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Evolutionary Epistemology Language And Culture

Introduction. For the first time in history, scholars working on language and culture from within an evolutionary epistemological framework, and thereby emphasizing complementary or deviating theories of the Modern Synthesis, were brought together. Of course there have been excellent conferences on Evolutionary Epistemology in the past, as well as numerous conferences on the topics of Language and Culture.

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Evolutionary Epistemology, Language and Culture: A Non ...

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Introduction to evolutionary epistemology, language and culture

(PDF) Introduction to evolutionary epistemology, language ...

Evolutionary epistemology (EE) is about developing a normative framework, based upon evolutionary thinking, that can explain all of an organism ' s phylogenetic and ontogenetic evolution. (1) EE is sketched as an inter- and transdisciplinary field that evolved out of naturalized epistemology as a reaction against logical empiricism and sociology of knowledge.

Introduction to evolutionary epistemology, language and ...

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~~Evolutionary epistemology, language and culture : a non ...~~

Evolutionary Epistemology is a naturalistic approach to epistemology which emphasizes the importance of natural selection in two primary roles. In the first role, selection is the generator and maintainer of the reliability of our senses and cognitive mechanisms, as well as the “ fit ” between those mechanisms and the world.

~~Evolutionary Epistemology (Stanford Encyclopedia of ...~~

Evolutionary Epistemology, Language and Culture - ISBN: 9781402033957 - (ebook) - von Nathalie Gontier, Jean Paul van Bendegem, Diederik Aerts, Verlag: Springer

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The following example can illustrate this: the evolution of language or culture is at least partly the result of biological evolution. Hence, the same evolutionary mechanisms that are used to describe the evolution of cognition are also applicable to the products of cognition, such as language or culture.

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~~Evolutionary Epistemology, Language and Culture: A Non ...~~

Evolutionary epistemology refers to three distinct topics: the biological evolution of cognitive mechanisms in animals and humans, a theory that knowledge itself evolves by natural selection, and the study of the historical discovery of new abstract entities such as abstract number or abstract value that necessarily precede the individual acquisition and usage of such abstractions. As a branch of inquiry in epistemology, evolutionary epistemology lies at the crossroads of philosophy and evolutio

~~Evolutionary epistemology—Wikipedia~~

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For the first time in history, scholars working on language and culture from within an evolutionary epistemological framework, and thereby emphasizing complementary or deviating theories of the Modern Synthesis, were brought together. Of course there have been excellent conferences on Evolutionary Epistemology in the past, as well as numerous conferences on the topics of Language and Culture. However, until now these disciplines had not been brought together into one all-encompassing conference. Moreover, previously there never had been such stress on alternative and complementary theories of the Modern Synthesis. Today we know that natural selection and evolution are far from synonymous and that they do not explain isomorphic phenomena in the world. ‘ Taking Darwin seriously ’ is the way to go, but today the time has come to take alternative and complementary theories that developed after

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the Modern Synthesis, equally seriously, and, furthermore, to examine how language and culture can merit from these diverse disciplines. As this volume will make clear, a specific inter- and transdisciplinary approach is one of the next crucial steps that needs to be taken, if we ever want to unravel the secrets of phenomena such as language and culture.

This book aims to outline the scientific (biological) foundations of evolutionary epistemology, and to discuss its implications for humankind. Wuketits covers all aspects of evolutionary epistemology, including its empirical foundations and its philosophical and anthropological consequences, providing an accessible introduction with a minimum of jargon.

The present volume brings together current interdisciplinary research which adds up to an evolutionary theory of human knowledge, i.e. evolutionary epistemology. It comprises ten papers, dealing with the basic concepts, approaches and data in evolutionary epistemology and discussing some of their most important consequences. Because I am convinced that criticism, if not confused with mere polemics, is apt to stimulate the maturation of a scientific or philosophical theory, I invited Reinhard Low to present his critical view of evolutionary epistemology and to indicate some limits of our evolutionary conceptions. The main purpose of this book is to meet the urgent need of both science and philosophy for a comprehensive up-to-date approach to the problem of knowledge, going beyond the traditional disciplinary boundaries of scientific and philosophical thought. Evolutionary epistemology has emerged as a naturalistic and science-oriented view of knowledge taking cognizance of, and compatible with, results of biological, psychological, anthropological and linguistic inquiries concerning the structure and development of man's cognitive apparatus. Thus, evolutionary epistemology serves as a framework for many contemporary discussions of the age-old problem of human knowledge.

