

The Open Universe: An Argument for Indeterminism*

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Sir Karl R. Popper has published a very interesting and provocative set of three books, *Postscript to the Logic of Scientific Discovery*, intended as a sequel to his well-known *Logic of Scientific Discovery*.¹ This is the first of two of the books that I will review, the other one to follow: *Quantum Theory and the Schism in Physics*, is related to the subject of this book in their discussion of the philosophy of the quantum theory and its possible extension to a general philosophy of physics. The third book of the set, *Realism and the Aim of Science*, deals with Popper's view of the philosophy of science, *per se*, particularly his meaning of the term 'realism' in science, which I will discuss in this review.

The Open Universe puts forward Popper's main arguments in support of his notion of indeterminism, as an underlying concept of the physical world. At the outset, he makes clear a distinction between three kinds of indeterminism: religious, scientific, and metaphysical. But his thesis in this book deals mainly with what he calls 'scientific determinism', which he claims to refute once and for all. Popper asserts that one cannot conclusively refute religious or metaphysical determinism because they are based on faith rather than having a rational, logical basis. But he does present arguments that try to make these forms of determinism less believable than his (opposite) belief in indeterminism.

'Religious determinism', to Popper, refers to the existence of a higher spirit, God, *outside of* the universe, who is aware of the entire predetermined future of the universe, as it evolves in time according to His divine law. In Popper's view, this form of determinism (as the other forms) rejects the view of human free will, and is therefore unacceptable as a truth, in view of his 'common sense' awareness of free will.

'Scientific determinism' compares with religious determinism by replacing 'God' with 'nature', and replacing 'divine law' with 'natural law'. But it is crucial in Popper's argument that this form of determinism also includes the human being's predictive capacity—his ability to predict the future from the natural laws with absolute certainty. 'Metaphysical determinism' then removes the human being's predictive ability from the scene, asserting that all events in the world are predetermined, though not all of them are necessarily known or predictable by the human species. Thus, the adjectives, 'metaphysical' (or 'scientific') in the notion of determinism refer to predetermined laws of the universe in all of its manifestations, though in the absence (or in the presence) of human involvement regarding his awareness of the universe and its future. That is, the metaphysical view is purely ontological while the scientific view of

* *The Open Universe*. From the *Postscript to the Logic of Scientific Discovery*. By Karl R. Popper. Ed. W. W. Bartley II. Totawa: Rowman and Littlefield, 1982. Pp. xxii + 185. \$23.50.

¹ K. R. Popper, *The Logic of Scientific Discovery*, 1959.

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Mark Steyvers



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Table of Contents Open Universe An Argument For Indeterminism

1. Understanding the eBook Open Universe An Argument For Indeterminism
 - The Rise of Digital Reading Open Universe An Argument For Indeterminism
 - Advantages of eBooks Over Traditional Books
2. Identifying Open Universe An Argument For Indeterminism
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Open Universe An Argument For Indeterminism
 - User-Friendly Interface
4. Exploring eBook Recommendations from Open Universe An Argument For Indeterminism
 - Personalized Recommendations
 - Open Universe An Argument For Indeterminism User Reviews and Ratings
 - Open Universe An Argument For Indeterminism and Bestseller Lists
5. Accessing Open Universe An Argument For Indeterminism Free and Paid eBooks
 - Open Universe An Argument For Indeterminism Public Domain eBooks
 - Open Universe An Argument For Indeterminism eBook Subscription Services
 - Open Universe An Argument For Indeterminism Budget-Friendly Options
6. Navigating Open Universe An Argument For Indeterminism eBook Formats
 - ePub, PDF, MOBI, and More
 - Open Universe An Argument For Indeterminism Compatibility with Devices
 - Open Universe An Argument For Indeterminism Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Open Universe An Argument For Indeterminism
 - Highlighting and Note-Taking Open Universe An Argument For Indeterminism
 - Interactive Elements Open Universe An Argument For Indeterminism
8. Staying Engaged with Open Universe An Argument For Indeterminism

- Joining Online Reading Communities
- Participating in Virtual Book Clubs
- Following Authors and Publishers Open Universe An Argument For Indeterminism
- 9. Balancing eBooks and Physical Books Open Universe An Argument For Indeterminism
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Open Universe An Argument For Indeterminism
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Open Universe An Argument For Indeterminism
 - Setting Reading Goals Open Universe An Argument For Indeterminism
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Open Universe An Argument For Indeterminism
 - Fact-Checking eBook Content of Open Universe An Argument For Indeterminism
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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