Platonic know-how and successful action

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Abstract
In Plato’s Euthydemus, Socrates claims that the possession of epistēmē (usually construed as knowledge or understanding) suffices for practical success. Several recent treatments suggest that we may make sense of this claim and render it plausible by drawing a distinction between so-called “outcome-success” and “internal-success” and supposing that epistēmē only guarantees internal-success. In this paper, I raise several objections to such treatments and suggest that the relevant cognitive state should be construed along less than purely intellectual lines: as a cognitive state constituted at least in part by ability. I argue that we may better explain Socrates’ claims that epistēmē suffices for successful action by attending to the nature of abilities, what it is that we attempt to do when acting, and what successful action amounts to in the relevant contexts. These considerations suggest that, contrary to several recent treatments, the success in question is not always internal-success.

1 | INTRODUCTION

What is the relation between knowledge and successful action? And what do we aim at in action and what makes for a successful action? This paper aims to make sense of the answers to these question put forward in Plato’s Euthydemus where Socrates seems to claim that a certain sort of cognitive state is sufficient for some sort of practical success. My discussion is not, however, exclusively restricted to the Euthydemus, or indeed Plato (Aristotle and Ryle make prominent appearances). Neither is it exclusively historical as it is concerned at least in part with the nature of knowledge-how and abilities, the nature of practical success, and what precisely we attempt or aim at in action.

Early on in the Euthydemus, Socrates offers an exhortation to a life of virtue and philosophy. Assuming that all people wish to do well (eu pratein, Euthydemus 278e3), Socrates wonders how we do well (279a1–2). In what follows, he considers the relation between good fortune, successful action, and various crafts (or kinds of know-how) and claims that flute players have good fortune (eutuchia) when it comes to success or doing well (eupragia) in flute music (279e1–2), and that something similar applies to knowing how to write (279e2–4) and various other kinds of knowledge. Socrates goes on to also claim that wisdom (sophia) does not require luck in order to succeed (280a6–b3) and that “knowledge (epistēmē) seems to provide men not only with good fortune (eutuchia) but also with success or doing well (eupragia) in every case of possession or action” (281b2–4).
Socrates’ discussion raises a number of puzzles—especially concerning the value of epistēmē or sophia, the nature of goodness and happiness, and the extent to which the latter depend upon the former. The view that a certain sort of cognitive state might be necessary and sufficient for being good and for being happy has—despite its various iterations (perhaps most notably among a number of the ancient Greek philosophers)—struck many as implausible. I shall here focus principally on attempting to explain a more limited claim upon which the aforementioned claims about goodness and happiness seem to depend: that epistēmē or sophia guarantees success or successful action. This is puzzling in its own right and raises a number of questions concerning the nature of epistēmē or sophia on the one hand, and the nature of action and practical success on the other.

It is widely agreed that the various epistemic terms (e.g. epistēmē and sophia) are being employed interchangeably to speak of a particular epistemic state and readers of Plato are accustomed to construing this epistemic state as explanatory understanding (the nature of which I shall discuss below). However, why such a cognitive state should be thought to guarantee success or successful action (let alone happiness) is rather unclear. Several recent treatments have argued that one needs to draw a distinction between “outcome-successes” (e.g. the attaining of a certain result) and “internal-successes” (e.g. an action which meets certain success criteria purely in virtue of its internal features and not its results) and that the claim that epistēmē or sophia guarantees success is best understood to mean that epistēmē guarantees internal-success (and not outcome-success).

In what follows, I will argue that, as it stands, such an approach is inadequate and propose an alternative. First (Section 2), I give a brief critical account of the claims made by Plato’s Socrates in the Euthydemus and go on to outline the distinction between internal-success and outcome-success drawn in the literature and argue that it does not succeed in explaining or rendering plausible Socrates’ claim(s). I then (Section 3) suggest that epistēmē should be construed as know-how along somewhat less than purely intellectualist lines: as a cognitive state constituted at least in part by ability. Finally (Section 4), I turn to the nature of abilities and their manifestations and argue that it is certain views concerning abilities, which explain why epistēmē or sophia should be thought to guarantee success. I consider two different accounts of abilities, which offer differing sorts of guarantees of success, and distinguish between various different ways of characterising the manifestations of abilities and what success amounts to. I argue that the criteria for success are not uniform across all abilities or activities and that success cannot be construed purely as internal-success in all the relevant cases.

2 | EPISTĒMĒ, SOPHIA, AND SUCCESS: THE ARGUMENT(S) OF THE EUTHYDEMUS

In the Euthydemus, Socrates recounts a conversation with two sophists: the brothers Euthydemus and Dionysodorus. Upon meeting them, Socrates notes that they are knowledgeable about war and how to fight and that they also teach people how to defend themselves in the law-courts (Euthydemus 273c4–9). However, the two sophists claim that they no longer merely teach people how to fight in word and deed, they now also claim to have a special skill or expertise (technē, 274e4; cf. 285b4): the teaching of virtue (aretē) (273d8–9). At this, Socrates is amazed, for the knowledge (epistēmē, 273e6) the brothers now claim to have goes far beyond the skilful or clever (deinos, 273e3) nature or expertise (technē, 272a5) he had attributed to them. Socrates asks for a demonstration to see whether they really can point someone towards virtue (274d4–275a7), but Euthydemus and Dionysodorus instead proceed to offer some sophistic puzzles about whether those who learn are already knowledgeable or not. Socrates quickly points out that their apparent puzzles turn upon easily detected lexical ambiguities—he dissolves the puzzles by showing there is a difference between coming to have (echein) knowledge and using (dative construction) it (277e5–278a5)—and asks that the two brothers refrain from playing further games and turn to serious affairs. He himself proceeds to offer an exhortation towards virtue as an example of what he has in mind (278d2–e2).¹

In his exhortation, Socrates assumes that all people wish to do well (eu prattein 278e3) and wonders how it is that we do well (279a1–2). It is, he suggests, through being wealthy, healthy, well born, and so forth. Wisdom (sophia) is to be classed among these goods (279c1–2) and so is good fortune (eutchia 279c7). In fact, Socrates (puzzlingly) claims
"wisdom is surely good fortune" (279d6–7). After all, he asks, isn’t it the case “that flute players have the best luck when it comes to success (eupragia) in flute music?” (279e1–2). The same applies, he thinks, to grammarians when it comes to reading and writing (279e2–4) and as a general rule (279e6) the wise captain has the best fortune (279e4–6). In fact, in each case it is the wise (or those who depend upon them) who are luckier or more fortunate (280a4–5).²

As has often been noticed, much of the discussion about wisdom producing (or even being) good fortune seems to trade upon the fact that eutuchia (“good fortune”) may be applied both to successes we attain through our own agency (such as what happens when a skilled tennis player hits a shot well due to their skill) and to positive outcomes attained due to things outside of our control (such as when a person wins a lottery). The claims make sense when applied to the former sort of positive outcome but not the latter³; Socrates goes on to propose:

> Wisdom (sophia) makes men have good fortune in every case, since I don’t suppose she would ever make any sort of mistake but must necessarily act correctly (orthōs prattein) and succeed (tugchanein)⁴—otherwise she would no longer be wisdom.

> We finally agreed (I don’t know quite how) that, in sum, the situation was this: if a man had wisdom, he had no need of good fortune in addition (Euthydemus 280a6–b3).

That is to say, the possession of wisdom suffices for acting correctly and acting successfully (280a8). Having settled this point, Socrates initially supposes that if a person has many goods,⁵ then he or she would be happy (eudaimonein) and do well (eu prattein) (280b5–6). However, Socrates immediately goes on to argue that the goods must be advantageous to us (280b7–8) and that the mere presence or possession of goods is not enough do well, secure advantage, or be happy (280c1–d4).⁶ In order to be happy or attain advantage, goods must be used correctly (280d4–7, e3–4). Socrates goes on to argue that in order to use things correctly, a certain kind of knowledge (epistēmē) is necessary.

