

- necessity of some over-reaching frame within which one assesses competing claims," he is simply committing himself at least to that "totalizing" meta-epistemological thesis.
14. Indeed, as has frequently been noted, the rejection of all meta-narratives seems to be a meta-narrative (of the second sort) itself, and is for that reason self-referentially incoherent.
 15. Carnap's "total evidence condition" is surely Enlightenment in spirit.
 16. This point is clearly and persuasively made by Sharon Bailin in her "Culture, Democracy, and the University," *Interchange*, vol. 23, 1992, pp. 63-69.
 17. Here I am indebted to conversation with and recent publications of Nicholas Burbules, from whose distinction between Post- and Anti-modernism, and his defense of the former and criticism of the latter, I have learned much. Of course I do not mean to suggest that Burbules endorses the lessons I claim to have learned from him.
 18. Notice that none of these principles, as we have seen, require reference to differences between persons.
 19. One final comment: Weinstein's last line contains an important equivocation. "Delusions" cannot (and so do not) justify, though of course they can and do "justify" in the sense that they erroneously portray unjustified claims and practices as justified. For further discussion of this equivocation, see my *Educating Reason* (1988, Routledge), note 12, p. 159.
 20. A version of this paper was presented as a response to Weinstein's paper at the annual meeting of the Philosophy of Education Society in New Orleans on March 19, 1993, a shortened version will appear in the *Proceedings* of that conference. I am grateful to the audience at that session, and to Nick Burbules, Susan Haack, Karl Hostetler, and Mark Weinstein, for incisive criticisms of, and helpful suggestions concerning, the presented and earlier versions.
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