

■ Reading

"What Mary Didn't Know"

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From The Journal of Philosophy, Vol. 83, No. 5 (May, 1986), pp. 291-95. Reprinted with permission.

In this excerpt Jackson presents the knowledge argument against physicalism.

Mary is confined to a black-and-white room, is educated through black-and-white books and through lectures relayed on black-and-white television. In this way she learns everything there is to know about the physical nature of the world. She knows all the physical facts about us and our environment, in a wide sense of 'physical' which includes everything in completed physics, chemistry, and neurophysiology, and all there is to know about the causal and relational facts consequent upon all this, including of course functional roles. If physicalism is true, she knows all there is to know. For to suppose otherwise is to suppose that there is more to know than every physical fact, and that is just what physicalism denies.

Physicalism is not the noncontroversial thesis that the actual world is largely physical, but the challenging thesis that it is entirely physical. This is why physicalists must hold that complete physical knowledge is complete knowledge simpliciter. For suppose it is not complete: then our world must differ from a world, $W(P)$, for which it is complete, and the difference must be in nonphysical facts; for our world and $W(P)$ agree in all matters physical. Hence, physicalism would be false at our world [though contingently so, for it would be true at $W(P)$].

It seems, however, that Mary does not know all there is to know. For when she is let out of the black-and-white room or given a color television, she will learn what it is like to see something red, say. This is rightly described as *learning*—she will not say "ho, hum." Hence, physicalism is false. This is the knowledge argument against physicalism in one of its manifestations. This note is a reply to three objections to it mounted by Paul M. Churchland.

1. THREE CLARIFICATIONS

The knowledge argument does not rest on the dubious claim that logically you cannot imagine what sensing red is like unless you have sensed red. Powers of imagination are not to the point. The contention about Mary is not that, despite her fantastic grasp of neurophysiology and everything else physical, she *could not imagine* what it is like to sense red; it is that, as a matter of fact, she *would not know*. But if physicalism is true, she would know; and no great powers of imagination would be called for. Imagination is a faculty that those who *lack* knowledge need to fall back on.

Secondly, the intensionality of knowledge is not to the point. The argument does not rest on assuming falsely that, if S knows that a is F and if $a = b$, then S knows that b is F . It is concerned with the nature of Mary's total body of knowledge before she is released: is it complete, or do some facts escape it? What is to the point is that S may know that a is F and *know* that $a = b$, yet arguably not know that b is F , by virtue of not being sufficiently logically alert to follow the consequences through. If Mary's lack of knowledge were at all like this, there would be no threat to physicalism in it. But it is very hard to believe that her lack of knowledge could be

remedied merely by her explicitly following through enough logical consequences of her vast physical knowledge. Endowing her with great logical acumen and persistence is not in itself enough to fill in the gaps in her knowledge. On being let out, she will not say "I could have worked all this out before by making some more purely logical inferences."

Thirdly, the knowledge Mary lacked which is of particular point for the knowledge argument against physicalism is *knowledge about the experiences of others*, not about her own. When she is let out, she has new experiences, color experiences she has never had before. It is not, therefore, an objection to physicalism that she learns *something* on being let out. Before she was let out, she could not have known facts about her experience of red, for there were no such facts to know. That physicalist and nonphysicalist alike can agree on. After she is let out, things change; and physicalism can happily admit that she learns this; after all, some physical things will change, for instance, her brain states and their functional roles. The trouble for physicalism is that, after Mary sees her first ripe tomato, she will realize how impoverished her conception of the mental life of *others* has been *all along*. She will realize that there was, all the time she was carrying out her laborious investigations into the neurophysiologies of others and into the functional roles of their internal states, something about these people she was quite unaware of. All along their experiences (or many of them, those got from tomatoes, the sky, . . .) had a feature conspicuous to them but until now hidden from her (in fact, not in logic). But she knew all the physical facts about them all along; hence, what she did not know until her release is not a physical fact about their experiences. But it is a fact about them. That is the trouble for physicalism.

