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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.

How do we understand and create knowledge? Does scientific knowledge cover all knowledge? *Afrikology* tries to answer these questions by tracing the issue of epistemology to the Cradle of Humanity in Africa and through such a reflection the Monograph establishes a basis for holistic and integrated ways of knowledge production that makes it possible to interface scientific knowledge with other forms of knowledge. In this way *Afrikology* responds to the crisis created by the fragmentation of knowledge through existing academic disciplines. *Afrikology* therefore advances transdisciplinarity and hermeneutics to a level where they attain a coherent basis for interacting with *Afrikology* as an epistemology which returns wholeness to understanding and knowledge production.

This volume presents the preliminary results of the work carried out by the interdisciplinary cultural techniques research lab at the University of Erfurt. Taking up an impulse from media studies, its contributions examine—from a variety of disciplinary perspectives—the interplay between the formative processes of knowledge and action outlined within the conceptual framework of cultural techniques. Case studies in the fields of history, literary (and media) studies, and the history of science reconstruct seemingly fundamental demarcations such as nature and culture, the human and the nonhuman, and materiality and the symbolical order as the result of concrete practices and operations. These studies reveal that particularly basic operations of spatialization form the very conditions that determine emergence within any cultural order. Ranging from manual and philological "paper work" to

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practices of opening up and closing off spaces and collective techniques of assembly, these case studies replace the grand narratives of cultural history focusing on micrological examinations of specific constellations between human and nonhuman actors.

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.

Shapiro argues that both realist and anti-realist accounts of mathematics are problematic. To resolve this dilemma, he articulates a "structuralist" approach, arguing that the subject matter of a mathematical theory is not a fixed domain of numbers that exist independent of each other, but rather is the natural structure, the pattern common to any system of objects that has an initial object and successor relation satisfying the induction principle.

This monograph investigates the development of human spatial knowledge by analyzing its elementary structures and studying how it is further shaped by various societal conditions. By taking a thoroughly historical perspective on knowledge and integrating results from various disciplines, this work throws new light on long-standing problems in epistemology such as the relation between experience and preformed structures of cognition. What do the orientation of apes and the theory of relativity have to do with each other? Readers will learn how different forms of spatial thinking are related in a long-term history of knowledge. Scientific concepts of space such as Newton's absolute space or Einstein's curved spacetime are shown to be rooted in pre-scientific structures of knowledge, while at the same time enabling the integration of an ever expanding corpus of experiential knowledge. This work addresses all readers interested in questions of epistemology, in particular philosophers and historians of science. It integrates forms of spatial knowledge from disciplines including anthropology, developmental psychology and cognitive sciences, amongst others.

In this original and controversial book Professor Rawls argues that Durkheim's *The Elementary Forms of Religious Life* is the crowning achievement of his sociological endeavour and that since its publication in English in 1915 it has been consistently misunderstood. Rather than a work on primitive religion or the sociology of knowledge, Rawls asserts that it is an attempt by Durkheim to establish a unique epistemological basis for the study of sociology and moral relations. By privileging social practice over beliefs and ideas, it avoids the dilemmas inherent in philosophical approaches to knowledge and morality that are based on individualism and the tendency to privilege beliefs and ideas over practices, both tendencies that dominate western thought. Based on detailed textual analysis of the primary text, this book will be an important and original contribution to contemporary debates on social theory and philosophy.

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