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Human understanding according to Leibniz, Lock, Hium and Kant

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ABSTRACT

This statement of David Boehme is translated by me from the book "thoughts as a system". Unfortunately, some of its pages are not found in Google box. All of us knew that the world is in hard condition and has been in hard condition for a long time; we knew that a lot of crisis has been happened in different parts of the world. We know that nationalism is found everywhere, as people have hates about themselves: religious hates, racial and political ones. At the same time, the environmental crisis and economic problems have always been present and it seems that there is no end to them. It seems that people cannot agree with each other to overcome the common problems of their own. Everything is related to each other and as we are more related, we are more separated. The root of all these problems is in the thoughts since thoughts are the only things that we have for solving our problems. A part of us is how we think. However, it seems that something that we use for solving our problems is the origin of the problems. We know that we have some problems and when we have problems we think about them. But in the above sentence of Boehme we read that what we use for solving the problems is the origin of the problems. Criticism of pure rationalism by Kant is a philosophical piece that has been written in new period. Leibniz was the member of a school of thought who was called rationalism and Hium was experimentalist. Both of these schools are against each other and both philosophers have tried to provide a philosophical method which involves the facts of both systems and avoids their faults (Skerton, 1994, p.56).

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INTRODUCTION

Leibniz is Germane and one of the greatest German philosophers and is one of the geniuses of the days. He was born in 1646 in the city of Leipzig, one of the cities of Germany and died in 1716 like the ones was all alone. He was single like Descartes and Spinoza [2].

Leibniz believed that all of us have some inner principles which are intuitional and these principles form the subjects which can be interpreted as the complete description about the world. These principles are necessarily true and do not need experimental evidences. So, they are used to define the world as it is, not as they appear in experiments for the views. However, the views which are the features of people can be framed in these pictures of the world [3].

Dividing the clear and hidden understandings which have been presented in the psychology and philosophy has been very important and is one of the mementos of Leibniz which shows that the natures even the nature of the human being can be understood by two types. One of them is perception which is ignorant and is not punished and the other one can be punished. The first division is hidden and potential and the second part is active and clear. Not only understanding of human being is sometimes hidden and clear but also clear understanding is the result of the combination of hidden perception [2].

In addition, the actions of human being are the results of the hidden perception. It means that what human being does have a cause and a reason. But, most of the time, the person does not know the real causes of the hidden tasks which is inside him and he is ignorant about them.

This problem that how understanding and science is obtained, is one of the oldest and complicated issues of the philosophy. The history of ideas and researches is long in this regard. Among the researchers, the most significant opinions were the opinions of Plato and Aristotle. Plato considered science as hidden inside human being and believed that before this life, human being was aware about everything but now he has forgotten it and has to be remembered. Aristotle believed that mind is a tabula rasa which talents and knowledge enter it

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based on the talents it has. Experience is obtained based on memory and wisdom develops the knowledge and experiences and concludes. Other researchers have also worked on these opinions. Descartes stated that knowledge of human being sometimes come from outside that is the sense and some of them are abstract and single that is they exist in the nature of human being that he obtains the scientific facts by them including the image of God and himself and space and place and something like that. In fact the clear imagination in human mind is the same as the concepts and the sensitive understandings are all unclear and in sum. This belief that human science is based on single concepts that wisdom orders and is independent from the sense is called rationalism by Western scientists.

One of the philosophers of England, who is called Lock and lived at the same time with Leibniz disagreed with Descartes and said that human experience is related to experience and sense. So, his school of thought is called Empiricism.

John Lock was one of the greatest philosophers of England and was born in 1632 and died at the age of 72 in 1704.

But the most important piece of him was the philosophy book which is called "essay concerning human understanding".

It is said over and over that one of the complicated issues which has been concerned by the scientist is the issue of how human science is formed. That is how human being understands something. How perception is gained and by what means, how they are real and how much they are compatible with reality.

And it is obvious that since the ancient time, solving these problems was done through five senses that is by physics and some of the actions are abstract and non-physical. It is seen that some of the scholars whose leader was Plato did not considered the sense as changing and considered reality for what can be thought and believed that mental knowledge is inside human being whether hidden or clear and we have to try to reveal what is hidden and potential. Some of other scholars, who followed Aristotle, considered the sensitive understandings as reliable and origin of human science. Since the sense can only understand the details and materials and some state that understanding total points and abstract things is task of wisdom, some others such as Epicurean and stoics define human science as specified for what is felt and consider the wisdom as the result of sense.

