

Critique of Kuhn:

1. Gillispie: Princeton: 1962

1.1 No one holds this view of science.

1.2 Depends on viability of terms.

1.3 Circularity

1.4 Case against his view of "key works" as models of future, but distillation of past paradigms.

2. Chappare 1964:

2.1 (385) Ambiguity:

(385) Function is guaranteed by breadth of definitions

2.2 (386-7) Hard to use Kuhn's definition to see if we have a revolution or not.

2.3 (388) Hard to say when a variety of theories form a single paradigm.

3. Kuhn Model: Steven ~~Leh~~ Tuhlanan's critique

+ Blurs distinction between philosophical & sociological.

- Has had 3 measures of change

1) Philosophical — Sociological : in double harness. Use term logica.

2) 1962: Kuhn now talks of paradigm.

- Clear distinction between normal & revolutionary science

- New Paradigm replaces old Paradigm. Incommensurability

3) 1965: Kuhn now is convinced that profound changes are going all the time. Sees revolution as perpetuity of smaller paradigm shifts.

Recognize change is necessary, but incommensurability is possible

- Normal Science is never an *avant-garde*.
- Normal Science is usually characterized by revolution.
- Has abundant sharp dichotomy between revolutionary & normal science.

4.

MASTERMAN'S ANALYSIS OF "PARADIGM" AS USED BY KUHN

Paradigm:

1. Classification:

- 1.1 Metaphysical: Map, way of seeing, assumptions.
- 1.2 Sociological: Concrete, scientific results etc.
- 1.3 Artifact or Construct Paradigms: Textbook, classical work, instrumentation, Gestalt figure.

2. Confuses:

- 2.1 Nonparadigmatic science -
- 2.2 Multiparadigmatic science -
- 2.3 Dualparadigmatic science

3. Masterman:

- 3.1 where science sets in anywhere - problem solving etc., constraint nature,

Proof to Theory

- 3.2 Metaphysical: (World view - presuppositions, assumptions, Metaphysics)
 - 3.3 Sociological: Habit: cogitation, achievement, institutional nature, judicial and laws.
 - 3.4 Construct: Apparatus, trick, that which
- Then or where Normal Science Begins
Set of Habits
- Types: ① Picture: Concrete, ② Formal Mathematics
- AB ~ a:d.
- Science
Paradigm
132

4. Analogies:

- + shared characteristics of analogies } Formal analogy
 - disjunctive - accidental shared
 - o neutral not included in analogy ∴ Open texture (Hess)
- Because a/b is concrete vessel → o carry over to cd even if not seen.

$$\frac{a}{b} :: \frac{c}{d} \quad \uparrow \text{Plurality, causal}$$

← analogy.

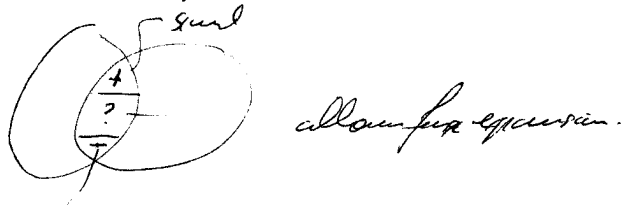
FORMAL $\frac{a}{b} :: \frac{c}{d} \quad \frac{c}{d} :: \frac{e}{f} \quad \therefore \frac{a}{b} :: \frac{e}{f}$

- True in Formal Logic & used by Epistemology
- all else is a tautology

ORIENTURE, SURPLUS MEANING

$\frac{a}{b} :: \frac{c}{d} \neq \frac{c}{d} :: \frac{e}{f} \rightarrow \text{not } \frac{a}{b} :: \frac{e}{f}$

- Part of extent of science: is to test the 0 areas
look for possible extent of analogy.



- Postuser allow for +, - to
- Central realm adds 0

FORMAL

$\frac{a}{b} :: \frac{c}{d}$

CONCRETE

$\frac{a}{b} \quad ? \quad \frac{c}{d}$

- Reductio ad absurdum
- Assum analogy

Reality is so rich, open texture
 \therefore can't be reduced to
 single formal analogy.
 Greater what is the relation?

Paradigma Commensurabil: FORMAL: Positivism:

$\frac{a}{b} :: \frac{c}{d} \quad \frac{c}{d} :: \frac{e}{f}$
 Paradigma A univ Paradigma B
 \in \rightarrow \rightarrow
 Therefore incommensurable
 & commensurable

Paradigma Non commensurabil

$\frac{a}{b} :: \frac{c}{d} \quad \frac{c}{d} :: \frac{e}{f}$

$\leftarrow \rightarrow$
 not necessarily
 commensurable

Kuhn:

1. Presents "revolutions" as facts:
 - but fails to explain why. What explanation he gives is in terms of social settings.
 - This renders science as essentially irrational & relativistic.

Review:

1. Kuhn:

Advantages

- + pos, soc factors introduced
- + avoids accumulation, persistent approach.

Problems:

- cumulative, of time
- relation / scientific knowledge
- ~~inherent~~ nature of revolutionary seeds

2. Application to Ps. in Theory:

- Use of S-O distinction to look at comparative level.
- Ps. shifts:
Wundt,
- Feyerabend: Always competing paradigms. Not do not always die out. Many times they survive & certain areas.
Behaviorism today. Even revival of Wundt.

