Knowledge & Inquiry

Questions / *Parallels* / **Main Ideas**	Notes

General Epistemology: Knowledge & its Nature, Construction & Validity

Readings Used so udh to read stufs twice

1. The Matrix Possibility
2. The Analysis of Knowledge
3. Rationalism vs Empiricism Stanford
4. Perception and Knowledge
5. An Introduction to the Theory of Knowledge, Dan O' brien

The Search for an Understanding of Knowledge Begins with...

//Realism and Opposing Views //Skepticism

Utility of Doubt // Meno's Problem

Philosophical Doubt

- Ordinary Doubt: Doubting the Evidence of some Propositions
- Philosophical Doubt: Doubting every Proposition that is Logically Possible to Doubt
  - Utility: Leads to the Search for Evidence and Stronger Justification

Confidence in Knowledge

- Exists on a Scale

Humans can Know every Truth — Humans can Know Nothing

Philosophical Doubt Stems from Problems such as...

State 4 Thought Experiments that rely on the Egocentric Predicament

Explain the Problem raised by Hume's Veil of Perception

Explain the Problem raised by Agrippa's Trilemma

The Egocentric Predicament/Indiscernibility Arguments

- The problem of not being able to view reality **outside of our own perceptions**
- All worldly knowledge takes the form of **mental representations** that our

● //3 Theories of Justification/Truth	mind examines in different ways. ● Examples ○ Plato's Cave ○ The Matrix ○ Zhuangzi's Butterfly Dream ○ Brain in a Vat ○ Descartes' Evil Demon ● Response: Kant's Noumena and Phenomena ○ Noumena: The objective world independent of human minds ○ Phenomena: What we can experience ○ If noumena and phenomena are completely distinct: No issue since the phenomena is all we can interact with anyway ■ Anything we perceive would fall into the realm of the phenomena ○ As indiscernibility arguments (e.g. Brain in the Vat, Descartes Evil Demon can take an infinite number of forms while the phenomena can only take one, the probability that we are in a pseudo-word is infinitely smaller compared to the probability that we are in the more consistent perceived world) Other Responses ● Fallibilism: Further Explained in "Certainty vs Fallibilism" Cogito Ergo Sum: I think therefore I am (Descartes Evil Demon) ● Certain **presupposition that one thinks in Doubting** ● Refutation: The Cogito could have been demon-inspired ○ BUT: One would still be thinking in doubting the demon inspiration of the Cogito ○ Leads to an Infinite Regress ○ *Mr Dio: This infinite regress allows one to always be able have to argue that "But you would have to be thinking to doubt that"* ■ *<u>Personal Opinion</u>: However the Skeptic also always has the ability to argue that "The Demon might have inspired that"; by that same logic wouldn't the Sceptic be equally right?* ○ *Class: The colour Red must still come from the Demon's perception → Red exists somewhere in the Real World* <u>Hume's Veil of Perception</u> ● Argues that we do not Perceive the actual World but Instead Interpret Sense Datum ○ Arguments from Illusion ○ Arguments from Hallucination

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- Further Explained in “Perception”

<u>Agrippa’s Trilemma</u>
Based on the proposition that in order for a **belief to be justified** it must have **evidence in the form of another belief**

1. It continues **Infinitely**: An *infinite regress* which suggests that there is ultimately no justification
2. To avoid infinite regress, it must end at a **foundational belief**: Which may be a **dogmatic assumption**; unless one proves that the belief is self-evident
    a. However, one would still need to justify why a particular belief is self-evident, why self-evidence is sufficient etc.
2. It **circles back** to the first/a previous justification: Which would be circular reasoning
3. Skepticism ensues
    a. Which would, in itself, be unjustified

- Further Explained in “Justification Condition”
- *The Bane of my Existence*

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<tr><td colspan="2">Armed with enough Crippling Scepticism to leave us weeping into a tub of Ice Cream at 4am, one would be motivated to understand the NATURE OF KNOWLEDGE and Why we should care about it</td></tr>
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<u>Why Knowledge?</u>

- Knowledge is what tethers the Truth of Reality to our Comprehension i.e. to Know is to Believe Justifiably in the Truth
- “The Unexamined Life is not Worth Living” - Socrates

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<tr><td colspan="2">However in Understanding KNOWLEDGE one must acknowledge (ahuohuo) that there are different TYPES OF KNOWLEDGE</td></tr>
<tr><td>State the 3 Types of Knowledge</td><td>

<u>Types of Knowledge</u>

- Competence/Procedural: Knowing **How**
    - Skill: e.g I <u>know</u> how to ride a bicycle
- Acquaintance: Knowing **Who**
    - Person: e.g. I <u>know</u> Stalin
    - ≠ I know that John exists (Claim)
- Propositional: Knowing **That**
    - Claim: I <u>know</u> that the Earth is Flat.
    - Focus of KI

Can Competence and Acquaintance Knowledge be split into Propositional Claims

- *//K-Reliabilism*

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To gauge the confidence we should have in Propositional Knowledge, we need to see how well it fulfills the DEFINITIONS OF KNOWLEDGE, such as...

State the Equation for the Definition of Knowledge in the KI Syllabus

- //Gettier Problems

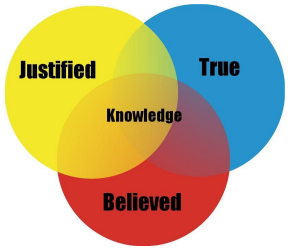
Define Simple K-Reliabilism and explain how it is Different from Simple J-Reliabilism

<u>Definition of Knowledge: True - Justified - Belief Theory</u>

A subject S knows that a proposition P is true if and only if:

1. P is **true**, and
2. S **believes** that P is true, and
3. S is **justified** in believing that P is true
    a. I.e. Has a Valid Reason to Believe

- Propositional Knowledge Only $K = JTB$
- However some Philosophers believe this to be an Insufficient Definition (See "Gettier Problem")
    - Checking Knowledge Definitions:
        - Sufficiency: All cases of K must be cases of JTB
        - Necessity: All cases of JTB are cases of K



- What we're trying to "get at" in our Definitions: An Epistemological Link Between Truth and Belief

<u>Alternative Definitions</u>

Simple K-Reliabilism: S Knows P if and only if:

1. P is **true**
2. S **believes** that P is true
3. P was produced by a reliable (Degetterising; Epistemic-Luck-Preventing) cognitive process

- Suggested to be Best Form by Fallibilism

$$K = RTB$$

- Benefits:
    - Animals can have Knowledge *(no one cares Dretske)*
    - Externalist: No need for direct access or the ability to directly access cognitively the justifications that make up claim
        - Does not require assessment of all evidence in making propositional Knowledge claims
    - *Meant to avoid Gettier Problems Fallibalistically (in a manner that aims to achieve good >maximally good K)*
- Difference from J-Reliabilism
    - Suppose B is a belief that, though produced by a reliable faculty or process, is in fact false
    - About B, K-reliabilism implies one and only one thing: B is not an instance of knowledge
    - But J-reliabilism implies two things about B
        - B is not an instance of knowledge (in the sense that it is not true)

<table>
<tr><td></td><td>■ B is a justified belief

<u>Personal Opinion</u>: Sufficiency Challenge
● How would one <u>Know that a Cognitive Process is Reliable</u> from <u>Birth</u>? Do we know nothing propositional before learning which processes are reliable?
● Can we <u>actually tell if a MOK is degetterising</u>? Aren't Gettier Cases only Discovered in Retrospect/With an Omniscient Perspective?
○ Need K-Reliabilism + Fallibilism for non self-evident Knowledge
● Could the Justification for an MOK's Degetterising Ability also be arrived by Epistemic Luck?
● <u>Must we check to see which MOKs</u> we use for all Propositional Knowledge?
● Reliable Methods were used in <u>Alice's Clock</u></td></tr>
<tr><td colspan="2">Therefore we shall Analyse the 3 CONDITIONS which are...</td></tr>
<tr><td>Beliefs in the JTB have to be p_____

State the Limitation of Belief as a Condition of Knowledge</td><td><u>Belief Condition</u>
● A personal confidence in the <u>truth or reliability</u> of a claim

Challenge to Sufficiency:
● Albert is taking a Quiz in which he answers X, Y and Z, getting Full Marks
○ Albert does not believe X, Y and Z as he guessed them
○ Albert got all the Answers correct, suggesting that he had learnt and never forgotten X, Y, Z
○ Solution: Not a K=JTB in the first place as Albert is not Justified in Believing X, Y, Z when he is taking the test, but K = JTB after the test due to Justification from Right answers

Limitation
● Arbitrariness and Basis of Society: Widely Held Beliefs change over Time
○ Suggests that our Beliefs are not Trustworthy
○ //Paradigm Shifts in Science</td></tr>
<tr><td colspan="2"><u>Truth Condition</u>
● Definition: A property a proposition can have, meaning it can be said to be True or False
○ Truth-Value: To say a claim is True/False is to make an evaluation of its Truth-Value

<table>
<tr><th>Strengths</th><th>Limitations</th></tr>
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Correspondence Theory: P is True if it Corresponds (or matches) to Fact/Situation/Reality

- Truth is a matter of accurately copying what is known as "objective reality" and then representing it in thoughts, words and other symbols

Most Intuitive Definition of Truth

Explains Paradigm Shifts

Some Claims are difficult/impossible to prove correspondence to Reality are needed Pragmatically

- Fiction
- Laws from Authority
- Mathematics

One's Language may Limit one from Conceptualising and Expressing some Truth-Claims

The sufficiency of self-evident claims in Justifying themselves can be called into Question, restarting the Infinite Regress/Circular Reasoning Problem

