1: A critical review of low-carbohydrate diets in people with Type 2 diabetes.

The acronym VAN refers to Drs Varotsos, Alexopoulos and Nomicos, members of a group based in the University of Athens and led by Professor Varotsos (head of the Physics Department) which for over a decade has sought to use electric-field measurements between electrodes buried in the earth to predict earthquakes in Greece over periods of order one month or less.

A Justification of Christian Belief. He had a precise position about nearly every issue under the sun. On the other hand, claims of humility by being a moderate, movement-rejecting, middle-of-the-roader can be an excuse for obscuring the truth. Frame is a fuzzy Van Tillian. Then I joined a Van Til email discussion group around , and the most academically trained members of the discussion group were Framians. I also never heard of these issues from Bahnsen, whose Philosophy of Christianity course I had taken. My reading of both books was that Frame had some major misunderstandings of Van Til. So when Apologetics was recently published, I was curious to see whether Frame had adjusted any of his positions. None of them asked whether Van Til actually made this claim, whether Frame had constructed a strawman. That one mention was in a student paper he wrote in while in seminary at Princeton. It seems that Van Til would have mentioned this again a few times in his published writings if it had the importance that Frame gives it. Our apologetic has been negative, and as far as it has been negative, if not misrepresented, it must also be coercive for those that assume a different position form ours. We do not contend that the positive argument must therefore also be convincing. That would be a contradiction of our own position. If you have lost a child and I have found one, it does not therefore mean that the child I have found is your child. With this illustration Dr. Kuyper makes the position clear which we, following him, have presented. It is exactly our position that the absolute alone can furnish the positive apologetic. He must draw us out of darkness to his marvelous light. For even if we should agree that reason needs a corrective, what guarantee is there that Scripture furnishes the same and that it is not a mere result of imagination? The diathetical, the thetical and the antithetical can at most be matters of emphasis. In terms of the issue of the one and the many, the choice is either a concrete universal God, one in whom unity and diversity have been related from eternity past, or an original abstraction of the one from the many. One tentatively adopts, say, proposition A and then deduces from it a logical contradiction or some proposition that is obviously false. The method of reasoning by presupposition may be said to be indirect rather than direct. Are they what the non-Christian methodology assumes that they are? Are they what the Christian theistic methodology presupposes they are? But notice what Van Til says in the second paragraph. Whereas Frame defines an indirect argument as a negative argument, in this passage Van Til describes an indirect argument as having two parts, one negative and the other positive. Although Van Til first mentions the Christian placing himself on the position of the non-Christian, he does not require beginning an argument with a negation. Van Til recognizes this: In this connection we must also say a word about the contention often made by Christians that we must be positive rather than negative in our presentation of the truth to those who have not yet accepted it. We have no fault to find with this statement if it be correctly understood. We must certainly present the truth of the Christian theistic system constantly, at every point of the argument. But it is clear that if you offer a new wife to one who is perfectly satisfied with the one he has now, you are not likely to be relieved of your burden. The parable of the prodigal helps us here. As long as the son was at home there was nothing but a positive argument that was held before him. This is how disputes between people holding different worldviews must be settled. The concern is not so much with an individual fact as with the common nature of all factuality and how different worldviews will approach that question differently. Transcendental arguments are, by definition, indirect in this sense; but they can be either positive or negative, or both, without violating anything that Van Til says about them. It is the argument concerning the one and the many. Positively, God is understood as a concrete universal, which means that all facts and the concepts that apply to them are determined by God from eternity past. Negatively, the denial of God as a concrete universal requires the one and the many to be originally abstract from each other. An abstract one is a pure blank, and an abstract many is pure chaos, neither of which allow for rationality. Beginning with an ultimately irrational

