



NEERAJ[®]

B.P.Y.-8

**MODERN WESTERN
PHILOSOPHY**

By: Gaurav Sahni

*Question Bank cum Chapterwise Reference Book
Including Many Solved Question Papers*



**NEERAJ
PUBLICATIONS**

(Publishers of Educational Books)
(An ISO 9001 : 2008 Certified Company)

Sales Office:
1507, 1st Floor, Nai Sarak, Delhi - 6
Ph.: 011-23260329, 45704411,
23244362, 23285501
E-mail: info@neerajignoubooks.com
Website: www.neerajignoubooks.com

MRP ₹ 200/-

Published by:

NEERAJ PUBLICATIONS

Sales Office : 1507, 1st Floor, Nai Sarak, Delhi-110 006

E-mail: info@neerajignoubooks.com

Website: www.neerajignoubooks.com

Reprint Edition with Updation of Sample Question Paper Only

Typesetting by: *Competent Computers*

Printed at: *Novelty Printer*

Notes:

1. For the best & up-to-date study & results, please prefer the recommended textbooks/study material only.
2. This book is just a Guide Book/Reference Book published by NEERAJ PUBLICATIONS based on the suggested syllabus by a particular Board/University.
3. The information and data etc. given in this Book are from the best of the data arranged by the Author, but for the complete and up-to-date information and data etc. see the Govt. of India Publications/textbooks recommended by the Board/University.
4. Publisher is not responsible for any omission or error though every care has been taken while preparing, printing, composing and proof reading of the Book. As all the Composing, Printing, Publishing and Proof Reading, etc. are done by Human only and chances of Human Error could not be denied. If any reader is not satisfied, then he is requested not to buy this book.
5. In case of any dispute whatsoever the maximum anybody can claim against NEERAJ PUBLICATIONS is just for the price of the Book.
6. If anyone finds any mistake or error in this Book, he is requested to inform the Publisher, so that the same could be rectified and he would be provided the rectified Book free of cost.
7. The number of questions in NEERAJ study materials are indicative of general scope and design of the question paper.
8. Question Paper and their answers given in this Book provide you just the approximate pattern of the actual paper and is prepared based on the memory only. However, the actual Question Paper might somewhat vary in its contents, distribution of marks and their level of difficulty.
9. Any type of ONLINE Sale/Resale of "NEERAJ IGNOU BOOKS/NEERAJ BOOKS" published by "NEERAJ PUBLICATIONS" on Websites, Web Portals, Online Shopping Sites, like Amazon, Flipkart, Ebay, Snapdeal, etc. is strictly not permitted without prior written permission from NEERAJ PUBLICATIONS. Any such online sale activity by an Individual, Company, Dealer, Bookseller, Book Trader or Distributor will be termed as ILLEGAL SALE of NEERAJ IGNOU BOOKS/NEERAJ BOOKS and will invite legal action against the offenders.
10. Subject to Delhi Jurisdiction only.

© Reserved with the Publishers only.

Spl. Note: This book or part thereof cannot be translated or reproduced in any form (except for review or criticism) without the written permission of the publishers.

Get Books by Post (Pay Cash on Delivery)

If you want to Buy NEERAJ IGNOU BOOKS then please order your complete requirement at our Website www.neerajignoubooks.com. where you can select your Required NEERAJ IGNOU BOOKS after seeing the Details of the Course, Name of the Book, Printed Price & the Cover-pages (Title) of NEERAJ IGNOU BOOKS.

While placing your Order at our Website www.neerajignoubooks.com You may also avail the Various "Special Discount Schemes" being offered by our Company at our Official website www.neerajignoubooks.com.

We also have "Cash on Delivery" facility where there is No Need To Pay In Advance, the Books Shall be Sent to you Through "Cash on Delivery" service (All The Payment including the Price of the Book & the Postal Charges etc.) are to be Paid to the Delivery Person at the time when You take the Delivery of the Books & they shall Pass the Value of the Goods to us. We usually dispatch the books Nearly within 3-4 days after we receive your order and it takes Nearly 4-5 days in the postal service to reach your Destination (In total it take nearly 8-9 days).



