Richard Feldman Epistemology

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Contemporary Perspectives on Religious Epistemology

Disagreement: The Ethics of Belief

Arguing about Knowledge

Knowledge and Epistemic Relativism

And Justification

An Introduction to the Theory of Knowledge

Epistemology

Contextualism

Contemporary Debates in Epistemology

Contemporary

Epistemology

Knowledge

Truth

And Duty

Evidentialism and Epistemic Justification

Epistemology

Goldman

and His Critics

Good Knowledge

Bad Knowledge

Evidentialism Disagreement

Evidentialism

Disagreement

Reason and Argument

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Disagreement

Higher-Order Evidence

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The Oxford Handbook of Philosophy of Education

Social Epistemology

Epistemic Duties

Evidentialism and its Discontents

The Oxford Handbook of Epistemology

EPISTEMOLOGY

Beyond "Justification"

Ernest Sosa

Philosophers Without

Gods

Epistemology

Skepticism

And the Veil of Perception

The Epistemology of Disagreement

Believing in Accordance with the Evidence

Evidentialism is a theory of knowledge the essence of which is the traditional idea that the justification of factual knowledge is entirely a matter of evidence. The authors defend this theory, arguing evidentialism is an asset virtually everywhere in epistemology, from getting started to refuting skepticism. What is knowledge? How hard is it for a person to have knowledge? Good knowledge, Bad knowledge confronts contemporary philosophical attempts to answer those classic questions, by identifying and arguing against two fundamental epistemological presumptions. Can there be both better and worse knowledge of some fact? Can you improve your knowledge of a particular fact? Can there be especially bad knowledge of a specific fact? Epistemologists routinely answer these questions with a resounding 'No'. But Stephen Hetherington argues that those standard answers are mistaken. The result is a theory of knowledge that is unique in conceiving of knowledge in a non-absolutist way. The theory offers new solutions to many traditional epistemological puzzles, including various kinds of scepticism, the Gettier challenge, and the problem of the criterion. It also offers a fresh way of using G.E. Moore's anti-sceptical gambit, along with reinterpretations of the epistemic roles of fallibility, luck, relevance, and dogmatism. And what can we know about knowledge? The role of intuition in shaping epistemological thought about knowledge is critically examined. Anyone working on epistemology will enjoy this original and challenging work.

Epistemology is an accessible and indispensable volume for undergraduates studying philosophy. Essential introduction to epistemology, a field of fundamental philosophical importance. Offers concise and well-written synopses of different epistemological debates and concerns. Evidentialism is a view about the conditions under which a person is epistemically justified in having a particular doxastic attitude toward a proposition. Evidentialism holds that the justified attitudes are determined entirely by the person's evidence. This is the traditional view of justification. It is now widely opposed. The essays included in this volume develop and defend the tradition. Evidentialism has many assets. In addition to providing an intuitively plausible account of epistemic justification, it helps to resolve the problem of the criterion, helps to disentangle epistemic and ethical evaluations, and illuminates the relationship between epistemic evaluations of beliefs and the evaluation of the methods used to form beliefs. These issues are all addressed in the essays presented here. External world scepticism poses the classic problem for an epistemological theory. The final essay in this volume argues that evidentialism is uniquely well qualified to make sense of scepticism and to respond to its challenge. Evidentialism is a version of epistemic internalism. Recent epistemology has included many attacks on internalism and has seen the development of numerous externalist theories. The essays included here respond to those attacks and raise objections to externalist theories, especially the principal rival, reliabilism. Internalism generally has been criticized for having unacceptable deontological implications, for failing to connect epistemic justification to truth, and for failing to provide an adequate account of what makes basic beliefs justified. Each of these charges is answered in these essays. The collection includes two previously unpublished essays and new afterwords to five of the reprinted essays; it will be the definitive resource on evidentialism for all epistemologists.

