

FROM RELIABILISM TO VIRTUE EPISTEMOLOGY

Linda Zagzebski

In *Virtues of the Mind* I object to process reliabilism on the grounds that it does not explain the good of knowledge in addition to the good of true belief. In this paper I wish to develop this objection in more detail, and will then argue that this problem pushes us first in the direction of two offspring of process reliabilism—faculty reliabilism and proper functionalism, and, finally, to a true virtue epistemology.

In *Virtues of the Mind* I object to process reliabilism on the grounds that it does not explain the good of knowledge in addition to the good of true belief.¹ In this paper I wish to develop this objection in more detail, and will then argue that this problem pushes us first in the direction of two offspring of process reliabilism—faculty reliabilism and proper functionalism, and, finally, to a true virtue epistemology.

A reliable process is good only because of the good of the product of the process. A reliable espresso-maker is good because espresso is good. A reliable water-dripping faucet is not good because dripping water is not good. Reliability *per se* has no value or disvalue. Its value or disvalue derives solely from the value or disvalue of that which it reliably produces. So the value of the product is transferred to the process. But the value of the process is not transferred back again to the product. A reliable espresso-maker is good because espresso is good, but the espresso made now is no better because it was produced by a reliable espresso machine. The water dripping now is no worse because it was produced by a reliably dripping faucet.

Similarly, a reliable truth-producing process is good because the truth is good. But if I acquire a true belief from such a process that belief is no better than it would be otherwise just because it was produced by a reliable process. Of course, since the process is good, I am better off for having the

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