universe, the God-denier cannot explain how knowledge and rationality could arise in humans. I have given a fuller statement of this argument in another paper. In fact, as quoted above, he prefers to dismiss it as a mere conclusion and not an argument. He says that we could appeal to design, cause, and morality. But, he says, to appeal to any of these amounts to an endorsement of the traditional arguments. That is the traditional cosmological argument. But this is a clueless statement. It reflects an ignorance of what Van Til found wrong with the traditional arguments. This is exactly what Van Til says about his position: Men ought, therefore, to use the cosmological argument analogically in order to thus conclude that God is the Creator of the universe. But I can cite plenty of evidence for a different criticism that Van Til makes of Aquinas. Van Til says, The natural-supernatural theology of Roman Catholicism is the result of an attempt to fit the Christian framework of God-in-Christ and his relation to the world into the form-matter scheme of Aristotle. The transcendent God of the natural theology of Thomas Aquinas is attained by the method of remotion and is therefore relegated to the realm of the indeterminate. For, by its immensity, the divine substance surpasses every form that our intellect reaches. Thus we are unable to apprehend it by knowing what it is. While Aquinas can try to be faithful to the Christian worldview by saying that God created prime matter, [47] to define God as pure, empty form undermines the possibility of creation. Frame adds from what he wrote in AGG the following paragraph in Apologetics: It seems to me that if Aquinas argued correctly in showing that God is the first cause of everything, then God is the transcendental condition of everything: But his cosmological argument is legitimate as a part of a legitimate TAG. The two cannot be separated except as a matter of emphasis. Aquinas sees the need to defend his arguments from an infinite regress. The problem of infinite regress only arises if your first cause is less than absolute. There is no cause that could be higher. Either the first cause is an absolute God, in which the problem of infinite regress does not arise; [51] or one posits a finite first cause, in which there is no escape from the objection of an infinite regress. When we say in this naive fashion that God made the world, the little girl will ask us, and ask us justly, who made God. He says nothing to exclude the possibility of multiple first causes. Aristotle had speculated that there could be fifty-five unmoved movers, [54] although he preferred to think of there being only one. But if an argument allows multiple first causes, should Christians regard it as worth mentioning as proof of the God of the Bible who demands exclusive devotion as the only true God, the sole and sovereign Creator of heaven and earth? But if we go outside of the chapter on the Five Ways to find that modification, we jump from the frying pan into the fire. Nevertheless, the nature of the unity of the first cause that Aquinas posits makes a world of difference between him and Van Til. The one God of Aristotle retains its oneness only if kept in abstraction from the world. And a finite god is philosophically useless. To have a finite god is philosophically equivalent to atheism. Whether the greatest minds in the universe are finite gods or finite humans, that still leaves the universe ultimately non-rational, which undermines the possibility of reason from ever arising in the universe. Reason requires appeal to universal, unchanging absolutes like logic and mathematical concepts; and these must relate to all the diversity of the world of experience. If god is a pure abstract unity, then it has no relation to the diverse world of experience. If god is just a part of the world of experience, like the gods of Greek mythology, it would not be a source of the universals. Without an absolute God, particulars can never have unity, and unity can never relate to particulars. Besides having the non-rational principle of prime matter, one also needs the idea of a universal form in relation to which the individuality that springs from matter receives its unification. Individuation by a non-rational principle would lead to pure indetermination—to an infinite regress. If one had billions of beads without any string, how would one ever have a string of beads? On the other hand, it is equally true that if you had nothing but the string, you still would have no string of beads. A finite, empty abstraction of a god undermines the possibility of rationality, thus an argument assuming that kind of god is self-refuting. An argument that undermines the possibility of rational argument is a bad argument. God as a concrete universal is the necessary cause of the world because without such a God there could be no argument. Arguments for paganism can be transcendental. Van Til knew of bad transcendental arguments. Immanuel Kant made transcendental arguments famous, and since Van Til was trained as an idealist philosopher, Van Til certainly learned some things about transcendental arguments from Kant, including the focus on the issue of the one and the many as the key to establishing the preconditions for rationality. He argues for a view of how humans gain

knowledge in terms of the ultimate nature of the universe. Major Tom ends up spaced out, losing contact with Ground Control and floating away into the void in his tin can. It would be wrong to think of God merely as a first cause, but the cosmological argument does not entail such a conclusion. Van Til says that it is because the traditional arguments involve assumptions that are logically inconsistent with the nature of the biblical God, and therefore fail to prove such as God: How shall there be cumulative force in the series of arguments if each argument is itself without force? The retort gets carried away with the analogy rather than addressing the point behind it, which is specifically addressed to failed arguments, not ones that carry some weight. Van Til often makes the point that the Christian worldview allows us to have true knowledge without having exhaustive knowledge. That applies to the knowledge of God.