- All Bachelor's are Married → How do you Know that Analytical Claims (True by Definition Claims) are True
- → *How do you Know that Analytical Claims need to be Proven to be True? Such a Line of Questioning (and Questioning of this Line of Reasoning Leads to an Infinite Regress on Both ends (of the thinker and the sceptic)*
- *Moreover, the person who accepts the Trilemma would also be Unable to Justify the Trilemma*
- *We have to Assume the Efficacy of Self-Evident Claims Dogmatically as Otherwise, all Reason Fails*

The Liar Paradox

- "I am Lying", "This statement is false"
- Suggests that statements can be both true and false
- *BUT:*
  - *"This statement can refer to two things 1 "this statement", a statement somewhere that the speaker is referring to, is false, or "this statement" the statement the speaker is speaking is false*

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The first of the two is not a meaningful proposition as the speaker is not referring to a statement somewhere in the external world
The second of the two leads us to conclude that “this statement is false” is false
Once again we have two ways to interpret “this statement”; as another statement in the external world or as the statement is false
If this statement is to be interpreted as the statement the author is speaking, the words can be understood as ‘“this statement is false” is false’ is false
Therefore as the statement either leads to an infinite regress or a reference to something we do not have access to, it is a meaningless proposition

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Coherence Theory: P is true if it <u>Coheres</u> (or fits in with) with a <u>System of other Claims</u>

Appeals to <u>mutual and inferential</u> Support (components imply each other)

Atoms are thought to exist as they adhere to the Kinetic Model of Matter as implied by Brownian Motion (despite never being actually perceived)

Truth is a <u>Property of the whole System</u> assigned to individual parts according to their <u>coherence to the whole</u>

<u>Positive Coherence Theory</u>: P is justified due to Coherence with other Beliefs
<u>Negative Coherence Theory</u>: P is justified due to Lack Of Incoherence to other Beliefs
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Allows for Induction to Predict Future Events

Proposition in the Future P Coheres with System S, therefore it is True

Allows for Scientific Knowledge which can be Applied to bring convenience to mankind

Dependent on Coherence to the Current Paradigm > Correspondence to Reality

Avoids Infinite Regress of Agrippa’s Trilemma through non-linear Justification

I’m not too sure about this

</td><td>
Paradigm Shifts of Largely-Accepted Systems imply that Systems are

Not Trustworthy
Can be Disproven by Correspondence

System <u>needs to be tethered to another definition</u> of Truth for the System to be Truthful: e.g. Pragmatism to Avoid Circular Reasoning/Infinite Regress
Possibility of Subjectivity: Confirmation Bias may lead one to form patterns in systems without patterns
Wrong Connections may be made Despite Rational
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	Thinking ● For example, imagine that there are two neighbors in a neighborhood. ● One of the neighbors accidently fires a gun in his backyard, ● and the other neighbor has recently murdered someone. *(Well that escalated quickly)* ● When each neighbor sees a cop park in the middle of both his or her houses, ● the first neighbor will use his observation to justify his belief that the cop has arrived because he fired a weapon while ● the other neighbor will use his observation of the cop to justify his belief that the cop is coming to arrest him. ● Ironically, it turns out the cop is just visiting someone else in the neighborhood. ● *Coherently True, yet Correspondently Untrue as the reasoning to get to new Belief, though rationale is wrong (fallibility of reason given lack of knowledge on cop)* Truths within a System must be Reconsidered when applied to other Areas ● E.g. Mathematics and the Natural World, Practical Psychology and the Humanities Pluralism: Allows for Coherent but Opposing Belief Systems amongst People, though only one can be True ● Bertrand Russell Positive Coherentism: Suggests that People are Trapped in their Systems of Belief ● Unable to Know anything Beyond one's Past Beliefs ● Dogmatic Belief gathering in the Formation of one's Coherent System ● Resolved by Negative Coherentism/Foundherentism/Pragmatism in waiting for Useful Coherent Systems to Survive in a Macro-Evolutionary Manner

Pragmatic Theory: P is True if it "works" i.e. it is Successful in Practice or Cognitively Useful

- Negative Pragmatism: "what works may or may not be true, but what fails cannot be true because the truth always works"
    - Takes Pragmatism as a Secondary Definition of Truth

Allows one to avoid Doubt about Claims which are Difficult/Impossible to prove via Correspondence/Coherence

- Global Scepticism: Zhuangzi's Butterfly, Brain in a Vat: No way of Knowing so we might as well take it as True"
- Hologram of Daisy the Cow in Front of Daisy the Cow: Claims which for all intents and purposes might as well be True

Justifies Fallibilism

- Explains Paradigm Shifts
- K-Reliabilism Gettier Problems

Allows for different definitions of Truth in different Subject Areas

- //Rationalism and Empiricism
- E.g Rationalism in Mathematics but Empiricism in Science

The metric of Usefulness may be Untrue: i.e. the assumption that usefulness is a worthwhile cause is not proven to be true

What is pragmatic is Subjective

- Bias
- Unable to Transfer across Cultures

"Successful in Practice" Condition Falls Prey to the Problem of Induction

- Lack of Proof that what has happened in the Past will happen in the Future

Pluralism: Allows for Pragmatic but Opposing Belief Systems amongst People, though only one can be True

Constructivist Theory: P is true because it is Historically or Culturally Created

- Does not reflect Transcendent Realities
- Constructed by Social Processes: Convention, Human Perception, Social Experience
- Application: Physical and Biological Reality
    - Belief Structures: Religion, Nation, Group
    - Identity Structures: Gender, Race
        - Most Races identified based on language/culture/educational intuition > Biology
        - Gender Roles are not Inevitable
    - Civilisations: East vs West, History, Politics
    - Abstract Structures: Progress
    - Organisational Structures: Government, Media
- Extension to Anti-Realism in Natural Sciences
    - Kant: Structureless World independent of Human minds; Structure = Concept Imposed by Humans
- Extension to Reason
    - Rationality is a Social Construct
    - Social Values > Evidence

Western Constructivism

- Reasoning rests on Formal Laws of Logic

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Reasoning is Separate from what is Reasoned about

Everyone has the Same cognitive processes

Differ due to exposure to different aspects of world

<u>Chinese Constructivism</u>

Collection
Connectedness
Interrelation
Contextualisation

<u>Greek Constructivism</u>

Abstraction to Universality
Non-contradiction
Examination in Isolation
Categorisation

Implications of Constructivism

Perception of World by its Social Function
Causality doubted to be a Social Construct
Categories doubted to be Social Construct

</td></tr>
<tr><td>Explains the Problems of Paradigm Shifts</td><td>Subject to Paradigm Shifts

Global Skepticism

Inconsistency in Application into other Societies

Relativistic: Problem of Multiple Definitions of Truth & Which one to Accept

Claims that no method of talking about the world is better/worse; only more satisfactory in fulfilling each person’s purpose

But: Claims that Constructivist Theory is Better than other Theories of Truth

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<tr><td colspan="2">Consensus Theory: P is true if it is/would be agreed upon by a specified group</td></tr>
<tr><td></td><td>Inconsistency of Application across Groups

Other Theories needed to Justify Validity of Group Paradigm Shifts

Global Skepticism</td></tr>
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Challenge to Sufficiency of Truth Condition

- Newtonian Physics is part of Scientific Knowledge but is not True
- Solution: If Newtonian Physics says X
    - Propositional: We have Knowledge that Newtonian Physics says X > We have Knowledge that X
    - Competence: We Know how X helps us understand the World and its Assumptions and Limitations

Necessity of the Truth Condition

- Allows for Objectivity in Knowledge
    - E.g. If Justification and Belief are sufficient conditions: the Earth is flat would be considered Knowledge to Flat Earthers and Cavemen
        - This would allow for contradictory propositions (i.e. the Earth is flat and the Earth is not flat) to all be considered Knowledge

General Limitations

- Perception of Truth may be Flawed
    - Interpersonal Power Struggles, Biases, Community Interactions

State the 3 Theories of Justification

- Foundationalism // Correspondence Theory
- Coherentism // Coherence Theory
- Reliabilism // Pragmatic Theory
- Meno's Problem//Gettier Problem

<u>Justification Condition</u>

- Definition: To be justified is to have **rational reasons/evidence** for believing something to be True
- Need
    - True Beliefs by Epistemic Luck is not Knowledge
    - Justification allows one to **Weigh For-and-Against reasons** to Arrive at Truth rationally and not be **swayed at every falsifying evidence**
- More than Providing Explanations for a Proposition
    - A Psychologist may Provide Explanations for the claim "Mass Murder is Needed" without having rational reasons for it to be Truest

The Epistemic Regress Problem: In the justification of a belief, one can always ask for a further justification, such that…

1. It continues Infinitely: An infinite regress which suggests that there is ultimately no justification
    a. Infinitism
2. It ends at a foundational belief: Which may be a dogmatic assumption; unless one proves that the belief is self-evident
    a. Foundationalism
3. It circles back to the first/a previous belief: Which hints at circular reasoning

	a. Coherentism ● Used to justify Scepticism *(ironically, as it implies that justification cannot be achieved)* **Foundationalism**: Beliefs are Justified by basic beliefs ● Basic Beliefs: Evidence through which all other Beliefs are Justified ● Justified = Implied by Basic Beliefs ● Criteria for 'Good' Basic Beliefs ○ Pragmatic: e.g Basic Laws of Mathematics ■ Reflexive Property in Mathematics 1 =1 ○ Correspondent: E.g. Self-Evident Propositions and Laws of Logic ■ If A → B and B → A, A = B **Coherentism**: Beliefs are Justified by Mutual and Inferential Support i.e. The way the beliefs fit together ● Probabilistic: Does not guarantee Beliefs but chooses the most likely beliefs ● Criteria for 'Good' Coherence ○ Degree of "Overlap": How much the Beliefs imply Each Other **Infinitism**: The chain of justifications continues infinitely **Simple J-Reliabilism**: Beliefs are justified by Reliable Methods or Processes ● Reliable: Consistently good in Quality or Performance ● A Gettier Solution **Meno's Problem: The necessity of Justification** ● Problem: Acting on a Lucky True Belief yields the same result as Acting on a Justified True Belief ● Socrates: Knowledge requires Justification to be more "tied down" than True Belief ○ Thomas Williamson's interpretation: Justification makes Knowledge more Resistant to Misleading Counterevidence ■ With the Justification, one can weigh the Reasons for and Against ● Pragmatic: Justification produces more consistent positive results than Luck
However, the K=JTB theory is challenged by the...	
State the Format and a Simple Example of the Gettier	**<u>Gettier Problem</u>** Components of Gettier Problems

