

Review Symposium

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On

Laurens Laudan. *Progress and Its Problems: Toward a Theory of Scientific Growth*. Berkeley and Los Angeles: The University of California Press, 1977. Pp. x + 257. \$10.00.

Laudan's Progress and Its Problems

DAVID L. HULL, *Philosophy, University of Wisconsin, Milwaukee*

Anyone teaching a course in the philosophy of science is presented with the problem of finding a text which carries recent disputes beyond the received doctrines set out in Hempel's *Philosophy of Natural Science* [1], the heresies which flowed from Kuhn's *The Structure of Scientific Revolutions* [3], and criticisms of both these positions collected in Suppe's *The Structure of Scientific Theory* [5]. Everyone seems to agree that neither logical empiricist philosophy of science nor the relativistic reactions to it are good enough. What has been needed for some time is a book which presents a fully developed, self-contained alternative to these two extremes, which is nevertheless easy to follow. Larry Laudan's *Progress and Its Problems* at long last does just that. Not everyone is likely to swallow Laudan's position whole, especially in regard to the short shrift he gives to empirical truth, but for pedagogic purposes, his book could not be better. The exposition is clear, the historical examples which he presents both to illustrate and to test his views are historically accurate, and Laudan's combination of the traditional epistemological elements is sufficiently novel to force both students and teachers out of their familiar mental ruts.

1. PROGRESS THROUGH PROBLEM SOLUTION.

As welcome as Laudan's book is as a text, it is primarily a contribution to the professional literature in philosophy of science and must be evaluated as such. *Progress and Its Problems* is above all else a sustained defense of the role of rationality in all intellectual endeavours, especially science. If cultural relativism were correct, if 'we in the West venerate science, not because it is more rational than its alternatives, but simply because we are a product of a culture that has traditionally set great store by science' (p. 3), then 'it would mean that

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