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# Philosophical Equation of Knowledge

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Knowabilism is the philosophical doctrine which states that knowledge is a process and not a state, and hence, the term knowledge should be replaced by the term knowable, which implies the commitment to a continuous process of forming belief systems, modifying and/or replacing them by alternative and better belief systems. From this perspective, instead of saying "we know something as being so and so", we should say "it is knowable to be so and so", because knowledge is a continuous mental process and not a static mental state.

According to knowabilism, the term knowledge should be ultimately erased and replaced by an accurate concept, namely knowable. This is because we don't actually know, but instead, things are just knowable for us or unknowable. And we don't actually know because knowledge is a continuous mental process, which implies the probability of replacing our beliefs by different and more accurate beliefs.

**Scientific Theories and the Knowable**

Different scientific theories provide different conceptions of the world. For example, gravity is a force in Newton's physics, while it is the curvature of spacetime in Einstein's physics. And scientific theories are replaced by other scientific theories. For example, Newton's theory in physics is replaced by Einstein's theory [1]. All of this shows that knowledge is a continuous process of research and inquiries, instead of being a static state, exactly as knowabilism says, such that scientific theories provide us with what is knowable instead of knowledge, otherwise they wouldn't have been replaced by other theories.

**A Philosophical Equation**

According to knowabilism, and for practical purposes only, knowledge is the following philosophical equation: knowledge = a priori reasoning + a posteriori reasoning. But a priori and a posteriori reasoning are processes and not static states of the mind. Therefore, knowledge is a process and not a static state. In light of these considerations, and our intellectual commitment to replace the concept of knowledge by the concept of knowable, we could successfully analyze the knowable in the following way: something is knowable if and only if it is the actual and/or the possible result of acceptable a priori reasoning and/or acceptable a posteriori reasoning in our past, present, and/or future inquiries. This analysis accounts for the fact that the knowable is a continuous process of reasoning exactly as a priori and a posteriori reasoning are.

**Unification between Rationalism and Empiricism**

According to empiricism, we should rely on a posteriori reasoning, i.e. reasoning in light of the senses and observation of the universe, in order to acquire knowledge. This is for many reasons, such as we are connected to the world only through our senses. But, according to rationalism, we have to rely on a priori reasoning, i.e. reasoning without relying on the senses and observation of the universe, in order to gain knowledge because our senses usually deceive us [2]. Philosophers as well as scientists are divided, such that they either accept empiricism or rationalism. This major debate between empiricism and rationalism is a continuous debate in philosophy and science [3]. Yet knowabilism is successful in solving this intellectual conflict.

For knowabilism, knowledge = a priori reasoning + a posteriori reasoning. This means that knowledge is a continuous process consisting of a priori reasoning and a posteriori reasoning at the same time, leading to the unification between rationalism (which relies on a priori reasoning in order to gain knowledge) and empiricism (which relies on a posteriori reasoning in order to obtain knowledge). This is a basic virtue of knowabilism, namely its success in unifying between rationalism and empiricism and dissolving the conflict between these two competing philosophical theories.

**Accounting for Different Forms of "Knowledge"**

Knowabilism successfully accounts for "knowledge" obtained through a priori reasoning (such as in mathematics) and "knowledge" obtained through a posteriori reasoning (such as in physics, chemistry, or biology). Since knowledge = a priori reasoning + a posteriori reasoning, it follows that a priori reasoning = knowledge minus a posteriori reasoning, and hence, "knowledge" could be gained solely through a priori reasoning, such as in mathematics, and it also follows that a posteriori reasoning = knowledge minus a priori reasoning, and hence, "knowledge" could also be gained solely through a posteriori reasoning, such as in the natural sciences. The success of knowabilism in accounting for these two forms of "knowledge" speaks for knowabilism. In other words, the best explanation of the fact that knowabilism is successful (in accounting for the two previous forms of obtaining "knowledge", namely, a priori and a posteriori reasoning) is that knowabilism is true.

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