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**AREAS OF SPECIALIZATION** Epistemology, Mind

**AREAS OF COMPETENCE** Language, Logic, Metaethics

## EDUCATION

2014-present **York University:** Ph.D, Philosophy; defense scheduled for February 4<sup>th</sup>, 2021  
THESIS: *Knowing and Expressing Ourselves*  
COMMITTEE: Claudine Verheggen (chair), Henry Jackman, Christopher Campbell

**Abstract:** An enduring philosophical tradition contends that we are *first-person authoritative* about our own minds: that what we say and think about our current mental states is typically owed (and receives) deference from others. A nearby tradition contends that we have *privileged self-knowledge* of our minds, in that we have uniquely secure higher-order awareness of our first-order mental states. Parties to both traditions often argue that first-person authority is a consequence of privileged self-knowledge. Against this, I argue that first-person authority results from our capacity to directly express our first-order mental states by self-ascribing them. Nevertheless, I argue that we do have privileged self-knowledge. This raises anew the question of how first-person authority and privileged self-knowledge relate. I argue that, for a range of mental states, our ability to directly express them to others, and to know them with privilege when we do so, constitute jointly necessary conditions on certain forms of social agency.

2013-2014 **Wilfrid Laurier University:** M.A., Philosophy  
THESIS: *Revisiting Parfit's Impersonal Beings Hypothesis*  
SUPERVISOR: Kathy Behrendt

2009-2013 **University of Waterloo:** B.A., Philosophy & Peace and Conflict Studies joint honours, summa cum laude

## PUBLICATIONS

### Edited Collections

*Expression and Self-Knowledge* (co-edited with Dorit Bar-On), special issue of *Philosophies* (in preparation)

### Refereed Journal Articles

Forthcoming "Critical Reasoning and the Inferential Transparency Method", *Res Philosophica*, 8900 words

Forthcoming "Inference and Self-Knowledge", *Logos & Episteme*, 9600 words.

2017 "Ontological Entanglement in the Normative Web", *Dialogue: Canadian Philosophical Review*, vol. 56, issue 3, pp. 483-501.

## MANUSCRIPTS UNDER REVIEW AND IN PROGRESS

- “Defending First-Person Authority” (*revisions for resubmission in progress*)  
“Davidson, First-Person Authority, and Direct Self-Knowledge” (*under review*)  
“Evaluating Expressivisms” (for *Philosophies* special issue, “Expression and Self-Knowledge”)  
“Bots, Testimony, and Epistemic Injustices Online: A Case Study” (*in progress*)

## AWARDS

- 2019 Graduate Fellowship of Distinction in Philosophy, \$9800  
2017 Ontario Graduate Scholarship (OGS), \$15000  
2015-2020 Graduate Student Travel Grants, ~\$4400  
2014 Kitty and Lou Newman Memorial Graduate Scholarship, \$5000  
2013 University of Waterloo PACS Certificate Program Bursary, \$1200

## REFEREED PRESENTATIONS

- 2020 “Inference and Self-Knowledge”  
-The Tenth European Congress of Analytic Philosophy, Utrecht University  
“There Is Something to the Authority Thesis”  
-Pacific Meeting of the American Philosophical Association, San Francisco  
(*cancelled*)  
“Critical Reasoning and the Transparency Method”  
-Eastern Meeting of the American Philosophical Association, Philadelphia
- 2019 “There is Something to the Authority Thesis”  
-Expression, Communication, and the Origins of Meaning Research Group  
Inaugural Graduate Conference, University of Connecticut  
“Metaphysically Robust Constitutivism and the Provenance of Privileged Self-  
Knowledge”  
-Eastern Meeting of the American Philosophical Association, New York City
- 2018 -8<sup>th</sup> Annual Edinburgh Graduate Conference in Epistemology, University of  
Edinburgh  
“Davidson, Authoritative Speech, and Privileged Self-Knowledge”  
-Meeting of the Canadian Philosophical Association, Université de  
Montréal
- 2017 “Davidson, Ontological Profundity, and Profound Ontological Difference”  
-Meeting of the Canadian Philosophical Association, Ryerson University
- 2016 “Arguments from Indispensability and Companions in Guilt”  
-Meeting of the Canadian Philosophical Association, University of Calgary  
-Louisiana State University Graduate Philosophy Conference

