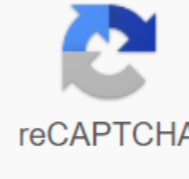




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John locke impact on history

John Locke has changed and influenced the world in many ways. His political ideas, like those in the Two Government disuses, (such as civil rights, natural and property and government work to protect these rights), were included in the Declaration of Independence and the U.S. Constitution. His ideas of life, freedom, and fortune were nevertheless changed a bit to life, freedom and pursuit of happiness. John Lockes ideas and doctrines of rights greatly influence enlightenment and enlightened thinker. Locke's ideas for separating the powers of the legislative, executive and edonic governments were developed more fully by the French writer Montesquieu. However, Montesquieu changed them to legislative, executive and judicial formations. They were then included in the process of framing the U.S. Constitution. In addition, Thomas Jefferson, one of the main writers of the Declaration of Independence, said Locke was one of the three greatest men to ever live, without any exception. Locke's views greatly influenced Thomas Jefferson's political views, so he technically helped write the Declaration of Independence. John Locke and his ideas about education influenced modern history and even today's school system because of his teachings. The British philosopher and political theist John Locke (1632–1704) laid much of the foundation for the illuminating and central contribution to the development of liberalism. In essays related to human understanding, he elevated a theory of himself as a blank page, with knowledge and identity arising only from accumulated experience. His political theory of government with the consent of the ruler as a means of protecting the three natural rights of life, freedom and real estate deeply influenced the founding documents of the United States. His essay on religious tolerance provided an early model for the separation of church and state. John Locke's Early Life and Education John Locke was born in 1632 in Wrington, Somerset. His father was a lawyer and small landlord who fought alongside Parliament during the English Civil War of the 1640s. Using his war-time connections, he put his son in the elite Westminster School.Did you know? John Locke's closest female friend was the philosopher Lady Damaris Cudworth Masham. Before their marriage, the two exchanged love poems, and upon returning from exile, Locke moved to Lady Damaris and her husband's family. Between 1652 and 1667, John Locke was a student and then a lecturer at Christ Church, Oxford, where he focused on the standard curriculum of logic, metaphy and classics. He also studied medicine extensively and was an associate of Robert Hooke, Robert Boyle and leading scientists oxford's other. John Locke and the Earl of Shaftesbury In 1666 Locke met MP Anthony Ashley Cooper, later Earl of Shaftesbury. The two had a friendship that blossomed into full patroncy, and a year later Locke was appointed doctor for Shaftesbury's family. That year, he overvised a dangerous liver operation on Shaftesbury that potentially saved his patron's life. Over the next two decades, Locke's fortunes were tied to Shaftesbury, who was first a top minister of Charles II and then the founder of the opposition Whig Party. Shaftesbury led the 1679 exclusion campaign to ban the future Duke of York (James II) from royal succession. When that failed, Shaftesbury began plotting armed resistance and was forced to flee to the Netherlands in 1682. Locke would follow his patron into exile a year later, returning only after the Glorious Revolution that placed the protestant William III on the throne. John Locke's publication During his decades of service to Shaftesbury, John Locke wrote. For six years after returning to the UK, he published all his most important works. Locke's Essay Concerning Human Understanding (1689) outlines a theory of human knowledge, identity, and selfhood that would have a huge influence on enlightened thinker. For Locke, knowledge is not about discovering anything innate or externally personal, but simply the accumulation of facts rooted in sensory experiences. To discover the truth beyond the realm of basic experience, Locke proposes a modeling approach on the rigorous methods of experimental science, and this approach greatly influences the scientific revolution. John Locke's Views on GovernmentThe Two Treatises of Government (1690) provided political theories developed and refined by Locke during his years on the Shaftesbury side. Rejecting the sacred rights of kings, Locke said that society formed governments by common agreement (and, in later generations, tacit). Thus, when a king loses the consent of the ruler, a society can remove him - an approach cited almost originally in Thomas Jefferson's 1776 Declaration of Independence. Locke also developed a definition of property as the product of one's labor that would be fundamental to both Adam Smith's capitalism and Karl Marx's socialism. Locke famously wrote that humans have three natural rights: life, freedom and property. In Thoughts Concerning Education (1693), Locke argued for an expanded sylet that treated students better – ideas that greatly influenced Jean-Jacques Rousseau's novel Emile (1762). In three Letters Concerning Toleration (1689-92), Locke suggested that governments should respect religious freedom unless disang out of its contraded belief was a threat to public order. Atheist (who had an unreliable oath) and Catholics (who owed loyalty to an outside ruler) were therefore excluded from the plan He. Even within its limits, Locke's tolerance did not argue that all (Protestant) beliefs were good or true, but simply that governments were not in a position to decide which one Right. John Locke's DeathLocke spent his last 14 years in Essex at the home of Sir Francis Masham and his wife, the philosopher Lady Damaris Cudworth Masham. He died there on 