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From the central concept of the field—which depicts the world as a mutually interactive whole, with each part connected to every other part by an underlying field— have come models as diverse as quantum mathematics and Saussure's theory of language. In *The Cosmic Web*, N. Katherine Hayles seeks to establish the scope of the field concept and to assess its importance for contemporary thought. She then explores the literary strategies that are attributable directly or indirectly to the new paradigm; among the texts at which she looks closely are Robert Pirsig's *Zen and the Art of Motorcycle Maintenance*, Nabokov's *Invitation to a Beheading*, D. H. Lawrence's early novels and essays, Borges's fiction, and Thomas Pynchon's

Gravity's Rainbow.

Postmodern society seems incapable of elaborating an ethical critique of the market economy. Early modern society showed no such reticence. Between 1580 and 1680, Aristotelian teleology was replaced as the dominant mode of philosophy in England by Baconian empiricism. This was a process with implications for every sphere of life: for politics and theology, economics and ethics, aesthetics and sexuality. Through nuanced and original readings of Shakespeare, Herbert, Donne, Milton, Traherne, and Bunyan, David Hawkes sheds light on the antitheatrical controversy, and early modern debates over idolatry and value and trade. Hawkes argues that the people of Renaissance England believed that the decline of telos resulted in a reified, fetishistic mode of consciousness which manifests itself in such phenomena as religious idolatry, commodity fetish, and carnal sensuality. He suggests that the resulting early modern critique of the market economy has much to offer postmodern society.

Modern physical science is constituted by specialized scientific fields rooted in experimental laboratory work and in rational and mathematical representations. Contemporary scientific explanation is rigorously differentiated from religious interpretation, although, to be sure, scientists sometimes do the philosophical work of interpreting the metaphysics of space, time, and matter. However, it is rare that either theologians or philosophers convincingly claim that they are doing the scientific work of physical scientists and mathematicians. The rigidity of these divisions and differentiations is relatively new. Modern physical science was invented slowly and gradually through interactions of the aims and contents of mathematics, theology, and natural philosophy since the seventeenth century. In essays ranging in focus from seventeenth-century interpretations of heavenly comets to twentieth-century explanations of tracks in bubble chambers, ten historians of science demonstrate metaphysical and theological threads continuing to underpin the epistemology and practice of the physical sciences and mathematics, even while they became disciplinary specialties during the last three centuries. The volume is prefaced by tributes to Erwin N. Hiebert, whose teaching and scholarship have addressed and inspired attention to these issues.

"Guide to further reading": pages 307-312.

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Selections from great writings on economics, annotated and introduced by a

distinguished economist and teacher. Author of *The Worldly Philosophers*, a 3-million-copy seller, Robert Heilbroner offers here a compendium of readings from the "worldly philosophers" themselves. The selections range from the earliest economic thought to such towering volumes as Adam Smith's *The Wealth of Nations*, Thomas Malthus's *Essay on the Principle of Population*, David Ricardo's *Principles of Political Economy*, and John Maynard Keynes's *The General Theory of Employment, Interest, and Money*. Acting as "a docent, not merely an editor," he takes the reader through the core arguments with "brilliantly clear commentary" (*New York Times Book Review*).

Philosophy and Public Administration provides a systematic and comprehensive introduction to the philosophical foundations of the study and practice of public administration. In this revised second edition, Edoardo Ongaro offers an accessible guide for improving public administration, exploring connections between basic ontological and epistemological stances and public governance, while offering insights for researching and teaching philosophy for public administration in university programmes.

Holistic education is concerned with connections in human experience - connections between mind and body, between linear thinking and intuitive ways of knowing, between individual and community, and between the personal self and the transpersonal self. First published in 1988, *The Holistic Curriculum* examines the philosophical, psychological, and social foundations of holistic education, outlining its history and discussing practical applications in the classroom. This revised and expanded second edition concisely describes how holistic thinking integrates spiritual and scientific perspectives, drawing on romantic, humanistic, and other radical alternatives to the atomistic worldview of the modern age. The role of the teacher, the issue of accountability, and strategies for implementing the *Holistic Curriculum* are also discussed.

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