

## Karl Popper A Centenary Assessment V 2 Epistemology And Metaphysics

Now in its third edition, *The Rise of Early Modern Science* argues that to understand why modern science arose in the West it is essential to study not only the technical aspects of scientific thought but also the religious, legal and institutional arrangements that either opened the doors for enquiry, or restricted scientific investigations. Toby E. Huff explores how the newly invented universities of the twelfth and thirteenth centuries, and the European legal revolution, created a neutral space that gave birth to the scientific revolution. Including expanded comparative analysis of the European, Islamic and Chinese legal systems, Huff now responds to the debates of the last decade to explain why the Western world was set apart from other civilisations.

*Critical Rationalism and Globalization* addresses how the access to critical reason enables people to shape a new social order on a global scale. This book demonstrates how the philosophy of critical rationalism contributes to the sociology of Globalization, through uncovering the role of critical reason in arriving at an agreement on common values and institutions on a global scale. It discusses how value consensus on the institutions of sovereignty and inter-state law has prepared the ground for the rise of a global system of national societies after the end of World War II. Masoud Alamuti argues that uneven openness of national economies to global trade and investment should be comprehended in the framework of the post-war legal and political context. Using the concept of rationality as openness to criticism, the book proposes a normative theory of open global society in order to show that the existing value consensus on the cult of sovereignty suffers from the recognition of the possibility of rational dialogue among competing ways of the good life. Masoud Alamuti argues that once the people of the world, across national communities, open their fundamental ways of the good life to mutual criticism, they can create common global values necessary for the rise of a just social order on a global scale. This book will be of interest to students and scholars of Globalization Studies, Global Sociology and International Relations.

The purpose of this book is to develop a theory and practice of education from Karl Popper's non-justificationist philosophy for promoting an open society. Specifically, the book is designed to develop an educational programme for fostering critical thinking in children, particularly when they are involved in group discussion. The study conducted an experiment to assess the effectiveness of Matthew Lipman's Philosophy for Children (P4C) programme in promoting Hong Long (Chinese) children's critical thinking. Forty-two Secondary 1 students volunteered for the experiment, from whom 28 students were randomly selected and randomly assigned to two groups of 14 each: one receiving P4C lessons and the other receiving English lessons. The students who were taught P4C were found to perform better in the reasoning test than those who were not, to be capable of discussing philosophical problems in a competent way, and to have a very positive attitude towards doing philosophy in the classroom. It was also found that P4C played a major role in developing the students' critical thinking. Considering that the construction of children by adults as incompetent in the sense of lacking reason, maturity, or independence reinforces the traditional structure of adult authority over children in society, it runs counter to the goal of fostering critical thinking in children. As a way to return justice to childhood and to effectively promote critical thinking in children, the present study suggested reconstructing the concept of childhood, highlighting the importance of establishing a coherent public policy on promotion of agency in children and also the importance of empowering them to participate actively in research, legal, and educational institutions.

Presenting a critical history of the philosophy of science in the twentieth century, focusing on the transition from logical positivism in its first half to the "new philosophy of science" in its second, Stefano Gattei examines the influence of several key figures, but the main focus of the book are Thomas Kuhn and Karl Popper. Kuhn as the central figure of the new philosophy of science, and Popper as a key philosopher of the time who stands outside both traditions. Gattei makes two important claims about the development of the philosophy of science in the twentieth century; that Kuhn is much closer to positivism than many have supposed, failing to solve the crisis of neopositivism, and that Popper, in responding to the deeper crisis of foundationalism that spans the whole of the Western philosophical tradition, ultimately shows what is untenable in Kuhn's view. Gattei has written a very detailed and fine grained, yet accessible discussion making exceptionally interesting use of archive materials.