24 October 1704, when Lady Damaris read him from the Sycstal. John Locke was one of the most famous philosophers and political dissyphages of the 17th century. He is often regarded as the founder of an ideology school called British Experienceism, and he has made fundamental contributions to modern theories of limited liberal government. He was also influential in the fields of theology, religious tolerance and educational theory. In his most important work, essays related to human understanding, Locke sets out to provide an analysis of the human mind and absorb its knowledge. He came up with an experience theory where according to which we got the ideas through our experience of the world. Then the mind can examine, compare and combine these ideas in a variety of ways. Knowledge includes a special kind of relationship between different ideas. Locke's emphasis on examining human mind philosophy as a preliminary to the world's philosophical investigation and its content represents a new approach to philosophy, one that quickly achieves some transformation, especially in Britain. In addition to this broader project, essays contain a wide range of discussions focused more on important, and broadly different, philosophical topics. In politics, Locke is known as a limited government supporter. He uses a theory of natural rights to argue that governments have obligations to their citizens, and may eventually be overthrown by citizens under certain circumstances. He also made strong arguments in favor of religious tolerance. This article tries to give a broad overview of all the main areas of Locke's thoughts. Table of Contents 1. Life and Works John Locke was born in 1632 in Wrington, a small village in south-west England. His father, also named John, was a legal secretary and served in the parliamentary forces during the English Civil War. His family was decent, but did not have particularly high economic or social status. Locke spent his childhood in the West Country and as a teenager was sent to Westminster School in London. Locke succeeded at Westminster and won a position at Christ Church, Oxford. He stayed at Oxford from 1652 to 1667. Although he did not appreciate the traditional educational philosophy he studied there, Locke succeeded as a student and after completing his university degree he held a variety of administrative and academic functions in the university. Some of Locke's duties include guiding college students. One of his first works of content, essays on the Natural Law, was developed during the your teaching duties. Much of Locke's intellectual and energy efforts during his time at Oxford, especially in his later years was devoted to the study of medicine and natural philosophy (what we would now call science). Locke read extensively in these fields, participating in various experiments, and became acquainted with Robert Boyle and many other notable natural philosophers. He has also taken the normal course of education and training to become a doctor. Locke left Oxford for London in 1667, where he became attached to the family of Anthony Ashley Cooper (then Lord Ashley, later Earl of Shaftesbury). Locke may have played a number of roles in the family, mostly as a tutor for Ashley's son. In London, Locke continued to pursue her interest in medicine and natural philosophy. He formed a close working relationship with Thomas Sydenham, who later became one of the most famous doctors of the era. He made several contacts in the newly formed Royal Society and became a member in 1668. He also acted as Sir Ashley's personal physician. Indeed, on one occasion Locke engaged in a very delicate surgical operation that Ashley credited with saving her life. Ashley was one of britain's most prominent politicians at the time. Through his patronage Locke was able to hold a variety of government office. Most of his work involved policies in the British American and Caribbean colonies. Most importantly, this was around the time in Locke's life when he started the project that would culminate in his most famous work, essays related to human understanding. The first two drafts of that work day date from 1671. He will continue to work continuously for this project for almost twenty years. Locke traveled in France for many years beginning in 1675. When he returned to England it had only been for a few years. Politics changed a lot while Locke was away. Shaftesbury (as Ashley was known) was out of favor and Locke's association with him became a liability. It was around this time that Locke composed his most famous political work, Two Thes related to the Government. Although the two essays would not be published until 1689 they showed that he had reinforced his views on the nature and proper form of government. After Shaftesbury's death, Locke fled to the Netherlands to escape political persecution. While there is Locke traveling a lot (sometimes for his own safety) and working on two projects. First, he continued to work on Essays. Second, he wrote a work called Epistola de Tolerantia, published anonymously in 1689. Locke's experience in Briatim, France and the Netherlands convinced him that governments should be much more tolerant of religious diversity than usual at the time. After the Glorious Revolution of 1688-1689 Locke was able to return to England. He has published both essays and two disc disses (monday) immediately after returning. He initially stayed in London but quickly moved to Francis and Damaris Masham's home in the small village of Oates, Essex. Essex. Masham, the daughter of a famous philosopher named Ralph Cudworth, became acquainted with Locke several years ago. The two formed a very close friendship that lasted until Locke's death. During this time Locke continued to be busy working on politics, tolerance, philosophy, economics, and education theory. Locke has been involved in a number of controversies throughout his life, including a notable argument with Jonas Proast about tolerance. But