

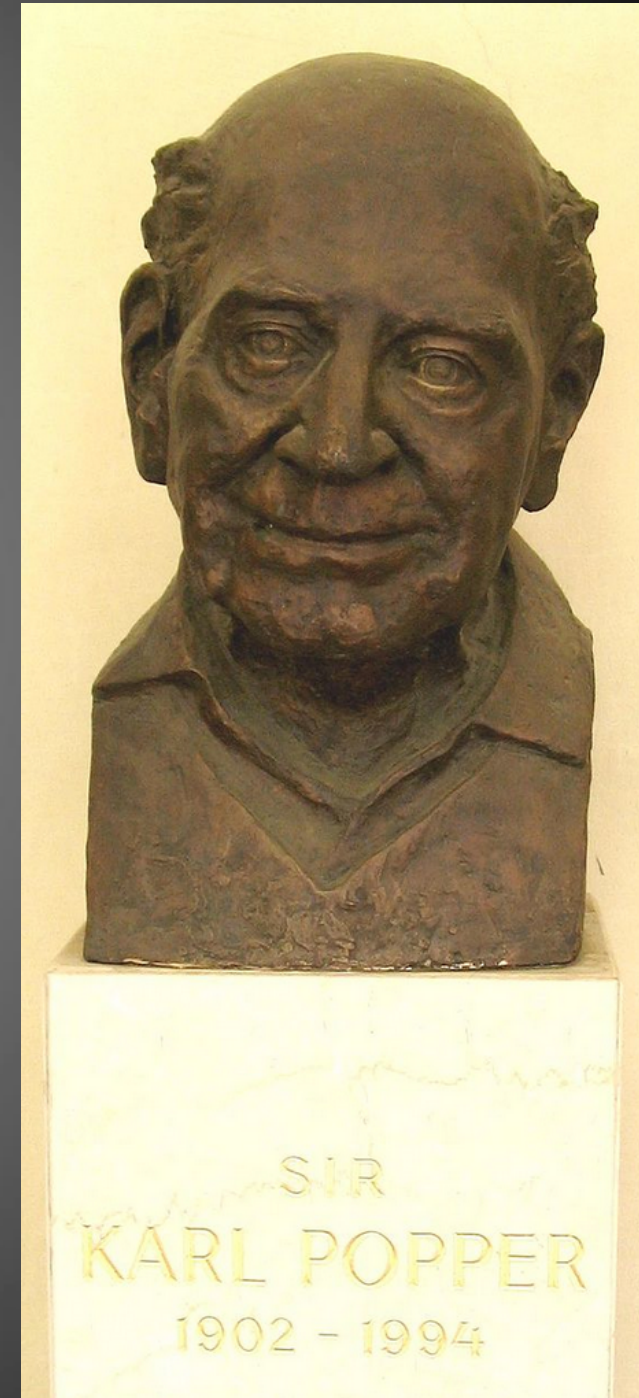
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Posthumous Interview of Karl Popper