Disagreement is common: even informed, intelligent, and generally reasonable people often come to different conclusions when confronted with what seems to be the same evidence. Can the competing conclusions be reasonable? If not, what can we reasonably think about the situation? This is the first book on the epistemology of disagreement. An outstanding voice in the field, the jazz critic for The Village Voice leads readers through the first century of the music in a voluminous, expert account of the great jazz artists past and present and their distinctive contributions. UP. This is a collective study of the epistemic significance of disagreement: twelve contributors explore rival responses to the problems that it raises for philosophy. They develop our understanding of epistemic phenomena that are central to any thoughtful engagement with...
others' beliefs. Epistemology or the theory of knowledge is one of the cornerstones of analytic philosophy, and this book provides a clear and accessible introduction to the subject. It discusses some of the main theories of justification, including foundationalism, coherentism, reliabilism, and virtue epistemology. Other topics include the Gettier problem, internalism and externalism, skepticism, the problem of epistemic circularity, the problem of the criterion, a priori knowledge, and naturalized epistemology. Intended primarily for students taking a first class in epistemology, this lucid and well-written text would also provide an excellent introduction for anyone interested in knowing more about this important area of philosophy. We often have reason to doubt our own ability to form rational beliefs, or to doubt that some particular belief of ours is rational. Perhaps we learn that a trusted friend disagrees with us about what our shared evidence supports. Or perhaps we learn that our beliefs have been afflicted by motivated reasoning or by other cognitive biases. These are examples of higher-order evidence. While it may seem plausible that higher-order evidence should somehow impact our beliefs, it is less clear how and why. Normally, when evidence impacts our beliefs, it does so by virtue of speaking for or against the truth of theirs contents. But higher-order evidence does not directly concern the contents of the beliefs that they impact. In recent years, philosophers have become increasingly aware of the need to understand the nature and normative role of higher-order evidence. This is partly due to the pervasiveness of higher-order evidence in human life, for example in the form of disagreement. But is has also become clear that higher-order evidence lies at the heart of a number of central epistemological debates, spanning from classical disputes between internalists and externalists to more recent discussions of peer disagreement and epistemic akrasia. Many of the controversies within these and other debates stem, at least in part, from conflicting views about the normative significance of higher-order evidence. This volume brings together, for the first time, a distinguished group of leading and up-and-coming epistemologists to explore a wide range of interrelated issues about higher-order evidence. Sophisticated yet accessible and easy to read, this introduction to contemporary philosophical questions about knowledge and rationality goes beyond the usual bland survey of the major current views to show that there is argument involved. Throughout, the author provides a fair and balanced blending of the standard positions on epistemology with his own carefully reasoned positions or stances into the analysis of each concept. KEY TOPICS:

Epistemological Questions. The Traditional Analysis of Knowledge. Modifying the Traditional Analysis of Knowledge. Evidentialist Theories of Justification. Non-evidentialist Theories of Knowledge and Justification. Skepticism. Epistemology and Science. Relativism. MARKET: For anyone interested in the philosophy of knowledge and rationality. In this revealing volume, 19 leading philosophers open a window on the inner life of atheism, shattering common stereotypes as they reveal how they came to turn away from religious belief. Fully updated with new topics covering the latest developments and debates, the second edition of this highly influential text retains its unique combination of accessibility and originality. Second edition of a highly influential text that has already become a standard in the field, for students and professional researchers alike, due to its impressive line-up of contributors, and its unique combination of accessibility and originality. Twenty-six essays in total, covering 13 essential topics features five new topics that bring readers up to speed on some of the latest developments in the field, and give them a glimpse of where it's headed: Should knowledge come first? Do practical matters affect whether you know? Is virtuous motivation essential to knowing? Can knowledge be lucky? Can evidence be permissive? Substantially updates two other debates: Is there immediate justification? Can belief be justified through coherence alone? In this ground-breaking book, leading epistemologists challenge and refine evidentialism, the view that epistemic justification for belief is determined solely by considerations pertaining to one's evidence. Earl Conee and Richard Feldman, the leading advocates of evidentialism, respond to each essay in this engaging and illuminating debate. Much of the writing in Anglo-American epistemology in the twentieth century focused on the conditions for beliefs being "justified." In a book that seeks to shift the ground of debate within theory of knowledge, William P. Alston finds that the century-long search for a correct account of the nature and conditions of epistemic justification misses the point. Alston calls for that search to be suspended and for talk of epistemic justification to cease. He proposes instead an approach to the epistemology of belief that focuses on the evaluation of various "epistemic desiderata" that may be satisfied by beliefs. Alston finds that features of belief that are desirable for the goals of cognition include having an adequate basis, being formed in a reliable way, and coherence within bodies of belief. In Alston's view, a belief's being based on an adequate ground and its being formed in a reliable way, though often treated as competing accounts of justification, are virtually identical. Beyond "justification" also contains discussions of fundamental questions about the epistemic status of principles and beliefs and appropriate responses to various kinds of skepticism. Evidentialism is a theory of knowledge the essence of which is the traditional idea that the justification of factual knowledge is entirely a matter of evidence. The authors defend this theory, arguing evidentialism is an asset virtually everywhere in epistemology, from getting started to refuting skepticism. A rigorous, authoritative new anthology which brings together some of the most significant contemporary scholarship on the theory of
knowledge Carefully-calibrated and judiciously-curated, this strong and contemporary new anthology builds upon Epistemology: An Anthology, Second Edition (Wiley Blackwell, 2008) by drawing a concise and well-balanced selection of higher-level readings from a large, diverse, and evolving body of research. Includes 17 readings that represent a broad and vital part of contemporary epistemology, including articles by female philosophers and emerging thought leaders Organized into seven thoughtful and distinct sections, including virtue epistemology, practical reasons for belief, and epistemic dysfunctions among others Designed to sit alongside the highly-successful anthology of canonical essays, Epistemology: An Anthology, Second Edition (Wiley Blackwell, 2008) Edited by a distinguished editorial team, including Ernie Sosa, one of the most influential active epistemologists Highlights cutting edge methodologies and contemporary topics for advanced students, instructors, and researchers A general introduction to key issues in the philosophy of education. The chapters are accessible to readers with no prior exposure to philosophy of education, and provide both surveys of the general domain they address, and advance the discussion in those domains. Is there any such thing as political philosophy? So begins this provocative book by one of the foremost figures in Continental thought. Here, Jacques Ranciere brings a new and highly useful set of terms to the vexed debate about political effectiveness in the face of a new world order. What precisely is at stake in the relationship between "philosophy" and the adjective "political"? In Disagreement, Ranciere explores the apparent contradiction between these terms and reveals the uneasy meaning of their union in the phrase "political philosophy" -- a juncture related to age-old attempts in philosophy to answer Plato's devaluing of politics as a "democratic egalitarian" process. According to Ranciere, the phrase also expresses the paradox of politics itself: the absence of a proper foundation. Politics, he argues, begins when the "demos" (the "excessive" or unrepresented part of society) seeks to disrupt the order of domination and