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The nature of knowledge - Bob Dick
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Children's knowledge of nature is dwindling, study finds. Research shows younger generations are getting less and less claed up about nature with knowledge of basic facts declining

Mathematical Knowledge and Its History
This book argues against the view that mathematical knowledge is a priori, contending that mathematics is an empirical science and develops historically, just as natural sciences do. Kitcher presents a complete, systematic, and richly detailed account of the nature of mathematical knowledgeand its historical development, focusing on such neglected issues as how and why mathematical language changes, why certain questions assume overriding importance, and how standards of proof are modified.

Galileo Galilei
Galileo is revered as one of the founders of modern science primarily because of such discoveries as the law of falling bodies and the moons of Jupiter. In addition to his scientific achievements, Professor Pitt argues that Galileo deserves increased attention for his contributions to the methodology of the new science and that his method retains its value even today. In a detailed analysis of Galileo's mature works, Pitt reconstructs crucial features of Galileo's epistemology. He shows how Galileo's methodological insights grow out of an appreciation of the limits of human knowledge and he brings fresh insight to our concept of Galileo's methodology and its implications for contemporary debates. Working from Galileo's insistence on the contrast between the number of things that can be known and the limited abilities of human knowers, Pitt shows how Galileo's common sense approach to rationality permits the development of a robust scientific method. At the same time, Pitt argues that we should correct our picture of Galileo, the culture hero. Instead of seeing him as a martyr to the cause of truth, Galileo is best understood as a man of his times who was responding to a variety of social pressures during a period of intellectual and political turmoil. This book will be of interest to philosophers and to historians and sociologists of science as well as to a general readership interested in the scientific revolution.

Philosophers
Philosophers have traditionally used conceptual analysis to investigate knowledge. Hilary Kornblith argues that this is misguided: it is not the concept of knowledge that we should be investigating, but knowledge itself, a robust natural phenomenon, suitable for scientific study. Cognitive ethologists not only attribute intentional states to non-human animals, they also speak of such animals as having knowledge; and this talk of knowledge does causal and explanatory work withintheir theories. The account of knowledge which emerges from this literature is a version of reliabilism: knowledge is reliably produced true belief.This account of knowledge is not meant merely to provide an elucidation of an important scientific category. Rather, Kornblith argues that knowledge, in this very sense, is what philosophers have been talking about all along. Rival accounts are examined in detail and it is argued that they are inadequate to the phenomenon of knowledge (even of human knowledge)One traditional objection to this sort of naturalistic approach to epistemology is that, in providing a descriptive account of the nature of important epistemic categories, it must inevitably deprive these categories of their normative force. But Kornblith argues that a proper account of epistemic normativity flows directly from the account of knowledge which is found in cognitive ethology. Knowledge may be properly understood as a real feature of the world which makes normative demands uponus.This controversial and refreshingly original book offers philosophers a new way to do epistemology.

In The Nature of the Book, a tour de force of cultural history, Adrian Johns constructs an entirely original and vivid picture of print culture and its many arenas—commercial, intellectual, political, and individual. "A compelling exposition of how authors, printers, booksellers and readers competed for power over the printed page. . . . The richness of Mr. Johns's book lies in the splendid detail he has collected to describe the world of books in the first two centuries after the printing press arrived in England."—Alberto Manguel, Washington Times "[A] mammoth and stimulating account of the place of print in the history of knowledge. . . . Johns has written a tremendously learned primer."—D. Graham Burnett, New Republic "A detailed, engrossing, and genuinely eye-opening account of the formative stages of the print culture. . . . This is scholarship at its best."—Merle Rubin, Christian Science Monitor "The most lucid and persuasive account of the new kind of knowledge produced by print. . . . A work to rank alongside McLuhan."—John Sutherland, The Independent "Entertainingly written. . . . The most comprehensive account available. . . . well documented and engaging."—Ian Maclean, Times Literary Supplement

From the early seventeenth to the mid-nineteenth century Japan saw the creation, development, and apparent disappearance of the field of natural history, or "honzogaku." Federico Marcon traces the changing views of the natural environment that accompanied its development by surveying the ideas and practices deployed by "honzogaku" practitioners and by vividly reconstructing the social forces that affected them. These include a burgeoning publishing industry, increased circulation of ideas and books, the spread of literacy, processes of institutionalization in schools and academies, systems of patronage, and networks of cultural circles, all of which helped to shape the study of nature. In this pioneering social history of knowledge in Japan, Marcon shows how scholars developed a sophisticated discipline that was analogous to European natural history but formed independently. He also argues that when contacts with Western scholars, traders, and diplomats intensified in the nineteenth century, the previously dominant paradigm of "honzogaku "slowly succumbed to modern Western natural science not by suppression and substitution, as was previously thought, but by creative adaptation and transformation.

