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Philosophy of Social
Science

The West is
currently

witnessing the slow
destruction of the
classical liberal
tradition. The
casualties are
reason, the
willingness to
question political or
religious authority,
and the validity of
natural science.
Replacing these are
a crippling
intellectual
relativism, political
apathy, and a grave
misunderstanding
of natural science
and its concomitant
ethic. In this work,
Diana M. Judd gets
to the root of the
matter by directly
addressing the
following questions:
What is modern
natural science?
What effect did it
have on how we
think about
politics? What are
the dangers
surrounding the
marginalization of

natural science and the liberal intellectual and political tradition? This is a work of political theory. It seeks to engage the political by addressing the question first posed by the ancient Greeks: How ought we to live? If we have indeed entered the age of endarkenment where religious dogma, intellectual apathy, and unquestioned authority increasingly hold sway, there is a need now, more than ever, to explore the meaning and significance of the origins of the modern political and scientific traditions Americans take for granted. It is from

these traditions that Americans received the ideas of legitimate political resistance, reason, individual rights, religious freedom, and natural science. The importance of modern natural science and its relationship to these tenets of classical liberalism is the central concern of this book. Claims that science is dogmatic and ideological, and that the tenets of liberalism divide individuals, have become commonplace. It is Judd's intention to show how these claims err, by exploring what natural science is and how it evolved. This ethic centers on the radical idea that authority must

be questioned. We ignore this to our peril. If individuals do not question what leaders say, we abdicate the rights and responsibility of self-rule and individual freedom. Brings together work by Kant never before available in English, along with new translations of his most important publications in natural science. The volume is rich in material for the student and the scholar, with extensive linguistic and explanatory notes, editorial introductions and a glossary of key terms. Natural philosophers have considered and investigated subjects that often appear to the unscientific man

beyond the reach of human intelligence. Among these subjects may be reckoned the question, "How many pounds does the whole earth weigh?" One would, indeed, believe that this is easy to answer. A person might assign almost any weight, and be perfectly certain that nobody would run after a scale, in order to examine, whether or not an ounce were wanting. Yet this question is by no means a joke, and the answer to it is by no means a guess; on the contrary, both are real scientific results. The question in itself is as important a one, as the answer, which we are able to give, is a correct

one. Knowing the size of our globe, one would think that there was no difficulty in determining its weight. To do this, it would be necessary only to make a little ball of earth that can be accurately weighed;... This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important

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public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant. This book argues that it is possible for our study of the natural world to enhance our understanding of God and for our faith to inform and influence our study and application of science. Whether you are a student, someone employed in the sciences, or simply an interested layperson, *Not Just Science* will help you develop the crucial skills of critical thinking and reflection about key questions in Christian faith and natural science. The

contributors provide a systematic approach to both raising and answering the key questions that emerge at the intersection of faith and various disciplines in the natural sciences. Among the questions addressed are the context, limits, benefits, and practice of science in light of Christian values. Questions of ethics as they relate to various applied sciences are also discussed. The end goal is an informed biblical worldview on both nature and our role in obeying God's mandate to care for his creation. With an honest approach to critical questions, *Not Just Science*

fills a gap in the discussion about the relationship between faith and reason. This is a most welcomed addition to these significant scholarly conversations. Ron Mahurin, PhD Vice President, Professional Development and Research Council for Christian Colleges & Universities
Excerpt from *The Question Box, Vol. 2: A Series of Questions in Natural Science Answered by Tk*
Among the students and Friends of the Work the subject of Christmas and Christmas Giving has, to some of us at least, become a real Problem. It is one of such active and vital interest, and touches so

deeply the tender sensibilities of human nature, that it is difficult to consider it free from bias as a result of the multitude of happy memories which cluster about the day and the occasion in an unbroken chain backward to childhood's happy hours. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing

imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works. This book offers a systematic interpretation of the relation between natural science and metaphysics in Husserl's phenomenology. It shows that Husserl's account of scientific knowledge is a radical alternative to established methods and