For instance, when it comes to using things concerned with wood-making, one needs to have knowledge of carpentry (281a2–4) in order to use the relevant materials correctly. Something similar applies to other spheres (281a5–6). Furthermore:

> And also, I said, with regard to using the goods we mentioned first—wealth and health and beauty—was it knowledge (epistēmē) that ruled and directed our actions with regard to correctly using all such things as these, or some other thing? [...] Then knowledge seems to provide men not only with good fortune (eutuchia) but also with success (eupragia), in every case of possession (ktēsis) or action (praxis) (Euthydemus 281a6–b4).

Accordingly, a certain cognitive state (epistēmē) is thus necessary for correct use of things and success, but it also seems to be sufficient for correct use and for success or doing well (eupragia).

The relevant cognitive state thus possesses a distinctive sort of value when compared with the goods earlier mentioned. Those goods (health, wealth, and so forth) are not per se goods (281d4–5) and though they may be goods when used well, they are in fact evils when misused (cf. 281b4–c3, 281d6–e1). Wisdom (sophia), it turns out, is seemingly the only genuine or per se good (281e2–5)⁷ and it seems better for a person who lacks the relevant cognitive state (epistēmē, sophia) to be poor than to be rich for, if rich, he will simply misuse his wealth and end up worse off than if he lacked it. (This seems like the blueprint for Stoic ethics, especially Stoic views concerning so-called “indifferents” and also seems important for understanding Hellenistic debates about whether a certain sort of cognitive state was the regulative norm of action or assent.)⁸ Finally, Socrates claims:

> since we all wish to be happy, and since we appear to become so by using things and using them correctly, and since knowledge (epistēmē) was the source of correctness and good fortune (eutuchia), it seems to be necessary that every man should prepare himself by every means to become as wise as possible (Euthydemus 282a1–6).
This, Socrates thinks, suffices as an example of an exhortation towards virtue and a life of philosophy (282d4–7) and the conversation then turns to consider a range of other matters. For the purposes of this paper, I will focus primarily on attempting to explain why epistēmē or sophia should be thought to guarantee some sort of success or successful action (eu prattein, eupragia).9

Readers have noticed that this claim seems to receive little in the way of explicit argumentative support in the dialogue (e.g. Irwin, 1995: 56).10 However, one way of attempting to explain (and render plausible) the claim that epistēmē or sophia guarantees success has been to attend to what Plato's Socrates might mean by "success." It was long ago noted that talk of success or doing well (eu prattein) can be used of a favourable outcome or a well performed action (Gifford, 1905: 20)—as noted above, something similar holds of talk of good fortune (eutuchia) and of terms like eupragia11—and in recent scholarship it is often suggested that in order to understand Socrates's claims in the Euthydemus, we must draw a distinction between different kinds of success and suppose that epistēmē or sophia might guarantee one kind of success, but not another. Two influential expositions of such a view have been put forward by Panos Dimas (2002) and Daniel Russell (2005). Here is Panos Dimas:

[Socrates] surely knows, as does everyone else, that no action can ever guarantee the delivery of such a product, however knowledgeable the agent standing behind it. Circumstances external to the action and out of the agent's control can always interfere and cause it to fail even though it was performed impeccably. Since Socrates insists emphatically that the knowledge of the wise agent brings success in all her action, what he must be understanding as the measure of success is obviously internal to the action and therefore confined solely to the domain controlled by the agent who performs it. But the only thing internal to the action and most definitely within the control of the agent is the actual performance of it (Dimas, 2002: 20).

Here, in turn, is Daniel Russell:

According to Plato, the success of wise activity is completely internal to the activity [...] Plato's claim that a wise captain succeeds at sailing cannot be that a wise captain would never let himself be exposed to peril or could always overcome it; wisdom is neither omniscience nor omnipotence. But the wise captain, even in perilous conditions, can still succeed at sailing well, as an intelligent, skilful, and prudent captain would sail. Moreover, Plato says that that sort of success is all the success one ever needs, since with such success there is 'no further need of good luck' (281b2–3). On Plato's view, success is determined not by the completion of some action, but by how one engages in all action with wisdom and intelligence [...] success at acting wisely must always be available to a wise person, who has no need of further good luck (Russell, 2005: 30–1).

The common core of these proposals seems to be that we may understand Socrates' claim that an agent with epistēmē or sophia is guaranteed to succeed by invoking a distinction between behaviour on the one hand and accomplishments on the other, that is, between what might be regarded (cf. Jones, 2013) as internal-success (performing a certain activity well) on the one hand and outcome-success (attaining a certain result),12 and supposing that epistēmē or sophia guarantees only internal-success.

On this view, epistēmē guarantees success, but the relevant success is purely internal to the activity. Both Dimas and Russell use the same language, but do not elaborate its meaning in much detail. However, some examples should make fairly clear what is meant (I revisit the issue and discuss it in greater detail in Section 4). Thus, for instance, the sailor always sails well (though he may not reach his destination and may indeed drown), the archer always shoots well (though she may not hit her target), and the doctor always heals well (though the patient may not be cured and may indeed get worse). Dimas and Russell both suggest that what performing the relative activity well amounts to, roughly speaking, performing the activity in an appropriately rational fashion (2005: 34; cf. 2002: 17–21, 25). They seem to think that this sort of construal rescues the claim from plausibility, but Russell in particular concedes that it leaves open several questions regarding the nature of successful activity (Russell, 2005: 42).13
However, such a proposal seems to face at least three objections. First, although the distinction between internal-success and outcome-success might initially seem helpful in rendering plausible the claim that epistēmē guarantees success, it ultimately seems to merely replace one obvious implausibility with another. Putting to one side whether the archer will hit her target or not, why should it be deemed plausible to suppose that she will always make a good shot? Roger Federer does not attain outcome-success each time he plays tennis, but even Roger Federer does not attain internal-success each time he plays tennis. He not only sometimes makes some shots which (e.g.) land outside the playing area but he also—sometimes—makes unforced errors wherein he hits the ball poorly (I will elaborate this point in greater detail below). Secondly, it seems that divorcing the so-called “internal” and “external” features of action will lead—at least in some cases—to rather unnatural uses of success terms or actions which may only implausibly be regarded as successes. For instance, if an archer makes a brilliant shot (it is excellently aimed, has the right force so as to hit the target, takes into account the environmental conditions, etc.), and yet an unforeseeable gust of wind sent by some Homeric god blows the arrow off-course and the arrow instead hits the archer’s allies, then it seems very difficult to regard the shot as a success (I will return to this below). Thirdly, even if such an approach were to grant some plausibility to the claim that epistēmē guarantees success, it does very little to explain how or why epistēmē should guarantee successful action. In what follows, I will suggest that we may explain the claim and better attend to its plausibility by taking epistēmē to be constituted at least in part by an ability and focusing on the nature of abilities and their manifestations.

3 PLATONIC EPISTĒMĒ: UNDERSTANDING AND KNOW-HOW

It is widely agreed that Plato often uses various epistemic terms (notably epistēmē, sophia, technē, and phronēsis) interchangeably to speak of one particular epistemic state (henceforth epistēmē), and—in a great number of contexts—readers of Plato are accustomed to construing the relevant epistemic state not as knowledge (as it has typically been construed by modern epistemologists), but instead as an epistemic state which they typically take to be distinct from knowledge: explanatory understanding. As Myles Burnyeat, an influential proponent of this view, puts it:

"Much of what Plato says about knowledge [i.e. epistēmē] and its relation to true opinion falls into place if we read him, not as misdescribing the concept which philosophers now analyse in terms of justified true belief, but as elaborating a richer concept of knowledge tantamount to understanding (Burnyeat, 1980: 186)."

Following Burnyeat, it is usually thought that the cognitive state Plato often discusses is not knowledge as it is usually described nowadays, but understanding. Though the relevant scholarship is often not entirely clear on the precise nature of this cognitive state, it is typically thought that understanding is necessarily synoptic or holistic (it is not piecemeal), requires some awareness of explanatory grounds or explanatory relations among the items understood, and cannot straightforwardly be transmitted through testimony. Accordingly, it is typically thought to be distinct from knowledge (and it is not to be construed as a kind of knowledge, e.g. causal knowledge). As Burnyeat claims (see above), construing epistēmē as understanding is meant to make sense of many of Plato’s remarks (and indeed those of several other ancient figures) about epistēmē which otherwise seem puzzling. Thus, for instance, in the Meno (a dialogue in which Plato’s Socrates seems to make claims rather similar to those he makes in the relevant part of the Euthydemus), Socrates considers whether epistēmē has a distinctive sort of value. The worry is that both epistēmē and true belief seem equally efficacious in guiding action (96e1–97c10), and so a question arises as to why epistēmē should have a distinctive sort of value which makes it superior to mere true belief. Socrates suggests that epistēmē should be distinguished from mere true belief in virtue of the fact that true belief has not been fastened down by “reasoning about the cause” (aitias logismos, Meno 98a3–4), whereas epistēmē has.