2: A Critical Review of Missions by Gailyn Van Rheenon Essay

A critical review of low-carbohydrate diets in people with Type 2 diabetes. van Wyk HJ(1), Davis RE(2), Davies JS(3). Author information: (1)Department of Health, Nelson Mandela Metropolitan University, Port Elizabeth, South Africa.

SMITH One of the primary developmental tasks of families is to help children feel safe, secure, and cared for in an unpredictable and often unsafe world. An alternative to the medical model of m. The therapist trains parents to conduct special nondi-- rective play sessions with their children. After the parents become competent in conducting the play sessions, the therapist helps them transition to unsu- pervised play sessions at home. Parents typically notice significant progress by this time, and the therapist helps them generalize the skills and attitudes they have adopted during the play sessions to the broader horne environ- ment. The approach has wide applicability and has been used preventiveiy as wen as an intervention for multiproblem families with significant trauma and attachment difficulties. This chapter describes the filial therapy approach, its uses with a wide range of child and family problems, a review of its empirical history, and a summary of several of the most rigorous outcome studies of filial therapy. There is considerable agreement among these adaptations on the principles, goals, and basic methods of filial ther- apy, which are described below. Principles of Intervention Filial therapy is based on several unique ingredients: Fil- ial therapists approach their task with humility and patience. Goals of Fillil Therapy Filial therapy is designed to strengthen family relationships. Stinnett and DeFrain studied strong families in the United States to de- termine their most salient characteristics. They described six characteristics that strong families shared: Filial therapy helps families develop or strengthen almost all of these characteristics.. All of this happens in the context of the play ses- sions. Vanfleet b oudined treatment goals for the child, for the par- ent, and for the family as a whole. It is hoped that children involved in filial therapy will be able to a understand, express, and regulate their emo- tions; b develop problem solving skills; c reduce maladaptive behaviors; d feel more trust and security with their parents; e gain mastery while being responsible for their own actions; and f develop interPersonal skills. Parents in filial therapy are expected to be able to a increase their under- standing of child development and set more realistic expectations for their children; b increase their understanding, warmth, trust, and acceptance of their children; c learn the importance and interplay of their children! Filial therapists ask parents to hold 3D-minute dyadic play sessions with each of their children every week. The one-to-one play sessions help parents develop their own relationships with each of their children while strength- ening their parenting and attunement abilities. Group filial therapy sessions typically last 2 hours and require 10 to 20 ses- sions. As long as they remain true to the basic principles of the intervention, filial therapists have a great deal of flexibility in ad? In filial therapy, parents learn four primary skills. A structuring skill is used to set an open tone when entering the playroom and to help the child realize when there are just a few minutes left 1: Parents learn to use empathic listening to understand and convey greater acceptance to their child. The therapist trains the parents in the play session skills using a variety of methods Guemey, ; VanFleet, , a, The therapist initially models the play session skills by holding child-centered play ses- sions with e;lch child involved while the parents or caregivers observe. In a discussion afterward, the therapist invites parent reactions and highlights the way he or she used the skills during the sessions. Reinforcement and brief suggestions for improvement are used to help parents develop competence and confidence. At the end of each play session, the child is excused to a play area with childcare provided , while the therapist discussesthe play session with the parents. Training follows a behavioral shaping approach in which the therapist encourages the parents in incremental steps until they have at- tained competency. Therapists typically observe between four and six play sessions of each parent before preparing the parents to hold unsupervised home sessions. Parents sometimes videotape their home play sessions and review portions of the tape with the therapist, similar to case consultations between professionals. They review significant portions of the home play sessions, discuss aspects that the parents feel they did well, discuss questions and problems that arose, and explore the meanings of possible play themes. It is during this final phase of therapy that the therapist helps the parents generalize the skills they have mastered during their special play sessions. Each week, some time is spent on

