

Master Abstract

The Scientific Rationality

Study In The Philosophy Of Paul Feyerabend

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The contemporary philosophy of science asserts that the concept of modern scientific rationality has been changed and transferred into a new concept which called the post modernist scientific rationality. This new concept refused to be individual principle or method in science and philosophy. The post modernist scientific rationality has made rupture with the comprehensive reason which become incommensurable with the concept of reason in post modernist philosophy of science.

There are many philosophers of science tried to inform new concepts of scientific rationality, but one of them has been succeeded to express the modernist scientific rationality, Paul Feyerabend who review the history of rationality in western thought and presented philosophy of science based on methodological pluralism and anarchistic epistemology "anything goes".

The thesis consists of six chapters:

- **Introduction.**
- **Chapter one:** Feyerabend's autobiography.
- **Chapter two:** Rationality from classical to contemporary physics.
- **Chapter three:** Feyerabend's critique of theories of scientific rationality:
 - Critique of Karl Popper.
 - Critique of Thomas Kuhn.
 - Critique of Imre Lakatos.
- **Chapter Four:** The scientific rationality and the pragmatic theory of observation.
- **Chapter Five:** The scientific rationality and epistemological anarchism.
- **Chapter six:** Feyerabend's relativistic rationality.

The conclusions:

1. The Feyerabend's scientific rationality based upon open exchange, i.e. it allows all cultures, western and non-western to participate in human and scientific progress.
2. Feyerabend refused that science based on experience, because we can view progress of science without experience.

3. In philosophy of science there are no absolute facts or comprehensive doctrines which can explain everything.
4. Feyerabend's philosophy of science asserts that the human freedom is necessary to create free society; the free society gives chance to all traditions to express themselves.
5. The free society is not based on naïve rationality or method, but on pluralistic traditions, because it asserts the co-operation with nations.