

BA, Epistemology and Methodology, T2, 2003, (wks 6-10) Miranda Fricker
`Epistemic Practices: relations of authority and power`

Week 6: Questioning the Method of Conceptual Analysis

Analytic Method and Its Limits:

J. O. Urmson `The History of Philosophical Analysis`, 24a in Richard Rorty ed., *The Linguistic Turn. Essays in Philosophical Method* (1967); & subsequent discussion [historical overview]

Ludwig Wittgenstein *Philosophical Investigations*, ff. §§65-71 (1958) [family resemblances]

Edward Craig, *Knowledge and the State of Nature* (1990) pp.48-53; or see section IV of his paper `The Practical Explication of Knowledge`, *Proceeding of the Aristotelian Society* (1986/87) [argues knowledge not analysable]

Tim Williamson, *Knowledge and Its Limits* (2001), Introduction esp. section 2 [argues we cannot assume knowledge is analysable]; see also `Is Knowledge a State of Mind?` *MIND* 104 (1995), 533-565

Gettier examples, diagnosis and response:

Edmund Gettier, `Is Justified True Belief Knowledge?`, *Analysis* 23 (1963)

Bernard Williams, *Descartes - The Project of Pure Enquiry* (1978) , ff 42-45

Jonathan Dancy, *Introduction to Contemporary Epistemology* (1985), ch.2

Gilbert Harman, `Knowledge, Inference and Explanation`,
American Philosophical Quarterly 5.3 (1968)

Envisaging An Alternative Method - Genealogy and State of Nature theory:

Bernard Williams, *Truth and Truthfulness: An Essay in Genealogy* (2002), ch.2

Robert Nozick, *Anarchy, State, and Utopia* (1974), ch.1; perhaps also the Introduction (esp. pp 8-13) to *Philosophical Explanations* (1981)

R. K. Shope *The Analysis of Knowing* (1983) [gentle pessimism about analysis]

Michel Foucault, `Nietzsche, Genealogy, History` in *The Foucault Reader*
ed. Paul Rabinow (1984)

Two complementary precedents for genealogical method:

Friedrich Nietzsche, *The Genealogy of Morals*

David Hume, *A Treatise of Human Nature* Bk 3, Part 2, Sect 2

M.F.

Week 7: An analytic precursor to a more socialized approach: Contextualism

Contextualism: invoking the discursive context

David Lewis `Elusive Knowledge', *Australasian Journal of Philosophy* 74 (1996) 549-67; reprinted in his *Papers in Metaphysics and Epistemology* (1999); reprinted in K. DeRose and T. Warfield eds. *Scepticism: A Contemporary Reader* (1999)

Stewart Cohen `Knowledge, Context and Social Standards', *Synthese* 73 (1987) 3-26

Keith DeRose `Solving the Skeptical Problem', *Philosophical Review* 104 (1995) 1-52; reprinted in K. DeRose and T. Warfield eds. *Scepticism: A contemporary Reader* (1999)

Stephen Schiffer `Contextualist Solutions to Scepticism', *Proceedings of the Aristotelian Society* 1996, Part 3, 317-333

Michael Williams *Unnatural Doubts: Epistemological Realism and the Basis of Scepticism* (1992); and `Skepticism' pp.35-69 in John Greco and Ernest Sosa eds., *The Blackwell Guide to Epistemology* (1999)

Stewart Cohen `Knowledge, Context, and Social Standards', *Synthese* 73 (1987) 3-26; and `How to be a fallibilist' *Philosophical Perspectives* 2 (1988) 91 -123

Ludwig Wittgenstein *On Certainty* §586 and passim (re proper anti-sceptical assumptions of ordinary conversational contexts)

Sample essay questions:

- (1) How, if at all, is knowledge elusive?
- (2) `I am not a brain-in-a-vat.' Can this be a statement of knowledge?
- (3) Is the question whether *S* knows that *p* knowledge fixed from context to context?
- (4) Does contextualism vindicate or undermine scepticism?
- (5) `But are you *absolutely certain*?' : what, if anything, is the impact of someone's responding thus to a given knowledge claim?

