

**HPS&ST Newsletter**  
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## # Introduction

The HPS&ST Newsletter is sent monthly to about 12,000 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](mailto:m.matthews@unsw.edu.au) .

## # IHPST 18<sup>th</sup> Biennial Conference, Lisbon, Portugal, July 6-10, 2026.

Scientific Literacy: Contributions from the  
History and Philosophy of Science



IHPST Biennial Conferences function as a forum of academics, researchers, PhD students and teachers coming from a variety of disciplines: history of science, philosophy of science, sociology of science and science education.

Conference Chair: Cláudia Faria; Conference Co-Chair: Ricardo L. Coelho  
Conference website: [HERE](#)

## # Teaching Evo-Devo: Concepts, Conceptions, and Pedagogies

*Developmental Biology Advances* invites submissions for a Special Collection focused on how to teach evolutionary developmental biology (evo-devo) across educational levels and learning contexts. Evo-devo sits at the intersection of developmental biology, evolutionary theory, genetics, and morphology, offering powerful explanatory frameworks (e.g., homology, modularity, constraint, novelty, and gene regulatory networks). Yet it also poses distinctive instructional challenges: integrating multiple causal levels, bridging disciplines, selecting representative model systems, and supporting learners in reasoning from evidence across different levels timescales.

This Special Collection aims to gather research articles, conceptual analyses, reflective pieces, and evidence-informed teaching innovations, which that can advance evo-devo education in universities, teacher education, and informal learning settings.

### Guest Editors:

**Kostas Kampourakis**, University of Geneva, Geneva, Switzerland.

**Ross H. Nehm**, Stony Brook University, Stony Brook, United States.

More information [HERE](#)

## # Center for Philosophy of Science, University of Pittsburgh, Summer Fellowship

The Center for Philosophy of Science at the University of Pittsburgh invites applications for a new month-long Summer Archival Fellowship supporting a visit in the Center and research at the Archives of Scientific Philosophy - <https://pitt.libguides.com/asp>.



The Summer Archival Fellowship is available for June, July, or August 2026.

The Summer Archival Fellow will be given an office at the Center and will receive a \$1,500 stipend.

Summer Archival Fellows must have completed their PhDs.

The Archival Fellowship is not meant to fund general projects in philosophy of science at the Center for Philosophy of Science. It is meant to

fund research on the archival materials in the Archives of Scientific Philosophy, and only projects related to these will be considered. The Center is also interested in researchers who would be willing to write archival notes about the documents reviewed during their research and make them accessible on a public wiki.

Applications are now open - Deadline to apply is May 1, 2026!  
APPLY [HERE](#)

The following materials will need to be included with your application:

- (1) A cover letter that indicates a Summer Archival Fellowship is sought and describes: the month of proposed residence in the Center; note previous fellowships at the Center
- (2) A description of the research to be undertaken at the Archives of Scientific Philosophy during residence (1500 words)
- (3) A curriculum vitae
- (4) A letter of recommendation sent directly to ([pittcntr@pitt.edu](mailto:pittcntr@pitt.edu))

### # Francis Bacon 400th anniversary special issue

The *Journal of Early Modern Studies* (JEMS) invites submissions for a special issue marking the 400th anniversary of Francis Bacon's death in 2026. This volume will explore the diverse reception of Bacon's philosophical work across different traditions and geographical regions. Special guest editors: Silvia Manzo and Dana Jalobeanu.

Bacon's legacy is a complex tapestry of intersecting, clashing, and sometimes unrelated interpretations. While he was a foundational figure in the seventeenth century and reached the height of his influence during the Enlightenment, his philosophical reputation began to wane in the mid-nineteenth century. This decline helps explain why Bacon has often been excluded from the central canon of early modern philosophy over the past two centuries. This special issue aims to re-evaluate Bacon's enduring relevance. By tracing the impact of his work on readers in varied intellectual, philosophical, and political contexts,

we can uncover the untapped potential of his ideas.

Submission deadline: May 1, 2026  
Detailed submission guidelines: [HERE](#)  
Inquiries to editors:  
Dana Jalobeanu  
[dana.jalobeanu@filosofie.unibuc.ro](mailto:dana.jalobeanu@filosofie.unibuc.ro)  
Silvia Manzo  
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### # Robert Boyle 400th Anniversary Conference, London, January 2027

Robert Boyle was born at Lismore Castle on 25 January 1627. To mark the 400th anniversary of this event, a one-day conference celebrating Boyle and his achievements will be held at the Royal Society of Chemistry, Burlington House, London, on Monday, 25 January 2027.

This event is organised by the Historical Group of the Royal Society of Chemistry and the Society for the History of Alchemy and Chemistry. Speakers will include Peter Anstey, Michael Bycroft, Michele DiMeo, Sachiko Kusukawa and Lawrence Principe, and it is hoped that there will also be a round-table discussion on Boyle.

There is no charge for registration, but those wishing to reserve a place should send an e-mail, with 'Boyle meeting' in the subject line to the SHAC administrative assistant at [meetings@ambix.org](mailto:meetings@ambix.org).

For any other information about the conference, please contact Professor Michael Hunter at [m.hunter@bbk.ac.uk](mailto:m.hunter@bbk.ac.uk).

### # Opinion Page.

**The Open Mind and the Closed University\***  
ROGER PARTRIDGE

### Editor's Introduction

In recent years New Zealand has become a well-recognised reference point in international debates about the appropriate recognition of Indigenous

beliefs about nature (sometimes called ‘indigenous science’) in national and provincial education, and in wider government health, economic, social and cultural policies. In numerous countries, states and provinces these debates have been strongly contested. They encompass a wide range of common, educational, philosophical and political issues on each of which there is divergent opinion. Each of Decolonisation, Western Science, Diverse Knowledge Systems, Traditional Knowledge, Sovereignty—are frequently appealed to.

One recurrent issue, dealt with below by Roger Partridge, is the universality of scientific truth claims and methodology. A question faced by all science teachers and curriculum writers.

The debates antedated the 2007 United Nations [Declaration on the Rights of Indigenous Peoples](#) (UNDRIP) but this Declaration well-focused the attention of all participants and interest groups. The UN said that the Declaration’s 46 Articles would be applicable to around 370 million people in about 5,000 identifiable groups. Of particular note for the HPS&ST community is Article 31 on the Preservation of Indigenous Culture and Knowledge. So, attention to the Declaration, and consequent disentangling of political from philosophical justifications for educational policies and practices is important.

Different aspects of the New Zealand debate have been addressed in earlier Opinion Pages of this newsletter:

Robert Bartholomew (2025), ‘Moonstruck in New Zealand: Identity Politics and Promotion of the Māori Lunar Calendar’, [HERE](#)

John Raine (2024), ‘Imposed Ideologies and the Future of New Zealand Universities’ [HERE](#)

Elizabeth Rata, Peter Schwerdtfeger, David Lilis, and Raymond Richards (2023), ‘Open Letter to New Zealand Prime Minister Opposing the Inclusion of Mātauranga Māori as Science in the School Curriculum’ [HERE](#)

Michael R. Matthews (2022) ‘Indigenous Science and the Science Curriculum: The New Zealand Debate’ [HERE](#)

Michael Corballis, Elizabeth Rata, and Robert Nola (2019), ‘The Defence of Science and the Status of Māori Knowledge’ [HERE](#)

The New Zealand debate has been, since the 1990s, prompted by the government’s formal and legislated positions on the incorporation of Māori Indigenous Knowledge ([Mātauranga Māori](#)) in education, law, health and social practices and policies.