NEERAJ PUBLICATIONS

(Publishers of Educational Books)

(An ISO 9001 : 2008 Certified Company)

1507, 1st Floor, NAI SARAK, DELHI - 110006

Ph. 011-23260329, 45704411, 23244362, 23285501

E-mail: info@neerajignoubooks.com Website: www.neerajignoubooks.com

CONTENTS

MODERN WESTERN PHILOSOPHY

Question Bank – (Previous Year Solved Question Papers)

<i>Question Paper—June, 2019 (Solved)</i>	1-3
<i>Question Paper—June, 2018 (Solved)</i>	1-3
<i>Question Paper—June, 2017 (Solved)</i>	1-2
<i>Question Paper—June, 2016 (Solved)</i>	1-2
<i>Question Paper—June, 2015 (Solved)</i>	1-2
<i>Question Paper—June, 2014 (Solved)</i>	1-2

<i>S.No.</i>	<i>Chapterwise Reference Book</i>	<i>Page</i>
--------------	-----------------------------------	-------------

Block-I : Renaissance and Enlightenment

1. Introduction to Modern Philosophy	1
2. The Renaissance	10
3. The Enlightenment	20
4. Socio-Political Implication	30

Block-II : Rationalism

5. Descartes	39
6. Spinoza	48
7. Leibniz	58
8. Resume and Critical Appraisal of Rationalism	68

<i>S.No.</i>	<i>Chapter</i>	<i>Page</i>
Block-III: Empiricism		
9.	Locke	75
10.	Berkeley	83
11.	Hume	92
12.	Resume and Critical Appraisal of Empiricism	103
Block-IV: Idealism and Positivism		
13.	Kant-I	112
14.	Kant-II	118
15.	Hegel	127
16.	Positivism	133
		■ ■

**Sample Preview
of the
Solved
Sample Question
Papers**

Published by:



**NEERAJ
PUBLICATIONS**

www.neerajbooks.com

QUESTION PAPER

(June – 2019)

(Solved)

MODERN WESTERN PHILOSOPHY

Time: 3 Hours]

[Maximum Marks : 100

Note: (i) Answer all five questions.

(ii) All questions carry equal marks.

Q. 1. Discuss in detail any two characteristics of modern western philosophy.

Ans. Ref.: See Chapter-1, Page No. 2, 'Characteristics of Modern Thought in General'.

Or

What are the elements of the science of human nature according to Hume? Explain.

Ans. Ref.: See Chapter-11, Page No. 92, 'Elements of Science of Human Nature'.

Q. 2. Write an essay on Locke's theory of ideas. How does he refuse innate ideas?

Ans. Ref.: See Chapter-9, Page No. 75, 'Theory of Ideas' and 'Polemical Against Innate Ideas'.

Or

Make a critical analysis of Leibnitz's principle of sufficient reason and pre-established harmony.

Ans. Ref.: See Chapter-7, Page No. 58, 'The Truths of Reason' and 'The Truths of Fact' and Page No. 59, 'Doctrine of Monads and Pre-established Harmony'.

Q. 3. Answer the following questions:

(a) How does Spinoza explain the world and its relation to God?

Ans. Ref.: See Chapter-6, Page No. 49, 'World and its Relation to God'.

(b) Make a brief critical appraisal of empiricism.

Ans. Ref.: See Chapter-9, Page No. 77, 'Criticisms.'

(c) Discuss Berkley's rejection of abstract ideas in detail.

Ans. Ref.: See Chapter-10, Page No. 84, 'Rejection of Abstract Ideas'.

(d) Explain about Comte's religion of humanity.

Ans. Ref.: See Chapter-16, Page No. 135, 'The Religion of Humanity'.

Q. 4. Answer the following questions:

(a) What do you understand by solipsism?

Ans. Solipsism is the philosophical idea that only one's mind is sure to exist. As an epistemological position, solipsism holds that knowledge of anything outside one's own mind is unsure, the external world and other minds cannot be known and might not exist outside the mind.

Solipsism is sometimes expressed as the view that "I am the only mind which exists," or "My mental states are the only mental states." However, the sole survivor of a nuclear holocaust might truly come to believe in either of these propositions without thereby being a solipsist.

Solipsism is therefore more properly regarded as the doctrine that, in principle, "Existence" means for me my existence and that of my mental states. Existence is everything that I experience, physical objects, other people, events and processes, anything that would commonly be regarded as a constituent of the space and time in which I co-exist with others and is necessarily construed by me as part of the content of my consciousness.

