

Popper Selections Karl

Arguing About Science is an outstanding, engaging introduction to the essential topics in philosophy of science, edited by two leading experts in the field. This exciting and innovative anthology contains a selection of classic and contemporary readings that examine a broad range of issues, from classic problems such as scientific reasoning; causation; and scientific realism, to more recent topics such as science and race; forensic science; and the scientific status of medicine. The editors bring together some of the most influential contributions of famous philosophers in the field, including John Stuart Mill and Karl Popper, as well as more recent extracts from philosophers and scientists such as Ian Hacking, Stephen Jay Gould, Bas van Fraassen, Nancy Cartwright, and John Worrall. The anthology is organised into nine clear sections: science, non science and pseudo-science race, gender and science scientific reasoning scientific explanation laws and causation science and medicine probability and forensic science risk, uncertainty and science policy scientific realism and anti-realism. The articles chosen are clear, interesting, and free from unnecessary jargon. The editors provide lucid introductions to each section in which they provide an overview of the debate, as well as suggestions for further reading.

Why equality cannot be conditional on a shared human “nature” but has to be for all
For centuries, ringing declarations about all men being created equal appealed to a

shared human nature as the reason to consider ourselves equals. But appeals to natural equality invited gradations of natural difference, and the ambiguity at the heart of “nature” enabled generations to write of people as equal by nature while barely noticing the exclusion of those marked as inferior by their gender, race, or class. Despite what we commonly tell ourselves, these exclusions and gradations continue today. In *Unconditional Equals*, political philosopher Anne Phillips challenges attempts to justify equality by reference to a shared human nature, arguing that justification turns into conditions and ends up as exclusion. Rejecting the logic of justification, she calls instead for a genuinely unconditional equality. Drawing on political, feminist, and postcolonial theory, *Unconditional Equals* argues that we should understand equality not as something grounded in shared characteristics but as something people enact when they refuse to be considered inferiors. At a time when the supposedly shared belief in human equality is so patently not shared, the book makes a powerful case for seeing equality as a commitment we make to ourselves and others, and a claim we make on others when they deny us our status as equals.

One of the century's greatest and most influential thinkers, Karl Popper reminds us that we must recognize our responsibilities in preserving the democratic system we enjoy: it is our actions which will create the world of tomorrow. In these interviews with journalist Giancarlo Bosetti, Karl Popper ranges widely over contemporary political and social issues. He reflects on many topics, from the decline of the Soviet Union and the danger

of a Third World War, to our obligations to children and the potentially harmful influence of television. He warns us that the increasing violence and egotism of our society, if unchecked, will imperil our civilisation. The volume also contains two talks on the theory of democracy, arguing that democracy has never been the rule of the people (nor can or should it be), but only the best method we know for preventing tyranny.

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

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essential reading for all working in this field.

David Miller elegantly and provocatively reformulates critical rationalism—the revolutionary approach to epistemology advocated by Karl Popper—by answering its most important critics. He argues for an approach to rationality freed from the debilitating authoritarian dependence on reasons and justification. "Miller presents a particularly useful and stimulating account of critical rationalism. His work is both interesting and controversial . . . of interest to anyone with concerns in epistemology or the philosophy of science." —Canadian Philosophical Reviews

'Never before has there been so many and such dreadful weapons in so many irresponsible hands.' - Karl Popper, from the Preface All Life is Problem Solving is a stimulating and provocative selection of Popper's writings on his main preoccupations during the last twenty-five years of his life. This collection illuminates Popper's process of working out key formulations in his theory of science, and indicates his view of the state of the world at the end of the Cold War and after the collapse of communism. Hans Baron, Karl Popper, Leo Strauss and Erich Auerbach were among the many German-speaking Jewish intellectuals who fled Continental Europe with the rise of Nazism in the 1930s. Their scholarship, though not normally considered together, is studied here to demonstrate how, despite their different disciplines and distinctive modes of working, they responded polemically in the guise of traditional scholarship to their shared trauma. For each, the political calamity of European fascism was a

profound intellectual crisis, requiring an intellectual response which Weinstein and Zakai now contextualize, ideologically and politically. They exemplify just how extensively, and sometimes how subtly, 1930s and 1940s scholarship was used not only to explain, but to fight the political evils that had infected modernity, victimizing so many. An original perspective on a popular area of research, this book draws upon a mass of secondary literature to provide an innovative and valuable contribution to twentieth-century intellectual history.

Described by the philosopher A.J. Ayer as a work of 'great originality and power', this book revolutionized contemporary thinking on science and knowledge. Ideas such as the now legendary doctrine of 'falsificationism' electrified the scientific community, influencing even working scientists, as well as post-war philosophy. This astonishing work ranks alongside *The Open Society and Its Enemies* as one of Popper's most enduring books and contains insights and arguments that demand to be read to this day.

