

# Philosophy 101

## Moore & Cartesian Skepticism

April 24, 2014

## Review of Descartes

# Descartes' Project

- What, if anything, can we know with certainty?

# Descartes' Project

**Epistemic Foundationalism:** The structure of human knowledge is like a building. There is privileged set of propositions we know—the foundation—and all of our other knowledge—the building or superstructure—is based on this privileged set

# Descartes' Project

- What knowledge is part of the privileged foundation?
  - logic
  - mathematics
- Can we give an account of how we have empirical knowledge, either as part of the foundation or as derived from the foundation?

# The Method of Doubt

- For the purposes of building a foundation of what we know, we should only count as knowledge that of which we are absolutely certain

# The Method of Doubt

**DOUBT:** We must suspend judgment concerning any proposition whose truth is not known with absolute certainty

- Is there anything that survives DOUBT?

# The Stages of Doubt

- ① Sense-Perception
- ② Dreams
- ③ An all-powerful deceiver



# The Cogito Argument

- ① For any thought that I think, it is possible that I am deceived about its truth
- ② But any time I think a thought, there must be subject of that thought who is doing the thinking
- ③  $\therefore$  Insofar as I am thinking, I cannot be deceived about my own existence

# The Cartesian Problem

- We can be sure of our *own* existence but can we be sure of the existence of anything else?
- How do we build out from the certainty of our own existence to the certainty of the existence of anything else, either other minds or other physical objects?

# Moore's Proof

# Cartesian Skepticism

- ① If I do not know that I am not being radically deceived, then I cannot know that  $h$  (where  $h$  is some commonsensically true proposition concerning the physical world)
- ② I do not know that I am not being radically deceived
- ③  $\therefore$  I do not know that  $h$

# Moore's Proof of the External World

- ① Here is a hand
- ② Here is another hand
- ③  $\therefore$  At this moment, two human hands exist
- ④  $\therefore$  I know an external world (a world outside my mind) exists

# An Assumption about Knowledge

- We can extend our knowledge by recognizing, and thereby accepting, things that follow deductively from our knowledge

# Epistemic Closure

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**Closure Principle:** Knowledge is “closed under entailment”—  
If, while knowing  $p$ ,  $S$  believes  $q$  because  $S$  knows  
that  $p$  entails  $q$ , then  $S$  knows  $q$



# Epistemic Closure

## An Example

- ① I know that the walls of this room are blue
- ② If the walls of this room are blue then the walls of this room are colored
- ③  $\therefore$  I know that the walls of this room are colored

# Closure and Skepticism

## The Cartesian Argument

- 1 If I know that here is a hand ( $h$ ), then I know that I am not being radically deceived (by dreams, an evil demon, etc.)

# Closure and Skepticism

## The Cartesian Argument

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- ② I don't know that I'm not radically deceived

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- ② I don't know that I'm not radically deceived
- ③  $\therefore$  I don't know  $h$

# Closure and Skepticism

- ① If I know that here is a hand ( $h$ ), then I know that I am not being radically deceived (by dreams, an evil demon, etc.)
- Premise (1) depends on the closure principle:
  - I know that here is a hand ( $h$ )
  - $h \rightarrow$  I'm not radically deceived
  - $\therefore$  I know I'm not radically deceived

# Closure and Skepticism

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- ② I know  $h$
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# Closure and Skepticism

- If we endorse closure we seem forced to accept one of two conclusions:
  - ① we must be skeptics about our knowledge of  $h$ , since we admit we cannot know that we are not radically deceived
  - ② we know  $h$ , but then must also say that we know we are not radically deceived

# The Conditions of Non-Trivial Proof

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- ① The premises must be different from the conclusion they prove
  - ② The premises must be *known*
  - ③ The conclusion must follow from the premises
- Is (2) satisfied for Moore's Argument?
    - According to Moore it *is* even though he can give no proof for either of the premises

# Proving the Premises?

## Proving the Premises?

- The skeptic thinks that Moore's proof works only if he can also prove the premises of his argument
  - proof of the premises would amount to a general claim regarding how any propositions of the sort that figure in the argument could be proved

## Proving the Premises?

- Moore admits that if proof of the premises is required than his argument cannot succeed
  - But why think that proof of the premises is required to know them?

# Knowledge without Proof?

*I can know things, which I cannot prove; and among the things which I certainly did know, even if (as I think) I could not prove them, were the premises of my...proofs (3)*

# Knowledge without Proof?

- We typically think of knowledge claims as claims which are backed by the availability of proof
  - mathematical knowledge (mathematical proof)
  - empirical knowledge (an experience)
  - claims concerning responsibility & punishment (legal/moral proof)
- Denial that proof (or its availability) is necessary for knowledge seems to go against a fundamental feature of our epistemic practices



# Moore's Awkward Position

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- Accepts the closure principle
- Argues that we know we are not radically deceived
  - we know mundane truths about the external world (e.g. "here is a hand")
- Denies that we can *prove* that we know mundane truths about the external world

# Moore's Awkward Position

## Two Problems

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## Two Problems

- ① Knowledge without proof runs counter to our epistemic practices
- ② The acceptance of epistemic closure seems to require that either we don't know anything about the world, or that we know we are not radically deceived—both are counter-intuitive