distribution of goods "naturalized" by police and legal institutions. In addition, the notion of "equality" operates as a game of contestation that constantly substitutes litigation for political action and community. This game, Ranciere maintains, operates by a primary logic of “misunderstanding”. In turn, political philosophy has always tried to substitute the "politics of truth" for the politics of appearances. Disagreement investigates the various transformations of this regime of "truth" and their effects on practical politics. Ranciere then distinguishes what we mean by "democracy" from the practices of a consensual system in order to unravel the ramifications of the fashionable phrase "the end of politics". His conclusions will be of interest to readers concerned with political questions from the broadest to the most specific and local. What is knowledge? What are the sources of knowledge? What is the value of knowledge? What can we know? This selection of classic and contemporary readings covers the fundamentals of the theory of knowledge. Summary Elm is more than just a cutting-edge programming language, it's a chance to upgrade the way you think about building web applications. Once you get comfortable with Elm's refreshingly different approach to application development, you'll be working with a clean syntax, dependable libraries, and a delightful compiler that essentially eliminates runtime exceptions. Elm compiles to JavaScript, so your code runs in any browser, and Elm's best-in-class rendering speed will knock your socks off. Let's get started! Purchase of the print book includes a free eBook in PDF, Kindle, and ePub formats from Manning Publications. About the technology Simply put, the Elm programming language transforms the way you think about frontend web development. Elm's legendary compiler is an incredible assistant, giving you the precise and user-friendly support you need to work efficiently. Elm applications have small bundle sizes that run faster than JavaScript frameworks and are famously easy to maintain as they grow. The catch? Elm isn't JavaScript, so you'll have some new skills to learn. About the book Elm in Action teaches you the Elm language along with a new approach to coding frontend applications. Chapter by chapter, you'll create a full-featured photo-browsing app, learning as you go about Elm's modular architecture, Elm testing, and how to work seamlessly with your favorite JavaScript libraries. You'll especially appreciate author and Elm core team member Richard Feldman's unique insights, based on his thousands of hours writing production code in Elm. When you're done, you'll have a toolbox of new development skills and a stunning web app for your portfolio. What's inside Scalable design for production web applications Single-page applications in Elm Data modeling in Elm Accessing JavaScript to Elm's modular architecture, Elm testing, and how to work seamlessly with your favorite JavaScript libraries. You'll especially appreciate author and Elm core team member Richard Feldman's unique insights, based on his thousands of hours writing production code in Elm. When you're done, you'll have a toolbox of new development skills and a stunning web app for your portfolio. What's inside Scalable design for production web applications Single-page applications in Elm Data modeling in Elm Accessing JavaScript
knowledge. How do people form beliefs, and how should they do so? This book presents seventeen new essays on these questions, drawing together perspectives from philosophy and psychology. The first section explores the ethics of belief from an individualistic framework, whilst the second extends this traditional debate to issues concerning the social dimensions of belief formation. Goldman and His Critics presents a series of original essays contributed by influential philosophers who critically examine Alvin Goldman’s work, followed by Goldman’s responses to each essay. Critics Alvin Goldman’s groundbreaking theories, writings, and ideas on a range of philosophical topics Features contributions from some of the most important and influential contemporary philosophers Covers Goldman’s views on epistemology—both individual and social—in addition to cognitive science and metaphysics Pays special attention to Goldman’s writings on philosophy of mind, including the evolution of his thoughts on Simulation-Theory (ST) Peter Bäumann develops and defends a distinctive version of epistemic contextualism, the view that the truth conditions or the meaning of knowledge attributions of the form “S knows that p” can vary with the context of the attributor. The first part of the book examines arguments for contextualism and develops Bäumann’s version. It begins by dealing with the argument from cases and ordinary usage, and then addresses “theoretical” arguments, from reliability and from luck. The second part of the book discusses the problems contextualism faces, to which it must respond, and provides an extension of contextualism beyond epistemology. The third part of the book is focused on some major objections to contextualism and alternative views, namely subject-sensitive invariantism, contrastivism and relativism. Regardless of who you are or how you live your life, you disagree with millions of people on an enormous number of topics from politics, religion and morality to sport, culture and art. Unless you are delusional, you are aware that a great many of the people who disagree with you are just as smart and thoughtful as you are—and, in fact, you know that often they are smarter and more informed. But believing someone to