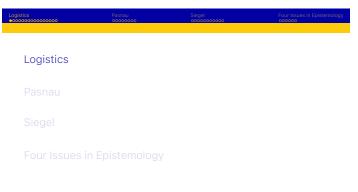


Knowledge and Reality, Lecture 01

Brian Weatherson

2022-08-29



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• Welcome to **Philosophy** 383 - Knowledge and Reality

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- Two 1.5 hour meetings like we're having now.
- One 1 hour discussion section per week.



- One hour out of four being interactive isn't enough.
- Feel free to put your hand up to ask questions a lot.
- I will be asking you some questions too.



How many people here are:

- Cog Sci majors?
- PPE majors?
- Philosophy majors?
- Some other major?



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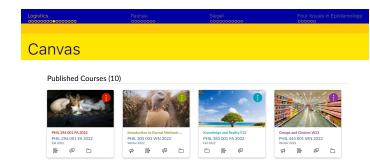
How many people here have previously taken:

- 0-1 philosophy classes?
- 2 philosophy classes?
- 3-4 philosophy classes?
- 5+ philosophy classes?

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What are you hoping to get out of the course? Why did you enroll in it?



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- All the slides are on Canvas.
- You don't need to copy down anything that's up here.



- Three essays
- Three quizzes
- Discussion section participation



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- Essays can be co-authored.
- At most one co-author per paper.
- Different co-authors for different papers.

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Why are we going to read about what some 14th century dudes thought?

- 1. Intrinsically intersting.
- 2. Cultural history.
- 3. Thinking and writing clearly about hard subjects is valuable.



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Siegel, Rationality of Perception





Here are some things I believe:

- I have two hands.
- The Battle of Gettysburg was in 1863.
- Human action is causing global warming.



Two questions about each of these beliefs:

- What would it take for these beliefs to be ideal, and how can we be more like that?
- 2. When is the belief good enough to assert/act on/hold?

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One big theme of his book:

 Philosophers used to care more about the first question, but they came to care more about the second.

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This was a mistake.

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If you like the first question, then some natural questions arise from it.

- Can we ever be epistemically ideal?
- If so, in what situations can we be ideal? Is it when thinking about mathematics, or our own minds, or, most optimistically, the external world.

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The book is primarily about two time periods:

- Early 14th century; and
- Late 17th century.

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 Pasnau
 - The body text, which we'll cover, is only about 1/3 of the book.
 - The endnotes are fascinating, and while I encourage you to read them, they aren't required.



- The book is very focussed on Western Europe; mostly France and England.
- It's a bit of a pity it didn't do more to connect the debates here to debates in Indian philosophy.



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I'm sick and tired of hearing things From uptight, short-sighted, narrow-minded hypocritics John Lennon, "Gimme Some Truth" Logistics Pashau Stepel Four Issues in Epistemology Goodoo.

Two Epistemic Shortcomings

- 1. Short-sighted
- 2. Narrow-minded

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If we treat these literally,
narrow-mindedness is a **vice**,
while short-sightedness is at worst a **misfortune**.



- 1. We get inputs from reality via our perceptual system.
- 2. We use our minds to figure out more things about the world using these inputs.

Philosophical Differences Between Stages

 If dualism is true, the first is carried out by our body, the second by our mind. Philosophical Differences Between Stages

 Even if that's not right, philosophy has something to say about the second, but not really about the first.

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Philosophical Differences Between Stages

 Relatedly, we criticise people for doing badly at the second, but not the first. Logistics Some Questions

- 1. Where is the perception/inference boundary?
- 2. What are the inputs that perception provides to inference?
- 3. Does the postulation of a boundary make sense given modern biological theories?
- 4. Does the two-stage, dualist, picture make sense?

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Two Radical Views

- Philosophical, evaluative, terms are appropriate either side of the boundary. We can talk about the Rationality of Perception.
- The boundary does not in fact make sense, and should be abandoned as pre-scientific.



Prejudiced seeing



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• How many distinct ways of knowing are there?

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• Is testimony one of them?

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Is having a justified belief more a matter of:

- Having a well-ordered mind?; or
- Having a reliable connection to reality?

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 What is the difference betewen knowledge and lucky guesses?

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- Do we know anything about the external world?
- If so, how and why do sceptical arguments fail?

 We will start a fair way back, with a (very quick!) survey of some issues that come up in Classical Indian Epistemology.

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