3. Factors Affecting Change:

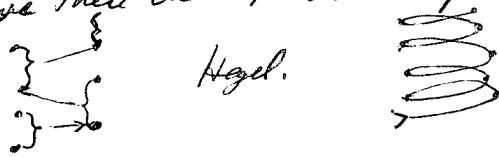
- Unresolved Problems.
- Lack of optimism of solvability of problem
- applicability (can't deal with children, ~~often~~ ^{Wundt} ~~is~~ ^{is} ~~mentally~~ ^{insane})
- External factors.

4. Laudan

- Problem solving. Better dynamics of theory choice
- Analyze relationships between metaphysics - Empirical & fundamental metaphysics & methodology.
- Avoid relations.
- Treat levels of Theory & levels of revolution.
- Relations of Theorist - Doctrines - World Views.
- Science: what is nature, what is man.

5. New Questions in Theology.

5.1 Have there been Kuhnian paradigms in Theology?



Resolution at one level A causes tension B resolution
at one level B causes a higher tension A.

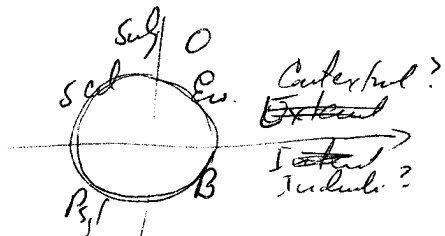
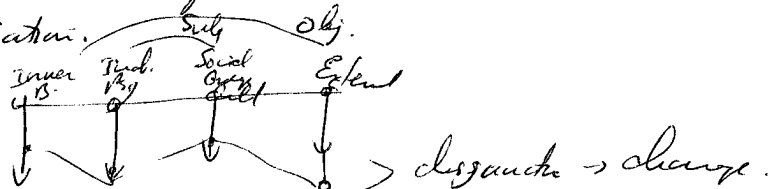
6. DIALECTICAL EPISTEMOLOGY

6.1 Dialectical Psychology:
cf Regier. central figure

a) See man changing through time. in many directions
Does not emphasize change in one level or one dimension &
reaching plateau. a la Piaget!

b) Recognizing multiple dimensions interacting: - & not always
synchronized. ∴ can't reduce all to Piaget Cognitive
progression & stages. ① Inner Biological ② Individual Psychological
③ Socio Cultural ④ External Environmental

c) Sees change & crisis: Growth by lack of coordination
→ crisis. This produces reorientation to produce
integration.



Analogy
a) Old ~~linear~~ recording 100 men separately → put together
recording → sampling. But this overlooks
interaction of them playing together
b) New dialectic must record all 100 together & study
interactions + each separately (sequence of / still / but misses.)
PROBLEM OF METHADOLGIES: Can't take pictures on both
mutual look at both A & B ① minutely minute interactions.

de Synchronizata: of multiple progressions must be balanced.
Balance & imbalance must be considered at same time.

Dialectical } → Idealism (Barth)
 } → Materialism (Marx)

I Dialectical Psychology: Reigel's Article



3. Information ^{from} ~~from~~ Aged:
- testor much younger, countertransference.
 - little interaction
 - results distorted
 - dialogical approach. Testor → to see in certain way.

II Karl Barth:

Buber - "I am as Thou art"

III Oden: Can Barth be integrated with Counseling

Problem { Protest: Salvation is gift of God - (God → Person/World)
Counsel: Salvation is societal self-realization & discovery. Person → World

Ontological Assumption in all therapy

- Human Patient is to be accepted as an ontological being, s.t. he is acceptable in reality, even only to therapist. Person o.k.

~~to be seen as accept him~~ a) God love you
 b) disclose yourself

See Oden. Kerygma & Counseling

- Purpose of Proclamation is to call people to awareness of what already exists - "God already loves you."

IV WHO IS THE REAL MAN:

- 1) Calvin: $R \rightarrow P$ Totally Depraved. Even after event of grace is sinful.
- 2) Freud: $R \rightarrow P$ Unconscious drives man. Id. - Inately evil destructive Eros/Thanatos.
- 3) Behavioralist $R \rightarrow P$ Nature of man is metaphysical question \therefore pseudoproblem.
- 4) Rogers $P \rightarrow R$
 - a) Not hostile, evil, ~~but~~ antagonistic. (Mead)
 - b) Not tabula rasa (Rousseau)
 - c) Not perfect but corrupted by society.
 - d) ~~Species~~ ^{Has} Species characteristics: Positive forward moving, trustworthy, realistic.
 - e) Complex creature that can go astray but basically constructive of self & self if in non-threatening society.

(?)
Kierkegaard
 $P \rightleftharpoons R$
- 5) Barth. $P \rightleftharpoons R$ Jesus is Real man, Sinner, beings in encounter with & living for others. Ontologically sin has no existence.

V LAUDAN

~~For~~ (a) General Assumptions: Ontology { Epistemological Normative
 Research Practices: (b) Methodology: \updownarrow Methods

Tests Empirical Problem Solving: { Internal a) Ambiguity
 Metaphysical " Solving. b) inconsistency
 c) circularity.
 { External a) Articulation to other ~~theories~~
 theories b) Incommensurable, relationship to world view.

SOURCE OF PROBLEMS:
 - Methodological limits
 - World View