Sir Karl Popper (1902-1994) is one of the most controversial and widely read philosophers of the 20th century. His influence has been enormous in the fields of epistemology, logic, metaphysics, methodology of science, the philosophy of physics and biology, political philosophy, and the social sciences, and his intellectual achievement has stimulated many scholars in a wide range of disciplines. These three volumes of previously unpublished essays, which originate in the congress 'Karl Popper 2002' held in Vienna to mark the centenary of Popper's birth, provide an up-to-date examination of many aspects of Popper's life and thought. Volume 1 discusses a variety of topics in Popper's early intellectual history, and considers also some features of his remarkable influence outside philosophy. The second part of the volume contains papers that from different political perspectives tackle problems raised by Popper's principal contribution to political theory, democracy and community, "The Open Society and Its Enemies". Volume 2 deals especially with Popper's metaphysics and epistemology, including his proposal (critical rationalism) that it is through sharp criticism rather than through the provision of justification that our knowledge progresses. Several papers tackle the problem of the empirical basis, and offer decidedly different answers to some unresolved questions. The volume contains also a number of papers evaluating Popper's celebrated, but much contested, solution to Hume's problem of induction. Volume 3 examines Popper's contribution to our understanding of logic, mathematics, physics, biology, and the social sciences, from economics to education. Among the topics covered are: verisimilitude, quantum and statistical physics, the propensity interpretation of probability, evolutionary epistemology, the so-called *Positivumstreit*, Popper's critique of Marx, and his defence of the rationality principle as a component of all social explanations.

Over the last few years there has been a resurgent interest in various scientific disciplines in Popper's arguments. To gain a greater appreciation of Popper's scientific arguments, they need to be viewed in relation to his broader philosophy and where this stands within the history of ideas. This book aims to take seriously those aspects of Popper's writings that have received less attention and wherein he advanced metaphysical, speculative, mystical-poetic, aesthetic and Platonic arguments. Such arguments are crucial for an appreciation of his scientific and political writings. I argue that Popper, much like Wittgenstein previously has been misconstrued as an Anglo-analytic philosopher. This book provides an interpretation of Popper's mature philosophy within his Central-European intellectual context. The aim of which is to open up a fruitful line of investigation into Popper's thought that I hope would continue over the coming years. Alexander Naraniecki has spent time at the Popper Archives at the University of Klagenfurt in Austria whilst researching for this book. He has also been a visiting scholar at Duke University and has completed a postdoctoral research fellowship at Deakin University in Melbourne. Dr Naraniecki also publishes on issues relating to multiculturalism, globalization, cosmopolitanism as well as inter-cultural relations and dialogue. He has published on Popper in various leading journals such as *Philosophy*, *Boston Studies in the Philosophy of Science*, and *The European Legacy*. He is currently building his research on Popper in a broader direction by exploring issues related to creativity and problem solving for critical thinking.

Here is an idea that just might save the world. It is that science, properly understood, provides us with the methodological key to the salvation of humanity. A version of this idea can be found in the works of Karl Popper. Famously, Popper argued that science cannot verify theories but can only refute them, and this is how science makes progress. Scientists are forced to think up something better, and it is this, according to Popper, that drives science forward. But Nicholas Maxwell finds a flaw in this line of argument. Physicists only ever accept theories that are unified – theories that depict the same laws applying to

the range of phenomena to which the theory applies – even though many other empirically more successful disunified theories are always available. This means that science makes a questionable assumption about the universe, namely that all disunified theories are false. Without some such presupposition as this, the whole empirical method of science breaks down. By proposing a new conception of scientific methodology, which can be applied to all worthwhile human endeavours with problematic aims, Maxwell argues for a revolution in academic inquiry to help humanity make progress towards a better, more civilized and enlightened world.

This is a unique and groundbreaking collection of questions and answers coming from higher education institutions on diverse fields and across a wide spectrum of countries and cultures. It creates routes for further innovation, collaboration amidst the Sciences (both Natural and Social) and the Humanities and the private and the public sectors of society. The chapters speak across socio-cultural concerns, education, welfare and artistic sectors under the common desire for direct responses in more effective ways by means of interaction across societal structures.

Karl Popper was one of the most influential philosophers of the twentieth century. His criticism of induction and his falsifiability criterion of demarcation between science and non-science were major contributions to the philosophy of science. Popper's broader philosophy of critical rationalism comprised a distinctive philosophy of social science and political theory. His critique of historicism and advocacy of the open society marked him out as a significant philosopher of freedom and reason. This book sets out the historical and intellectual contexts in which Popper worked, and offers an overview and diverse criticisms of his central ideas. The volume brings together contributors with expertise on Popper's work, including people personally associated with Popper (such as Jarvie, Miller, Musgrave, Petersen and Shearmur), specialists on the topics treated (Bradie, Godfrey-Smith and Jackson), and scholars with special interests in aspects of Popper's work (Andersson, Hacoen, Maxwell and Stokes).