frameworks in contemporary philosophy of science. The author's interpretation of Husserl's philosophy offers a critical reconstruction of the historical context from which his phenomenological approach developed, as well as new interpretations of key Husserlian concepts such as metaphysics, idealization, life-world, objectivism, crisis of the sciences, and historicity. The development of Husserl's philosophical project is marked by the tension between natural science and transcendental

phenomenology. While natural science provides a paradigmatic case of the way in which transcendental phenomenology, ontology, empirical science, and metaphysics can be articulated, it has also been the object of philosophical misunderstandings that have determined the current cultural and philosophical crisis. This book demonstrates the ways in which Husserl shows that our conceptions of philosophy and of nature are inseparable. Philosophy's Nature will appeal to scholars and advanced students who are interested in Husserl and the relations between phenomenology,

natural science, and metaphysics. This book collects works for children written by the Russian author. Earn College Credit with REA's Test Prep for CLEP® Natural Sciences There are many different ways to prepare for the CLEP® Natural Sciences exam. What's best for you depends on how much time you have to study and how comfortable you are with the subject matter. Our test prep for CLEP® Natural Sciences and the free online tools that come with it, will allow you to create a personalized CLEP® study plan that can be customized to fit you: your schedule, your learning style, and your current

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as: origin and evolution of life, cell organization, atomic and nuclear structure and properties, chemical elements, the universe, and more!- from product description. Arguments are clearly presented, and rival theories are presented with fairness and accuracy."--BOOK JACKET. While theology and science are autonomous disciplines, neither of which has to accept its conclusions from the other, there are a number of regions in which they can make contact and in which important things about that contact can be said. Such is the thesis of this penetrating

study by a distinguished theologian with a thorough grasp of modern scientific developments. The book sets out to show by example that the notion of a fundamental conflict between science and Christian theology is altogether baseless. In the past there have been mutual misunderstandings that have sometimes risen to the level of hostility; and in any epoch there are likely to be differences in current thinking that are not immediately resolvable. But the author believes that today there are in fact more opportunities for fruitful discussion

between scientists and theologians than there have been for centuries. From dust jacket. Originally published in 1961. Russian Marxist philosophy of science originated among men and women who gave their whole lives to rebellion against established authority. The original tension within Marxist philosophy between positivism and metaphysics was repressed but not resolved in this first phase of Soviet Marxism. In this volume the author correlates the development of ideas with trends in the Cultural Revolution and against this background it is possible to

understand why debates over general philosophy gave way to conflicts over specific sciences in the aftermath of the first Five Year Plan and why there was a genuine crisis in Soviet biology. This volume explores the logic and methodology of scientific inquiry rather than its substantive results. *Philosophy of Social Science* provides a tightly argued yet accessible introduction to the philosophical foundations of the human sciences, including economics, anthropology, sociology, political science, psychology, history, and the disciplines emerging at the intersections of

these subjects with biology. Philosophy is unavoidable for social scientists because the choices they make in answering questions in their disciplines force them to take sides on philosophical matters. Conversely, the philosophy of social science is equally necessary for philosophers since the social and behavior sciences must inform their understanding of human action, norms, and social institutions. The fifth edition retains from previous editions an illuminating interpretation of the enduring relations between the social sciences and philosophy, and reflects on

developments in social research over the past two decades that have informed and renewed debate in the philosophy of social science. An expanded discussion of philosophical anthropology and modern and postmodern critical theory is new for this edition. This book advances a reading of Wittgenstein's *Tractatus* that moves beyond the main interpretative options of the New Wittgenstein debate. It covers Wittgenstein's approach to language and logic, as well as other areas unduly neglected in the literature, such as his treatment of metaphysics, the

natural sciences and value. Tejedor re-contextualises Wittgenstein's thinking in these areas, plotting its evolution in his diaries, correspondence and pre-Tractatus texts, and developing a fuller picture of its intellectual background. This broadening of the angle of view is central to the interpretative strategy of her book: only by looking at the Tractatus in this richer light can we address the fundamental questions posed by the New Wittgenstein debate - questions concerning the method of the Tractatus, its approach to

