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Arguing for the primacy of the material arrangements of the laboratory in the dynamics of modern molecular biology, the author develops a new epistemology of experimentation in which research is treated as a process for producing epistemic things.

An Epistemology of the Concrete brings together case studies and theoretical reflections on the history and epistemology of the life sciences by Hans-Jörg Rheinberger, one of the world's foremost philosophers of science. In these essays, he examines the history of experiments, concepts, model organisms, instruments, and the gamut of epistemological, institutional, political, and social factors that determine the actual course of the development of knowledge. Building on ideas from his influential book Toward a History of Epistemic Things, Rheinberger first considers ways of historicizing scientific knowledge, and then explores different configurations of genetic experimentation in the first half of the twentieth century and the interaction between apparatuses, experiments, and concept formation in molecular biology in the second half of the twentieth century. He delves into fundamental epistemological issues bearing on the relationship between instruments and objects of knowledge, laboratory preparations as a special class of epistemic objects, and the note-taking and write-up techniques used in research labs. He takes up topics ranging from the French "historical epistemologists" Gaston Bachelard and Georges Canguilhem to the liquid scintillation counter, a radioactivity measuring device that became a crucial tool for molecular biology and biomedicine in the 1960s and 1970s. Throughout An Epistemology of the Concrete, Rheinberger shows how assemblages—historical conjunctures—set the conditions for the emergence of epistemic novelty, and he conveys the fascination of scientific things: those organisms, spaces, apparatuses, and techniques that are transformed by research and that transform research in turn.

Epistemology, as generally understood by philosophers of science, is rather remote from the history of science and from historical concerns in general. Rheinberger shows that, from the late nineteenth through the late twentieth century, a parallel, alternative discourse sought to come to terms with the rather fundamental experience of the thoroughgoing scientific changes brought on by the revolution in physics. Philosophers of science and historians of science alike contributed their share to what this essay describes as an ongoing quest to historicize epistemology. Historical epistemology, in this sense, is not so concerned with the knowing subject and its mental capacities. Rather, it envisages science as an ongoing cultural endeavor and tries to assess the conditions under which the sciences in all their diversity take shape and change over time.

By systematically uncovering and comprehensively examining the epistemological implications of Heidegger's history of being and Foucault's archaeology of discursive formations, Towards an Epistemology of Ruptures shows how Heidegger and Foucault significantly expand the notions of knowledge and thought. This is done by tracing their path-breaking responses to the question: What is the object of thought? The book shows how for both thinkers thought is not just the act by which the object is represented in an idea, and knowledge not just a state of the mind of the individual subject corresponding to the object. Each thinker, in his own way, argues that thought is a productive event in which the subject and the object gain their respective identity and knowledge is the opening up of a space in which the subject and object can encounter each other and in which true and false statements about an object become possible. They thereby lay the ground for a new conceptual framework for rethinking the very relationship between knowledge and its object.

This collection of essays explores curiosity from many philosophical perspectives of relevance to various fields and disciplines such as educational studies, epistemology, political philosophy and history of thought. It advances and enriches scholarly research on curiosity while critiquing current approaches to the epistemic desire to know. Its interest in contemporary accounts of curiosity does not entail neglect of the conceptual history of this notion from antiquity to the present. Its focus on cultural and scientific appreciations of curiosity is global rather than local and inclusive of standpoints beyond established divisions such as the "modern versus postmodern" or the "analytic versus continental". The book offers fresh and unique engagements with what motivates us to ask questions and how this motivation operates from an ethical, cultural and political point of view.

No part of philosophy is as disconnected from its history as is epistemology. After Certainty offers a reconstruction of that history, understood as a series of changing expectations about the cognitive ideal that beings such as us might hope to achieve in a world such as this. The story begins with Aristotle and then looks at how his epistemic program was developed through later antiquity and into the Middle Ages, before being dramatically reformulated in the seventeenth century. In watching these debates unfold over the centuries, one sees why epistemology has traditionally been embedded within a much larger sphere of concerns about human nature and the reality of the world we live in. It ultimately becomes clear why epistemology today has become a much narrower and specialized field, concerned with the conditions under which it is true to say, that someone knows something. Based on a series of lectures given at Oxford University, Robert Pasnau's book ranges widely over the history of philosophy, and examines in some detail the rise of science as an autonomous discipline. Ultimately Pasnau argues that we may have no good reasons to suppose ourselves capable of achieving even the most minimal standards for knowledge, and the final chapter concludes with a discussion of faith and hope.

How does science create knowledge? Epistemic cultures, shaped by affinity, necessity, and historical coincidence, determine how we know what we know. In this book, Karin Knorr Cetina compares two of the most important and intriguing epistemic cultures of our day, those in high energy physics and molecular biology. Her work highlights the diversity of these cultures of knowing and, in its depiction of their differences--in the meaning of the empirical, the enactment of object relations, and the fashioning of social relations--challenges the accepted view of a unified science. By many accounts, contemporary Western societies are becoming knowledge societies--which run on expert processes and expert systems epitomized by science and structured into all areas of social life. By looking at epistemic cultures in two sample cases, this book addresses pressing questions about how such expert systems and processes work, what principles inform their cognitive and procedural orientations, and whether their organization, structures, and operations can be extended to other forms of social order. The first ethnographic study to systematically compare two different scientific laboratory cultures, this book sharpens our focus on epistemic cultures as the basis of the knowledge society.

Are the "culture wars" over? When did they begin? What is their relationship to gender struggle and the dynamics of class? In her first full treatment of postcolonial studies, a field that she helped define, Gayatri Chakravorty Spivak, one of the world's foremost literary theorists, poses these questions from within the postcolonial enclave.

This book develops a new naturalist theory of reason and scientific knowledge from a synthesis of philosophy and the new sciences of complex adaptive systems. In particular, the theory of partially self-organizing regulatory systems is now emerging as central to all the life and social sciences, and this book shows how these ideas can be used to illuminate and satisfyingly reconstruct our basic philosophical concepts and principles. Evolutionary epistemology provides a unifying subject for the book. It is taken as proposing some important commonality between cognitive biological and cognitive epistemic processes. Here, that commonality is found by embedding both in a common model of complex adaptive system dynamics. New reconstructions are offered on the theories of Jean Piaget, Karl Popper, and Nicholas Rescher which show how their ideas are more deeply illuminated from this perspective in contrast to the formal rationalist interpretations standard among philosophers and scientists.

How is epistemology related to the issue of teaching science and evolution in the schools? Addressing a flashpoint issue in our schools today, this book explores core epistemological differences between proponents of intelligent design and evolutionary scientists, as well as the critical role of epistemological beliefs in learning science. Preeminent scholars in these areas report empirical research and/or make a theoretical contribution, with a particular emphasis on the controversy over whether intelligent design deserves to be considered a science alongside Darwinian evolution. This pioneering book coordinates and provides a complete picture of the intersections in the study of evolution, epistemology, and science education, in order to allow a deeper understanding of the intelligent design vs. evolution controversy. This is a very timely book for teachers and policy makers who are wrestling with issues of how to teach biology and evolution within a cultural context in which intelligent design has been and is likely to remain a challenge for the foreseeable future.