

OBSERVATION 16. SCIENTIFIC

Who knows what a statement is, if any?

PART I: Nagel's defense of observation.

Nagel defends observation as a source using a number of reasons to support the character of observation statements. We agree with the number of reasons in that:

- 1) The content of an observation statement is not determined by sensory experience. (pp. 18, 20)
- 2) The content of an observation statement is determined by the general laws or domain in which its terms enter. (p. 19)
- 3) An observation statement is corrigible. (p. 20)

However, he also gives at two other conclusions about observation statements, a domain that he regards the role of observation in science. They are:

- 4) The content of an observation statement "is not in a technical sense determined by the totality of laws and rules of a domain, but only by the empirical exemplars of a selected domain." (p. 20)
- 5) Many observation statements do not, in fact, need correction. (p. 20)

Nagel is contending in (4) that although (2) the core of an observational statement, p , is determined by the set, T , of general laws or rules under which its terms enter, the core of content, $C(p)$, of p is determined by a proper subset, S_p , of T . As a result, although there may be a continual change in the set, $S_p \cap T$, of laws and rules in T but not in S_p , the core content, $C(p)$, of p will not change as the laws and rules in S_p which determine $C(p)$ will not have changed.

If Nagel can maintain (4), then (5) is explained by it. An observational statement made assuming only S_p will not need correction when a change in $S_p \cap T$ is made. So any observational statement p will never need correction if S_p is never altered.

Nagel's argument for (4) consists in two factors, a far as I can determine. First, he asserts that, in the practice of science, observational statements have a core of content unaltered by changes in theory. Second, he asserts that the stability of the core of content of observational statements is "genuine and important," in that it is an "accident of the way the world is." (p. 34)

The first assertion above is supported by the example of Newton's experiment on light, where his theoretical notions so distinguished of Newton's explanation

were not assumed by him in describing
the observation. He says "in the course of
his experiments" (p. 23) "Nagel says that
there is no reason to think that there
is Newton's law of gravitation. It
would be a different law if
Newton had suggested a different
explanation" (p. 24). This simple
seems weak to me. However, I think
this is that physics has become much
more systematic since Newton's days.
Do a search, at ^{present} the laws of
magnetics theory might alter the
content of any observations in time.
Electromagnetic laws are used
in our modern theory of the structure
of atoms, and in the least it is of
our eyes. The other way is that
Nagel may give the impression of
what laws determine the content
of a observation. It is to be
intended that they would be the best
supported laws and which are determined
while the observation is done. (p. 26)
If this is the case, then the body
body would have a different content
for Solow and Newton. Newton's
law of gravitation is not
compared with modern laws, but in
terms of laws of a different content.
The need for a different law is
hardly sufficient. The paper points
out that the content of the structure
of the laws is not the content of the
laws. It is not the content of the laws
not (p. 28)

PART II: the content of observation sentences

It remains to show to us are three kinds of content of observation sentences as read in the same way as in the case in comparing theories. The three kinds of content are:

- 1) stimulus content,
- 2) stimulus content as determined by the theory,
- 3) stimulus content (total content) determined by the theory as a whole,

On the subject of (1) and (2) I will suppose observation O_1 and O_2 hold theories T_1 and T_2 respectively. It is impossible that any observation statement will have the same total content for O_1 and O_2 as long as T_1 and T_2 differ in any way with respect to the terms in the observation sentence. Any observation statement which could be used to make differing predictions would have a different total content, so if agreement in total content of observation statements is required for comparison, then no comparison between them is possible.

Now I will consider case (1). First I will make a definition. The triple (S, T_1, T_2) is critical for O_1 and O_2 if a difference in S is a difference in T_1 or T_2 .

- a) S is a set of observations statements having the same stimulus content for O_1 and O_2
- b) There is a connected set of observations statements A , such that there exists some statement p such that $p \in S$ and T_1 predicts p on the basis of A and T_2 predicts $\neg p$ on the basis of A . (A set of statements such as A will be called a critical set of observations.)

Suppose O_1 and O_2 make a critical set of observations. O_1 predicts p and O_2 predicts $\neg p$ on the basis of the observations and theories T_1 and T_2 respectively. Later observations $\neg p$. Clearly O_1 will be lead to support T_1 over T_2 . We need some sort of assurance if the observations are independent and we can find no such. However, is there any reason to believe we will adopt T_2 ? I think not.

Even though, in fact, the observations statements in S have the same stimulus content for O_1 and O_2 , we may on the basis of the evidence theory conclude that they have different stimulus content. (Who knows what a physicist may say?) In this case, O_1 will be lead to adopt T_2 . The case set of (S, T_1, T_2) is critical for O_1 and O_2 , and O_1 and O_2 make a set of observations on the basis of a critical set of observations neither would need to be lead to

adopt the other theory when the former fails.

Although the above attempt fails, I think it suggests a new way of using the term *comparable*. I will use it to mean that an ordered triple (S, T_1, T_2) is comparable for O_1 and O_2 if and only if O_1 and O_2 are *described* as

- a) (S, T_1, T_2) is critical for O_1 and O_2
- b) On the favor of T_1 , O_1 will believe the terms central of all sentences in S to be more for O_2 as O_1
- c) On the favor of T_2 , O_2 will believe the terms central of all sentences in S to be more for O_1 as O_2 .

Suppose that (S, T_1, T_2) is comparable for O_1 and O_2 . If O_1 or O_2 is able to believe all the terms central of all sentences in S for a particular O_1 or O_2 , the result will be that he will believe what O_1 or O_2 will believe. He will not believe anything he does not believe as a result of O_1 or O_2 but another theory, T_2 succeeding in this need (as he will believe T_2 as a result of his own). ^{Everything} else being equal, O_1 should be lead to accept T_2 if it can be said. Of course ^{not} everything is equal. The difficulty of believing T_1 or T_2 for a particular O_1 or O_2 is a function of T_1 . Then O_1 may go on to believe T_1 . If he succeeds, he will have no reason to believe T_2 . But if he does not believe T_1 , the ordered triple

(S, T_1, T_2) will no longer be consistent for O_1 & O_2 , if condition b fails. If b does fail, and both theories have equal predictive power, then the theories can be considered equivalent. If b does not fail further comparison of the theories can be made upon additional observations.

As there are, indeed, too many conflicting paradigm theories are comparable as scientific paradigms. Certain kind of scientific theories are comparable as I have said, it is an accidental bifurcation of the words, and then it is not analytic truth. On the other hand it may be in a special sense (do you want to?) of a theory. By that I mean that, as a matter of fact, an attempt to communicate presupposes that we sometimes talk to each other, and that persons are willing to do so. Those quarters in the possibility of communication should be an essential.

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