Such remarks, the thought goes, are meant to make sense when we construe epistēmē as understanding but little sense when we construe epistēmē as knowledge. (There are parallels with some contemporary discussions of..."
understanding and epistemic value.\textsuperscript{19} Equally, somewhat earlier in the 
Meno, a slave comes to have justified true belief concerning the doubling of the square on the basis of another’s testimony but does not yet, at this point, have epistêmê (Meno 84d3–85b7). What the slave requires in order to have epistêmê is not, seemingly, better evidence or some counterfactual safety condition; instead, they need to have worked out an explanation and seen how things fit together.\textsuperscript{20} Again, such claims about epistêmê are meant to be highly puzzling if we construe epistêmê as knowledge (there are very few who want to claim that knowledge cannot be transmitted by testimony or that it requires an explanatory grasp of things), but make sense when we construe epistêmê as understanding.

Construing Platonic epistêmê as understanding does a good job of making sense of some of the claims Plato’s Socrates makes about epistêmê (cf. Schwab, 2015). However, as far as I am aware, there have not been any attempts to explain the claims made about epistêmê in the Euthydemus—most notably why epistêmê should be thought to guarantee successful action—by appealing to the view that epistêmê should be construed as understanding. Those who construe epistêmê as understanding typically say little about how it might guarantee successful action and it is not clear how understanding—as it is construed in the relevant literature—can account for the guaranteed success or successful action which is ascribed to epistêmê. Equally, those who are interested in explaining the claims made about epistêmê guaranteeing successful action in the Euthydemus typically say little about construing epistêmê as understanding. Instead, they typically briefly remark that one should appreciate that there is an important practical dimension to the epistêmê Socrates speaks of (e.g. Annas, 1993: 58–9; Russell, 2005: 19, 34, 43). Such remarks are, I think, upon the right track, but—such brief remarks aside—the issue has not received much in the way of detailed discussion in the relevant recent literature.

Somewhat longer ago, Gould (1955) offered a more detailed suggestion along such practical lines. Gould argued against the view that Platonic epistêmê was a certain kind of understanding (moral understanding),\textsuperscript{21} and claimed that the widespread tendency to construe Platonic epistêmê as a highly intellectualised form of cognition was mistaken (Gould, 1955: 4–5). Adverting to his contemporary Ryle (e.g. Gould, 1955: xii–xiii, 4–6), Gould proposed an alternative construal of epistêmê and suggested, \textit{inter alia}, that Platonic epistêmê should be construed as Rylean knowledge-how and that one should resist “an almost universal tendency to assimilate cases of knowing how to cases of knowing that” (1955: 6). According to Gould, epistêmê should be construed as Rylean know-how and this in turn should not be construed as a propositional attitude, but instead as “a form of moral ability, comparable in some respects to the creative or artistic ability of potters, shoemakers and the like” (Gould, 1955: 7). In short, Gould thought “the ἐπιστήμη which Socrates envisaged was a form of knowing how” (Gould, 1955: 7).

Gould’s views found relatively little favour and have largely been ignored in the relevant recent discussions.\textsuperscript{22} I do not wish to subscribe to several claims Gould made concerning epistêmê,\textsuperscript{23} but I do think that the core of Gould’s proposal—that Platonic epistêmê might be construed as know-how as Ryle conceived it—is promising. More concretely, I think that, if suitably adapted, it may shed light on why epistêmê should be thought to guarantee successful action. However, in order to properly explain how such a proposal helps address the issue of how epistêmê guarantees successful action, I will first need to say something about knowledge-how.

In recent literature it is common to distinguish between so-called “intellectualist” and “anti-intellectualist” accounts of knowledge-how in more or less the following way. Anti-intellectualists often take knowledge-how to be distinct in kind from knowledge-that and typically suppose (or, perhaps, are typically taken to suppose) that knowledge-how is an ability or a relation to an ability which is not reducible to knowledge-that. In this, they are thought to follow Ryle (e.g. “According to Ryle, an ascription of the form ‘x knows how to F’ merely ascribes to x the ability to F,” Stanley & Williamson, 2001: 416). Thus, for instance, according to at least one anti-intellectualist view, knowing how to φ is having an ability to φ or standing in some relation to φ-ing which is not reducible to having certain propositional attitude(s) towards φ-ing.

In contrast, intellectuals typically deny that knowledge-how and knowledge-that are distinct in kind and they also deny that knowledge-how is or is constituted by (or otherwise requires) an ability. That is to say, according to intellectuals, knowing how to φ does not require that one have the ability to φ (and intellectuals often adduce cases wherein it seems that one knows how to φ and yet is not able to φ, e.g. a pianist who loses use of her hands
does nevertheless know how to play the piano—or so the thought goes). Instead, intellectualists maintain that knowledge-how is or is reducible to knowledge—that about ways of acting. That is to say, on the intellectualist account, knowing how to φ is or is reducible to having certain propositional attitude(s) towards φ-ing. Thus, for instance, according to Stanley and Williamson (2001), one knows how to φ in context c iff one knows that such-and-such is a way to φ in c and entertains the relevant proposition(s) under a so-called "practical mode of presentation." Ryle himself claimed that agents are said to possess knowledge how in virtue of their ability, and—more broadly—Ryle aimed to show that there are certain intelligent activities which are "neither themselves intellectual operations not yet effects of intellectual operations" (Ryle, 1949: 26). That is to say, Ryle thought that actions might be intelligent not in virtue of being accompanied or produced by some propositional attitudes or internal act(s) of considering propositions. However, while Ryle was especially concerned to argue that there is no separate act of considering a proposition prior to intelligent action (something which it is not clear that intellectualists would be committed to), it is worth noticing that in at least one respect the "anti-intellectualist" label attached to Ryle's own account (and no doubt encouraged in part by Ryle himself and his frequent invectives against the so-called "intellectualist legend") is potentially misleading. This is because while it is true that, for Ryle, know-how requires ability (1949: 41), it seems that mere ability to do something or other is not sufficient for knowledge-how:

Understanding is a part of knowing how [...] The intelligent performer operates critically [...] You exercise your knowledge how to tie a clove-hitch not only in acts of tying clove-hitches and in correcting your mistakes, but also in imagining tying them correctly, in instructing pupils, in criticising the incorrect or clumsy movements and applauding the correct movements that they make, in inferring from a faulty result to the error which produced it, in predicting the outcomes of observed lapses, and so on indefinitely (Ryle, 1949: 54–5).

According to Ryle, it does not seem that knowledge-how should be construed simply as any old ability. This is because, in addition to the ability to do certain things (something which brutes, who lack knowledge-how, may possess), the possessor of knowledge-how acts intelligently and has understanding—something which brutes and fools do not possess (modern anti-intellectualist accounts often seem to neglect this). It is for this reason that the possessor of knowledge-how may readily explain things, is able to teach, to predict, to work things out, and so forth. For Ryle, these are heterogeneous manifestations of knowledge-how which is itself an ability which is attained by training (as opposed to drilling). It is true that Ryle emphasises that understanding should not be construed as something distinct from the relevant observable actions (which are manifestations of the relevant multi-track ability), and it is also true that Ryle would want to deny that understanding is or is constituted by a propositional attitude or otherwise requires the consideration of propositions (or, indeed, other similar representational devices in the mind) and would instead offer an anti-intellectualist account of what such understanding amounts to (such that it turns out not to be a propositional attitude). However, for those who are attracted to some elements of the Rylean notion of know-how, it remains possible to follow Ryle and the anti-intellectualists in supposing that know-how is constituted at least in part by ability (as the anti-intellectualists suppose), and to follow Ryle himself in thinking that know-how is also constituted at least in part by understanding, and that intelligent action does not require prior consideration of some proposition (or an intellectual “shadow-life”), while not thinking that understanding itself needs to be construed in an anti-intellectualist fashion or in the manner that Ryle proposed. That is to say one may suppose that knowledge-how is constituted at least in part by ability and at least in part by understanding. If one further supposes that understanding is or is constituted by some sort of propositional attitude, then one would have a sort of hybrid view of knowledge-how (according to which knowledge-how is constituted by an ability and a propositional attitude).