II. CHURCHLAND'S THREE OBJECTIONS

(i) Churchland's first objection is that the knowledge argument contains a defect that "is simplicity itself" (23). The argument equivocates on the sense of 'knows about'. How so? Churchland suggests that the following is "a conveniently tightened version" of the knowledge argument:

- (1) Mary knows everything there is to know about brain states and their properties.
- (2) It is not the case that Mary knows everything there is to know about sensations and their properties.

Therefore, by Leibniz's law,

- (3) Sensations and their properties \neq brain states and their properties (23).

Churchland observes, plausibly enough, that the type or kind of knowledge involved in premise 1 is distinct from the kind of knowledge involved in premise 2. We might follow his lead and tag the first 'knowledge by description', and the second 'knowledge by acquaintance'; but, whatever the tags, he is right that the displayed argument involves a highly dubious use of Leibniz's law.

My reply is that the displayed argument may be convenient, but it is not accurate. It is not the knowledge argument. Take, for instance, premise 1. The whole thrust of the knowledge argument is that Mary (before her release) does *not* know everything there is to know about brain states and their properties, because she does not know about certain qualia associated with them. What is complete, according to the argument, is her knowledge of matters physical. A convenient and accurate way of displaying the argument is:

(1)' Mary (before her release) knows everything physical there is to know about other people.

(2)' Mary (before her release) does not know everything there is to know about other people (because she learns something about them on her release).

Therefore,

(3)' There are truths about other people (and herself) which escape the physicalist story.

What is immediately to the point is not the kind, manner, or type of knowledge Mary has, but *what* she knows. What she knows beforehand is ex hypothesi everything physical there is to know, but is it everything there is to know? That is the crucial question.

There is, though, a relevant challenge involving questions about kinds of knowledge. It concerns the *support* for premise 2'. The case for premise 2' is that Mary learns something on her release, she acquires knowledge, and that entails that her knowledge beforehand (*what* she knew, never mind whether by description, acquaintance, or whatever) was incomplete. The challenge, mounted by David Lewis and Laurence Nemirow, is that on her release Mary does not learn something or acquire knowledge in the relevant sense. What Mary acquires when she is released is a certain representational or imaginative ability; it is knowledge *how* rather than knowledge *that*. Hence, a physicalist can admit that Mary acquires something very significant of a knowledge kind—which can hardly be denied—without admitting that this shows that her earlier factual knowledge is defective. She knew all *that* there was to know about the experiences of others beforehand, but lacked an ability until after her release.

Now it is certainly true that Mary will acquire abilities of various kinds after her release. She will, for instance, be able to imagine what seeing red is like, be able to remember what it is like, and be able to understand why her friends regarded her as so deprived (something which, until her release, had always mystified her). But is it plausible that that is *all* she will acquire? Suppose she received a lecture on skepticism about other minds while she was incarcerated. On her release she sees a ripe tomato in normal conditions, and so has a sensation of red. Her first reaction is to say that she now knows more about the kind of experiences others have when looking at ripe tomatoes. She then remembers the lecture and starts to worry. Does she really know more about what their experiences are like, or is she indulging in a wild generalization from one case? In the end she decides she does know, and that skepticism is mistaken (even if, like so many of us, she is not sure how to demonstrate its errors). What was she to-ing and fro-ing about—her abilities? Surely not; her representational abilities were a known constant throughout. What else then was she agonizing about than whether or not she had gained factual knowledge of others? There would be nothing to agonize about if ability was *all* she acquired on her release.

I grant that I have no *proof* that Mary acquires on her release, as well as abilities, factual knowledge about the experiences of others—and not just because I have no disproof of skepticism. My claim is that the knowledge argument is a valid argument from highly plausible, though admittedly not demonstrable, premises to the conclusion that physicalism is false. And that, after all, is about as good an objection as one could expect in this area of philosophy.