Week 8-10: An Epistemological State of Nature?: the `practical explication' of knowledge

Edward Craig `The Practical Explication of Knowledge',
Proceeding of the Aristotelian Society (1986/87)

Edward Craig *Knowledge in the State of Nature: An Essay in Conceptual Synthesis* (1990)

Bernard Williams *Descartes - The Project of Pure Enquiry* (1978), pp.37-41
[for a precursor to Craig's approach].

Bernard Williams `Knowledge and Reasons' in G. H. von Wright (ed.) *Problems in the Theory of Knowledge* (1972), esp. p3; and
Problems of the Self. Philosophical Papers 1956-1972 (1973) p.146 [re the distinction between
`examiner' and `inquirer' approaches].

Tim Williamson `Is Knowledge a State of Mind?' *MIND* 104 (1995), 533-565; see also his book
Knowledge and Its Limits (2001)

Miranda Fricker `Rational Authority and Social Power: Towards a Truly Social Epistemology',
Proceedings of the Aristotelian Society Vol. XCVIII, Part 2 (1998)

Karen Jones `The Politics of Credibility', in L. Antony and C. Witt eds. *A Mind of One's Own*, **2nd
ed only, 2002**, essay 8.

Lorraine Code `Incredulity, Experientialism, and the Politics of Knowledge' in her *Rhetorical Spaces
- essays on gendered locations* (1995)

Sample Essay Questions:

1. How does the `practical explication' of knowledge work? Is it satisfactory as an account of the concept of knowledge?
2. Why might one doubt that `S knows that *p*' can be analysed into a set of necessary and sufficient conditions?
3. What is a `good informant'? What is the relation of this concept to that of a `knower'?
4. Is it relevant to my status as a subject of knowledge that I belong to a relatively powerless social group? If not, why not? If so, then how?
5. What is meant by approaching knowledge from the `examiner's' point of view? What, if anything, is limiting about this approach? What is the alternative, and is it an improvement?
6. What can a genealogy of truth tell us about why we value truthfulness?

M.F.

Deontological conception of justification:

Roderick Chisholm *The Theory of Knowledge* 2nd ed. (1977)

Clifford, 'The Ethics of Belief' in *Lectures and Essays*, vol.2 1879 [CHECK THIS is deontological]

For criticism:

Alvin Plantinga *Warrant: The Current Debate* esp. chs. 1-2 (1993)

Epistemic Virtue:

Linda Trinkaus Zagzebski *Virtues of the Mind* (CUP 1996)

Symposium on this book in *Philosophy and Phenomenological Research* Vol.LX, No.1, Jan 2000

Christopher Hookway 'Cognitive Virtues and Epistemic Evaluations' *International Journal of Philosophical Studies* vol. 2(2), pp.211-227

Jonathan Kvanvig *The Intellectual Virtues and Life of the Mind* ??????????

James Montmarquet *Epistemic Virtue and Doxastic Responsibility* (1993)

James Montmarquet 'Epistemic Virtue' *Mind* 96 482-97 0 87

Ernest Sosa 'Knowledge and intellectual virtue' *The Monist* 68 1985 pp.226-44

Jonathan Dancy and Ernest Sosa eds. 1992 *A Companion to Epistemology*: see James Montmarquet's entry for 'Epistemic Virtue' pp.116-18; and John Greco's entry for 'Virtue Epistemology' at pp.520-22. (Each has a good bibliography at end too.)

Hilary Kornblith 'Epistemic Normativity' *Synthese* 94(3),357-76 Mr.93 (bases normativity in desires of some kind)

John Greco 'Virtues and Vices of Virtue Epistemology' *Canadian J.Phil* 23(3)

Abrol Fairweather and Linda Zagzebski eds. *Virtue Epistemology: Essays on Epistemic Virtue and Responsibility* (2000)[which papers to read?]

Knowledge as True Belief

Crispin Sartwell: 'Knowledge Is Merely True Belief', *American Philosophical Quarterly*,

Vol 28 No 2, April 1991

'Why Knowledge Is Merely True Belief', *The Journal of Philosophy*, Vol 89 No 4, April 1992

Epistemological Scepticism

K. DeRose and T. Warfield eds. *Scepticism: A contemporary Reader* (1999)