

technology, industrial relations and workers, it is probably quite successful. It is a good general overview of the situation, if dated in some chapters. However, it does not explicitly utilise HRM principles to assess issues and events. Those not overly familiar with HRM could have benefitted with the provision of more examples and explanations as to the role of HRM in the introduction of new technology and analysis as to why HRM was chosen as a management strategy and whether it has been effective.

The book's focus seems to be more on new technology and union response. It provides a useful pointer to many of the important issues and an international perspective on how some of the issues and problems have been addressed. Its references provide many sources for any interested reader. Despite my criticisms, it is a worthwhile collection with a range of information for readers from different perspectives.

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***Against Method* by Paul Feyerabend**

(Verso Press, London and New York, 1988) pp.viii + 288, \$29.95, ISBN 0 86091 934 X

First published in 1974, in conjunction with *Science in a Free Society*, Feyerabend's idiosyncratic collection of letters and notes to Imre Lakatos (without reply) has appeared in revised form. The revision merges parts of *Against Method* and excerpts from *Science in a Free Society*, and involves the deletion of some old materials, updated materials, a new chapter on the trial(s) of Galileo (Chapter 13), and a new chapter on the notion of reality (presumably Chapter 20).

Feyerabend, especially through the text of *Against Method*, has a significant place in the history and philosophy of science. He has deserved this for his challenging rebuttal of rationalism. *Against Method* is still a challenge, and is a must on any reading list in the history and philosophy of science. This new edition provides the opportunity to re-read this major work some twenty years after its insertion into debate.

Feyerabend has worn the label 'anarchist' since *Against Method* first appeared, but a re-reading reminds us that Feyerabend, the anarchist philosopher of science, is a straw man. He repeatedly demonstrates his opposition to naive anarchism. By way of analogy, Feyerabend writes:

The wanderer uses the map to find his way but he also corrects it as he proceeds, removing old idealisations and introducing new ones. Using the map no matter what will soon get him into trouble. But it is better to have maps than to proceed without them. In the same way, the example says, reason without the guidance of a practice will lead us astray while a practice is vastly improved by the addition of reason. (p.241).

The overall purpose for Feyerabend is not to champion philosophical anarchism, but rather to argue and demonstrate that there is no single comprehensive rationality, no one scientific method.

Limiting myself to a few general thoughts that occur to me in the context of a re-read, I am struck that Feyerabend assumes the sciences already

constituted. He talks of science as if we all know exactly what that is, and offers no guidance for those of us not sure that we do. This imminent perspective gets Feyerabend into difficulty when he moves toward a discussion of the cultural/historical contextuality of science practice.

He argues that there is no common structure to what constitutes the sciences; that is, within the practices that we, apparently unproblematically, call sciences. The failure to take a transcendental perspective means that Feyerabend has no view of the underlying constituents of knowledge and/or belief more generally — of which science is but one type. These constituents include both the forces that constitute science and its constituent parts. A corrective to Feyerabend's position would be to engage an anthropology of knowledge rather than a history of science or even a sociology of science. Feyerabend remarks on the link between science and colonial domination, but does not quite break into the light because he presupposes both the implicit 'science' in science and the implicit, unspoken 'Western' in Western science.

It is, in part, this lacuna that leads me to comment on what, re-reading in the context of working in another quite removed area of research, strikes me most about the text. In short, it is very dated. Feyerabend writes from the well known tradition of European thought migrated to the USA *circa* World War II and thriving therein. He is not so much philosophically anarchist, as has been the conventional wisdom, as rabidly individualist. Feyerabend's 'Free Society' is one of political individualism and entrepreneurial enterprise, be that enterprise science or capitalistic production.

There is a resonance here with resonance here with recent debate on Japanese corporatism and the dynamics of capitalist development. Many US commentators have seen Japanese corporatism as a relic of Japan's history, which the impact of capitalism and greater prosperity will erode. The counter argument suggests that not only is corporatism an essential ingredient in Japan's economic success, but also that it is in step with the current level of development of capitalism. They suggest that the US is behind the times in its adherence to the ideal of individualistic, entrepreneurial capitalism.

It is possible that Feyerabend, too, suffers from the datedness of his individualism. So much has been said in the history of science community about the post-war transition of science from 'little science' to 'big science' that adherence to a model of entrepreneurial, individualistic little science seems somewhat perverse. The broad brush of historical change would suggest to me that we are ripe in the 1990s for a corporatist, collectivist model of big science.

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Science Policies in International Perspective — the experience of India and The Netherlands by *P.J. Lavakare and J. George Waardenburg (editors) and W Hutter (associate editor)*

(Pinter Publishers, London, 1989) pp.ix + 182, hardback, £29.50, ISBN 0 86187 826 4

This book represents the proceedings of an Indo-Dutch workshop on science policy which was held in New Delhi on 5-6 September 1988. The workshop was