

face of Gettier problems. He also spends some time talking about how proper function may have to take place in terms of satisfying multiple constraints within a complex cognitive system. For example, certain visual illusions demonstrate errors on the part of our vision module. On the whole, however, our visual systems function quite well. This, Plantinga thinks, may be because of other goals God had in mind—for example, creating embodied moral agents. He ends the chapter by discussing defeaters and overrides. If I believe A and later learn some fact B that gives me reason to reject A, then B is a defeater for A. Say you read somewhere that the University of Aberdeen was founded in 1405. You later encounter a historian at a cocktail party who tells you that publication contained a misprint: the university was founded in 1505. The historian has provided you with a defeater for your earlier belief: a rebutting defeater, a reason to reject the earlier belief. There are also undercutting defeaters. Say you are watching widgets being assembled, and they look red to you. You form the belief that the widgets are red. You are later told that, in fact, the whole room is irradiated in red light and would have looked red whether