

Chapter 1 : Talk:Ayurveda/Archive 1 - Wikipedia

The Ancient Mysteries are alive and well today, and they are actually the inspiration for scientific progress. This is plain to see if you understand the cryptic symbolism of the bizarre propaganda we are now swimming in.

Panchakarma is a very sophisticated mode of treatment. It requires a good and practical experienced hand. Suppose if a patient of duodenal ulcer is treated by Vaman therapy, what will happen of his ulcer? Is it not possible that by purging his ulcer may open again? If anybody is suffering from sigmoid colon tumour or cancer or intestinal ulcer , what will happen when virechan and basti will be given to him? Therefore the Ayurvedicians warns several times, to whom the physician should select for the treatment and to whom the physician should rejects for treatment. Those who have gone for bypass heart surgery, implanted pacemaker, kidney transplant, joint replacements etc they should not take the any Panchakarma treatment without the consent of the atleast two expert Panchakarma practitioners. However these patients can take the Ayurvedic treatment and medicines without any harm with or without modern western medicines [Allopathy drugs]. Is ayurveda really supposed to placed as part of hinduism? I mean its portrayed as part of hinduism. Its more a form of medicine. Sure its from the vedas, but I think you should change the overall topic and the picture. Change the picture to some ayurvedic treatment thing. Its to know that that people will come to this site. Not mainly to know all the crap written here. There is no dogmatism in it like any religion has dogma. It is misconcieved that Ayurved is a part of Hinduism. These are the holy religious books, which I keep in my Clinic with great honour and respect. I read these books, when I have time and try to understand the contents. A Hindu respects all religion because it is said in Hindu Religion that there is Crores of incarnation by God himself. May be Holy Sprits , which have been mentioned in these Holy books. That is the reason, every Hindu respects all incarnation given by the God himself to the Humans. All Vedas have mentioned the natural qualities of the earth and around the earth i. Every religion considers these mentioned matters. So is about the Ayurved. A science or therapy or technology is for the use of the every individual of this globe without consideration of Caste, creed , Religion , Part or Nation? Sign your posts on talk pages for meaningful discussions. This article seems to me to be unbalanced as it lacks any criticism of ayurvedic medicine. Indeed, so why not delete all the content and write a balanced article. I agree - this whole article is almost an unsubstantiated ramble. It relates nicely to systems theory that way. This holistic approach is the future of medicine as it is fundamentally linked to diet and lifestyle empowers people to take charge of their own health. Commercial links I would requestt the editors to please do not add commercial and promotional links. Adding such links is a really bad idea, and not in conformity with the policies and processes of wikipedia. Please co-operate in building the Project. Repeat violations of policies of wikipedia may require suitable sanctions. The necessity of having frequent erections for maintaining erectile function is discussed. It also highlights the link between testosterone levels and NPT, and how a low testosterone level thus indirectly contributes to ED. Also discussed is the connection between ejaculation frequency and testosterone levels, as well as holistic, non-proprietary, and non-commercial methods from Ayurveda to restore testosterone levels and thus restore NPT and erectile function. Each of these aspects are independently verifiable from research studies published at PubMed. Links must be directly related to the topic of the article - per the external link guidelines: Though this external article appears to be only tangentially related to Ayurveda, it is not so. In fact, it is one of the innovative articles available on the web that shows the prowess of Ayurveda in a specific context. For example, no other treatment methodology stresses the importance of NPT, testosterone levels, ejaculation frequency, erection frequency etc in treating erectile dysfunction ED , as Ayurveda does. In fact, this holistic approach is what sets apart Ayurveda. On the other hand, each and every scientific statement made in this article is independently verifiable from modern research studies, as can be found by browsing authentic sources like PubMed. Besides, the article is totally non-commercial, and non-proprietary. This is a general article about Ayurveda and should links to websites on the general topic of Ayurveda. The article is about the treatment of Erectile dysfunction and belongs on the Erectile dysfunction article - probably used as a reference rather than an external link. I will also say that the page will not load for me which suggests there is