If there has been some modest advance, since Karl Popper's death in 1994, in the general understanding of his critical rationalist theory of knowledge and philosophy of science, there is still widespread resistance both to it and to the recognition of the magnitude of his contribution. Popper long ago diagnosed the logical problems of traditional enlightenment rationalism (as did some irrationalists), but instead of pretending that they are readily solved or embracing irrational defeatism (as do postmodernists), he provided a cogent and liberating rationalist alternative. This book promotes, defends, criticizes, and refines this alternative. David Miller is the foremost exponent of the purist critical rationalist doctrine and here presents his mature views, discussing the role that logic and argument play in the growth of knowledge, criticizing the common understanding of argument as an instrument of justification, persuasion or discovery and instead advocating the critical rationalist view that only criticism matters. Miller patiently and thoroughly undoes the damage done by those writers who attack critical rationalism by invoking the sterile mythology of induction and justification that it seeks to sweep away. In addition his new material on the debate on verisimilitude is essential reading for all working in this field.

This latest volume in the Collaborative Biography of Hayek examines the interconnectedness between Hayek's (1944) *The Road to Serfdom* and George Orwell's *Animal Farm* (1945) and *Nineteen Eighty-Four* (1949); his relationship with Karl Popper and Karl Polanyi; and the work of Wilhelm von Humboldt. Mises had a 'deep emotional attachment' to the 'free' market and Hayek believed that 'science' was driven by shallow emotions. Hayek believed in 'democracy as a system of peaceful change of government; but that's all its whole advantage is, no other.' He felt democracy simply made it possible to get rid of the government 'we' dislike. Hayek bemoaned the decay of superstition — the 'supporting moral beliefs' — that are required to maintain 'our' civilization. Yet his *Road to Serfdom* neglected 'another road to serfdom' — the possibility that there were multiple threats to individual freedom — not just State power. In contrast, many other scholars and public intellectual warned of the dangers of the concentration of power in institutions other than the State. Today those fears have materialized in the guise of wealthy mega-corporations and billionaires whose influence on government, on elections, on popular culture and on the dominant ideology, have been able to change the rules of the market in their favour — so that 'we' have now become trapped in a new kind of serfdom. With contributions from a range of highly regarded scholars, this volume continues the Biography's rich exploration of Hayek's work and beliefs.

*Learning, Teaching and Education Research in the 21st Century* draws on Karl Popper's evolutionary epistemology and challenges widespread assumptions about learning, teaching and research that are embedded in the practices of many teachers and in the design of most education institutions worldwide. Joanna Swann argues that to promote the growth of learning we need to encourage children and adolescents to exercise and develop creativity and criticality, and that we need to provide and maintain environments in which they can safely engage in self-initiated and self-directed exploratory activity. In accessible and engaging language, the author presents philosophical arguments that support the defence and development of non-authoritarian approaches to learning and teaching that can be used by individuals and groups working in or outside state-funded schools. In particular, she provides tried-and-tested guidelines for student-initiated curricula and a problem-based methodology for professional development and action research.

This volume has 41 chapters written to honor the 100th birthday of Mario Bunge. It celebrates the work of this influential Argentine/Canadian physicist and philosopher. Contributions show the value of Bunge's science-informed philosophy and his systematic approach to philosophical problems. The chapters explore the exceptionally wide spectrum of Bunge's contributions to: metaphysics, methodology and philosophy of science, philosophy of mathematics, philosophy of physics, philosophy of psychology, philosophy of social science, philosophy of biology, philosophy of technology, moral philosophy, social and political philosophy, medical philosophy, and education. The contributors include scholars from 16 countries. Bunge combines ontological realism with epistemological fallibilism. He believes that science provides the best and most warranted knowledge of the natural and social world, and that such knowledge is the only sound basis for moral decision making and social and political reform. Bunge argues for the unity of knowledge. In his eyes, science and philosophy constitute a fruitful and necessary partnership. Readers will discover the wisdom of this approach and will gain insight into the utility of cross-disciplinary scholarship. This anthology will appeal to researchers, students, and teachers in philosophy of science, social science, and liberal education programmes. 1. Introduction Section I. An Academic Vocation (3 chapters) Section II. Philosophy (12 chapters) Section III. Physics and Philosophy of Physics (4 chapters) Section IV. Cognitive Science and Philosophy of Mind (2 chapters) Section V. Sociology and Social Theory (4 chapters) Section VI. Ethics and Political Philosophy (3 chapters) Section VII. Biology and Philosophy of Biology (3 chapters) Section VIII. Mathematics (3 chapters) Section IX. Education (2 chapters) Section X. Varia (3 chapters) Section XI. Bibliography