Such a view of knowledge-how might seem like some bastard offspring of Rylean know-how (and no doubt it would be disowned by Ryle), but it seems to me to accurately describe Platonic epistēmē in several important respects. While explanatory awareness is often taken to be the mark of epistēmē, it seems that epistēmē in fact has a number of marks. For instance, in the Meno, it was also emphasised that epistēmē was stable (Meno 98a6) and distinctive in
enabling its possessor to teach—whereas mere true belief need not be teachable (didaktôn), epistêmê must be (Meno 98d10, 12, 99a7–8, b5–9).31 So far, so Ryle, but also so Plato. In the Euthydemus, it is suggestive that the cognitive states discussed often seem much like knowledge-how in being oriented towards action or the making of things,32 and elsewhere it is frequently emphasised that epistêmê is like a craft or skill (technê) in several important respects (e.g. Apology 21d4–22d4; Laches 194d10ff; cf. Theaetetus 147b5–9). Most crucially for my purposes, in various dialogues epistêmê is often said to be or to be constituted by a capacity or power (dunamís)33 and it seems to be assumed that the person who has knowledge-how is able to perform the relevant actions (e.g. Euthydemus 294b3–6). Accordingly, I am proposing that understanding is a part, but is not the whole of epistêmê. That is to say, epistêmê is constituted by ability and understanding. That this should be construed as knowledge-how, according to a hybrid-view of knowledge-how, is suggested by the fact that, for Plato's Socrates, understanding leads action (e.g. Euthydemus 281a8–b1, Gorgias 449e4–5) in precisely the manner which Ryle (and Gould) wished to resist while epistêmê is constituted at least in part by an ability in precisely the manner which intellectualist accounts wish to resist.34 It is the fact that epistêmê is constituted at least in part by ability that is important for what follows and it is, I believe, required in order to explain why epistêmê should be thought to guarantee successful action.

4 | ABILITY AND SUCCESSFUL ACTION

To recap, I have proposed that one should construe epistêmê not merely as understanding, but as a cognitive state constituted at least in part by ability. I will now turn to elaborating upon how this might explain why epistêmê is thought to guarantee acting correctly (orthós prattein), succeeding (tugcheinai, 280a8), or success (eupragia, 281b3). My suggestion is simple and turns upon the thought that one has an ability to perform an action only when one can perform that action when one wishes. The semantics of “can” are notoriously tricky, but here it is worth noting two things. First, “can” is (at least sometimes) used to ascribe abilities (for recent discussion, see Maier, 2015). Secondly, ability (in the sense of “ability” at issue here) requires more than mere possibility. If x Φs, then it follows that it is possible that x Φs; however, it need not be the case that x has the ability to Φ. This is because it seems that one’s Φ-ing need not manifest (and does not require) an ability to Φ (one may, after all, Φ through a simple fluke). In what follows, I will consider two accounts of abilities which may explain the relation between epistêmê (which is constituted at least in part by ability) and action, what sort of success epistêmê might be said to guarantee, and how it might be said to guarantee it.

The first way of seeing how epistêmê guarantees success or successful action turns upon supposing that the abilities constitutive of epistêmê may be characterised as follows:

**(ABILITY)** S has the ability to Φ iff if S were to attempt to Φ, then S would Φ.

Such a view of abilities has sometimes seemed intuitive (e.g. Moore, 1912; but cf. Ryle, 1949) and finds parallels in ancient discussions.35 It is rather similar to a simple counterfactual conditional analysis of dispositions (e.g. x has a disposition to Φ when confronted with stimulus s iff if x were confronted with stimulus s, then x would Φ; cf. Martin, 1994). On the assumption that epistêmê is constituted at least in part by ability, (ABILITY) might be seen to lead to the view that epistêmê guarantees success because if a person has epistêmê (and epistêmê is constituted by an ability), then—according to (ABILITY)—if that person were to attempt to perform the relevant action then they would perform that action. Construing the cognitive state that Socrates speaks of as being constituted at least in part by ability and construing abilities in the way suggested by (ABILITY), or something like it, provides something in the way of an explanation as to why the relevant cognitive state should guarantee successful action.

However, when it comes to considering the nature of the success or successful action guaranteed by epistêmê, much depends on precisely how we should construe the manifestations of the relevant ability. Just as scholars discussing the claims in the Euthydemus (or the ambiguity of expressions like eu prattein, see above) have distinguished between internal-success and outcome-success, so too when considering the analysis offered by (ABILITY) we might
want to consider what sort of thing “φ” is acting as a placeholder for. It seems, in particular, that we might wish to
distinguish between the following possible ways of construing the manifestations of an ability:

i the doing of something (i.e. an action); or

ii the doing of something well (i.e. a successful action, an action which meets certain evaluative requirements); and

iii the result or effect brought about by one’s doing or action.

Such a distinction is not always marked (and in recent debates one can find frequent slides from one way of constru-
ing the manifestation of an ability to another, for example, “Competences are dispositions of an agent to perform well
[...] Your archery competence corresponds to: if you were to shoot at a target you would likely hit it.” Sosa, 2010: 465–6).
However, it is meant to be helpful. According to the distinction proposed, (i) and (ii) seem to pick out certain ways of con-
struing direct manifestations of an ability, while (iii) seems to pick out a somewhat less direct manifestation of an ability.
While (i) and (ii) are necessarily activities or actions, (iii) is not necessarily an activity or action (and in the cases consid-
ered here will generally not be). Furthermore, (ii) differs from both (i) and (iii) in explicitly including an evaluative dimen-
sion. Finally, (ii) seems to describe something very similar to so-called “internal-success” while (iii) describes something
akin to what is meant by “outcome-success.” To briefly illustrate the distinction by means of an example, consider the
ability to engage in wood-working (Euthydemus 281a1–4). We might construe the relevant manifestation of this ability
(per (i)) as something akin to carving wood; or (per (ii)) as something akin to carving wood well (whatever that involves,
e.g. with skill, attention, precision, etc.); or (per (iii)) as a wooden statue (or a wooden statue coming into existence).

To illustrate the distinction in somewhat greater detail, consider another example (one much beloved of ancient
and modern philosophers who like to discuss abilities, aims, and so forth): ability in archery. Thus suppose that, as per
(i), we construe the manifestation of archery-ability as the shooting of arrows (something that involves the pulling of a
bowstring and the loosing of an arrow). On this construal, in accordance with (ABILITY), a success of the following sort
is guaranteed. If I were to attempt to shoot an arrow, then I would shoot an arrow (though there is no guarantee that if
I were to attempt to shoot an arrow well or hit a target, then I would shoot an arrow well or hit a target). Accordingly,
my shooting poorly or missing a target—or the fact that I could do so—would not reveal that I lacked the relevant
ability. Instead, what would reveal that I lacked the relevant ability is if I could, in attempting to shoot an arrow
(e.g.) pull on the bowstring so hard that I would break it (or the arrow would fall from my grasp before it is shot,
etc) and no shooting of arrows were to occur.

Alternatively, suppose that, as per (ii), we construe the manifestation of an archery-ability as the shooting of
arrows well. What precisely does this amount to? We might attempt to elaborate upon the suggestion offered by
Dimas and Russell and consider features purely internal to the activity. Thus, for instance, shooting an arrow well
would be constituted by shooting with good aim, holding the bow appropriately, understanding how environmental
factors may affect the arrow’s flight and compensating appropriately, employing the appropriate force, and so forth
(I emphasise that, on this account, it is not constitutive of shooting well that one hits the target).