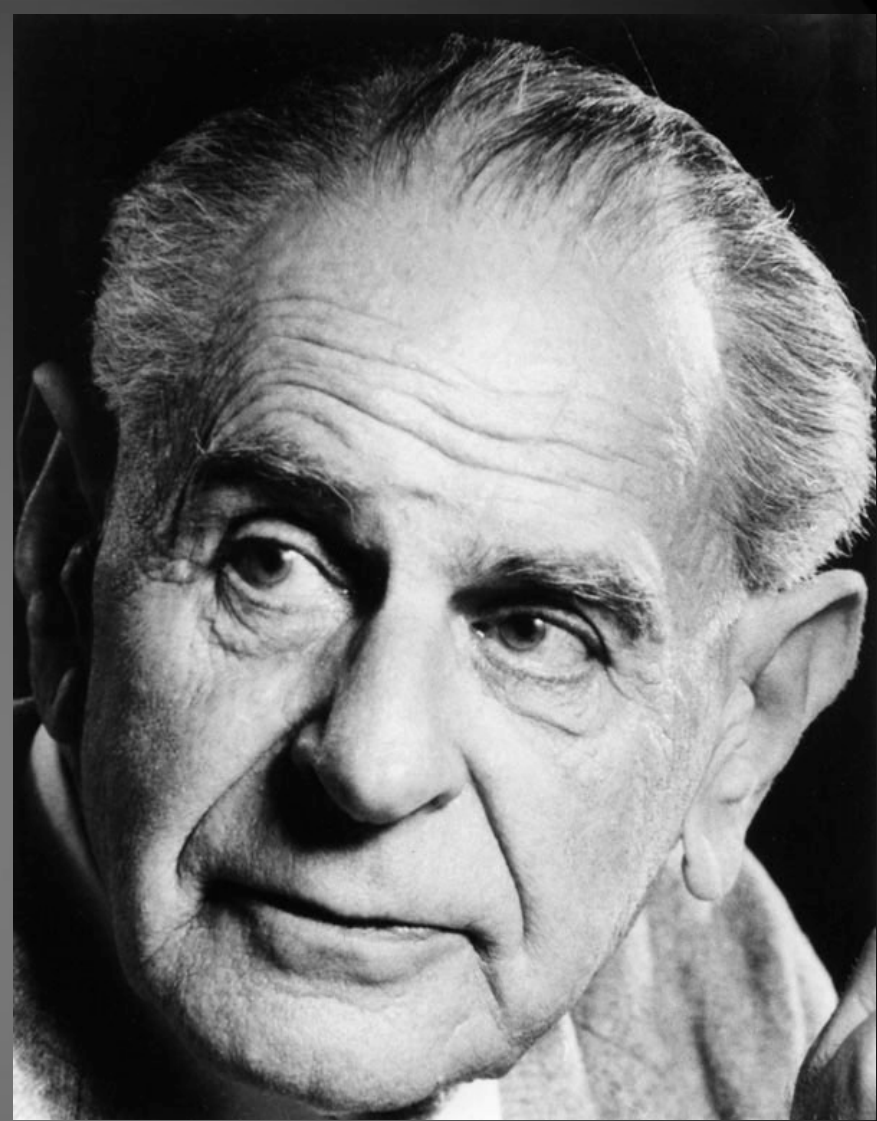
Alexey Burov

Fermilab, Sep 10, 2015



Appealing to his [Einstein's] way of expressing himself in theological terms, I said: If God had wanted to put everything into the universe from the beginning, He would have created a universe without change, without organisms and evolution, and without man and man's experience of change. But he seems to have thought that a live universe with events unexpected even by Himself would be more interesting than a dead one.

Unended Quest, 1974, 1992

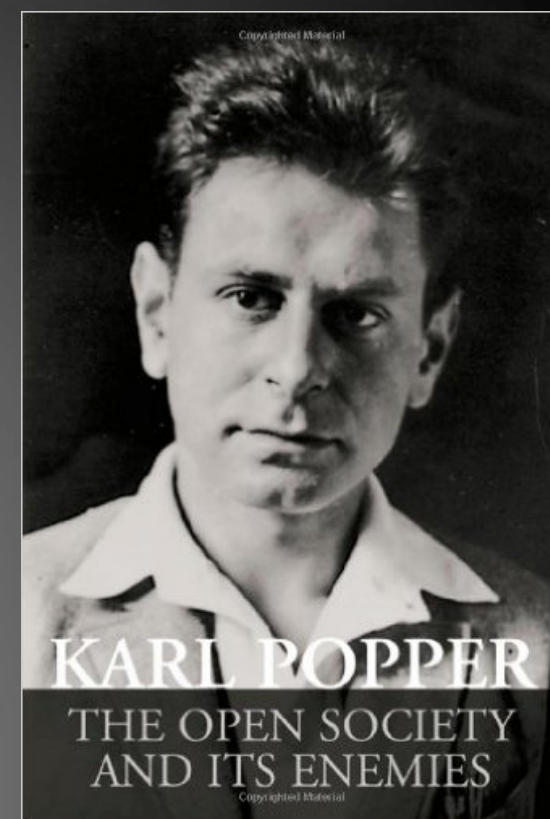


Karl Popper (1902-1994)

● The open society is one in which men have learned to be to some extent critical of taboos, and to base decisions on the authority of their own intelligence.

