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mechanisms of
insect
navigation to
the formation
of black holes
and the
workings of
black markets.
But how much
can we trust
science, and
can we actually**

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**know the world
through it? How
does science
work and how
does it fail?
And how can the
work of
scientists help
-- or hurt --
everyday
people? These
are not
questions that**

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science can
answer on its
own. This is
where
philosophy of
science comes
in. Studying
science without
philosophy is,
to quote
Einstein, to be
"like somebody
who has seen

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thousands of
trees but has
never seen a
forest."

Cambridge
philosopher Tim
Lewens shows us
the forest. He
walks us
through the
theories of
seminal
philosophers of

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**science Karl
Popper and
Thomas Kuhn and
considers what
science is, how
far it can and
should reach,
and how we can
determine the
nature of its
truths and
myths. These
philosophical**

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issues have consequences that stretch far beyond the laboratory. For instance: What role should scientists have in policy discussions on environmental issues such as fracking? What

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**are the biases
at play in the
search for a
biological
function of the
female orgasm?
If brain scans
can be used to
demonstrate
that a decision
was made
several seconds
before a person**

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**actually makes
a conscious
choice, what
does that tell
us about the
possibility of
free will? By
examining
science through
this
philosophical
lens, Lewens
reveals what**

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physics can
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teach us about
reality, what
biology teaches
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science work?
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remains a

somewhat

neglected

field, unlike

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there has been

little

philosophical

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Well-being, happiness and quality of life are now established objects of social

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and medical research. Does this science produce knowledge that is properly about well-being? What sort of well-being? The definition and measurement of these objects rest on assumptions that are partly

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normative, partly empirical and partly pragmatic, producing a great diversity of definitions depending on the project and the discipline. This book, written from the perspective of philosophy of science,

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Traditionally, philosophers' goal has been a single concept of well-being and a single theory about what

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it consists in. But for science this goal is both unlikely and unnecessary. Instead the promise and authority of the science depends on it focusing on the well-being of specific kinds of people in specific

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and address publicly and inclusively the value-based conflicts that inevitably arise when a measure of well-being is adopted. The science of well-being can be normative, empirical and

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pseudoscience, (6)
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and empiricism;
(7) the philosophy
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Scientists use
concepts and
principles that are
partly specific for
their subject matter,
but they also share

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part of them with colleagues working in different fields. Compare the biological notion of a 'natural kind' with the general notion of 'confirmation' of a hypothesis by certain evidence. Or compare the physical principle of the 'conservation of energy' and the

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general principle of 'the unity of science'. Scientists agree that all such notions and principles aren't as crystal clear as one might wish. An important task of the philosophy of the special sciences, such as philosophy of physics, of biology and of

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economics, to mention only a few of the many flourishing examples, is the clarification of such subject specific concepts and principles. Similarly, an important task of 'general' philosophy of science is the clarification of concepts like

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'confirmation' and principles like 'the unity of science'. It is evident that clarification of concepts and principles only makes sense if one tries to do justice, as much as possible, to the actual use of these notions by scientists, without

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however following
this use slavishly.

That is, occasionally
a philosopher may
have good reasons
for suggesting to
scientists that they
should deviate from
a standard use.

Frequently, this
amounts to a plea
for differentiation in
order to stop
debates at cross-

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purposes due to the conflation of different meanings. While the special volumes of the series of Handbooks of the Philosophy of Science address topics relative to a specific discipline, this general volume deals with focal issues of a general nature. After an

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editorial
introduction about
the dominant
method of clarifying
concepts and
principles in
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science, called
explication, the first
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as units of empirical knowledge (Theo Kuipers), various past and contemporary perspectives on explanation (Stathis Psillos), the evaluation of theories in terms of their virtues (Ilkka Niiniluoto), and the role of experiments in the natural

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sciences, notably physics and biology (Allan Franklin), and their role in the social sciences, notably economics (Wenceslao Gonzalez). In the subsequent three chapters there is even more attention to various positions and methods that philosophers of

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science and
scientists may
favor: ontological,
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