

A new hero arises



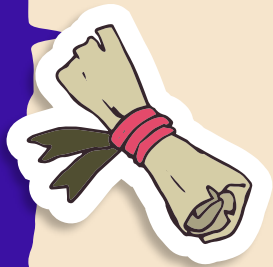


A Duel!

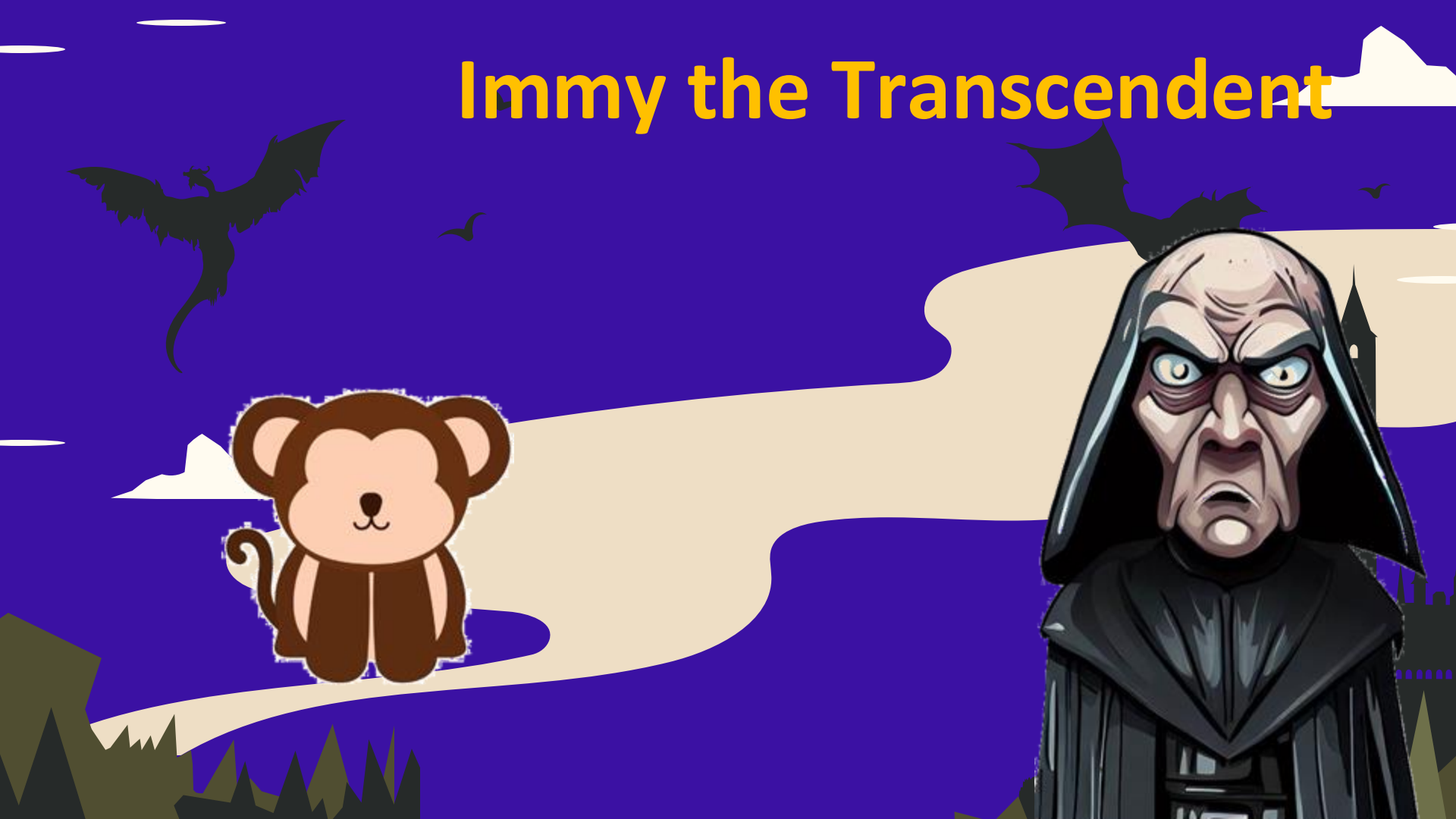
You don't know us. In fact, it is said
that you know nothing.

But know this: your time of tyranny
and oppression is at an end. We
challenge you to a duel – of minds!

We know you won't refuse. You can't.
Just 'coz.



Immy the Transcendent



Immy the Transcendent



I know for sure
that I exist!

Evil demon!

Ah but even
then I exist!

Wait whut?



To be deceived I
must first exist!

Whut whut?

Cogito Ergo
Sum!

**Whut
whut
whut?**



Try doing that
but get it!
Tell me
No... think about it...

Now doubt that you're seeing me!

Eas...

Argh!







Recap

01

Global Scepticism

You cannot doubt everything

02

Mitigated Scepticism

You cannot but believe in some things

03

Ordinary Language

You are not playing the same language game

04

Common Sense

You just know even if you can't explain how

05

Transcendental Arg

You can know certain things that have to be true



Global Scepticism



Global Sceptic

We can't trust so many of our beliefs!

