

PREFACES, KNOWLEDGE, AND QUESTIONS

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The Preface Paradox is often discussed for its implications for rational belief. Much less discussed is a variant of the Preface Paradox for knowledge. In this paper, I argue that the most plausible closure-friendly resolution to the Preface Paradox for Knowledge is to say that in any given context, we do not know much. I call this view “Socraticism”. I argue that Socraticism is the most plausible view on two accounts — (1) this view is compatible with the claim that most of our *knowledge ascriptions* are true, and (2) provided that (1) is true, the costs of accepting Socraticism are much less than the costs of accepting any other resolution to the Paradox. I argue for (1) in Section 2 by developing a question-sensitive contextualist model for knowledge that shows how Socraticism is compatible with the claim that most of our knowledge ascriptions are true. I also argue how this contextualist model can achieve this result where other contextualist models fail. I then consider other closure-friendly solutions to the paradox in Section 3 and show how accepting those solutions forces us to give up a number of plausible epistemic principles.

1. Introduction

“We know a lot”.¹ At least, that’s what one might think. But as has been noted by Hawthorne (2003), Benton (2017), and Hawthorne (2002), a preface paradox for knowledge may bring that assumption into question. Here is a variant of such a paradox. Consider Xin, a person who purportedly knows a lot, and at time t_0 she writes a lot of things she thinks she knows. They range from things she has come to believe on the basis of perception (e.g., that there is a dog in her backyard) to things she has come to believe on the basis of testimony (e.g., that the Battle of Hastings took place in the year 1066) to things she has come to believe on the basis of *a priori* deduction (e.g., that the square root of 2 is irrational). After producing her impressive book of purported knowledge, she suspects that there

1. Quote from Lewis (1996).

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Table of Contents Prefaces Withouts

1. Understanding the eBook Prefaces Withouts
 - The Rise of Digital Reading Prefaces Withouts
 - Advantages of eBooks Over Traditional Books
2. Identifying Prefaces Withouts
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Prefaces Withouts
 - User-Friendly Interface
4. Exploring eBook Recommendations from Prefaces Withouts
 - Personalized Recommendations
 - Prefaces Withouts User Reviews and Ratings

- Prefaces Withouts and Bestseller Lists
- 5. Accessing Prefaces Withouts Free and Paid eBooks
 - Prefaces Withouts Public Domain eBooks
 - Prefaces Withouts eBook Subscription Services
 - Prefaces Withouts Budget-Friendly Options
- 6. Navigating Prefaces Withouts eBook Formats
 - ePub, PDF, MOBI, and More
 - Prefaces Withouts Compatibility with Devices
 - Prefaces Withouts Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Prefaces Withouts
 - Highlighting and Note-Taking Prefaces Withouts
 - Interactive Elements Prefaces Withouts
- 8. Staying Engaged with Prefaces Withouts
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Prefaces Withouts
- 9. Balancing eBooks and Physical Books Prefaces Withouts
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Prefaces Withouts
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Prefaces Withouts
 - Setting Reading Goals Prefaces Withouts
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Prefaces Withouts
 - Fact-Checking eBook Content of Prefaces Withouts
 - Distinguishing Credible Sources

13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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