a problem with the link - another reason not to add it. The page should be made compact and additional pages relating to the topic may be created. Matters can be compacted but the original sense should be preserved, otherwise it will create controversy. Better to create new pages. There should be one of those dictionary-style pronunciation things after the first word. Shock full of fantastic claims with no useful references. Yet another partisan job done only too well. It reads like a pro-ayurveda pamphlet. Useless blames. One should use his brainial capacity to understand the Ayurveda page. The information and contents are as true as it can be and there is no any fantasy in the provided matters. It is as correct as it should be. Who is Deepak Chopra, I do not know and why the gentleman is particularly want to include his name in the Ayurveda page? If the Ayurveda page will be used for the inclusion of these so called personalities numbers, what will be of the policy of Wikipedia. I am totally against for inclusion of any personal name in the page. Only Historical facts and Ayurveda related material should be included. What about scientific studies of its claims of understanding what is really happening? Has anyone asked this? Some Edits As stated by many other editors, there is a serious problem with lack of references. Most of the content is of a nature that should be referenced, and almost none of the page is. Some statements especially need to be referenced or deleted. I have deleted or revised many statements that were confusing or redundant. Many of these statements were also not NPOV. It seems indicative of a language barrier issue, the author may need to enlist help. This may also be coming from an excessive use of jargon, or non-english words. Many terms used are not explained. I would request the editors concerned to please list the points so that they may be taken care of. In case, it is not done, the presumption may be that the edits after this tag have taken care of the POVs, if any. Is it used like and as much as Traditional Chinese medicine is used in China? If I am correct, more people especially in remote places use Ayurveda than the allopathic medicine. As it is said earlier that Ayurveda is related with the life style to gain the full age of years. Ayurveda teaches, how a person can achieve the target of years life. Which science teaches to achieve this target? If for no other reason than you said "every Indian". Such absolute statements about the actions of human beings are almost always wrong. Given that you are clearly willing to make completely preposterous statements in support of Ayurveda, I therefore doubt that you can be trusted to provide a neutral point of view in this matter. Saying that "every Indian" uses Ayurveda all the time is an obvious falsehood, though. Ayurveda is divided in two parts. Ayurveda teaches what you have to eat for proper nourishments to human body. For that in Ayurvedic materia medica there is a lot of information based on the time based experiences of the food articles and crude food material qualities and characteristic of the cooked and non-cooked food. The second part of the ayurveda teaches, when you become sick, you should take the appropriate medicine for cure. Every Indian is daily taking Ayurvedic medicines with his food. What is Turmeric, what is jeera, what is asafoetida, what is dalchini, what is lavang, what is tejapatta, what is dhaniya, what is capsicum, what is garlic, what is pyaj, what is kala namak, what is sandhava namak, what is ginger, what is tulsi, what is kalimircha, what is peepal, what is methi, what is ajawayan, what is lemon juice? Are they not Ayurvedic medicaments? Actually one should first go through seriously to study the Ayurvedic classical literature and try to understand them. Merely seeing superficial study will always create controversy. My advice is first to those who are willing to know about the Ayurveda, they should study seriously classical literature of Ayurveda, because this is complete medical science, which is traditionally, psychologically, knowingly or unknowingly is adopted by the every Indian. Ayurveda developed in India, so it has the Indian value. Those who are not Indian, they can not understand the soul of Ayurveda. That is a ridiculous claim and robs Ayurvedic medications of any useful properties. Is every Indian eating garlic, capsicum, turmeric, etc in the exact proportions and preparations specified by an Ayurvedic practitioner?

Chapter 2 : The Role of Science in Frankenstein by Mary Shelley | Owlcation

His first wife, a person as poor as he, brought him a simple dowry of two well-known Puritan works, Arthur Dent's The Plain Mans Pathway to Heaven and Lewis Bayly's The Practice of Piety. What.

The Study of Scientific Change The idea that science is a collective enterprise of researchers in successive generations is characteristic of the Modern Age Nisbet They all inspired epistemological views e. Philosopher-scientists with an interest in the history of science William Whewell, Charles Peirce, Ernst Mach, Pierre Duhem gave interesting analyses of some aspects of scientific change. In the early twentieth century, analytic philosophers of science started to apply modern logic to the study of science. Their main focus was the structure of scientific theories and patterns of inference Suppe Among these contributions one can mention N. These works challenged the received view about the development of scientific knowledge and rationality. Except perhaps during periods of Kuhnian normal science, theory change is not cumulative or continuous: Popper and Kuhn differed, however, in their definitions of progress: These studies have also led to many important novelties being added to the toolbox of philosophers of science. One of them is the systematic study of inter-theory relations, such as reduction Balzer et al. Another was the recognition that, besides individual statements and theories, there is also a need to consider temporally developing units of scientific activity and achievement: New interest about the development of science promoted close co-operation between historians and philosophers of science. For example, case studies of historical examples e. Further interesting material for philosophical discussions about scientific progress is provided by quantitative approaches in the study of the growth of scientific publications de Solla Price ; Rescher and science indicators Elkana et al. Sociologists of science have studied the dynamic interaction between the scientific community and other social institutions. One of their favorite topics has been the emergence of new scientific specialties Mulkey ; Niiniluoto b. Sociologists are also concerned with the pragmatic problem of progress: Thus, the notion of science may refer to a social institution, the researchers, the research process, the method of inquiry, and scientific knowledge. The concept of progress can be defined relative to each of these aspects of science. Hence, different types of progress can be distinguished relative to science: These types of progress have to be conceptually distinguished from advances in other human activities, even though it may turn out that scientific progress has at least some factual connections with technological progress increased effectiveness of tools and techniques and social progress economic prosperity, quality of life, justice in society. All of these aspects of scientific progress may involve different considerations, so that there is no single concept that would cover all of them. For our purposes, it is appropriate here to concentrate only on cognitive progress, i. In science, it is a normative demand that all contributions to research should yield some cognitive profit, and their success in this respect can be assessed before publication by referees peer review and after publication by colleagues. Hence, the theory of scientific progress is not merely a descriptive account of the patterns of developments that science has in fact followed. In this spirit, Laudan has defended the project of testing philosophical models of scientific change by the history of science: It may be the case that most scientific work, at least the best science of each age, is also good science. But it is also evident that scientists often have different opinions about the criteria of good science, and rival researchers and schools make different choices in their preference of theories and research programs. Therefore, it can be argued against the naturalists that progress should not be defined by the actual developments of science: The task of finding and defending such standards is a genuinely philosophical one which can be enlightened by history and sociology but which cannot be reduced to empirical studies of science. Bird, , Niiniluoto, Quality is primarily an activity-oriented concept, concerning the skill and competence in the performance of some task. Progress is a result-oriented concept, concerning the success of a product relative to some goal. All acceptable work in science has to fulfill certain standards of quality. But it seems that there are no necessary connections between quality and progress in science. Sometimes very well-qualified research projects fail to produce important new results, while less competent but more lucky works lead to success. Nevertheless, the skillful use of the methods of science will make progress highly probable. Hence, the best practical strategy in promoting scientific progress is to support

