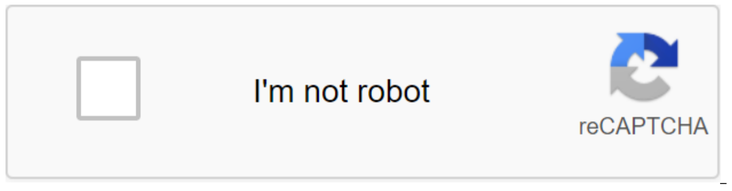

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I call paradigms universally accepted scientific advances that for some time give models of problems and solutions for the scientific community. In this essay, normal science means research firmly based on one or more past scientific realizations, an awareness of what a particular scientific community has recognized, for some time, as the basis for its later practice. Today, these achievements are listed, though rarely in their original form, by scientific textbooks, both elementary and advanced. Paradigms attract an enduring group of supporters, taking them away from the competitive aspects of scientific activity. In addition, they are incomplete enough to leave many problems that need to be solved by a group of scientists. Learning paradigms is what first of all prepares the student to become part of the particular scientific community with which he will later work. Today, many philosophers of science call the revised version of the original Kunian paradigm a scientific paradigm, but I think it does not hurt young scientists and advocacy enthusiasts to read (or reread) the original proposal of Thomas S. Kuhn in The Structure of Scientific Revolutions, Breviaries, Foundation for Economic Culture, Mexico (1971), translation of the Structure of Scientific Revolutions, Chicago University Press (1962). A lot of criticism has been written about Kuhn's work, including self-criticism, but I can't help but recommend it. I read Kuhn the first time I was young and I reread it again with discussions of string theory in mind. I hope these excerpts from your book on the concept of the Kunian paradigm will motivate your reading among young budding scholars. Effective research begins only before the scientific community believes that it has found firm answers to questions such as the following: What are the basic essences of the universe? How do these entities understand each other and with feelings? What questions can be legitimately asked about these organizations and what methods can be used to find solutions? At least in mature sciences, answers to questions such as this are firmly interconnected in educational initiation, which prepares and licenses students for professional practice. Since this education is both rigorous and rigorous, these responses become deeply influenced by scientific thinking. Paradigms get their status because they are more successful than their competitors solve a few problems that a group of professionals began to recognize as acute. However, being more successful does not mean that you have complete success. Paradigm success is a notable promise of success in individual and still incomplete examples. Normal science is to realize this promise, the realization achieved by expanding knowledge of those facts that the paradigm shows as particularly revealing, increasing the link between these facts and the predictions of the paradigm and through the subsequent articulation of the paradigm itself. Few people who don't actually practice mature science come to understand how much cleaning work this kind of leaves the paradigm to do, or how appealing doing such work can be. These three types of problems - the definition of an important fact, the connection of facts with the theory and the articulation of theory - will exhaust, I believe, the literature of normal science, both empirical and theoretical. Of course, they will not completely exhaust all scientific literature. There are also extraordinary problems, and solving them may be what makes the scientific enterprise as a whole so valuable. The vast majority of the problems faced by even the best scientists are usually within one of the three categories we have mentioned. Paradigm work cannot be done in any other way, and paradigm desertion means ending the practice of a certain science. One of the things that the scientific community acquires with the paradigm is the criterion for choosing problems that, as long as the paradigm is assumed, can be assumed to be solutions. Up to a very high point, these are the only problems that the community will recognize as scientists or who will encourage its members to try to solve. Other problems, including many of which have been spread before, are dismissed as metaphysical as the relevant competence of another discipline and sometimes too problematic to justify the time spent on them. One of the reasons why normal science seems to be progressing so fast is that those who practice it focus on problems that only their own lack of ingenuity can prevent them from solving. For it to be classified as a mystery, the problem must be characterized by the presence of more than one guaranteed solution. There should also be rules that limit both the nature of acceptable solutions and the steps that need to be taken to obtain them. (Scientific Revolutions) begin with it is growing that the existing paradigm has ceased to function properly in the study of the aspect of nature to which the same paradigm has previously shown the way. Scientific revolutions should seem revolutionary only to those whose paradigms are affected by them. For outside observers, they may seem like normal parts of the development process. The role that the paradigm plays is to tell scientists what entities it contains and does not contain nature and how these entities behave. This information provides a map whose details are explained through advanced scientific research. Thanks to the theories they cover, paradigms are important for research. Paradigms not only provide scientists with maps, but also some of the main instructions for setting up the map. The choice of paradigms in competition regularly raises questions that cannot be answered according to the criteria of normal science. For example, since no paradigm solves all the problems it defines, and since no two paradigms leave the same problem unresolved, paradigmatic discussions are always about the question: which problem is most important to solve? There must be a conflict between a paradigm that detects an anomaly and a paradigm that later makes an anomaly normal under the new rules. Photo by Bill Pierce. Lifetime Pictures/Getty Images. Both scientists and worldly people take most of their image of creative scientific activity from a source of power that systematically hides the existence and significance of scientific revolutions. As a source of authority, scientific textbooks, along with the proliferation and philosophical works formed on them, come into my imagination. The textbooks themselves are designed to convey the vocabulary and syntax of the modern scientific language. Disclosure works try to describe the same applications in a language that is closer to the language of everyday life. And the philosophy of science analyzes the logical structure of the same body of scientific knowledge, the whole. All three record the stable results of past revolutions and show the basis of the current tradition of normal science. Textbooks are pedagogical means for perpetuating normal science, provided that language, problematic structure or norms of normal scientific change must be completely or partially rewritten. In short, they should be rewritten every scientific revolution and, again, inevitably masks not only the role, but also the very existence of the revolutions that have produced them. Characteristically, scientific textbooks contain only a small history, either in the introductory chapter or, more often than not, in disparate references to the great heroes of an earlier era. Thanks to these references, both students and professionals become participants in an extensive historical tradition. Scientists from earlier eras implicitly presented themselves as having worked on the same set of fixed problems and in accordance with the same set of fixed charges that the last revolution in scientific theory and methodology presented as scientists. It is not strange that both textbooks and historical traditions should be rewritten immediately after each scientific revolution. And it is not strange that when rewriting science appears, again, in many ways as a cumulative. Scientists are more tempted to rewrite history, in part because, with the exception of crises and revolutions, the modern position of scientists seems very secure. [...] Why honor the fact that science of the best and most persistent efforts made it possible to dismiss? I leave you with this rhetorical question from Kuhn and encourage you to continue to read his work first hand. Hand. digital watchdog vmax 960h flex manual