the use of one of the skills in daily life situations and homework assignments to use the skill are given. Additional parenting skills are covered as well. Termination occurs when therapeutic goals have been met and the parents are competent in the play session and parenting skills. A phased,out discharge is often used, with the frequency of meetings lessened to alternate weeks, then monthly, and so forth. Although filial therapy is a sttaightfor, ward, structured intervention, it is a complex one, requiring the therapist to function as an educator, coach, and clinician. Much of the parent training approach is drawn from behaviorism and learning theory. The change mechanisms of filial therapy are described below. First, children are permitted to play largely as they choose, so they can express a full range of feelings and themes reflective of their "real, life" reactions, struggles, and developmental or dini, cal issues. Second, they benefit from the undivided attention, acceptance, and understanding of their parents. Third, they experience more consistent parenting by their parents. Fourth, they develop a closer, more secure rela, tionship with their parents. They receive individualized and ongoing feedback from the therapist to help them master these skills. Greater understanding seems to lead to greater patience and more realistic expectations. Third, they discuss their personal reactions to the play sessions with the therapist and often develop a greater degree of under- standing about their own feelings and behaviors. Fourth, they learn how to become better problem-solvers of family difficulties and conflicts. Fifth, they seem to become more motivated to make changes in themselves. Sixth, they receive a significant amount of empathy, support, and guidance from the therapist, and this can help them turn their insights into long-histing change for their child, themselves, and the family. In addition to its extensive research history described in the sec- tions that follow, filial therapy has increasingly grown in clinical use and popularity. Its robustness as a preventive and clinical intervention has been described with a a variety of child or family problems: The initial response of the professional psychologi- cal community was less than enthusiastic. Questions were raised about its. This reaction stimulated a series of early studies on the ap- proach. Therapists and parents trained in nondirective play sessions were observed by a group of blind raters. No significant differences were found in their skill levels, suggesting that parents were capable of learning and using the play session skills. Guemey and Stover conducted a nationally funded research project that still stands as a landmark study of filial therapy and a significant contribution to the filial therapy research methodology. Guemey and Stover were interested in obtaining empirical support for filial therapy with families. Other constructs examined included what types of families and children benefited most from the intervention. Although one limitation of the study is the use of an experimental group only with no control, Guemey and Stover explained that this study was a first look uno the viability of filial therapy and a controlled experiment would be premature at that time. Outcome and process variables were stud, ied. The study involved 51 mothers of children 3 to 10 years old with serious emotional disturbances who received filial therapy in a small group format over a period of 12 to 18 months. Using the same 51 mothers of the Guemey and Stover study as her experimental group, Oxman established a general population no,treatment control group for comparison of the data. Control group subjects were 77 mothers of children who had not received filial therapy who had responded to an ad in a local paper. The control group matched the experimental filial therapy group on a number of key socioeconomic and demographic variables. A follow,up study by Guemey demonstrated that the effects of filial therapy remained from 1 to 3 years after therapy termination. Most mothers attributed the child improvements to their improved relationships and were positive about their involvement in filial therapy. A wide range of demographic variableS and child problems was represented. Parents continued to demonstrate increasing acceptance after 4 months, but to a lesser degree. Analyses indicated that child adjustment gains started as early as 2 months after filial therapy began and continued after 4 months of treatment. Finally, parents reported high levels of satisfaction with the filial therapy program and said that it had many positive effects in their relationships with their children and in their feelings of competence. Sensue studied families who 3 years earlier had participated in the Sywulak filial therapy research program. She developed a com- parison sample of 24 parents 15 mothers and 9 fathers who were friends of the parents who had participated in filial therapy. The comparison families were similar to the treatment families on a number of key variables, with the exception that they had not sought psychological services for their children. Treatment group parents and children continued to view filial therapy as a

