

Descartes, "New Foundations for Knowledge", pp. 21-25

1. List and explain three of the reasons Descartes gives for doubting what he thought he knew. In his show-stopper, the Meditations on First Philosophy, distributed in latin in 1641, Descartes records his assurance to clear away all recently acknowledged conclusions, and start once more. He accepted that it contained no point that was not contested and consequently dubious. Likewise he needed to annihilate all that he learned as a youngster and start new with another establishment.

2. While still in the realm of doubt, what does Descartes say about the general sciences and mathematics and their place in our knowledge? He says that all orders which rely upon the investigation of composite things are dubious; while number-crunching, calculation and different subjects of this sort contain something certain and apparent.

3. What does Descartes ultimately argue is a strong and unshakeable basis for knowledge? How does he make his case? To know whether they are genuine or not is what you look like at them. Regardless of whether you trust you are conscious or snoozing. Seeing or dreaming is up to you and how you can consider it in your brain. Inside beginning stage is the place where genuine information can emerge from.

Locke, "The Senses as the Basis for Knowledge", pp. 25-31

1. Explain some of the reasons Locke believes there are no innate ideas. Locke accepts that the faculties are the essential hotspot for all information. He says that information comes for a fact. Experience gets information and your faculties and psyche establish what precisely it is that you have assembled.

2. What is the significance of "children" and "idiots" in Locke's argument? He states that children who have yet to experiven muh things, are like idiots who know nothing.

3. Explain the concept of the "tabula rasa". He states that the mind is like tabula rasa, a blank sheet or white paper devoid of all characters.

4. Describe in your own words what Locke means by "sensation" and "reflection" in describing the acquisition of knowledge. He implies that your faculties and encounters direct what you acquire as in information. Reflection is yourself and all that you've experienced. Sensations are your faculties.