

# 305 Lecture 10.4 - Subjective Theories of Probability

---

Brian Weatherson

# Plan

- We're going to look at versions of the subjective theory of probability

## Associated Reading

Odds and Ends, chapter 16.

# Subjective Theory

Probability is degree of confidence.

# Two Questions

1. Whose confidence?

# Two Questions

1. Whose confidence?
2. Actual confidence or idealised confidence?

Question 2 seems easiest to answer.

- No matter how confident you or I am that the moon is made of green cheese, it is not probable that the moon is made of green cheese.
- If we're really confident that it is, then we're getting something very badly wrong.
- But if probability just was how confident we actually are in something, then it would be probable that the moon is made of green cheese.

A better view is, as the textbook says, that

Probability is ultimately about belief. It's about how certain you should be that something is true.

So not what you actually believe, but what you should believe. This gets out of the green cheese problem.



## Several Challenges

1. Why think that 'how certain you should be that something is true' obeys these rules?

## Several Challenges

1. Why think that 'how certain you should be that something is true' obeys these rules?
2. Who is the 'you' in how certain you should be that something is true?

## Several Challenges

1. Why think that 'how certain you should be that something is true' obeys these rules?
2. Who is the 'you' in how certain you should be that something is true?
3. What happens if rationality is **permissive**; there are several attitudes you can rationally have about how likely something is?

## Several Challenges

1. Why think that 'how certain you should be that something is true' obeys these rules?
2. Who is the 'you' in how certain you should be that something is true?
3. What happens if rationality is **permissive**; there are several attitudes you can rationally have about how likely something is?
4. Especially if that last one is true, how does probability have a role to play in objective science?

## Several Challenges

1. Why think that 'how certain you should be that something is true' obeys these rules?
2. Who is the 'you' in how certain you should be that something is true?
3. What happens if rationality is **permissive**; there are several attitudes you can rationally have about how likely something is?
4. Especially if that last one is true, how does probability have a role to play in objective science?
5. How do we even measure how confident people, real or idealised, are in propositions?

## Several Challenges

1. Why think that 'how certain you should be that something is true' obeys these rules?
2. Who is the 'you' in how certain you should be that something is true?
3. What happens if rationality is **permissive**; there are several attitudes you can rationally have about how likely something is?
4. Especially if that last one is true, how does probability have a role to play in objective science?
5. How do we even measure how confident people, real or idealised, are in propositions?

We could do weeks on every one of these questions, but I'll focus on 3/4.

# Bayesianism

The main subjective theory is known as Bayesianism.

- The name comes from the Rev. Thomas Bayes, an 18th century mathematician.
- Just what is and is not a form of Bayesianism is a slightly contested, though mostly terminological question.

# Conditionalisation

The core principle behind Bayesianism is that updating is by conditionalisation.

- That is, the new  $\Pr(H)$  after getting evidence  $E$  is the old  $\Pr(H|E)$ .
- And  $\Pr(H|E)$  is given by the formula.

$$\Pr(H|E) = \frac{\Pr(E|H) \Pr(H)}{\Pr(E)}$$



## Problem of the Priors

- That tells you how to convert an old probability into a new probability given some evidence  $E$ .
- That is, it tells you how to generate a **posterior** probability.

# Problem of the Priors

- That tells you how to convert an old probability into a new probability given some evidence  $E$ .
- That is, it tells you how to generate a **posterior** probability.
- But it does not tell you where the **prior** probability comes from.
- And this question is one that Bayesians have never quite had a good answer to.

# Green Cheese

To make the problem vivid, imagine that I start out with the following probabilities.

- The probability that the moon is made of green cheese is 0.99.
- The things that happen around here are probabilistically independent of hypotheses about the material composition of the moon.

The first of these is absurd, but the second isn't ridiculous I suppose.

Now some stuff happens, I get evidence  $E$ .

- Let  $H$  be that the moon is made of green cheese.
- Since  $\Pr(H) = 0.99$ , and  $H$  is independent of  $E$ , it follows that  $\Pr(H|E) = 0.99$ .

Now some stuff happens, I get evidence E.

- Let H be that the moon is made of green cheese.
- Since  $\Pr(H) = 0.99$ , and H is independent of E, it follows that  $\Pr(H|E) = 0.99$ .
- So the Bayesians' favourite updating rule says that the new probability for H should be 0.99.

Now some stuff happens, I get evidence E.

- Let H be that the moon is made of green cheese.
- Since  $\Pr(H) = 0.99$ , and H is independent of E, it follows that  $\Pr(H|E) = 0.99$ .
- So the Bayesians' favourite updating rule says that the new probability for H should be 0.99.
- But that's fairly absurd - what could it mean to say that I **should** have probability 0.99 in H?

## Two Available Moves Here

1. Say what the one true prior is - and say that there are two rules: use the one true prior, and update it by conditionalisation.

## Two Available Moves Here

1. Say what the one true prior is - and say that there are two rules: use the one true prior, and update it by conditionalisation.
2. Say that there are a large class of acceptable priors, and argue that conditionalising any of them with enough evidence will produce a rational outcome.



## Two Available Moves Here

1. Say what the one true prior is - and say that there are two rules: use the one true prior, and update it by conditionalisation.
2. Say that there are a large class of acceptable priors, and argue that conditionalising any of them with enough evidence will produce a rational outcome.

The very rough history of this is that 19th century folks were sympathetic to option 1, but in the 20th century, most of the focus was on option 2.

## For Next Time

- We will take a short look at the 'one true prior' option.