Learn and survive. Behind this simple equation lies a revolution in the study of knowledge, which has left the halls of philosophy for the labs of science. This book offers a cogent account of what such a move does to our understanding of the nature of learning, rationality, and intelligence. Bringing together evolutionary biology, psychology, and philosophy, Henry Plotkin presents a new science of knowledge, one that traces an unbreakable link between instinct and our ability to know. Contrary to the modern liberal idea that knowledge is something derived from experience, this science shows us that what we know is what our nature allows us to know, what our instincts tell us we must know. Since our ability to know our world depends primarily on what we call intelligence, intelligence must be understood as an extension of instinct. Drawing on contemporary evolutionary theory, especially notions of hierarchical structure and universal Darwinism, Plotkin tells us that the capacity for knowledge, which is what makes us human, is deeply rooted in our biology and, in a special sense, is shared by all living things. This leads to a discussion of animal and human intelligence as well as an appraisal of what an instinct-based capacity for knowledge might mean to our understanding of language, reasoning, emotion, and culture. The result is nothing less than a three-dimensional theory of our nature, in which all knowledge is adaptation and all adaptation is a specific form of knowledge.

Now that information technologies are fully embedded into the design studio, Instabilities and Potentialities explores our post-digital culture to better understand its impact on theoretical discourse and design processes in architecture. The role of digital technologies and its ever-increasing infusion of information into the design process entails three main shifts in the way we approach architecture: its movement from an abstracted mode of codification to the formation of its image, the emergence of the informed object as a statistical model rather than a fixed entity and the increasing porosity of the architectural discipline to other fields of knowledge. Instabilities and Potentialities aims to bridge theoretical and practical approaches in digital architecture.

In Systematicity, Paul Hoyningen-Huene answers the question "What is science?" by proposing that scientific knowledge is primarily distinguished from other forms of knowledge, especially everyday knowledge, by being more systematic. "Science" is here understood in the broadest possible sense, encompassing not only the natural sciences but also mathematics, the social sciences, and the humanities. The author develops his thesis in nine dimensions in which it is claimed that science is more systematic than other forms of knowledge: regarding descriptions, explanations, predictions, the defense of knowledge claims, critical discourse, epistemic connectedness, an ideal of completeness, knowledge generation, and the representation of knowledge. He compares his view with positions on the question held by philosophers from Aristotle to Nicholas Rescher. The book concludes with an exploration of some consequences of Hoyningen-Huene's view concerning the genesis and dynamics of science, the relationship of science and common sense, normative implications of the thesis, and the demarcation criterion between science and pseudo-science.

Burgeoning advances in brain science are opening up new perspectives on how we acquire knowledge. Indeed, it is now possible to explore consciousness - the very centre of human concern - by scientific means. In this illuminating book, Dr. Gerald M. Edelman offers a new theory of knowledge based on striking scientific findings about how the brain works. And he addresses the related compelling question: does the latest research imply that all knowledge can be reduced to scientific description? Edelman's brain-based approach to knowledge has rich implications for our understanding of creativity, of the normal and abnormal functioning of the brain, and of the connections among the different ways we have of knowing. While the gulf between science and the humanities and their respective views of the world has seemed enormous in the past, the author shows that their differences can be dissolved by considering their origins in brain functions. He foresees a day when brain-based devices will be conscious, and he reflects on this and other fascinating ideas about how we come to know the world and ourselves.

Continuing the journey begun in his acclaimed book The Cosmic Serpent, the noted anthropologist ventures firsthand into both traditional cultures and the most up-todate discoveries of contemporary science to determine nature's secret ways of knowing. Anthropologist Jeremy Narby has altered how we understand the Shamanic cultures and traditions that have undergone a worldwide revival in recent years. Now, in one of his most extraordinary journeys, Narby travels the globe—from the Amazon Basin to the Far East—to probe what traditional healers and pioneering researchers understand about the intelligence present in all forms of life. Intelligence in Nature presents overwhelming illustrative evidence that independent intelligence is not unique to humanity alone. Indeed, bacteria, plants, animals, and other forms of nonhuman life display an uncanny penchant for self-deterministic decisions, patterns, and actions. Narby presents the first in-depth anthropological study of this concept in the West. He not only uncovers a mysterious thread of intelligent behavior within the natural world but also probes the question of what humanity can learn from nature's economy and knowingsness in its own search for a saner and more sustainable way of life.