Problem State the Key Factor about Gettier problems that Challenge the JTB Definition	● Claim is True by Sheer Epistemic Luck ● Claim is Justified by Person's Perception but the Justification is Flawed in Reality ● Claim is Believed Format: 1. Bob believes A is true because of B 2. Argument B is flawed, but A turns out to be true by a different argument C 3. Since A is true, Bob believes A is true, and Bob has justification B, all of the conditions (JTB) are satisfied 4. However, Bob had no knowledge of A Simple Example: Russell's Stopped Clock ● Alice reads clock and forms a JTB that the time is 2 p.m ● Clock stopped 12 hours ago at 2 a.m, though it is 2 p.m in Reality ● Fulfillment of JTB ○ True: 2 p.m in Reality ○ Justified: Alice has read a Clock telling her that it is 2 p.m ○ Belief: Alice Believes that it is 2 O'Clock ● Accidently True, Justified Belief formed  *Epistemic Luck: Success in fulfilling conditions for Knowledge apparently brought by chance rather than through one's own actions* ● *Gettier cases occur because* ○ *New evidence/reasons arise to subject S that J1 is flawed* ○ *New evidence/reasons arise to subject S that J2 justifies JTB* ○ *Evidence must be new, if not S would not have formed J1TB in the first place given J1 is flawed* ○ *The need for new evidence suggests that at the point of K formation, S would not be able to avoid a Gettier case*
State 10 Responses (yes 10) to the Gettier Problem and their Limitations	**<u>Gettier Solutions</u>** **Affirmation of JTB** ● Rejects Gettier Cases by Claiming they Fail the Justification Condition ○ Justification is not True ○ Alice's Lack of Knowledge is due to the Untrue Assumption that the Clock is Working Problems ● This Justification Condition J1 requires another Justification J2 to show that J1 is true, but J2 may still be justified by epistemic luck resulting in the Gettier Problem OR may cause an infinite regress

	● Suggests that If one of the many Justifications Ja turns out to be False in Proving P, despite the fact that P is True, Believed, and Justified with Jb Jc and Jd, S will not have Knowledge ○ Outlaws views that strong Justification is Sufficient as now True Justification is Necessary **Justification in Degrees** ● Rejects Gettier Cases by Claiming they have weak Justification **No False Belief**: S knows P if 1. P is True 2. S Believes that P 3. S is Justified in Believing that P 4. It is on True Grounds that S believes that P a. Alice's Lack of Knowledge is due to the Untrue Assumption that the Clock is Working Problems ● The Fulfillment of Condition 4 requires Justification to show that the JTB + 4 is "on true grounds" which may still occur by luck resulting in the Gettier Problem ● If one of the Justifications turns out to be False in Proving P, despite the fact that P is True, Believed, and Justified with other Methods, S will not have JTB + 4 Knowledge ○ Outlaws views that strong Justification is Sufficient as now True Justification is Necessary **No-Defeater**: S Knows P if (for non-self-evident cases) 1. P is True 2. S believes that P 3. S is justified in Believing that P 4. P is undefeated a. No additional unknown facts that cause Justification to be wrong b. Alice: Clock is not working c. May have defeaters that were defeated e.g. person who told Alice that the clock is not working is a Pathological Liar Keith Lehrer and Thomas Paxon claimed that self-evident truths (i.e. truths without the need of Justifying Statements) will not encounter the Gettier Problem Problems ● Impossible to Know when P is undefeated due to the Possibility of Defeaters Arising ○ Only Possible to Know if P is Defeated for Sure

Goldman's Causal Theory S Knows P if

1. P is True
2. S believes that P
3. S is justified in Believing that P
4. The Truth of P caused S to Believe P in an Appropriate Manner
    a. Appropriate: S is able to Causally Reconstruct the Chain of Justification in a Logically sound Manner

Problems

- Sometimes Impossible/Taxing to Prove Premises of Chain
    - Must Alice check the Batteries of Every Clock she sees? Must Smith question every interviewer about coins in pockets?
- Justification of Chain's Causal Links may still be due to Epistemic Luck
- Difficulty in Justifying how one Chain is more Appropriate than the Other
- Hume's Problem of Induction 3: We only observe events happening in conjunction rather than causation

William James' Pragmatism

- Truth is nominally defined as a sign's correspondence to its object and pragmatically defined as the ideal final opinion to which sufficient investigation would lead sooner or later
- One must Acknowledge flaw in Knowledge but Continue to Seek it Pragmatically
- *"Chill out Brah who cares about the number of coins in pockets; live your dang life"*
- *Seems Legit*

Nozick's Truth Tracking: S knows P if

1. P is true
2. S believes that P
3. if P were true, S (using method M) would believe that P
4. if P weren't true, S (using method M) wouldn't believe that P

The Spirit of Accepting propositions based on their Truths is a Precondition for Knowledge

Problems

- Method M Does not avoid issue of Justification by Epistemic Luck
    - Red Barn Analogy

Saul Kripke has pointed out that this view remains problematic and uses a counterexample called the *Fake Barn Country example*, which describes a

certain locality containing a number of fake barns or facades of barns. In the midst of these fake barns is one real barn, which is painted red. There is one more piece of crucial information for this example: the fake barns cannot be painted red.

Jones is driving along the highway, looks up and happens to see the real barn, and so forms the belief

- I see a barn

Though Jones has gotten lucky, he could have just as easily been deceived and not have known it. Therefore it doesn't fulfill premise 4, for if Jones saw a fake barn he wouldn't have any idea it was a fake barn. So this is not knowledge.

An alternate example is if Jones looks up and forms the belief

- I see a red barn.

According to Nozick's view this fulfills all four premises. Therefore this is knowledge, since Jones couldn't have been wrong, since the fake barns cannot be painted red. This is a troubling account however, since it seems the first statement *I see a barn* can be inferred from *I see a red barn*; however by Nozick's view the first belief is *not* knowledge and the second is knowledge.

- Continued possibility of Epistemic Luck
    - S, based on Method M, believed in a true P
    - S, based on Method M, could have just as easily believed a false P

Externalism

- Gettier cases are False as they do not Line up with Empirical Reality

Problem

- Definition of What is a proper relationship between Justification and External Reality is Unjustified
    - Resultant Justifications would fall into the problem of Epistemic Luck

Epistemic Minimalism: S knows P if

1. P is true
2. S believes that P

Problems

- Difficulty in Knowing if one's Belief is True i.e Fulfilling Condition 1 without Justification

Simple J-Reliabilism

S knows P if

	1. P is True 2. S believes that P 3. S is justified in Believing that P a. S's belief in P was produced by a Reliable (Degetterising; Epistemic-Luck-Preventing) Cognitive Process *<u>Personal Opinion</u>: See Simple K-Reliabilism Above* **Scepticism** ● *Lewwssarrrr*
With the K = JTB Framework for Knowledge (Sort of), we can branch out into the different METHODS OF KNOWING that JUSTIFY our BELIEFS as TRUE, such as...	
Explain how Perception works State the Strengths of Perception in obtaining Knowledge State the 3 Strengths and 3 Limitations of Perception in obtaining Knowledge State the 2 Paradoxes of Perception and what they Imply State and Define the 4 Theories of Perception Define naive and scientific realism Define Adverbialism Define Sense Data Explain the argument from perceptual relativity in response to Phenomenalism	**<u>Perception</u>** ● Definition: Perception is a method of knowing whereby a subject is **aware** of a claim **through the senses**, hence **causing him to believe** in the claim ● How it Works: S Knows that P if S is aware of P through the senses, causing S to believe P ○ Sensation + Interpretation Strengths ● Direct Information about the External World ○ Allows for **immediate access to the justifiers** of one's claims on the external world therefore increasing one's confidence in the said claim ● Needed for Language: Allows for the passing down and learning of Knowledge ● Pragmatic: Grants us Scientific Knowledge which is useful for predictions and technology Limitations ● Sensation is **Selective**: One's **Interests, Beliefs and Mood** and the **Sense-based Intensity** of an Object may Skew what one Notices ● Paradoxes of Perception: Arguments from **Illusion and Hallucination** ● Observations made on **Paradigm** which suggests that it is not Cumulative Paradoxes of Perception ● Arguments from Illusion ○ Circular Coins look Elliptical Sideways ○ Refraction: A Straight Stick in water looks Bent ● Arguments from Hallucination ○ Schizophrenia ○ Optical Illusions

These Arguments Suggest...
Hume's Veil of Perception:

- One cannot be Aware of **real object** (that does not change with perception) but of the **Mental Image** (Phenomenal Judgement) of the Object

Image	Object
Less Stable	Stable
Vanishes	Does not Vanish without Perception
Depends on Viewer	Independent of Viewer
Subjective	Objective

*Some Philosophers argue that Objects Vanish when not Perceived

- *However, Explains Perception of an Object by Perception of the Idea of the Object which leads to an Unexplainable Infinite Regress*

<u>Theories of Perception</u>

<u>Direct Realism</u>: Perceivers **Directly Perceive Objects** that **exist Independently** to them

