

5. WHAT ARE THE SOURCES OF JUSTIFICATION AND KNOWLEDGE?

JUSTIFICATION

We often believe what we are told by our parents, friends, doctors, and news reporters. We often believe what we see, taste, and smell. We hold beliefs about the past, the present, and the future. Do we have a right to hold any of these beliefs? Are any supported by evidence? Should we continue to hold them, or should we discard some? These questions are evaluative. They ask whether our beliefs meet a standard that renders them fitting, right, or reasonable for us to hold. One prominent standard is *epistemic justification*.

Justification is the right standing of an action, person, or attitude with respect to some standard of evaluation. For example, a person's actions might be justified under the law, or a person might be justified before God.

Epistemic justification (from *episteme*, the Greek word for knowledge) is the right standing of a person's beliefs with respect to knowledge.

One prominent account of justification is that a belief is justified for a person only if he/she has a *good reason* for holding it. If you were to ask me why I believe the sky is blue and I were to answer that I am **just guessing** or that **my horoscope told me**, you would likely not consider **either** a good reason. In either case, I am not justified in believing the sky is blue, even if it really is blue. However, if I were to say, instead, that I remember seeing the sky as blue or that I am currently seeing that it is blue, you would likely think better of my reason. So, having good reasons is a very natural explanation of how our beliefs are justified.

There are many ways that one might come to know something. **Knowledge** of empirical facts about the physical world will necessarily involve **perception**, in other words, the use of the senses. Science, with its collection of data and conducting of experiments, is the paradigm of empirical knowledge. Much of our more mundane knowledge comes from the senses, as we look, listen, smell, touch, and taste the various objects in our environments.

But all knowledge requires some amount of **reasoning**. Data collected by scientists must be analyzed before knowledge is yielded, and we draw inferences based on what our senses tell us. And knowledge of abstract or non-empirical facts will exclusively rely upon reasoning. In particular, **intuition** is often believed to be a sort of direct access to knowledge of the *a priori*.

a priori: based on theoretical deduction rather than empirical observation.

Knowledge can also be transmitted from one individual to another via **testimony**: that is, my justification for a particular belief could amount to the fact that some trusted source has told me that it is true.

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