be cleverer or more knowledgeable about a particular topic usually won’t change your mind. Should it? This book is devoted to exploring this quandary—what should we do when we encounter disagreement, particularly when we believe someone is more of an authority on a subject than we are? The question is of enormous importance, both in the public arena and in our personal lives. Disagreement over marriages, beliefs, friendships and more causes immense personal strife. People with political power disagree about how to spend enormous amounts of money, about what laws to pass, or about wars to fight. If only we were better able to resolve our disagreements, we would probably save millions of lives and prevent millions of others from living in poverty. The first full-length text-book on this philosophical topic, Disagreement provides students with the tools they need to understand the burgeoning academic literature and its (often conflicting) perspectives. Including case studies, sample questions and chapter summaries, this engaging and accessible book is the perfect starting point for students and anyone interested in thinking about the possibilities and problems of this fundamental philosophical debate. One of the most firmly entrenched beliefs of contemporary philosophy is that the only way to analyze a concept is to state its truth conditions. In epistemology this has led to the search for reductive analyses, to phenomenalism, behaviorism, and their analogues in other areas of knowledge. Arguing that these attempts at reductive analysis have invariably failed, John L. Pollock defends an alternative theory of conceptual analysis in this book. The author suggests that concepts should be analyzed in terms of their justification conditions rather than their truth conditions. After laying a theoretical foundation for this alternative scheme of analysis, Professor Pollock applies his theory in proposing solutions to a number of traditional epistemological problems. A mong the areas of knowledge discussed are perception, knowledge of the past, induction, knowledge of other minds, and a priori knowledge. Originally published in 1975. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905. This unique textbook—the first to offer balanced, comprehensive coverage of all major perspectives on the rational justification of religious belief—includes twenty-four key papers by some of the world's leading philosophers of religion. Arranged in six sections, each representing a major approach to religious epistemology, the book begins with papers by noted atheists, setting the stage for the main theistic responses—Wittgensteinian Fideism, Reformed epistemology, natural theology, prudential accounts of religious beliefs, and rational belief based in religious experience—in each case offering a representative sample of papers by leading exponents, a critical paper, and a substantial bibliography. A comprehensive introductory essay and ample cross-references help students to contrast and evaluate the different approaches, while the overall arrangement encourages them to assess the full range of philosophical positions on the issue. Carefully selected to provide both a comprehensive overview of current work and a series of modern perspectives on many classic sources—Swinburne's detailed discussion of Hume's critique of the design argument, for example, as well as an entire section evaluating and extending
Pascal's famous Wager—the essays also provide a uniquely readable survey that will be useful in a wide range of undergraduate and graduate courses in philosophy of religion and epistemology. This volume gathers eleven new and three previously unpublished essays that take on questions of epistemic justification, responsibility, and virtue. It contains the best recent work in this area by major figures such as Ernest Sosa, Robert Audi, Alvin Goldman, and Susan Haak. Evidentialism is a popular theory of epistemic justification, yet, as early proponents of the theory Earl Conee and Richard Feldman admit, there are many elements that must be developed before Evidentialism can provide a full account of epistemic justification, or well-founded belief. It is the aim of this book to provide the details that are lacking; here McCain moves past Evidentialism as a mere schema by putting forward and defending a full-fledged theory of epistemic justification. In this book McCain offers novel approaches to several elements of well-founded belief. Key among these are an original account of what it takes to have information as evidence, an account of epistemic support in terms of explanation, and a causal account of the basing relation (the relation that one's belief must bear to her evidence in order to be justified) that is far superior to previous accounts. The result is a fully developed Evidentialist account of well-founded belief. Since Descartes, one of the central questions of Western philosophy has been that of how we know that the objects we seem to perceive are real. Philosophical skeptics claim that we know no such thing. Representationalists claim that we can gain such knowledge only by inference, by showing that the hypothesis of a real world is the best explanation for the kind of sensations and mental images we experience. Both accept the doctrine of a veil of perception: 'that perception can only give us direct awareness of images or representations of objects, not the external objects themselves. In contrast, Huemer develops a theory of perceptual awareness in which perception gives us direct awareness of real objects, not mental representations, and we have non-inferential