nonsense and the continuity in Wittgenstein's philosophy. Wittgenstein's early work remains insightful, thought-inspiring and relevant to contemporary philosophy of language and science, metaphysics and ethics. Tejedor's ground-breaking work ultimately conveys a surprisingly positive message concerning the power for ethical transformation that philosophy can have, when it is understood as an activity aimed at increasing conceptual clarification and awareness. In our everyday imaginations we use the laws of

nature with their tremendous possibilities of technical progress for the benefit of mankind. The three catastrophes of Chernobyl (26 April 1986), Fukushima Daichii (11 March 2011) and in the Gulf of Mexico, explosion of the drilling platform Deepwater Horizon (20 April 2010), have shaken this world view. Who directed this development? Is it a matter of human error or technical failure? For the answer, approaches from the natural sciences and the humanities are presented. History of mathematics. Is all that exists part of the natural world? If there are non-natural entities, what is

their difference from natural things? Is the human-independent realm of nature the only paradigm for ontological respectability, as naturalism claims? Can existence be simply explained away by means of formal devices? Philosophers keep struggling with such questions. Still, the two basic notions involved, that of existence and that of nature, have not yet been fully explored. The four essays collected here address the issue from the points of view of the philosophy of mathematics, of analytic ontology, of early modern philosophy, and of contemporary phenomenology.

The results will surprise the reader: difficult topics are unlocked, long-received views are called into question, and new perspectives are opened. Plaass's treatise stood at the beginning of a renewed wave of scholarship regarding Kant's *Metaphysical Foundations of Natural Science* (MF). Plaass argues that the MF represents an integral step in Kant's development between the two editions of the *Critique of Pure Reason*. The MF repeats the 'Copernican turn', using the conditions of subjectivity to derive the metaphysical determinations of 'matter' as the

object of natural science with the new method called 'metaphysical construction', which simultaneously grounds the mathematizability of physics. The translators provide background and analysis of Plaass's work, extend it to include the body of the MF and offer a variation on the analysis of the relationship between mathematics and metaphysics in the MF. They discuss its relevance for contemporary paradigm-dependency approaches to the philosophy of science and for philosophical hermeneutics. The book will be of interest to Kant specialists as well

as to students of the philosophy of science in general. Heinrich Rickert (1863-1936) was one of the leading neo-Kantian philosophers in Germany and a crucial figure in the discussions of the foundations of the social sciences in the first quarter of the twentieth century. His views were extremely influential, most significantly on Max Weber. The Limits of Concept Formation in Natural Science is Rickert's most important work, and it is here translated into English for the first time. It presents his systematic theory of knowledge and philosophy of science, and deals particularly with

historical knowledge and the problem of demarcating the natural from the human sciences. The theory Rickert develops is carefully argued and of great intrinsic interest. It departs from both positivism and neo-Hegelian idealism and is worked out by contrast to the views of others, particularly Dilthey and the early phenomenologists. 2022 Edition Our CLEP study guides are different! The Natural Sciences CLEP study guide TEACHES you what you need to know to pass the CLEP test. This study guide is more than just pages of sample test questions. Our easy to understand study guide will

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very excited and
thankful for your
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products. Thanks
again! Sincerely, -
Gary D.**** When
mathematician
Hermann Weyl
decided to write a
book on philosophy,
he faced what he
referred to as
"conflicts of
conscience"--the
objective nature of
science, he felt, did
not mesh easily
with the
incredulous,
uncertain nature of
philosophy. Yet the
two disciplines
were already

intertwined. In
Philosophy of
Mathematics and
Natural Science,
Weyl examines how
advances in
philosophy were led
by scientific
discoveries--the
more humankind
understood about
the physical world,
the more curious
we became. The
book is divided into
two parts, one on
mathematics and
the other on the
physical sciences.
Drawing on work by
Descartes, Galileo,
Hume, Kant,
Leibniz, and
Newton, Weyl
provides readers
with a guide to
understanding
science through the
lens of philosophy.
This is a book that
no one but Weyl
could have written--
and, indeed, no one
has written

