

WITTGENSTEIN AND NEOPYRRHONISM: METAPHILOSOPHY, ARGUMENTS AND PERSUASION

WITTGENSTEIN Y EL NEOPIRRONISMO: METAFILOSOFÍA, ARGUMENTOS Y PERSUASIÓN

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Abstract: Wittgenstein's latest work, *On Certainty*, has not only been read as the dissolution of Cartesian skepticism but as a proposal of a new skepticism. This "new" skepticism has been understood by R. Fogelin (1976 [2002], 1981, 1994) as close to Sextus Empiricus's Pyrrhonism. Therefore, he called it Neopyrrhonism. To Fogelin, both authors share the epistemological strategy that assumes that basic beliefs of common sense do not require any type of justification but cannot be doubted either. My proposal is to review this epistemological interpretation of the notion of Neopyrrhonism in light of the metaphilosophical aspects developed by both authors. These aspects highlight the non-theoretical and therapeutic way of understanding philosophy, as well as the persuasive-argumentative abilities they share. Thus, I suggest conceiving of Neopyrrhonism as *metaphilosophy* rather than as one kind of philosophy focused on the problem of knowledge or justification.

Keywords: argumentation; disagreements; metaphilosophy; neopyrrhonism; persuasion; skepticism; Wittgenstein.

Resumen: El último texto de Wittgenstein, *Sobre la certeza*, no sólo se ha leído como la disolución del escepticismo cartesiano, sino como una propuesta de un nuevo escepticismo. Este "nuevo" escepticismo ha sido entendido por R. Fogelin (1976 [2002], 1981, 1994) como cercano al pirronismo de Sexto Empírico. Por ello, lo llamó neopirronismo. Para Fogelin, ambos autores comparten la estrategia epistemológica que supone que las creencias básicas del sentido común no requieren ningún tipo de justificación pero tampoco se puede dudar de ellas. Mi propuesta es revisar