HPS&ST Newsletter
February 2024
Vol.37 (1)
ISSN: 2652-2837

CONTENTS:

Introduction

The HPS&ST Newsletter is sent monthly to about 11,000 emails of individuals who directly or indirectly have an interest in the contribution of history and philosophy of science to theoretical, curricular and pedagogical issues in science teaching, and/or interests in the promotion of innovative, engaging and effective teaching of the history and philosophy of science. The newsletter is sent on to different international and national HPS lists and international and national science teaching lists. In print or electronic form, it has been published for 40+ years.

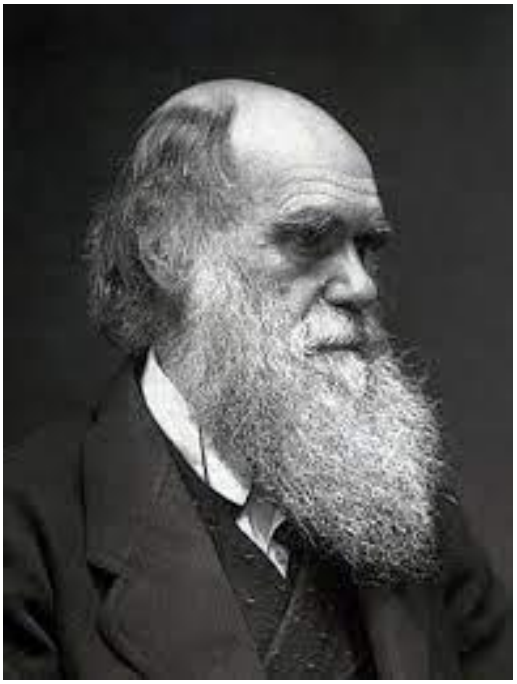
The Newsletter, along with RESOURCES, OBITUARIES, OPINION PIECES and more, are lodged at the website: HERE

The newsletter seeks to serve the diverse international community of HPS&ST scholars and teachers by disseminating information about events and publications that connect to concerns of the HPS&ST community.

Contributions (publications, conferences, Opinion Piece, etc.) are welcome and should be sent direct to the editor: Michael R. Matthews, UNSW, **m.matthews@unsw.edu.au** .

Charles Darwin's Library: Online

The Darwin Online project has launched a major addition begun in Cambridge 18 years ago which may interest some of you - The Complete Library of Charles Darwin.



The catalogue is a reconstruction of Darwin's library as it was in his lifetime, hence not just recording extant books in institutional collections today (1,480 is the usual number, it turns out that many books have been overlooked). Combining these important works with hundreds of other titles derived from a huge array of sources- especially the work of many scholars, librarians and archivists and by including family catalogues to rare books sales from 1889 to the present *and* by including all print sources Darwin owned (not just bound ones) such as journals, pamphlets and clippings- we arrive at a collection of 7,400 titles across 13,000 volumes/items. Hundreds of these were not known to scholars before.

The project enlarged the catalogue of books known to be on HMS *Beagle* and digitized that library in its entirety in 2014.

After combining and collating many sources and identifying thousands of incomplete references, we have also assembled 9,500 links to electronic copies of the works. Of these, 5,035 are items within *Darwin Online* (850 are fully transcribed) and 4,500 are links to freely accessible internet copies.

Thus, the Darwin Library is now integrated with his entire corpus of published works, his manuscripts and private papers, the *Beagle* library, and the database with complete bibliographical records of his publications in 56 languages and union catalogue of his manuscripts across 80 institutions and collections.

An introduction to the reconstructed Darwin Library and link to the complete catalogue is HERE

Science in Public, 14th Annual Conference, University of Birmingham, 8-10 July 2024

After a five-year hiatus, Science in Public will return for its 14th annual conference in 2024. The conference will take place from Monday 8 to Wednesday 10 July 2024 at University of Birmingham's Edgbaston Campus.

The 2024 Science in Public conference will provide a space to explore how the science engagement landscape has changed in the last five years, the impacts of the pandemic, and the ramifications as we move through the 21st century. It will provide a platform for exchange between practitioners and researchers, between social sciences and humanities, to probe the many varieties of science-public interaction. The multidisciplinary conference is open to a variety of formats and content, therefore the sub-themes of the conference will be driven by the submissions received.

Prof. Jack Stilgoe, Professor of Science and Technology Policy, Dept of Science & Technology Studies, UCL, will be one keynote speaker.

Inherently multidisciplinary, members of the Science in Public Research Network (SiP) work on science in mass media, museums or online spaces; public engagement and participation; popular science and its histories; science, publics and policy; and science in fictions, art and cinema. Rather than forming another new field or discipline, the SiP Network aims to foster cross-disciplinary discussion and debate between researchers across the many disciplines which address this topic.

For more information and to submit an abstract visit https://sip2024.co.uk

XXXI Baltic Conference on the History and Philosophy of Science, Tartu 2024

University of Tartu, Estonia, 13-15 June 2024

This international conference aims to bring together scholars researching various areas in history and philosophy of science and medicine to our beautiful city of Tartu (Dorpat), Estonia. The year of 2024 has an important place in the history of the University of Tartu as we will be celebrating 200 years since the arrival of world's best telescope – **the Great Dorpat Refractor** which was used by astronomer and geodesist **Friedrich G. W. Struve** to make many important discoveries and studies for 19th century science.

The Tartu Old Observatory is designated as a UNESCO World Heritage Site as it was the starting point for measuring the Struve Geodetic Arc.

Our main aim is to discuss the scientific instruments and their historical and philosophical implications. However, we also kindly welcome analyses from other fields of history and philosophy of science, technology and medicine from the Baltic region and beyond.

Details: **HERE**

 # European Society for History of Science Conference, Barcelona, 4-7 September 2024

The 11th ESHS conference will take place in Barcelona (Spain), from 4 to 7 September 2024. The theme will be **Science, Technology, Humanity, and the Earth**. Science is the primary means by which mankind understands, represents and intervenes in the world. Humanity is facing challenges that can threaten its future and the future of the planet where it lives. As historians of science, we are committed to understand how epidemics, wars and climate change are connected. We invite the community of European historians of science to look at the object of their historical research with a view to the great challenges that humanity has been facing both nowadays and throughout its history. The aim is to distance the conference from a specific methodological approach, and to establish a dialogue between different historiographies, perspectives and topics.

The main venue of the conference will be the Campus Ciutadella of the Pompeu Fabra University (UPF).

More details can be found **HERE .**

 # Italian Society for the History of Science, Conference, Bari, 29-31 May 2024.

The National Conference of the Italian Society for the History of Science provides an overview of current national and international research in the field, showing how tradition and methodological innovation must intertwine in order to contribute both to classic and fundamental historiographical questions, and to broader projects that involve the

collaboration between historians and historians of science with experts from other disciplines to pursue interdisciplinary strategic objectives.