anything quite like it since. Kass shows how the promise and the peril of our time are inextricably linked with the promise and the peril of modern science. The relation between the pursuit of knowledge and the conduct of life—between science and ethics, each broadly conceived—has in recent years been greatly complicated by developments in the science of life. This book examines the ethical questions involved in prenatal screening, in vitro fertilization, artificial life forms, and medical care, and discusses the role of human beings in nature. One of the pathways by which

the scientific community confirms the validity of a new scientific discovery is by repeating the research that produced it. When a scientific effort fails to independently confirm the computations or results of a previous study, some fear that it may be a symptom of a lack of rigor in science, while others argue that such an observed inconsistency can be an important precursor to new discovery. Concerns about reproducibility and replicability have been expressed in both scientific and popular media. As these concerns came to light, Congress requested that the National

Academies of Sciences, Engineering, and Medicine conduct a study to assess the extent of issues related to reproducibility and replicability and to offer recommendations for improving rigor and transparency in scientific research. Reproducibility and Replicability in Science defines reproducibility and replicability and examines the factors that may lead to non-reproducibility and non-replicability in research. Unlike the typical expectation of reproducibility between two computations, expectations about replicability are more nuanced, and in some cases a

lack of replicability can aid the process of scientific discovery. This report provides recommendations to researchers, academic institutions, journals, and funders on steps they can take to improve reproducibility and replicability in science. Through a multi-sited qualitative study of three Kenyan secondary schools in rural Taita Hills and urban Nairobi, the volume explores the ways the dichotomy between “Western” and “indigenous” knowledge operates in Kenyan education. In particular, it examines views on natural sciences expressed by the

students, teachers, the state’s curricula documents, and schools’ exam-oriented pedagogical approaches. O’Hern and Nozaki question state and local education policies and practices as they relate to natural science subjects such as agriculture, biology, and geography and their dismissal of indigenous knowledge about environment, nature, and sustainable development. They suggest the need to develop critical postcolonial curriculum policies and practices of science education to overcome knowledge-oriented binaries, emphasize sustainable

development, and address the problems of inequality, the center and periphery divide, and social, cultural, and environmental injustices in Kenya and, by implication, elsewhere. “In an era of environmental crisis and devastation, education that supports sustainability and survival of our planet is needed. Within a broader sociopolitical context of post-colonialism and globalization, this volume points out possibilities and challenges to achieve such an education. The authors propose a critical, postcolonial approach that

acknowledges the contextual and situational production of all knowledge, and that de-dichotomizes indigenous from 'Western' scientific knowledge." Eric (Rico) Gutstein, Professor, Curriculum and Instruction, University of Illinois at Chicago (USA) Contemporary philosophy seems a great swirling almost chaos. Every situation must seem so at the time, probably because philosophy itself resists structuration and because personal and political factors within as well as without the discipline must fade in order for the genuinely philosophical merits

of performances to be assessed. Nevertheless, some remarks can still be made to situate the present volume. For example, at least half of philosophy on planet Earth is today pursued in North America (which is not to say that this portion is any less internally incoherent than the whole of which it thus becomes the largest part) and the present volume is North American. (Incidentally, the recognition of culturally geographic traditions and tendencies nowise implies that striving for cross-cultural if not trans-cultural philosophical validity has failed or ceased. Rather, it merely recognizes a

significant aspect relevant from the historical point of view.) Epistemology Aesthetics Ethics Etc. Analytic Philosophy Marxism Existentialism Etc. Figure 1. There are two main ways in which philosophical developments are classified. One is in terms of tendencies, movements, and schools of thought and the other is in terms of traditional sub-disciplines. When there is little contention among schools, the predominant way is in terms of sub-disciplines, such as aesthetics, ethics, politics, etc. Today this mode of classification can be seen to intersect with that in terms of movements and

tendencies, both of which are represented in the above chart.

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