Both an anthology and an introductory textbook, *Philosophy of Science: The Central Issues* offers instructors and students a comprehensive anthology of fifty-two primary texts by leading philosophers in the field and provides extensive editorial commentary that places the readings in a wide philosophical context.

Realism and the Aim of Science is one of the three volumes of Karl Popper's *Postscript to the Logic of scientific Discovery*. The *Postscript* is the culmination of Popper's work

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in the philosophy of physics and a new famous attack on subjectivist approaches to philosophy of science. *Realism and the Aim of Science* is the first volume of the *Postscript*. Popper here formulates and explains his non-justificationist theory of knowledge: science aims at true explanatory theories, yet it can never prove, or justify, any theory to be true, not even if it is a true theory. Science must continue to question and criticise all its theories, even those that happen to be true. *Realism and the Aim of Science* presents Popper's mature statement on scientific knowledge and offers important insights into his thinking on problems of method within science.

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

These excerpts from the writings of Sir Karl Popper are an outstanding introduction to one of the most controversial of living philosophers, known especially for his devastating criticisms of Plato and Marx and for his uncompromising rejection of inductive reasoning. David Miller, a leading expositor and critic of Popper's work, has chosen thirty selections that illustrate the profundity and originality of his ideas and their applicability to current intellectual and social problems. Miller's introduction demonstrates the remarkable unity of Popper's thought and briefly describes his philosophy of critical rationalism, a philosophy that is distinctive in its emphasis on the way in which we learn through the making and correcting of mistakes. Popper has relentlessly challenged both the authority and the appeal to authority of the most

fashionable philosophies of our time. This book of selections from his nontechnical writings on the theory of knowledge, the philosophy of science, metaphysics, and social philosophy is imbued with his emphasis on the role and by reason in exposing and eliminating the errors among them.

Covering such issues as the aims of science, the role it plays in our civilization, the moral responsibility of the scientist, the function of a university, and the choice between reason and revolution, this book defends science and rationality against distortions of its aims and ideals.

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. Modern philosophy of science has paid great attention to the understanding of scientific 'practice', in contrast to concentration on scientific 'method'. Paul Feyerabend's acclaimed work, which has contributed greatly to this new emphasis, shows the deficiencies of some widespread ideas about the nature of knowledge. He argues that the only feasible explanations of scientific successes are historical explanations, and that anarchism must now replace rationalism in the theory of knowledge. The third edition of this classic text contains a new preface and additional reflections at various points in which the author takes account both of recent debates on science and on the impact of scientific products and practices on the human community. While disavowing populism or relativism, Feyerabend continues to insist that the voice of the inexpert must be heard. Thus many environmental perils were first identified by non-experts against prevailing assumptions in the scientific community. Feyerabend's challenging reassessment of scientific claims and understandings are as pungent and timely as ever.

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. In a career spanning sixty years, Sir Karl Popper has made some of the most important contributions to the twentieth century discussion of science and rationality. *The Myth of the Framework* is a new collection of some of Popper's most important material on this subject. Sir Karl discusses such issues as the aims of science, the role that it plays in our civilization, the moral responsibility of the scientist, the structure of history, and the perennial choice between reason and revolution. In doing so, he attacks intellectual fashions (like positivism) that exaggerate what science and rationality have done, as well as intellectual fashions (like relativism) that denigrate what science and rationality can do. Scientific knowledge, according to Popper, is one of the most rational and creative of human achievements, but it is also inherently fallible and subject to revision. In place of intellectual fashions, Popper offers his own critical rationalism - a view that he regards both as a theory of knowledge and as an attitude towards human life, human morals and democracy. Published in cooperation with the Central European University.

On its publication in 1957, *The Poverty of Historicism* was hailed by Arthur Koestler as 'probably the only book published this year which will outlive the century.' A devastating criticism of fixed and predictable laws in history, Popper dedicated the book to all those 'who fell victim to the fascist and communist belief in Inexorable Laws of Historical Destiny.' Short and beautifully written, it has inspired generations of readers, intellectuals and policy makers. One of the most important books on the social sciences since the Second World War, it is a searing insight into the ideas of this great thinker.

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This short treatise looks at how we construct a social reality from our sense impressions; at how, for example, we construct a 'five-pound note' with all that implies in terms of value and social meaning, from the printed piece of paper we see and touch. In *The Construction of Social Reality*, eminent philosopher John Searle examines the structure of social reality (or those portions of the world that are facts only by human agreement, such as money, marriage, property, and government), and contrasts it to a brute reality that is independent of human agreement. Searle shows that brute reality provides the indisputable foundation for all social reality, and that social reality, while very real, is maintained by nothing more than custom and habit.