Proposals for thematic sessions must include a title, the session organiser's name and at least 4 papers. The abstract describing the session and the individual papers must not exceed 500 words all included, and must also contain information regarding the affiliation or place of residence and the e-mail address of each individual speaker. The session organiser will liaise with the conference organisers.

Proposals for individual papers should include a title, an abstract of about 200 words, three keywords, the author's affiliation or place of residence, and an e-mail address. The submission of a thematic or individual proposal authorises the Italian Society for the History of Science to publish the titles and abstracts on its website and elsewhere, in order to disseminate and promote the Conference contents.

The languages of the Conference will be Italian and English.

All proposals for thematic sessions or individual papers must be submitted via email by **Saturday 24 February 2024.**

Authors will be notified of acceptance or rejection of their submission by **Monday 11 March, 2024**.

The call for papers is available in Italian and English HERE
Conference webpage HERE

Opinion Page. The Social Philosophy of Science: Its Russian Sources

ILYA KASAVIN, Philosophy Department, Lobachevsky University, Russia.
Email: itkasavin@gmail.com
Website: **HERE**

Ilya T. Kasavin graduated from the Lomonosov Moscow State University in 1980 with MA *cum laude* in philosophy and in 1983 with PhD in the history of philosophy. He received his Dr. Sci. (Philos.) degree from the RAS Institute of Philosophy, Moscow (1990). He works mainly on topics in epistemology and philosophy of science and STS. He was elected to Corresponding Member of Russian Academy of Sciences (2003). He is also full professor (2009), research director and principal investigator, head of the department for social epistemology, Institute of Philosophy, Russian Academy of Sciences (since 2005); philosophy chair, Lobachevsky State University of Nizhni Novgorod (since 2017); editor in chief of *Epistemology & Philosophy of Science* and *The Digital Scholar: The Philosopher's Lab*. He authored 14 books, co-authored 58 books, and published over 100 journal articles.

He has published in the fields of epistemology, philosophy of science, philosophy of language and cultural studies. His latest publications include:

A Social Philosophy of Science. An Introduction (Monograph). Baden-Baden: NOMOS, 2023;
Interactive Zones: On the Prehistory of the Scientific Laboratory, *Herald of the Russian Academy of Sciences*, 2014, v. 84, issue 6;
The Philosophy of Science: A Political Turn, *Herald of the Russian Academy of Sciences.* 2015. V. 85. No. 6;
Realism: A Challenge for Social Epistemologists. *Social Epistemology*, 2015, No. 1;
The Formation of Social Technologies: Stages and Examples. *Russian Studies in Philosophy*. 2017. T. 55. № 1;
Towards a Social Philosophy of Science: Russian Prospects, *Social Epistemology*, 2017, No. 1;
Gift versus Trade: On the Culture of Science Communication, *Philosophy of the Social*

Sciences. Online first, 1 August 2019. https://doi.org/10.1177/004839311986469;

Science and Public Good: Max Weber's Ethical Implications, Social Epistemology. *A Journal of Knowledge, Culture and Policy*, Vol. 34,issue 2, 2020, pp. 184-196;

Conceptualizing Scientific Progress Needs a New Humanism, *Social Epistemology*, published online: 03 Jan 2022. https://doi.org/10.1080/02691728.2021.2004468

His group's work at Lobachevsky State University is on-going. The first special issue of *Epistemology and Philosophy of Science* dedicated to the centenary of the Vienna Circle is expected to come out of print before April 1. A number of scholars from different countries are contributing.

The third special issue of the journal will come out before October 1. Its theme is "Science in a Free Society" being devoted to the centenary of Paul Feyerabend. The same topic has been chosen for the group's invited session at the World Philosophical Congress in Rome to be held in August with the participation of speakers from Russia, Germany, Norway and Croatia.

In September the IVth Congress of Russian Society for History and Philosophy of Science in Vologda (400km from Moscow to the north) will be held with invited plenary speakers from UK, Norway and Croatia, among others.

The group does its best to promote an international agenda in philosophy and STS and to support academic solidarity.

THE SOCIAL PHILOSOPHY OF SCIENCE IS distinctive in adopting a mediatory approach, which is situated at the point where epistemology meets the history of science, sociology, political and cultural studies. It aims at overcoming the inertia of narrow-mindedness inherent in any specialist and inspires active interaction with other disciplines. The social philosophy of science consciously and purposefully addresses the problem of how a philosopher, a humanitarian, or a social scientist in general can act as a mediator in communication with other scientists and with public agents. Science and society are pluralistic and interrelated entities, each existing and evolving in a peculiar manner.

The main idea of the social philosophy of science is to return all the richness of social, cultural, and intellectual life, in which science is de facto immersed. It is to revive all the excessive socio-cultural content from which modern science is trying to largely distract; to remind the public and scientists about means of understanding science at its true value as a global social and ideological problem, like a gift that no one is able to reject.

The current situation and how to transcend it

The philosophy of science as a scholarly discipline exists side by side with other disciplines today within an interdisciplinary framework of the history and philosophy of science or science and technology studies.

The rationale behind this "joint venture" is commonly seen in the division of labor. The history of science focuses on the rise and development of scientific theories in the past; the sociology of science deals with science as a social institution; the psychology of science investigates the mechanisms of creativity and one's personal impact upon scientific discoveries; and finally, the philosophy of science is responsible for the logical and methodological analysis of the structure and growth of scientific knowledge, mostly within the context of justification.

This allegedly fruitful division of labor presumes the independent existence of social, personal, and cognitive domains, and the desired interdisciplinary communication between the correspondent disciplines aims to account for the complementary understanding of science. But in fact, no sufficient exchange of meanings takes place, for every discipline insists upon its independence and prior significance. Under these conditions, neither a consistent picture of science appears to be possible, nor might science policy be construed and justified based on this disintegrated conglomerate of knowledge.

A way out of the situation is as follows:

a) to acknowledge the non-independent character of the philosophy of science;
b) to learn more from social philosophy;

c) to revisit the epistemological status of the natural sciences as the only cognitive ideal;
d) to focus on the social and the human sciences in search of a new methodological experience;
e) to cease considering concrete case studies as a new version of the "neutral language of observation", which gives a "crucial justification" of a theory, and to view new philosophical interpretations as a necessary feature of any case study.

1. Figures and Insights

An update of the current agenda of epistemology and the philosophy of science is taking place nowadays; the Russian philosophical tradition is relevant to this development. In contemporary Russia, there are many research communities and schools in the field of epistemology and history and philosophy of science.