For the solipsist, it is not merely the case that he believes that his thoughts, experiences, and emotions are, as a matter of contingent fact, the only thoughts, experiences, and emotions. Rather, the solipsist can attach no meaning to the supposition that there could be thoughts, experiences, and

emotions other than his own. In short, the true solipsist understands the word “pain,” for example, to mean “my pain.” He cannot accordingly conceive how this word is to be applied in any sense other than this exclusively egocentric one.

There are varying degrees of solipsism that parallel the varying degrees of skepticism:

Metaphysical: Metaphysical solipsism is a variety of solipsism. Based on a philosophy of subjective idealism, metaphysical solipsists maintain that the self is the only existing reality and that all other realities, including the external world and other persons, are representations of that self, and have no independent existence. There are several versions of metaphysical solipsism, such as Caspar Hare’s egocentric presentism (or perspectival realism), in which other people are conscious, but their experiences are simply not present.

Epistemological: Epistemological solipsism is the variety of idealism according to which only the directly accessible mental contents of the solipsistic philosopher can be known. The existence of an external world is regarded as an unresolvable question rather than actually false. Further, one cannot also be certain as to what extent the external world exists independently of one’s mind. For instance, it may be that a God-like being controls the sensations received by one’s brain, making it appear as if there is an external world when most of it (excluding the God-like being and oneself) is false. However, the point remains that epistemological solipsists consider this an “Unresolvable” question.

Methodological: Methodological solipsism is an agnostic variant of solipsism. It exists in opposition to the strict epistemological requirements for “Knowledge” (e.g. the requirement that knowledge must be certain). It still entertains the points that any induction is fallible. Methodological solipsism sometimes goes even further to say that even what we perceive as the brain is actually part of the external world, for it is only through our senses that we can see or feel the mind. Only the existence of thoughts is known for certain.

Methodological solipsists do not intend to conclude that the stronger forms of solipsism are actually true. They simply emphasize that justifications of an external world must be founded on indisputable facts about their own consciousness. The methodo-

logical solipsist believes that subjective impressions (empiricism) or innate knowledge (rationalism) are the sole possible or proper starting point for philosophical construction. Often methodological solipsism is not held as a belief system, but rather used as a thought experiment to assist skepticism.

(b) Explain about predominance of reason in modern philosophy.

Ans. Ref.: See Chapter-1, Page No. 4, “Predominance of Reason”.

Also Add: Modern philosophy traditionally begins with René Descartes and his dictum “I think, therefore I am”. In the early 17th century the bulk of philosophy was dominated by Scholasticism, written by theologians and drawing upon Plato, Aristotle, and early Church writings. Descartes argued that many predominant Scholastic metaphysical doctrines were meaningless or false. In short, he proposed to begin philosophy from scratch. In his most important work, *Meditations on First Philosophy*, he attempts just this, over six brief essays. He tries to set aside as much as he possibly can of all his beliefs, to determine what if anything he knows for certain. He finds that he can doubt nearly everything: the reality of physical objects, God, his memories, history, science, even mathematics, but he cannot doubt that he is, in fact and doubting.

He knows what he is thinking about, even if it is not true, and he knows that he is there thinking about it. From this basis he builds his knowledge back up again. He finds that some of the ideas he has could not have originated from him alone, but only from God, he proves that God exists. He then demonstrates that God would not allow him to be systematically deceived about everything; in essence, he vindicates ordinary methods of science and reasoning, as fallible but not false.

Since the Enlightenment, rationalism is usually associated with the introduction of mathematical methods into philosophy as seen in the works of Descartes, Leibniz, and Spinoza. This is commonly called continental rationalism, because it was predominant in the continental schools of Europe, whereas in Britain empiricism dominated.

(c) Distinguish between synthetic and analytic propositions.

Ans. Ref.: See Chapter-14, Page No. 123, Q. No. 2.

Sample Preview of The Chapter

Published by:



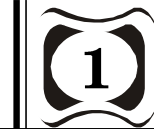
**NEERAJ
PUBLICATIONS**

www.neerajbooks.com

MODERN WESTERN PHILOSOPHY

BLOCK-I : RENAISSANCE AND ENLIGHTENMENT

Introduction to Modern Philosophy



INTRODUCTION

In this chapter we shall concentrate on two paramount and seemingly different features of modern philosophy: Its relentless search for solid foundations and its resolute turn towards the subjectivity related to it. While the Renaissance, the Reformation, the discovery of the New World, the rise of Science and Capitalism, represent the external determinants of modernity, its major internal driving forces have been undoubtedly very much related with the human subjectivity and the new spirit of foundationalism.