A landmark defense of democracy that has been hailed as one of the most important books of the twentieth century One of the most important books of the twentieth century, *The Open Society and Its Enemies* is an uncompromising defense of liberal

democracy and a powerful attack on the intellectual origins of totalitarianism. An immediate sensation when it was first published, Karl Popper's monumental achievement has attained legendary status on both the Left and Right. Tracing the roots of an authoritarian tradition represented by Plato, Marx, and Hegel, Popper argues that the spirit of free, critical inquiry that governs scientific investigation should also apply to politics. In a new foreword, George Soros, who was a student of Popper, describes the "revelation" of first reading the book and how it helped inspire his philanthropic Open Society Foundations.

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.

"The emotionally charged debate pitting creationism against evolution has been swirling since the publication of Charles Darwin's *Origins of Species* in 1859. The primary locus of controversy in the United States has been the courts, which have stepped in repeatedly to rule on the constitutionality of laws and policies regarding how each may be taught in the public schools. This fully updated anthology will inform readers about the history of the debate and bring philosophical clarity to the complex arguments on both sides."--BOOK JACKET.

The *Political Thought of Karl Popper* offers a controversial treatment of Popper's ideas about politics, informed by Shearmur's personal knowledge of Popper together with research on unpublished material in the Popper archive at the Hoover Institute. While sympathetic to Popper's overall approach, Shearmur offers criticism of some of his ideas and suggests that political conclusions should be drawn from Popper's ideas which differ from Popper's own views. Shearmur introduces Popper's political ideas by way of a discussion of their development, which draws upon archive material. He then offers a critical survey of some of the themes from his *Open Society and Poverty of Historicism*, and discusses the political significance of some of his later philosophical ideas. Wider themes within Popper's philosophy are drawn on to offer striking critical re-

interpretations of his ethical ideas and social theory. The book concludes with a discussion which suggests that Popper's views should have been closer to classical liberalism than they in fact were.

First Published in 1977. Routledge is an imprint of Taylor & Francis, an informa company.

First ed. published in 1974 as vol. 2 of *The Philosophy of Karl Popper*, Open Court, La Salle, Ill. Includes index. Bibliography: p. [240]-247. Omniscience and fallibility -- Childhood memories -- Early influences -- The First World War -- An early philosophic problem: infinity -- My first philosophical failure: the problem of essentialism -- A long digression concerning essentialism: what still divides me from most contemporary philosophers -- A crucial year: Marxism; science and pseudoscience -- Early studies -- A second digression: dogmatic and critical thinking; learning without induction -- Music -- Speculations about the rise of polyphonic music: psychology of discovery or logic of discovery? -- Two kinds of music -- Progressivism in art, especially in music -- Last years at the university -- Theory of knowledge: *Logik der Forschung* -- Who killed logical positivism? -- Realism and quantum theory -- Objectivity and physics -- Truth; probability; corroboration -- The approaching war; the Jewish problem -- Emigration: England and New Zealand -- Early work in New Zealand -- The open society and The poverty of historicism -- Other work in New Zealand -- England: at the London School of Economics and Political Science -- Early work in England -- First visit to the United

States. Meeting Einstein -- Problems and theories -- Debates with Schrödinger -- Objectivity and criticism -- Induction; deduction; objective truth -- Metaphysical research programmes -- Fighting subjectivism in physics: quantum mechanics and propensity -- Boltzmann and the arrow of time -- The subjectivist theory of entropy -- Darwinism as a metaphysical research programme -- World 3 or the third world -- The body-mind problem and world 3 -- The place of values in a world of facts.

"Today, liberals face a predicament: how to defend liberal principles, when adherence to them seems to constitute a fatal disadvantage against unprincipled opponents. The challenge is not new. In the early years of the twentieth century, liberalism was attacked, by critics on both the right and, especially, the left for being hypocritical, naïve, irresponsible, and impotent. It couldn't, for example (anti-liberalists thought), address the acute inequality of imperial rule, racial segregation, and socio-economic poverty. These issues of social justice it was claimed by critics required a politics marked by an uncompromising commitment to ultimate ends, and an unrelenting use of power. Faced with such sentiments and the practical successes of anti-liberal ideologies (i.e. Fascism, Nazism, and Communism) liberals felt pressure to silence their scruples and doubts, and embrace the confidence, ruthlessness, and intransigence exhibited by their opponents. But doing so seemed tantamount to abandoning liberal hopes for, and commitments to, human freedom and all they valued in the first place. In *Liberalism for Dark Times*, Cherniss tells the story of the liberal response to this

