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In this 'Introduction' we shall sketch the business of ontology, or metaphysics, and shall locate it on the map of learning. This has to be done because there are many ways of construing the word 'ontology' and because of the bad reputation metaphysics has suffered until recently - a well deserved one in most cases. 1. ONTOLOGICAL PROBLEMS Ontological (or metaphysical) views are answers to ontological questions. And ontological (or metaphysical) questions are questions with an

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extremely wide scope, such as 'Is the world material or ideal - or perhaps neutral?' 'Is there radical novelty, and if so how does it come about?', 'Is there objective chance or just an appearance of such due to human ignorance?', 'How is the mental related to the physical?', 'Is a community anything but the set of its members?', and 'Are there laws of history?'. Just as religion was born from helplessness, ideology from conflict, and technology from the need to master the environment, so metaphysics - just like theoretical science - was probably begotten by the awe and bewilderment at the boundless variety and apparent chaos of the phenomenal world, i. e. the sum total of human experience. Like the scientist, the metaphysician looked and looks for unity in diversity, for



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pattern in disorder, for structure in the amorphous heap of phenomena - and in some cases even for some sense, direction or finality in reality as a whole.

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## 1. ONTOLOGICAL PROBLEMS

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## Of Science And Technology Part I Formal And Physical Sciences Part II Life

The purpose of this Introduction is to sketch our approach to the study of value, morality and action, and to show the place we assign it in the system of human knowledge. 1.

### VALUE, MORALITY AND ACTION: FACT, THEORY, AND METATHEORY

We take it that all animals evaluate some things and some processes, and that some of them learn the social behavior patterns we call 'moral principles', and even act according to them at least some of the time. An animal incapable of evaluating anything would be very short-lived; and a social animal that did not

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observe the accepted social behavior patterns would be punished. These are facts about values, morals and behavior patterns: they are incorporated into the bodies of animals or the structure of social groups. We distinguish then the facts of valuation, morality and action from the study of such facts. This study can be scientific, philosophic or both.

wayan animal evaluates environmental A zoologist may investigate the or internal stimuli; a social psychologist may examine the way children learn, or fail to learn, certain values and norms when placed in certain environments. And a philosopher may study such descriptive or explanatory studies, with a view to evaluating valuations, moral norms, or behavior patterns; he may analyze the very concepts of

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value, morals and action, as well as their cognates; or he may criticize or reconstruct value beliefs, moral norms and action plans.

## Part I Formal And Physical Sciences Part II Life

In this Introduction we shall sketch a profile of our field of inquiry. This is necessary because semantics is too often mistaken for lexicography and therefore dismissed as trivial, while at other times it is disparaged for being concerned with reputedly shady characters such as meaning and allegedly defunct ones like truth.

Moreover our special concern, the semantics of science, is a newcomer - at least as a systematic body - and therefore in need of an introduction. I. GOAL Semantics is the field of inquiry centrally concerned with meaning and

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truth. It can be empirical or nonempirical. When brought to bear on concrete objects, such as a community of speakers, semantics seeks to answer problems concerning certain linguistic facts - such as disclosing the interpretation code inherent in the language or explaining the speakers' ability or inability to utter and understand new sentences of the language. This kind of semantics will then be both theoretical and experimental: it will be a branch of what used to be called 'behavioral science'.

Originally published as Scientific Research, this pair of volumes constitutes a fundamental treatise on the strategy of science. Mario Bunge, one of the major figures of the century in the development of a

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scientific epistemology, describes and analyzes scientific philosophy, as well as discloses its philosophical presuppositions. This work may be used as a map to identify the various stages in the road to scientific knowledge. Philosophy of Science is divided into two volumes, each with two parts. Part 1 offers a preview of the scheme of science and the logical and semantical tool that will be used throughout the work. The account of scientific research begins with part 2, where Bunge discusses formulating the problem to be solved, hypothesis, scientific law, and theory. The second volume opens with part 3, which deals with the application of theories to explanation, prediction, and action. This section is graced by an outstanding discussion of the philosophy of technology. Part 4

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begins with measurement and experiment. It then examines risks in jumping to conclusions from data to hypotheses as well as the converse procedure. Bunge begins this mammoth work with a section entitled "How to Use This Book." He writes that it is intended for both independent reading and reference as well as for use in courses on scientific method and the philosophy of science. It suits a variety of purposes from introductory to advanced levels. Philosophy of Science is a versatile, informative, and useful text that will benefit professors, researchers, and students in a variety of disciplines, ranging from the behavioral and biological sciences to the physical sciences.



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