The “I” (The Ego), the most compressed formula for human subjectivity in general, becomes both the center and all pervasive philosophical theme of modern thought. The modern thought therefore seems to be an integration of different contents as presented in ancient notion of the soul, the medieval system the Cartesian consciousness or the mind or the “Transcendental apperception” of Kant (*Ibid*). The difference between Descartes and Kant here is that Descartes conceives the principle of subjectivity as an abstract thinking thing, while Kant sees it as a self-relating subject that attains absolute self-consciousness. Kant’s position is that the mind imposes itself on an object and makes a meaning of such object of knowledge. This means that the mind is not passive in the process of cognition. This is the crux of the gulf between rationalism and empiricism as rival as rival schools of thought in epistemology. Each of these schools contends for means of cognition and the viability of such process towards the attainment of human knowledge. We now turn to rationalism and empiricism contending schools in epistemological revolution in modern philosophy.

It was probably during the first years of his residence in the Netherlands that Descartes wrote his first major work, *Essais philosophiques* (Philosophical Essays), published in 1637. This was followed by other philosophical works, among them *Meditationes de Prima Philosophia* (*Meditations on First Philosophy*, 1641; revised 1642) and *Principia Philosophiae* (*The Principles of Philosophy*, 1644). The keystone of Kant’s philosophy, sometimes called critical philosophy, is contained in his *Critique of Pure Reason* (1781), in which he examined the bases of human knowledge and created an individual epistemology. Like earlier philosophers, Kant differentiated modes of thinking into analytic and synthetic propositions. An analytic proposition is one in which the predicate is contained in the subject, as in the statement “Black houses are houses.” The truth of this type of proposition is evident, because to state the reverse would be to make the proposition self-contradictory.

A transformation of the old ontological paradigm into a new subject-centered perspective lies at the base of the Cartesian epistemological and the Kantian transcendental turn. The subject is not only related with the original point of departure and the only directly accessible subject-matter of the mind, but it also secures the objectivity of possible objects as well. Kant is very anxious to avoid any sub-stantification of the subjectivity. He mainly prefers to speak about judgements, propositions and human representations rather than about ‘thinking things’ or the mental events occurring in our mind. With Kant, theory of knowledge definitely ceases to search for the most essential representations and turns its attention instead towards the rules which a *priori* determine how we acquire the possible experience.

CHAPTER AT A GLANCE

INFLUENCES OF RENAISSANCE AND REFORMATION

We know that philosophy of a period arises as a response to the then existing social situations and social needs. And the development of philosophy in the history of Western civilization since the Renaissance has, thus, reflected in the thinking pattern of the philosophers of that time. Although the invention of metal movable type sped the dissemination of ideas from the later 15th century, the changes of the Renaissance were not uniformly experienced across Europe. Renaissance and Reformations were two great reform movements that took place in 15th and 16th century. In that era there was a growing tendency to find fault with the old tradition, with the old language, theological system, political relations of the church and state.

The demand for freedom of expression was witnessed by scientific, religious, social, moral and political fields. The modern philosophy is related with the two essential aspects, *i.e.*, dismissing authority of the church and giving importance to the authority of the science.

Modern philosophy is said to have begun with Francis Bacon in England and with Rene Descartes in the nation of France. Reformation and the prestige of the universal Latin language gave way to vernacular tongues, philosophers became less identified with their positions in the ecclesiastical hierarchy and more and more identified with their actual national origins.

CHARACTERISTICS OF MODERN THOUGHT IN GENERAL

Modern philosophers are scientific in their usual attitude, in contrast to the more frequently aesthetic tendencies of ancient philosophers and the dominantly theological interests of the scholastics of the middle Ages. Ceasing to be the hand maiden of theology, philosophy has instead become the interpreter of rapidly advancing sciences. As we have known, with Descartes in France and with Francis Bacon in England, it is often told that modern philosophy is related to its origin. These philosophers surely knew that they have developed new systems of thought, which generated a new philosophical customs. We will see the new element present in their thought process and the major topics of these philosophers.

Further, we found some of the important differences between post-medieval and medieval philosophies.