We don't know anything!



Objection

You know at least one thing in making that statement!

Self-refuting!

GS: "all beliefs are doubtful," i.e. being sceptical about everything all at once.

But to do so would involve doubting the very statement of global scepticism itself.

Hence, not all beliefs are doubtful and thus shoots itself in the foot.

It is thus **self-defeating**.

Think: I know that I know nothing – incoherent!

An important discovery made by the Ancient Greeks: **not everything can be doubted at once**.

If we are to doubt one set of beliefs, we are also going to have to take certain other beliefs for granted.



Mitigated Scepticism

You can keep doubting that the knife is flying towards
us. I'm moving away
—Someone who's still alive

Basic idea: Mitigate/ moderate **what we cannot help believing.**

Why? Because we simply cannot help but act in such a manner.

Hume himself would say that one still needs to go down to the pub for a pint or two even if it all doesn't exist!

Ordinary Language

OL: Sceptics are asking you to buy into a **radically different meaning of “know”** when they ask you how you know certain things as opposed to the *ordinary* meaning of the word “know”.

E.g.: How do you know that the table in front is grey in colour?

Reply: my senses tell you so.

Ordinarily, that's all the justification that is needed to say that you know that it is grey.

Sceptic: no, you don't know because you can't be **100% sure** that your senses aren't deceiving you

OL: Such a radical departure from the ordinary meaning of “know” itself needs our acceptance but



Ordinary Language

Instead, there is a good reason why we should NOT accept this new usage.

Words are meaningful because there is **social agreement** about their meaning. Words acquire their meaning from their use in everyday contexts.

To rip them from those contexts and use them in a radically different way is to literally talk **nonsense**.

E.g.: Substitute 'biscuit' for the word 'the'. If no one agrees to your usage, then no one will understand what you're saying.

Hence, you can't just use words to mean



Common Sense

CS: we know certain things even though we are unable to give any explicit justification for the claim. i.e. we can know things **without knowing** how we know them.

G.E. Moore: it is more reasonable to believe common sense than any weird belief that you might be led to by doing too much philosophy.

E.g.: claiming that you don't know very much at all!

How to prove I have 2 hands?

Moore: "By holding up my 2 hands and saying, as I make a certain gesture with the right, 'here is 1 hand', and adding, as I make a certain gesture with the left, 'here is another'."

This position is known as **Direct Realism**

It simply argues that we can know things through perception without needing to argue for it.

The 'hand argument' is a good proof because:

- 1) the premises are different from the conclusion
- 2) I know the premises are true
- 3) The conclusion really follows from the premises



Transcendental Arguments

Definition

A transcendental argument is one which establishes its conclusion X by showing that it is *presupposed* by some claim Y (i.e. X is a necessary condition for Y) that **has** to be supposed to be true



Cogito



Intended, non-Sceptical Conclusion X: I exist

Sceptical Attack Y: Doubt that I exist

But in order to doubt, I must first exist, i.e. X is a necessary condition for Y!

Hence, if Y is true, then X must be true too.



How it works

TAs overcome sceptical arguments because it seems that doubt, when thrown on a certain position, is impossible



But do they work?

Infinite Regress

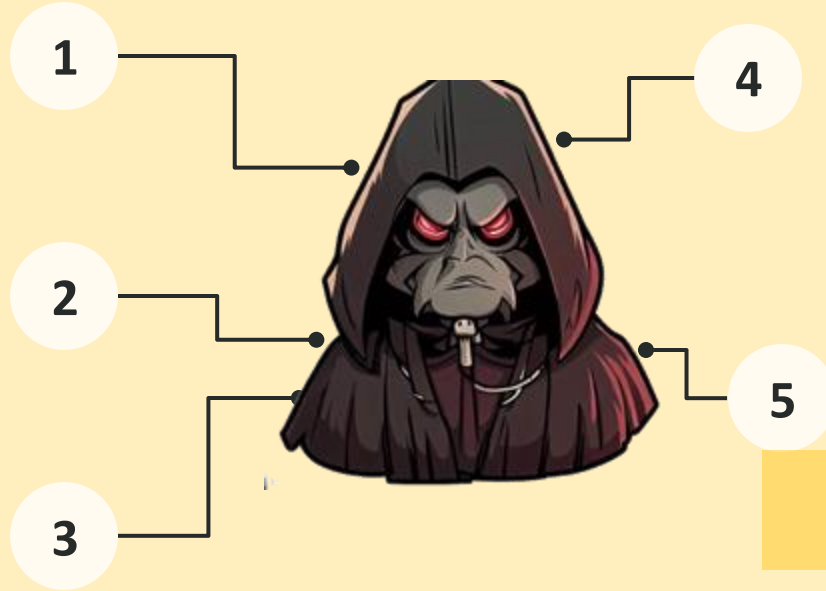
No end to
justification

Illusions

Cannot trust
senses

Dreaming

Cannot trust even
in good viewing
conditions



Evil Demon

Everything could
be made up

Humean Scepticism

Causation is a
myth

Thanks

Do you have any questions?
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