● The so-called paradox of freedom is the argument that freedom in the sense of absence of any constraining control must lead to very great restraint, since it makes the bully free to enslave the meek. The idea is, in a slightly different form, and with very different tendency, clearly expressed in Plato.

Less well known is the paradox of tolerance: Unlimited tolerance must lead to the disappearance of tolerance. If we extend unlimited tolerance even to those who are intolerant, if we are not prepared to defend a tolerant society against the onslaught of the intolerant, then the tolerant will be destroyed, and tolerance with them... We should therefore claim, in the name of tolerance, the right not to tolerate the intolerant. We should claim that any movement preaching intolerance places itself outside the law, and we should consider incitement to intolerance and persecution as criminal...



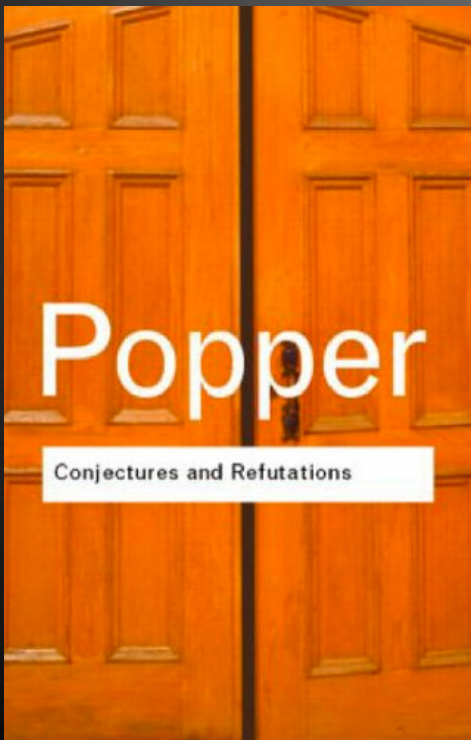
1945

... the attempt to make heaven on earth invariably produces hell. It leads to intolerance.

● It is often asserted that discussion is only possible between people who have a common language and accept common basic assumptions. I think that this is a mistake. All that is needed is a readiness to learn from one's partner in the discussion, which includes a genuine wish to understand what he intends to say. If this readiness is there, the discussion will be the more fruitful the more the partner's backgrounds differ.

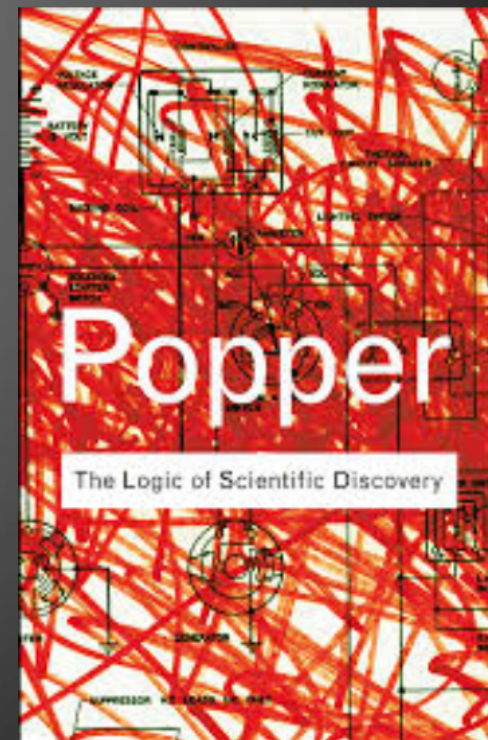
● It seems to me certain that more people are killed out of righteous stupidity than out of wickedness.

1963



The point is that, whenever we propose a solution to a problem, we ought to try as hard as we can to overthrow our solution, rather than defend it.