- Naive Direct Realism: **All Properties** of Objects **exist Independently** of Perceivers
- Scientific Direct Realism: **Some Properties** of Objects are Dependent on Perceivers; the Objects do not have the Properties when they are not perceived
    - Primary Qualities: Independent of Perceiver
        - Shape, Size, Position, Number, Motion/Rest, Stability
    - Secondary Qualities: Dependent on Perceiver
        - Color, Smell, Felt Texture
        - Object causes the Experience of Secondary Qualities rather than Having them

"Nature gets credit which should in truth be reserved for ourselves: the rose for its scent, the nightingale for its song, and the sun for its radiance. The poets are entirely mistaken. They should address their lyrics to themselves and should turn them into odes of self-congratulation on the excellence of the human mind."
Alfred North Whitehead

Adverbialism (In response to Arguments from Illusions and Hallucinations below)

- In response to Arguments from Illusion/Hallucination: Perception should be described with **adverbial modifications** of the way we perceive objects rather than sense data (as if they were other objects)
    - Claims that indirect realists assume that we are seeing an object (sense data) when we see an Illusion, without argument as to why, when the **illusion may simply be a change in the manner** with which we perceive
    - E.g. When we say that **"David Beckham has a beautiful free kick"** does not mean that there is an object called a "free kick" that David Beckham owns with the property of being "beautiful"
        - "Beautiful" need not be taken as an adjective describing an object, instead it is taken as an adverb describing the way we see things
        - Therefore in "I see a bent stick", "bent" does not imply that there is an object with the property of being bent, instead it should be taken as an adverb describing the manner which I see things

<u>Indirect Realism</u>: Perceivers **Indirectly Perceive** Objects that **exist Independently** of them

- Indirect: Perceivers perceive Sense Data rather than objects
    - Sense Data: Mental objects that manifest some of the Properties we take objects in the world to possess
        - 2 Dimensional
- Rationale: Argument from Illusions & Hallucinations
    - Stick in water looks Bent
        - Bent Shape is Mental
        - Straight Stick is Physical
    - No experiential difference between normal and bent perception

Problems

- Accepts Dualism: Presence of a non-physical Mind
    - Can physical affect non-physical and vice versa?
    - Supposed Contradiction that the Mind is both distinct from the physical world and causally connected to it
- Scepticism: Unable to discern if there is no Physical Objects and only Sense Data

	Idealism: Perceivers **actually perceive collections of Ideas** (Sense Data) that are **Dependent on Perceivers for their Existence; when Unperceived they do not Exist** ● Physical Objects cannot exist Unperceived Problems ● Suggests that World does not exist when not Perceived ○ Berkeley: Attempts to avoid Conclusion that World does not exist when not Perceived by Claiming that God Sustains them by Perceiving All Phenomenalism: Perceivers **perceive possible collections of Ideas** (Sense Data) that are **Dependent on Perceivers for their Existence; when Unperceived they exist as Possible** ● Material Objects are Permanent Possibilities of Sensation ● Physical Objects can exist unperceived as a Possibility of Experience Problems ● Suggests that World does not exist when there are no Minds to Perceive them ○ Against Intuition that the **world existed before Sentient Life** ● Solipsistic: Suggests that only the Self can be known to exist; everything else is a construct of sense data ● **Argument from Perceptual Relativity**: Senses are Dependent on oneself and his environment ○ Less sense data if the lights are suddenly turned off ○ A Phenomenalist Cannot account for the fact that observation conditions are key in Forming sense Data ○ Physical Aspects independent of Perceiver affect sense Data
Explain how Memory Works State the 3 Types of Knowledge gained by Memory ● //Types of Knowledge State the 5 Strengths of Memory in obtaining Knowledge State the 5 Weaknesses of	**Memory** ● Memory is a method of knowing where a Subject remembers a Claim, causing him to believe a Claim ● How it works: S knows that P if S remembers that P, causing S to believe P (as S previously knew P) ● Types ○ Procedural: Remember How //Competence ○ Propositional: Remember that P is True//Propositional ○ Episodic: Remember that P happened Strengths ● Necessary to Avoid need for constantly Re-justifying Belief

Memory in obtaining Knowledge	○ Allows for Reliabilism ● Useful for Knowledge on one's Identity to Create Meaning ● Stores Knowledge: Source of Majority of One's Knowledge ○ One is not constantly discovering new facts ● Allows for Induction in Reason for Knowledge about the Future ● Coherence Theory: Allows one to Compare past Knowledge with Present Knowledge and form Connections Limitations: ● **Forgetting**: Evidence or Defeat ● Can occur without Belief: Does not Fulfill JTB ○ May remember that P occured at t but refuse to believe that P occured at t ● **Distortion** Possible over Time ○ Relies on Reason and Introspection to Detect ● Memory alone does not provide new and informative knowledge without other Methods of Knowing
Explain how Testimony Works State the 2 opposing Theories on Testimony and their Limitations (3 and 1) State the 3 Strengths of Testimony in obtaining Knowledge State the 4 Weaknesses of Testimony in obtaining Knowledge	**Testimony** ● Testimony is a Method of Knowing where a speaker tells a hearer a claim, causing the hearer to believe the claim ● How it works: S knows that P if a **speaker** tells a **hearer** that P and the hearer believes P Reductionism: We form beliefs based on Testimony because they have been confirmed by Memory, Experience and Inference; we need evidence beyond "some innate faculty" ● Testimony = A Posteriori: Can be reduced to Memory, Experience and Inference supporting/opposing **Claim** ● //Coherentism ● //Rationalism vs Empiricism Limitations: ● Impossible to Establish Definitively when Sufficient Memory and Experience has Justified Testimony; only possible to tell when it has invalidated it ● Sometimes it is impossible/difficult to gain access to facts by Memory/Experience to Judge a Testimony's Truthfulness ● A Reductionist Society would not Function: A society where people seek other sources of knowledge for a simple claim like "I left your keys on the table at home" would crumble Non-Reductionism: We form beliefs based on Testimony based on an **innate faculty that is not confirmed by memory, inference or experience** to trust the person who testifies

	● Testimony = A Priori: Relies on <u>Analysing **Speaker's** Reliability</u> without Memory/Experience ○ Can believe as long as there are no relevant undefeated defeaters ● Testimony is a Basic Method of Knowing that does not require other MOKs to Justify ● //Reliabilism Limitations ● Reliance on Intuition/Reason may be swayed by Personal Bias <u>Practical vs Epistemological Testimony</u> ● Practical meant for the Good of the Hearer ○ E.g. Telling children that Santa will not come unless one sleeps to encourage them to sleep ● Epistemological: Meant for the imparting of Knowledge ○ E.g. Telling children that Santa is not real, grow the fluff up Billy <u>*Personal Comment*</u> ● *Why can't we rely on both the A Priori analysis of the person's reliability and a posteriori experience & memory in justifying our beliefs through testimony?* ● *Tony Coady: Presumption of Truth to a Large Extent (i.e. generally presuming what someone says is True) is built into the concept of Testimony as Societies where people constantly doubt others' testimonies would crumble* <u>Strengths</u> ● Coherentism: Allows for the Cross-Referencing of Testimonies ● Can be compared with Knowledge of the Person's Experience and Competence for Justification ● Needed for Historical Knowledge (yet to establish the importance of Historical Knowledge) <u>Weaknesses</u> ● Lying: Testimony may not be a Proper Justification if swayed by the Speaker's Intentions ● Miscommunication ● Heavily Reliant on other sources of Knowledge for its Strength ● Appeal to Inappropriate Authority
Explain how Reason works State the 3 types of Reason	**<u>Reason</u>** ● Reason is a method of knowing whereby **logical methods** cause one to believe a claim

- Define them

State how the 2 things to Check for in Deductive Reasoning

State the 5 Criteria for good Inductive Reasoning

State the Problem of Induction and its Resolution

Explain how Induction and Abduction are Different

State the 7 Strengths of Reason in obtaining Knowledge

State the 3 Weaknesses of Memory in obtaining Knowledge

- How it Works: S knows that P if S concludes P by logical methods (Deduction, Induction or Abduction) that causes S to believe P

<u>Deductive Reasoning</u>: Reasoning that moves from the General to the Specific

- E.g. All Men are Mortal + Socrates is a Man → Socrates is Mortal
- Checks for Validity + Soundness
    - Validity: Whether the Truth of the Premises Necessitates the Truth of the Conclusion i.e. How well the argument "flows"
    - Soundness: Validity + Truth of Premises

<u>Inductive Reasoning</u>: Reasoning that moves from the Specific to the General

- Criteria:

1. **Number** of Examples
2. **Variety of Circumstances** in Examples
3. **Number** of **Exceptions**
4. **Coherence of Examples** to Claim
    a. How well the Examples Link to the Claim Causally
5. **Subject Area**
    a. Sciences & Mathematics > Economics & other Social Sciences

- Types of Induction

1. Generalisation
2. Analogy
3. Causal
4. Prediction

- Problem of Induction: Lack of proof that what has happened in Past events will occur in Future Events
    a. *Resolution: Applying the Problem of Induction to itself, one can be sure that the Problem of Induction may not be True in the Future*
    b. *Therefore it is possible that Induction holds*
    c. *As induction operates by possibility i.e. creates general laws that hold in most circumstances > laws that certainly hold in all circumstances*
    d. *Induction Holds*
- //Coherence Theory of Truth

<u>Abductive Reasoning</u>: **Reasoning by Inference to the Best Explanation** of what is Observed

- // Science and Occam's Razor
- // Pragmatic Theory of Truth

	Induction	Abduction

Aims to...	Find a General Rule	Find the Precondition (Case in which the Rule led to the Conclusion)
Based off...	The Conclusion and the Precondition	The Rule and the Conclusion