## INVITED PRESENTATIONS

- Forthcoming “Evaluating Expressivisms”  
-Reason, Action, and Mind Speaker Series, Ryerson University
- 2019 “Winget on Compassion and Procedural Liberalism”  
-York University Philosophy Graduate Student Association Annual  
Conference: Philosophy of Emotion, York University
- 2018 “Davidson, Authoritative Speech, and Privileged Self-Knowledge”  
-Wilfrid Laurier University Speaker Series, Wilfrid Laurier University
- 2017 “Should Davidson’s Theory of Mind be Normative? A Response to Curry”  
-York University Philosophy Graduate Student Association Annual  
Conference: The Legacy of Donald Davidson, York University
- 2015 “On Dishaw’s ‘A Conjecture in Assessing Reductionism about Moral Values’”  
-York University Philosophy Graduate Student Association Annual  
Conference: Reductionist and Antireductionist Perspectives on  
Normativity, York University

## TEACHING EXPERIENCE

- As Course Director, York University**
- 2018 Seminar in Contemporary Philosophy – Varieties of Skepticism
- As Invited Lecturer**
- MAR 2020 Dorit Bar-On’s *Speaking My Mind* (Core Theoretical Philosophy)
- OCT 2019 Introduction to Derivations in Sentential Logic (Intro to Formal Logic)
- JAN 2018 Sentential Logic: Symbolization and Syntax (Intro to Formal Logic)
- OCT 2016 Donald Davidson’s *Epistemology Externalized* (Perception, Knowledge, and  
Causality)
- OCT 2015 Descartes’ Second Meditation (Descartes, Spinoza, Leibniz)
- As Teaching Assistant, York University (\*Tutorial Leader)**
- 2020 Descartes, Spinoza, Leibniz (Matthew Leisinger)
- 2019 Introduction to Formal Logic (Judy Pelham)\*  
Modes of Reasoning – Reasoning About Social Issues (Hilary Davis)\*  
Perception, Knowledge, and Causality (Ian Jarvie)
- 2018 Introduction to Formal Logic (Judy Pelham)\*
- 2017 Introduction to Formal Logic (Judy Pelham)\*  
The Meaning of Life (David Stamos)\*  
Introduction to Formal Logic (Judy Pelham)\*
- 2016 Perception, Knowledge, and Causality (Olaf Ellefson)  
Perception, Knowledge, and Causality (Jagdish Hattiangadi)  
Locke, Berkeley, Hume (Anton Petrenko)
- 2015 Descartes, Spinoza, Leibniz (David Jopling)  
Critical Reasoning (Linda Carozza)\*  
The Meaning of Life (Muhammad Ali Khalidi)\*
- 2014 The Meaning of Life (Henry Jackman)\*

2014 **As Teaching Assistant, Wilfrid Laurier University (\*Tutorial Leader)**  
 Values and Society (A. Mihali)\*  
 2013 Values and Society (A. Peetush)\*

**Teaching Certifications**  
 2016 Senior Record of Completion in Pedagogical Research, York University  
 Teaching Commons

## **PROFESSIONAL SERVICES**

2020 Vice President, Philosophy Graduate Student Association (York)  
 2020 Moderator, Ontario High School Ethics Bowl (UT-Mississauga)  
 2019-2020 President, Philosophy Graduate Student Association (York)  
 2017-2020 Colloquium Organizer, Philosophy Graduate Student Association (York)  
 2017 Conference Organizer, Philosophy Graduate Student Association (York)  
 2015-2020 Referee, Philosophy Graduate Student Association Conference (York)  
 2015-2019 Vice President, Philosophy Graduate Student Association (York)  
 Reviewer: The Canadian Journal of Philosophy

## **PROFESSIONAL AFFILIATIONS**

2020-present Expression, Communication, and the Origins of Meaning Research Group  
 (University of Connecticut)  
 2017-present American Philosophical Association  
 2014-present Canadian Philosophical Association

## **GRADUATE COURSES TAKEN**

**At York University (\*Audit)**  
 2020 Objectivity (Claudine Verheggen and Robert Myers)\*  
 2020 Social Epistemology (Regina Rini)\*  
 2019 The Objectivity of Meaning (Claudine Verheggen)\*  
 2018 Philosophical Logic (Christopher Campbell)\*  
 2016 The Metaphysics of Science (Muhammad Ali Khalidi)\*  
 Hegel's Phenomenology (Jim Vernon)  
 Philosophy of Action (Robert Myers)  
 Wittgenstein & Davidson on Language and Thought (Claudine Verheggen)  
 2015 Philosophy of Science (Jagdish Hattiangadi)  
 Directed Study in Metaethics (Robert Myers)  
 Feminist Philosophy and the Politics of Negative Affect (Alice MacLachlan)\*  
 2014 Davidson's Triangulation Argument and its Consequences (Claudine  
 Verheggen & Robert Myers)  
 American Pragmatism (Henry Jackman)

