

CONJECTURING AND REFUTING THE INTERPRETATIONS OF KARL POPPER'S POLITICAL PHILOSOPHY

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It is widely known statement that Karl Popper's philosophy is important for post communist societies that have moved from authoritarian regimes to market economy and democracy. It is true. Karl Popper's political philosophy — the critique of 'closed' patriarchal societies, his critical rationalism, and concept of 'piecemeal social engineering' — has a great impact on intellectual environment in many 'new independent states' such as Kazakhstan, Georgia, or Russia.

But I would not restrict the important role of Karl Popper's political philosophy only to countries that are in transition and imposing political reforms. I see Popper's political philosophy in a broader way. Let us assume that there are a few scenarios of human life: a) society is developing in accordance with God's plan; b) society is progressing in accordance with historical/social laws; c) some particular scenario could be written by a dictator/ or political elites; d) a social scenario is being written by people who are actively involved in all social actions.

What Popper maintains is a d) — according to him, 'the future is open' and social results will not depend on God's decision, or on historical/social laws. In some cases there could be a dictator/elites social scenario in which people are excluded from the decision — making process. Popper was pioneering in his critique of the philosopher king/enlightened elites/experts. It is our responsibility to adopt critical rationalism as a moral decision and to take an active role in social life. So, we can improve our society through 'piecemeal social engineering', critically discussing social issues, learning from our mistakes, rejecting our human prejudices, and opening our own minds towards an 'open society'. In this way we will never reach 'the end of history'.