

Problems From Locke

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Locke's Touchy Subjects Bloomsbury Publishing USA
La 4e de couverture indique : "Despite recent advances in Locke scholarship, philosophers and political theorists have paid little attention to the relations among his three greatest works: An Essay Concerning Human Understanding, Two Treatises of Government, and Epistola de Tolerationia. Toleration and Understanding in Locke argues that these works are unified by a concern to promote the cause of religious toleration. Making extensive use of Locke's neglected replies to Proast, Nicholas Jolley shows how Locke draws on his epistemological principles to criticize religious persecution. Attention is paid to demonstrating the range of Locke's arguments for toleration and to defending them, where possible, against recent criticisms. The book also includes discussions of Locke's individualism about knowledge and belief, his critique of religious enthusiasm, his commitment to the minimal creed, and his teachings about natural law. Locke emerges as a rather systematic thinker whose arguments are highly relevant to modern debates about religious toleration. debates about religious toleration."

John Locke and the Problem of Depravity Cambridge University Press

John Locke's untitled manuscript "Questions Concerning the Law of Nature" (1664) was his only work focused on the subject of natural law, a circumstance that is especially surprising since his published writings touch on the subject frequently, if inconclusively. Containing a substantial apparatus criticus, this new edition of Locke's manuscript is faithful to Locke's original intentions.

Consciousness in Locke Oxford University Press, USA

Two Treatises of Government by John Locke. Suggested reading for Randolph High School Summer Reading.

Locke and Rousseau Oxford University Press, USA

Keen to learn but short on time? Get to grips with the philosophy of John Locke in next to no time with this concise guide.

50Minutes.com provides a clear and engaging analysis of John Locke. Inspired by great philosophers such as Hobbes and Descartes, Locke sought to respond to the problems of his era through his philosophy. Outraged at the persecution of Protestants by the monarchy in England, he advocated religious tolerance, and believed that power should be in the hands of the people to guarantee their individual rights and freedoms, a principle which is the basis of all modern-day democracies. In just 50 minutes you will: • Learn about the life, travels and works of the highly influential English philosopher, John Locke • Understand the principles of empiricism and economic liberalism • Discover Locke's continued influence on modern democracies, including on the American Constitution and the French Declaration of the Rights of Man and of the Citizen ABOUT 50MINUTES.COM | History & Culture 50MINUTES.COM will enable you to quickly understand the main events, people, conflicts and discoveries from world history that have shaped the world we live in today. Our publications present the key information on a wide variety of topics in a quick and accessible way that is guaranteed to save you time on your journey of discovery.

The Politics of Selfishness OUP Oxford

A work by John Locke about education.

Locke on Persons and Personal Identity Oxford University Press
Capitalism in the western world is currently facing a crisis of legitimacy in the face of growing inequality. But many forget that the global, capitalist world as we know it today emerged largely during the industrial revolution. Four remarkable thinkers of the long nineteenth century, the Lockean radicals--Thomas Hodgskin, Lysander Spooner, John Bray, and Henry George--responded to the horrid and rampant economic injustices at the time by picking up the loose ends of Locke's property theory and weaving them into two competing strands. Each strand addressed problems of liberty and equality then emerging from industrial capitalism, but each did so in a different way. As Daniel Layman argues, in one camp, Hodgskin and Spooner, libertarian radicals, argued that the world of resources is common to all people only in the negative sense of being originally "unowned" by anyone. According to them, there are no just grounds for state redistribution except to correct past injustices, and governments are typically little more than thieving and oppressive gangs. In the other camp, Bray and George, egalitarian radicals, held that all people have a positive claim to share equally in the world's resources. According to them, states should ensure, through redistributive taxation and other progressive policies, that our institutions respect this

common right. Locke Among the Radicals tells the forgotten story of the Lockean radicals and the crucial role they played in addressing problems latent in Locke's theory. Layman argues persuasively that some of the radicals' insights provide a blueprint for a form of liberal distributive justice possible to achieve today.

John Locke's Political Philosophy and the Hebrew Bible Cambridge University Press

The late J.L. Mackie, formerly of University College, Oxford...