Challenging the theory of induction in teacher education, this book proposes a knowledge-building framework based on the critical rationalism of philosopher of science, Karl Popper. The Objective Knowledge Growth Framework developed in this book is designed to be an effective critical analysis framework for empowering teachers and schools to build and share professional knowledge. This book is essential reading for educational scholars, researchers, professionals, policymakers, and all those interested in exploring the application of Popperian philosophy to the field of education and re-envisioning educational practice.

One of the most original thinkers of the century, Karl Popper has inspired generations of philosophers, historians, and politicians. This collection of papers, specially written for this volume, offers fresh philosophical examination of key themes in Popper's philosophy, including philosophy of knowledge, science and political philosophy. Drawing from some of Popper's most important works, contributors address his solution to the problem of induction, his views on conventionalism and criticism in an open society, and his unique position in 20th century philosophy. They also examine the current relevance of

Popper to understanding liberal democracy, his critique of tribalism and his relationship with analytic philosophy in general - and with Wittgenstein in particular - as well as drawing on the studies of Isaac Newton and Albert Einstein to assess Popper's conception of science.

Nicholas Maxwell's provocative and highly-original philosophy of science urges a revolution in academic inquiry affecting all branches of learning, so that the single-minded pursuit of knowledge is replaced with the aim of helping people realize what is of value in life and make progress toward a more civilized world. This volume of essays from an international, interdisciplinary group of scholars engages Maxwell in critical evaluation and celebrates his contribution to philosophy spanning forty years. Several of the contributors, like Maxwell, took their inspiration from Sir Karl Popper's philosophy of science and were connected to the department he created at the London School of Economics. In the introductory chapter, Maxwell provides an overview of his thought and then defends his views against objections in a concluding essay.

Of all philosophers of the 20th century, few built more bridges between academic disciplines than Karl Popper. He contributed to a wide variety of fields in addition to the epistemology and the theory of scientific method for which he is best known. This book illustrates and evaluates the impact, both substantive and methodological, that Popper has had in the natural and mathematical sciences. The topics selected include quantum mechanics, evolutionary biology, cosmology, mathematical logic, statistics, and cognitive science. The approach is multidisciplinary, opening a dialogue across scientific disciplines and between scientists and philosophers.

This is one of the most comprehensive collections of critical essays to be published on the philosophy of Karl Popper.

This abridged and revised edition of the original book (Springer-Wien-New York: 2001) offers the only comprehensive history and documentation of the Vienna Circle based on new sources with an innovative historiographical approach to the study of science. With reference to previously unpublished archival material and more recent literature, it refutes a number of widespread clichés about "neo-positivism" or "logical positivism". Following some insights on the relation between the history of science and the philosophy of science, the book offers an accessible introduction to the complex subject of "the rise of scientific philosophy" in its socio-cultural background and European philosophical networks till the forced migration in the Anglo-Saxon world. The first part of the book focuses on the origins of Logical Empiricism before World War I and the development of the Vienna Circle in "Red Vienna" (with the "Verein Ernst Mach"), its fate during Austro-Fascism (Schlick's murder 1936) and its final expulsion by National-Socialism beginning with the "Anschluß" in 1938. It analyses the dynamics of the Schlick-Circle in the intellectual context of "late enlightenment" including the minutes of the meetings from 1930 on for the first time published and presents an extensive description of the meetings and international Unity of Science conferences between 1929 and 1941. The chapters introduce the leading philosophers of the Schlick Circle (e.g., Hans Hahn, Otto Neurath, Rudolf Carnap, Philipp Frank, Felix Kaufmann, Edgar Zilsel) and describe the conflicting interaction between Moritz Schlick and Otto Neurath, the long term communication between Moritz Schlick, Friedrich Waismann and Ludwig Wittgenstein, as well as between the Vienna Circle with Heinrich Gomperz and Karl Popper. In addition, Karl Menger's "Mathematical Colloquium" with Kurt Gödel is presented as a parallel movement. The final chapter of this section describes the demise of the Vienna Circle and the forced exodus of scientists and intellectuals from Austria. The second part of the book includes a bio-bibliographical documentation of the Vienna Circle members and for the first time of the assassination of Moritz Schlick in 1936, followed by an appendix comprising an extensive list of sources and literature.

