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Politics and the Open Society

Karl R. Popper 2020-09-15 A landmark defense of democracy that has been hailed as 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. The Open Society and Its Enemies was first published in two volumes in 1945, and has since been translated into over twenty languages. Its influence, however, goes far beyond its contribution to political philosophy; first their views on scientific method, their views on philosophy of science and then their moral philosophy including their metaethical views. The author focuses on their contributions to social science methodology, their ethical views about negative utilitarianism and negative rights, and their contrasting views on religion and personal morality. Karl Popper, along with his contemporaries Karl Jaspers and Erich Fromm, set out to challenge the Enlightenment project. Hayek’s position is generally controversial in that he defends Hayek and in areas where they are almost universally criticized, namely Hayek’s notion of the meaningfulness of social justice andPopper’s political philosophy. It is a story of two of the Great Philosophers of the 20th Century, both of whom have contributed to the rise of Modern Liberalism, and it is a story of their relationship with each other and their contemporaries. The narrative of this book is driven by a research agenda that is interdisciplinary in nature, since to make the link between the Popperian framework and East Asian socio-economic relationships the contributing authors needed to draw upon research fields as far apart as political philosophy and East-Asian studies. With one or two exceptions, however, nearly all of the contributing authors have a background in economics, and this background is reflected in the way that they have sought to tackle the research question. This book is, in short, an interdisciplinary exercise undertaken from an economics perspective, and hence it may best be described as an exercise in political economy rather than pure analytical economics. The novelty of juxtaposing Popperian ideas with a discussion of social, political and economic development in East Asia makes this narrative of interest to both political philosophers and specialists in East Asian economies. The key insight drawn from the analysis is that although Karl Popper’s The Open Society and Its Enemies was a product of a European time and place, it is also relevant to anyone seeking to understand the recent history of the East Asian economies. Even with one or two exceptions, however, nearly all of the contributing authors have a background in economics, and this background is reflected in the way that they have sought to tackle the research question. This book is, in short, an interdisciplinary exercise undertaken from an economics perspective, and hence it may best be described as an exercise in political economy rather than pure analytical economics. The novelty of juxtaposing Popperian ideas with a discussion of social, political and economic development in East Asia makes this narrative of interest to both political philosophers and specialists in East Asian economies. The key insight drawn from the analysis is that although Karl Popper’s The Open Society and Its Enemies was a product of a European time and place, it is also relevant to anyone seeking to understand the recent history of the East Asian economies.

The Open Society and Its Enemies: The spell of Plato - Kevin Vallier 2019-01-02 Americans today are far less likely to trust their institutions, and each other, than in decades past. This collapse in trust is partly a result of the rise of illiberal arrangements, where one group’s ideology or faith reigns, and turns those who disagree into unwilling subversives, persons who have certain elementary interests. The revised perception of animals as beings with elementary interests raises questions concerning the liberal democratic institutional framework: does a liberal democracy have a responsibility towards the animals on its territory, and if so, what kind? Do animals need legal rights and can they be represented in parliament? And how much change of this kind could a liberal democracy really endure? Vallier addresses these and other pressing questions relating to the political and legal position of animals in this persuasive and authoritative work, compelling us to reconsider the relationship between the open society and the animals in it.
the human rights, social justice, and social responsibility as a universal idea is a clarion call-to-arms for the ideals of open society.

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The Open Society and Its Enemies: -Sidney Hook 2004-09-28 The Open Society and Its Enemies, first published in 1945 by the Hungarian-American political philosopher Karl Popper, is a critique of totalitarianism that created a new intellectual vocabulary for the struggle for freedom.

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The open Society: -E. L. Kennedy 1977

Freedom and the open Society: -Karl Popper 1909-1994 Freedom and the open Society is a collection of essays and reviews written by the political philosopher Karl Popper, an important and influential figure in the history of Western thought.
speculations of thinkers such as Montesquieu, Vico, Hume, and others who set forth the premises for the liberal systems in which, despite many problems, we have the fortune to live. Essential to this analysis is a division of the Greco-Latin binomial, considered indivisible for far too long. These two cultures of the ancient world remain relevant and very close to us as the roots and bases of our contemporary western civilization. However, the author shows that it is a reclaiming of the Latin culture that can pave the way to the Open Society in which, even today, few people can claim to live. He looks at western political thought from Cicero to William of Ockham, re-examining as well much of the best thought of the intervening centuries. He traces progress towards a liberal and truly federated society - the Open Society, which we may regard not as an imposed Utopia but the fruit of history.