mechanism of positive change in their families. The publications that are considered the most rigorous in the field have been selected for summarization on the basis of a given set of criteria: This empirical summary highlights the major findings, of each selected study and is not, per se, a critical review of the literature in tierInsof methodology, measurement properties, or statistical procedures used ih each study. The summary of each selected study, however, addresses any serious limitations, as this is an important part of determining the effectiveness of the intervention. An extensive search of the literature was conducted to determine the total. The search was broken down into two main categories: The total number of publications " reviewed was Of these, there were 7 publications from the with 2 meeting the selection criteria , 13 publications from the s with 4 meeting the criteria , 15 publications from the s 4 meeting criteria , 52 publications from the 18 meeting criteria , and since , 15 publications 7 meeting criteria. The number of filial therapy publications has cleady been increasing over the past four decades; this trend in empirical study is promising, as it continues to add to and support the knowledge base of filial therapy. Each article serves as a unique contribution to the field of filial therapy and helps those working, teaching, and researching in the area of filial therapy to move closer to understanding human relationships, family interactions, child behavior, and many other aspects. Quantitative research methodology is helping to answer such questions as, "How do we know this intervention works? Several of the studies that focus on the outcomes and ultimate effectiveness of filial therapy are summarized in this chapter and allow us to approach the question of how and what do we know about filial therapy? Articles that describe filial therapy, as well as case studies, are essential pieces in providing information to consumers, whether they are clinicians, parents, educators, or others. Because filial therapy is a hands-on intervention, the literature that clearly explains what me intervention is, how it is conducted, and describes different types of families that have used filial therapy is necessary and im, portant to the field. Nevertheless, despite their inherent worth, these articles are not included in sUmmarizationsbelow. Instead, because of their potential generalizability and enhanced designs with improved reliability and valid- ity of findings, only mose studies meeting the criteria listed previously are included. Twe1vepublications that met these criteria are summarized below. The age range of the children included in most of these studies was 3 to 10 years of age. Bratton and Landreth ; Filial Therapy With Single Parents The researchers used filial therapy to assist single parents in accepting and understanding their children through increased empathic interaction within the play environment. It was hypothesized that changes in these factors would significantly reduce parental stress related to parenting. The mean age of children in the treatment group was 4.

*A Critical Review of Van: Earthquake Prediction from Seismic Electrical Signals [James, Sir Lighthill] on www.enganchecubano.com *FREE* shipping on qualifying offers. The acronym VAN refers to Drs Varotsos, Alexopoulos and Nomicos, members of a group based in the University of Athens and led by Professor Varotsos (head of the Physics Department) which for over a decade has sought to use electric-field.*

TAYLOR Curtin University of Technology, Perth, Australia Give up the requirement that knowledge represents an independent world, and admit instead that knowledge represents something that is far more important to us, namely what we can do in our experiential world. Our investigation reveals that many criticisms of radical constructivism are unwarranted; nevertheless, in its current cognitivist form radical constructivism may be insufficient to empower teachers to overcome objectivist cultural traditions. Teachers need to be empowered with rich understandings of philosophies of science and mathematics that endorse relativist epistemologies; for without such they are unlikely to be prepared to reconstruct their pedagogical practices. More importantly, however, is a need for a powerful social epistemology to serve as a referent for regenerating the culture of science education. Unlike most recent critical accounts of radical constructivism, we are able to ground our criticisms within the context of our own practical teaching experiences. These experiences have illuminated both the power and the paucity of radical constructivism and, in this paper, have given us cause both to celebrate the strengths of this radical theory of knowing and to recommend further elaborations of the theory so that it can serve as a more powerful referent for teachers interested in transforming the cultural climates of their science and mathematics classrooms. Objectivism assumes that reality has an inherent, observer-independent and, therefore, objective structure. However, these assertions give rise to a paradox: Radical constructivism does not deny the existence of objective reality; however, it does posit that we do not have any method of attaining objective knowledge von Glasersfeld, a. From a radical 2 constructivist perspective, knowledge consists of mental constructs which have satisfied the constraints of objective reality. The learner constructs knowledge from his experiences in an effort to impose order on and, hence, make sense of those experiences. Traditionally, knowledge has been taken to mean a representation of some aspect of the physical world around us, and its truth status has been taken as a measure of how well the said knowledge corresponds to, or represents, an observer-independent world. This distinction is one that seems not to be well understood by critics of radical constructivism who fail to distinguish between knowledge and experience and whose arguments are framed implicitly by objectivist assumptions. The most important is that the customary conception of truth as the correct representation of states or events of an external world is replaced by the notion of viability. However, the concept of viability prevents radical constructivism from such a treacherous descent von Glasersfeld, Contrary to any misleading surface appearances, an individual is not at liberty to characterize ANY construction he or she desires as viable. The ever-present socio-physical context in which one is situated constrains the range of viable constructions von Glasersfeld, b, c. Moreover, a mental construct is viable only as long as it continues to fulfill its intended purpose von Glasersfeld, , , Correspondingly, any construct that 3 satisfies the constraints of experience is viable. Because any construct that accomplishes its intended purpose is viable, there are potentially infinitely many solutions to a problem. Moreover, one solution to a problem cannot be more viable than another since effectiveness is the only criterion for determining viability. Therefore, if a qualitative distinction between solutions is to be made, it must be made on the basis of some other criterion of assessment von Glasersfeld, We return to this important point in the final section on communicative ethics. But first we consider what radical constructivism says about the process of learning. It requires self-regulation and the building of conceptual structures through reflection and abstraction. Problems are not solved by the retrieval of rote-learned "right answers". Accordingly, radical constructivists consider learning to have occurred when the learner has neutralized a perturbation by reorganizing both his or her model of experience and the activities associated therewith Cobb, ; von Glasersfeld, During the course of his efforts, von Glasersfeld realized that, in asserting that knowledge is abstracted from experience, constructivists assume that it is possible to recognize