Some of them aspire to occupy an influential place in world thought, being either proponents or analysts or critics of the new trends like the Moscow Methodological Circle founded by Georgi Shchedrovitsky, the School of Dialogue by Vladimir Bibler, the School of cultural/historical epistemology by Gustav Shpet, Leo Vygotsky and Vladimir Zinchenko, and the School of Social Epistemology. While different authors undertake efforts to construct the history and conceptual foundations for a particular epistemological tradition, their approaches are closely related.

Their shared commitments include revisiting the Marxist tradition without either its total negation or acceptance; a non-mentalist understanding of knowledge; introducing the concepts of activity and communication into epistemology and the philosophy of science; taking seriously epistemological trends in Russian philosophy and humanities in the 19th and at the beginning of the 20th century; analyzing science in a social and cultural context; and looking for a dialectical combination of plurality and unity of knowledge.

As a matter of fact, there were Russian philosophers (Pamfil Jurkevitch, Vladimir Solovjev, Sergej Trubetskoj, Gustav Shpet, Paul Florensky) who introduced the basic philosophical concept of "integral knowledge" ("zel'noe znanie") at the turn of the twentieth century. This concept linked together the value and the cognitive dimensions of the mind returning to the ancient ideal of the Wholeness of Goodness, Beauty and Episteme.

This concept was applied further in the formation of cultural/historical epistemology based on the ideas of Shpet, Leo Vygotsky, and Mikhail Bakhtin. Their approach provides effective means for revisiting the contemporary philosophy of science and its restructuring into an integral vision of science as a unity of knowledge, activity, and communication.

The social philosophy of science as a new trend close to STS is designed to investigate the multiple conditions of the circulation and growth of scientific knowledge. In particular, it tends to reinterpret the idea of the external determination of science, which was especially emphasized by Boris Hessen (1893–1936). Hessen was professionally trained as a physicist and was then elected to the Russian Academy of Sciences as a philosopher.

Hessen was the first to give a reconstruction of the social, economic, and technological roots of scientific knowledge using the case of Newton mechanics. He delivered his famous paper *"The Socio-Economic Roots of Newton's Principia"* at the Second International Congress of the History of Science in London (1931).

This work became foundational and paradigmatic in opening the prospects for the social history of scientific knowledge [Hessen, 1934]. The popular accusation of him as a vulgar Marxist economic determinist was the first critique of his social/epistemological approach to science. Under Stalin's regime, he was convicted of terrorism and executed (rehabilitated 1956). Thus, his program remained incomplete, misinterpreted, and nearly forgotten until the end of the 20th century, when it was tacitly identified with the relativist interpretation of science.

Actually, Hessen's program might be viewed as giving rise to the different trends in science studies: to vulgar economic determinism and to relativist and critical social epistemology. So, the gradual reinterpretation of Hessen's work went along with the understanding that the development of science satisfies not only technical, economic,

and political needs. Here, the ideas of Shpet appeared to be highly topical.

Gustav Shpet (1879–1937) is usually regarded as a Husserl pupil and follower yet elaborated an original philosophical concept combining Husserl with von Humboldt, Hegel, Neo-Kantianism and the Russian metaphysical tradition. Shpet criticized psychologism for its inability to grasp consciousness (psyche) as a "living whole" and at the same time rejected Husserl's "the pure Ego". Raising the question of the agent of consciousness, Shpet evidentially followed Hume in his criticism of the mental substance. Doing this, he proceeded from the pantheist–idealist vision of the mind, while gradually and tacitly approaching the idea of culture as a topic of intellectual activity:

> Ultimately, it is as impossible to say *whose* consciousness as it is to say *whose* space, *whose* air, even though everybody is convinced that the air which he breathes is *his* air, and the space which he occupies is *his* space. [Shpet 1916, 205]

In his later works Shpet definitely emphasizes the necessity of the social/cultural stance in his reinterpretation of Husserl's phenomenology, appealing to language as the collectively shared "objectivization" of consciousness and cognition.

Shpet also deals with the philosophy and methodology of the humanities in his *Introduction to Ethnic Psychology* (*Vvedenie v etnicheskuyu psikhologiyu*, 1926). He discusses the subject and tasks of ethnic psychology in historical and philosophical contexts, analyzing in detail and thoroughly criticizing ideas of such representatives of the school as W. Wundt, M. Lazarus, and H. Steinthal.

Shpet's ideas were immediately picked up (though often without citations for Shpet belonged among politically suspect thinkers) by Roman Jacobson, Mikhail Bakhtin, and Leo Vygotsky and strongly influenced the developments in Russian linguistics and literary criticism, psychology, and cultural studies. He was the first director of the Institute of Philosophy (which currently belongs to the Russian Academy of Sciences) but was convicted and killed under Stalin's regime.

Bakhtin (1895–1975) was a professional philologist (he dealt with Rabelais, Dostoyevsky etc.) but was widely recognized as a philosopher. He paid major attention to the concept of creative personality, to the understanding of knowledge and consciousness as a communicative text. According to Bakhtin, the concept of text obtains a universal character and expands itself into the concept of a cultural object as such. His original categories, some of which are difficult to translate (the Alter, Non-alibi in Being, Dislocation, Dialogue, Polyphony) describe the lifeworld of man within the process of scientific and literary quests. He wrote:

> Every human act is a potential text and can be conceived (as a human deed and not as a physical action) only in the dialogic context of the time (as a comment, as a meaningful position, as a system of motivations). [Bakhtin 1979]

Leo Vygotsky (1896–1934) is one of the father figures of Russian psychology presented knowledge and consciousness in the context of activity and communication. The following quotation from him shows a parallel with British contextualism (B. Malinowski, L. Wittgenstein):

> A word takes in, absorbs from the entire context, with which it is interwoven, the intellectual and affective contents; it begins to mean more and less than its meaning contains when considered by itself and outside its context: more, because the range of its meanings expands, acquiring a large number of new spheres filled with new contents; less, because the abstract meaning of the word becomes limited and narrowed down by that which the word signifies exclusively in this context... the sense of a word is inexhaustible...
>
> A word acquires its sense only in a sentence; the sentence itself acquires its sense only in the context of a paragraph; the paragraph, in the context of a book; and the book, in the context of the author's work in its entirety. [Vygotsky1956, 370]

Vygotsky was a founder of the activity approach in psychology, while Evald Iljenkov (1924–1979) provided its transfer into philosophy. Iljenkov was known as a devoted defender of dialectical and

historical materialism against naïve and metaphysical realism ("positivism", as he called it). He is still influential within the activity approach in epistemology and the philosophy of mind.

His position could be dubbed today as "externalism" since he understood knowledge and consciousness as an objective ideal form existing outside the brain and presented in cultural artifacts and social relations. The orthodox Marxists treated him as a Hegelian objective idealist (immaterialist). Being strongly criticized and isolated, he fell into depression and committed suicide.