1934



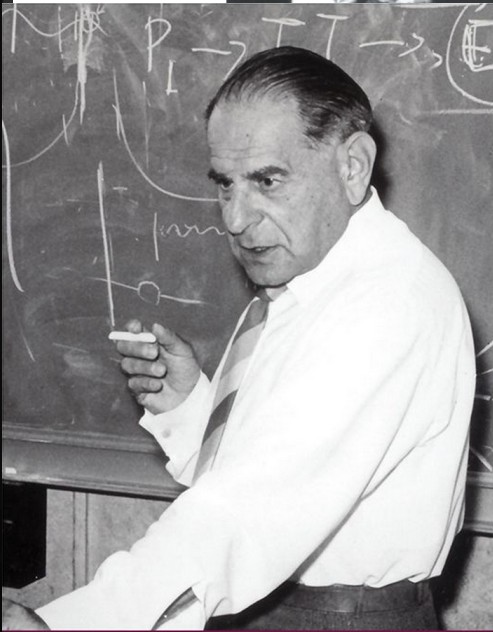
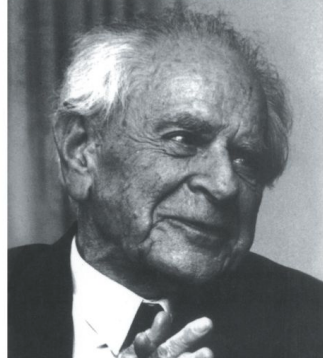
THE MYTH OF THE FRAMEWORK