John Locke Princeton University Press

John Locke's theory of personal identity underlies all modern discussion of the nature of persons and selves--yet it is widely thought to be wrong. In this book, Galen Strawson argues that in fact it is Locke's critics who are wrong, and that the famous objections to his theory are invalid. Indeed, far from refuting Locke, they illustrate his fundamental point. Strawson argues that the root error is to take Locke's use of the word "person" as merely a term for a standard persisting thing, like "human being." In actuality, Locke uses "person" primarily as a forensic or legal term geared specifically to questions about praise and blame, punishment and reward. This point is familiar to some philosophers, but its full consequences have not been worked out, partly because of a further error about what Locke means by the word "conscious." When Locke claims that your personal identity is a matter of the actions that you are conscious of, he means the actions that you experience as your own in some fundamental and immediate manner. Clearly and vigorously argued, this is an important contribution both to the history of philosophy and to the contemporary philosophy of personal identity.

The Moral and Political Philosophy of John Locke Oxford University Press

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Locke's Moral Man Lexington Books

This is the first comprehensive interpretation of John Locke's solution to one of philosophy's most enduring problems: free will and the nature of human agency. Many assume that Locke defines freedom as merely the dependency of conduct on our wills. And much contemporary philosophical literature on free agency regards freedom as a form of self-expression in action. Here, Gideon Yaffe shows us that Locke conceived free agency not just as the freedom to express oneself, but as including also the freedom to transcend oneself and act in accordance with "the good." For Locke, exercising liberty involves making choices guided by what is good, valuable, and important. Thus, Locke's view is part of a tradition that finds freedom in the imitation of God's agency. Locke's free agent is the ideal agent. Yaffe also examines Locke's understanding of volition and voluntary action. For Locke, choices always involve self-consciousness. The kind of self-consciousness to which Locke appeals is intertwined with his conception of personal identity. And it is precisely this connection between the will and personal identity that reveals the special sense in which our voluntary actions can be attributed to us and the special sense in which we are active with respect to them. Deftly written and tightly focused, *Liberty Worth the Name* will find readers far beyond Locke studies and early modern British philosophy, including scholars interested in free will, action theory, and ethics.

John Locke: Problems and Perspectives Routledge

Antonia Lolordo presents an original interpretation of John Locke's conception of moral agency—one that has implications both for his metaphysics and for the foundations of his political theory. Locke denies that species boundaries exist independently of human convention, holds that the human mind may be either an immaterial substance or a material one to which God has superadded the power of thought, and insists that animals possess the ability to perceive, will, and even reason—indeed, in some cases to reason better than humans. Thus, he eliminates any sharp distinction between humans and the rest of the animal

kingdom. However, in his ethical and political work Locke assumes that there is a sharp distinction between moral agents and other beings. He thus needs to be able to delineate the set of moral agents precisely, without relying on the sort of metaphysical and physical facts his predecessors appealed to. Lolordo argues that for Locke, to be a moral agent is simply to be free, rational, and a person. Interpreting the Lockean metaphysics of moral agency in this way helps us to understand both Locke's over-arching philosophical project and the details of his accounts of liberty, personhood, and rationality.

Questions Concerning the Law of Nature Hassell Street Press
Shelley Weinberg argues that the idea of consciousness as a form of non-evaluative self-awareness runs through and helps to solve some of the thorniest issues in Locke's philosophy: in his philosophical psychology and in his theories of knowledge, personal identity, and moral agency. Central to her account is that perceptions of ideas are complex mental states wherein consciousness is a constituent. Such an interpretation answers charges of inconsistency in Locke's model of the mind and lends coherence to a puzzling aspect of Locke's theory of knowledge: how we know individual things (particular ideas, ourselves, and external objects) when knowledge is defined as the perception of an agreement, or relation, of ideas. In each case, consciousness helps to forge the relation, resulting in a structurally integrated account of our knowledge of particulars fully consistent with the general definition. This model also explains how we achieve the unity of consciousness with past and future selves necessary for Locke's accounts of moral responsibility and moral motivation. And with help from other of his metaphysical commitments, consciousness so interpreted allows Locke's theory of personal identity to resist well-known accusations of circularity, failure of transitivity, and insufficiency for his theological and moral concerns. Although virtually every Locke scholar writes on at least some of these topics, the model of consciousness set forth here provides for an analysis all of these issues as bound together by a common thread.

Locke on Personal Identity Oxford University Press

This volume collects Saul Kripke's Locke Lectures, which were delivered in Oxford in 1973.