Volume 14 in the Major Conservative and Libertarian Thinkers series focuses on Karl Popper, an important and controversial thinker of the 20th century.

This book offers an inside look into the notoriously tumultuous, professional relationship of two great minds: Karl Popper and Paul Feyerabend. It collects their complete surviving correspondence (1948-1967) and contains previously unpublished papers by both. An introduction situates the correspondence in its historical context by recounting how they first came to meet and an extensive editorial apparatus provides a wealth of background information along with systematic mini-biographies of persons named. Taken together, the collection presents Popper and Feyerabend's controversial ideas against the background of the postwar academic environment. It exposes key aspects of an evolving student-mentor relationship that eventually ended amidst increasing accusations of plagiarism. Throughout, readers will find in-depth discussions on a wide range of intriguing topics, including an ongoing debate over the foundations of quantum theory and Popper's repeated attempts to design an experiment that would test different interpretations of quantum mechanics. The captivating exchange between Feyerabend and Popper offers a valuable resource that will appeal to scientists, laymen, and a wide range of scholars: especially philosophers, historians of science and philosophy and, more generally, intellectual historians.

This volume examines Popper's philosophy by analyzing the criticism of his most popular critics: Thomas Kuhn, Paul Feyerabend and Imre Lakatos. They all followed his rejection of the traditional view of science as inductive. Starting from the assumption that Hume's criticism of induction is valid, the book explores the central criticism and objections that these three critics have raised. Their objections have met with great success, are significant and deserve paraphrase. One also may consider them reasonable protests against Popper's high standards rather than fundamental criticisms of his philosophy. The book starts out with a preliminary discussion of some central background material and essentials of Popper's philosophy. It ends with nutshell representations of the philosophies of Popper, Kuhn, Feyerabend and Lakatos. The middle section of the book presents the connection between these philosophers and explains what their central ideas consists of, what the critical arguments are, how they presented them, and how valid they are. In the process, the author claims that Popper's popular critics used against him arguments that he had invented (and answered) without saying so. They differ from him mainly in that they demanded of all criticism that it should be constructive: do not stop believing a refuted theory unless there is a better alternative to it. Popper hardly ever discussed belief, delegating its study to psychology proper; he usually discussed only objective knowledge, knowledge that is public and thus open to public scrutiny.

In *Eine Kritik der kommunitaristischen Moralphilosophie analysiert und kritisiert Harald Stelzer die grundlegenden Aspekte der normativen Theorien von kommunitaristischen Autoren wie MacIntyre, Sandel, Taylor und Walzer und er entwickelt ein alternatives Verständnis von Moral als Problemlösungsprozess.* In *A Critique of the Moral Philosophy of Communitarianism* Harald Stelzer analyses and criticizes the main aspects of communitarian moral thought by authors like MacIntyre, Sandel, Taylor, and Walzer, and develops an alternative account of a problem solving ethics.

This book examines the ways in which studies of science intertwined with Cold War politics, in both familiar and less familiar "battlefields" of the Cold War. Taken together, the essays highlight two primary roles for science studies as a new field of expertise institutionalized during the Cold War in different political regimes. Firstly, science studies played a political role in cultural Cold War in sustaining as well as destabilizing political ideologies in different political and national contexts. Secondly, it was an instrument of science policies in the early Cold War: the studies of science were promoted as the underpinning for the national policies framed with regard to both global geopolitics and local national priorities. As this book demonstrates, however, the wider we cast our net, extending our histories beyond the more researched developments in the Anglophone West, the more complex and ambivalent both the "science studies" and "the Cold War" become outside these more familiar spaces. The national stories collected in this book may appear incommensurable with what we know as science studies today, but these stories present a vantage point from which to pluralize some of the visions that were constitutive to the construction of "Cold War" as a juxtaposition of the liberal democracies in the "West" and the communist "East."