Iljenkov writes:

> The problem of the ideal has always been an aspect of the problem of the objectivity of knowledge ("truth value"), which is relevant for those forms of knowledge that are determined and explicable not in terms of the whims of personal psychophysiology but rather due to something much more serious, something that is above an individual psyche and totally independent from it; the "ideal", conceived as a universal form and law of existence and change of the multiple phenomena that are empirically and perceptually given to a human being is detected in its pure form and fixed only in the historical forms of spiritual culture, socially significant forms of its manifestation. [Ilyenkov 1979, 130]

His position is still relevant for the promotion of Karl Popper's project of the "objective world" of knowledge and culture and for the critique of metaphysical realism, which is so popular in contemporary analytical philosophy (Colin McGinn, Paul Boghossian, Lynn Baker etc.).

A synthesis of the activity approach with the social/cultural concept of the mind has been suggested by Mikhail Petrov (1923–1987), who proceeded from linguistics to philosophy and the sociology of science. The Marxists (Iljenkov among them) strongly criticized him for his philosophical deviations and his new philosophical language, which seemed to be close to the analytical philosophy of language of Wittgenstein and others.

Petrov's main argument maintains that knowledge and consciousness can be properly understood only as a part of historically defined "socio-codes", which does not coincide with any language structure. He describes various historical socio-codes (ancient, medieval, modern) in their peculiarity, paying attention to the corresponding text types within the context of activity and communication.

He wrote:

> For the entire ...set of the array of knowledge and directly related institutions and mechanisms designed for various purposes, we ... shall use the term socio-code, having in mind the main cultural reality holding in integrity and discerning a fragmented array of knowledge, the world of activity dissected into single interiors, and the supplying institutes of communication. [Petrov 1991, 39].

The main works by Petrov were published posthumously; he had no academic career as he was a politically unreliable scholar.

And—last but not least—there is a great pleiad of philosophers, scientists, and writers of the late nineteenth and early twentieth centuries united under the common label of "Russian cosmism": Nikolaj Fedorov, Konstantin Tziolkowskij, Vladimir Vernadsky, and Alexander Tchizhevsky.

Highlights of the Russian Philosophy of Science

So, what is characteristic of the Russian philosophy of science? From its very beginning, it was inspired by the idea of the unity of the human mind. This holistic approach has deep historical roots in the pantheistic vision of the world and human beings. Today, there are many reasons to learn from this holism in order to find a way through various methodological and value controversies. Nearly every basic epistemological concept represents a controversy of this kind.

This is the case for example, with the concepts of rationality and truth, which balance between the technical, instrumental, formal approaches, on the one hand, and the abstract, fuzzy, metaphysical ones, on the other hand. Neither the former nor the latter go beyond the well-known classical

philosophical trends, which hardly correspond to a variable, dynamic, contradictory picture of the different cognitive practices within the multiplicity of their cultural and social contexts. Although the history and sociology of science and culture gradually and tacitly approach this picture, they lack proper methodological tools.

The way to the theoretically rich and practically applicable image of knowledge might be provided by the following concepts: "activity", "communication", "context", "culture", "discourse", "dialogue", and "author". They had been profoundly elaborated in the Russian philosophical tradition and used already for incorporating knowledge and cognition into a broad scope of history and sociality much earlier than the post-positivist and the post-modernist thinkers began doing this.

The basic task of the Russian philosophy of science, having developed in opposition to orthodox Marxism, might be summarized as follows:
(1) to dismiss the idea of knowledge as a mirror image of reality;
(2) to strengthen the role of the creative cognitive agent; and
(3) to overcome the "demarcationist" view of knowledge as identical with science;
(4) to conceptualize creative cognition as a form of social constructivism.

Point (3) is often misunderstood. Rigid boundaries limiting the genially transdisciplinary scope of epistemological study has a number of negative consequences. There are: 1) the exaggerated separation of the philosophical disciplines from one another (epistemology, the philosophy of science vs social philosophy, ethics, anthropology, religious studies etc.); 2) the subsequent methodological weakness of non-epistemological studies; 3) the subsequent empirical emptiness and practical impotence of epistemology; 4) the idealized and perverted picture of the history of science; 5) the unbridgeable gap between "the cognitive" and "the social".

All this in no way means that science is equivalent with non-science but rather requires a more realistic image of knowledge as a complex, self-developing, human-dimensional system that could be separated from the context only in abstraction. Accordingly, its analysis is impossible without a proper social ontology and an interdisciplinary interrelation between the social and the human sciences.

Point (4) places a special emphasis on the final significant element of this new vision: the paradoxical concepts of creativity, illusion, and utopia. A thorough historical analysis can demonstrate that every scientific discovery arises on the 'shoulders of giants' and therefore is nothing new in itself. Thomas Kuhn wrote about "Lavoisier's revolution", showing how it was evolutionally prepared and even determined by previous history of chemistry.

What kind of lesson should a scientist draw from this consideration? Study the history of his/her discipline and search for insights there? Yet this would disorient the research if it aims at discovering something really unexpected and new. The significance of intellectual history should not diminish the role of personal creativity, turn backward the vector of the individual interest and engagement of a devoted researcher even if creativity to some extent reveals its illusionary nature. Competence and scholarship cannot substitute for imagination and inspiration, an ability to improvise, to start from scratch.

Thus, the notion of creativity appears to be a regulative idea in line with Immanuel Kant. In this context, we can recall Kant's idea of the regulative function of pure reason. He wrote:

> The hypothetical exercise of reason by the aid of ideas employed as problematical conceptions is properly not constitutive. That is to say, if we consider the subject strictly, the truth of the rule, which has been employed as an hypothesis, does not follow from the use that is made of it by reason. For how can we know all the possible cases that may arise? Some of which may, however, prove exceptions to the universality of the rule.
>
> This employment of reason is merely regulative, and its sole aim is the introduction of unity into the aggregate of our particular cognitions, and thereby the approximating of the rule to universality. [Kant 2011, 440–441]

So, the sources of human insights remain mostly unclear, but the same is true of the natural and social consequences of one's creative research work. The results achieved never completely coincide with the proposed purposes. Temporal uncertainty and the risk of fallacy accompany any research which aims at something new. In this sense, every scientific enterprise essentially includes a utopian attitude, a super-goal, a regulative ideal of the labor of love.

This exaltation of reason, its freedom in the face of multiple limitations should be strongly supported by the power circles if they wish any positive movement. "An independence of thought from the state is a question of public significance," Sergej Averintzev once wrote. Only then will a scientific quest expand into a global project, which holistically transforms nature, society, and the very knowing agent.