The NZ debate garnered national and international attention with the publication in July 2021 in *The Listener* magazine of a [400 word letter](#) signed by seven University of Auckland professors (subsequently labelled ‘defenders of science’) who maintained:

Indigenous knowledge is critical for the preservation and perpetuation of culture and local practices, and plays key roles in management and policy. However, in the discovery of empirical, universal truths, it falls far short of what we can define as science itself. To accept it as the equivalent of science is to patronise and fail indigenous populations; better to ensure that everyone participates in the world’s scientific enterprises. Indigenous knowledge may indeed help advance scientific knowledge in some ways, but it is not science. (Nola et al 2021)

Within ten days, an ‘Against the Professors’ petition was circulated and signed by 2,000+ academics, school principals, teachers and graduate students [HERE](#). The signatories included 250 professors and associate professors. They maintained, among other things, that:

However, Mātauranga is far more than just equivalent to or equal to ‘Western’ science. It offers ways of viewing the world that are unique and complementary to other knowledge systems.

The above Opinion Pieces, and the following one, all elaborate on different details of this particular New Zealand debate. The core political, educational, cultural and philosophical issues raised by the appropriate curriculum recognition of Indigenous knowledge have universal application.

## The Open Mind and the Closed University\*

ROGER PARTRIDGE

Roger Partridge is chairman and a co-founder of [The New Zealand Initiative](#) and a senior member of its research team. He is a regular media commentator on public policy, economics, law and liberalism. His essays on geopolitics and liberalism have appeared in [Quadrant](#), [Quillette](#) and [Persuasion](#); they are available [HERE](#). His research reports cover public sector governance, regulation, and constitutional law. He is a former partner and chairman of law firm, Bell Gully, and a former barrister. He is an honorary fellow and former executive director of the Legal Research Foundation, a charitable foundation associated with the University of Auckland.



He is a member of the editorial board of the *New Zealand Law Review* and is a former member of the Council of the New Zealand Law Society. He is a former chartered member of the Institute of Directors, a member of the University of Auckland Business School advisory board, and a member of the [Mont Pelerin Society](#). He has Bachelor of Commerce (Economics) and Bachelor of Laws degrees from the University of Auckland and a Master of Laws degree from the University of Cambridge.

He has written extensively on education policy in NZ, writing in support of the NZI's education research programme on topics such as charter schools, curriculum content, literacy and teacher remuneration. A recent column is [Heretics in the Temple of Educational Orthodoxy](#).

### Introduction

In November 2025, [Dame Anne Salmond issued](#) a public challenge to the very idea of reason; to the commitment to shared standards of inquiry that has delivered unprecedented human flourishing over the past three centuries – a reality well documented by Steven Pinker in his [Enlightenment Now](#) (2019).

[Anne Salmond](#) is one of New Zealand's most celebrated public intellectuals. [She was writing](#) in Newsroom on 18 November – the same day legislation requiring universities to protect open debate and remain “institutionally neutral” received royal assent. Salmond opposes the reform. For her, neutrality is a fiction: there is no common ground – only competing worldviews.

Salmond's argument is stark: what she calls “universal reason” – the idea that claims can be judged using common standards of evidence and logic – does not exist. Different cultures, she says, see the world through incompatible lenses – all with their own “ways of knowing.” And anyone who claims otherwise is exhibiting closed-minded arrogance masquerading as openness.

Salmond's is an attractive position. It sounds inclusive, modest and humane. It invokes cultural openness and rejects intellectual arrogance. But it is also profoundly wrong. – as [Peter Munz argued](#) in ‘The Two Worlds of Anne Salmond in Postmodern Fancy-Dress’, his long, informed, and critical 1994 review of her celebrated history of early New Zealand. Yet when such ideas gain institutional power, the consequences are serious – as the functioning of New Zealand's universities has demonstrated.

### How New Zealand's universities drifted from openness

The ideas Salmond champions – that knowledge is inseparable from identity, that marginalised

perspectives have privileged access to truth, and that neutrality is oppressive – have reshaped Western universities over the past three decades.

Starting in American during the 1990s and 2000s, the ideas became institutionalised practices. Curricula shifted toward “lived experience,” diversity statements became hiring prerequisites, and an expanding bureaucracy began policing speech. What began as an argument in universities soon enough became policy. And what became policy shaped careers.

The shift accelerated after 2020. Following George Floyd’s death, DEI bureaucracies expanded across many American campuses, enforcing new orthodoxies on race, gender, and colonialism.

The bubble burst in late 2023. After Hamas's October 7 attack, [Harvard President Claudine Gay's](#) congressional testimony about students’ calls for genocide against Jews drew bipartisan condemnation. Gay’s testimony was judged “legalistic” in that she declined to say unequivocally that students calling for genocide of Jews violated Harvard's conduct code, offering lawyerly hedging about “context” instead.

When Gay resigned on 2 January 2024 – brought down by the very dynamics her administration had fostered – the costs of institutional capture had become undeniable.

By May, Harvard adopted institutional neutrality policies based on the [University of Chicago’s 1967 Kalven Report](#). This holds that a university’s mission is knowledge, not political advocacy. Over 100 institutions followed their lead.

Trump’s election initially appeared to reinforce this voluntary reform movement. But, as [I argued in Quadrant](#) earlier this year, his administration simply replaced one form of institutional capture with another.

Trump aside, New Zealand’s experience has followed a similar pattern – perhaps without the furore, but with the same logic. In 2018, Massey University Vice-Chancellor Jan Thomas cancelled a student event featuring former National leader Don Brash. In [leaked emails](#), Thomas called Brash’s views “dangerously close to hate speech.” In 2019, [AUT cancelled](#) a Tiananmen Square

commemoration following a complaint from the Chinese Vice-Consul-General.

But the consequences run deeper than deplatformed speakers. In 2021, [the Royal Society investigated](#) seven University of Auckland professors, including philosopher [Robert Nola](#), over a [letter to \*The Listener\*](#) defending science against being treated as “just another way of knowing,” retreating only after international backlash.

In 2025, [Auckland University made](#) courses including Te Ao Māori compulsory for all first-year students. Staff and students objected that the courses were politically loaded and irrelevant to their disciplines. After one semester, the Senate recommended that they be made voluntary, but the courses [remain compulsory](#) for all professional degrees.

The New Zealand Initiative’s 2024 report [Unpopular Opinions](#) shows how pervasive the chill has become. Half of academic respondents felt unfree to discuss colonialism; more than forty percent felt unable to question accepted views on sex and gender. At the University of Auckland, only 49 percent of staff agreed they could “respectfully voice their views without fear of any negative impact.”

As one respondent put it: “The strategy for many academics is to voice no position unless it is conformist.” When this becomes normal, a university stops being a place where arguments are tested – and becomes a place where they are managed.

### **New Zealand’s legislative response**

The National-led coalition government responded with legislation. Section 267 of the Education and Training Act 2020 already guaranteed individual academics “the freedom... to question, and test received wisdom, to put forward new ideas, and to state controversial or unpopular opinions.”

