

Descartes' Refutation of Skepticism

- ▣ As a Foundationalist, Descartes refutes Skepticism
 - The skeptic maintains that
 - ▣ Certainty is required for knowledge
 - ▣ However, humans are incapable of certainty
 - ▣ Hence, humans are incapable of knowledge
 - ▣ Thus, science of both the world and ourselves is impossible

Refutation Of Skepticism

John W. Woell



Refutation Of Skepticism:

The Refutation of Scepticism A. C. Grayling, 1985 **Certainty, a Refutation of Scepticism** Peter D. Klein, 1996

Augustine's Critique of Skepticism Augustine James Curley, 1996 Augustine of Hippo 354-430 composed his *Contra Academicos* while preparing for the baptism he would receive at the hands of Ambrose Bishop of Milan in 387. In it he critiques the arguments of the Academic philosophers who taught that nothing could be known. This study argues that Augustine's critique is based not so much on the epistemological aspects of skepticism which has been the view of most modern studies of the dialogue but rather on the effect that skepticism can have on society.

Skepticism, Justification, and Explanation E. Cornman, 2012-12-06 This book is a manuscript that was virtually complete when James W. Cornman died. Most of the chapters were in final form and all but the last had been revised by the author. The last chapter was in handwritten form and the concluding remarks were not finished. Swain took charge of the proofreading and John L. Thomas compiled the indices with the assistance of Lehrer. It is our opinion that this manuscript like the other books Cornman published is one of exceptional scholarly and philosophical importance. As do all of his philosophical publications this work reflects Cornman's great love for philosophy and his commitment to the search for truth. Every serious student and author of epistemology will benefit from and admire the thorough scholarship and rigorous argumentation they will find herein. It has been our privilege to participate in the preparation of the manuscript for the philosophical public.

KEITH LEHRER
MARSHALL SWAIN

IX INTRODUCTION

INTRODUCTION TO EPISTEMOLOGICAL SKEPTICISM Many philosophers try to refute skepticism but few try to give a precise characterization of the thesis they attack. My first aim consequently is to characterize skepticism or more precisely several species of skepticism. Then I shall choose those species I wish to consider and justify my choice. To begin let me distinguish what I shall call epistemological skepticism from the thesis I shall call ontological nihilism and from what is believed by someone whom I shall call an ontological skeptic.

The Plain Truth: Descartes, Huet, and Skepticism Thomas M. Lennon, 2008-09-30 The skeptic Pierre Daniel Huet's *Censura philosophiae cartesianae* 1689 is the most comprehensive unrelenting and devastating critique of Descartes ever. It incisively captures all the issues that now interest readers of Descartes: the method of doubt, the cogito, clarity and distinctness as criteria of truth, the circularity of the Meditations proofs of God's existence etc. Naturally the work provoked great controversy among the Cartesians who were implicated in various capacities: Nicolas Malebranche as the occasional cause of the publication and Pierre Sylvain Regis as the chief defender of the Cartesian camp. What emerges in this study of the controversy is a heroic, defensible Descartes. He possesses hitherto unappreciated answers to the criticisms that have bedeviled his philosophy from his time to ours.

The Oxford Handbook of Skepticism John Greco, 2011-10-01 In the history of philosophical thought few themes loom as large as skepticism. Skepticism has been the most visible and important part of debates about knowledge. Skepticism at its most basic questions our cognitive achievements, challenges our ability to obtain reliable knowledge, casting

doubt on our attempts to seek and understand the truth about everything from ethics to other minds religious belief and even the underlying structure of matter and reality Since Descartes the defense of knowledge against skepticism has been one of the primary tasks not just of epistemology but philosophy itself The Oxford Handbook of Skepticism features twenty six newly commissioned chapters by top figures in the field Part One contains articles explaining important kinds of skeptical reasoning Part Two focuses on responses to skeptical arguments Part Three concentrates on important contemporary issues revolving around skepticism As the first volume of its kind the articles make significant contributions to the debate on skepticism

Peirce, James, and a Pragmatic Philosophy of Religion John W. Woell, 2012-02-09 In this book John W Woell shows us how contemporary readings of American Pragmatism founded on mistakenly used categories of the Analytic tradition have led to misreadings of Peirce and James By focusing on terms drawn largely from Descartes and Kant contemporary debates between metaphysical realists antirealists Realists and Nonrealists have argues Woell failed to shed great light on pragmatism in general and a pragmatic philosophy of religion in particular Woell contends that paying close attention to the internal relationships among inquiry belief and their objects in the respective works of Peirce and James provides a means for fully appreciating pragmatism s richness as a resource for philosophy of religion By taking account of a pragmatic point of view in philosophy of religion this book incites a more productive discussion of the metaphysical status of religious objects and of the epistemic status of religious belief

Metaepistemology and Skepticism Richard A. Fumerton, 1995 In this excellent treatment of the internalism externalism debate in contemporary epistemology Richard Fumerton explores its implications for traditional skeptical concerns When one fully understands these implications Fumerton argues one will see philosophical usefulness of a foundationalism relying on acquaintance Contending that the externalist response to skepticism is too quick and easy Fumerton defends a version of internalism but in doing so puts into stark relief the radically different alternatives for dealing with skepticism that our metaepistemological views force upon us

Induction, Probability, and Skepticism Debi Prasad Chattopadhyaya, 1991-01-01 In this book Chattopadhyaya examines the epistemological and methodological implications of induction and probability Opposed to foundationalism and the thesis of certainty of human knowledge he has defended a qualified form of fallibilism and constructive kind of skepticism

Anonymous Skeptics Lance Ashdown, 2002 At its deepest philosophical skepticism questions the sense of language Skepticism manifests itself in different forms three of the most powerful being logical external world and religious skepticism How has philosophy of religion addressed these challenges The attempt to answer this question leads Lance Ashdown to a consideration of three prominent contemporary philosophers of religion Richard Swinburne John Hick and William Alston The author shows that these philosophers are indeed open to the criticisms of the three types of skepticism mentioned above According to Ashdown they are rightly to be considered as anonymous skeptics Readers familiar with the work of the theologian Karl Rahner will recognize an echo of his famous doctrine that non Christian religious believers are really anonymous Christians i e Christian

believers who do not recognize themselves as such In a similar way the philosophers of religion under consideration are skeptics who most certainly would not identify themselves as such They are anonymous skeptics in the sense that their epistemologies create the very conditions that allow for the severe and on their own terms unanswerable challenges of skepticism At the same time none of these philosophers thinks that skeptical objections pose a devastating or unanswerable threat to their epistemologies For example each of them is an avowed believer in God and is fully aware of the challenge of religious skepticism yet none believes that skepticism need cause a rational Christian to abandon his or her beliefs Nevertheless each of the three philosophers adheres to a philosophical theory that remains open to the devastating critique of Philo in David Hume's essay Dialogue Concerning Natural Religion who argues at his deepest that talk of God is meaningless

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