What is the disciplinary status of the social philosophy of science? For a long time, at least since the time of William Whewell, the philosophy of science as a whole has been a discipline, and I hope that this will continue to be the case. And the social philosophy of science is one of the approaches, which shares the imperative of scientific and interdisciplinary communication; this is the general perspective of development, which today is called the strategy of "trading zones" [Galison 1999] or "interactional expertise" [Collins, Evans 2002].

Let us turn to a simple analogy since it promises to be heuristic. There's a man walking down the street. First of all, he is interested in covering the distance from A to B, while not falling, not getting dirty, and not hurting passers-by. He is narrowly focused. His gaze is fixed on his goal and, by and large, he does not notice what is being done around him, although there is a lot going on. In addition to those people who have a chance to directly encounter him, there are other people walking, there are even very interesting ones, but he does not notice them; birds fly, cars drive, some of them, for example, are museum exhibits worth a million dollars, but the man does not pay attention to them. There are animals in the parks, some squirrels. He doesn't notice. He is striving for a goal. He has a focused consciousness. He is like a researcher, looking for the truth, and he does not recognize the context of his activities and communication. This context is left behind. Peripheral consciousness doesn't bother him.

So, the social philosophy of science is a project that returns to the individual moving towards his goal, but attentive to all the wealth of his environment. At least, it strives to do this, realizing the fact that this is a rather burdensome attitude—not only to focus his consciousness on immediate tasks, but also to grasp the surrounding reality at least out of the corner of his eye. It is important not to lose sight of how the world is diverse and beautiful, that this person himself is still alive, that he already has a lot more interesting things behind and ahead of him, although now he is just going to the store for bread.

This is the main idea and the project underlying the social philosophy of science—to return all the richness of social and cultural life to science, in which it is de facto immersed. It is to revive all the excessive socio-cultural content from which modern science is trying to largely distract; to remind the public and scientists about means of understanding science at its true value as a global social and world-view problem.

An essential part of the social philosophy of science is that it recognises and copes with the reality of the uneven, contradictory, and value-laden unity of science within society. The programme is elaborated and defended in my book *A Social Philosophy of Science. An Introduction*, Baden-Baden: NOMOS, 2023.

doi.org/10.5771/9783748928003
ISBN print: 978-3-8487-8424-0
ISBN online: 978-3-7489-2800-3

References

Bakhtin, M. 1979. *Aesthetic of Verbal Creativity*. Moscow. [in Russian].

Bulgakov S. 1912/2000. *Philosophy of Economy. The World as Household.* Translated, Edited, and with an Introduction by C. Evtuhov. New Haven and London: Yale University Press 2000.

Collins, H.M. and Evans, R.J. 2002. The Third Wave of Science Studies: Studies of Expertise and Experience, *Social Studies of Sciences*, vol. 32, No. 2. pp. 235–296.

Frank S.L. 1930/1986. *Spiritual Foundations Of Society: An Introduction To Social Philosophy*. Ohio: University Press, 1986.
Fuller, S., and Lepinski, V. 2014. *The Proactionary Imperative: A Foundation for Transhumanism.* N.Y.: Palgrave Macmillan.
Galison, P. 1999. Trading zone: Coordinating action and belief. In: M. Biagioli, ed. *The Science Studies Reader*. New York: Routledge. pp. 137–160.
Hessen, B., 1931. The Social and Economic Roots of Newton's Principia, in: Nicolai I. Bukharin, *Science at the Crossroads*, London. pp. 151–212.
Ilyenkov, E. 1979. The Problem of the Ideal, in *Voprosi filosofii* [*Problems of Philosophy*], 6: 128–140 [in Russian].
Kant, I. 2011. *The Critique of Pure Reason by Immanuel Kant*, trans. J. M. D. Meiklejohn. PACPS.
Kasavin, I. 2014. Interactive Zones: On the Prehistory of the Scientific Laboratory. *Herald of the Russian Academy of Sciences,* 84 (6): 456–464.
2. Kasavin. I. 2015. Mega-projects and global projects: science between utopia and technocracy. In: *Voprosy filosofii*, 9: 40–56 (in Russian).
Petrov, M.K. 1991. *Language. Sign. Culture*. Moscow [in Russian].
Shpet, G. 1916. Consciousness and Its Proprietor, in: *Sbornik statej po filosofii, posvjashchennyj G. I. Chelpanovu*, Moscow. pp. 156–210 [in Russian].
Shpet, G.G. 1927/2006. Introduction to Ethnical Psychology. In: Shpet G.G. *Philosophia Natalis. Selected works in psychology and pedagogics.* Moscow: Russian Political Encyclopedia, 2006.
Vernadsky, V.I. 1926. *Biosphere.* Leningrad: NHTI [in Russian].
Vygotsky, L.S. 1956. *Izbrannye Psikhologicheskie Issledovanija* [*Selected Studies in Psychology*], Moscow: Acad. Ped. Nauk RSFSR [in Russian].

For elaboration of these matters see the book at the NOMOS website: **HERE**

Invitation to Submit Opinion Piece

In order to make better educational use of the wide geographical and disciplinary reach of this *HPS&ST Note*, invitations are extended for readers to contribute opinion or position pieces or suggestions about any aspect of the past, present or future of HPS&ST studies.

Contributions can be sent direct to editor. Ideally, they might be pieces that are already on the web, in which case a few paragraphs introduction, with link to web site can be sent, or else the pieces will be put on the web with a link given in the Note.

They will be archived, and downloadable, in the OPINION folder at the HPS&ST web site **HERE**.

HPS&ST in Asia

If you have any information about events, publications, research groups or books about HPS&ST in Asia and want to submit a brief note to be published in the HPS&ST Newsletter, please contact first Xiao Huang (Zehjiang Normal University) **HERE** or Michael Matthews **HERE**.

Varia

- Vale, John Heilbron (1934-2023). **HERE** and **HERE**
- John Heilbron, 1995 speech on Opening of Max Planck Institute for the History of Science. **HERE**
- *Philosophy of Physics Society* and new journal *Philosophy of Physics* established: **HERE**
- Macfarlane, Bruce: 2023, 'The DECAY of Merton's scientific norms and the new academic ethos', *Oxford Review of Education*, September. Open Access HERE
- HPS&ST books, downloadable files **HERE**
- *Science & Education* Open Access articles (133) **HERE**
- *Studia Historiae Scientiarum*, volume 22 (2023), the peer-reviewed, open access journal, has been published. Articles can be downloaded **HERE**.

