

David Hume's Critique

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David Hume is one of the most renowned philosophical leaders of the 17th century. He gave the philosophical concepts, such as, skepticism and empiricism. In his *A Treatise for Human Nature*, he gave one of the most significant philosophical theories that shaped the western world of philosophy. One of the central ideas of his philosophy was that human behavior and nature is governed by desires rather than reasons. In the light of these ideas, inductive reasoning cannot be deemed appropriate to define rationality. He further believed that human beings do not have any appropriate conception of “self”, they are just governed by a bundle of sensations, which they deem as self (Morgan, 2011).

Hume treated morality in the secular sense and often attacked on rational religion. He also criticized deism and Calvinism. He stated that morality does not rest upon the reasons given by the doctrines of religions but on the feelings of disapproval and disapproval given by human instincts. Thus, for him, morality rests on sentiments or feelings rather than faith or reasons in human beings. He stated that these feelings do not require divine rewards or salvation but rather the bests and most enjoyable life on earth. On the contrary, theorists, such as, Locke considered that morality is derived from religion and the essence of religion lies in the rationality or practical reasoning (Morgan, 2011).

Locke is a radical activist in the world of philosophy. He engages in real political debates and concrete events in almost all of his writings. He defended liberal governments, notion of power and the rights of people. He argued a lot of issues concerning the role and authority of government. On the other hand, he defended the right of resistance and the rights of people against an unjust government. He believed that the natural law should also be the law of

government. He laid the foundation for political philosophy for the very first time. Hume based his arguments on Locke, who defined self as the continuity of consciousness for the very first time (Morgan, 2011).

However, unlike Hume, he postulated that human beings are born without innate ideas and knowledge, because they gain them only through experiences that come later. In addition, Hume considered human life as desirable and human nature as fundamentally good. Hobbes opposes this idea given by Hume. Hobbes believes that Human nature is fundamentally evil and human life is not desirable but a burden or immorality. Hobbes gave the definitions of nature and the laws that govern it. He developed his own version of social contract. This contract argues for an undivided sovereignty. Similar to Locke, Hobbes's ideas also formulated the modern political theory of today (Morgan, 2011).

He attacked Roman Catholicism, Aristotle's ideas and angelical church. He defended the political control of religion and religious independency, known as Erastianism. He advocated for independence and control of personal congregations that imply atheism. Due to these arguments, he later got known as an atheist and a materialist (Morgan, 2011). He argued that there is nothing like the Rule of Law and the only Rule of Law is government itself (McCubbins, Rodriguez & Weingast, 2010). Social contracts would highly agree with the philosophical ideas of Hobbes because he formulated the difference between natural rights and religious or state rights.

References

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