knowledge of the properties of these objects. Further, Huemer confronts the four main arguments for philosophical skepticism, showing that they are powerless against this kind of theory of perceptual knowledge. This volume explores evidentialism, a major theory of epistemic justification. It contains more than 20 papers that examine its nuances, its challenges, as well as its future directions. Written by leading and up-and-coming epistemologists, the papers cover a wide array of topics related to evidentialism. The contributors present both sides of the theory: some are advocates of evidentialism, while others are critics. This provides readers with a comprehensive, and cutting-edge, understanding of this epistemic theory. Overall, the book is organized into six parts: The Nature of Evidence, Understanding Evidentialism, Problems for Evidentialism, Evidentialism and Social Epistemology, New Directions for Evidentialism, and Explanationist Evidentialism. Readers will find insightful discussion on such issues as the ontology of evidence, phenomenal dogmatism, how experiences yield evidence, the new evil demon problem, probability, norms of credibility, intellectual virtues, wisdom, epistemic justification, and more. This title provides authoritative coverage of evidentialism, from the latest developments to the most recent philosophical criticisms. It will appeal to researchers and graduate students searching for more information on this prominent epistemological theory. The Oxford Handbook of Epistemology contains 19 previously unpublished chapters by today's leading figures in the field. These chapters function not only as a survey of key areas, but as original scholarship on a range of vital topics. Written accessibly for advanced undergraduates, graduate students, and professional philosophers, the Handbook explains the main ideas and problems of contemporary epistemology while avoiding overly technical detail. Epistemology By Richard Feldman Disagreement is common: even informed, intelligent, and generally reasonable people often come to different conclusions when confronted with what seems to be the same evidence. Can the competing conclusions be reasonable? If not, what can we reasonably think about the situation? This is the first book on the epistemology of disagreement. This text presents a clear and philosophically sound method for identifying, interpreting, and evaluating arguments as they appear in non-technical sources. It focuses on a more functional, real-world goal of argument analysis as a tool for figuring out what is reasonable to believe rather than as an instrument of persuasion. Methods are illustrated by applying them to arguments about different topics as they appear in a variety of contexts—e.g., newspaper editorials and columns, short essays, informal reports of scientific results, etc. Markus Seidel provides a detailed critique of epistemic relativism in the sociology of scientific knowledge. In addition to scrutinizing the main arguments for epistemic relativism he provides an absolutist account that nevertheless aims at integrating the relativist's intuition. There are arguably moral, legal, and prudential constraints on behavior. But are there epistemic constraints on belief? Are there any requirements arising from intellectual considerations alone? This volume includes original essays written by top epistemologists that address this and closely related questions from a variety of new, sometimes unexpected, angles. It features a wide variety of positions, ranging from arguments for and against the existence of purely epistemic requirements, reductions of epistemic requirements to moral or prudential requirements, the biological foundations of epistemic requirements, extensions of the scope of epistemic requirements to include such things as open-mindedness, eradication of implicit bias and interpersonal duties to object, to new applications such as epistemic requirements pertaining to storytelling, testimony, and
fundamentalist beliefs. Anyone interested in the nature of responsibility, belief, or epistemic normativity will find a range of useful arguments and fresh ideas in this cutting-edge anthology. One of the world's leading epistemologists provides a sophisticated, revisionist introduction to the subject. In this concise book, one of the world’s leading epistemologists provides a sophisticated, revisionist introduction to the problem of knowledge in Western philosophy. Modern and contemporary accounts of epistemology tend to focus on limited questions of knowledge and skepticism, such as how we can know the external world, other minds, the past through memory, the future through induction, or the world’s depth and structure through inference. This book steps back for a better view of the more general issues posed by the ancient Greek Pyrrhonists. Returning to and illuminating this older, broader epistemological tradition, Ernest Sosa develops an original account of the subject, giving it substance not with Cartesian theology but with science and common sense. Descartes is a part of this ancient tradition, but he goes beyond it by considering not just whether knowledge is possible in the first place, but also how we can properly attain it. In Cartesian epistemology, Sosa finds a virtue-theoretic account, one that he extends beyond the Cartesian context. Once epistemology is viewed in this light, many of its problems can be solved or fall away. The result is an important reevaluation of epistemology that will be essential reading for students and teachers.

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