However, universities had been ignoring these obligations. [The Education and Training Amendment Act 2025 \(No. 2\)](#) tries to address this gap between law and practice. Passed in November 2025, it requires university councils to adopt explicit freedom-of-expression statements ([s 281A](#)), establish complaints procedures for breaches of academic freedom ([s 281B](#)), and, crucially, to refrain from taking institutional

positions “on matters that do not directly concern their role or functions” ([s 281A\(2\)\(d\)](#)). In other words, the Act supplements the existing protections in section 267 by adding institutional neutrality and procedural accountability.

In legislating for institutional neutrality, New Zealand has chosen a middle path between voluntary reform – which has proved toothless – and the risk of executive government overreach.

Just how effective this prohibition will prove remains to be tested – the proviso allowing positions on matters that “directly concern their role or functions” leaves considerable room for interpretation. But the provision sends a clear signal: universities are to be forums for contested ideas, not advocates for them.

The debate surrounding the Act’s passage was fierce. The [Free Speech Union welcomed](#) the Act’s requirements for institutional neutrality and explicit protection for dissenting scholars.

Salmond disagreed. In her Newsroom column, she argued that these reforms rested on a narrow, culturally specific idea of “universal reason” and risked suppressing alternative ways of knowing. Her critique gave philosophical voice to the resistance, casting the defence of academic freedom itself as an attempt to impose a dominant worldview.

### **What Salmond is really arguing**

Salmond’s case rests on three explicit claims.

First, she denies there is any such thing as universal reason. As she puts it, “there is no such thing as a single ‘universal reason’ to be accepted into education or society.” From this perspective, every culture views the world through its own irreconcilable lens, rendering it impossible to establish shared standards for evaluating knowledge.

Second, she argues that appeals to neutrality mask the dominance of a particular worldview. “Universal reason,” she writes, “suggests there is only one right way to think.” Claims about universal reason, she argues, shut down inquiry into how different cultures understand the world.

Third, she claims that defenders of academic freedom apply free speech selectively. The FSU and “fellow travellers,” she writes, show a “fixed belief in the virtue of their own convictions,”

while claiming to defend open inquiry. This, she suggests, forecloses the very humility they demand of others.

Her position draws on three strands of contemporary philosophy.

The first is critical theory, developed by the Frankfurt School in the 1930s. Thinkers like [Max Horkheimer and Theodor Adorno](#) argued that Enlightenment reason had been corrupted into a tool of domination. The second is postmodernism, associated with [Michel Foucault](#) and [Jacques Derrida](#), which goes further, claiming there are no neutral, universal standards – only competing cultural discourses.

The third strand is standpoint epistemology, developed by feminist theorists such as [Sandra Harding and Patricia Hill Collins](#). They claim that marginalised groups have privileged access to truth through lived experience, and that their knowledge cannot be grasped by outsiders.

Salmond blends all three. From critical theory, she inherits the suspicion that free speech is domination. From postmodernism, the denial of shared standards. From standpoint epistemology, the idea that cultural perspectives produce truths inaccessible to outsiders.

The outcome of these strands is Salmond condemning closed minds while insisting that universities adopt her epistemological framework as orthodoxy. The irony is perfect: she demands intellectual openness through philosophical closure.

But there is a more fundamental problem with these ideas. And it is not that they are ironic. It is that they collapse when applied.

### **Why Salmond’s epistemology collapses**

When defenders of academic freedom invoke what Salmond calls “universal reason,” they are not claiming a single worldview holds across all cultures. They are defending shared standards of evidence and argument – including the scientific method – that allow any culture to test its claims and learn from others.

When physicist [Alan Sokal hoaxed](#) a postmodernist journal in 1996 with a paper of deliberate nonsense, he demonstrated that without such standards, discourse cannot distinguish sense

from gibberish. The point is easiest to see through everyday examples.

Consider aircraft maintenance. A jet engine obeys the same physical laws regardless of who designed it or services it. When engineers inspect a turbine blade, they are not practising a “Western way of knowing.” They are applying universal principles of physics and materials science.

The same applies in medicine. Cardiologists reading an ECG are not relying on a cultural worldview. They are interpreting electrical signals produced by the human heart – signals which behave the same in Oslo, Lagos or Wellington. The cultural meaning of illness varies, but the biochemistry does not.

In engineering, bridges remain standing due to their tensile strength and effective load distribution, not due to any cosmological belief.

In law, courts evaluate evidence according to standards of logic and credibility, as justice requires stable criteria.

None of this denies cultural insight. It simply shows that the world pushes back. Some claims can be tested. Some explanations outperform others. The tools we use to discover those differences – reason, evidence, criticism – are not cultural impositions. Rather, they are the means by which cultures exchange knowledge and learn from one another.

This is why Salmond’s postmodern relativism collapses under its own weight. If all knowledge is culturally bounded, then her argument has no authority outside her cultural frame. If reasoning is merely constructed, then her invitation to “openness” offers no reason to accept it. And if disagreement is arrogance, she is doing what she condemns.

Salmond attempts to soften her position by affirming that “knowledge claims should be based on rigorous research and tested against evidence by those with relevant expertise.”

This sounds reasonable. But it contradicts her central claim that no shared standards for evaluating knowledge exist. Terms like “rigorous,” “evidence,” and “expertise” presuppose precisely the universal criteria she rejects. Her argument relies on the very evaluative framework it denies. If evidence and rigour matter, then there are shared standards. And if

there are shared standards, her critique of “universal reason” collapses.

These contradictions might be harmless in a philosophy seminar. But when they shape university governance, the consequences are real.

Consider again Auckland University’s now partially abandoned compulsory course. If all frameworks are equally valid “ways of knowing,” on what grounds could one be mandated over others?

The claimed answer draws on standpoint epistemology. Because Western knowledge has historically dominated, proponents argue that mandating indigenous perspectives is not imposing a worldview but correcting an imbalance. Marginalised ways of knowing deserve institutional priority precisely because they have been marginalised.

But this deepens the contradiction. Claims about historical injustice and the need for correction are themselves knowledge claims. They require the very evaluative standards – evidence, argument, shared criteria – that Salmond’s framework denies to critics. The justification for compulsion relies on tools the framework has delegitimised.

The result is a framework that disarms resistance while enabling imposition. Critics who appeal to shared standards are dismissed as culturally arrogant. Yet those same standards are quietly invoked to mandate a particular worldview.

Salmond’s epistemology does not restrain institutional power. It immunises it from challenge.

This matters far beyond campus. A society relies on its universities for the knowledge that informs public decisions: how (and what) we teach children, treat illness, build bridges, assess risk, or respond to crises.

When universities no longer believe in shared standards of evidence and argument, the boundary between expertise and ideology collapses. Citizens lose any reliable way to judge competing claims. Organisations lose the capacity to correct error. Governments lose trustworthy sources of analysis.

What disappears is not just academic freedom, but the public’s ability to know anything with confidence.

## The open university: A moral duty

Academic freedom is not a courtesy extended to scholars. It is a duty the institution owes to society. It is the principle that allows universities to function as critics and consciences. Without it, scholarship becomes performance.

Salmond's critique is not merely a philosophical mistake. It is an invitation to intellectual retreat. The result would be a university where cultural narratives cannot be questioned, scientific claims cannot be challenged, and academic inquiry becomes a performance of approved truths. This is not openness. It is conformity.

An open-minded university requires three commitments. First, academic freedom – the right of scholars to question and test received wisdom. Second, institutional neutrality – the refusal of universities to declare official truths on contested matters. Third, shared standards of evidence and argument – a method, not a worldview, that allows cultures to learn from one another.