Finally, suppose that, as per (iii), we construe the manifestation of an archery-ability as the target being hit. On
this construal, the manifestations of abilities should be seen as certain sorts of results and, in accordance with (ABIL-
ITY), epistéme would thereby guarantee a success of the following sort. If I were to attempt to hit a target, then I would
hit a target. To give further examples of (iii) we might suppose that, in the case of sculpting ability, the result or effect
is either a statue or a statue coming into existence; and in the case of healing ability, the result or effect is either health
or a patient coming to be healthy. The difficulties which arise from construing the manifestations of abilities along the
lines proposed by (iii) should be apparent. For instance, to reuse an earlier example, suppose that I am a champion
archer and that I make a perfect shot. My shot has the right force, it takes into account the wind, and so forth, and it
is such that it would hit the target. However, some Homeric god or a sudden and unforeseeable gust of wind sud-
denly diverts the arrow from its course mid-flight. If (ABILITY) is correct, then the Homeric god’s action has revealed
that, despite all my archery trophies, I lack the relevant ability (at least at the time of my shot). Worse, the possibility
that such a thing could happen when I took a shot would reveal that I lacked the relevant ability.
It is worth emphasising that these difficulties do not apply exclusively (as several seem to suppose) to (iii). That is to say, there are also considerable difficulties when one construes the manifestations of abilities along the lines proposed by (ii). For instance, with respect to (ii), in attempting to shoot an arrow well, my hand might (e.g.) slip and release the arrow before the bowstring was fully drawn back (or otherwise fail to shoot well). If such a possibility is salient, then—according to (ABILITY)—I lack the relevant ability. What then about lowering the bar and construing the manifestations of an ability along the lines proposed by (i)? Well, on the iteration of (i) offered here, even construing the manifestations of an ability as (i) proposes does not help all that much. With respect to (i), the possibility that the bowstring might snap (or something else might occur such that I fail to take a shot) would again mean that I lack the relevant ability.

In short, while assuming (ABILITY) might explain why one thinks that epistēmē guarantees success, there does not seem to be a way of rendering plausible the sort of infallibility granted by epistēmē. Perhaps the most promising way of attempting to secure infallibility would to insist that the manifestations of an ability be construed as the sort of action spoken of in (i) but to insist that the manifestations of abilities should be construed as basic actions. If we were to modify (i) in line with this suggestion, then shooting an arrow (the sort of example offered above) would not in fact be an example of the manifestation of an ability, though raising one’s arms might be (how to characterise basic actions is contentious, but here it suffices to suppose that a basic action is an action which is in some sense simple and is not performed by performing any other action). However, even if we granted that such a proposal might secure infallibility (I do not see any strong reasons to do so; there seem to be basic actions, such as keeping one’s hands steady which I can recall failing to perform upon attempting to do so), then it is clearly not the sort of thing which Socrates has in mind in the Euthydemus (none of the relevant actions or activities Socrates speaks of, such as sailing, playing the flute, working wood, and so forth, would qualify as basic in the relevant sense) and the relevant kind of basic actions do not seem to be easily or straightforwardly evaluated as successful in the robust sense required. After all, what shall it profit a man if he guarantees success only at the price of intolerably cheapening success?36

In sum, most readers of the Euthydemus (though they do not, I emphasise, speak of abilities) seem to think that infallibility or guaranteed success might be gained by taking epistēmē to guarantee actions of the sort described in (ii)—actions considered successful purely in virtue of their internal features and not their results—this holds true not only of figures like Dimas (2002) or Russell (2005) but also of critics such as Jones (2013). However, that does not seem right. Even though the sorts of manifestations picked out in (iii) are generally more vulnerable to the vicissitudes of fortune and factors outside of one’s control, it is not clear that appealing to (ii) plausibly ensures infallibility or guaranteed success. Furthermore, pretty much regardless of how we construe the relevant manifestations or the relevant successes, what seems to explain why the relevant successes are guaranteed seems to be (ABILITY) (or some view like it). Of course, while (ABILITY) might explain why one would think that success (of the relevant sort, whatever that is) is guaranteed, it is implausible and an inadequate characterisation of abilities.

There is, however, another way of understanding how epistēmē guarantees success or successful action. This turns upon supposing that the abilities constitutive of epistēmē may be characterised in a somewhat different manner. More concretely, in the Hippias Minor, where abilities and capacities are explicitly discussed, Plato has Socrates put forward a view of abilities which seems to avoid at least some of the problems posed by (ABILITY). Thus, in discussing what it is to be capable (dunatos) of doing something, Socrates claims:

But each person who can do what he wishes when he wishes is able (dunatos). I mean someone who is not prevented by disease or other such things, just as I might say you are able to write my name whenever you wish. Or don’t you say that the person in such a condition is able? (Hippias Minor 366b7–c4).

Here, Socrates suggests that the person with an ability or power (dunamis) is one who can do what they wish unless they are prevented. For instance, someone is able to calculate (and has the relevant epistēmē) iff were they to wish to work out an answer to an arithmetical problem and not be prevented from doing so, then they would work
out an answer (Hippias Minor 366c5–d1). Accordingly, it seems that something like the following view of abilities is being assumed:

\[(ABILITY^*) \text{ S has the ability to } \varphi \text{ iff if } S \text{ were to attempt to } \varphi \text{ and } S \text{ were not prevented from } \varphi\text{-ing, then } S \text{ would } \varphi.\]

According to (ABILITY^*), the archer who would fail to shoot their arrow or hit their target due to the intervention of a god (or indeed, a sudden onset of sickness), need not lack ability. They do not succeed, but what ability guarantees is not success under any condition whatsoever, but rather success provided the agent is not prevented. Such a view has the advantage that it yields a more plausible view of abilities while respecting the intuitions that an ability, constitutive of epistēmē, is something which offers some sort of guarantee of success and is something which may be difficult to gain, but is equally not something that is easily lost.37

On this view of abilities, we are left with a kind of qualified infallibility. That Plato’s Socrates might have a view of this sort in mind (or at least a sort of qualified guaranteed success) in the Euthydemus is perhaps suggested by a passing remark (Socrates at one point asks “What about the perils of the sea—surely you don’t think that, as a general rule, any pilots have better luck than the wise ones?” Euthydemus 279e4–6, trans. Sprague). This is because according to (ABILITY^*), epistēmē does not guarantee success under all conditions or simpliciter (as, for instance, supposed by Irwin: “wisdom guarantees success whatever the circumstances,” 1995: 56). Instead, it guarantees success under certain non-interference or non-prevention conditions. Such an account of abilities is also open to objections (which I will not rehearse here), and one might, of course, put forward alternative accounts of abilities, but at the very least (ABILITY^*) is significantly superior to (ABILITY).39

We thus seem to have two possible accounts of abilities which might explain the relation between epistēmē (which is constituted at least in part by ability) and success. (ABILITY) offers an unqualified guarantee of success (though at a price); (ABILITY^*) offers qualified guarantee of success (and seems to be an account of ability which Plato’s Socrates is sympathetic to elsewhere). I don’t know of any clear evidence in the Euthydemus which would decide the matter but I myself think that the (ABILITY^*) is more charitable and—if we allow the view Plato’s Socrates puts forward in the Hippias Minor to inform our views of the Euthydemus—it has better support. Regardless of which of these two views we opt for, we do nonetheless have a superior explanation of why epistēmē should be taken to guarantee success.

Furthermore, I should emphasise that, contrary to most readers, I am suggesting that whether epistēmē unqualifiedly or qualifiedly guarantees success should not determine how we construe the nature of the success which the relevant abilities are directed towards. Thus, regardless of which view of abilities one thinks is being assumed in the Euthydemus, an important question remains: how should one construe the sort of success which the relevant abilities are directed towards and which is guaranteed (whether unqualifiedly or qualifiedly) by the relevant abilities? For instance, is the success40 guaranteed by the ability constitutive of epistēmē the performing of a certain action? Or is the success guaranteed by the ability constitutive of epistēmē and towards which it is directed the bringing about of a certain result or product? Such questions concern the ergon or the telos (to introduce a pair of paradigmatically Aristotelian terms) of the relevant abilities or the object(s) of our attempts. These questions have parallels with ancient questions concerning the difference between a skopos (“target”) and a telos (“goal”)41 and contemporary questions concerning the object(s) of intention (e.g. Do we intend that p? Or do we attempt to φ?); they also seem rather difficult to answer.