Strengths

- Deduction: Grants **Certainty** provided the Premises are True
- Deduction: Whilst generally considered to give already obvious information, it is useful in granting us **Competence Knowledge** in how to pursue reliable knowledge given how to pursue certain Knowledge
    - Lack of Counter-examples in deductive reasoning → We should aim to make general laws in inductive reasoning with as few counter-examples as possible to increase their reliability
- Deduction: Can be used to Establish **Coherent Systems** e.g. Cogito Ergo Sum (Introspection + Reason)
- Deduction: **Mathematics**, which is Certain and Practical
    - //Kant's Synthetic A Priori Knowledge
- Induction: Can be used for making **Predictions**
- Induction: Can be used to Infer **general Laws to create scientific theories** that are useful in our understanding of the external world
- Abduction: Provides **Practical Knowledge** whilst avoiding worry about other less likely counter-explanations that would impede the gathering of knowledge, fallabilistically
- Key in **Analysing information** from other MOKs

Limitations

- Deduction: Creates Apparently Obvious conclusions Already Evident in Premises
    - Not a Direct Source of Truth
    - Creates Abstract Impractical Concepts
- Induction: Does not offer Certainty
    - May be proven wrong with Further Observation
    - Hasty Generalisations
    - Problem of Induction
- Susceptible to Rationalisation: The manufacturing of fallacious Arguments to Justify our Pride, Ignorance, Prejudices and Laziness

	○ Tradition & Authority: Professor's Rejection of Plato's telescope-based claims on the grounds of the recurrence of the number 7 in nature denoting 7 planets

Deduction	Induction	Abduction
Definition		
Reasoning that moves from the General to the Particular Rule + Precondition = Conclusion	Reasoning that moves from the Particular to the General n(Conclusion + Precondition) → Rule	Inference to the Best Explanation from Observation Conclusion - Rule = Precondition
Example		
1. Socrates is a Man 2. All Men are Mortal ∴ Socrates is a Mortal	1. Socrates is a Mortal 2. Plato is a Mortal 3. Aristotle is a Mortal ∴ All Men are Mortal	1. Socrates screamed "GnghALJF IM DYING HELP ME YOU FEWLS" after drinking poison 2. Socrates failed to move when kicked repeatedly after drinking poison ∴ Socrates is a Mortal
Value		
More Certain but Less Informative	More Informative but less Certain	• Practical • Revolutionary (Due to Reasoning by Analogy with Creativity)

Explain how Introspection Works

State the 3 Strengths of Introspection in obtaining Knowledge

State the 3 Weaknesses of Introspection in obtaining Knowledge

<u>Introspection</u>

How it works: S knows that P if **internal self-evaluation** implies that P causing S to believe P

- Subset of Consciousness (self-knowledge)
- Uses: Knowledge Regarding one's Mental State
  - E.g. Emotions, Desires, Motivations, Likes/Dislikes, Beliefs
  - ≠ Memory: Only for the current point in Time/Immediate Past

Strengths

- Direct: Most Direct form of A Posteriori Knowledge, Difficult to doubt that "I am Sad" is True
  - Can serve as a Correspondent Link to create Coherent Systems about the Physical World

	○ Descartes: Knowledge of the Physical World formed by recognising the sensations physical objects excite in us and drawing conclusions about the Physical World ■ Used Introspection to prove Dualism ○ Hume: Introspection reveals Knowledge about the Self (Identity, Mind etc.) ■ Used Introspection to reveal that there is no enduring Self ● Biases: Used to identify Biases and Refine Knowledge ○ Limitation: Requires Reason as a Yardstick ● Reveals Unavoidable Presuppositions: Forms Certain Knowledge about the world from Assumptions one cannot Avoid ○ Cogito Ergo Sum Limitations ● **Bias**: Tendency to support existing beliefs/portray oneself in a Positive Light may Skew Introspection ○ Difficult to avoid as it is ingrained in out thinking ○ *Can be Resolved by guidance by Reason* ● Adaptive Unconscious: Cannot bring Knowledge about the parts of thinking that is Unconscious used to quickly evaluate and respond to patterns in an one's environment (i.e. Instinct) ● **Conscious Repression**: One may consciously Repress ideas such that they cannot be reached by Introspection
	<u>Intuition</u> ● S knows P if **Immediate** (Rather than Conscious, Systematic and mediated by steps of thinking) **abstract thinking** causes S to believe P ○ No round things are square, 1 x 1 = 1 ○ Systematic: Long division ■ Comprised of Intuitive steps ● Plato: Guided by Memory of Forms ● Locke: Guided by own Ideas ● J.L. Austin: Guided by grasp of Ordinary Language that has been refined over time <u>Strengths</u> ● Can be used for generating Hypothesis to get Closer to the Truth ○ Intuition reveals the Ideas one is comfortable with as guiding hypotheses for refinement; starting point for directing one's MOK's for justification in the generation of Knowledge ■ Allows for guidance of Knowledge-generation beyond mere observation from reason, perception etc

	○ E.g. Discomfort towards calling Gettier Cases as cases of Knowledge imply need to avoid epistemic luck in refining JTB definition ○ Philosophical Progress in creating a consistent system that accommodates key intuitions ■ Euthyphro's Dilemma ● Ideation of Concepts to be refined with Counter-Examples ● Moral Knowledge Limitations ● May be guided by Bias ● Pluralism: Different Intuitions suggests that it is a product of Society ○ Only one view can be right
Explain how Faith Works State the 3 Strengths of Faith in obtaining Knowledge Explain how Emotion works	**<u>Others</u>** <u>Faith</u>: S knows that P if S **Personally Trusts** that P, causing S to believe P ● Strengths ○ Creating Coherentist Systems ○ Fallibilism: Faith in Best Possible Inferences (Abductions) which leaves problems of possible counter-explanations in the backburner motivates the search of knowledge ○ Pursuit of Hypothesis that Lack Evidence ○ Avoids wrong Falsifications (see Science notes): Faith that scientific laws hold despite supposedly falsifying evidence prevents the loss of valuable scientific knowledge due to a wrong falsification ■ By 1845 astronomers found that the orbit of planet Uranus around the Sun departed from expectations. Not concluding that Newton's law of universal gravitation was flawed, however, astronomers John Couch Adams as well as Urbain Le Verrier independently predicted a new planet, eventually known as Neptune, and even calculated its weight and orbit through Newton's theory. And yet neither did this empirical success of Newton's theory verify Newton's theory. <u>Emotion</u>: S Knows P if S feels without Foreknowledge that P <u>Other Others</u> (Yes they are that Insignificant) ● Intuition ● Telepathy ● Clairvoyance ● Precognition

All these SOURCES OF KNOWLEDGE beg the question; what makes one SOK more VALID than the other?

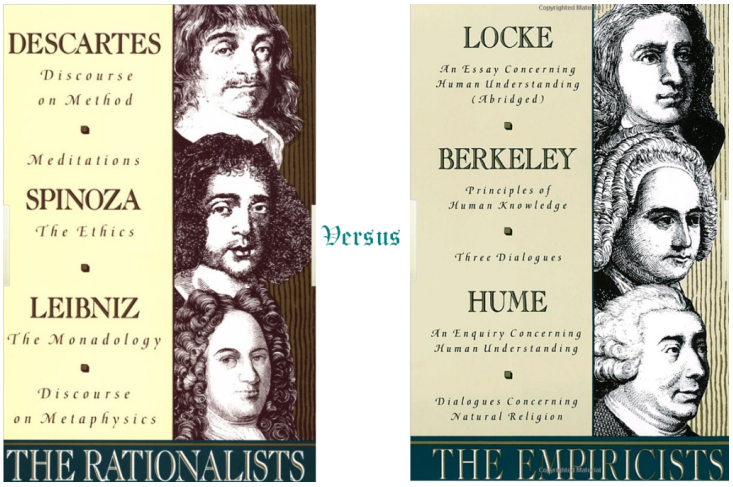
State the key difference between Rationalism and Empiricism

Are Rationalism and Empiricism necessarily in Conflict?

Rationalism vs Empiricism

Difference: **Extent of dependence on sense experience** in effort to gain knowledge

Need not Conflict: Can be Rationalist is some Subject Areas and Empiricist in others



State the Main Claim of Rationalism

Define A Priori

State 3 Types of A Priori Knowledge and State its 2 Qualities

State the 3 essential and 2 non-essential concepts of Rationalism

Rationalism

- Claim: **Significant ways** in which **Knowledge and Concepts** are gained **independently of Sense Experience**
- Philosophers: Descartes, Spinoza, Leibniz

A Priori Knowledge: Purest Form

- Knowledge that is Independent of Experience
  - Mathematics
  - Tautologies: “All Bachelors are Married”
  - Deduction from Pure Reason
- Necessary
- Universal

Plato’s Theory of Forms

- We Identify objects relative to their ideal form (perfect archetypes and characteristics that exist in an objective non-physical realm)
  - Geometry: Description of Ideal forms that manifest differently in our Perceived World
    - E.g. Pythagorean Theorem: Concerned with the Idea of a Right Triangle
- Knowledge Derived from intuition when it sees Forms in the Flux of Sensation

	Essential Concepts of Rationalism: At least One of the following 3 Claims <u>Intuition/Deduction Thesis</u>: Some propositions **in particular subject area S** are **Knowable by Intuition** alone; **others are Knowable by deduction** from intuited propositions ● Intuition: Rational insight, where we form a JTB from intellectually grasping it ● Deduction: Reasoning from intuited arguments that must be valid (conclusion is true if premises are true); moves from general claims to specific claims ● A Priori Knowledge ● Implies Foundationalism ● Radical Range ○ More S = More Radical: S may refer to any subject area: Ethics, Metaphysics, Mathematics ○ Confidence in Intuited-Deductive Knowledge: Certainty vs Fallibility ○ Confidence in Intuition's connection to Truth: Fallibility of Intuition <u>Innate Knowledge Thesis</u>: We have **knowledge of some Truths** in **subject area S** as part of our **rational nature** (independent of experience) ● ≠Intuition/Deduction Thesis: Knowledge not learnt but part of our innate rational nature ● Experiences may Trigger process that brings Knowledge to Consciousness but is not Source of Knowledge ● Cited Sources ○ God ○ Natural Selection ○ Past Existences ● Radical Range ○ Number of S ○ Confidence in Innate Nature: Certainty vs Fallibility Rationalist Proof: ● Plato's Meno's Paradox --- Premise 1: If you know what you're looking for, the search for Knowledge is Impossible Premise 2: If you don't know what you're looking for, inquiry is impossible. Conclusion: Therefore, inquiry is impossible.

