

# KNOWLEDGE, BELIEF, and FAITH

It seems to me it is quite possible that a thesis may be advanced which while semantically muddled in its presentation is far from meaningless. Mr. Dalton's interview appears to me to be a case in point.

Can I say that 'I both know and believe that X!' or that I both 'believe and know about X' without contradiction? I would propose that it is not possible to answer this question either positively or negatively without presenting an account of what constitutes 'knowledge' and 'belief'. Mr. Dalton has not provided such an account and so there can be no ground either for agreement or disagreement. I would propose further that if Mr. Dalton does produce such an account he will have to show that a) the terms of 'knowledge' and 'belief' are exclusive and b) that his account is more than merely stipulative.

I think, on the other hand at least one partial theory of knowledge may be provided where 'knowledge' and 'belief' do not appear as opposed and where the asserted relationship between the terms conforms to some degree with the way they are used by speakers of English. This can be done without pretending to have solved the problem posed in Theaetetus. Initially it seems quite mistaken to assert that 'to know is equivalent to having sensual access.'

I know  $2+2=4$  and I know is logically true. I know this even in the event that their symbolic expression is not present to me. I can also say without misusing language 'I know the sun will rise tomorrow' while I have no sensual access to tomorrow's sun. What do I mean here by 'know'?

It is clear that speakers of the English language distinguish between knowledge and belief e.g. 'Fred does not know the world is flat, he only believes it!' However, the question remains as to whether or not the terms 'knowledge' and 'belief' are to be considered mutually exclusive. One

plausible account says that they are not according to this account three conditions must be met before Fred can be said to know (that) or (about) X. Fred knows at time point p that X is the case, provided (1) Fred believes X at P (2) relevant rationale X is the case (true) (3) X can be given at P by Fred.

On this account the mistake of a Christian, if there is a mistake, is in believing

that X is true when X is not true or that he is in a position to provide evidence or a rationale for X when no such rationale can be given. On this account as well the distinction between knowledge and true belief, there the distinction between a belief or belief set which has certain properties (2 & 3) and another which does not. In any area of knowing outside the immediately given, if there is such, to say that I know X is to assert there is more than a special relationship existing between, for example, a mental state (concept) and the world, it is also to say that I know something about that relationship which assures me of its actuality. I both believe and know that 'X' because I know Y about X. It is both the relationship and my knowledge (evidence and rationale) about the relationship which allows me to say I know that X. But to say I know Y is to say I know Z about my belief that Y supports X and so on. Unfortunately, this account is not adequate. Many objections can be brought against it. If for example, I say "I am hungry" and someone asks "are you really hungry or do you just suppose you are?" The question in most circumstances seems nonsense. As the quality of the experience, being hungry, usually car-

ries with it its own certainty independent of any rationale. However, the paradigm may be sufficient to illustrate the difficulties with the editor's account.

While the third condition may not have to be met in order to talk about X knows that P, the second condition, seems necessary. However, to have a true belief is not synonymous with having knowledge. I might believe the moon is N miles from the sun and the moon may be N miles from the sun. If that belief is based on the testimony of someone else and I have no way or have not ascertained, that which I believe the case, to be the case, then I cannot rightly said to have knowledge but rather Plato's 'right opinion'. What is lacking is either a) an explanatory relevant rationale or B) a 'quality of existential immediacy'. (e.g. hunger).

Even in the case of the hypothetical 'immediately given.' I cannot assert anything about that given,

e.g. I know that gry, but do I know that hunger occurs 'mind'? or to para Russell, I know I sun but do I know I see is the sun I Apart from idealis utions which them need justification a little philisoph reflection about hold certainly con the world I am lik conclude that I am (or almost never) position to assert reservation that w the case and what to be the case is cal only if it can onstrated that the set of proposition the world which no are true but I can fashion guarantee I am in the positi dically oppose the 'knowledge and bel Even if it were th that some proposi be adduced it seem ely that these wou stitute such a maj assertions about th that the term 'to

## APOLOGY

Again, due to shortage of space, we have had to postpone two important articles: M.M. Rahman's article on education and the Faculty of Arts Symposium, outlining three important proposals for future degree structure. Now there's next week.....

Editor

## President's Report

After being sworn into office, the executive began to plan and carry out goals and aspirations for the 1973-74 term.

After winding up the semester with setting up committees and becoming familiar with duties of office, we decided that I would be hired for the summer, full-time and Mike Duffy part-time.

In the summer we carried off some major projects and attempted to serve the student population.

We sponsored Pig 'N' Whistles, and we rented the rink where possible. In the summer we were approached to finalize our insurance policy. After lengthy discussion, we decided to propose to council the Zurich Insurance Policy. We investigated and concluded the impossibility of building a Student Union Center at this point, we prepared and with the co-operation of Student Services published an experimental information booklet for freshman. Student Services used our material to publish a booklet for the general student body.

In the summer we negotiated a contract with Ted Gamauff

to cater to the Barn food service. We also set up and began plans to run the Day Care Center for the Fall semester.

We decided that for the remainder of the money, \$521., from the Centennial Committee we would erect a mural for the Barn with a Centennial theme.

During the last of August, orientation plans were being shaped up and set to roll in September.

With the return of the students in the fall, things have taken a more normal stand. We have begun a fine year with clubs and activities.

On a final note, at times this summer, we felt obligated to accommodate summer students. We feel that we could provide more worthwhile service, if there is a summer school fee and we feel that it would enhance the university and our own reputation. The necessary steps have been taken.

Thank you for your support. I invite your questions as it is very difficult to give a report of this type. Answering questions can be more informative.

## Treasurer

This year the union has had downs as financial aspects goes. This year major event place this with various es. A complete report will the end of

The very first have a Business has been a the Student enabled the devote more sections of activity, everlasting

Well I am a book enter annual audited our aud Xmas vacation liminary au facilitate end of the and also sa rable sum of ting fees.

To date this is part involvement stival, and fact that ve heads have mitted the It is hoped xt council proposal wi forward.