- (i) The expectation for freedom, takes the post-medieval philosophers to find feeling in the liberty of enquiry and freedom of thinking.
- (ii) The medieval philosophers taught and wrote in Latin language, whereas the modern generation philosopher's strongly made use of the vernacular language.
- (iii) In the middle age, philosophers were normally theologians. The modern age thinkers in general were not theologians.
- (iv) Once again, there was a shift of emphasis from theological themes to the study of man and nature without explicit reference to God.
- (v) Most of the medieval philosophers were generally University professors involved in teaching. On the other way, the majority of the modern era philosophers were not associated with academic teaching. Descartes and Francis Bacon were teachers, Spinoza was not in favour of way and discarded to allow the invitation from Heidelberg University; Leibniz had not allowed the professorship for his personal issues; Locke held some post in the state; Berkeley was a bishop. In short the modern era philosophers were from different life manners.
- (vi) Philosophy in this time was a concern of the new thinkers and not of the traditionalists. Generally, the awakening of the reflective spirit, a spirit of criticism, a spirit of fight against tradition and authority, a plea for liberty of reason, a shift of orientation, etc., can be found in this time. We can summarize the main features chief of modern western philosophy as the following:

The Spirit of Criticism

The negative thought that early developed into a revolt against authority and tradition, absolutism and collectivism of church and the state. They discarded to adopt traditions and scriptures without any critical review. Descartes' methodic doubt impacted the philosopher to never adopt anything as true without doubting. There was an intention to freedom every way of the community from the impact of the church. Modern time philosophy started as negative thought against the religion-oriented thinking of the medieval period and had its origin in the new intellectual beginning, the Renaissance. Thinkers introduced a keen critical faculty. Philosophy at this time also shared the time to free search for a definite knowledge.

Revolt Against Tradition and Authority

The main characteristics of the medieval thinkers was of very straight forward and clear adoptable of authority and power over emphasized by theology and salvation neglecting the human liberty and life on earth. This new pre-occupation with national unity and integration, inside security, state power and international justice developed the growth of political philosophy in Italy, France, England and Holland. But modern thinker the secular power replaced ecclesiastical authority and as the powerful interest of the age shifted from religion to politics, it was natural phenomena that the rivalries of the national states and their persistent crises of internal order should raise with renewed urgency philosophical problems, practically dormant since pre-Christian times, about the nature and the moral status of political power.

Pre-dominance of the Scientific Spirit

One of the outstanding characteristics of modern philosophy is that it is scientific. The modern era in western philosophy spans between 16th to 18th centuries. Modern era spurred mainly by advances in science, but also by criticisms of revealed theology, philosophers attempted to accommodate new learning with a broad view of human abilities and to construct systematic understandings of the world that leads to the enlightenment in the west. The 16th and 17th centuries. Philosophy was most influenced by the development of natural and physical science. The medieval philosophy had close nexus to theology, but the modern philosophy developed the philosophical method, formation of philosophical systems and humanism. The modern western philosophy flourished with philosophical traditions of Rationalism of Descartes, Leibniz and Spinoza and Empiricism of Locke, Berkeley and Hume. The modern western philosophy has further carried by transcendentalism of Immanuel Kant and of Hegel's Absolute. They destroyed the static world scheme of Middle-ages, which was based to a large extent on the speculative theories of Aristotle combined with pre-suppositions in the Bible. They rebelled against scholasticism. Human person was a microcosm, a miniature of the immense universe.

Four great men-Copernicus, Kepler, Galileo and Newton – are pre-eminent in the creation of science. Of these Copernicus belonged to the 16th century, but in his own time had little influence. The history of modern era viewed as an awakening of the reflective spirit, as a quickening of criticism, as a revolt against authority and tradition, as a protest against absolutism and collectivism, as a demand for freedom in thought, feeling and action. Modern philosophy is independent in its search for truth. It is rationalistic in the sense that it makes human reason the highest authority in the pursuit of knowledge. It is naturalistic in that it seeks to explain inner and outer nature without supernatural presuppositions. It is scientific keeping in touch with the new sciences particularly with the sciences of external nature. Modern philosophers are scientific in their usual attitude, in contrast to the more frequently aesthetic tendencies of ancient philosophers and the dominantly theological interests of the scholastics of the middle Ages. Ceasing to be the handmaiden of theology, philosophy has instead become the interpreter of rapidly advancing sciences. Galileo is the greatest of the founders of modern science, with the possible exception of Newton. Galileo was the first to establish the law of falling bodies. Newton (1642-1727) achieved the final and complete triumph for which Copernicus, Kepler and Galileo had prepared the way.