Fallacy of Equivocation:

- Premise 1 uses definition of: “the answer to your question”
    - If this is the correct definition, 1 is true and 2 is false
- Premise 2 uses definition of “the question you need answered”
    - If this is the correct definition, 1 is false and 2 is true
- Resolves the supposed Dilemma

    - Plato’s Conclusion: Knowledge by Recollection
    - Have Knowledge: Prior to Learning, we have Knowledge through our Soul’s memory of the Information before its union with our Body
    - Lack Knowledge: Forgot Knowledge with Soul’s Unification of Body
        - Therefore Knowledge is from abstract, eternal Forms that lie beyond Sense Experience which is Innate
- Peter Carruthers: Innate Knowledge of Folk Psychology
    - Folk Psychology: **Universal common-sense generalisations** involving the **relationships** of **mental states to the environment, body & behavior**
        - E.g. Pain tends to be caused by Injury
    - **Appeals to Unobservables** such as beliefs, desires, feelings and thought
    - Success in **Explanation, Universality, Depth and Complexity** and Child’s Knowledge of them by 5th year imply Innate Knowledge
- Avoids problems of the subjectivity of the senses
    - Anti-realist arguments for rationalism
    - Adverbialism
    - Descartes’ Cogito

Innate Concept Thesis: We have **some concepts** we employ in particular subject area S **as part of our rational nature**

- Experiences may Trigger process that brings Concepts to Consciousness but is not Source of Knowledge
- Concept: **Idea** that allows for **generalisation and extension** of knowledge **from some known objects to other unknown objects**; method through which we understand, define and classify Knowledge
    - E.g Concept of Book considers all books
        - Based on the essential characteristics of multiple pieces of paper or pages combined into a bound stack
    - Uses Definition: Taking a number of similar entities and deciding what makes them similar in an important way +

distinguishing it from everything not encompassed by the concept
    - Uses Words: Cognitive Trigger
- Locke: Innate Concept thesis entailed by Innate Knowledge thesis; Knowledge = Innate → Concepts = Innate
- Radical Range
    - Number of Subject Area S
    - Dependence of Concepts on Experience to be brought into Consciousness
        - Concept of Triangles vs Concept of Pain

General Rationalist Proof

- Descartes: Existence of Innate/Intuited-Deduced ideas
    - Placed in our Minds by God at Creation
    - E.g: Ideas of God and the Perfect Triangle
    - **One cannot construct such ideas from finite examples** in existence
        - Cannot move from finite power to infinite power
    - **Concept of Infinite needed to Understand concept of Finite**
        - Cannot recognise that something is finitely powerful unless one recognises something infinitely powerful for Comparison
    - Also classifies ideas as Adventitious (dependent on experience) and Fictitious (dependent on other ideas)

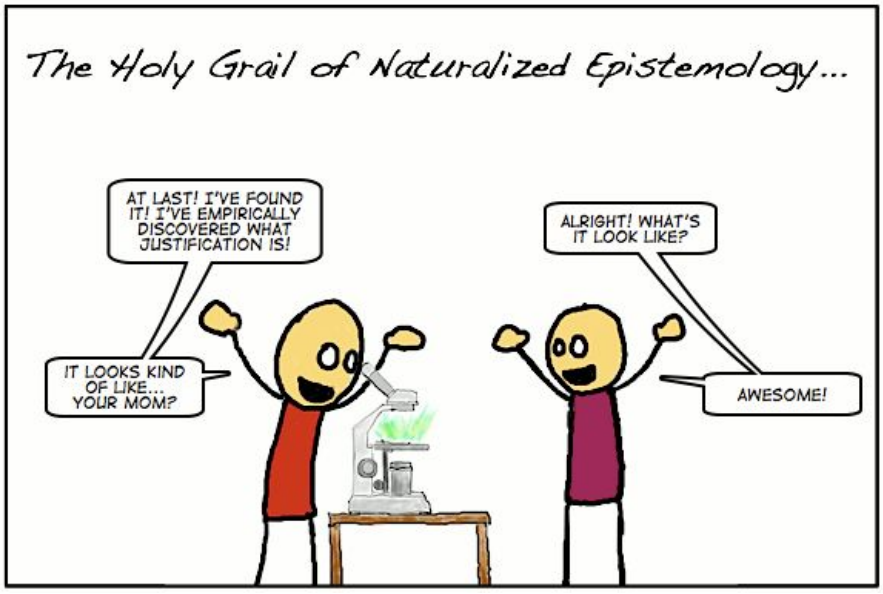
Non-essential Concepts of Rationalism

<u>Indispensability of Reason Thesis</u>: The knowledge and/or concepts we gain in subject area, S, by intuition and deduction and/or because the ideas and instances of knowledge in S that are innate to us, **could not have been gained** by us **through sense experience**

<u>Superiority of Reason Thesis</u>: Knowledge in subject area S which is gained by intuition and deduction or innately-owned is **superior** to **any knowledge gained by sense experience**

- Descartes: A Priori Knowledge is Certain, Sense Experience is Uncertain (Evil Demon)
- Plato: Forms are Superior metaphysically; unchanging, eternal, perfect, a higher degree of being > Sense Experience that depends on Forms to be Recognised and Understood
    - How we recognise a table is by our understanding of the Form of a Table (A perfect table)

	Justification of Rationalism when S = External World Descartes: Knowledge requires Certainty and Empiricism cannot provide that for the External World ● Evil Demon Argument: Indiscernibility of Faked World and Real World by Perception ● BUT: Is certainty necessary for Knowledge? ● BUT: Demon may cause us to Intuit false Intuitions ○ BUT: One would still be thinking in doubting the demon inspiration of the Cogito ○ Leads to an Infinite Regress ○ *Mr Dio: This infinite regress allows one to always be able to argue that "But you would have to be thinking to doubt that"* ■ *Personal Opinion: However the Sceptic also always has the ability to argue that "The Demon might have inspired that"; by that same logic wouldn't the Sceptic be equally right?* ○ *Class: The colour Red must still come from the Demon's perception → Red exists somewhere in the Real World* Leibniz: Senses are necessary but insufficient as they only provide instances of individual truths ● Mathematics provides necessary truths to guide Interpretation of External World ○ Proofs independent of Senses; but senses needed for inspiration ● Logic and Metaphysics: Requires Certainty beyond Experience ● Morality: Requires obligation/value beyond experience ○ Experience only informs of what is the case > what ought to be the case ● Experience does not provide certainty ○ Problem of Induction ○ ∴ Experience cannot be the source of Knowledge **Limitations of Rationalism** ● The concept of Ideal is subject to Bias and Sloppy Thought ○ Professor who refused to look through Galileo's telescope as he believed the recurrence of the number 7 in nature implied that there were 7 planets only ○ *He inferred that there were 7 planets from the fact that there are 7 holes in a person's face BWAHAHAHAHA* ○ *Missed the 8th hole through his brain*
State the Main Claim of Empiricism	**Empiricism** ● Experience is the **Dominant Foundation of Knowledge** ● Philosophers: John Locke, David Hume and George Berkeley

Define A Posteriori Knowledge	A Posteriori Knowledge: ● Depends on Experience or Empirical Evidence  **Essential Concepts of Empiricism**: Empiricists Endorse the following Claims for some Subject Area <u>The Empiricism Thesis</u>: We have **no source of knowledge** in S or **for the concepts we use** in S **other than sense experience** ● Rejects Innate Knowledge/Intuition-Deduction/Innate Concept for S ● Rejects Superiority of Reason ○ Claim: Reason Alone does not give any Knowledge ■ //Kant's Synthetic A Priori Knowledge ● Some reject Indispensability ○ May agree that S cannot be known through sense experience, but conclude from there that we cannot Know in S When S = External World, **Empiricist Response**: Intuition-Deduction Thesis ● What accounts for the Reliability of our Intuitions? How does one define Intuition? ● Hume: Intuition-Deduction provides **certainty but lacks Utility** ○ "Relations of Ideas" as opposed to "Matters of Fact" ○ Moral Knowledge can be derived empirically ○ Metaphysical Knowledge is invalid ● A.J. Ayer: Split Language into Analytic and Synthetic