In defence of science and rationality

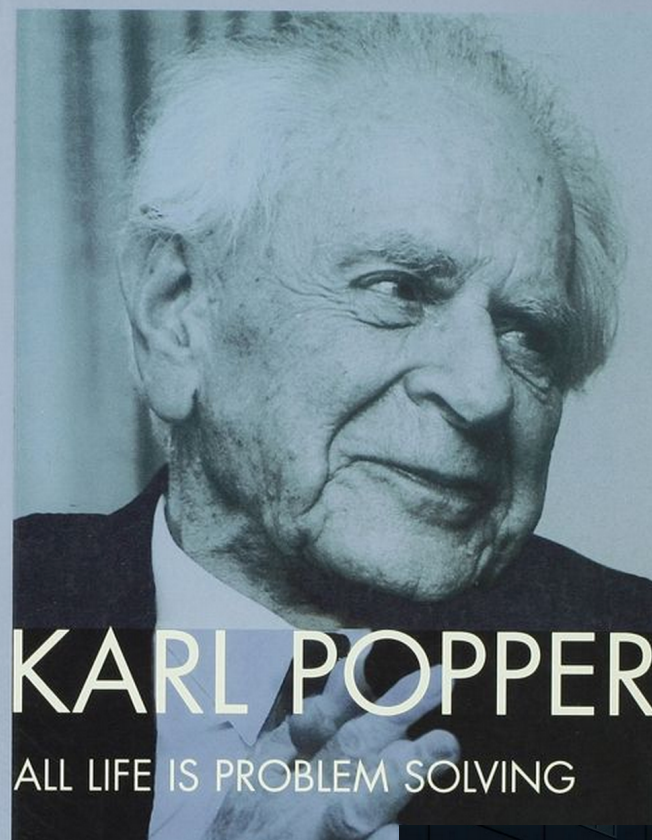


KARL R. POPPER

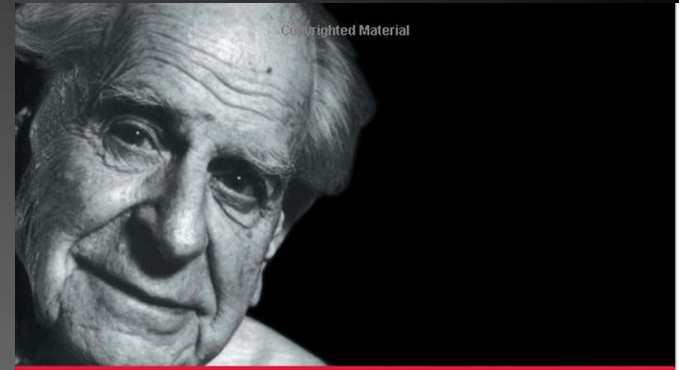
Edited by M.A. Notturmo



THE TWO FUNDAMENTAL PROBLEMS OF THE THEORY OF KNOWLEDGE
KARL POPPER



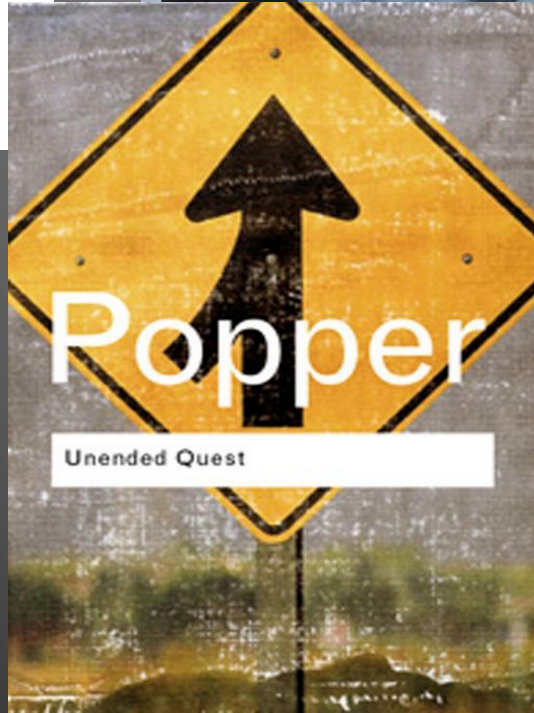
KARL POPPER
ALL LIFE IS PROBLEM SOLVING



The Self and Its Brain

An Argument for Interactionism

KARL POPPER AND JOHN C. ECCLES

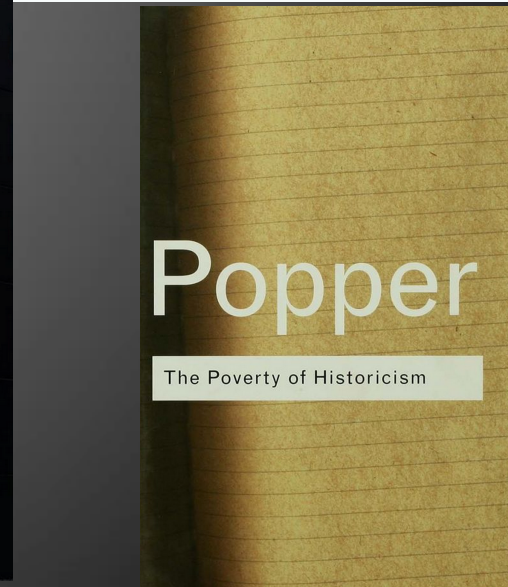


Unended Quest



Popper

After The Open Society



Popper

The Poverty of Historicism

But I shall certainly admit a system as empirical or scientific only if it is capable of being tested by experience. These considerations suggest that not the verifiability but the **falsifiability** of a system is to be taken as a criterion of demarcation. In other words: I shall not require of a scientific system that it shall be capable of being singled out, once and for all, in a positive sense; but I shall require that its logical form shall be such that it can be singled out, by means of empirical tests, in a negative sense: it must be possible for an empirical scientific system to be refuted by experience. (1959)

In my view, aiming at simplicity and lucidity is a moral duty of all intellectuals: lack of clarity is a sin, and pretentiousness is a crime.

The growth of our knowledge is the result of a process closely resembling what Darwin called 'natural selection'; that is, the natural selection of hypotheses: our knowledge consists, at every moment, of those hypotheses which have shown their (comparative) fitness by surviving so far in their struggle for existence, a competitive struggle which eliminates those hypotheses which are unfit. (Objective Knowledge: An Evolutionary Approach, 1971)

Criticism on Popper:

Martin Gardner, "A Skeptical Look at Karl Popper", *Skeptical Inquirer*, 25(4):13-14, 72 (2001)

Readers interested in exploring Popper's eccentric views will find, in addition to his books and papers, most helpful the two-volume "**Philosophy of Karl Popper**" (1970), in the Library of Living Philosophers, edited by Paul Arthur Schilpp. The book contains essays by others, along with Popper's replies and an autobiography.

