

# WAYS OF KNOWING

-- A handout for use with chaplaincy research students --  
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Claims of knowledge rest upon "ways of knowing" (in other words, *how* we "know" what we claim to "know"). Four widely accepted epistemological categories of "ways of knowing" are listed below, along with some of the advantages and disadvantages of each.

Way of Knowing	Some Major Advantages	Some Major Disadvantages
<p style="text-align: center;"><b>Sensory Perception / Observation (Empiricism)</b></p>	<p>1) --knowledge is grounded in <i>observable</i> "facts" and is thus termed <i>objective</i></p> <p>2) --claims of knowledge may be tested and criticized by others relatively easily</p> <p>3) --it is basic to the scientific method, which has proven to be a valuable process in establishing a great deal of our knowledge in the modern world</p> <p>4) --it is a way of knowing that often can be tested <i>repeatedly</i></p>	<p>1) --all phenomena are not easily observable</p> <p>2) --our senses have limits (e.g., human hearing differs from that of other animals) and can at times mislead us (e.g., optical illusions)</p> <p>3) --observable data takes on meaning by the way that it is organized and interpreted, and such organization/interpretation may introduce bias</p> <p>4) --emphasis on "objectivity" may mask "subjective" influences</p>
<p style="text-align: center;"><b>Reason / Logic (Rationalism)</b></p>	<p>1) --it does not depend upon the limits of sensory observation</p> <p>2) --it is checked by rules of logic and internal consistency</p> <p>3) --in its least formal practice, this is often a "common sense" way of knowing</p>	<p>1) --it works with abstractions that may be unrelated to the "real world we live in"</p> <p>2) --logical arguments may hide logical fallacies and rhetorical conceits</p> <p>3) --what at first may seem "logical" may turn out to be merely social/cultural convention</p>
<p style="text-align: center;"><b>Authority</b></p>	<p>1) --it utilizes the wisdom of "great" people and traditions</p> <p>2) --many "authorities" are recognized as such because they have been time-tested through some social process of validation</p> <p>3) --utilizing authorities can conserve our own effort</p>	<p>1) --authorities can be wrong</p> <p>2) --authority is sometimes largely just a function of the popularity or political power of a person or tradition</p> <p>3) --deference to authorities can hinder our own critical judgment or cause us to discount our own wisdom</p>
<p style="text-align: center;"><b>Intuition / Inspiration / Revelation</b></p>	<p>1) --it could allow us to "know" things that may be unavailable to us by other ways of knowing</p> <p>2) --it may allow us a direct and unmediated form of knowledge</p> <p>3) --it seems to produce knowledge that is personally powerful and deeply affecting</p> <p>4) --it may allow us to tap into a certain "emotional wisdom" (as opposed to what is purely</p>	<p>1) --it deals with personal and private experience that is relatively inaccessible to others or to outside critical evaluation</p> <p>2) --it may be quite vulnerable to personal misconceptions/delusions</p> <p>3) --because it is such a personal and private way of knowing, it may be hard to communicate/translate this knowledge for others' use</p> <p>4) --it may be the subtle product of</p>

# Ways Of Knowing

**R Sandford**



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## **Table of Contents Ways Of Knowing**

1. Understanding the eBook Ways Of Knowing
  - The Rise of Digital Reading Ways Of Knowing
  - Advantages of eBooks Over Traditional Books
2. Identifying Ways Of Knowing
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Ways Of Knowing
  - User-Friendly Interface
4. Exploring eBook Recommendations from Ways Of Knowing
  - Personalized Recommendations
  - Ways Of Knowing User Reviews and Ratings
  - Ways Of Knowing and Bestseller Lists
5. Accessing Ways Of Knowing Free and Paid eBooks
  - Ways Of Knowing Public Domain eBooks
  - Ways Of Knowing eBook Subscription Services
  - Ways Of Knowing Budget-Friendly Options
6. Navigating Ways Of Knowing eBook Formats

- ePub, PDF, MOBI, and More
  - Ways Of Knowing Compatibility with Devices
  - Ways Of Knowing Enhanced eBook Features
7. Enhancing Your Reading Experience
    - Adjustable Fonts and Text Sizes of Ways Of Knowing
    - Highlighting and Note-Taking Ways Of Knowing
    - Interactive Elements Ways Of Knowing
  8. Staying Engaged with Ways Of Knowing
    - Joining Online Reading Communities
    - Participating in Virtual Book Clubs
    - Following Authors and Publishers Ways Of Knowing
  9. Balancing eBooks and Physical Books Ways Of Knowing
    - Benefits of a Digital Library
    - Creating a Diverse Reading Collection Ways Of Knowing
  10. Overcoming Reading Challenges
    - Dealing with Digital Eye Strain
    - Minimizing Distractions
    - Managing Screen Time
  11. Cultivating a Reading Routine Ways Of Knowing
    - Setting Reading Goals Ways Of Knowing
    - Carving Out Dedicated Reading Time
  12. Sourcing Reliable Information of Ways Of Knowing
    - Fact-Checking eBook Content of Ways Of Knowing
    - Distinguishing Credible Sources
  13. Promoting Lifelong Learning
    - Utilizing eBooks for Skill Development
    - Exploring Educational eBooks
  14. Embracing eBook Trends
    - Integration of Multimedia Elements
    - Interactive and Gamified eBooks

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