Descartes who gave a new meaning to philosophy, considered concepts as the tool for recognizing the advantage and disadvantages of external things and found that the knowledge which is obtained through sense is not compatible with reality and so, in science one can rely on wisdom and he stated that apart from the imaginations which comes from out to mind, other concepts in human mind are natural and are the feature of soul and wisdom. On the other hand, they are put inside human being by God. Other scholars agreed with this type of thinking and they are called owners of wisdom.

In England some scholars lived at the time of Lock who had the way of Plato and agreed with Descartes about the concepts. But Lock who agreed with Descartes in most cases, disagreed with him about the natural concepts and his famous book was written at this time.

It is the first book which has been interpreted about the science of human being and became the reference. For longer discussion refer to pages 247 to 260 which has explained the perception from Lock's perspective in a simple language.

David Hium was born in 1711 in Scotland and wrote the essay about human nature at the age of 28 and dies at the age of 65 years old [2].

His perspective was against Leibniz and he denied obtaining knowledge through wisdom since wisdom cannot act without imagination and imagination can only obtained through sense. The content of each thought in final analysis should be based on experiments which create that wave and no belief can be called true without referring to the emotional understandings. The only experience which can approve something for me is my own experience. Others witness or my witness, hypothesis, refereeing to memory, all is the one insuring them. Experiences seems as they are since here "to seem" means everything that is. So, the problem is how to know them but Hium related all these perception to experience and reduces perception from my view. When it is claimed that I perceive the objects I know about them. Everything that can be my goal is what shows stability and compatibility with me. Independence from mind is created here. When the necessities of causes are pointed, the least thing we can say is that ordered consecution of all the experiences along with mental opinions is expected from the consecution which repeats what is related to the imagination. Wisdom is only the source of usual perception and understanding which comes from the meaning of states but never can lead to real perception.

This kind of doubt which refers to that view cannot be tolerated and it is not surprising that Kant himself understood reality by this fact. That part of Hium philosophy which deals with the meaning of causality was more concerned by him. Hium stated that there is not base for the necessities in nature. The necessity only devotes to thoughts and only the relationship between the imaginations or ideas are reflected by it. It was the point that led Kant to this thought that natural science is based on the necessities in the world and so the skepticism of Hium is not only a type of academic activity but it endangers the science in danger. Kant has been involved with Leibniz and his system but what is considered in his view was to understand the point that the

causality and necessity of it are related to each other. Only this way, one can understand what is wrong in Hium system and it is understood that what is wrong in Leibniz system.

The reasoning of Kant was so that:

Not experience can provide perception and not wisdom. The first one provides the content without meaning and the second provides meaning without content. Knowledge can be gained only through perception and so, no knowledge exists without the continuous experience of wisdom and experience. But such an understanding is original and objective. This understanding is more than personal view and provides something more than the thoughts. However, it is impossible that the world can be seen as it is. Kant states that such a concept is meaningless from understanding since it can only be used by the concepts which have been removed from the other elements.

The aim of Kant is explained as:

Emanuel Kant was born in 1724 in one of the cities of Germany and his father was saddler and his parents were religious. During all the eighty years, he did spend his life in learning and writing and did not do anything even traveling [2].

Kant followed Lock and Hium and improved the critical philosophy and made it clear that how science can be obtained. What tasks came out of mind and what increases their potential. It can be concluded that our understandings are created by our mind and so mind is reasonable and science is only devoted to sides [2].

Conclusion:

The concepts that are used by actor for recognizing the materials and objects have a special sign of his views and their meaning is related to them. Absolute perception does not involve the concepts which have meaning for people. Although I can recognize the world as it is, but what I know is affected by that view. Existence of things does not rely on my understanding but its nature is based on the fact that they can be understood.

Kant tries to show that experience if understood correctly negates the concept of objectivity. Experience has different aspects of place, time and causality inside itself. So, I explained my experience through a systematic view of the world which is independent from the mind and opinions [4].

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