The Development of Humanism

The development of humanism was another essential feature of the modern thought. The Renaissance was related with the renewed study of mathematics, medicine and classical literature. The first two became the boom in the scientific revolution of the 16th and 17th centuries; the last became the foundation of the philosophy of Renaissance humanism. All the philosophers of this period consciously imitate and adapt the methods and points of view of the natural scientists contemporary with them and themselves in some case make contributions to mathematics and the natural sciences. All are confident of the ultimate success of philosophy in disclosing the nature of reality and most of them do not hesitate to develop systems.

Individualism

The spirit of modern philosophy is individualistic, while those of both ancient and medieval philosophy were, in different ways, inclined to be institutional. A

4 / NEERAJ : MODERN WESTERN PHILOSOPHY

modern thinker is an individualist in the sense that he makes experiments for himself, verifies hypotheses with his own eyes and tests the logic of arguments with his own thinking. Emancipation from the authority of the Church led to the growth of individualism. Modern Philosophy has retained for the most part an individualistic and subjective tendency. Thinkers developed a keen critical faculty refusing to accept traditions and scriptures without critical examination. People began to prefer democratic forms of government to the monarchical or aristocratic forms that existed. There was more vehement demand for social justice and equal rights.

Secularism

A shift of interest from the contemplation of super natural things to the explanation of natural things is an important characteristic of modern philosophy. He deduces the existence of God from the innate idea of God. The intellectuals of the modern thought realised that the truth cannot be arrived at through the dogmatic statements of the religious authorities but only through the free thinking. The idea of God is the idea of an infinite being. It cannot be produced by myself, because I am a finite being. The intellectuals of the modern thought realised that the truth cannot be arrived at through the dogmatic statements of the religious authorities but only through the free thinking. Consequently, God and religion lost their relevance among temporal concept. Knowledge was sought no more for its own sake but for its practical utility *i.e.*, in view of its achievements in mechanics, technology, medicine, etc. Thus, Descartes deduces the existence of God and the world from the innate ideas in the self, which are distinct, clear and self-evident.

Pre-dominance of Reason

The major milestone of modern Philosophy, which distinguishes it from the medieval thinking is its developing beliefs in the power of reason. It was started with Francis Bacon, every modern philosopher wanted to enhance life by applying the research into its own nature. There was an awakening in the realm of knowledge and the thought process. Reason emerge as an essential element in the matters concerning of Philosophy and Science (Truth is not something to be dedicated by authority ecclesiastical or political, but something to be discovered by the free and impartial

investigation). These are number of attempts made to develop a new Philosophical method after the model of mathematical science so as to make Philosophical investigation scientific and reasonable.

THE CHANGING FACE OF THE CHURCH AND THE STATE

The political conflict was settled in favour of the state and the state took the place of kings, kingdom and the empire. The demand for grater social justice shocks the then political and social structures leading to the gradual disintegration of the empires in to small states marking the emergence of nationalism.

Modern philosophy is rationalistic in nature in the sense that it makes human reason the highest authority in the pursuit of the knowledge. It is naturalistic that it seeks to explain inner and outer nature without supernatural pre-suppositions.

Quickening of criticism as a revolt against authority and tradition, it moreover demands for freedom in thought, feeling and action, assertion of nationalism against ecclesiasticism and in nationalism plea for the democracy, cry against the slavery and serfdom prevailing in the society and declaration of '*laissez faire*' in economics, re-enthronement of reason in the style of Greek genius, etc., mark the coming of a new era in the history of philosophy.

THE TWO PHASES OF MODERN PHILOSOPHY

The phase of Modern Philosophy can be divided into two rationalism and empiricism. The famous scholars like Descartes, Spinoza and Leibniz emphasized the pre-dominance of reason in constituting the knowledge. We all discover the fact that from the historical point of view rationalism begins with the philosophy of Descartes. Descartes later declared that in philosophical reflections nothing should be admitted purely on the basis of faith. According to Descartes only the basic ideas were innate, the other scholars like Leibniz considers all our ideas as innate. The empiricist philosophers John Locke, Barkley and Hume emphasized the role of experience and empirical origin of all ideas. In the year 1790 there is the revival of the old proposition under new form of idealism and positivism.

Rationalism in General

The term rationalist comes from the Latin 'ratio' which means reason. They share a common position that by use of reason, we can achieve a superior kind of knowledge than that derived from sensation. The implication of this position is that empiricism depends