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Course Name: Introduction to
Humanities.

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Ans: philosophy:

Quite literally, the term "philosophy" means, "Love of wisdom." In a broad sense.

philosophy is an activity people undertake when they seek to understand fundamental truths about themselves, the world in which they live, and their relationships to the world, and to each other.

philosophy is the foundation of critical thinking.

philosophy may be called the "Science of Sciences." probably in the sense that it is, in effect, the self-awareness of the sciences and the source from which all the sciences draw their world-view and methodological principles which in the course of centuries have been honed down into concise forms.

Science is about empirical knowledge; philosophy is also about a priori knowledge (if it exists). Science is about contingent facts; philosophy is also about necessary truth (if they exists).

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Science is about 'descriptive fact'; philosophy is also about 'normative truths' (if they exist).

The Relation Between Philosophy and Science: philosophy explains, examines and interprets the full meaning of scientific achievements with a view to solving the riddle of the universe as a whole for finding out the key to the mystery to the universe.

Every science deals with a particular department of the universe. It has certain characteristics. They are:

1. Science is concerned with facts as they appear to us.
2. The methods of science are observation, experiment, classification, analysis, synthesis, deduction and induction.
3. Science accepts a conclusion as true if it stands to reason. Science gives us a comprehensive view of the particular

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department of the Universe. From this standpoint aims of both philosophy and science are identical.

Both science and philosophy aim at reducing the complex fact into a simpler one and bringing the unknown within the known.

philosophy begins with the conclusion of the various sciences adds to them the results of ethical religious and aesthetic experiences of mankind and reflecting upon the whole so that it can arrive at rational concepts of reality.

philosophy also harmonizes the inherent truth of different sciences and reduce them to a system. In a time of ascertaining the truth of a proposition both science and philosophy take reason as the

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only juridical.

Both science and philosophy aim at organising the synthesizing a harmonious relationship among them. Hence, philosophy in a sense is the culmination and fulfilment of scientific endeavour.

But in spite of similarities, there are some differences between the two, they are,

1. Every science deals with a particular department of the world while philosophy deals with the whole universe.
2. Science deals with the material and efficient cause of the universe while philosophy deals with the material, efficient, and final cause also.
3. Science deals with the facts only, while philosophy deals with the ultimate nature of reality.

But in spite of these differences both science and philosophy are interdependent.

Science supplies the data to philosophy for philosophy speculation.

Philosophy takes the results of various scientific investigations and goes beyond them and systematizes them as a whole, Science is isolated from one another unless they are co-ordinate and unified by philosophy. Hence, philosophy without science is inadequate and science are incomplete. They are complementary.

Therefore, Weber has rightly concluded, the relation between philosophy and science. The sciences without philosophy are an aggregate without unity, a body without a soul, philosophy & without sciences is a soul without a body, different in nothing from poetry and its dream.

Epistemology:

The Term "epistemology" comes from the Greek words "episteme" and "logos". "Episteme" can be translated as "knowledge" or "Understanding" or "acquaintance", while "logos" can be translated as "account" or "argument" or "reason". Just as each of these different translations captures some facet of the meaning of these Greek terms, so too does each translation capture a different facet of epistemology itself. Although the term "epistemology" is no more than a couple of centuries old, the field of epistemology is at least as old as any in philosophy. In different parts of its extensive history, different facets of epistemology have attracted attention. Plato's epistemology was an attempt to understand what it was to know, and how knowledge (unlike mere true opinion) is good for the knower. Locke's epistemology was an attempt to understand the operations of human understanding, Kant's epistemology was an attempt to understand the conditions of the possibility of human understanding, and Russell's epistemology was an attempt to understand how modern science could be justified by appeal to sensory experience. Much recent work in formal epistemology is an attempt to understand how our evidence, and affect our rational constraints more generally. In all these cases, epistemology seeks to

understand one or another kind of cognitive success (or, correspondingly, cognitive failure). This entry surveys the varieties of cognitive success, and some recent efforts to understand some of those varieties.

Epistemology encompasses the construction of concepts, the nature of conditions and the validity of the senses. Because the study of epistemology enables us to think about the way we think, it is a useful method for evaluating the world around us. Accordingly, without epistemology, human beings would have no reason to believe in their thoughts and actions. Teachers would have no reason to give tests or assign class work because there would be difference between truth and error. We heed epistemology in order to accept reality and live our lives in successful pursuit of truth.

Rationalism:

Rationalism is a reliance on reason. {Lat. ratio} as the only reliable source of human knowledge. In the most general application, rationalism offers a naturalistic alternative to appeals to religious accounts of human nature and conduct.