What makes universities open is not agreement on conclusions but commitment to these shared standards – the willingness to test any claim, from any tradition, against evidence and argument.

Salmond calls for open minds. On this point she is right. But an open mind is not one that refuses to evaluate claims. It is one that is willing to have its own claims evaluated. It is not one that protects ideas from criticism, but one that welcomes criticism as the price of progress.

If we want universities capable of genuine openness, we must defend the principles that make openness possible. Without them, we may have polite campuses, harmonious campuses, even orderly campuses. But they will no longer be open.

And a closed university cannot teach anyone to think.

\* From Roger Partridge's substack [Plain Thinking](#).

## 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](#).

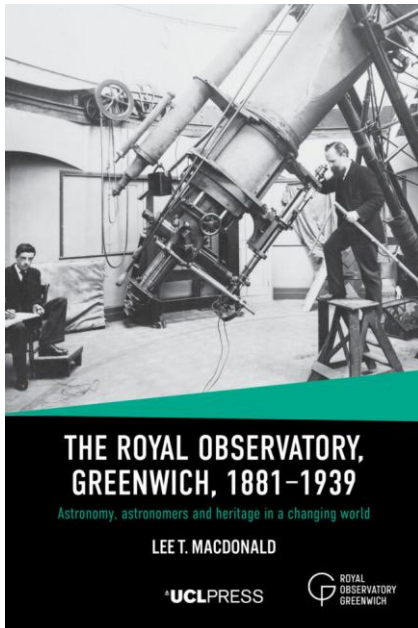
## # Varia

- 13th International Philosophy of Medicine Roundtable, **online 14-16 September**, hosted by the Department of History and Philosophy of Science, the Center for Philosophy of Science, and the Institute for Bioethics at the University of Pittsburgh.  
Details: [HERE](#)
- Philosophy of Science Association (PSA) Hempel Award. Nominations may now be made for the 2026 Hempel Award, a biennial award recognizing lifetime scholarly achievement in the philosophy of science. The Hempel Award is named in honor of Carl Gustav Hempel (1905-1997), one of the twentieth century's leading philosophers of science and an active PSA member for over fifty years. The award will be presented prior to the PSA Presidential Address at PSA2026 in San Diego, California on November 21, 2026.  
  
Nominations must be submitted electronically to [office@philsci.org](mailto:office@philsci.org) no later than April 31, 2026. Questions about the Hempel Award should be directed to Max Cormendy, PSA Executive Director, at [director@philsci.org](mailto:director@philsci.org).
- The Dunning-Kruger Effect (DKE) in politics, education and elsewhere.  
Details: [HERE](#)
- Max Planck and Founding of Quantum Mechanics, one in series of history of science videos  
[HERE](#)
- Eight HPS&ST books downloadable gratis  
[HERE](#)

- *Science & Education* Open Access articles (226) [HERE](#)
- *Philosophy of Science* journal, most cited articles [HERE](#)

## # Featured Open-Access Books

(1) *The Royal Observatory, Greenwich, 1881–1939: Astronomy, astronomers and heritage in a changing world*, Lee T. Macdonald, University College London Press, 2026.



Between the late nineteenth century and the outbreak of the Second World War, astronomy underwent a radical change, from a science centred on the positional measurement of stars to the study of astrophysics and the universe. This book tells the story of the Royal Observatory at Greenwich from 1881 to 1939, charting a hitherto under-researched period of its history and bringing its management to life.

Using a wealth of primary-source research in the Royal Observatory’s archives and elsewhere, Lee T. Macdonald describes and analyses how the Observatory, originally founded in 1675 to tackle the problem of finding longitude at sea, branched out into areas at the cutting edge of astronomical research, including photographic mapping of the sky and the study of solar eclipses. He shows how the Observatory remained committed to the traditional missions in navigational and positional

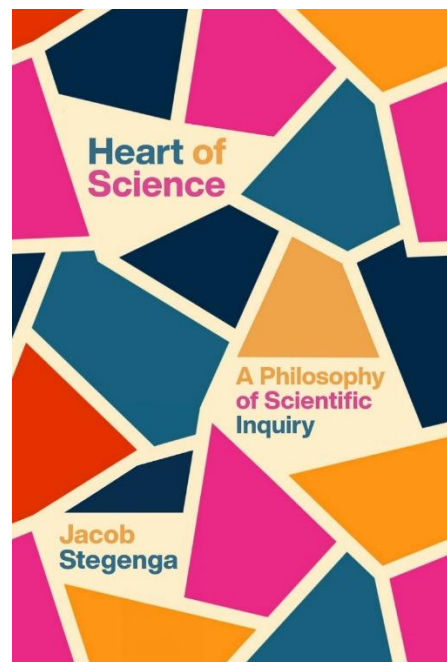
astronomy, and how its work became increasingly challenged by the growth of London, culminating in relocation. The story is a valuable exemplar of how a working observatory gradually transformed into a heritage institution, which thrives to this day.

*The Royal Observatory, Greenwich, 1881–1939* will be essential reading for astronomers and historians of science, and important for heritage professionals, particularly those working in historic scientific institutions.

UCL Press file available [HERE](#)

(2) Jacob Stegenga, *Heart of Science: A Philosophy of Scientific Inquiry* The University of Chicago Press, 2026.

This novel epistemology of science contends that good science need not attain its aims, but it must justify its claims.



In *Heart of Science*, philosopher Jacob Stegenga breaks with the most dominant epistemologies of science to argue that in judging scientific activity, we should focus on its justification, not the achievement of truth or knowledge. Yet, Stegenga argues, the aim of science goes far beyond justification and is, instead, a special kind of truth—common knowledge, a broadly shared and mutually justified scientific finding.

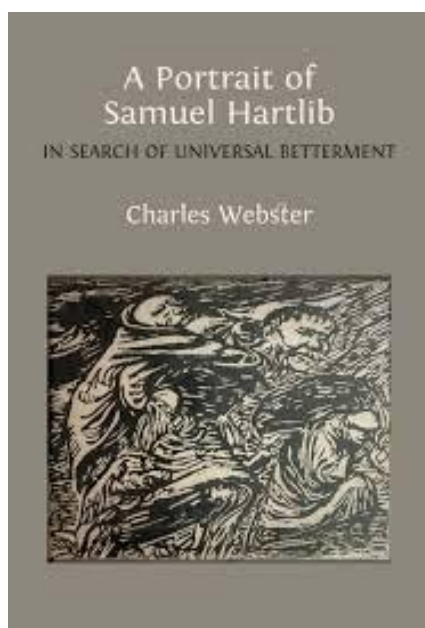
Drawing on both historical examples and recent events like the COVID-19 pandemic, Stegenga outlines his approach before delving into its implications for scientific evaluation, testimony, values, progress, and credit, as well as the nature of science during times of crisis.

Truth, he shows, may not be easily identified in the short term. However, an evaluation of scientific justification, grounded in shared standards, *is* possible. This framework helps us appraise—and appreciate—historical theories that ultimately weren't accurate and offers fresh insights about appropriate science communication and public trust in scientific research. Justification and scientific rigor are not just means to an end, Stegenga writes, but the very heart of good science.