Recent HPS&ST Research Articles

Chen, HC., Lin, MC. & Chang, CY. (2024). Exploring Diverse Views of Taiwanese Christians on Teaching Evolution from the Perspective of Worldviews. *Sci & Educ*, 1-28. https://doi.org/10.1007/s11191-023-00493-w

Edelsbrunner, P.A. (2024). Does Interference Between Intuitive Conceptions and Scientific Concepts Produce Reliable Inter-individual Differences? A Psychometric Analysis. *Sci & Educ*, 1-18. https://doi.org/10.1007/s11191-024-00500-8

García-Carmona, A. (2024). The non-epistemic dimension, at last a key component in mainstream theoretical approaches to teaching the nature of science. *Sci & Educ*, 1-17. https://doi.org/10.1007/s11191-024-00495-2

Honeybun-Arnolda, E. (2023). Scientizing the 'environment': Solly Zuckerman and the idea of the School of Environmental Sciences. *The British Journal for the History of Science*, 1–14. https://doi.org/10.1017/S0007087423000936

Khishfe, R.(2024). Investigating Science Teachers' Nature of Science Conceptions and Argumentation in a Science Methods Course. *Sci & Educ*, 1-25. https://doi.org/10.1007/s11191-024-00498-z

Korom, E., Nagy, M.T. & Majkić, M. (2024). First-Year Teacher Education Students' Epistemological Beliefs About Science and History: Domain-Specific Profiles and Relationships. *Sci & Educ*, 1-27 https://doi.org/10.1007/s11191-023-00483-y

Liu, H., Chen, B., Huang, S. et al. (2024). Investigating the Representation of Practical Work in Chemistry Classroom Teaching by Focusing on the Diversity of Scientific Methods. *Sci & Educ*, 1-19. https://doi.org/10.1007/s11191-024-00497-0

Lüthy, C. (2024) The late origins of the timeline, or: three paradoxes explained, *Annals of Science*, 1-44 https://doi.org/10.1080/00033790.2023.2289524

Saltelli, A. (2023). Teaching scientific research integrity: A case study. *Innovations in Education and Teaching International*, 1-15: https://doi.org/10.1080/14703297.2023.2237949

Salve, J., Upadhyay, P., Mashood, K.K. et al. (2024). Performative Bundles: How Teaching Narratives and Academic Language Build Mental Models of Mechanisms. *Sci & Educ*, 1-39. https://doi.org/10.1007/s11191-023-00488-7

Simões, A., Sousa, A.M. (2024). Enhancing Science Education Through Visual Art and Complex Storytelling Using the Book "The Case Study of Einstein, Eddington, and the Eclipse: Travel Impressions". *Sci & Educ*, 1-21. https://doi.org/10.1007/s11191-024-00499-y

Soysal, Y. (2024). Drawing a Portrayal of Science Teachers' Epistemic Cognitions Around Different Concepts Characterizing Science Education. *Sci & Educ*, 1-44. https://doi.org/10.1007/s11191-023-00494-9

Türk, C.K., Çam, A. (2024). The Effect of Argumentation on Middle School Students' Scientific Literacy as well as their Views, Attitudes and Knowledge About Socioscientific Issues. *Sci & Educ*, 1-26. https://doi.org/10.1007/s11191-023-00489-6

Zhai, X., Nyaaba, M. & Ma, W. (2024). Can Generative AI and ChatGPT Outperform Humans on Cognitive-Demanding Problem-Solving Tasks in Science?. *Sci & Educ*, 1-22. https://doi.org/10.1007/s11191-024-00496-1

Recent HPS&ST Related Books

Baldassarri, F. (2023). *René Descartes's Natural Philosophy and Particular Bodies*. Dordrecht : Springer. ISBN: 978-3-031-48663-0

"This book explores René Descartes's attempts to describe particular bodies, such as rocks, minerals, metals, plants, and animals, within the mechanistic interpretation of nature of his philosophical program. Despite his early rationalistic epistemology, Descartes's increasing attention to collections, histories, lists of qualities, and particular bodies results in a puzzling 'short history of all natural phenomena' contained in the *Principles of philosophy* (1644).

"The present book outlines the role of Descartes's observations and experimentation as he aimed to construct a universal science of nature, ultimately revealing the mechanization of nature in detail, and for curious bodies such as the Bologna Stone or the sensitive herb. What results is a theoretical natural history consistent with the mechanical principles of his philosophy, ultimately shedding new light on his attempt to produce a complete philosophy of nature." (From the Publisher)

More information HERE

Chadha, G., & Thomas, R. Eds.) (2024). *Mapping Scientific Method: Disciplinary Narration.* Milton Park, Abingdon: Routledge. ISBN 9781032288741

"This volume explores how the scientific method enters and determines the dominant methodologies of various modern academic disciplines. It highlights the ways in which practitioners from different disciplinary backgrounds — the humanities, the natural sciences, and the social sciences — engage with the scientific method in their own disciplines.

"The book maps the discourse (within each of the disciplines) that critiques the scientific method, from different social locations, in order to argue for more complex and nuanced approaches in methodology. It also investigates the connections between the method and the structures of power and domination which exist within these disciplines. In the process, it offers a new way of thinking about the philosophy of the scientific method.

"Part of the Science and Technology Studies series, this volume is the first of its kind in the South Asian context to debate scientific methods and address questions by scholars based in the global south. It will be useful to students and practitioners of science, humanities, social sciences, philosophy of science, and philosophy of social science. Research scholars from these disciplines, especially those engaging in interdisciplinary research, will also benefit from this volume." (From the Publisher)

More information HERE

Evans, John H. (2024). *Disembodied Brains: Understanding our Intuitions on Human-Animal Neuro-Chimeras and Human Brain Organoids*. Oxford, UK: Oxford University Press. ISBN: 9780198847892

"Recent new technologies have brought the realm of science fiction to reality. The development of human-animal neuro-chimeras, which are animals with some component of a human brain, plays into society's long-standing fascination with the crossover between humans and animals. In the same way, the development of human brain organoids-small parts of a human brain grown from harvested human cells-feeds our fear and fascination of disembodied brains. The general reaction to these technologies is shock or disgust.

"This book closely examines the public's response to such new scientific advances: the questions they raise about the biological essence of personhood, the ethics of growing and mixing human-animal parts, and the fears of dystopian misuse that might arise from the development of such technologies. There is a general public belief in a foundational distinction between humans and animals, and the development of human-animal neuro-chimeras violates this belief and creates opposition to the technology itself, regardless of the intentions behind its development.

There is a similar foundational belief that disembodied human parts, such as harvested cells used for the creation of human brain organoids, are not truly separated from the original donor and therefore a brain organoid grown in a dish retains some essence of the person from whom the cells originated. This likewise results in concern and resistance to such technology being used at all.