A psychological characterization of rationalism would describe it as an overly deductive way of thinking and to the molding of reality to fit one's theoretical understanding.

More specifically, rationalism is the

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epistemology: epistemological theory that significant knowledge of the world can best be achieved by a priori means; it therefore stands in contrast to empiricism. In Ordinary usage rationalism is a basic sense of respect for reason to the idea that reason should play a large role in human life.

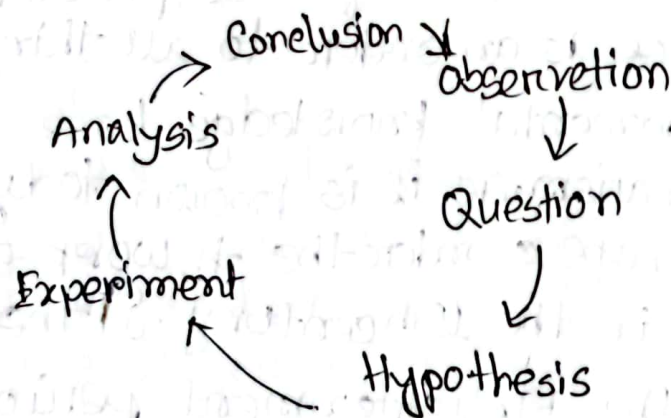
The term "rationalist" came into a being in the 1620s. Rationalists were identified as people who did not follow authority, but reason, in their lives and decision making. But it is thought that the first proponents of the rationalist school of thought lived and worked between the 6th and 4th centuries BCE, in Ancient Greece and China (although should be noted that there were likely many other thinkers before, during, and after this era who were scholars of different forms of rationalism). The Ancient Greek philosophers founder of Daoism) laid the groundwork for contemporary philosophies of rationalism. Each of these practitioners believed that there is an order to all things, and that there is a fundamental knowledge base informing everyday life. Rationalism, as it is known today in the West, began to take shape under the work of St. Thomas Aquinas in the 12th century. It then came to the fore during the Enlightenment period, between the 16th and 18th century. Thinkers as Descartes, Spinoza and Leibniz elaborated on the basic concepts of rationalism as a framework of fundamental understanding.

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Ans to the Qus NO: 03

Empiricism:

During the 1600s, Scientific advancements and discoveries had changed the way people thought of the world and their place in it. The Catholic Church had accepted the idea that the sun was at the center of the Solar system, and scientists were developing an early form of Scientific method. For thousands of years, scientific claims could be justified through thought experiments. For example, many principles the Greek philosopher Aristotle created were based on internal reasoning. However, by the 1600s, the early Scientific method came into use. In order to support a claim, one had to provide evidence based on observations made with the senses or Scientific instruments.



The development of this process has been harnessed by philosophers in order to attempt to find empirically objective truth.

The first modern philosopher is generally regarded as being Rene Descartes who was a rationalist. Rationalists believed that the human senses could not be trusted to observe the world. He was skeptical that human senses were accurate enough to make the observations required to support a hypothesis. Instead, he argued that everything a person can know is found in the mind and that only a claim based on reason could be true. Famously, he started his analysis of the world by saying, "I think, therefore, I am". Because he knew he was thinking, he at least knew he was real, and Descartes began his analysis of the world from this point.

In response to the developments of the Scientific method and Descartes's rationalism, philosophers in the 1600s and 1700s began to argue that the world can only be understood via the senses. This school of thought is known as empiricism and followers believe that people possess no prior knowledge when they are born. Instead of having innate understanding of certain concepts, empiricists believe that a newborn is a *tabula rasa*, which means blank slate in Latin. The most famous of these philosophers was John Locke, who argued that lived experience are what turn the blank slate of a person into who they are and sensory experiences provide people with all the knowledge they ever gain. He opposed Descartes's idea that knowledge they ever gain.

Ans to the QUS NO:08Renaissance :

Renaissance is the cultural movement that started in Italy (with Florence identified as the initial home of the Renaissance) in 15th Century. It then spread to United Kingdom, France, Germany etc. It is one of the most important events in history because it affected every aspect of human life.

The Renaissance originated in Italy and spread to other parts of Europe. The movement did not begin overnight. The causes of it lay in the Middle Ages. Many believe that it started in 1453, when Turks captured Constantinople. The Greek scholars of the city ran away, carrying their texts. They went to Italy and enlightened the people with a sense of inquiry. This was the immediate cause of the Renaissance, but ideas were already gaining root. The event hastened the movement.

