

Communities learn and change their cognitive properties in the same way that individuals do: not by understanding and altering the overall design of the social cognitive system, but with local tinkering and adaptations that Hutchins calls "evolution" of a cognitive system (in an analogy to biological evolution by random variations and natural selection).

- (3) *Culture and cognition are not separable.* Culture determines the details of how a cognitive task is represented and implemented. Polynesian and Western navigation are computationally equivalent (in the region of Polynesia); they represent and implement the task differently because the cultures are different. When cognition is embodied (and not thought of as explicit formal symbol manipulation, or as bounded by the skull), the traditional methods for bifurcating processes into cultural/cognitive are no longer available. Hutchins is implicitly criticizing not only those who think cognition is formal symbol manipulation within the brain, but also those (such as Latour, on some readings) whose theories ignore what happens in the brain and attend only to outside processes, mistakenly thinking of these as the locus of culture.

Hutchins' originality is not in the theoretical ideas themselves (most of them are to be found distributed in the work of pragmatists such as Dewey, James, and Polanyi, social epistemologists such as Goldman, Philip Kitcher, and Thagard, sociologists of science and actor-network theorists such as Latour, unconventional psychologists such as Vygotsky, and AI researchers in the distributed cognition and artificial life communities), but in the combination and thorough employment of these ideas in a new real world context (military navigation) and with a new analytic tool to understand group information processing (the neural networks of cognitive science).

I have a few critical reflections on *Cognition in the Wild*. The first is that the crucial feature of successful cognition—bringing mediating structures "into coordination with one another" is left, conspicuously, untheorized and vague. The relation of "coordination" may be one of functional resemblance; Thagard and Holyoak's recent work on analogy might provide the necessary architecture for modeling the relation.

Secondly, *Cognition in the Wild* focuses on a single domain, navigation on the *Palau*. Hutchins does not consider whether or how the ideas might be extended to other domains. There are reasons to suspect that such extension would not be straightforward. For example, the domains of scientific reasoning may be domains where consensus (especially speedy consensus) is not important, and where there is not a single, easily measurable kind of successful outcome (success in science is often not as simple as an accurate position fix). Nevertheless, extension of the ideas is potentially fruitful: for example, Hutchins' claims that social cognition can often be more robust and malleable (because expertise is both distributed and overlapping) and more successful (because of better ways of achieving consensus) might lead to some new normative suggestions for scientific practice.

Even within the domain of *Palau* navigation, there is focus on a subset of relevant cognitive processes. The simulation of group decision making using neural nets left out even more relevant processes. Conspicuously absent from the analysis of the case study is "hot cognition" (motivated reasoning) and cognitive biases (other than confirmation bias). So, Hutchins' work is closer to traditional views than he perhaps would like it to be.

These reservations aside, *Cognition in the Wild* has more than enough genuine interdisciplinarity, insight, and wit to engage academics across the whole range of science studies, as well as epistemology, cognitive science, decision sciences, and organizational behavior. The ideas in it have the potential to be extended and tested in new domains. It deserves serious attention. *Miriam Solomon, Temple University.*

Karl R. Popper, *The Myth of the Framework: In Defence of Science and Rationality* (Edited by M. A. Notturmo). New York: Routledge (1994), xiii + 229, pp. \$22.95 (cloth).

Philosophers of science who found Popper's recent books that are based on manuscripts for the long-awaited "Post-script" disappointingly redundant or tendentious would be mistaken to expect the same from *Myth of the Framework*. The nine essays collected here, dating

Myth Of The Framework In Defence Of Science And Rationality

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