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Editorial Note

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Almost ninety years ago and upon the publication of *Logik der Forschung*, (Popper 1934), one of the influential philosophical schools of the twentieth century, Critical Rationalism was born. The founder of this school, Karl Raimund Popper (1902-1994), regarded it as a ‘way of life’ (Popper 2008: 200-201, 1963/2002:206) whose main aspects are as follows:

Critical rationalism is a quest for knowledge and truth, for ‘emancipation through knowledge’ and ‘spiritual freedom’ (Popper 1963/2002:175).

The critical attitude ... seeks undogmatically to subject all attitudes, ideas, institutions, and traditions, along with ... knowledge and ... freedom, to critical examination and appraisal (Popper 1963/2002:135, 151, 122, 127; 1945/1966: vol. II: 224–7).

[Critical] rationalists are those people who are ready to challenge and to criticize everything, including ... their own tradition (Popper 1963/2002: 122).

Critical rationalists emphasise the need to recognise everybody with whom one communicates as a potential source of information and reasonable argument and to take the attitude that ‘I may be wrong and you may be right, and by an effort we may get nearer to the truth’ (Popper 1994, xii; 1945/1966, vol. II: 225).

Critical rationalism has made many great contributions to various fields of intellectual activity, including epistemology, ethics, political philosophy, philosophy of the empirical sciences, philosophy of logic, philosophy of mathematics, philosophy of social sciences, philosophy of art, philosophy of history, and many more. It has also offered novel solutions to a number of major philosophical problems. Popper's proposed solution for the problem of induction (Popper 1959/2002), his augmented criterion of demarcation which demarcates contentful knowledge claims from claims which cannot be critically assessed (Popper 1959/2002:1979), his propensity interpretation of probability (Popper 1983), his powerful argument against metaphysical determinism (Popper 1982/1988), his schemata for the growth of knowledge, depicted below, $(P_1 \rightarrow TS \rightarrow EE \rightarrow P_2)^1$, which is based on the central idea of 'learning from errors' and is equally applicable to both developing our theoretical knowledge and improving our 'know-how' (Popper 1979: 1994/2002, 1999), his championing the regulative idea of truth as the main goal of all knowledge pursuits, his defence of the open society and analysis of the ills of tribalism, despotism and totalitarianism, which are the likely products of closed societies (Popper 1945/1966), his decisive rejection of the traditional 'definition' of knowledge, namely, "knowledge is justified true belief," by demonstrating the impossibility of conclusive justification (Popper 1963/2002: 1979), his emphasis on the importance of efforts for reducing people's suffering in place of trying to make them happy and his insistence on piecemeal social engineering as against utopian social engineering (Popper 1945/1966: chs. 3: 17, 24), his metaphysical model of the three worlds that was also a bold and innovative move towards reformulation of epistemology (Popper 1979), his interactionist theory of mind and body (Popper & Eccles 1981/1985), his method of situational analysis for the social sciences (Popper 1994: ch. 8), and many more novel ideas introduced by Popper and his students and fellow critical rationalists, are powerful testimonies to the fertility and logical depth of critical rationalism.²

Critical rationalism is popular among many scientists and acclaimed by the general intellectual community (Bartley 1998, Ch. 12).³ Each year, many books and papers on various new horizons that critical rationalism has opened up, and numerous fresh problems which are successfully tackled by it are published by critical rationalists all over the world. The present collection of scholarly papers is yet another case in point.

The idea of producing this special issue was suggested to me by Dr Muhammad Asghari, the editor of the Journal of *Pazhohesh ha-ye Falsafi* (the *Journal of Philosophical Investigations*), Tabriz University, in the summer of 2022. Shortly afterwards, a call-for-papers poster for the special issue was placed on the website of the Journal and, at the same time, efforts were made to invite some senior critical rationalists directly to contribute to the special issue. In this task, and subsequently, in almost all the other stages of preparing this special issue, David Miller and Jeremy

¹ In this diagram 'P' stands for 'Problem', 'TS' for 'Tentative Solution' and 'EE' for 'Error Elimination'.

² For the notion of 'logical depth' see Bennett 1990.

³ Dr. Rod Thomas has kindly drawn my attention to this interesting reference.

Shearmur greatly assisted me. I am most grateful to both of them. My thanks also to Dr Asghari for his initiative to produce the special issue. Some scholars in other countries also helped introduce possible candidates for contribution to the special issue. I should like to thank Professors Dimitris Dimitrakos, Stathis Psillos, Veli Mitova, Kiichi Tachibana, David Papineau and Yasuyuki Matsunaga in this respect.

All papers accepted for the special issue were subjected to a rigorous review process. Most of the contributors also acted as referees for the other papers. My thanks to all of them for their dedicated efforts to help with the arduous task of not only reviewing the original versions of the papers sent to them but also kindly commenting on the second or sometimes even third version of the revised papers. Some of the contributors reviewed two and some even three papers. Apart from the contributors, I received a great deal of assistance from some external reviewers. I wish to thank Professors Hashem Rafii-Tabar, Mohammad Ardeshir, Kambiz Badie and Philip Benesch, Doctors Graham Dampier, Hubert Cambier, Dr Thodoris Dimitrakos, Rod Thomas, and Ali Navvabi in this respect.

In the last days of preparing the proofs of the submitted papers to be inspected by their authors before publication, the contributors received the sad news concerning the death of a prominent critical rationalist and close student of Popper, Professor Ian Jarvie, who was also a contributor to this issue. Dr. Jeremy Shearmur has kindly written a short obituary for the late Professor Jarvie. My special thanks to him and to Mrs. Pam Sheamur, who provided the photograph that accompanies this obituary.

The contributors had been asked to provide a short biography with an accompanying photograph. The short biographies are of varying lengths; some shorter, some longer. I decided to use them as they are rather than imposing a standard format on them. Two of the contributors requested that their pictures not be included.

Of the papers included in this issue, two were based on a debate between Jeremy Shearmur and Ali Paya. The debate which was held on 5th June 2022, had been organised by The Islamic Cultural Center of Northern California (ICCNC). The paper contributed by Professor Jarvie was based on the transcript of one of his latest lectures, presented at the Asian Roundtable on Philosophy of the Social Sciences in 2022. David Miller's paper is a revised version of a paper he had presented at a colloquium in 2018. The rest of the papers that appear in this special issue are exclusively written for it.

It has been a pleasure to act as the guest editor for this special issue. 'I hope you enjoy reading the papers which appear in it as much as I enjoyed putting them together'.¹

¹ I have borrowed this rather nice sentence from Schlager 2018, 220.

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