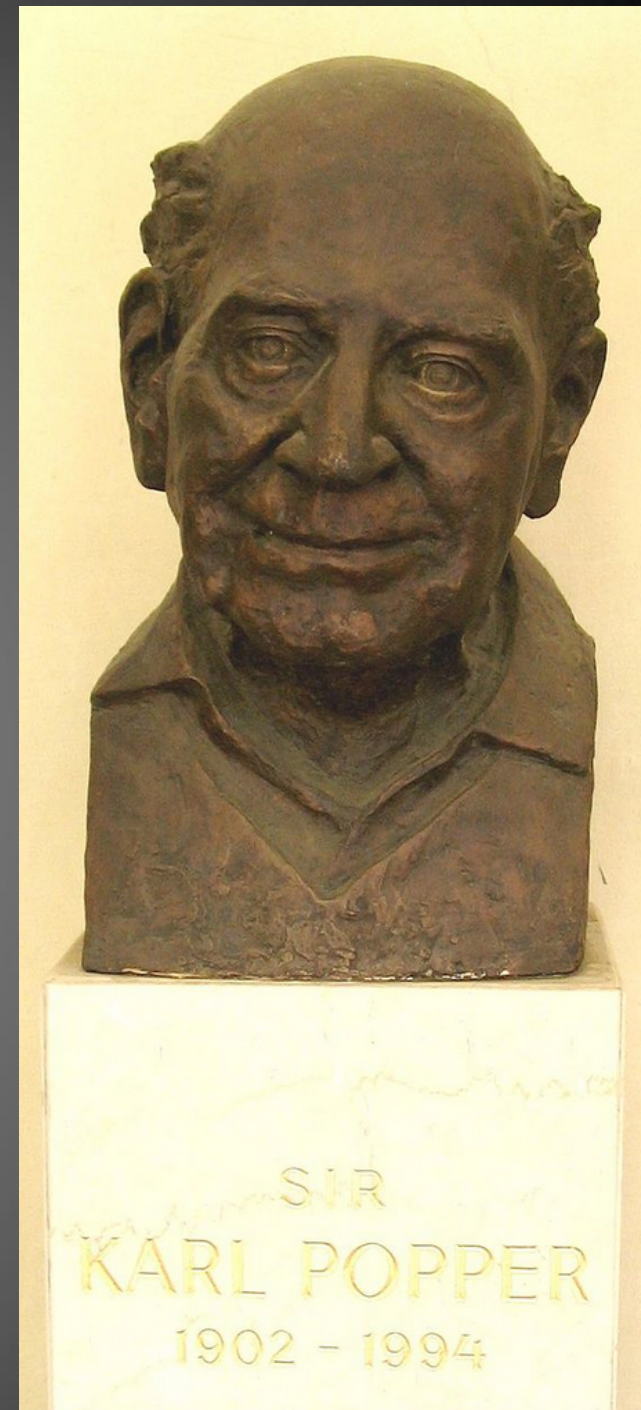
For vigorous criticism of Popper, see David Stove's "**Popper and After: Four Modern Irrationalists**" (the other three are Imre Lakatos, Thomas Kuhn, and Paul Feyerabend), and Stove's chapter on Popper in his posthumous "**Against the Idols of the Age**" (1999) edited by Roger Kimball.

See Also Carnap's reply to Popper in "**The Philosophy of Rudolf Carnap**" (1963), another volume in The Library of Living Philosophers.

Of many books by Popperians, one of the best is "**Critical Rationalism**" (1994), a skillful defense of Popper by his top acolyte.

Posthumous Interview

Sir Karl passed away on September 17, 1994 at the age of 92. Throughout his long life, he thoroughly avoided discourse on questions which the highly esteemed by him Immanuel Kant proclaimed as main philosophical problems: the questions of God and immortality. Why did the philosopher persistently kept away from these seemingly obligatory for philosophy subjects? Four years past his death, "Skeptic" published his interview, given back in 1969 to a young rabbi Edward Zerlin under condition of non-disclosure during the philosopher's life. This text is shedding light on the question and appears to be indispensable for understanding of philosophy and personality of Karl Popper.



