

# The logic of descarte and pierce

Philosophy



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Logic is a matter of reasoning and explaining objects which are comprehensible and incomprehensible to humans. In science, religion, and morality, numerous scholarly works on the aforementioned subject matters have been written for the sake of social concerns that have plagued humanity throughout history. Most of these several works such as Charles Sanders Pierce's *Fixation of Belief* and Rene Descartes' *Meditations on First Philosophy* have sparked interest for they tackle the core of humanity in a social context.

Much of the influence of scholarly works, however, is still dependent on a person's belief and upbringing. Charles Sanders Pierce's *Fixation of Belief*, though discussed in a broad context is a highly interesting work for Pierce simply explains how an individual's personal beliefs can be interpreted by other people, and how several interpretations cannot discourage that individual to follow that particular belief (Presbey, Struhl, & Olsen, 71).

Pierce connotes that real things are those things that are entirely dependent of human opinion. And these real things are those affected by human senses in accordance with the regular laws. For Pierce, this approach is more individualistic and humane for its influence is promulgated by familiar factors (Presbey, Struhl, & Olsen, 72). Pierce's *Fixation of Belief* is quite appealing due to his value of opinion over scientific explanation.

Pierce furthers this by explicating how the scientific method of eliminating heresy may be accomplished poorly because of ill-calculations, hence the only manner of testing an efficient method is through authority (Presbey, Struhl, & Olsen, 75). In this case Pierce advises that one should think accordingly on how he or she is inclined to think and not be bound by a set

of principles that are based on calculations (Presbey, Struhl, & Olsen, 75). Descartes' argument meanwhile is less appealing as it diminishes a person as an individual within a particular group or society.

Descartes' first and second meditations imply that external factors like other people's interpretation of an opinion affect a person's belief on that opinion (Presbey, Struhl, & Olsen, 295). Therefore, a person is disheartened not because of realization, but because of external factors. As stated in his first meditation, if a person is dreaming or deceived, it is already conceivable that that person's beliefs are not true (Presbey, Struhl, & Olsen, 296).

The train of thought that Descartes is suggesting on the beginning of the second meditation meanwhile furthers what he is trying to say on the first meditation that external ideas and perceptions tend to either make or break what is already established within a person's mind (Presbey, Struhl, & Olsen, 297). Descartes' continuous regard for external factors gives the implication that an individual is nothing more than a mindless slave to society and the world (Presbey, Struhl, & Olsen, 298). Descartes then dehumanizes humanity by simply inclining more on outside elements that have the tendency to corrupt the human mind.