This groundbreaking new work explores modern and contemporary political thought since 1750, looking at the thinkers, concepts, debates, issues, and national traditions that have shaped political thought from the Enlightenment to post-modernism and post-structuralism. Encyclopedia of Modern Political Thought is two-volume A to Z reference that provides historical context to the philosophical issues and debates that have shaped attitudes toward democracy, citizenship, rights, property, duties, justice, equality, community, law, power, gender, race, and legitimacy over the last three centuries. It profiles major and minor political thinkers, and the national traditions, both Western and non-Western, which continue to shape and divide political thought. More than 200 scholars from leading international research institutions and organizations have provided signed entries that offer comprehensive coverage of: Thought of regions and countries, including African political thought, American political thought, Australasian political thought (Australian and New Zealand), Chinese political thought, Indian political thought, Islamic political Thought, Japanese political thought, and more Thought regarding contemporary issues such as abortion, affirmative action, animal rights, European integration, feminism, humanitarian intervention, international law, race and racism, and more The ideological spectrum from Marxism to neoconservatism, including anarchism, conservatism, Darwinism and Social Darwinism, Engels, fascism, the Frankfurt School, Lenin and Leninism, socialism, and more Connections of political thought to key areas of politics and other disciplines such as economics, psychology, law, and religion Notable time periods of political thought since 1750 Concepts including class, democratic theory, liberalism, nationalism, natural and human rights, and theories of the state Theorists and political intellectuals, both Western and non-Western including John Adams, Edmund Burke, Mohandas Gandhi, Immanuel Kant, Ayatollah Khomeini, Ernst Friedrich Schumacher, George Washington, and Mary Wollstonecraft

This book develops a philosophico-methodological analysis of prediction and its role in economics. Prediction plays a key role in economics in various ways. It can be seen as a basic science, as an applied science and in the application of this science. First, it is used by economic theory in order to test the available knowledge. In this regard, prediction has been presented as the scientific test for economics as a science. Second, prediction provides a content regarding the possible future that can be used for prescription in applied economics. Thus, it can be used as a guide for economic policy, i.e., as knowledge concerning the future to be employed for the resolution of specific problems. Third, prediction also has a role in the application of this science in the public arena. This is through the decision-making of the agents — individuals or organizations — in quite different settings, both in the realm of microeconomics and macroeconomics. Within this context, the research is organized in five parts, which discuss relevant aspects of the role of prediction in economics: I) The problem of prediction as a test for a science; II) The general orientation in methodology of science and the problem of prediction as a scientific test; III) The methodological framework of social sciences and economics: Incidence for prediction as a test; IV) Epistemology and methodology of economic prediction: Rationality and empirical approaches and V) Methodological aspects of economic prediction: From description to prescription. Thus, the book is of interest for philosophers and economists as well as policy-makers seeking to ascertain the roots of their performance. The style used lends itself to a wide audience.

Originally published in 2006. Sir Karl Popper (1902-1994) is one of the most controversial and widely read philosophers of the 20th century. His influence has been enormous in the fields of epistemology, logic, metaphysics, methodology of science, the philosophy of physics and biology, political philosophy, and the social sciences, and his intellectual achievement has stimulated many scholars in a wide range of disciplines. These three volumes of previously unpublished essays, based on lectures given at the congress KARL POPPER 2002 held in Vienna to mark the centenary of Popper's birth, provide an up-to-date examination of many aspects of Popper's life and thought. Volume II deals especially with Popper's metaphysics and epistemology, including his proposal (critical rationalism) that it is through sharp criticism rather than through the provision of justification that our knowledge progresses. Several papers tackle the problem of the empirical basis, and offer decidedly different answers to some unresolved questions. The volume contains also a number of papers evaluating Popper's celebrated, but much contested, solution to Hume's problem of induction.

