

A Mug's Game? Solving the Problem of Induction with Metaphysical Presuppositions

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Abstract

This paper argues that a view of science, expounded and defended elsewhere, solves the problem of induction. The view holds that we need to see science as accepting a hierarchy of metaphysical theses concerning the comprehensibility and knowability of the universe, these theses asserting less and less as we go up the hierarchy. It may seem that this view must suffer from vicious circularity, in so far as accepting physical theories is justified by an appeal to metaphysical theses in turn justified by the success of science. But this is rebutted. A thesis high up in the hierarchy asserts that the universe is such that the element of circularity, just indicated, is legitimate and justified, and not vicious. Acceptance of the thesis is in turn justified without appeal to the success of science. It may seem that the practical problem of induction can only be solved along these lines if there is a justification of the truth of the metaphysical theses in question. It is argued that this demand must be rejected as it stems from an irrational conception of science.

I

"I think that I have solved a major philosophical problem: the problem of induction...This solution has been extremely fruitful, and it has enabled me to solve a good number of other philosophical problems. However, few philosophers would support the thesis that I have solved the problem of induction. Few philosophers have taken the trouble to study - or even to criticize - my views on this problem, or have taken notice of the fact that I have done some work on it."

This is how Karl Popper opens his book *Objective Knowledge*.¹ There are at least two oddities about what Popper says here. First, Popper is wrong; he did not solve the problem of induction. Second, even by 1971, when this passage was first published, Popper's work on the problem of induction had received a great deal of attention.

Popper's words might, however, be uttered by me with far greater justice. For I really have solved the problem of induction. The solution has been extraordinarily fruitful, and has enabled me to solve a number of other philosophical problems.² But few philosophers - if any - would agree that I have solved the problem. Few, indeed, have taken the trouble to study, or criticize, my work, or are even aware that I have done some work on the problem.³

I think I know why this is the case. First, it is no doubt the fate of most of us seeking to contribute to philosophy: our work sinks without trace, without comment. Second, the problem of induction has been around for a very long time; anyone claiming to solve the problem is almost bound to be wrong. Third, there is a kind of "negative judgement through persistent neglect" effect. The first version of my proposed solution was published nearly thirty years ago: if there was anything in it, surely someone would have noticed and taken up the idea, by now. Fourth, as Popper points out elsewhere,⁴ "analytic" philosophy has tended to be more interested in analysis of concepts than in proposed solutions to fundamental philosophical problems. Fifth, my solution amounts to a radical improvement of Popper's attempted solution. Popper was hostile to this, and Popperians today are hostile to it, precisely because I have the temerity to claim that I have radically improved Popper's ideas. Anti-Popperians are indifferent because they know Popper has failed to solve the problem, and

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