"In *Disembodied Brains*, John H. Evans also examines general attitudes toward biotechnology overall that contribute to public views of neuro-chimeras and organoids, and concludes with a discussion of the best ways to set reasonable limits on these technologies, so that they might be used for advancement of medical science without empowering the dystopian abuse that people rightly fear." (From the Publisher)

More information HERE

Fowers, B. J., Cokelet, B., & Leonhardt, N. D. (2024). *The Science of Virtue: A Framework for Research*. Cambridge: Cambridge University Press. ISBN: 9781108779968

"Integrating psychological and philosophical research on virtue and moral development, this book presents a real-world program for virtue science. Offering empirically testable hypotheses, the chapters deliver theoretical and methodological guidance that shows how existing research can become a cohesive and truly interdisciplinary science of virtue. The authors' unique 'STRIVE-4 Model' defines a unifying conceptual framework, making the book an indispensable resource for a new generation of scholars and students. This empirically tested model provides the much-needed foundation that can put to rest traditional worries about moral science.

While mapping out the relevant areas of psychology and value-focused inquiry, the book lays out an interdisciplinary approach to many questions, including the problem of knowledge about character. Written for those researching virtue drawing on personality, developmental, moral, and positive psychology, as well as moral philosophy and character education, the book demonstrates the importance and applications of studying virtues empirically." (From the Publishers)

More information HERE

Gillin, Edward J. (2023). *An Empire of Magnetism: Global Science and the British Magnetic Enterprise in the Age of Imperialism*. Oxford, UK: Oxford University Press. ISBN: 9780198890959

"During the 1840s and 1850s, the British government financed a world-wide investigation into how the Earth's magnetic phenomena operated, consisting of a network of naval expeditions and colonial observatories. Questions surrounding terrestrial magnetism were not just philosophical, but engendered urgent concerns over accurate navigation, on which Britain's commercial and colonial power relied.

"The British Magnetic Survey was celebrated at the time as the most extensive state-orchestrated scientific enterprise ever conducted. Yet although it was a fundamentally global endeavour, both in terms of its scale and its impact, the experimental instruments and techniques required were to be found amid Britain's booming local industry, where the harnessing of coal and iron, and use of steam power, shaped a scientific culture prominently concerned with the relationship between heat, pressure, and motion.

In particular, it was philosophical apparatus fashioned within the mines of Cornwall that the government was able to conscript within this world-wide magnetic investigation. These locally produced experimental techniques and technologies proved capable of transformation into a system for obtaining magnetic measurements from over great expanses of time and space.

"As *An Empire of Magnetism* demonstrates, this not only sustained an immense world-wide scientific investigation, but became inseparable from the proliferation of empire, sustaining colonial expansion and unprecedented multi-cultural exchanges as British naval crews and natural philosophers surveyed previously unknown regions in the search for magnetic data. In so doing, Edward Gillin argues that the British Magnetic Survey had broader implications over the formation of the 'modern state', the expansion of nineteenth-century empire, and the development of global science." (From the Publisher)

More information HERE

MacCord, Kate (2024*). How Does Germline Regenerate?* Chicago, IL: The University of Chicago Press. ISBN: 9780226830513 [Open Access]

"Scientists have long held that we have two kinds of cells—germ and soma. Make a change to germ cells—say using genome editing—and that change will appear in the cells of future generations. Somatic cells are "safe" after such tampering; modify your skin cells, and your future children's skin cells will never know. And, while germ cells can give rise to new generations (including all of the somatic cells in a body), somatic cells can never become germ cells. How did scientists discover this relationship and distinction between somatic and germ cells—the so-called Weismann Barrier—and does it actually exist? Can

somatic cells become germ cells in the way germ cells become somatic cells? That is, can germ cells regenerate from somatic cells even though conventional wisdom denies this possibility?

"Covering research from the late nineteenth century to the 2020s, historian and philosopher of science Kate MacCord explores how scientists came to understand and accept the dubious concept of the Weismann Barrier and what profound implications this convenient assumption has for research and policy, from genome editing to stem cell research, and much more." (From the Publisher)

More information HERE

Suárez, Mauricio (2024). *Inference and Representation: A Study in Modeling Science*. Chicago, IL: The University of Chicago Press. ISBN: 9780226830049

"Mauricio Suárez develops a conception of representation that delivers a compelling account of modeling practice. He begins by discussing the history and methodology of model building, charting the emergence of what he calls the modeling attitude, a nineteenth-century and fin de siècle development. Prominent cases of models, both historical and contemporary, are used as benchmarks for the accounts of representation considered throughout the book.

"After arguing against reductive naturalist theories of scientific representation, Suárez sets out his own account: a case for pluralism regarding the means of representation and minimalism regarding its constituents. He shows that scientists employ a variety of modeling relations in their representational practice—which helps them to assess the accuracy of their representations—while demonstrating that there is nothing metaphysically deep about the constituent relation that encompasses all these diverse means.

"The book also probes the broad implications of Suárez's inferential conception outside scientific modeling itself, covering analogies with debates about artistic representation and philosophical thought over the past several decades." (From the Publisher)

More information HERE

Sudmann, Andreas et al. (Eds.) (2024). *Research with Subsymbolic AI*. New York, NY: Columbia University Press. ISBN: 9783837667660

"How do artificial neural networks and other forms of artificial intelligence interfere with methods and practices in the sciences? Which interdisciplinary epistemological challenges arise when we think about the use of AI beyond its dependency on big data? Not only the natural sciences, but also the social sciences and the humanities seem to be increasingly affected by current approaches of subsymbolic AI, which master problems of quality (fuzziness, uncertainty) in a hitherto unknown way. But what are the conditions, implications, and effects of these (potential) epistemic transformations and how must research on AI be configured to address them adequately?" (From the Publisher)

More information HERE

Thagard, Paul (2024). *Falsehoods Fly: Why Misinformation Spreads and How to Stop It*. New York, NY: Columbia University Press. ISBN: 9780231213950

"Misinformation is one of the twenty-first century's greatest challenges, a peril to democracy, peace, science, and public health. Yet we lack a clear understanding of what makes misinformation so potent and why it can spread so rapidly. In *Falsehoods Fly*, a leading cognitive scientist and philosopher offers a new framework for recognizing and countering misleading claims by exploring the ways that information works—and breaks down.

"Paul Thagard examines the dangers of misinformation on COVID-19, climate change, conspiracy theories, inequality, and the Russian invasion of Ukraine. He argues that effective responses to these problems require understanding how information is generated and spread. Bringing together empirical findings about the psychological and social

mechanisms that drive cognitive errors with philosophical accounts of critical thinking, Thagard develops an innovative theory of how we gain information. Grasping how the generation and transmission of knowledge can fail helps us find ways to repair it and provides tools for converting misinformation into facts.