experiential recurrences and that temporally distinct experiences will be consistent von Glasersfeld, , On the basis of these realizations, von Glasersfeld concluded that before one can characterize any experiential phenomenon as regular or invariant, one must compare distinct experiences and judge them to be similar von Glasersfeld, , Von Glasersfeld argued that there are two forms of similarity: Both are concepts and, as such, must be abstracted from experience. However, when making a comparison, a learner constructs the existence of one relation or the other based on the perceived nature of the compared experiences, not on the outcome of the comparison von Glasersfeld, The ability to judge phenomena as equivalent is the basis for the creation of categories and the categorization process itself; however, categories are dependent for meaning upon concepts and re-presentations von Glasersfeld, a. Even so, once a learner has constructed the relation of equivalence, he or she is prepared to assimilate experiences von Glasersfeld, When a physical or mental action fails to produce the desired or expected result, a perturbation arises and the accommodation cycle begins von Glasersfeld, , b. The experience is distinguished from its unperturbing counterparts, and the learner strives to resolve the perturbation. During this quest, the learner re-presents and compares experiences in an effort to determine what was unique about the perturbing experience and why her or his initial model of experience failed to account for it von Glasersfeld, Regardless, while synthesizing a viable solution the learner utilizes reflected abstraction to reorganize his or her model of experience and the activity that model guides von Glasersfeld, , a, b. Once a viable solution is constructed, the perturbation is neutralized and cognitive equilibrium is re- established. What does radical constructivism say about the social dimension of learning? Clearly, radical constructivists do identify the social as an indispensable component of the learning process. Nevertheless, the cognitive learning model of radical constructivism does not proffer an adequate explanation of how the socio-cultural and the personal components of learning interact Cobb, ; Confrey, Accordingly, such interaction needs to be investigated further. However, it is worth realising that neither the social nor the individual components of learning necessarily supersedes the other. Language Texts contain neither meaning nor knowledge; they are a scaffolding on which readers can build their interpretations. In , von Glasersfeld argued that language could be linked to conceptual structures and that such links were vital to the construction of understanding von Glasersfeld, In light of these arguments, it seems reasonable to 6 conclude that radical constructivism acknowledges a critical role for language in the development of abstract thought. However, language is responsible neither for our capacity for thought nor for its own development von Glasersfeld, On the contrary, it is constructed through social interaction. Further, language is comprised of symbols which have no inherent meaning and must, therefore, be interpreted. Accordingly, neither symbols nor linguistic expressions acquire meaning prior to being associated with one or more concepts, and since concepts are internal to the knower so are linguistic and symbolic meanings von Glasersfeld, , , , a; Wheatley, Nevertheless, such meanings are abstracted from and adapted through social interactions von Glasersfeld, , c, a , which again highlights the importance of the social component of learning. Indeed Von Glasersfeld argues thus: Thus, he limits the social construction of self to later levels of development, and argues that the young child utilizes her sensory input initially to distinguish herself as a unique experiential entity von Glasersfeld, c, b. Shared Meaning By talking to an audience I cannot give people any new concepts, but I can prod them to combine in different ways the concepts that they have associated with the words I am using. That is, one cannot use language to package and convey meanings, concepts or knowledge to a recipient who unpacks the exact meanings, concepts or knowledge that one has endeavoured to communicate. Intimately associated with this claim is the assertion that meanings cannot be shared in the sense that individuals construct identical 7 meanings. From a radical constructivist perspective, communication necessitates not identically shared meanings, but compatible meanings. Compatibility of meaning is demonstrated when no participant of a communicative process engages in an action that is unexpected by the other participants von Glasersfeld, , The absence of unexpected action perpetuates within each participant a sense that the interaction was understood and, thereby, promotes an illusion of identically shared meaning. Therefore, the meanings we create are never identical or shared, in the literal sense of the term von Glasersfeld, a, a. However, we prefer to adopt a pragmatic perspective from which we argue that the construction of identical meanings is within the realm of possibility. Nevertheless, even if identical meanings are constructed, the limitations inherent in

