

Knowledge and Presuppositions*

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Abstract

The paper explicates a new way to model the context-sensitivity of ‘knows’, viz. a way that suggests a close connection between the content of ‘knows’ in a context *C* and what is pragmatically presupposed in *C*. After explicating my new approach in the first half of the paper and arguing that it is explanatorily superior to standard accounts of epistemic contextualism, the paper points, in its second half, to some interesting new features of the emerging account, such as its compatibility with the intuitions of Moorean dogmatists. Finally, the paper shows that the account defended is not subject to the most prominent and familiar philosophical objections to epistemic contextualism discussed in the recent literature.

Introduction

In recent work on *Epistemic Contextualism* (EC), considerable suspicion has arisen as to whether EC really has the philosophically interesting consequences that its advocates have traditionally claimed it to have. Ernest Sosa, for instance, has argued that, as a linguistic or semantic view, viz. as the view that the predicate ‘know’ is indexical and may thus change its content with context, EC is “largely irrelevant to epistemological concerns.”¹ Independently of Sosa, other distinguished philosophers have raised doubts as to whether contextualists can meet the epistemological cheques they are so eager to issue: Timothy Williamson and Crispin Wright, for instance, have argued that if EC were correct, then its advocates would be unable to felicitously assert, and thus defend, the view that we ever satisfy the predicate ‘know’.² Along similar lines, Robert Fogelin has objected to EC on the grounds that it entails what David Lewis calls ‘elusiveness’, i.e. the view that

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¹See Kornblith 2000, p. 24, Lehrer 2000, and Sosa 2000, 2005.

²See Williamson 2001 and Wright 2005.

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Lei Shi



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