	○ Intuition-Deduction only provides Analytic Knowledge that provides no Substantial Information about the World ■ "All Bachelors are Unmarried": "Unmarried" already contained in "Bachelor" ○ Synthetic Knowledge is open to Empirical Verification ○ BUT: Does not consider A Priori Synthetic Knowledge (See Immanuel Kant in "Synthetic") such as Mathematics **Empiricist Response**: Innate-Knowledge Thesis ● Locke: If Innate Knowledge in our minds is… ○ Conscious: Thesis is disproven by children and dummies ■ Carruther's Response: Evolutionary selection determines that Innate Knowledge will be revealed in **certain stages of a child's life** by triggering of sense experience ■ Children: Not yet reached stage of Development ■ Dummies: Natural Development has broken down ○ Not Conscious: No point in having "innate knowledge" that we cannot grasp ■ Claim that it gives the Capacity of Learning is meaningless as both Rationalists and Empiricists agree that the **Mind is capable of Learning** ● Innate Knowledge suggests that Knowledge can be gained without Justification ○ Justification needed to tether Truth to one's mind ○ Response: Reliabilism ■ Justified by Natural Selection that creates Reliable Process ● Innate Knowledge is no different from A posteriori Knowledge ○ Believing P because on saw an instance of P and Believing P because on saw an instance of P that triggered a reliable process developing innate knowledge of P ■ Both seem to have been based off sense experience ■ *I didn't really get this chunk of gobblydegook at the bottom of pg 8 of "rationalism vs empricism Stanford" in the KI folder; edit if it makes sense to you ty :DD* **Empiricist Response**: Innate Concept Thesis ● Locke: Conscious-Unconscious Problem: If Innate Concept is… ○ Conscious: Disproven by Young Children and Dummies who would not have ideas of God and perfect Triangles ○ Not Conscious: Pointless since we cannot grasp it ○ Leibniz: Innate Knowledge is Not Conscious; but Minds of Children and dummies plays a role in discerning which

evidence to accept when they gain experience of God and Triangles > Dominantly the Experience

- Locke: Gave examples of how experience could be the dominant source of knowledge of concepts in the External world without Innate concepts/Knowledge/Intuition-Deduction e.g. the concept of Blue
    - Hume: Mind can conceive a shade of Blue by experiencing a darker shade and lighter shade

    - Carruther: To learn of the colour Red one must learn of the extent of the range which cannot be abstracted from experiences
    - Carruther: Locke is making a Circular Argument as the use of observation to derive a concept from multiple examples relies on the concept to make the observation
        - Observation requires Concept; therefore Concept cannot be proven by Observation

Consider in this regard Locke's account of how we gain our concept of causation.

In the notice that our senses take of the constant vicissitude of things, we cannot but observe, that several particulars, both qualities and substances; begin to exist; and that they receive this their existence from the due application and operation of some other being. From this observation, we get our ideas of cause and effect. (*Essay Concerning Human Understanding*, Book II, Chapter 26, Section 1, pp. 292-293)

We get our concept of causation from our observation that some things receive their existence from the application and operation of some other things. Yet, we cannot make this observation unless we already have the concept of causation. Locke's account of how we gain our idea of power displays a similar circularity.

- Hume: We should not accept the Innate Concept Thesis based on our Inability to explain how some concepts are derived, but instead limit the content of the Concepts to what we have experienced
    - The Concept of Causation is simply the mind acquiring the habit to expect the Effect given the Cause after multiple instances

Limitations of Empricism

- Arguments from Illusion and Hallucination and Blurring of Distinction between Secondary & Primary Qualities imply Subjectivity
    - Suggests that Experience cannot discover the real world
    - George Berkeley's Resolution: The "real world" is the subjective world of experience (see Idealism)

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Thought that supposed Primary Qualities (e.g. Shape) were subjective too (e.g. with change in perspective)
Analogy: A tree that falls in empty woods does not make a sound as the sound waves produced are not perceived

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<td>Define Certainty and Fallibility

State Examples of Certain Truths

State their Limitations
State their Benefits

State the Problem with Global Global Fallibilism

State the Problem with Local Fallibilism in relation to Certainty</td>
<td><u>Certainty and Fallibility</u>
Certainty: Evidence must be Maximally Good for Knowledge

<u>Guarantees</u> the Truth by Correspondence Theory
Examples

A Priori Analytic Truths: “All Bachelors are Unmarried”
Deduction: “Socrates is a Man + All men are Mortal → Socrates is a Mortal”

Limitations: No New Knowledge is Gained

A Priori: Immediately Obvious → Does not add Knowledge to our Understanding of Our World and Selves
Deduction: Knowledge in Conclusion is Implicit in Premises → No new Information gained
Logic A is B or A is not B
How can one be Certain that he needs Certainty?

Benefits:

Establishment of Coherent Systems: Anchor Point for all Other Knowledge Claims
Mathematics: Deductive Certainty allows the Skipping of Reasoning in Venturing into more Mathematical Knowledge
Logic: Useful in obtaining Reliable Knowledge
Competence: Knowing How to find certain Knowledge through Deduction is needed in Gauging the Reliability of other Knowledge

E.g. Socrates is a Man is Certain due to the Impossibility of Counter-Examples → Searching for the number and significance of Counter-Examples is Important in Determining Reliability

Fallibilism: Evidence must be Good for Knowledge</td>
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	● Beliefs in some/all Domains of Truth can Never have Justification that Guarantees the Truth of the Belief OR ○ "All" Domains: Scepticism ■ Defeated by the fact that it is an Unjustifiable Belief in Itself ■ Alternative for Lack of Need of Justification allows one to be Correct in his Rejection of Fallibilism ● Meant to Resolve Problem that Foundationational Beliefs cannot be Certain or Conclusively Justified ○ However Local Fallibilism (Fallibilism in some domains) makes the Foundational Claim that "it is certain that evidence must be Good for Knowledge in some domains" ● No Need for Certainty: Evidence should imply Truth rather than Guarantee Truth ○ //Falsifiability in Science: Avoids Problem that because empirical knowledge can be revised by further observation, any of the things we take as empirical knowledge might turn out to be false Anti-Realism: There will always be the possibility that we are proven wrong Realism: We will reach a point of inquiry where we are on the best grounds on believing something such that it is certain that it is true ● Claims that Realism's proposition that certainty will always be out of reach in subject area S is irrelevant ● Claims that we should Pursue Best Opinion > Truth Problems ● Evil Demon Argument; best grounds of justification may still be an illusion ● Indistinguishability does not imply Identity in Value: counter-example of 2 indistinguishable books where one was printed on the first printing press ● The value of Best Opinion relies on the Value of Truth ● Suggests that authenticity is not valuable
State the Difference between Internalism and Externalism Define Simple J-internalism Define Simple J-externalism	**<u>Internalism vs Externalism</u>** **Ontological Internalism**: Justification must be grounded in one's own **1st person experience or reason** ● To Justify, One must "see" for himself **Access Internalism**: Believer must have internal access (be aware or be capable of being aware) to the justifier(s) of his belief p in order to be justified in believing p

Ontological Externalism: Justification can come from facts beyond one's awareness

Access Externalism: Believer does not need internal access to justifier(s) of belief p in order to be justified in believing p

When applied Specifically to Justification...
J-internalism: Justification is directly recognisable

- At any time t at which S holds a justified belief B, S is in a position to know at t that B is justified
- Includes Evidentialism: Evidence needed for Justification > Reliable Process

J-externalism: Justification does not need to be recognizable

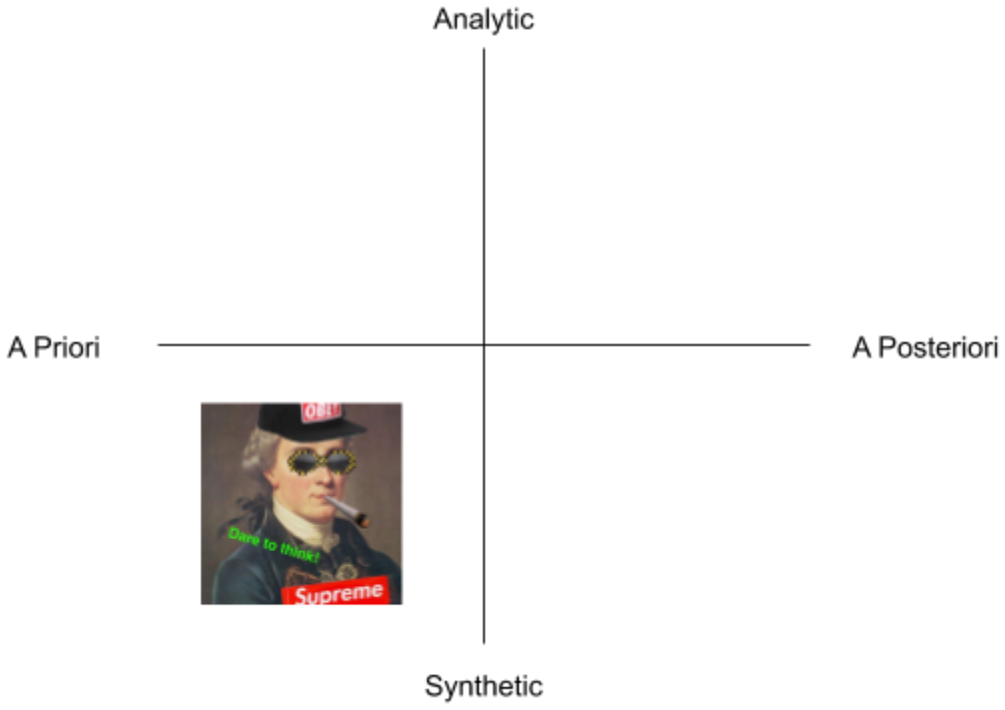
- There are times at which S holds a justified belief B but is not in a position to know that B is justified
- Includes Simple J-Reliabilism: Justification requires a reliable cognitive process
    - Formation of Justification is Separate from Recognition: S may form a Justification Reliably without Noticing it
    - Only Justification by Reliable Process Needed

Knowledge is External

- Degetterisation: One cannot directly recognise if a piece of Knowledge is Degetterised (Free from being Justified by Epistemic Luck)
- Evil Demon Possibility

Why Internalism?