Available [HERE](#)

**(3) Charles Webster *Samuel Hartlib (1600-1662): In Search of Universal Betterment*, (Open Book Publishers, 2025)**

Charles Webster, All Souls College, Oxford has recently published a new, open-access book. *A Portrait of Samuel Hartlib: In Search of Universal Betterment*.



The 2013 digitization of the vast Hartlib Papers archive highlighted the pressing need for a comprehensive modern study of [Samuel Hartlib](#) (1600–1662), a German-Polish-English polymath who was a central figure in seventeenth-century European intellectual life. Though educated in Eastern Europe, Hartlib spent his adult life in London, where he became a prolific correspondent and chronicler.

His Ephemerides, spanning 1634 to 1660, and his extensive correspondence with leading thinkers across Britain and Protestant Europe offer an unparalleled window into the era's religious, political, and scientific ferment. This volume goes beyond previous studies in both scope and depth, drawing extensively on archival sources and offering new interpretations of Hartlib's network and influence.

Organized chronologically, it explores the wide-ranging social, economic, and ideological pursuits of Hartlib and his collaborators—many of them renowned figures in their own right—and his close alignment with the Cromwellian cause. Providing the most complete portrait to date of the Hartlib circle's emergence and impact, this study sets a new benchmark for scholarship and invites renewed engagement with one of the early modern period's most visionary projects of knowledge, reform, and communication.

Link to free download: [HERE](#)

AUTHORS OR PUBLISHERS of suitable HPS&ST books who would like an appropriate Preface, Introduction or First Chapter of their book featured in the newsletter, and placed in the [RESOURCE](#) folder of the HPSST website, should contact newsletter editor [Michael R. Matthews](#)

**# Philosophy of Science Association (PSA)  
PhilSci Archive**

PhilSci-Archive is the official preprint repository for the PSA and the best place to host your philosophy of science preprints. It offers a free, stable, and openly accessible archive for scholarly articles and monographs. With PhilSci-Archive, researchers can search the open-access repository

and get curated alerts about new work delivered to their inboxes.

Many journals encourage authors to post preprints on archives like the PhilSci-Archive in order to increase readership, and historical data suggests that posting to the archive increases a published paper's citation rates (see <https://philsci-archive.pitt.edu/20778/>). Visit [philsci-archive.pitt.edu](https://philsci-archive.pitt.edu) today to create a free account and post your preprints.

The most downloaded preprints for the last six months of articles deposited in the previous two years are:

[Zahavy, Tom \(2026\) LLMs can't jump.](#)

[Tsou, Jonathan Y. \(2025\) Hacking on Looping Effects and Kinds of People.](#)

[Fortin, Sebastian and Lombardi, Olimpia \(2024\) What is the electron density?](#)

[Haider, Sawsan \(2024\) The Impossibility of AI Containment: Logical, Mathematical, and Computational Limits to Control.](#)

[Covoni, Niccolò and Rovelli, Carlo \(2026\) Tractatus Quanticus.](#)

**Downloadable books** are available [HERE](#)

permission to post the accepted version on this repository. This would not need to amount to a full CC license, but could be included as a subclause of your publishing contract

Open Access books already deposited at the PhilSci Archive: [HERE](#)

## # Recent HPS&ST Research Articles

Bailey, G. (2026). Imperialism in the academy: The Royal Society, C. V. Raman and the Indian Academy of Sciences (1934–1970). *The British Journal for the History of Science*, 1-17. <https://doi.org/10.1017/S0007087425101830>

Barker, M.J., Slater, M.H. (2026). The chemical element category and classificatory norms: better understanding how science works. *Found Chem*, 28, 111–133.

<https://doi.org/10.1007/s10698-025-09556-y>

Beisly, A.(2026). A Guy With Messed Up Hair and a Lab Coat: The Nature of Science, Scientists and Science Teaching With Preservice Early Childhood Teachers. *School Science and Mathematics*, 1–17.

<https://doi.org/10.1111/ssm.70016>.

Cheung, K.K.C., Zhang, W. (2026). Representations of the Nature of Science in Generative AI (GPT-4o). *Sci & Educ*, 1-22.

<https://doi.org/10.1007/s11191-025-00718-0>

Gray, R.E. (2026) Beyond Representation: Epistemic Justice in Science Education through the Historical Sciences and Indigenous Knowledge. *Sci & Educ*, 1-20.

<https://doi.org/10.1007/s11191-026-00728-6>

Karakostas, V., Zafiris, E. (2025). Contemporary Perspectivism as a Framework of Scientific Inquiry in Quantum Mechanics and Beyond. *Foundations of Physics*, 55:76.

<https://doi.org/10.1007/s10701-025-00888-5>

Kurtulmus, F. (2026). Science-based policymaking: the need to think holistically, realistically, and institutionally. *Euro Jnl Phil Sci*, 1-20. <https://doi.org/10.1007/s13194-026-00721-4>

Lombard, F., Sudriès, M., Larpin, C. et al. (2026). Not Wrong, But Not a Good Answer: Assessing Discipline-Specific Quality of Student Explanations. *Sci & Educ*, 1-35.

<https://doi.org/10.1007/s11191-026-00722-y>

McMaken, T. (2026). How physics got its right hand: The origins of chiral conventions in electromagnetism. *American Journal of Physics*, 94(3), 191–196.

Mitchell, P.L.H., Madsen, S.E. & Alleman, N.F. (2026). Funds with Benefits: Toward a Model of Funds of Knowledge Utilization Among Under-Represented Minority STEM Students. *Sci & Educ*, 1-23.

<https://doi.org/10.1007/s11191-026-00726-8>

Nyléhn, J., Boge, C., Schaldach, P. et al. (2026). Core Themes in Critical Thinking: Perspectives from Students and University Teachers in Norway and Germany. *Sci & Educ*, 1-40.

<https://doi.org/10.1007/s11191-026-00721-z>

Oh, P. S., & Ha, H. (2026). A realist approach to science education: Based on Michael Polanyi's scientific realism. *Science Education*. <https://doi.org/10.1002/sce.70061>

Park, J., Y.-C.Chen, M.Jordan, E.Starrett, and C.Meza-Torres (2026). Development and Validation of a Scale to Measure Student Dispositions Toward Scientific Uncertainty Navigation. *Journal of Research in Science Teaching*, 63(3): 277–317. <https://doi.org/10.1002/tea.70040>

Peng, L., Su, R. & Jiang, Z.(2026). Exploring the Scientific Epistemic Beliefs Profiles Held by High School Students. *Sci & Educ*, 1-25. <https://doi.org/10.1007/s11191-026-00734-8>

Şenol, M.D.B., Özmen, K. & Özdemir, Ö.F. (2026) Associations between High School Students' Physics-Related Personal Epistemology, Sense of Belonging, and Physics Achievement. *Sci & Educ*, 1-27. <https://doi.org/10.1007/s11191-026-00724-w>

Tessema, G., Michael, K. & Areaya, S. (2026).The Effect of Mathematization-Based Instruction on Transforming Epistemological Beliefs of Pre-Service Mathematics Teachers in Oromia, Ethiopia. *Sci & Educ*, 1-31. <https://doi.org/10.1007/s11191-026-00723-x>

Urhan, S., Gençaslan, O. & Dost, Ş. (2026). Is ChatGPT a Rational Assistant for University Students During Mathematical Reasoning?. *Sci & Educ*, 1-28. <https://doi.org/10.1007/s11191-026-00725-9>

Viaro, A.G., de Menezes, K.T., Soares, A.C. et al. (2026). What is in the atomic structure? A literature review in science. *Found Chem*, 28, 37–70.. <https://doi.org/10.1007/s10698-025-09546-0>

Zamora-Bonilla, J. (2026). Hasok Chang's Pragmatic Realism: A Deflationary View. *Found Sci*, 1-19. <https://doi.org/10.1007/s10699-025-10027-y>

## # Recent HPS&ST Related Books

Arabatzis, T., Arapostathis, S., Katsaloulis, I., & Tympas, A. (Eds.). (2026). *The perils and promises of prediction in the natural sciences: Historical and epistemological perspectives*.