**At Wilfrid Laurier University**

- 2014 Metaphysics of Mind (Neil Campbell)  
Studies in Moral Psychology (Gary Foster)
- 2013 Narrative Views of the Self (Kathy Behrendt)  
Epistemic Responsibility (Jill Rusin)

**REFERENCES**

Dr. Claudine Verheggen  
York University  
([cverheg@yorku.ca](mailto:cverheg@yorku.ca))

Dr. Christopher Campbell  
York University  
([ccampbell@glendon.yorku.ca](mailto:ccampbell@glendon.yorku.ca))

Dr. Henry Jackman  
York University  
([hjackman@me.com](mailto:hjackman@me.com))

Dr. Judy Pelham (*teaching reference*)  
York University  
([Pelham@yorku.ca](mailto:Pelham@yorku.ca))

Dr. Dorit Bar-On  
University of Connecticut  
([dorit.bar-on@uconn.edu](mailto:dorit.bar-on@uconn.edu))

## Dissertation Abstract

My dissertation concerns two phenomena that have long been of interest to epistemologists. The first phenomenon is *first-person authority*. Roughly, having first-person authority amounts to being owed (and tending to receive) deference for one's present-tensed mental self-ascriptions. The second phenomenon is *privileged self-knowledge*. Roughly, privileged self-knowledge is the seemingly effortless, direct, and distinctively secure knowledge one often has of one's current mental states.

In chapter one I consider several possible first-person authority theses. Some emphasize the *relative indubitability* of present-tensed mental self-ascriptions, while others focus on their *presumptive truth*. I refine and defend theses of both sorts against Wolfgang Barz (2018), who argues that no first-person authority thesis is both plausible and philosophically interesting.

In chapter two I consider whether first-person authority ought to be explained by the seemingly privileged knowledge we have of our minds. I argue that there are reasons to consider an alternative, *non-epistemic* explanation. Thus, on an *expressivist* view (Jacobsen 1996, 1997; Falvey 2000; Bar-On 2004), self-ascriptions are first-person authoritative insofar as they express (and are taken to express) the very first-order mental states they self-ascribe, whether or not the expressed mental states are known with privilege by their possessors.

I do not dispute that we do have privileged self-knowledge of many of our mental states, however. This raises the question of what such knowledge can explain, if not first-person authority. In Chapter Three I examine several possible answers to this question. On one view, privileged self-knowledge is indispensable to our capacity to "critically reason" about our own mental states (Burge 1996; Sorgiovanni 2019). On another view, our capacity to reason in general (i.e., not merely critically) depends on our ability to self-knowingly consider what follows from our beliefs (Boghossian 2014, 2019; Kietzmann 2017). I argue that both arguments fail to secure an important explanatory role for privileged self-knowledge.

In Chapter Four I offer an alternative account of the explanatory indispensability of privileged self-knowledge. Focusing on privileged self-knowledge of intentional mental states like the propositional attitudes, I argue that such knowledge enables at least three forms of social agency: interpersonal argumentation, certain forms of collaborative action, and linguistic interpretation. Each of these forms of social agency requires an ability, as I put it, to *track our mental states in social-epistemic space* relative to the mental states of (possible) interlocutors and collaborators. Next, I address the question of how our privileged self-knowledge relates to our first-person authority. I argue that appreciating the first-order expressive character of self-ascriptions is also crucial to many aspects of group-coordination. Thus, I show why first-person authority and privileged self-knowledge of our propositional attitudes come together in crucial social-cognitive contexts, even though I do not see the latter as explaining the former.

In Chapter Five I consider possible sources of our privileged self-knowledge of our propositional attitudes. I argue for a version of constitutivism, which is the view that self-knowledge is (given certain background conditions) metaphysically built into the attitudes self-known, at least for agents who are sufficiently rational and conceptually equipped. I defend constitutivism against what I call a "rational fundamentalist" alternative, according to which self-knowledge is not metaphysically built into our judgement-sensitive propositional attitudes but is, instead, the product of a disposition, enjoyed by rational agents, to form higher-order beliefs about these first-order states in normal cognitive conditions (Parrott 2017).