Ranging over 2,500 years of philosophical writing, this five-volume collection of essays is an unrivalled companion to the study and reading of philosophy. Central Works of Philosophy provides both an overview of particular works and clear and authoritative expositions of their central ideas, giving readers the resources and confidence to read the works themselves. These books offer remarkable insights into the ideas out of which our present ways of thinking emerged and without which they cannot fully be understood. VOLUME 4 offers readers a clearer understanding of 1900-60, the period during which there were significant changes in logical and linguistic analysis. Included are the Cambridge philosophers, Moore, Russell, and Wittgenstein, as well as Carnap, Ayer, James, Husserl, Heidegger, Sartre, Merleau-Ponty, Ryle, and Popper. Contributors include Robert Arrington, Pascal Engel, Hans-Johann Glock, Barry Gower, Charles Guignon, Rom Harre, Christopher Hookway, Eric Matthews, William R. Schroeder, Jeremy Shearmur, David Smith, Philip Stratton-Lake, and Thomas Uebel.

Popper's Critical Rationalism presents Popper's views on science, knowledge, and inquiry, and examines the significance and tenability of these in light of recent developments in philosophy of science, philosophy of probability, and epistemology. It develops a fresh and novel philosophical position on science, which employs key insights from Popper while rejecting other elements of his philosophy. Central theses include: Crucial questions about scientific method arise at the level of the group, rather than that of the individual. Although criticism is vital for science, dogmatism is important too. Belief in scientific theories is permissible even in the absence of evidence in their favour. The aim of science is to eliminate false theories. Critical rationalism can be understood as a form of virtue epistemology

As a student and disciple of Karl Popper and longtime managing editor of Philosophy of the Social Sciences, Ian C. Jarvie extended the notion of Critical Rationalism to be useful in anthropology, aesthetics, film studies, and various social sciences. In this Festschrift, contributors from a range of interests and disciplines engage with the Popperian legacy and Jarvie's scholarly and editorial work in Critical Rationalism to contextualize it in the broader, contemporary intellectual landscape. These original essays not only honor Jarvie's legacy, but expand it to cross the philosophical divide between analytic and continental schools of thought. In so doing, the authors bring the state-of-the-art achievements of Critical Rationalism to the forefront of current academic debates.

"Central Works of Philosophy" is a major multi-volume collection of essays on the core texts of the Western philosophical tradition. From Plato's "Republic" to the present day, the five volumes range over 2,500 years of philosophical writing covering the best, most representative, and most influential work of some of our greatest philosophers. Each essay has been specially commissioned and provides an overview of the work, clear and authoritative exposition of its central ideas, and an assessment of the work's importance. Together these books provide an unrivalled companion for studying and reading philosophy, one that introduces the reader to the masterpieces of the western philosophical canon. The period, 1900-60, which this volume covers, witnessed changes in logical and linguistic analysis far beyond anything dreamt of in the previous history of the subject. The volume begins with chapters on the key texts of the Cambridge philosophers, Moore, Russell and Wittgenstein, which together marked the emergence of analytical philosophy. The Vienna Circle of the 1920s, and the development of logical positivism in the 1930s and 1940s are represented by chapters on two fundamental works by Carnap and Ayer. William James' "Pragmatism," which formulated pragmatism's epistemology

and made it known throughout the world represents in the volume the distinctive ideas of the American pragmatists. Essays on Husserl's "The Idea of Phenomenology," Heidegger's "Being and Time," Sartre's "Being and Nothingness" and Merleau-Ponty's "Phenomenology of Perception" cover the core texts of the hugely significant phenomenological movement. Of the linguistic philosophy that dominated the English-speaking world in the immediate postwar years, Wittgenstein's "Philosophical Investigations" and Ryle's "The Concept of the Mind" are discussed in turn. The volume concludes with Karl Popper's influential account of the nature of science. Volume 4 covers the key works of philosophy written in the period 1900-60, which witnessed developments in logical and linguistic analysis far beyond anything dreamt of in the previous history of the subject. The volume includes chapters on central works by the Cambridge philosophers Moore, Russell and Wittgenstein, which together contributed to the emergence of analytic philosophy. The ideas of the Vienna Circle of the 1920s, and the logical positivism of the 1930s and 1940s are explored in chapters dealing with the works of Carnap and Ayer, and the distinctive ideas of the American pragmatists are discussed in a chapter on William James' Pragmatism, which propagated pragmatism by presenting its central tenets in a clear and accessible form. Essays on Husserl's "The Idea of Phenomenology," Heidegger's "Being and Time," Sartre's "Being and Nothingness" and Merleau-Ponty's "Phenomenology of Perception" cover the core texts of the continental European traditions of phenomenology and existentialism. Of the linguistic philosophy that dominated the English-speaking world in the immediate postwar years, Wittgenstein's "Philosophical Investigations" and Ryle's "The Concept of Mind" are discussed in turn. The volume concludes with a chapter on Karl Popper's influential account of the nature of scientific method in his seminal work, "The Logic of Scientific Discovery."

