

# Knowledge, truth, belief

Philosophy



Answer the following questions In your considered opinion, is there a possible alternative to the models of justification suggested by foundationalism and coherentism? Could it be possible to develop a modified version of either of these approaches or even combine these models to produce a better theory of justification? Explain.

Whereas foundationalism is mechanistic, coherentism is idealistic which totally put barriers in their approaches. The two combined can form a formidable leverage in knowledge and truth acquisition. This is because coherentism approaches justification through deduction of ideas yet foundationalism implores factual approaches.

2. In your own words, describe what quality (or qualities) you think a properly basic belief should have. Provide an example and explain your answer.

A properly basic belief should be justifiable. For example, I believe man cannot live without eating food. It is justifiable that man has always had desire for food and without food will get malnourished and eventually dies.

3. Sellars' "myth of the given" seems to close the door on the possibility of "empirically based knowledge" in general. In your considered opinion, is Sellars correct?

Empirical knowledge recognises establishment of facts rather than speculations and goes beyond belief. On the contrary, Sellars assertion is not right since the myth of the given is more idealistic than mechanistic.

4. a) If your answer is yes, then exactly how do we explain the "mystery" of human perception? How do human infants, for example, manage to make the transition from experiencing the world as "a pure stream of consciousness" to being discriminating perceivers of the world around them?

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b) If your answer is no, then describe, in your own words, where you think Sellers approach takes a wrong turn when it comes to describing what we can, or (more accurately) cannot be said to know, on the basis of sense perception?

No. Sellers approach does not meet empirical threshold. Perception may not be accurate sometimes and may lead to misjudgement. Perception too can be biased depending on ones interest, health and age. For example knowledge of time may be of no value to an infant which is the reverse of mid adulthood. Seller's statement does not consider special cases, for example the mongolism that do not transition in their perceptions.

Work Cited

ALSTON, WILLIAM P. Concepts of Epistemic Justification, *Monist*, 68: 1 (1985: Jan.) p. 57.