high-quality research. For example, output measures like publication counts are measures of scholarly achievement, but it is problematic whether such a crude measure is sufficient to indicate quality cf. Chotkowski La Follette The number of articles in refereed journals is an indicator of the quality of their author, but it is clear that this indicator cannot yet define what progress means, since publications may contribute different amounts to the advance of scientific knowledge. Martin and Irvine suggest that the concept of scientific progress should be linked to the notion of impact, i. It is no doubt correct that one cannot advance scientific knowledge without influencing the epistemic state of the scientific community. If science is goal-directed, then we must acknowledge that movement in the wrong direction does not constitute progress. The failure of science indicators to function as definitions of scientific progress is due to the fact that they do not take into account the semantic content of scientific publications. For the same reason, research assessment exercises may use science indicators as tools, but ultimately they have to rely on the judgment of peers who have substantial knowledge in the field. But even when we consider science as a knowledge-seeking cognitive enterprise, there is no reason to assume that the goal of science is one-dimensional. As we shall see in Section 3, alternative theories of scientific progress can be understood as specifications of such epistemic utilities. For example, they might include truth and information Levi ; see also Popper , or explanatory and predictive power Hempel A goal may be accessible in the sense that it can be reached in a finite number of steps in a finite time. A goal is utopian if it cannot be reached or even approached. Thus, utopian goals cannot be rationally pursued, since no progress can be made in an attempt to reach them. Walking to the moon is a utopian task in this sense. However, not all inaccessible goals are utopian: The classical sceptic argument against science, repeated by Laudan a , is that knowing the truth is a utopian task. However, there does not seem to be any reason to think that truth is generally accessible in this strong sense. Therefore, the crucial question is whether it is possible to make rational appraisals that we have made progress in the direction of the truth see Section 3. A goal is effectively recognizable if there are routine or mechanical tests for showing that the goal has been reached or approached. If the defining criteria of progress are not recognizable in this strong sense, we have to distinguish true or real progress from our perceptions or estimations of progress. The latter appraisals, as our own judgments, are recognizable, but the former claims may be correct without our knowing it. Characteristics and measures that help us to make such appraisals are then indicators of progress. Laudan requires that a rational goal for science should be accessible and effectively recognizable Laudan , a. This requirement, which he uses to rule out truth as a goal of science, is very strong. The demands of rationality cannot dictate that a goal has to be given up, if there are reasonable indicators of progress towards it. A goal may be backward-looking or forward-looking: If my aim is to travel as far from home as possible, my success is measured by my distance from Helsinki. If I wish to become ever better and better piano player, my improvement can be assessed relative to my earlier stages, not to any ideal Perfect Pianist. But if I want to travel to San Francisco, my progress is a function of my distance from the destination. If science is viewed as a knowledge-seeking activity, it is natural to define real progress in forward-looking terms: But, as this goal is unknown to us, our estimates or perceptions of progress have to be based on backward-looking evidential considerations. This kind of view of the aims of science does not presuppose the existence of one unique ultimate goal. Furthermore, in addition to the multiplicity of the possible targets, there may be several roads that lead to the same destination. One possible objection is that scientific discoveries are progressive when they introduce novel ideas, even though they cannot be fully explained in rational terms Popper ; cf. Hanson ; Kleiner However, another problem is more relevant here: By whose lights should such steps be evaluated? This question is urgent especially if we acknowledge that standards of good science have changed in history Laudan a. As we shall see, the main rival philosophical theories of progress propose absolute criteria, such as problem-solving capacity or increasing truthlikeness, that are applicable to all developments of science throughout its history. On the other hand, rationality is a methodological concept which is historically relative: Doppelt, , Laudan, ; Niiniluoto The instrumentalists follow Duhem in thinking that theories are merely conceptual tools for classifying, systematizing and predicting observational statements, so that the genuine content of science is not to be found on the level of theories Duhem Scientific realists, by contrast, regard theories as attempts to describe reality even beyond the realm of observable things and regularities, so that

theories can be regarded as statements having a truth value. They may happen to be true, but we cannot know this for certain in any particular case. But even when theories are false, they can be cognitively valuable if they are closer to the truth than their rivals Popper Theories should be testable by observational evidence, and success in empirical tests gives inductive confirmation Hintikka ; Kuipers or non-inductive corroboration to the theory Popper It might seem natural to expect that the main rival accounts of scientific progress would be based upon the positions of instrumentalism and realism. But this is only partly true. To be sure, naive realists as a rule hold the accumulation-of-truths view of progress, and many philosophers combine the realist view of theories with the axiological thesis that truth is an important goal of scientific inquiry. A non-cumulative version of the realist view of progress can be formulated by using the notion of truthlikeness. But there are also philosophers who accept the possibility of a realist treatment of theories, but still deny that truth is a relevant value of science which could have a function in the characterization of scientific progress. The acceptance of a theory involves only the claim that it is empirically adequate, not its truth on the theoretical level. An instrumentalist who denies that theories have truth values usually defines scientific progress by referring to other virtues theories may have, such as their increasing empirical success. In Duhem expressed this idea by a simile: Evolutionary epistemology is open to instrumentalist Toulmin and realist Popper interpretations. A biological approach to human knowledge naturally gives emphasis to the pragmatist view that theories function as instruments of survival. Darwinist evolution in biology is not goal-directed with a fixed forward-looking goal; rather, species adapt themselves to an ever changing environment. In applying this account to the problem of knowledge-seeking, the fitness of a theory can be taken to mean that the theory is accepted by members of the scientific community. But a realist can reinterpret the evolutionary model by taking fitness to mean the truth or truthlikeness of a theory.