We have seen that while readers of the Euthydemus do not explicitly invoke abilities in their discussions, most readers (e.g. Dimas, 2002; Price, 2011; Russell, 2005) think that epistēmē (infallibly) guarantees internal-success (i.e. something akin to the sort of manifestation of abilities described in (ii) above). For ease of reference, I repeat a crucial part of Russell’s claim here:

\[\text{On Plato’s view, success is determined not by the completion of some action, but by how one engages in all action with wisdom and intelligence. Success, then, is not so much a ‘what’ as it is a ‘how’—it depends on how one does whatever one does, because success at acting wisely must always be available to a wise person, who has no need of further good luck (Russell, 2005: 30–1)}\]
More concretely: Dimas characterises internal-success in terms of acting for the right reasons; Russell talks of performing the action in a rational way; and Price speaks of an “activity that possesses certain structural and aesthetic properties” (Price, 2011: 30–1). 42 However, one reason for thinking that the manifestations of abilities should be construed along such lines—i.e. as an activity performed well, as proposed by (ii)—is the language employed in the Euthydemus. The Euthydemus gives great emphasis to vocabulary of well doing (e.g. eu prattein, eupragia) and correctly acting (orthós prattein). As Dimas points out (2002: 18), Plato has Socrates use verbs prattein (“act”) or the noun praxis (“action”) some two dozen times in the relevant passage of the Euthydemus (278e–281e). Furthermore, it deserves attention that even when Socrates speaks of good things, he often speaks of the value of the activities associated with the relevant things (e.g. being rich, being healthy, being beautiful, 2797–9; cf. 279b4–5) rather than of the things themselves and argues that without correct use (which requires epistême) the relevant so-called “goods” seem to have no value and bring no benefit (e.g. 280b8–e4, 288e4–289a7; cf. 280d4–e4). 43

Contrary to said scholars (and also to Jones, 2013), I am not confident that the questions posed just now concerning what it is that the agent attempts to do when acting (or, in my terms, the nature of the success guaranteed by abilities or what kind of thing it is that abilities are directed towards) allow of uniform answers. Furthermore, the view embraced by Dimas, Russell, and Price cannot, I think, be quite right if it is meant to apply generally. 44 (I am not alone in thinking this, but the other principal critic of such a view, Jones, 2013, offers very different reasons). This is because it seems very odd to think that when an archer is taking a shot or a doctor is performing a surgery or a woodworker is working some wood (to use some of the examples appealed to by Socrates in the Euthydemus) what they are attempting to do is merely to act well (the sort of thing described in (ii) and what others call “internal-success”). Such a view seems problematic for various reasons. 45 First, it seems to imply a certain sort of indifference towards the outcome of one’s action(s) which does not seem especially psychologically plausible. Secondly, it seems to imply a certain sort of indifference towards the outcome of one’s action(s) which seems morally objectionable (think, for instance, of the doctor who does not intend that the patient come to be better, but merely that their action be successful in internal characteristics). Thirdly, as mentioned above, it is rather counterintuitive to think of the excellently aimed shot which—due to unforeseen circumstances—has a negative outcome (such as hitting one’s allies) as a success. 46 The same seems to apply to sailing, healing, sculpting, and a range of other activities. Even if one sailed faultlessly, it seems difficult to regard one’s sailing as a success if one drowns on the way to one’s destination. 47

Instead, I would propose that what success amounts to depends upon the end of the relevant ability or activity because in each case the end sets the normative standard with regard to which success is evaluated. Some abilities or activities have ends which are realised in the relevant activity (e.g. dancing); with regard to these the standard view (which privileges internal-success, that is, what was described as (ii) above) may indeed be largely correct. However, other abilities or activities have ends which are not realised in the relevant activity, but which are instead external to the relevant activity; with regard to these, as I have mentioned, it seems that the relevant success should not be construed as purely internal-success.

To better explain the view I am proposing, and offer something in the way of justification for it, it may help to say something about Aristotle’s thought on these matters. Aristotle makes distinctions similar to (i)–(iii) above and gives careful attention to considering issues pertinent to what it is that we aim at (and by which criteria success should be evaluated) when discussing the ergon of agents or the actuality (energeia, entelecheia) of capacities (e.g. Nicomachean Ethics 1098a7–15; Physics 201b7–15). In the Nicomachean Ethics, Aristotle claims that to eu (“the well”)—which he equates with doing well (eu prattein) or living well (eu zên) (Nicomachean Ethics 1095a18–20)—is an ergon (e.g. Nicomachean Ethics 1098a11–12) and he is often taken to think that an ergon is an activity (at least ergon is often translated as “activity” in the Ethics); famously, the human ergon is “activity (energeia) of the soul in accord with reason (logos) or requiring reason” (e.g. Nicomachean Ethics 1098a7–8).

Several readers of the Euthydemus seem inclined to think that what agents aim at is always an activity and that their success is to be evaluated purely by reference to the internal characteristics of the activity; furthermore, they take Plato to be similar to Aristotle in this regard. However, at the beginning of the Nicomachean Ethics, Aristotle observes that there is a difference among ends (telê). Some crafts, pursuits, actions, or choices have an activity
(energeia) as their end, while others have an ergon which is separate or distinct from the activity as their end (Nicomachean Ethics 1094a2–5) and sometimes Aristotle uses ergon to refer to an activity or an activity done well (e.g. Nicomachean Ethics 1098a11–12) and other times uses ergon to refer to the product of an ability which is separate or distinct from the relevant activity (e.g. the ergon of a shoemaker is a shoe and the ergon of a house-builder is a house, Nicomachean Ethics 1133a7–10; cf. Baker, 2015). Thus, for instance, Aristotle emphasises that houses are separate from and exist independently of the activities which give rise to them and it is the house and not the act of house-building which is the ergon of the relevant art (Nicomachean Ethics 1097a18–20; Eudemian Ethics 1219a11–18). With regard to other arts, such as flute-playing, there is no separate end and the ergon of the relevant art is simply playing the flute or playing the flute well.

Given that Aristotle speaks of the ergon of each craft (pursuit, choice, etc.) as its end (telos) (e.g. Metaphysics 1050a21–3; Eudemian Ethics 1219a8), we may suppose that Aristotle would adopt a similar view when it comes to determining what is being attempted and construing success more generally. That is to say, if A exists or is pursued for the sake of B, then Aristotle would suppose that B is better than A (e.g. Nicomachean Ethics 1094a5–18; cf. Eudemian Ethics 1219a10–11) and—or so I suggest—would most probably say that the ergon is what the agent is attempting (e.g. to bring about a house in the case of house-building, to bring about a shoe in the case of shoe-making) and be reluctant to apply "success" to those cases wherein A does not bring about B.

What deserves emphasis then is that (e.g.) house-building ability is directed towards building houses and that this is what one attempts to do when one engages in house-building. Even if the house-builder performs his or her art faultlessly (e.g. the bricks are excellently placed, etc.), it still does not seem that the term "success" could easily or naturally be applied to the house-builder's action if no house comes into existence as a result. The house-builder's activity would be incomplete (ateleē) (Metaphysics 1048b18–36, 1050a23–34; Nicomachean Ethics 1174a21–b5) and thereby, I take it, defective in some important way. The same applies to the navigator attempting to reach their destination and various other cases (cf. Eudemian Ethics 1219a13–18). In short, there is a difference between faultless performance and success. In the kinds of cases I have just described, it seems to be outcome-success or the sort of thing described in (iii) which is most naturally construed as the relevant success. (Of course, for activities which lack a separate end, the relevant success seems to be most naturally construed as an activity performed well, i.e. the sort of thing described in (ii) or internal-success.) And there is, I think, something to be said for such a thought and for not supposing that all abilities have precisely the same sort of aims or the same sorts of success criteria.

Plato is often less explicit on these issues—and also often somewhat less clear (for instance, Plato's usage of ergon is often ambiguous in that he may use ergon to refer both to the activity and separate product of the same craft, (e.g.) ergon can be used to refer both to house-building and houses), but so far as I can tell Plato's thinking (or rather, the thinking of Plato's Socrates) shares significant similarities to that of Aristotle on these matters. Thus, while the Euthydemus does not discuss this precise issue in detail, the examples Socrates discusses in his first exhortation seem to embrace both activities which lack a separate ergon, such as flute-playing (Euthydemus 279d8–2), and activities which have a separate ergon, such as wood-working (Euthydemus 281a2–4). In his later exhortation, it is assumed that various crafts (which are constituted at least in part by abilities) must have some ergon (291c7ff), and sometimes this seems to be an activity (e.g. 291c10), other times some product separate from an activity (e.g. 291e1–292c1), and other times the treatment is ambiguous (e.g. 292c4–d6). In those cases where the activity or ability has a separate ergon, it seems far more natural to suppose that the agent is attempting to bring about some outcome-success (regardless, of what sort of guarantee of success, whether qualified or unqualified, the ability provides).