Cham, Switzerland: Springer. ISBN 9783032117052

“This book provides a novel approach to a key topic in the history and philosophy of science, the role and status of prediction in the natural sciences. In contrast to most of the literature on the topic, this volume problematizes what constitutes a successful prediction. Even in fields where the value of prediction is not disputed, the role and status of prediction may change, and it is not always clear when a prediction is worth testing. Furthermore, this book examines how the gap between high-level theory and predictions of particular phenomena is bridged by using modelling and computer simulation, and concludes by discussing the dual role of scientific prediction: advancing both scientific knowledge as well as science policy. Written by top scholars in the field, this book is of great interest to historians, philosophers, and other students and scholars of science.” (From the Publishers)

More information [HERE](#)

Karadimas, P. (2026). Thought experiments, models and scientific explanation (1st ed.). Cham, Switzerland: Springer.

“This book proposes a novel way to view thought experiments, models and scientific explanations. Current literature focuses largely on the assumed differences between the thought experiments and models, and as a result we have lost sight of an important role they can perform in science, such as providing explanations. On the contrary, by characterizing them as mingled representations (instead of defining them), namely as representations that carry scientific content which is at once hypothetical and empirical, we can see that they explain events in certain contexts. These activities constitute a huge portion of scientific practice and considering them as not being linked to explanation has been an unfortunate outcome for philosophy of science so far. This book fills that gap, making it of great interest to philosophers of science from a wide range of branches in the field, including those working on thought

experiments and those who work on models.”  
(From the Publishers)

More information [HERE](#)

Macdonald, L. T. (2026). *The Royal Observatory, Greenwich, 1881–1939: Astronomy, astronomers and heritage in a changing world*. London, United Kingdom: UCL Press. ISBN: 9781806550456 [Open Access]

“Between the late nineteenth century and the outbreak of the Second World War, astronomy underwent a radical change, from a science centred on the positional measurement of stars to the study of astrophysics and the universe. This book tells the story of the Royal Observatory at Greenwich from 1881 to 1939, charting a hitherto under-researched period of its history and bringing its management to life.

“Using a wealth of primary-source research in the Royal Observatory’s archives and elsewhere, Lee T. Macdonald describes and analyses how the Observatory, originally founded in 1675 to tackle the problem of finding longitude at sea, branched out into areas at the cutting edge of astronomical research, including photographic mapping of the sky and the study of solar eclipses. He shows how the Observatory remained committed to the traditional missions in navigational and positional astronomy, and how its work became increasingly challenged by the growth of London, culminating in relocation. The story is a valuable exemplar of how a working observatory gradually transformed into a heritage institution, which thrives to this day.

“*The Royal Observatory, Greenwich, 1881–1939* will be essential reading for astronomers and historians of science, and important for heritage professionals, particularly those working in historic scientific institutions.”  
(From the Publishers)

More information [HERE](#)

Malhotra, A. (2026). *Imperial science, the organic*

*movement and the path to Shangri-La, 1900–1969*. London, United Kingdom: UCL Press. ISBN: 9781806550562 [Open Access]

“*Imperial Science, the Organic Movement and the Path to Shangri-La, 1900-1969* investigates scientific studies undertaken in British India by Robert McCarrison and Albert Howard in the 1920s, and how this research was later adapted in Britain and the USA. It examines how imperial agendas and colonial stereotyping shaped McCarrison’s dietary laboratory experiments and Howard’s development of the Indore Composting Process. Ashok Malhotra reveals how Indian scientists and Indian Princes contributed to the research culture in the institutes that were founded by these two British scientists, and in so doing, he draws attention to figures whose contributions have previously been overlooked by scholars. Malhotra demonstrates how McCarrison’s and Howard’s research was interpreted by British and US-based organic farming advocates to advocate for agricultural methods which returned organic matter to the soil and rejected chemical fertilisers.

“It discusses how organic advocates on both sides of the Atlantic deployed the Hunzas, a community in British India (later Pakistan), as an example of a ‘tribe’ whose vigour could be ascribed to their farming techniques and diets. The narrative concludes by demonstrating how US travel writers in the 1950s and 1960s represented Hunza as a Shangri-La – a paradise whose inhabitants lived prolonged lives in blissful contentment.” (From the Publishers)

More information [HERE](#)

Millhouse, T., Petersen, S., & Ross, D. (Eds.). (2026). *Dennett’s real patterns in science and nature*. Cambridge, MA: The MIT Press. ISBN 9780262052030

“The explosive growth of AI and machine learning in recent decades is predicated on the recognition and exploitation of patterns in data. Of course, scientists have engaged in their own—less automated—processes of pattern recognition since the birth of science itself, and biological organisms evolved their own neural

networks for pattern recognition long before people and their technology came along.

“In his seminal work, “Real Patterns,” philosopher and cognitive scientist Daniel Dennett laid out a road map for connecting the idea of “patterns” as understood by information theory to the practices of scientists and to our own cognitive capacity to model and predict the world around us. In this book—the first dedicated to the topic of real patterns—Tyler Millhouse, Steve Petersen, and Don Ross follow this road map. They explore the relevance of patterns to important aspects of both science and nature, including the emergence of high-level structure in physics, the nature of biological species, the measurement of welfare in economics, the evaluation of causal models, and the possibility of understanding in large neural networks.”  
(From the Publisher)

More information [HERE](#)

Northcott, R. (2025). *Science for a Fragile World*. Oxford, UK: Oxford University Press. ISBN 9780192849083

“*Science for a Fragile World* offers a novel re-examination of theory and empirical investigation. It offers a new solution to the age-old dilemma facing science whenever it tackles unshielded or complex targets: it is hard to achieve both generality and empirical accuracy at the same time. So, which should be prioritised?

“Imagine two worlds. In one, laws, causal relations, and mechanisms are stable. In the other, they are fragile and unreliable. Our actual world is an interlocking mixture of the two, but for many of the things we care about most, the relations that matter are fragile. Fragility means we cannot rely on a theory or model that worked in one case still working in another, so it requires us to re-establish what works each time. This transforms methodology. It makes the case worker central, not the theorist. And although theory is still essential, now it must be developed in a fragility-appropriate way, which means via continuous empirical refinement rather than more

abstractly. This tells against many uses of laboratory experiments, statistical methods, and big data, while it tells in favour of qualitative methods.

“The classic scientific realism debate is circumscribed because it applies only to half of science—the half that isn’t fragile. Fragility also tells against common practices in economics, ecology, epidemiology, and other field sciences, especially the often mistaken urge to build grand, universal theories. At the same time, it calls attention to and lionizes much other ingenious work in these fields that is effective despite difficult circumstances.