Chapter 3 : Jacob Barnett and Scientific Progress - The Occasional Thoughts of Shane Greenup

This cumulative view of scientific progress was an important ingredient in the optimism of the eighteenth century Enlightenment, and it was incorporated in the s in Auguste Comte's program of positivism: by accumulating empirically certified truths science also promotes progress in society.

This article has been cited by other articles in PMC. Abstract After having received little attention over the past decades, one of the least known human rightsâ€™the right to enjoy the benefits of scientific progress and its applicationsâ€™has had its dust blown off. The role of science in societies and its benefits and potential danger were discussed in various international fora, but hardly ever in a human rights context. Nowadays, within a world that is increasingly turning to science and technology for solutions to persistent socio-economic and development problems, the human dimension of science also receives increased attention, including the human right to enjoy the benefits of scientific progress and its applications. This contribution analyses the possible legal obligations of States in relation to the right to enjoy the benefits of scientific progress and its applications, in particular as regards health. Human Rights, International Human Rights Law, Universal Declaration of Human Rights, International Covenant on Economic, Social and Cultural Rights, Right to Enjoy the Benefits of Scientific Progress, Right to Health, Scientific Progress, Health Introduction After having received little attention over the past decades, one of the least known human rights provisions in international human rights lawâ€™the right to enjoy the benefits of scientific progress and its applicationsâ€™has had its dust blown off Chapman ; Claude ; Schabas ; Weeramantry Nowadays, within a world that is increasingly turning to science and technology for solutions to persistent socio-economic and development problems, the human dimension of science also receives increased attention. One of the avenues to reinforce the link between science and human rights is the elaboration and implementation of the human right to enjoy the benefits of scientific progress and its applications. Earlier studies clearly show the link between the right to enjoy the benefits of scientific progress and other human rights, notably the right to health. The advancement of the right to enjoy the benefits of scientific progress is, however, hindered by lack of clarity on the normative content and corresponding State obligations of this human rights provision. Most human rights provisions in international legal instruments are formulated in rather general and broad terms. Elaboration and clarification of the normative content and corresponding State obligations are therefore needed, so that individuals and communities could learn what they are legally entitled to, States know what kind of legal obligations they have in relation to the implementation of these rights and supervisory bodies can monitor the performance of States in this regard. The starting point is international human rights law, in particular the provisions on scientific progress and health in the Universal Declaration of Human Rights and the International Covenant on Economic, Social and Cultural Rights. These international instruments are widely accepted and ratified by States, which thereby undertake to implement the human rights provisions and accept legal obligations in this regard. Below, first the scope and normative content of the right to enjoy the benefits of scientific progress and its applications in relation to health are analysed. Then several general approaches concerning legal obligations of States in relation to international human rights law are applied to this right. The legal analysis of the human rights provisions is carried out in accordance with the treaty interpretation methods described in the Vienna Convention on the Law of Treaties adopted in , in force since According to Articles 31 and 32 of this treaty, provisions of international treaties should be interpreted according to the ordinary meaning of the wording of the provisions, in their context and in light of their object and purpose. Context, object and purpose can be determined on the basis of subsequent international legal instruments, as well as the work of international independent bodies supervising the treaties. In addition to these sources, academic literature has also been used for this contribution. The normative framework of the rights to science and health UN instruments on science: For example, the Charter of Economic Rights and Duties of States, adopted by the General Assembly in , contains a right of Statesâ€™not of individualsâ€™to benefit from scientific advancement and developments in science and technology. It also includes that States should promote international scientific and technological co-operation and the transfer of technology to