In this long-awaited volume, Jeremy Shearmur and Piers Norris Turner bring to light Popper's most important unpublished and uncollected writings from the time of The Open Society until his death in 1994. After The Open Society: Selected Social and Political Writings reveals the development of Popper's political and philosophical thought during and after the Second World War, from his early socialism through to the radical humanitarianism of The Open Society. The papers in this collection, many of which are available here for the first time, demonstrate the clarity and pertinence of Popper's thinking on such topics as religion, history, Plato and Aristotle, while revealing a lifetime of unwavering political commitment. After The Open Society illuminates the thought of one of the twentieth century's greatest philosophers and is essential reading for anyone interested in the recent course of philosophy, politics, history and society.

This book provides a diverse contextualization of Popper's critical rationalism concerning knowledge and his generalized attitude of criticism on appropriate social and political reforms in contemporary Africa. The book evaluates how best to address contemporary political problems, especially in politically very troubled parts of the world. To address these contemporary problems, especially as it relates to Africa, the authors found the political philosophy of Popper as suitable. The discussion of Popper's political philosophy engages us directly with all the particularities of socio-economic and political problems within contemporary Africa. In other words, it presents the truth of the present socio-political reality in Africa where the question of what kinds of political ideas and concepts can be offered as appropriate to a political environment, which so greatly faces facets of developmental issues. Although the issues and events that informed the writings of Popper's The Poverty of Historicism as well as The Open Society and Its Enemies, were among others, the rise of fascism and communism in Europe, the inventiveness of this work is how happily scholars in non-liberal societies, such as in Africa, can pick up Popper's insights and usefully work with them to offer appropriate social reforms for their society. This volume is a critical juxtaposition of Popper's ideas in a bid to make good sense of social and intellectual conditions in Africa, particularly as it relates to the scale and speed of social change that is needed in most African nations that are often ridden by corruption. The book is suitable for studies in political philosophy, economic and development studies, African Studies and Indigenous Knowledge systems.

This book seeks to rectify misrepresentations of Popperian thought with a historical approach to Popper's philosophy, an approach which applies his own mature view, that we gain knowledge through conjectures and refutations, to his own development, by portraying him in his intellectual growth as just such a series. Gattei seeks to reconstruct the logic of Popper's development, in order to show how one problem and its tentative solution led to a new problem.

In September 2007, more than 100 philosophers came to Prague with the determination to approach Karl Popper's philosophy as a source of inspiration in many areas of our intellectual endeavor. This volume is a result of that effort. Topics cover Popper's views on rationality, scientific methodology, the evolution of knowledge and democracy; and since Popper's philosophy has always had a strong interdisciplinary influence, part of the volume discusses the impact of his ideas in such areas as education, economics, psychology, biology, or ethics. The concept of falsification, the problem of demarcation, the ban on induction, or the role of the empirical basis, along with the provocative parallels between historicism, holism and totalitarianism, have always caused controversies. The aim of this volume is not to smooth them but show them as a challenge. In this time when the traditional role of reason in the Western thought is being undermined, Popper's non-foundationalist model of reason brings the Enlightenment message into a new perspective. Popper believed that the open society was vulnerable, due precisely to its tolerance of otherness. This is a matter of great urgency in the modern world, as cultures based on different values gain prominence. The processes related to the extending of the EU, or the increasing economic globalization also raise questions about openness and democracy. The volume's aim is to show the vitality of critical rationalism in addressing and responding to the problems of this time and this world.

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