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challenge in the twentieth century. Through a close study of five leading intellectuals engaged in these debates—Max Weber, Raymond Aron, Albert Camus, Reinhold Niebuhr, and Isaiah Berlin—Cherniss reconstructs a distinctive, neglected strand of liberal thought. This strand defines and defends liberalism as a political ethos: a complex of dispositions, temperament, and sensibility and style—which include skepticism; openness to experience; and careful, discriminating judgment—that shape how individuals make choices, meet challenges, understand and pursue possibilities, and conduct themselves toward others in the course of political struggle. In reconstructing the history of, what he calls, a tempered liberalism, and formulating it as a distinctive political perspective, Cherniss offers an alternative to the prevalent ways of thinking about both, liberalism's history and the intellectual resources available to it today"--

Included is a famous nineteenth-century debate about scientific reasoning between the hypothetico-deductivist William Whewell and the inductivist John Stuart Mill; and an account of the realism-antirealism dispute about unobservables in science, with a consideration of Perrin's argument for the existence of molecules in the early twentieth century.

A sampling of the philosophical writings of Karl Popper includes discussions of rationalism, knowledge, human freedom, and the scientific method

At the age of eight, Karl Popper was puzzling over the idea of infinity and by fifteen was

beginning to take a keen interest in his father's well-stocked library of books. *Unended Quest* recounts these moments and many others in the life of one of the most influential thinkers of the twentieth century, providing an indispensable account of the ideas that influenced him most. As an introduction to Popper's philosophy, *Unended Quest* also shines. Popper lucidly explains the central ideas in his work, making this book ideal for anyone coming to Popper's life and work for the first time.

One of the century's most influential philosophers assesses a movement that changed the course of history in this unedited transcript of his 1965 Mellon lecture series. "Exhilaratingly thought-provoking".--"Times London".

A bold reevaluation of Spinoza that reveals his powerful, inclusive vision of religion for the modern age Spinoza is widely regarded as either a God-forsaking atheist or a God-intoxicated pantheist, but Clare Carlisle says that he was neither. In *Spinoza's Religion*, she sets out a bold interpretation of Spinoza through a lucid new reading of his masterpiece, the *Ethics*. Putting the question of religion centre-stage but refusing to convert Spinozism to Christianity, Carlisle reveals that "being in God" unites Spinoza's metaphysics and ethics. *Spinoza's Religion* unfolds a powerful, inclusive philosophical vision for the modern age—one that is grounded in a profound questioning of how to live a joyful, fully human life. Like Spinoza himself, the *Ethics* doesn't fit into any ready-made religious category. But Carlisle shows how it wrestles with the question of religion in strikingly original ways, responding both critically and constructively to the diverse, broadly Christian context in which Spinoza lived and worked. Philosophy itself, as Spinoza practiced it, became a spiritual endeavor that expressed his devotion to a truthful, virtuous way of life. Offering startling new insights into Spinoza's

famously enigmatic ideas about eternal life and the intellectual love of God, Carlisle uncovers a Spinozist religion that integrates self-knowledge, desire, practice, and embodied ethical life to reach toward our “highest happiness”—to rest in God. Seen through Carlisle’s eyes, the Ethics prompts us to rethink not only Spinoza but also religion itself.

According to a view assumed by many scientists and philosophers of science and standardly found in science textbooks, it is controlled experience which provides the basis for distinguishing between acceptable and unacceptable theories in science: acceptable theories are those which can pass empirical tests. It has often been thought that a certain sort of test is particularly significant: 'crucial experiments' provide supporting empirical evidence for one theory while providing conclusive evidence against another. However, in 1906 Pierre Duhem argued that the falsification of a theory is necessarily ambiguous and therefore that there are no crucial experiments; one can never be sure that it is a given theory rather than auxiliary or background hypotheses which experiment has falsified. W. V. Quine has concurred in this judgment, arguing that "our statements about the external world face the tribunal of sense experience not individually but only as a corporate body". Some philosophers have thought that the Duhem-Quine thesis gratuitously raises perplexities. Others see it as doubly significant; these philosophers think that it provides a base for criticism of the foundational view of knowledge which has dominated much of western thought since Descartes, and they think that it opens the door to a new and fruitful way to conceive of scientific progress in particular and of the nature and growth of knowledge in general.

Editor James Fetzer presents an analytical and historical introduction and a comprehensive bibliography together with selections of many of Carl G. Hempel's most important studies to

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give students and scholars an ideal opportunity to appreciate the enduring contributions of one of the most influential philosophers of science of the 20th century.

Sir Karl Popper (1902-1994) is one of the most controversial and widely read philosophers of the 20th century. Volume III examines Popper's contribution to our understanding of logic, mathematics, physics, biology and the social sciences, from economics to education

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