developing countries, as well as facilitate access of developing countries to the achievements of modern science and technology Article This document concentrates on the possible abusive use of science contrary to human rights. It is acknowledged in the preamble that scientific and technological achievements could on the one hand improve the conditions of peoples and nations, but they could, on the other hand, cause social problems or threaten human rights and fundamental freedoms. Other issues in this document include non-discrimination and international cooperation to ensure that the results of science and technology are used in the interest of peace and security and for the economic and social development of peoples. It is further laid down that States should prevent the use of scientific and technological development to limit the enjoyment of human rights and protect the population from possible harmful effects of the misuse of science and technology Article 2. Both these documents do not include a specific reference to health. Two decades later, two other international instruments on science were adopted with particular relevance for health: The Declaration on the Human Genome mainly focuses on the potential abuse of science and research and does less address sharing of its potential benefits. It includes, for instance, that researchers have special responsibilities in carrying out their research, including meticulousness, caution, intellectual honesty and integrity Article Furthermore, the applications of research, including genetics and medicine, shall seek to improve the health of individuals and humankind Article The Declaration also urges States to promote international dissemination of knowledge, in particular between industrialized and developing countries Article This idea of sharing the benefits of science is more clearly present in the Declaration on Human Genetic Data. Benefits of science, including access to medical care, the provision of new diagnostics, facilities for new treatments or drugs deriving from research and support for health services, should be shared with the society as a whole and with the international community Article It should be noted that these international instrumentsâ€”being declarations and not treatiesâ€”are not legally binding upon States. They reflect principles or political norms to be respected by States. Although these instruments do not always explicitly address the human rights dimension of scientific progress, they reflect several principles, such as the prevention of harm and the equal sharing of benefits, which are directly relevant for the advancement of the right to enjoy the benefits of scientific progress in relation to health. Science in universal human rights instruments: The full provision reads as follows underline added by author: The States Parties to the present Covenant recognize the right of everyone: To take part in cultural life; To enjoy the benefits of scientific progress and its applications; To benefit from the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author. The steps to be taken by the States Parties to the present Covenant to achieve the full realization of this right shall include those necessary for the conservation, the development and the diffusion of science and culture. The States Parties to the present Covenant undertake to respect the freedom indispensable for scientific research and creative activity. The States Parties to the present Covenant recognize the benefits to be derived from the encouragement and development of international contacts and co-operation in the scientific and cultural fields. The paragraphs of this provision address the two main dimensions of this right: This last issue concerns intellectual property rights, a topic which falls outside the scope of this contribution. The right of individuals to enjoy the benefits of scientific advancement implies, for example, the right of access to scientific and technological advancement. Cross-cutting components of the right to enjoy the benefits of scientific progress and its applications are the protection from possible harmful effects of science and international cooperation. These elements are further addressed below see also Chapman The right to health in universal human rights instruments Apart from being an important area of scientific progress, health is itself also a human right. The right to the highest attainable standard of health is included in many human rights instruments at universal, regional and national level, and much elaborative work on its normative content and State obligations has been done, which is useful in relation to the analysis of the right to enjoy the benefits of scientific progress Chapman ; Toebes The States Parties to the present Covenant recognize the right of everyone to the enjoyment of the highest attainable standard of physical and mental health. The steps to be taken by the States Parties to the present Covenant to achieve the full realization of this right shall include those necessary for: The provision for the reduction of the stillbirth-rate and of infant mortality and for the healthy development of the child; The improvement of all aspects of environmental and industrial hygiene;

The prevention, treatment and control of epidemic, endemic, occupational and other diseases; The creation of conditions which would assure to all medical service and medical attention in the event of sickness. The right to health mainly means that States should create conditions in which everyone can be as healthy as possible. Such conditions may vary from ensuring the availability of health services, vaccines and medicines, to healthy and safe working conditions, adequate housing and nutritious food. All these aspects have a direct link with scientific progress. The freedom to conduct science and the right to enjoy the benefits of science and its applications are crucial for the implementation of the right to health. State obligations of the right to enjoy the benefits of scientific progress in relation to health The enjoyment of human rights law requires an entity that implements these rights. The entity responsible for the promotion and protection of international human rights law is first and foremost the State. Although the role of non-State actors in the advancement of the right to enjoy the benefits of scientific progress in relation to health is also relevantâ€”for example in relation to pharmaceutical companiesâ€”the focus in this contribution is on the legal obligations of States, based on them being parties to human rights treaties. The Committee on Economic, Social and Cultural Rights the Committee , the UN body composed of independent experts that monitors the implementation by States of the ICESCR, has tried to clarify several provisions of the Covenant by adopting guidelines for States on how to report on the implementation of the Covenant UN Committee on Economic, Social and Cultural Rights , as well as adopting so-called General Comments that elaborate the normative content and State obligations of specific provisions. The General Comments are based on the work and experience of the Committee in relation to the assessment of State compliance with the Covenant. Although they are not legally-binding upon States, General Comments form an authoritative source of interpretation of the provisions of the Covenant. No General Comment has been adopted on the right to enjoy the benefits of scientific progress. Progressive realization and maximum available resources As the right to enjoy the benefits of scientific progress as well as the right to health is laid down in the ICESCR, it follows the specific legal regime of that treaty. The key provision in the ICESCR with regard to State obligations is Article 2 1 , which lays down the principle of progressive achievement conditioned by the availability of resources. In its General Comment on Article 2, the Committee stated inter alia that the obligation to take steps or measures as laid down in Article 2 1 has an immediate character. Furthermore, taking the appropriate measures implies not only legislative measures, but also administrative, financial, educational, social and other measures, including judicial remedies para. States are free to determine which measures they consider best to implement the material provisions of the ICESCR, whereby the Committee, as monitoring body, determines whether the State has, in fact, taken the appropriate measures paras. According to the Committee, States parties should start the implementation immediately and should move as fast as possible towards the end of total realization para. States should, regardless of their level of economic development, do the maximum possible to ensure the enjoyment of economic, social and cultural rights. The Committee further determined that retrogressive measures need to be fully justified by reference to the totality of the rights in the ICESCR and in the context of the full use of the maximum of available resources para. Non-discrimination is the central principle of international human rights law. States should provide equal treatment and opportunities for all, based on ability and competence. In implementing the right to enjoy the benefits of scientific progress, States have the immediate obligation to eliminate all forms of discrimination, in law de iure and in fact de facto. In order to obtain factual equality, different treatment or special measures may be needed for certain groups. In human rights law, differentiation does not automatically constitute discrimination. As long as there is an objective and reasonable justification for different treatment or special measures, it is not in violation of the non-discrimination principle. Accordingly, the right to enjoy the benefits of scientific progress may imply special measures for certain vulnerable or disadvantaged groups, such as women, minorities, indigenous people, people living in poverty, etc. Special measures may be needed, for example, to encourage women to take part in scientific research, because they are still underrepresented in sciences. Such measures are also required under Article 3 ICESCR, which includes the general principle of the equal right of men and women to the enjoyment of the rights in the Covenant. In the General Comment on Article 3, the Committee emphasized that States should overcome institutional barriers and other obstacles that prevent women from fully participating in science education and scientific research General Comment