“Chapters 1 and 2 of the book introduce and define the central concept of fragility, proposing that a relation is fragile if and only if it holds unpredictably enough. Following from this, Chapters 3 and 4 explore the importance of narrow-scope empirical investigations and the methodological need for a ‘Case Worker’ approach. Chapter 5 establishes the ubiquity of fragility, before Chapters 6 and 7 analyse the challenge posed by this ubiquity for scientific methodology and the philosophy of science.

“ In the latter chapters, the book delves into the impact of fragility in key case studies: economics, big data, and epidemiological modelling in the Covid-19 pandemic. The book concludes with a re-evaluation of the role of expertise in a fragile world. It makes a thorough case for a science which emphasizes practical know-how and informal, contextual knowledge as much as theory. (from the Publisher)

More information [HERE](#)

Politi, V. (2026). *Thomas Kuhn’s philosophical perspective: Communities, languages, and practices*. Cham, Switzerland: Springer.

“This book examines the philosophical perspective of Thomas Kuhn, developed through dialectical opposition to the traditional static view of science. Kuhn’s dynamic perspective led him to turn to the history of science, formulate a history-based model of scientific progress, and adopt a collectivist,

community-oriented, and practice-based conception of scientific rationality.

“The book reconstructs Kuhn’s philosophy by drawing on both his pre- and post-*Structure* writings, while also comparing his ideas with those of other major thinkers such as Rudolf Carnap and W.V.O. Quine. It further addresses meta-philosophical issues concerning the study of collective scientific practice and the relationship between the philosophy of science and qualitative, social, or ethnographic approaches to scientific communities.

“Not only does the author reassess Kuhn’s philosophical framework, but he also extends it to contemporary issues such as scientific specialization, interdisciplinarity, and the role of values in science—making this volume valuable both for Kuhn scholars and for readers new to his work.” (From the Publishers)

More information [HERE](#)

Schaffer, S. (2026). *Working knowledge: A Simon Schaffer reader* (C. Bigg, J. Tresch, & S. Werrett, Eds.). Chicago, IL: University of Chicago Press. ISBN 9780226831794

“*Working Knowledge* is the first English-language collection of essays by Simon Schaffer, coauthor of *Leviathan and the Air-Pump*, a landmark text in the history of science. Though the latter may be his most famous book, Schaffer is also renowned for seminal articles on Isaac Newton and the cultures of popular spectacle, nineteenth-century physics and its practices of labor discipline and standardization, the history of anthropology and collecting, and the globe-spanning cultural interactions that have shaped modern science. *Working Knowledge* compiles these well-known pieces alongside newer selections, making them accessible in a single place and representing the huge scope and impact of Schaffer’s oeuvre.

“*The Reader* divides sixteen of Schaffer’s articles across five thematic sections, which take up timely issues like the turn toward global histories of science; the intersection of science and capitalism; the interaction between

bodies and machines; and the connection between science, politics, and the environment. Eight new essays by notable historians such as Adrian Johns, Lissa Roberts, and Steven Shapin bring Schaffer’s pieces into discussion with current scholarship. Illustrations and brief commentaries by Schaffer and the artist Adam Lowe, a longtime collaborator, are included throughout the volume.

“Bringing together essential articles that were previously scattered across several publications, *Working Knowledge* is an insightful introduction to Schaffer and his ever-relevant writing.” (From the Publisher)

More information [HERE](#)

Shermer, M. (2026). *Truth: What it is, how to find it, and why it still matters*. Baltimore, MD: Johns Hopkins University Press. ISBN 9781421453521

““Fake news.” “Alternative facts.” “Post-truth.” Misinformation is everywhere, sparking public confusion and polarization. In *Truth*, best-selling author Michael Shermer cuts through the noise to argue that not only does truth still matter—but also that it’s essential to our individual and collective flourishing. This sharp-sighted and accessible book provides a framework for thinking more clearly in an age clouded by doubt and distortion.

“Shermer, the author of *Conspiracy: Why the Rational Believe the Irrational*, explores why truth deserves our attention, how falsehoods take hold in the public’s imagination, and how we can resist manipulation through reason, evidence, and open inquiry. This book introduces powerful tools for evaluating claims, including the concepts of causality, correlation, and Bayesian reasoning.

“Beyond these abstract ideas, Shermer also examines how we determine truth in specific domains—such as science, history, and religion—and brings clarity to hot-button topics like UFOs, conspiracy theories, miracles, mystical experiences, consciousness, morality, God, and even existence. With his trademark wit and intellectual rigor, Shermer

reveals how even the most intelligent among us fall prey to such pitfalls as "myside bias" and motivated reasoning and how a commitment to universal realism can help push back against tribalism and misinformation.

"*Truth* offers a timely antidote to cynicism and confusion. It emphasizes critical thinking and urges readers to rebuild the intellectual foundations of a functioning democracy by embracing the pursuit of truth, however complex or inconvenient it may be. (From the Publisher)

More information [HERE](#)

Simons, A., & Wüthrich, A. (Eds.) (2026).

*Understanding science with large language models? Potentials for the history, philosophy, and sociology of science.* Bielefeld, Germany: transcript publishing. ISBN 9783837679946

"How are large language models (LLMs) changing research in the history, philosophy, and sociology of science (HPSS)? The contributors to this volume show how these tools open new possibilities for interpretative scholarship while posing fresh challenges for fields that thrive on qualitative methods, nuance, and historical depth. In essays, dialogues, and provocations, they capture a field in motion at a pivotal moment, driven by the rise of AI. These insights speak not only to HPSS scholars but also to readers across the humanities, social sciences, and AI-related fields, positioning HPSS as a bridge for understanding and shaping how LLMs enter research and society." (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](mailto:paulo.asterix@gmail.com)) for inclusion in these sections.

## # Asian Pacific Philosophy of Science Association (APPSA), Early Career Workshop, April 24, 2026

The Asian Pacific Philosophy of Science Association (APPSA) is pleased to announce Emerging Voices: APPSA Early Career Workshop, an online workshop to be held on **24 April 2025** (Japan/Korea Time, GMT+9).

Emerging Voices is a one-day online workshop intended to promote interaction and scholarly exchange between early-career researchers and senior scholars in philosophy of science within the Asia-Pacific community. The workshop will adopt a reverse-seminar format, in which early-career researchers deliver short presentations, each accompanied by a senior commentator working in the relevant area.

### Program (Schedule is in Japan/Korea Time; GMT+09:00):

08:50-09:00. Welcome.

09:00-09:05. Open Remark.

09:05-10:00. Non-pursuitworthiness in drug regulation and beyond.

Speaker: Han, HyeJeong | 한 혜정 (State University of New York, Korea).

Commentator: Christopher ChoGlueck (New Mexico Institute of Mining and Technology).

10:05-11:00. A Deep Learning Perspective on Teleosemantics: What is Producer-Consumer Cooperation and Why Does it Matter?

Speaker: Michida, Soto | 道田 蒼人 (Kyoto University).

Commentator: André Curtis-Trudel (University of Cincinnati).

11:05-12:00. A Puzzle of Scientific Truth: Is Scientific Truth the Aim of Inquiry?

Speaker: Komada, Tamaki | 駒田 珠希

Commentator: Michael D. Kirchhoff (University of Wollongong).

15:00-15:55. "Real" Kind or "Practical" Kind?

Speaker: Chio, Hio Ngou | 趙 曉傲 (National Yang Ming Chiao Tung University).

