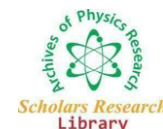




Extended Abstract

Archives of Physics Research, 2020, 07 (3)

<https://www.scholarsresearchlibrary.com/journals/archives-of-physics-research/>



ISSN 0976-0970
CODEN (USA): APRRC7

Scientific philosophy to unified physics

Chong Wei Xu

Verizon Communications, USA

E-mail: wxu@virtumanity.com

The keynote speech presents philosophical overview of scientific methodology and essential achievements in our recent groundbreaking: Unified Field Theory. A critical reevaluation of our knowledge and vision is the start of a new way to a new era, the revolution of Unified Physics and the return of philosophy. Our generation has been furnished with groundwork enlightenment of the demonstrated theories of our universe: Space time topology of physical and virtual existences, revealing scientific truth for all physics according to concise, systematic, philosophical and mathematical principles. The applications of the evolutionary processes to contemporary theoretical physics derive a complete picture of the principal equations, important assumptions, empirical equations and essential laws for both classical and modern physics including quantum mechanics', thermodynamics, electromagnetism, general relativity, gravity and classic dynamics. The year 2015, therefore, bids farewell to an intellectual age of classical physics defined by mathematical empiricism from Newton's Mechanics of 1687 to Einstein's Relativity of 1915 and from Quantum Theory of 1920s to contemporary physics.

Philosophy of science is a branch of philosophy concerned with the foundations, methods, and implications of science.[1] The central questions of this study concern what qualifies as science, the reliability of scientific theories, and the ultimate purpose of science. This discipline overlaps with metaphysics, ontology, and epistemology, for example, when it explores the relationship between science and truth. Philosophy of science focuses on metaphysical, epistemic and semantic aspects of science. Ethical issues such as bioethics and scientific misconduct are often considered ethics or science studies rather than philosophy of science.

There is no consensus among philosophers about many of the central problems concerned with the philosophy of science, including whether science can reveal the truth about unobservable things and whether scientific reasoning can be justified at all. In addition to these general questions about science as a whole, philosophers of science consider problems that apply to particular sciences (such as biology or physics). Some philosophers of science also use contemporary results in science to reach conclusions about philosophy itself.

While philosophical thought pertaining to science dates back at least to the time of Aristotle, general philosophy of science emerged as a distinct discipline only in the 20th century in the wake of the logical positivist movement, which aimed to formulate criteria for ensuring all philosophical statements' meaningfulness and objectively assessing them. Charles Sanders Peirce and Karl Popper moved on from positivism to establish a modern set of standards for scientific methodology. Thomas Kuhn's 1962 book *The Structure of Scientific Revolutions* was also formative, challenging the view of scientific progress as steady, cumulative acquisition of knowledge based on a fixed method of systematic experimentation and instead arguing that any progress is relative to a "paradigm," the set of questions, concepts, and practices that define a scientific discipline in a particular historical period. Subsequently, the coherentist approach to science, in which a theory is validated if it makes sense of observations as part of a coherent whole, became prominent due to W.V. Quine and others. Some thinkers such as Stephen Jay Gould seek to ground science in axiomatic assumptions, such as the uniformity of nature. A vocal minority of philosophers, and Paul Feyerabend in particular, argue that there is no such thing as the "scientific method", so all approaches to science should be allowed, including explicitly supernatural ones. Another approach to thinking about science involves studying how knowledge is created from a sociological perspective, an approach represented by scholars like David Bloor and Barry Barnes. Finally, a tradition in continental philosophy approaches science from the perspective of a rigorous analysis of human experience.

Philosophies of the particular sciences range from questions about the nature of time raised by Einstein's general relativity, to the implications of economics for public policy. A central theme is whether the terms of one scientific theory can be intra- or intertheoretically reduced to the terms of another. That is, can chemistry be reduced to physics, or can sociology be reduced to individual psychology? The general questions of philosophy of science also arise with greater specificity in some particular sciences. For instance, the question of the validity of scientific reasoning is seen in a different guise in the foundations of statistics. The question of what counts as science and what should be excluded arises as a life-or-death matter in the philosophy of medicine. Additionally, the philosophies of biology, of psychology, and of the social sciences explore whether the scientific studies of human nature can achieve objectivity or are inevitably shaped by values and by social relations. These studies led Haremein to groundbreaking theories, published papers and patented inventions in unified physics, which are now gaining worldwide recognition and acceptance

Bottom Note: This work is partly presented at International Conference on Physics June 27-29, 2016, New Orleans, USA