Sceptic, Vol 6, No 2, 1998

also in "After the Open Society"

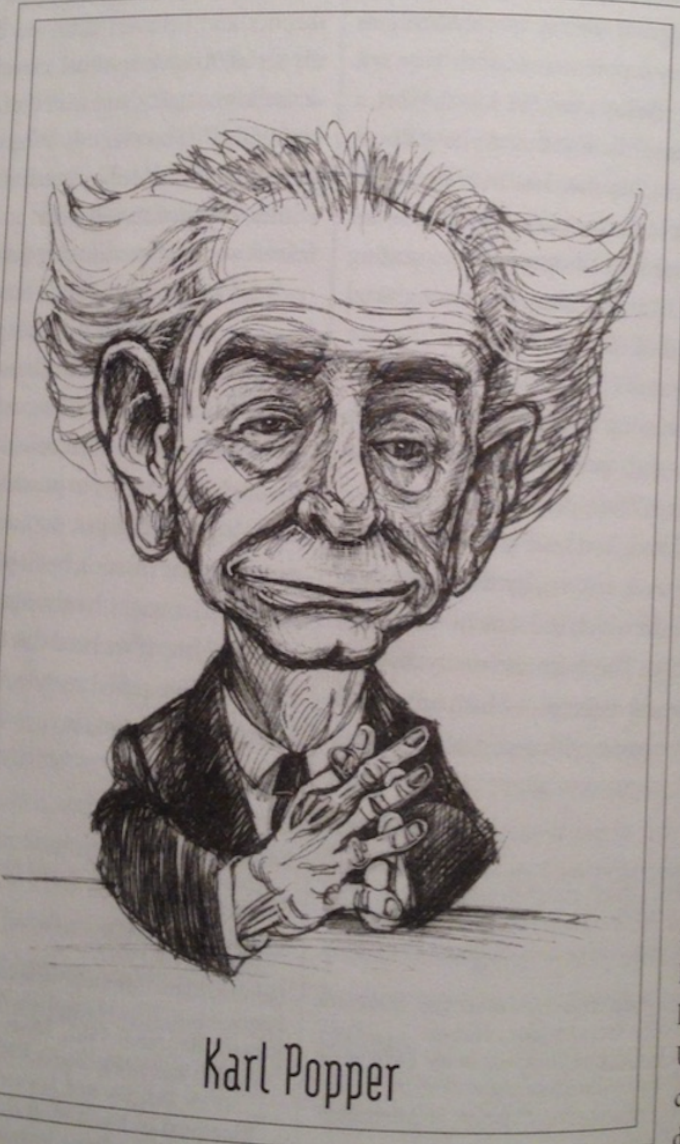


KARL POPPER ON GOD

The Lost Interview

By Edward Zerin

KARL RAIMUND POPPER, one of the 20th century's seminal philosophers, left the world a bold and original intellectual reflection on what has become known as the "demarcation problem" in distinguishing science from pseudoscience in general, and science from physics in particular. He held that the line between science and pseudoscience is neither as precise nor as impenetrable as the regnant positivists claimed. Popper had contended that empirical verification could be made meaningful and free of metaphysical discourse. Popper held that falsifiability, not verifiability, was the proper criterion for the empirical and scientific status of a theory. Popper's inductive method revolutionized the world of scientific endeavor



Karl Popper

8b, 276): "Science is not a system of certain, or well-justified, statements. Science is not knowledge (epistémé)... It is a process of seeking truth, or even of seeking the truth."

philosophy department, chaired by the late Dr. Marx Wartofsky, who I met warmly, and with the aid of Dr. Joseph Agassi and Dr. Wilhelm...

raising a family. Later Popper decided that the overwhelming C imposed the C as little offense become assimilated "worked" (Popper was a man in the form of word. He maintained a connection with the Jewish world, an observant Lutheran was he who brought deeper understanding of Judaism and openness to me for an enrichment as a Jew. In 1968, as a member of the Hillel Foundation for the continuing education of rabbis, I was invited to the Research Association in Philosophy of Science at Harvard University, with several classes at Harvard and other Jewish Universities. The...