- Ensures that one Fulfills Epistemic Duties (what one ought to do in the pursuit of Truth) due to direct Access to Justification
    - Deontological Justification: View on Justification that Defines Justification as the non-violation of epistemic duties
- Reliable Processes without independent evidence may yield false Knowledge Unbeknownst to S
    - Optical Illusions/Hallucinations
- Avoids Evil Demon Problem
    - Knowledge in Evil-Demon World is Unreliably created
    - Knowledge in Evil Demon World is supported by Evidence within Evil Demon World
    - *BUT: Reliabilists Can redefine Reliability as what is reliably created in Evil Demon World just as Internalists have Redefine Evidence as what is true in Evil Demon World*

	Why Externalism? ● Internalism may still yield false beliefs: Internalism measures Truth by its Likelihood dependent on Evidence ● Allows for Animal Knowledge
Define Analytic and Synthetic and state their Differences Explain Immanuel Kant's Preference in Metaphysical Knowledge	**<u>Analytic</u>** ● Definition: Analytic propositions are true **by virtue of their meaning** ○ True by Definition ● E.g.: All Bachelors are Unmarried ○ The concept "Unmarried" is Implicitly contained in the concept "Bachelor" **<u>Synthetic</u>** ● Definition: Synthetic propositions **are true by how their meaning relates to reality** ○ **Not True by Definition** ● E.g.: A Bachelor is "Happy Go Lucky"  Immanuel Kant: Metaphysical Knowledge has to be Synthetic A Priori ● Useful: Synthetic > Analytic ● Necessary and Universal: A Priori > A Posteriori ● Example: Mathematics ○ The Interior Angles of a Triangle add up to 180 degrees

	○ A Triangle is by Definition a three-sided figure enclosed on a Plane
State the Main Claim of Scepticism ● State the Utility of Scepticism Explain the flaw of Extreme Scepticism	**<u>Scepticism</u>** ● We Know Very Little  ● Utility: Starting Point for Proving the Other 2 Schools of Thought ○ Descartes: Scepticism → Rationalism ○ Hume: Scepticism → Empiricism ● Extreme Scepticism ○ Often Refuted with Presuppositional Arguments i.e. Arguments that Show that Sceptical Arguments make Truth-Claims

Notes

<u>Essay Outlines</u>

<u>Knowledge/Justification Structures: Can we have Knowledge?</u>

Epistemic Regress Problem

1. Justifying a belief (K = JTB) requires an appeal to evidence
2. The evidence appealed to must also be justified to be used
    a. From 1, this requires further justification, which requires appeal to yet more evidence and so on
3. This leads to either
    a. An infinite chain with no ultimate justification; an infinite regress
    b. A piece of evidence without justification; a dogmatic assumption
    c. The use of propositions (that we are trying to justify) as evidence; circular reasoning

<u>Response: Foundationalism</u>

Beliefs are Justified by basic beliefs that form the bedrock of a superstructure of all other beliefs

- Chain of justification terminates in a self-justifying belief
    - Self-evident
        - Not a dogmatic assumption
        - Does not require an appeal to evidence, hence terminating the chain of justification

- BUT: Indiscernibility arguments (e.g. Descartes' Evil Demon, and paradoxes of Illusion and Hallucination) suggest that we do not have access to reality 'as it is' in order to form basic beliefs
- BUT: Rationalism and Empiricism attempts to ground foundationalism in basic beliefs

Rationalism: Reason through Certain and Necessary Analytic A Priori Truths can form the bedrock of our Knowledge

- Analytic statements/Deductions: E.g. All Bachelors are Male and Socrates is a man + All men are mortal → Socrates is a mortal
    - Predicate is contained in the subject: What is proposed is already within the content it is proposed from
    - Negation would be a logical contradiction
- A Priori Truths: Descartes cogito; "I think therefore I am"
    - Necessary and indubitable presuppositions in our thinking
- BUT: Difficult to go from abstract foundational truths to our commonly held body of knowledge
    - Cogito: Threat of solipsism
- BUT: Analytic truths only reveal what is contained in the subject, and deductions only reveal what is already in the premises
    - Only expound on the implications of concepts without telling us if they really exist
    - E.g. All Bachelors are male does affirm the '→' in 'Bachelor → Male', but it does not tell us if Bachelors or males exist

Empiricism: The Incorrigibility of Sense Data

- Raw sense data can form the bedrock of our beliefs
- Though one can doubt if they are perceiving the world as it is, one cannot doubt that they are perceiving something
    - Though you can doubt that you see words on a screen in front of you, you cannot doubt that you are sensing whiteness and blackness and pure excitement towards my infinite wisdom
- BUT: Fallible interpretations and classifications of sense data are made in relating them together into what we call 'the external world'
    - Perhaps what we have are illusory correlations in our sense data: Whereby our concepts are just patterns we've made up within the chaos of sense data
        - E.g. Causality could just be things repeated happening in conjunction
- BUT: Arguments from Illusion and Hallucination
- BUT: Indiscernibility Arguments

The Anti-Foundationalist Argument: General Argument against Foundationalism

- In order to show that a proposition P can be a basic belief (e.g. it is self-evident) foundationalists must support it with another proposition P1
    - This restarts the epistemic regress and demonstrates that P is not a properly basic belief that undergirds all knowledge claims

Given the difficulties of Foundationalism to justify our practical everyday experience, it would be worthwhile to consider the other end of the spectrum Reliabilism; that uses pragmatism as its cornerstone of justification

Response: Reliabilism

Knowledge is justified when it is constructed by reliable belief-forming processes

- Response to the Epistemic Regress Problem: Externalism
    - The chain of Justifications can terminate as under Externalism, knowledge can be justified by propositions out of our internal access
    - Organises knowledge in a positive feedback loop
        - Our current knowledge and our experience of the external world feed into each other
        - Our knowledge organises our experience of the external world, which in turn gives us more knowledge to organise our experience of the external world
        - Experience - Sense-making - Choice-making - Cause-making interaffect
- BUT: Reliable Processes without independent evidence may yield false Knowledge Unbeknownst to the subject
- BUT: What is practical is not necessarily what is true
- BUT: The metric of Usefulness may be Untrue: i.e. the assumption that usefulness is a worthwhile cause is not proven to be true
- BUT: What is pragmatic is Subjective
    - Bias
    - Unable to Transfer across Cultures
- BUT: "Successful in Practice" Condition Falls Prey to the Problem of Induction
    - Lack of Proof that what has happened in the Past will happen in the Future
- BUT: Pluralism: Allows for Pragmatic but Opposing Belief Systems amongst People, though only one can be True

Given the weak justification found in Reliabilism, and the lack of applicability found in Foundationalism, perhaps we should consider the last major theory of Justification, Coherentism

Response: Coherentism

Knowledge is justified as a web of beliefs by their mutual and inferential support

- Mutual and Inferential Support: Explanation
    - Beliefs are justified just in case they explain or are explained by the other beliefs of the same type
    - This may include: Logical Consistency, Logical Entailment, Inductive Probability
- Response to the Circularity Argument in the Epistemic Regress Problem
    - Circularity is inevitable given the Anti-Foundationalist Argument
    - Justification is a property of the system as a whole which is in turn transferred to its parts
- BUT: Positive Coherentism suggests that people are trapped in their systems of belief
    - Some propositions may be true but are not well-explained by one's previous beliefs
    - Response: Negative Coherentism-- Knowledge is justified if it does not contradict the web of beliefs, and is made more certain if it is supported by other beliefs in mutual and inferential support
    - *This is Externalist: Knowledge can be justified by beliefs outside of our access*
    - *This is Reliabilist: Takes the search for mutual and inferential support as a reliable belief forming process*

- BUT: Problem of Underdetermination-- Propositions do not conclusively imply an explanation, the same set of propositions may be cohered together in a variety of ways
    - Response: Fallibilism + Virtue Epistemology-- We must seek the best possible justification given our current web of knowledge and test these competing explanatory webs
- BUT: Threat of Paradigmatic Shifts that throw the entire system in Chaos
    - Response: Not all beliefs are called into question with each attempt at falsification-- similar to foundationalism, there are some beliefs that are more central/more coherently justified and thus more certain in our coherent web (e.g. laws of logic)
        - In a falsifying attempt, we must be conscious of which beliefs are called into question-- usually certain clusters in the web remain untouched
    - *Acknowledges the superstructure of Foundationalism*
- BUT: Problem of Pluralism
    - Contradictory statements could exist in separate coherent systems amongst people, when only one of the could be true
    - Response: Fallibilism + Virtue Epistemology (above)

Other Responses
- Appeal to Common Sense (G.E. Moore)
- Appeal to Ordinary Language (Wittengstein)
    - Words only have meaning in their practical application in context
    - Philosophers have used doubt to mean philosophical doubt (the doubt of all things) when doubt should only be used in the ordinary sense as ordinary doubt (the doubt of some things without complete certainty e.g. I doubt it will rain later)
    - BUT: Argumentum Ad Populum-- argues that a definition is more valid given that is more popular
    - BUT: Conflates the word and the concept of doubt
- Mitigated Scepticism (Hume)
    - We need to live our lives → Do-n't Doubt so much
    - BUT: Wimpy

Comments
- *The epistemic regress problem cannot be a justification for scepticism*
    - *In doing so it would be self-defeating (given that its conclusion is that we cannot justify anything)*
- *Assumes Reliabilism: That there are reliable methods for discerning the truth i.e. supporting it with propositions*

To-Do:

- Wittgenstein's Appeal to Language
- Moore's Appeal to Common Sense
- Readings
- Kant: Need for a priori categories in experience to know a posterori truths

    - x Incorrigibility of Sense Experience
    - Experience as an inevitable construct of a mind in response to doubt
- Essay Outlines for Doubt & Rationalism vs Empiricism

“Gold there is, and rubies in abundance, but lips that speak knowledge are a rare jewel”
(Proverbs 20:15)