Problems from Locke Oxford University Press

In seventeenth-century philosophy the mind-body problem and the nature of personal immortality were two of the most controversial and sensitive issues. Nicholas Jolley seeks to show that these issues are more prominent in Locke's philosophy than has been realized. He argues further that Locke takes up unorthodox positions in both cases. Although Locke's official stance on the mind-body problem is agnostic, in places he presents arguments that, taken together, amount to a significant case for a weak form of materialism. Locke also seeks to show that the solution to the mind-body problem is irrelevant to the issue of personal immortality: for Locke, such immortality is conceptually possible even if the same body is not resurrected at the Day of Judgment. Jolley throws new light on such central topics in *An Essay Concerning Human Understanding* as substance and personal identity: he also pays close attention to such neglected topics as his account of the status of animals and his polemic against the thesis that the mind always thinks. Throughout, the book examines Locke's arguments against the background of Descartes' views. Jolley argues that Locke's criticisms of Descartes are no mere defences of common sense against dogmatism; rather, they are controversial responses to some of the most challenging metaphysical and theological issues of his time.

The New Negro Cambridge University Press

Interest in the metaphysics and logic of possible worlds goes back at least as far as Aristotle, but few books address the history of these important concepts. This volume offers new essays on the theories about the logical modalities (necessity and possibility) held by leading philosophers from Aristotle in ancient Greece to Rudolf Carnap in the twentieth century. The story begins with an illuminating discussion of Aristotle's views on the connection between logic and metaphysics, continues through the Stoic and mediaeval (including Arabic) traditions, and then moves to the early modern period with particular attention to Locke and Leibniz. The views of Kant, Peirce, C. I. Lewis and Carnap complete the volume. Many of the essays illuminate the connection between the historical figures studied, and recent or current work in the philosophy of modality. The result is a rich and wide-ranging picture of the history of the logical modalities. *Locke and the Compass of Human Understanding* OUP Oxford
John Locke's political theory has been the subject of many

detailed treatments by philosophers and political scientists. But The Lockean Theory of Rights is the first systematic, full-length study of Locke's theory of rights and of its potential for making genuine contributions to contemporary debates about rights and their place in political philosophy. Given that the rights of persons are the central moral concept at work in Locke's and Lockean political philosophy, such a study is long overdue.

The Theory of Universals Springer Science & Business Media
 Locke and Leibniz on Substance gathers together papers by an international group of academic experts, examining the metaphysical concept of substance in the writings of these two towering philosophers of the early modern period. Each of these newly-commissioned essays considers important interpretative issues concerning the role that the notion of substance plays in the work of Locke and Leibniz, and its intersection with other key issues, such as personal identity. Contributors also consider the relationship between the two philosophers and contemporaries such as Descartes and Hume.

Locke's Metaphysics OUP Oxford

Mackie examines various philosophical problems raised in John

Locke's 'An Essay Concerning Human Understanding'. He carefully considers Locke's treatment of these problems, but proposes his own resolution of the related issues in contemporary philosophy. He also proposes his theory of a realism combined with a moderate empiricism.

Locke Among the Radicals Oxford University Press

This book begins with a survey of various readings of Locke as a materialist, as a substance dualist, and as a property dualist, and demonstrates that these inconsistent interpretations result from a general failure of modern commentators to notice the significance of Locke's 'mind-body nominalism'. By illuminating this largely overlooked aspect of Locke's philosophy, this book reveals a common mistake of previous interpretations: that of treating what Locke conceives to be 'nominal' as real. The nominal symmetry that Locke posits between mind and body is distinct from any form of metaphysical dualism, whether substance dualism or property dualism. It is a brand of naturalism, but does not insist that the material is ontologically more basic than the mental or that the former determines the latter. On this view, the material

and the mental both relate solely to a certain set of functional roles, rather than to an intrinsic property that plays these roles. The term 'matter' is thus rendered vague, and materialism is conceived as a precariously grounded ontological doctrine. Elaborating on this interpretation of Locke's Essay, this book examines the insightful readings of Locke developed by seventeenth- and eighteenth-century thinkers such as Richard Burthogge, William Carroll, and Joseph Priestley. This book also seeks to clarify what Locke's position would look like in a modern setting by noting some significant parallels with the ideas of leading contemporary philosophers such as Donald Davidson, David Lewis, and Colin McGinn.

The Cambridge Companion to Locke's 'Essay Concerning Human Understanding' Routledge

Matthew Stuart offers a fresh interpretation of John Locke's Essay Concerning Human Understanding, arguing for the work's profound contribution to metaphysics. He presents new readings of Locke's accounts of personal identity and the primary/secondary quality distinction, and explores Locke's case against materialism and his philosophy of action.