language and the human condition von Glasersfeld, preclude the verification of this alleged match, which renders as moot the question of whether knowledge or meanings can be congruent. In the process, we identify limitations of radical constructivist theory as it is construed currently and argue for its elaboration by coupling it to compatible theories drawn from the philosophies of science and mathematics and from critical social theory. Uncertainty Science, having to a large extent replaced religion in the 20th century, is all too often presented as the way to absolute truth. If mathematics were explained as a way of operating with a particular kind of abstractions and science as a way of building models to help us manage the world we experience, some of the latent resistances might be allayed. Of course, radical constructivist theory extends to include a conception of scientists, themselves, as learners who use the constructed tool of mathematics to generate tentative theories, or viable explanations, of the phenomenological world. However, it is unrealistic to expect radical constructivism to provide teachers with sufficient impetus to deconstruct the objectivist myths concerning the nature of knowledge, learning, mathematics and science which have pervaded both the society and the profession into which they have been enculturated and for which they function as agents of enculturation. The power of myth lies in the sense of naturalness that it inspires, and in its ability to conceal its presence Barthes, ; Malinowski, We believe that part of the solution to deconstructing the myth of objectivism is for science and mathematics education to empower teachers with rich understandings of the historical development of scientific and mathematical ideas and methods, especially the emergence during the twentieth century of relativist views of science e. Until teachers become aware of the mythical nature of the ontological and epistemological claims of objectivism in relation to science and mathematics, they will be intellectually and emotionally unprepared to consider seriously the prospects of adopting radical constructivism as a referent for reconstructing their well-established theories of teaching and learning. Communicative Ethics The cultural and social reality would be a more livable and fruitful one if we could do away with the notion that we have the "truth" and others had better believe it. This does not mean that different solutions must be considered equally desirable. However, if they achieve the desired goal, the preference for a particular way of doing this cannot be judged by its rightness, but only with reference to some other scale of values. Can a moral imperative be associated with an otherwise instrumentalist theory of knowing that values knowledge on the basis of its usefulness for attaining goals? The argument that it is highly compatible with contemporary philosophies of science and mathematics might be enough to convince some, but hardly constitutes a compelling case for resisting the considerable momentum of tradition. As it is currently articulated, radical constructivism values explicitly constructive processes that resolve cognitive perturbations aroused by a failure to attain a desired goal state of meaning making or problem solving. But what of the moral basis of the consensual viewpoint? Is that to be taken as fixed, as unproblematic, or as uncontestable? If so, the individual is at the mercy of the whim of the group. In particular, the intellectual autonomy of the individual should be safeguarded from the coercive influence of arbitrary power exerted by self-serving competitive interests. To achieve this democratic goal, we need to value social relations that strive for achieving hermeneutic, or mutual and reciprocal, understanding. Habermas identifies language as the vehicle for attaining this goal. The former concerns actions that are oriented toward the control of impersonal problems, such as the technical exploitation of Nature and the efficient functioning of institutions, whereas the latter fuels a spirit of competitive individualism oriented toward achieving success and domination over others. Both forms of action are justified in terms of an instrumentalist ethic in which the pre-determined end justifies the means. In the mathematics or science classroom, instrumental and strategic actions 10 give rise to an attitude in which the objects of pedagogical interest are the seemingly independent mathematical or scientific laws and theories that are believed to mirror Nature. An instrumentalist ethic attaches greater value to these objects than to the social relations amongst teacher and students. The prevailing instrumentalist ethic assigns, therefore, a privileged value to teacher control, student conformity and social reproduction. Thus, systematically distorted communication occurs because traditional validity claims e. Worse still, these official validity claims displace those that underpin the lifeworld knowledge that students bring with them from their out-of-school lives. Thus, the everyday classroom discourse that validates official knowledge and its generative social actions serves as a normalising influence. In the absence of an opportunity to engage in