No. It also indicates that States should direct resources to scientific research relating to the health and economic needs of women on an equal basis with those of men. Special measures can also be envisaged for people living in poverty, in order to provide them with access to scientific progress in the field of health, notably medicines and vaccines. As regards limited resources, it is true that science and technology may be costly. Advancement in these areas may require enormous investments that some States may not have. Moreover, in terms of priorities, States may argue that science is not on the top of their list of human needs. However, it should be noted that scientific and technological advancement are crucial in human development and poverty reduction. The development of vaccines and medicines against widespread diseases has done much to improve life expectancy. Science and research in the field of information technology, including mobile telephones, internet and satellite television, have accelerated the flow of information throughout the world, which has proven particularly beneficial to developing countries. In the past, for example, education and research were often hindered by poor library resources. Nowadays, much academic research is internet-based, making academic cooperation and the exchange of knowledge easier. It is therefore crucial that States invest, to the maximum possible, in scientific and technological advancement and share the benefits. Article 2 1 further mentions international cooperation, which is also reflected in the fourth paragraph of Article There is still a great divide in the equal participation in, access to and use of science and technology. In general, many people from developing countries do not benefit from scientific and technological advancements, because only a fraction of the knowledge and technology is available or accessible in these countries. International cooperation and solidarity are crucial in this regard.

Chapter 4 : Scientific Progress Quotes. QuotesGram

This story reminded me of Calvin and Hobbes, but with a chilling twist. Uncontrolled time travel is a scary idea that this writer works into another unique idea.

Sorokin said, "The ancient Chinese, Babylonian, Hindu, Greek, Roman, and most of the medieval thinkers supporting theories of rhythmical, cyclical or trendless movements of social processes were much nearer to reality than the present proponents of the linear view". Therefore, Chinese proponents of modernization have looked to western models. According to Thompson, the late Qing dynasty reformer, Kang Youwei, believed he had found a model for reform and "modernisation" in the Ancient Chinese Classics. The last two centuries were familiar with the myth of progress. Our own century has adopted the myth of modernity. The one myth has replaced the other. Men ceased to believe in progress; but only to pin their faith to more tangible realities, whose sole original significance had been that they were the instruments of progress. This exaltation of the present The present is superior to the past, by definition, only in a mythology of progress. Thus one retains the corollary while rejecting the principle. There is only one way of retaining a position of whose instability one is conscious. One must simply refrain from thinking. World War I , World War II , and the rise of totalitarianism demonstrated that progress was not automatic and that technological improvement did not necessarily guarantee democracy and moral advancement. British historian Arnold J. Toynbee " felt that Christianity would help modern civilization overcome its challenges. Besides rejecting the lessons of the past, they Americanized the idea of progress by democratizing and vulgarizing it to include the welfare of the common man as a form of republicanism. As Romantics deeply concerned with the past, collecting source materials and founding historical societies, the Founding Fathers were animated by clear principles. They saw man in control of his destiny, saw virtue as a distinguishing characteristic of a republic, and were concerned with happiness, progress, and prosperity. Bury wrote in It cannot be proved that the unknown destination towards which man is advancing is desirable. The movement may be Progress, or it may be in an undesirable direction and therefore not Progress The Progress of humanity belongs to the same order of ideas as Providence or personal immortality. It is true or it is false, and like them it cannot be proved either true or false. Belief in it is an act of faith. In the postmodernist thought steadily gaining ground from the s, the grandiose claims of the modernizers are steadily eroded, and the very concept of social progress is again questioned and scrutinized. In the new vision, radical modernizers like Joseph Stalin and Mao Zedong appear as totalitarian despots, whose vision of social progress is held to be totally deformed. Postmodernists question the validity of 19th century and 20th century notions of progress"both on the capitalist and the Marxist side of the spectrum. They argue that both capitalism and Marxism over-emphasize technological achievements and material prosperity while ignoring the value of inner happiness and peace of mind. Postmodernism posits that both dystopia and utopia are one and the same, overarching grand narratives with impossible conclusions. Progress trap Some 20th-century authors refer to the "Myth of Progress" to refer to the idea that the human condition will inevitably improve. In , English physician Montague David Eder wrote: Philosophers, men of science and politicians have accepted the idea of the inevitability of progress. The strongest critics of the idea of progress complain that it remains a dominant idea in the 21st century, and shows no sign of diminished influence. As one fierce critic, British historian John Gray b. The interaction of quickening scientific advance with unchanging human needs is a fate that we may perhaps temper, but cannot overcome Those who hold to the possibility of progress need not fear. The illusion that through science humans can remake the world is an integral part of the modern condition. Renewing the eschatological hopes of the past, progress is an illusion with a future. Recently the idea of progress has been generalized to psychology, being related with the concept of a goal, that is, progress is understood as "what counts as a means of advancing towards the end result of a given defined goal. Bury said that thought in ancient Greece was dominated by the theory of world-cycles or the doctrine of eternal return, and was steeped in a belief parallel to the Judaic " fall of man , " but rather from a preceding " Golden Age " of innocence and simplicity. Time was generally regarded as the enemy of humanity which depreciates the value of the world. He credits the Epicureans with having had a potential for

