Review of: "In the doing of science, what is the place for naturalistic philosophy? Implications for the teaching of science"

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Potential competing interests: The present work of fellow professors is remarkable and risky, especially from the limiting epistemological perspective. However, its innovative character, although no longer unique, make it a relevant text. The paradigmatic status of science depends on a narrative structure through which empirical-analytical research seeks to persuade. Science includes possible elements in its public exposition, showing parasitic about the interpretative potential, for example, of myth, its durability and persistence. Mythical and scientific come together in the aesthetics of human understanding. When the human being thinks or acts, by means of rational categories (or behaves mythically), he is immersed in intersubjectivity and shares, in addition, concept and images, in a sacred and profane world. Science and myth offer theories not measurable to each other, about the world and reality as a whole, which supposes that they are forms of thought that reason from different perspectives, on the various facets of the real. As they offer valid, though varied, information about the same, both are formed as ontological structures of the objects of experience, none better than the other, but complementary. No interpretation of reality, mythical, historical, philosophical, scientific, has an unconditional validity, but they must share merits according to the multipolarities of that and of man. The human being wants to give meaning to existence. A scientistic and positivist view of the world is incomplete without the strength of the mythical images of man. Today it is already a common assumption that the figurative component cannot be removed from scientific discourse, as well as that myths incorporate certain explanatory forms of reality. Scientific activity rests on metaphysical beliefs: the idea, the belief that nature follows a regular course, not arbitrary, the principle that every effect has a cause, or induction; that is, the principle of uniformity of nature. Such principles are, in reality, conditions for the possibility of experience. Science has non-scientific presuppositions and foundations. Science must be considered as a network of beliefs that make up a whole. I would recommend about these and many other aspects, my work “Elementos míticos y paradigmas científicos. Acercamiento crítico al mecanicismo de Newton, al Darwinismo y a la Física astronómica”, Revista de Historia El Futuro del Pasado, nº 10, 2019, pp. 679-694, Salamanca, Españ

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