"Offering a deep and rich account of the nature and workings of information, *Falsehoods Fly* provides practical, concrete strategies to stop the creation and spread of misinformation." (From the Publisher)

More information HERE

Authors of HPS&ST-related papers and books are invited to bring them to attention of the Newsletter's assistant editor Paulo Maurício (**paulo.asterix@gmail.com**) for inclusion in these sections.

PhD Award in HPS&ST

We welcome publishing details of all PhDs awarded in the field of HPS&ST. Send details (name, title, abstract, supervisor, web link) to editor: m.matthews@unsw.edu.au

Science & Education, Editor Sought

The International History, Philosophy, and Science Teaching Group (IHPST) invites applications for the position of Editor of the journal *Science & Education*, to begin on **January 1st, 2025**.

Science & Education, which is owned and published by Springer, is the official journal of the International History, Philosophy and Science Teaching Group (IHPST). The journal publishes articles at the intersection of the history, philosophy, and sociology of science including the results of research, model curricula, teacher education, policy and related history, and nature of science perspectives to improve teaching and learning in science and mathematics. *Science & Education* is distinctly interdisciplinary and aims to foster fruitful discourse among scientists, mathematicians, historians, philosophers, cognitive psychologists, sociologists, science and mathematics educators, and school and college teachers. The journal currently publishes at least 60 articles per year, with an impact factor of 2.8 (2022)**.**

The Editor will begin a five-year term on **January 1, 2025**. They will receive a contract with Springer that includes an annual editorial budget and will negotiate the terms of this contract directly with the publisher.

Applications due **May 6, 2024**. They should include:

➢ a vision statement for *Science & Education*, including motivations and aims for serving as Editor and a personal interpretation of the scholarly issues to be addressed by the journal during the five-year term of service
➢ summary of primary qualifications
➢ a current curriculum vitae
➢ names and contact information of 3 references who can address the candidate's required qualifications as outlined above

Interested persons or teams are encouraged to send questions about the role of the editor-in-chief position to the current Editor, Sibel Erduran (Sibel.Erduran@education.ox.ac.uk) and/or *Science & Education's* Advisory Board Chair, Andreia Guerra (editor-search@ihpst.net).

Coming HPS&ST Related Conferences

.

March 7-11, 2024, Philosophy of Education Society (PES) Annual Conference, Salt Lake City, UT
Details **HERE**

March 17-20, 2024, NARST Annual Conference, Denver CO
Details **HERE**

March 29-30, 2024, Philosophy of Social Science, Roundtable, University of Texas, Dallas.
Submissions by December 15
Details from: PSSR2024@gmail.com

May 16-18, 2024, Society for Philosophy of Science in Practice (SPSP) Tenth Biennial Conference, University of South Carolina, Columbia, SC USA
Details **HERE**

May 29-31, 2024, Italian Society for the History of Science, conference, Bari
Details **HERE**

June 13-15, 2024, XXXI Baltic Conference on the History and Philosophy of Science, Tartu
Details: **HERE**
June 26-28, 2024, Singapore National Institute of Education, STEM conference
Details **HERE**
July 1-5, History and Pedagogy of Mathematics Conference, University of New South Wales, Sydney.
Details: Jim Pettigrew, UNSW
Jul y4-14, 2024, International Congress on Mathematical Education, Sydney
Details HERE
July 8-10, 2024, Science in Public, annual conference, University of Birmingham.
Details: HERE
August 1-8, 2024, 25th World Congress of Philosophy, Rome
Details **HERE**
September 4-7, 2024, 11th European Society for History of Science conference, Barcelona
Details **HERE**
September 16-20, 2024, Eighth International Conference on the History of Mathematics Education (ICHME-8), Warsaw
Details: Organiser Karolina Karpinska

HPS&ST Related Organisations and Websites

IUHPST – International Union of History, Philosophy, Science, and Technology
DLMPST – Division of Logic, Mathematics, Philosophy, Science, and Technology
DHST – Division of History, Science, and Technology
IHPST – International History, Philosophy, and Science Teaching Group
NARST - National Association for Research in Science Teaching
ESERA - European Science Education Research Association
ASERA - Australasian Science Education Research Association
ICASE - International Council of Associations for Science Education
UNESCO – Education
HSS – History of Science Society
ESHS – European Society for the History of Science
AHA – American History Association
FHPP APS - Forum on History and Philosophy of Physics of the American Physical Society
HAD AAS - Historical Astronomy Division of the American Astronomical Society.
ACS HIST – American Chemical Society Division of the History of Chemistry
GWMT - Gesellschaft für Geschichte der Wissenschaften, der Medizin und der Technik
ISHEASTME – International Society for the History of East Asian History of Science Technology and Medicine
EASE - East-Asian Association for Science Education
BSHS – British Society for History of Science
EPSA - European Philosophy of Science Association
AAHPSSS - The Australasian Association for the History, Philosophy, and Social Studies of Science
HOPOS – International Society for the History of Philosophy of Science
PSA – Philosophy of Science Association
BAHPS - Baltic Association for the History and Philosophy of Science
BSPS – The British Society for the Philosophy of Science
SPSP - The Society for Philosophy of Science in Practice
ISHPSB - The International Society for the History, Philosophy, and Social Studies of Biology
PES– The Philosophy of Education Society (USA)

The above list is updated and kept on the HPS&ST website at: **HERE**

HPS&ST related organizations wishing their web page to be added to the list should contact assistant editor Paulo Maurício: paulo.asterix@gmail.com

Assistant Editors (Latin America and Europe) Required

After three years of valuable service to the HPS&ST community, Nathan Lima (Federal University of Rio Grande do Sul, Porto Alegre, Brazil) is needing to step down from his Assistant Editor (Latin America) duties. A replacement is required and will be most welcomed. At the same time, after a pause of a few years, an Assistant Editor (Europe) is also required.

The basic duty involves preparing a 'HPS&ST in Latin America/Europe' item for the monthly newsletter. The items carry news of Latin American and European HPS and Science Education activities, conferences, publications and research programmes. Being able to identify and invite scholars for newsletter Opinion Piece essays is especially welcomed. The newsletter brings these Latin American and European endeavours to a wide international audience. Anyone interested in the positions should contact the editor, Michael Matthews. Please attach a brief biographical statement along with some elaboration of interest in the position, experience, background, connections to HPS and/or science education, and the names and emails of one or more folk who could be approached for references.

HPS&ST NEWSLETTER PERSONNEL

Editor	**Michael Matthews**
Assistant Editor (Publications & Website	**Paulo Maurício**
Regional Assistant Editor (North America)	**Sophia Jeong**
Regional Assistant Editor (Latin America)	**Vacant**
Regional Assistant Editor (Asia)	**Huang Xiao**
Regional Assistant Editor (Europe)	**Vacant**