

I

LA CIENCIA: CONJETURAS Y REFUTACIONES

El señor Turnbull había predicho malas consecuencias... y luego hecho todo lo que podía para promover el cumplimiento de sus propias profecías.

ANTHONY TROTTER

CUANDO SUCESE la lista de participantes de este curso y me di cuenta de que se me había pedido que hablara para colegas filósofos, pensé, después de algunas vacilaciones y consultas, que ustedes probablemente preferirían que yo me refiriese a aquellos problemas que más me interesan y de cuyo desarrollo me encuentro más íntimamente familiarizado. Por ello, decidí hacer lo que nunca había hecho antes: ofrecer a ustedes un informe acerca de mi propia labor en la filosofía de la ciencia a partir del otoño de 1919, época en que empecé a abordar el problema siguiente: "¿Cuándo debe ser considerada científica una teoría?" o "¿Hay un criterio para determinar el carácter o status científico de una teoría?"

El problema que me preocupaba por entonces no era "¿Cuándo es verdadera una teoría?" ni "¿Cuándo es aceptable una teoría?" Mi problema era diferente. Yo quería distinguir entre la ciencia y la pseudo-ciencia, sabiendo muy bien que la ciencia a menudo se equivoca y que la pseudo-ciencia a veces da con la verdad.

Conocía, por supuesto, la respuesta comúnmente aceptada para mi problema: que la ciencia se distingue de la pseudo-ciencia —o de la "metafísica"— por su método empírico, que es esencialmente inductivo, o sea que parte de la observación o de la experimentación. Pero esa respuesta no me satisfacía. Por el contrario, a menudo formulé mi pro-

Conferencia pronunciada en Peterhouse, Cambridge, en el verano de 1933, como parte de un curso sobre el desarrollo y las tendencias de la filosofía británica contemporánea organizado por el British Council. Fue publicada originalmente con el título: "Philosophy of Science: a Personal Report", en British Philosophy in Mid-Century, ed. C. A. Moore, 1957.

Conjeturas Y Refutaciones

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