The literary meaning of the term Renaissance is rebirth. The period brought about the revival of interest in Greek and Roman literature and art. People of the time wanted to revive the culture by adding their own ideas. They felt that ancient Greek and Roman traditions were rich in cultural

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heritage. The medieval ideas which backward and were rejected by the leaders of renaissance e.g. church which controlled the society. Man was a slave in the hands of religion. The renaissance put in a sense of inquiry. Thus there arose rationalism instead of dogmatism.

The main theme of the movement was the ideal of Humanism. It means the development of human personality, regarding man as the centre of activity. Earlier God was the centre of all activities and man was just a creature waiting for salvation. Artists turned attention to draw and sketch human beings.

The movement produced a spirit of Curiosity. Man was told not to accept philosophy and theology simply because he was told to. He was told to be Curious about all things. He was encouraged to study more about all himself and his surroundings. The period encouraged original thinking and study of texts including the bible. However, the emphasis was on revival of secular literature. It was known that many ancient classics of Greece and Rome were lost in the dark period. The leaders set themselves the task to rediscover, decipher and translate the texts. Thus literature and art was wanted for the sake of art and not for religion. There is no doubt that the movement was an urban phenomenon. It was the movement of classes and not masses. The leaders were intellectuals. Most of

them were from the bourgeoisie class, who had some time to spend on literature and art. Though it is fact that the renaissance brought in a new era and changed the entire culture. The changes were not sudden. It was a gradual process. In the height of the movement too, few accepted the changes. However, gradually as the ideas spread to newer lands, they engulfed the entire human kind.

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The main factors that led to the rise of Renaissance :

Rise of Intellectuals :

An important feature of the middle ages was the rise of literacy. People learnt to read and write Latin and also vernacular languages. Encouragement was provided by a large number of clergy, bureaucrats,

lawyers and merchants. They needed some sort of education to carry government activities. Therefore the 14th century saw the rise of schools.

In Italy even commoners got interested in reading classics. They sent children to higher education. The period saw the emergence of universities at Paris, Naples, Oxford, Cambridge etc. This spread of knowledge created a new approach to thinking and learning.

Reintroduction of Classical Works:

While there was classical texts in Western Europe at the start of the Renaissance, many had been lost and existed only in the east in both Christian Constantinople and Muslim states. During the Renaissance many key texts were reintroduced into Europe, whether by merchants taking advantage of the new hunger for old texts, or by scholars who had been invited over to teach. For instance, in 1396 a chair for teaching Greek was created in Florence.

The discovery of the Printing Press:

The earliest printed paper in Europe was in 1454. Printed on movable type. In 12th Century designs were printed on textiles, but books were written by hand. Therefore the spread of knowledge was slow and costly. Gradually people developed the art of printing in Mainz in Germany. Soon, there was a demand for printed books.

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Within years, presses were introduced all over Europe. Books were produced quickly and cheaply and in greater quantity.

Patronage of Rulers, popes and Nobles:

In the 15th Century Italian city states come under the rule of influential families. In other states there was republican form. Where ruling classes controlled government, e.g. Florence and Venice. They spent a lot of construction and sponsoring artistic and intellectual activities.

The Crusades:

The Crusades were expeditions of Christians, to reconquer the lost areas from infidels. The first Crusade was launched in 1088 by Pope Urban. There were 7 more major and some minor Crusades. The purpose was to take back Palestine from the Muslims. It was the land where Christ lived and died.

The Crusades failed in their religious purpose, but brought in great effects in culture and economic life of Europe. They encouraged trade and commerce, which made Italian state prosperous. There was contact with the Arab world. Scholars could bring back many texts which were lost. Since the Roman kingdom ended. They translated Greek and Arab writings. People discovered Aristotle's classics and discussed his views.

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Trade and prosperity:

Since the 11th Century, there developed the trade and commercial relations with other areas. Thus there was a change of economy from agriculture to commerce secondly due to commerce men shifted to towns from rural areas.

As is said, for any change the basic feature is economic. As long as economic life remained static, there was no Renaissance. As economic life became better there was an upsurge of art and literature. Prosperity was the cause. Trade and prosperity brought leisure.

New Wealth and the black Death:

In the middle of the fourteenth century the black Death (Plague) swept across Europe, killing perhaps a third of the survivors found themselves better off financially and socially, with the same wealth spread among fewer people, and better potential for climbing the social ladder.

This was especially true in Italy, where social mobility was much greater. While some areas saw struggles between the more competitively positioned workers and their bosses, this "new" wealth was often spent on display items to reinforce prestige, much like the rulers above them.