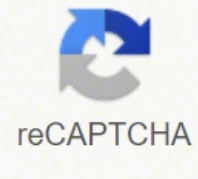




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"How to Defend Society Against Science",
Paul Feyerabend

Proponents of a strange trade, science, research, industry and performance. Before
writing with my ink, let me explain to you how I wrote this sentence.

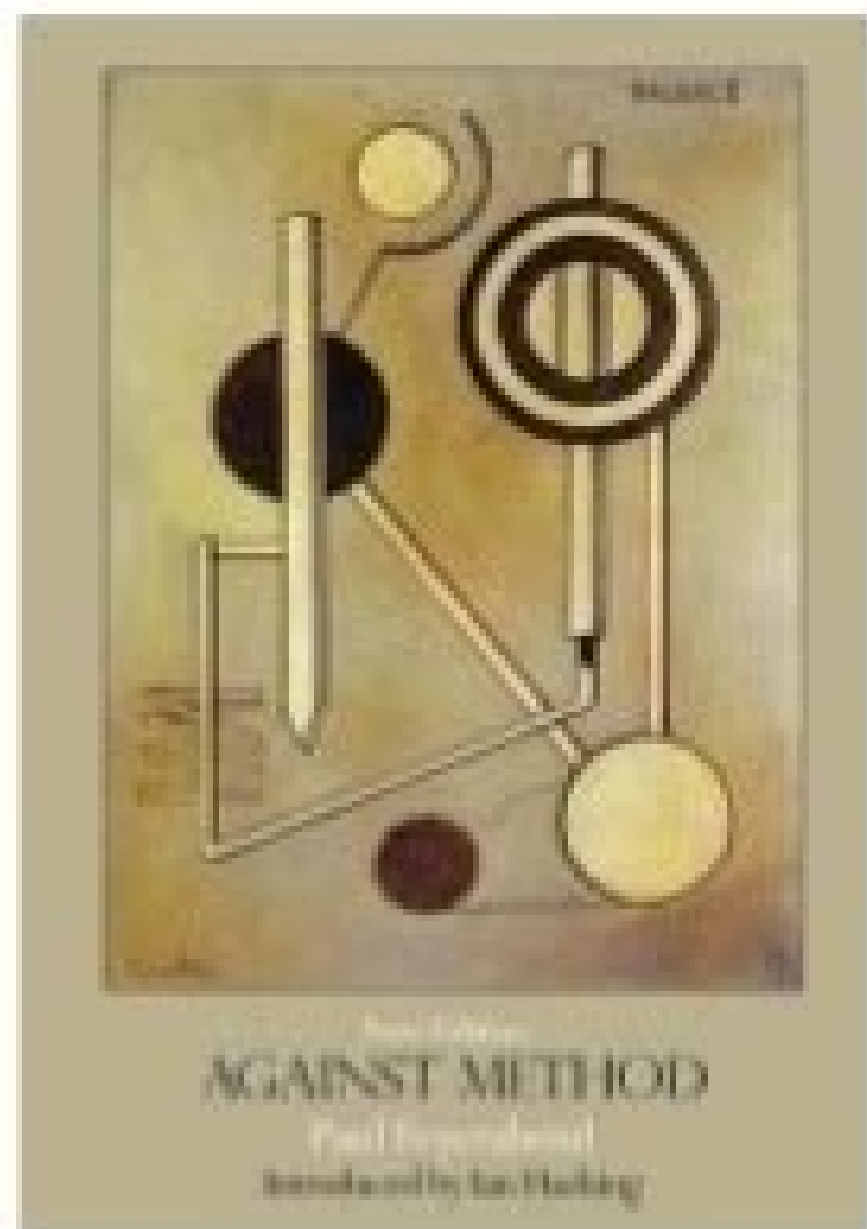
About a year ago I was done of funds. So I accepted an invitation to contribute
to a book dealing with the relation between science and religion. To make the
book sell I thought I should make my contribution as provocative one and the
most provocative statement one can make about the subject. Science is wrong
and religion is the solution. I thought, being such an excellent philosopher
and artist I discovered the line of thought, and of suitable images, could be
found for it. I examined the museum, studied my art, and got paid. This
was stage one.