critical and self-reflective discourse about the legitimacy of competing validity claims, the distorting influence of tradition remains both invisible and irresistible. It is little wonder that the discursive practices of science and mathematics classrooms perpetuate so successfully amongst students the socially-repressive myth of objectivism. On the one hand, radical constructivism is clearly antithetical to the objectivist epistemology of instrumental action inasmuch as it identifies knowledge, meaning- making and concepts as the objects of scientific and mathematical inquiry, and regards the socio-physical environment as a constraining influence on the viability of these thought objects. It posits a means of counterbalancing instrumental and strategic actions by working towards the deconstruction of systematic distortions preventing mutual and reciprocal understanding. Communicative action offers a metalanguage for teachers and students of science and mathematics to examine conjointly the validity claims underpinning their established social roles and epistemologies. This is demonstrated in part by Cobb et al. Thus, by advocating conditions for examining underpinning validity claims, communicative action complements radical constructivism by providing a moral basis â€" a discourse ethics â€" for examining the worth of knowledge. However, there is a cost to the establishment in school science and mathematics classrooms of communicative action.

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The culture of connectivity: A critical history of social media. Oxford University Press, A critical history of social media, is a timely and very much needed analysis of our contemporary digitalâ€"media scenario. Besides providing a complete and comprehensive account of the five leading players in the social media game, van Dijck also explains how the culture of connectivity, as she calls it, has evolved and became an intrinsic part of everyday life. The goal she sets in the very title of her work, namely not to describe but rather to critically examine the history of social media, is superbly achieved in every chapter. Moreover, her poetic writing style makes the book an informative, yet appealing, reading experience. She uses a hypothetical family to exemplify her arguments, which makes it easier to put her thoughts in a practical context. Examples can be found in her discussions about the blurring of boundaries between public and private spheres of personal life, about new media governance and about the complex business models underlying social media corporations. The culture of connectivity is based on a theoretical framework that couples actorâ€"network theory and political economy. French theorist Pierre Bourdieu and Spanish sociologist Manuel Castells are brought together in a complementary dialogue that allows for a deep and complete disassembling and reassembling of social media. In so doing, van Dijck composes a research framework that acknowledges the mutually constitutive nature of social practices and technological affordances. This framework particularly emphasises the intertwined and nuanced relations established between media, sociality, and profitability. This is also the chapter in which van Dijck introduces her key concepts: From chapter one, we can learn about the rise of social platforms, their categorisation and, ultimately, the changing nature of social interaction. Then, van Dijck moves on to introduce her theoretical framework and to set the basics of her work. This chapter is particularly interesting because it sheds light on the technical, social, economic, cultural and political layers that make up contemporary social interactions. Those layers will then become central in the remaining of The culture of connectivity, being the ground for comparison and contrasting of the five social platforms van Dijck focuses on. The following five chapters go deeper into the analysis of the main social platforms currently used. By focusing respectively on Facebook, Twitter, Flick, YouTube and Wikipedia, the author discloses details about the functioning of each social media as well as about their role in the broader ecosystem of connective media. Each chapter follows the same structure: Then, its technoâ€"cultural elements are discussed. More specifically, the platform is analysed in terms of its users, technology and content. This technoâ€"cultural analysis is followed by the examination of the socioeconomic structures that shape social media: Finally, the chapter is concluded by the reassembling of the discussed platform, through which its parts are reconsidered in broader social, political and economic contexts. The final chapter wraps up the discussion by putting together again all the elements that comprise social platforms, and by discussing the cultural, economic and ideological foundations that sustains the ecosystem of connective media. By comparing and contrasting new media in terms of forms, uses and governance, the book addresses complex issues about social interactions and networked communication. The questions raised throughout the chapters are extremely relevant in face of the obscure and muddy ground in which both social media and mediated sociality are currently embedded. Further attention to issues of privacy and privilege, for instance, would have considerably added to the strengths of the book. The main achievement of The culture of connectivity lies in its throughout and unique perspective on social media. Media students in the beginning of their careers will find in The culture of connectivity a source of inspiration and comprehensive knowledge that are premises for further understanding the social media scenario. Review of The culture of connectivity: A critical history of social media by Suen de Andrade e Silva. First Monday, Volume 19, Number 4 - 7 April https:

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