This volume has its already distant origin in an international conference on Evolutionary Epistemology the editors organized at the University of Ghent in November 1984. This conference aimed to follow up the endeavor started at the ERISS (Epistemologically Relevant Internalist Sociology of Science) conference organized by Don Campbell and Alex Rosenberg at Cazenovia Lake, New York, in June 1981, whilst injecting the gist of certain current continental intellectual developments into a debate whose focus, we thought, was in danger of being narrowed too much, considering the still underdeveloped state of affairs in the field. Broadly speaking, evolutionary epistemology today consists of two interrelated, yet qualitatively distinct investigative efforts. Both are drawing on Darwinian concepts, which may explain why many people have failed to discriminate them. One is the study of the evolution of the cognitive apparatus of living organisms, which is first and foremost the province of biologists and psychologists (H. C. Plotkin, Ed., Learning, Development, and Culture: Essays in Evolutionary Epistemology, New York, Wiley, 1984), although quite a few philosophers - professional or vocational - have also felt the need to express themselves on this vast subject (F. M. Wuketits, Ed., Concepts and Approaches in Evolutionary Epistemology, Dordrecht Boston, Reidel, 1984). The other approach deals with the evolution of science, and has been dominated hitherto by (allegedly) 'naturalized' philosophers; no book-length survey of this literature is available at present.

This two-volume handbook is unique in spanning the entire field of evolution, from the origins of life up to the formation of social structures and science and technology. The author team of world-renowned experts considers the subject from a variety of disciplines, with continuous cross-referencing so as to retain a logical internal structure. The uniformly structured contributions discuss not merely the general knowledge behind the evolution of life, but also the corresponding development of language, society, economies, morality and politics. The result is an overview of the history and methods used in the study of evolution, including controversial theories and discussions. A must for researchers in the natural sciences, sociology and philosophy, as well as for those interested in an interdisciplinary view of the status of evolution today.

This book provides the fullest philosophical examination of theories of evolutionary epistemology now available. Here for the first time are found major statements of new theories, new applications, and many new critical explorations. The book is divided into four parts: Part I introduces several new approaches to evolutionary epistemology; Part II attempts to widen the scope of evolutionary epistemology, either by tackling more traditional epistemological issues, or by applying evolutionary models to new areas of inquiry such as the evolution of culture or of intentionality; Part III critically discusses specific problems in evolutionary epistemology; and Part IV deals with the relationship of evolutionary epistemology to the philosophy of mind. Because of its intellectual depth and its breadth of coverage, Issues in Evolutionary Epistemology will be an important text in the field for many years to come.

Science is a dynamic process in which the assimilation of new phenomena, perspectives, and hypotheses into the scientific corpus takes place slowly. The apparent disunity of the sciences is the unavoidable consequence of this gradual integration process. Some thinkers label this dynamical circumstance a 'crisis'. However, a retrospective view of the practical results of the scientific enterprise and of science itself, grants us a clear view of the unity of the human knowledge seeking enterprise. This book provides many arguments, case studies and examples in favor of the unity of science. These contributions touch upon various scientific perspectives and disciplines such as: Physics, Computer Science, Biology, Neuroscience, Cognitive Psychology, and Economics.

The first international volume on the topic of biosemiotics and linguistics. It aims to establish a new relationship between linguistics and biology as based on shared semiotic foundation.

Interdisciplinary perspectives on cultural evolution that reject meme theory in favor of a complex understanding of dynamic change over time How do cultures change? In recent decades, the concept of the meme, posited as a basic unit of culture analogous to the gene, has been central to debates about cultural transformation. Despite the appeal of meme theory, its simplification of complex interactions and other inadequacies as an explanatory framework raise more questions about cultural evolution than it answers. In Beyond the Meme, William C.

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Wimsatt and Alan C. Love assemble interdisciplinary perspectives on cultural evolution, providing a nuanced understanding of it as a process in which dynamic structures interact on different scales of size and time. By focusing on the full range of evolutionary processes across distinct contexts, from rice farming to scientific reasoning, this volume demonstrates how a thick understanding of change in culture emerges from multiple disciplinary vantage points, each of which is required to understand cultural evolution in all its complexity. The editors provide an extensive introductory essay to contextualize the volume, and Wimsatt contributes a separate chapter that systematically organizes the conceptual geography of cultural processes and phenomena. Any adequate account of the transmission, elaboration, and evolution of culture must, this volume argues, recognize the central roles that cognitive and social development play in cultural change and the complex interplay of technological, organizational, and institutional structures needed to enable and coordinate these processes. Contributors: Marshall Abrams, U of Alabama at Birmingham; Claes Andersson, Chalmers U of Technology; Mark A. Bedau, Reed College; James A. Evans, U of Chicago; Jacob G. Foster, U of California, Los Angeles; Michel Janssen, U of Minnesota; Sabina Leonelli, U of Exeter; Massimo Maiocchi, U of Chicago; Joseph D. Martin, U of Cambridge; Salikoko S. Mufwene, U of Chicago; Nancy J. Nersessian, Georgia Institute of Technology and Harvard U; Paul E. Smaldino, U of California, Merced; Anton Törnberg, U of Gothenburg; Petter Törnberg, U of Amsterdam; Gilbert B. Tostevin, U of Minnesota.

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