leading to the foundation of a theory of progress through their materialistic acceptance of the atomism of Democritus as the explanation for a world without an intervening deity. Xenophanes said "The gods did not reveal to men all things in the beginning, but men through their own search find in the course of time that which is better. The Renaissance of the 15th, 16th and 17th Centuries changed the mindset in Europe towards an empirical view, based on a pantheistic interpretation of Plato. This induced a revolution in curiosity about nature in general and scientific advance, which opened the gates for technical and economic advance. Furthermore, the individual potential was seen as a never-ending quest for being God-like, paving the way for a view of Man based on unlimited perfection and progress. Age of Enlightenment In the Enlightenment , French historian and philosopher Voltaire " was a major proponent. His subsequent notion of the historical idea of progress saw science and reason as the driving forces behind societal advancement. Immanuel Kant " argued that progress is neither automatic nor continuous and does not measure knowledge or wealth, but is a painful and largely inadvertent passage from barbarism through civilization toward enlightened culture and the abolition of war. Kant called for education, with the education of humankind seen as a slow process whereby world history propels mankind toward peace through war, international commerce, and enlightened self-interest. The difficulties and dangers of life provided the necessary stimuli for human development, while the uniquely human ability to evaluate led to ambition and the conscious striving for excellence. Man found his happiness only in effort. He said, "Had population and food increased in the same ratio, it is probable that man might never have emerged from the savage state". Most scholars concluded this growth of scientific knowledge and methods led to the growth of industry and the transformation of warlike societies into an industrial and pacific one. They agreed as well that there had been a systematic decline of coercion in government, and an increasing role of liberty and of rule by consent. There was more emphasis on impersonal social and historical forces; progress was increasingly seen as the result of an inner logic of society. He describes the mid century condition in The Communist Manifesto as follows: The bourgeoisie cannot exist without constantly revolutionizing the instruments of production, and thereby the relations of production, and with them the whole relations of society. Conservation of the old modes of production in unaltered form, was, on the contrary, the first condition of existence for all earlier industrial classes. Constant revolutionizing of production, uninterrupted disturbance of all social conditions, everlasting uncertainty, and agitation distinguish the bourgeois epoch from all earlier ones. All fixed, fast frozen relations, with their train of ancient and venerable prejudices and opinions, are swept away, all new-formed ones become antiquated before they can ossify. All that is solid melts into air, all which is holy is profaned, and man is at last compelled to face with sober senses his real condition of life and his relations with his kind. No social order is ever destroyed before all the productive forces for which it is sufficient have been developed, and new superior relations of production never replace older ones before the material conditions for their existence have matured within the framework of the old society. Marxism further states that capitalism, in its quest for higher profits and new markets, will inevitably sow the seeds of its own destruction. Marxists believe that, in the future, capitalism will be replaced by socialism and eventually communism. The unreasonable man persists in trying to adapt the world to himself. Therefore, all progress depends on the unreasonable man. Thus, by the beginning of the 20th century, two opposing schools of thought "Marxism and liberalism" believed in the possibility and the desirability of continual change and improvement. Marxists strongly opposed capitalism and the liberals strongly supported it, but the one concept they could both agree on was modernism , a trend of thought which affirms the power of human beings to make, improve and reshape their society, with the aid of scientific knowledge, technology and practical experimentation.

Chapter 5 : Scientific Progress (Stanford Encyclopedia of Philosophy)

We all share our research progress each day, whether through peer-reviewed journal articles, lectures, tweets, or dinner table chats. In our interactions, it is important that we use clear language to convey the exciting advances we are achieving in arthritis and musculoskeletal and skin diseases.

