

Philosophy of david hume in response to rene descartes

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**ASSIGN
BUSTER**

Show how the philosophy of David Hume was a response to the philosophy of Rene Descartes, and how the Philosophy of Immanuel Kant was a response to the philosophy of David Hume.

Explicitly contradicting the emphasis on sense-based experience which the Aristotelian school of thought proposed, Descartes presents his argument for rationalism by executing around relations of ideas. Since an a priori knowledge is essential to rationalists, Descartes subjects the 'senses' to doubt and substantiates his perspective of rationalism with a series of cognitive exercises via the 'Meditations'. To him, the process of building knowledge upon pure cognition enables a rational person to yield to clarity and distinction of ideas as he manages to seek truths by intellect in full measure, beyond any regard to sense perception.

On the contrary, Hume responds by demonstrating his philosophy on empiricism whereby an a posteriori knowledge is required apart from analytical endeavor for such theory posits that matters of fact in the world may only be ascertained by perceiving through the senses. In the light of an empirical attempt for one to obtain certainty with truths that may be contingent, Hume necessitates engagement with observations wherein an observer becomes capable of designating philosophical connections with contiguity and identity of objects. Hume holds suspicion on Descartes' belief on pure reasoning on the basis of arguing that causes and effects are physically adjacent in space so "the causal inference must be grounded in experience, not in any intuitive knowledge of 'essences'". If causes exist in reality, according to Hume, no reasoning can possibly channel this information to people unless sense perception is

employed.

It is basically indispensable for Hume that humans understand how they are led to the factual goal by having resolutions to it sought through sensory experiences that are external or extrinsic by nature. Hume claims: “ Even after we have experience of the operations of cause and effect, our conclusions from that experience are not founded on reasoning” that is why causal beliefs may not be treated as a priori for perceptions by sense establish a strong basis around a contingent truth that relies heavily on ‘ matters of fact’ which are directly observed. Kant, nevertheless, argues “ Have courage to use your own reason” in his attempt to address lack of enlightenment during his time for enlightenment in a man pertains to a state when the latter has overcome or emerged above his immature self. It is claimed that beyond man’s immaturity, there exists sufficient capacity to understand in the absence of external guiding principle and in this proposition, the immaturity of an individual is considered to be imposed upon oneself and an immature person ought to be relieved of anxiety in seeking the ability to discern.

Enlightenment comes with the wisdom to ascertain which set of reasons is mature enough to be helped at improving one’s well-being in the presence of risks to meet ends that are far more rewarding and sensible in human existence. Considering the basic principle behind Kant’s motto of enlightenment, in taking courage to avail of one’s unique rationalization, there would be will and freedom to break off from the leash of underdevelopment or that complacency with ordinary living. Where this step is acknowledged as a way to be emancipated out of the old self accompanied

with foolish habits, Hume's argument acquires support for empiricism since having courage to use one's own reason can serve aid to the use of senses toward acquisition of firm stand for matters of truth.

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