

Since Descartes, one of the central questions of Western philosophy has been that of how we know that the objects we seem to perceive are real. Philosophical skeptics claim that we know no such thing. Representationalists claim that we can gain such knowledge only by inference, by showing that the hypothesis of a real world is the best explanation for the kind of sensations and mental images we experience. Both accept the doctrine of a veil of perception: that perception can only give us direct awareness of images or representations of objects, not the external objects themselves. In contrast, Huemer develops a theory of perceptual awareness in which perception gives us direct awareness of real objects, not mental representations, and we have non-inferential knowledge of the properties of these objects. Further, Huemer confronts the four main arguments for philosophical skepticism, showing that they are powerless against this kind of theory of perceptual knowledge.

Selinunte rivale di Segesta nelle fonti storiche (Italian Edition), Wolf (My First Nature Books), Our Baby Anthony, The Story of Anthonys First Year and Fabulous Firsts: A Keepsake Baby Journal (Our Baby Boy / Memory Book), Wild at Heart: Harley Davidson and Its Riders, Goodnight Bob,

Skepticism and the veil of perception / Michael Huemer. p. cm.-(Studies in epistemology and cognitive theory). Includes bibliographical references (p.).

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Skepticism and the Veil of Perception by Michael Huemer, , available at Paperback; Studies in Epistemology and Cognitive Theory Â· English. Huemer rebuts the main arguments used by philosophical skeptics to try to show that we cannot know anything Studies in epistemology and cognitive theory. Michael Huemer - - Philosophy and Phenomenological Research 74 (1) â€œ Cognitive Penetration and the Epistemology of shakethatbrain.comas Silins. The Direct Realist's Answer to Skepticism. Series Title: Studies in epistemology and cognitive theory (Unnumbered). Responsibility: Michael Huemer. Huemer, Michael, Skepticism and the Veil of Perception, Rowman and book to include in the readings for introductory graduate courses in epistemology. yet he insists that his is a direct and not an indirect theory of perception. must relegate much of the inferential work in perception to tacit cognition.

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