Jay Dyer Ours is the great transition age. Yet are any of these assumptions actually true? Thus, because certain breeds of animals can be bred with fitter members of the species, we can extrapolate that large-scale aeons of time resulted in the origins of all life from a single amoeba. When it is pointed out that aeons “millions of years” of adaptation and change are not observed, the reply is that bacteria purportedly adapt under conditions of pressure. Almost no one denies micro-evolutionary adaptation and change, that within the mechanics of various organisms there resides the DNA programming to adapt to environmental circumstances. Yet can these assertions be tested as scientific? There are numerous problems with these claims, but the most glaring will suffice in illustration. First, carbon dating is notoriously unreliable, with examples of testing on recent artifacts showing outrageous time stamps for items that are manifestly not ancient. Further, the carbon dating itself works on the assumption of millions of years of evolutionary, chaotic flux, which begs the question. In other words, if your testing methods already operate on the assumption that matter is aeons in age, then the results of the tests are obviously predetermined. Second, the appearance of light expanding from some locale is only as coherent as the assumption that it comes from some point of singularity, of which there is absolutely no observable evidence. How is it that science or the lab is magically averse to the failings of the rest of human endeavors? To a degree, this is true. Science does posit new theories and does refine its previous analyses as new data emerges. This is never, ever done, aside from one establishment-funded study that tried to implicate lab bias into a ridiculous Marxist framework. The scientific establishment is a hierarchy that operates just like any other corporation or government entity, where knowledge is apportioned on a need-to-know basis. Hold onto your fedoras, freethinkers! The Heroes of Reason have arrived! One begins to see how many and multifaceted the mere assumptions are for scientism to operate. Despite the fact that their starting point is a foundational contradiction, the rest of the world is expected to gaze in awe upon the entire edifices that are constructed upon these fallacies, with rational inquiry unwelcomed. Also crucial to note is the structure of scientism and the establishment, whose fraudulent bases are continuously exposed openly, with the public becoming none the wiser. This year alone papers were produced from peer review that give the appearance of black holes being both impossible and non-existent, as well as existing. Quantum physics is real, yet wait, it is pseudo-science theory. This preposterous notion is a clear signpost of the irrationality of scientism, as is the popular theory of how planets formed “that random chunks of space dust got caught in orbits, started spinning, and over billions of years, like bellybutton lint, congealed into a sphere from which life happened to spring forth from primal sludge. Truly it is the case that only academics could believe such fairy tales, ones which are far more laughable than religious creation narratives. They need to be called out for what they are “replacement mythologies” that are rehashed forms of ancient atomism, dressed up in scientific garb. It is time to reject these phonies, liars, dupes and establishment hacks, and recognize how they suppress real science and inquiry for the purpose of control. Their control is not about human progress, but the Orwellian opposite, the dysgenics program to destroy man. Afflicted by studies with small sample sizes, tiny effects, invalid exploratory analyses, and flagrant conflicts of interest, together with an obsession for pursuing fashionable trends of dubious importance, science has taken a turn towards darkness. It is simply no longer possible to believe much of the clinical research that is published, or to rely on the judgment of trusted physicians or authoritative medical guidelines. I take no pleasure in this conclusion, which I reached slowly and reluctantly over my two decades as an editor of the New England Journal of Medicine.

Chapter 6 : Reporting - UW Research

Do you participate in clinical trials? Why? Or Why not?

Jacob Barnett, based on my understanding from this article, appears to be a genius of the highest order. His Mathematics IQ was graded at "the highest score possible. He taught himself all of the maths you are meant to learn in highschool in two weeks, because he was about to start studying at university and wanted to make sure he had the basics down. And he did that while he was As a 12 year old university student, he helps explain things to other students who are struggling. My favourite story though, was from when he was 3: Kristine Barnett will never forget the day. Secondly, he thinks the big bang theory is flawed, and so is developing his own theory to account for the creation of time and matter. The Potential Jake Barnett is exactly the sort of person that science needs to come through every now and then I hope anyway and really put everything on the line. The obvious potential benefits are huge of course. He could improve existing theories, and solve long standing unsolved problems. He might even come up with a better theory than the fringe theories which scientists have been disagreeing over for decades. But all of that is pretty normal. Non-Genius scientists do all of that stuff all the time. That is what Science is about. Jake has the intellect, and the speed of information uptake to provide a real critical analysis of what Scientists think they know. It still amuses me when talking to creationists who are absolutely convinced that one day Scientists are going to realise their errors, and like has happened in the past, they will go through a scientific revolution in to the next more correct theory: The fact is, Scientific revolutions happen. Old theories have been replaced in the past, or, more commonly, old theories are altered and improved. The non-scientific out there who want to believe certain things always pronounce the science which disagrees with their beliefs to be one of those theories which is due to be changed any day, and as demonstrated by the creationist lot, will do anything except science to make it happen. He has learnt the maths of astrophysics in, I would think, record time. Basically, Jake is exactly what all of the young earth creationists out there are waiting for "someone without a belief-system axe to grind, who understands the science to go through physics, and change it all! If they were right. But of course, so far Jake seems to basically agree with the theories currently accepted. He does think the Big Bang theory is wrong, and I hope he is right because I never much liked that theory anyway ;. Every new scientists that goes through this process is a small testament to the rigours of our scientific progresses. Every new person trained in the skills required to do the maths, and to understand the principles used in predicting and estimating motions, histories and actions is one more person to falsify the theories which are currently accepted. Another person to spot the mathematical errors in relativity. Another person to simply observe that the entire scientific theoretical basis of everything we know is a giant house of cards about to collapse on itself. But it continues to not happen. If modern physics is flim flam, he will blow that house of cards away. If not, then he will be able to just get on with the good work. Either way, we win. Science will function as intended, theories will be revised or improved and the entire human race will benefit from the process.

Chapter 7 : Progress - Wikipedia

Get this from a library! A pictorial history of science and engineering; the story of man's technological and scientific progress from the dawn of history to the present, told in 1, pictures and 75, words.

Chapter 8 : calendrielascience.com Scientism: The Joke's On You - Jay Dyer - calendrielascience.c

Progress is the idea that advances in technology, science, and social organization can produce an improvement in the human condition, and therefore that entire societies, and humanity in general, can improve in terms of their social, political, and economic structures.