In the Gorgias, Plato has Socrates argue that when people act (prattein), what they want (boulomai) is often not the action itself, but that for the sake of which the action is done and offers examples which seem to tell against the internal-success reading. Thus, for instance, the act of taking or administering medicine is done not for its own sake, but in order that a person be healthy (Gorgias 467c5–10). The claims are put somewhat problematically in the text (and I simplify things somewhat), but it seems that when A is chosen or pursued for the sake of B, then B is more choice-worthy than A and that A is chosen or pursued insofar as it positively contributes to the pursuit of B (Gorgias 467d6–e1). (In the examples considered, the relevant end often seems to be something along the lines of (iii), i.e. a result which is not
itself an activity on the part of the agent; cf. Barney, 2010: 49).53) Something similar seems to hold in the Republic. There, the art of medicine—and presumably its exercises, such as healing or relevant actions such as taking medicine—exists for the sake of giving health; this is what medicine pursues or is set over (Republic 341d7–8, e3–7; 357b4–358a6).54

Accordingly, so far as I am able to tell, it seems that Plato’s thought (or that of Plato’s Socrates) is similar to that of Aristotle on these points. Concerning those activities which do have a separate end (e.g. house-building), it does not seem correct to suppose that what the agent is attempting is simply to act well (where acting well is characterised purely by features internal to the action); instead they are attempting to bring about a certain result and whether or not they bring about that result is what determines whether the relevant action is a success. If epištēmē guarantees success, then presumably what the ability constitutive of epištēmē guarantees (whether qualifiedly or unqualifiedly) is that kind of success. Concerning those activities which do not have a separate end, then it seems correct to say that the agent is attempting simply to act well. Presumably, what the ability constitutive of epištēmē guarantees (whether qualifiedly or unqualifiedly) is that kind of success. Finally, I should note that my focus here has been on explaining the claim that epištēmē guarantees success. So far as possible I have avoided detailed discussion of many of Socrates’ loftier claims regarding epištēmē and happiness. However, if I am right and we are inclined to take seriously Socrates’ claim that the epištēmē which makes us happy requires an ability to make things and to use them (Euthydemus 289b4–6) and so suppose that at least one of these abilities (the productive ability) typically has an end which is separate from the relevant activity, then there is reason to doubt that the sort ability or epištēmē required for happiness is directed exclusively at internal-success.

In conclusion, in the Euthydemus Plato’s Socrates claims that epištēmē guarantees a certain kind of success. Recently, several readers have taken Socrates to mean that epištēmē always guarantees a kind of internal-success. That is to say, that the person with epištēmē may not always achieve a certain result (such as the hitting of their target or the reaching of their destination), but they will always act well (for instance, they will always shoot well or sail well). I have raised some objections to this view, proposing that it does not seem to adequately explain how epištēmē guarantees success and neither does it seem to be true. I have suggested that in order to explain how epištēmē might guarantee success we should construe epištēmē as being constituted at least in part by an ability and that, depending upon how we view abilities (two construals were of ability were considered), epištēmē guarantees success either unqualifiedly or qualifiedly. Finally, I turned to consider the nature of the success guaranteed by epištēmē. A distinction was drawn between different ways of construing the manifestations of abilities and I suggested that it is worth giving careful attention to the manifestations of abilities and what it is that agents attempt when they attempt to act. While it is not clear to me that Plato’s discussion allows of an entirely clear determination, with some support from Aristotle I suggested that—regardless of how we construe abilities—it does not seem that the abilities constitutive of epištēmē (or epištēmē itself) should always be taken to aim at merely internal-success.

ENDNOTES

1 Socrates appeals to a distinction in the senses of “learn” to show that “learn” can be applied to (i) a person’s acquiring the ability to read so that they come to know how to read, and (ii) a person’s exercise of their already acquired ability to read to come to know what the content of some particular written material is (cf. Euthydemus 277e3–278a, 280b5–282a6; Aristotle Nicomachean Ethics 1146b31–3). In the Theaetetus, a seemingly similar distinction is drawn between possessing (ktēsis) and having (hexis) (Theaetetus 197b9ff).

2 Such claims raise a number of questions concerning how luck or good fortune (eutyuchia) is being thought of (especially with regard to the claim that wisdom is good fortune). For discussion, see Dimas (2002); Rider (2012); Jones (2013).

3 Socrates initially seemingly identifies wisdom with good fortune (279d6–7), but later he claims that it produces good fortune (280a6, 282a4–5; cf. Aristotle Eudemian Ethics 1246b37–1247a5; Nicomachean Ethics 1153b21–2). As noted, in saying that the relevant constitutive state produces good fortune, Socrates seems to be playing upon the fact that the term eutyuchia may be applied both to successes we attain through intentional action (and our own agency) and to positive outcomes attained due to things outside of our control. Gifford (1905: 22), who adverted to earlier work by Bonitz, made the observation long ago and it has probably been repeated in almost every discussion of the relevant passages of the Euthydemus since (most recently, Jones, 2013: 8n19). This present paper is no exception.
Translations follow Sprague (1993), with some adaptations. Sprague translates tugchanein as “be lucky,” but I follow LSJ (s. v., B)—which offers “gain one’s end or purpose, succeed”—and here translate tugchanein as “succeed.”

Socrates speaks here of being present (pareinai) (280b2, 6, 7). In her translation, Sprague often renders this as “has” (e.g. 280b–c). Given the later issues (cf. 301a4ff), this seems relevant but it is very difficult to capture in English (e.g. to say “many goods were present” seems rather unnatural), so I have followed Sprague. Notice that, until 280c6, Socrates generally avoids explicit talk of having (echein) or possession (ktēsis) and uses a construction employing the dative of possession (279a2–3, 280c1–2, 4).

As Irwin notes, “[Socrates] needs to assert the extreme claim that wisdom guarantees success whatever the circumstances. [...] But he has given us no argument for the extreme claim about wisdom and success” (Irwin, 1995: 56).

Precisely how these goods should be regarded is controversial. For recent discussion, see Reshotko (2001); Russell (2005); Price (2011).
assurance" (1955: 21), or "moral conviction" (1955: 24). I do not think that this is correct and it is not clear to me that this is consistent with Gould's desire not to construe epistēmē as a propositional attitude.

24 “It is simply false, however, that ascriptions of knowledge-how ascribe abilities [...] ascriptions of knowledge-how do not even entail ascriptions of the corresponding abilities. For example, a ski instructor may know how to perform a certain complex stunt, without being able to perform it herself. Similarly, a master pianist who loses both of her arms in a tragic car accident still knows how to play the piano. But she has lost her ability to do so. It follows that Ryle's own positive account of knowledge-how is demonstrably false” (Stanley & Williamson, 2001: 416). One might here argue that in such cases agents retain the relevant abilities, but that these abilities must be characterised in a more fine-grained manner or that circumstances are such that they cannot be manifested. See Hawley (2003: 22–4).

25 Consider the sentence "Hannah knows how to ride a bike." According to Stanley and Williamson, this sentence "is true relative to a context c if and only if there is some contextually relevant way w such that Hannah stands in the knowledge-that relation to the Russellian proposition that w is a way for Hannah to ride a bicycle, and Hannah entertains this proposition under a practical mode of presentation" (Stanley & Williamson, 2001: 430). For criticism of so-called “practical modes of presentation,” see Fridland (2015).

26 More accurately, Ryle claimed that when a person is described by certain terms denoting intelligence “the description imputes to him not the knowledge, or ignorance, of this or that truth, but the ability, or inability, to do certain sorts of things” (Ryle, 1949: 27).