Commentator: Darrell P. Rowbottom (Lingnan University).

16:00-16:55. How Reproducibility Is Made to Work: Normativity and Accountability in Biochemical Practice.

Speaker: Kim, Kayoung | 김 가영 (University of Notre Dame).

Commentator: Stephan Guttinger (University of Exeter).

17:00-17:55. Should We Fund AI Philosophers Instead of Human Philosophers?

Matsuda, Arata | 松田 新 (Hokkaido University).

Commentator: Neil Levy (Macquarie University).

17:55-18:00. Close Remark.

Zoom link: [HERE](#)

Meeting ID: 851 673 0653

Program & Abstract: [HERE](#)

## # Nuncius Prize 2026

Nuncius is a peer-reviewed and international journal devoted to the history of the material and visual culture in science. Published three times a year by Brill and under the auspices of the Museo Galileo in Florence, Nuncius explores the material sources of scientific endeavor, such as scientific instruments and collections, and the specific settings of experimental practice, as well as the visual cultures of science and interactions between sciences and arts.

The 2026 Nuncius Prize, which is supported by Brill, will be awarded to the best original essay related to the material and visual history of science, technology and medicine in any period. The editors of Nuncius have established this prize with the aim of encouraging, recognizing and promoting high-quality research among graduate and early career scholars.

The winner of the 2024 Essay Prize (second edition) was:

Francesca Strobino with “Colouring and Crafting 19th-Century Science. Giorgio Roster and His Hand-Coloured Lantern Slides”

The essay been published openly in the issue 40.2 (2025) of Nuncius:

<https://brill.com/view/journals/nun/40/2/nun.40.issue-2.xml>

The winner will receive a cash prize of €500 and the open-access publication in Nuncius.

Three honourable mentions (€100 of Brill book tokens each) will also be provided.

The prize is intended for those who are currently graduate and doctoral students, or have been awarded their PhD (or equivalent) within the last six years.

Essays must be: unpublished and not submitted to any other journal or competition at the same time; written in English; no more than 9,000 words in length (including footnotes); referenced in accordance with Nuncius guidelines [HERE](#)

The opening date for entries is 00.01 (CET) on 30 November 2025. The closing date of the Prize is 23.59 (CET) on 31 August 2026. Submissions received after this time will not be accepted.

Nuncius uses online submission only. Authors should submit their manuscript via the Editorial Manager (EM) online submission system (by selecting article type “Nuncius Prize”) at: [HERE](#)

When submitting the article, authors should indicate that they wish it to be considered for the Prize. All entries should be accompanied by a cover letter with a short biographical note that includes a statement of how the author meets the eligibility requirements for the Prize.

For further information, please contact: Elena Canadelli [HERE](#)

## # Golden Oldie: HPS&ST Research from 30+ Years Ago

Good HPS&ST research is clearly written, philosophically informed, well-argued, and has enduring value. Clarity encourages critique and evaluation so that flaws can be identified and

corrected. This is a condition for the advance of knowledge.

Much education research is timely. This is useful. But an unfortunate consequence can be that what is timely today might not be timely tomorrow. Circumstances change. The research might leave no trace. Conversely, some research can leave a big trace but be philosophically flawed and so do educational and, ultimately, cultural damage.

Good HPS&ST research has a long shelf-life. In defence of this claim, the [HPS&ST Newsletter](#) will identify 30+ years-old articles that had, and still have, philosophical, historical and educational value. These Golden Oldies are available, month-by-month [HERE](#)

17th in the series:

**Mahner, M. & Bunge, M.: 1996, 'Is Religious Education Compatible with Science Education?' *Science & Education* 5(2), 101-123.**

**ABSTRACT:** This paper tackles a highly controversial issue: the problem of the compatibility of science and religion, and its bearing on science and religious education respectively. We challenge the popular view that science and religion are compatible or even complementary. In order to do so, we give a brief characterization of our conceptions of science and religion. Conspicuous differences at the doctrinal, metaphysical, methodological and attitudinal level are noted.

Regarding these aspects, closer examination reveals that science and religion are not only different but in fact incompatible. Some consequences of our analysis for education as well as for education policy are explored. We submit that a religious education, particularly at an early age, is an obstacle to the development of a scientific mentality. For this and other reasons, religious education should be kept away from public schools and universities. Instead of promoting a religious world view, we should teach our children what science knows about religion, i.e., how science explains the existence of religion in historical, biological, psychological and sociological terms.

Paper available [HERE](#)

In the same journal issue, the paper is critically commented on by six philosophers, educators and theologians.

*Readers are welcome to send suggestions, including appropriately-aged own-papers, with bibliographic detail plus pdf file, for the Golden Oldie Award to the [Editor](#).*

## # Coming HPS&ST Related Conferences

- April 10, 2026, Remembering Bill Brock: Chemistry and Culture. Maison Française d'Oxford.  
Details: Frank James ([frank.james@ucl.ac.uk](mailto:frank.james@ucl.ac.uk))
- April 9-11, 2026, British Society for Literature and Science conference in Glasgow at the University of Strathclyde  
Details: [HERE](#)
- April 19 - 22, 2026, NARST Conference, Seattle  
Details: [HERE](#)
- April 24, 2026, Irish History of Science, Technology & Medicine Network Conference, Limerick  
Details: [HERE](#)
- May 29-31 2026, Karl Popper in China, Hong Kong, UST  
Details: [HERE](#)
- June 9-12, 2026, Scientae annual conference, Nantes, France  
Details: [HERE](#)
- June 11-14, 2026, Committee for Skeptical Inquiry, 50<sup>th</sup> Conference, Buffalo, NY.  
Details: [HERE](#)
- June 11-13, 2026, Francis Bacon: Four Centuries of Thought, UTN  
Details: [rodolfo.garau@utn.de](mailto:rodolfo.garau@utn.de) & [daniela.jalobeanu@utn.de](mailto:daniela.jalobeanu@utn.de)
- June 22-25, 2026, 8<sup>th</sup> ICASE World Conference on Science & Technology Education, University College, Cork, Ireland  
Details: [HERE](#)
- July 6-10, 2026, IHPST 18<sup>th</sup> Biennial Conference, Lisbon.  
Details: [HERE](#)
- July 13-15, 2026, 'Logic, Relativity and Beyond', Rényi Institute of Mathematics, Budapest

Details: [HERE](#)

July 13-16, 2026, joint European Society for the History of Science/History of Science Society meeting, Edinburgh.

Details: [HERE](#)

July 15-17, 2026, Biennial Conference, Society for Philosophy of Science in Practice (SPSP), University of Cambridge

Details: [HERE](#)

July 29-31, 2026, 29th Conference of the International Society for the Philosophy of Chemistry

Details: [HERE](#)

August 12-14, 2026, Philosophy of Biology at Madison (POBAM)

Details: [HERE](#)

September 14-15, Law-based Explanations Conference, London School of Economics

Details: [HERE](#)

November 19-22, PSA Annual Meeting, San Diego.

Details: [HERE](#)

January 25, 2027, Robert Boyle 400<sup>th</sup> Anniversary Conference, Royal Society of Chemistry, London

Details: Professor Michael Hunter at [m.hunter@bbk.ac.uk](mailto:m.hunter@bbk.ac.uk).

## # 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)

[SHOT](#) - Society for the History of Technology

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:

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