Next I was invited to a Conference for the Defense of Culture. I accepted the
invitation because I paid for my flight to Europe. I did not expect that I was
going to have a hard time. When I arrived in Paris I had no idea what I would say. There
were the audience were talking to me. I discovered that everyone thought
very highly of science and that everyone was very serious. So I decided to
say what I could think of about the subject. I was nervous, but the audience
did not mind. They thought I was an excellent philosopher. I was invited to
speak. I gave my talk, was awarded with an ovation about my "genius" and
I received a letter, published by radio and newspaper in Vienna. This was stage
number two.

Now I am supposed to address you. I have a hunch that in some respect you are
very different from the audience in Paris. For each you have your own "stage". My
audience in Paris was full of professors, businessmen, and technical
executives, and the average age was about 50. They had a serious and
serious of you are considerably to the left of some of the people in Paris. As a
matter of fact, speaking somewhat superficially I might say that you are a
different audience with my audience in Paris was a right audience. You deserve all

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Follow this link path: Minnesota Studies in the Philosophy of Science > 4. Against the Method. Content Feyerabend divides his argument into an abstract critique followed by several historical case studies[2]. Abstract criticism is a reduction ad absurdum of methodological monism (the belief that only a single methodology can produce scientific progress). Feyerabend goes on to identify four characteristics of methodological monism: the falsification principle,[4] the requirement of a greater empirical content,[5] the prohibition of ad hoc hypotheses,[6] and the coherence condition. He then demonstrates that these characteristics imply that science could not progress, hence an absurdity for the proponents of the scientific method. 8. Editors: M. References á Feyerabend, Paul. á Feyerabend, Against Method, 3rd ed. The historical case studies also act as a reduction.[8] Feyerabend assumes that Galileo's advance of a heliocentric cosmology was an example of scientific progress. Feyerabend also argues that if Galileo had adhered to the conditions of methodological monism, then he could not have advanced á heliocentric cosmology. á Feyerabend, Against Method, 4th ed. The most recent edition, the fourth, was published by Verso Books in 2010, with a new introduction by Ian Hacking. Again, nonsense to the proponents of the scientific method. Feyerabend summarizes his reductions with the phrase "anything goes". 7 Further Reading The first edition, 1970, is available for download in pdf format from the Minnesota Center for Philosophy of Science (part of the University of Minnesota). 116. Skizzen einer anarchistischen Erkenntnistheorie. Keywords Science Philosophy to Science Methodology to Rationalism Categories Evolutionary Biology Philosophy of Biology Biology in Science in General Philosophy of Science Paul Feyerabend in 20th Century Philosophy Science and Values in General Philosophy of Science Theory Change in General Philosophy of Science (categorize this paper) Reprint years 1993, 2010 Buy this book ÁeÁÁ-25.13 usedÁ Á Á ÁeÁÁ-28.50 newÁ Á Á Amazon page Call number Q175.F42 1993 ISBN(s) 9781844674428 Á 1844674436 Á 9780860916468 Á 1844674428 Á 0860916464 Á 0902308912 Á 0860912221 Á 086091481X Á 086091934X DOI 10.2307/2184355 Options Mark as duplicate Export citation Request removal from index Add more references Citations of this work BETA View all 441 citations / Add more citations Similar books and articles Analytics My notes Sign in to use this feature Against Method: Outline of an Anarchistic Theory of Knowledge Cover of the first editionAuthorPaul FeyerabendLanguageEnglishSubjectsHistory of ScienceEpistemologyPublisherNew Left BooksPublication date1975MediaÁ typePrint (Hardcover and Paperback)ISBN0-902308-91-2 Against Method: Outline of an No contexto deste trabalho, o termo anarquia refere-se Á anarquia epistemolªÁgica. "Feyerabend, Mill, and Pluralism", Filosofia da CiªÁncia 64, p. 4ªÁ ed., Nova York, NY: Verso Books, 2010, p. Uma traduªÁÉo holandesa de Hein Kray foi publicada por Boom em 1977, com o tÁtulo In strijd methode. Esta traduªÁÉo foi para uma ediªÁÉo de bolso em 1986, como parte da sªÁrie suhrkamp taschenbuch wissenschaft, e foi reimpressa vªÁrias vezes. Isto implica que o progresso cientÁfico teria sido prejudicado pelo monismo metodolªÁgico. S397. Zalta (ed.), URL = < Paul Tibbetts, Tomas Kulka, J N Hattiangadi, "Feyerabend's 'Against Method': The Case for Methodological .572-562 .572-562 ,7791(3 :7 siaicoS saicnªÁic sad aifosoliF

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