27 For Ryle, a skill should be construed as “a disposition, or complex of dispositions” (1949: 33) and the abilities constitutive of know-how should be construed as multi-track dispositions “the exercises of which are indefinitely heterogeneous” (1949: 44).

28 For Ryle, the manifestation of an ability is competent and successful performance of the relevant action (all the relevant activities mentioned—e.g. explaining, predicting, working things out, etc.—are seemingly manifestations of a single ability to do things well or competently). According to Ryle, in describing people as knowing how to do a thing, “part of what is meant is that, when they perform these operations, they tend to perform them well, i.e. correctly or efficiently or successfully” (Ryle, 1949: 28); “the knowledge that is required for understanding intelligent performances of a specific kind is some degree of competence in performances of that kind” (Ryle, 1949: 54).

29 For Ryle, a person argues intelligently “also by the fact that he is ready to recast his expression of obscurely put points, on guard against ambiguities” and so on. As he goes on to note, “these words “ready,” “on guard,” [...] are semi-dispositional, semi-episodic words. They do not signify the concomitant occurrence of extra but internal operations, nor mere capacities and tendencies to perform further operations if the need for them should arise, but something between the two” (Ryle, 1949: 47–8). I am suggesting that, on a hybrid view of knowledge-how, one need not follow Ryle on these details.

30 Bengson and Moffett (2011: 162n5) indicate this as a possibility but as far as I am aware the view has found few takers.

31 Cf. Xenophon Memorabilia 4.6.1; Aristotle Nicomachean Ethics 1139b25–6; Metaphysics 981b7–9. It deserves mention that the view that epistēmē is know-how (or some bastard offspring of Rylean know-how) seems to explain some claims about epistēmē—such as the fact that it cannot straightforwardly be transmitted through testimony—just as well as the view that epistēmē is understanding does. This is because, as Ryle observes, “Learning how or improving in ability is not like learning that or acquiring information. Truths can be imparted, procedures can only be inculcated, and while inculcation is a gradual process, imparting is relatively sudden” (Ryle, 1949: 59).

32 Thus, for instance, at the beginning of the Euthydemus the two sophists are introduced as knowing everything about war (273c4–5) and being skilled at fighting (273e3–4). In his exhortation, Socrates’ examples are those of knowing how to play the flute (279e1–2), how to write (279e2–4), or how to sail (279e4–6). In the later protreptic, Socrates’ examples are often similar (e.g. knowing how to recognise where gold is hidden, 288e2–4, or how to turn stones into gold, 288e7–288a1).

33 Republic 346a1–3, 477b6, c1–4, d8–e1; Laches 192a9–b3; Gorgias 447c1–3, 449e4–5; Protagoras 330a4–b2; Euthydemus 274c6–d3 (cf. 294b3–6); Theaetetus 197c7–d3. Cf. Hippias Minor 366b7–c4; Protagoras 356c8–357a3; Ps-Plato Definitions 414b10–c2.

34 Thus, unlike Ryle, Gould, and others, I am not claiming that one should avoid construing understanding as a propositional attitude, or that Platonic know-how does not involve “internal acts of considering propositions.”

35 Most notably, such a view seems to lie behind the claims made at Republic 340d2–e5 (and arguably several other ancient discussions). For detailed discussion, see Nawar (forthcoming).

36 We might think to evaluate such basic actions as successful or not by considering whether they accomplish the agent’s aims. Thus, for instance, I aimed to move my finger and, in moving my finger, my action was a success. However, considered purely in virtue of themselves, many basic actions do not seem to be especially felicitously evaluated as being successes or failures, or good or bad in the manner that Plato’s Socrates seems to have in mind. For instance, it is not immediately obvious what it might mean to say that one moved one’s finger well (unless one thinks of the relevant action under some other description where it is arguably being evaluated primarily with regard to the non-basic action of which it is a part, e.g. playing the piano, etc.).
Two points should be made here. First, one might say that a doctor does not always aim at restoring the health of the patient because in some cases the doctor knows this is no longer possible (cf. Aristotle Rhetoric 1355b10–13). This is not a failure of the doctor's skill, but rather an acknowledgment of the limitations of medical science. Russell (2005: 42) is sensitive to the fact that there is something odd here, but sees the problem somewhat differently.

As mentioned above, Jones (2013) also finds the common view objectionable, but for very different reasons, ones which I myself reject. Russell (2005: 42) is sensitive to the fact that there is something odd here, but sees the problem somewhat differently.

Jones (2013) comes close to this view at one point, notably when he claims that "success for a pilot consists in, roughly, getting one's ship safely to the desired port" (2013: 7). However, the point is only made briefly and it does not seem that Jones wishes to make quite the same point as me, i.e. that what agents attempt or intend is not merely to act, but to bring about a certain result through their actions and that it is with regard to this target that their actions are to be evaluated as successes or failures.
consistent with what I claim here. I am claiming that what is odd is to think that the doctor acts without attempting or intending to bring about a certain outcome (such as the patient’s comfort or minimisation of pain). Secondly, in some dialogues, Plato’s Socrates entertains the view that perhaps (e.g.) drowning would be of value because, if the relevant person is bad, it will prevent them from further bad actions and further worsening themselves (Gorgias 512b1–2; cf. Laches 195c7–d2). However, even if drowning were ascribed value, it is not clear to me that the drowning of the relevant person (which seems to come about unintentionally) can easily be regarded as a success or an instance of good action.

As Baker (2015) shows in a recent paper, Aristotle’s use of the term ergon is careful; it signifies the natural end of the relevant activity and what ergon refers to in the relevant instances depends upon whether the relevant activity (pursuit, choice, etc.) has an end which is separate from itself (e.g. as in the case of shoe-making) or not (e.g. as in the case of flute-playing).

In fact, Aristotle claims, almost certainly too strongly, that when an art or ability gives rise to a separate end as its ergon, the ergon—e.g. a house, a shoe, etc.—is evaluated purely by reference to its intrinsic features and not by how it came about (Nicomachean Ethics 1105a27–8).

As mentioned above, a doctor may not aim at restoring the health of the patient because this is no longer within human means (Aristotle Rhetoric 1355b10–13). However, it still seems to be the case that what is being aimed at is a certain result, e.g. to make a person as healthy as possible (and not merely to perform a medical procedure which is correctly done).


It is initially suggested that the political art is the cause (aitia) of correctly acting (orthós prattein, 291c10). It is then suggested that it produces some ergon (291e1) and the examples given (medicine produces health, farming produces nourishment; 291e4–292a2) as well as the parallels in phrasing in other dialogues (e.g. Charmides 165d) suggest that this ergon is something separate from the relevant activity. It seems that the suggestion that the political art makes citizens wise and gives them some epistémé (292b4–c1) can also be read along such lines. The suggestion that the kingly art makes men good (292c4–d6) seems ambiguous.

“[..] the objects of desires are properly speaking the ‘things’ to be ‘acquired’ by our actions, not the actions themselves […]” What is important for Socrates’ argument is that there is always a conceptual gap of some kind between an action and the prospective benefit in virtue of which we perform it, so that an action can always fail to attain its end and thus fail to have value” (Barney, 2010: 49).

Socrates actually makes a stronger claim: “Then isn’t it just the same in every case? If anyone does something for the sake of something, he doesn’t want the thing he does, but the thing for the sake of which he does it?” (Gorgias 467d6–e1; cf. 468b8–c1). Furthermore, he goes on to claim that what people want is what is good or beneficial (Gorgias 468c2–7). I simplify things here significantly on several fronts. Thus, for instance, some think that wanting (boulomai) is a rather specific pro-attitude (perhaps one which is distinctly rational). Equally, I do not discuss the context. At this point in the Gorgias, Plato has Socrates make a distinction similar to that made in the Republic, where a distinction is drawn between: goods chosen for their own sake and not their consequences; goods chosen for their own sake and their consequences (e.g. thought, sight, health); and goods chosen not for their own sake but only for their consequences (e.g. medicine) (Republic 357b–358a). Goods of the last kind seem to be unpleasant or otherwise troublesome, but contribute positively to other ends. Finally, my discussion is not exhaustive. For instance, the Protagoras very briefly (345a1–3) considers criteria for good action and success (eupragia), but merely says that what makes a person a good doctor is having learned to take care of the sick (Protagoras 345a3–4).

REFERENCES


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