# SKEFTIC

## MICHAEL SHERMER

VIEWING THE WORLD WITH A RATIONAL EYE

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### **Ebook Skeptic Viewing World Rational Eye**

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#### **Ebook Skeptic Viewing World Rational Eye:**

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of Conscience The Origins of Moral Intuition Skepticism about the External World Panayot Butchvarov, 1998 Do we know or even have evidence that external material objects exist Drawing powerfully on techniques from both analytic and continental philosophy Butchvarov offers a strikingly original approach to this perennial issue He argues that only a direct realist view of perception the view that in perception we are directly aware of material objects has any hope of providing a compelling response to the skeptic The seemingly insuperable problem for direct realism has always been to explain hallucination dreaming and other situations where the object of awareness is not a really existing physical object This has led many philosophers to adopt views in which perceptual consciousness involves a subjective state that is the direct object of awareness Butchvarov argues persuasively that all such views are helpless in the face of the skeptic s arguments His radical innovation is to insist that the direct object of perceptual and even dreaming and hallucinatory experience is usually a material object but not necessarily one that actually exists This leads to a sophisticated metaphysics in which reality is ultimately constructed by human decisions out of objects that are ontologically more basic but which cannot be said in themselves to be either real or unreal Butchvarov's ingenious approach to a longstanding philosophical issue as well as the extensive range of his references to traditional and contemporary discussions of the topic makes Skepticism about the External World a thrilling and essential book for philosophers and philosophically minded readers Erik Johnson, 2021-02-14 C S Lewis gives readers of the Chronicles of Narnia a ripping varn of adventure magic talking animals and winsome children Its status as a classic of fantasy fiction is well deserved The seven volumes also provide readers with tips on critical thinking This is a sorely needed skill in our day of conspiracy theories disdain for reality derangement syndromes woo and superstition Former pastor and retired conflict mediator Erik Johnson collects quotes anecdotes and dialog from these fairytales which validate a skeptical worldview Edmund Pevensie is correct when he says Things aren t always what they seem Reading the Chronicles though agnostic eyes opens new possibilities for regaining rationality in a frequently irrational world Believing Weird Things Bernard N. Wills, 2018-08-25 Believing Weird Things is a somewhat playful response to the author happening upon a book by Michael Shermer entitled Why People Believe Weird Things It may be read as a set of skeptical exercises following the tradition that runs from Cicero and Sextus Empiricus to Feyerabend and Latour Some weird beliefs the author finds can be defended as rational if one or two crucial assumptions are changed Conversely putatively rational beliefs can be made to seem quite bizarre. The reader may enjoy this process as an intellectual parlor game but it becomes an important consideration when epistemic privilege is at stake the uses to which notions of rationality and irrationality can be put are not always politically or socially innocent Though begun in a playful mode the author could not ignore the events about him as he worked on this book Accordingly the second part of this collection takes on a more serious tone as dogmas that animate both the right and left in contemporary politics and society come under scrutiny Once long ago the author held corrosive skepticism to be the chief ill of contemporary society Somewhat ruefully he has concluded that our problem is in fact corrosive dogmatism In science religion and politics credulity reigns in forms ranging from un sophisticated fundamentalism to dense complex rationalizations of largely a rational belief systems In short the world could use a healthy dose of responsible skepticism in the Antique tradition Reasoning One's Way Out of Skepticism Susanna Margaret Rinard, Massachusetts Institute of Technology. Department of Linguistics and Philosophy, 2011 Many have thought that it is impossible to rationally persuade a skeptic that we have knowledge of the external world My dissertation aims to show that this can be done In chapter one I consider a common reason for complacency about skepticism Many contemporary philosophers reject the skeptic's conclusion on the grounds that mere philosophical argument can t rationally undermine common sense I consider the standard arguments for this view and find them wanting I then argue in a positive vein that philosophy can overturn common sense on the assumption shared by my opponents that science can overturn common sense That the skeptic can t simply be ignored makes the task of convincing the skeptic all the more urgent In the first half of chapter two I aim to convince the external world skeptic that her position is irrational Whoever accepts the argument for external world skepticism is I claim thereby committed to accepting skepticism about the past which commits them to accepting a complex argument for skepticism about complex reasoning But if one accepts this argument one s position is self undermining in the following sense one believes a proposition P while at the same time believing that one should not believe P This combination of beliefs is not rational But it is forced on anyone who accepts the argument for external world skepticism making it irrational to accept that argument I concluded in the first half of chapter two that one shouldn t believe skepticism but this leaves open the possibility that one should suspend judgment on skepticism Next I argue that this position is also irrational However this still doesn t quite establish that we should believe that skepticism is false for we need to rule out the possibility that we are caught in an epistemic dilemma that all attitudes one could take toward skepticism would be irrational I go on to argue that epistemic dilemmas are not possible With this claim in place it follows that we ought to believe that skepticism is false So it is possible to reason one s way out of skepticism

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