Locke's most famous and philosophical controversy was with Edward Stillingfleet, Bishop of Worcester. Stillingfleet, in addition to being a strong political and theology character, is a keen and powerful critic. The two argued for several positions in Essays in a series of published letters. In his later years, Locke devoted much of his attention to theology. His main job in this field was The Reasonableness of Christianity, published (again anonymously) in 1695. This work is controversial because Locke argues that many beliefs are traditionally thought to be compulsory for Christians to be unnecessary. Locke argued for a high form of Christianity. Near the time of his death, Locke wrote a work on the Pauline Mail. The work was unfinished, but was published post-death. A short work on miracles is also available from this moment and is published post-death. Locke suffered from health problems for most of her adult life. In particular, he suffered from respiratory diseases aggravated upon arrival in London, where the air quality was very poor. His health changed worsening in 1704 and he became increasingly debilitated. He died on 28 October 1704 while Damaris Masham was reading The Bay. He wrote his own epitaph which is both modest and frank. 2. The main project of essays According to Locke's own account the motivation to write essays came to him while de arguing an unsym related topic with friends. He reported that they were able to make little progress on the subject and that they very quickly encountered some confusion and difficulty. Locke realizes that in order to make progress on this topic, it is necessary to first examine something more fundamental: human understanding. It is necessary to test our own abilities, and see, what our savvy subjects are, or are not equipped to deal with. (Letter, 7). Locke's insight is that when an agent senses an apple, she is actually aware of the apple in a direct, non-intermediate way. The idea is that cognitive contact with external world audiences. In recent years, most commentators have adopted for the first time these two readings. But this debate will be crucial in discussing the knowledge below. B. The Critique of Nativism The first of four books of Essays is devoted to a critique of nativism, the doctrine that some ideas are innate in the human mind, rather than getting in experience. It is unclear exactly who Locke's goal in this book is, although Locke cite Herbert of Cherbury and other likely candidates including René Descartes, Cambridge Platonists, and some lesser-known Anorist theists. Looking for specific goals, however, may not be important given that much of what Locke seeks to do in Book I is promoting and making reasonable alternative accounts of the acquisition of ideas that he offers in Book II. The nativist view that Locke attacked in Book I suggests that people have innate spiritual content in mind. This means that there are certain ideas (mental content units) that are less through experience nor built by the mind out of the ideas received in the experience. The most popular version of this position suggests that there are certain ideas that God planted in all minds at the time of their creation. Locke attacks both the view that we have any innate principle (for example, the whole larger part, making others as you have done for you, etc.) as well as the view that there are any innate peculiar ideas (e.g., God, identity, matter, etc.). The main thrust of Locke's argument lies in pointing out that no mental content is thought to be innately shared widely by everyone. He noted that children and people with mental disabilities, for example, are not in their minds an allegedly innate complex thought as equals taken from degree leave. He also used evidence from travel literature to point out that many non-Europeans deny what was done to be innate moral maxims and that some groups even lack the idea of a God. Locke has the fact that not everyone has ideas as evidence that they have not been transplanted by God in the human mind, and that they therefore have to be rather innate. There is a misunderstanding that it is important to avoid when considering Locke's anti-nativism. The misunderstanding is, in part, suggested by Locke's claim that the mind resembles a tabula rasa (an empty slate) before experiencing sensation. This makes it sound as if the mind was nothing before the advent of ideas. In fact, Locke's position is more nuanced. He made it clear that the mind has any amount of inherent capacity, tendencies, and tendencies before receiving any ideas from His anti-nativist point is just that none of this is activated or implemented until the mind receives ideas from the feeling. c. The idea acquired in book I Locke offers his alternative theory of how the human mind came to equipped with the ideas it has. Every day we think of complex things like orange juice, castles, justice, numbers and movement. Locke's statement is the ultimate source of all these ideas lies in experience: Experience: In which all our Knowledge is established; and from there it eventually comes from itself. Our observations use either on the outside, reasonable objects; or about the internal workings of our Mind, aware and reflected on by ourselves, is, which provides our understanding with all the documentation of thinking. Two are fountains of knowledge, from where all the ideas we have, or naturally may have, made spring. (2.1.2, 104). In the paragraph above Locke allows two separate types of experiences. External experiences, or sensations, give us ideas from five traditional senses. Vision gives us ideas about color, hearing that give us ideas about sound, etc. So my idea of a special shade of green is a product of seeing a fern. And my idea of a particular melody was that my product was being in the vicinity of a piano while it was playing. The inner experience, or reflection, is somewhat more complicated. Locke thinks that the human mind is extremely positive; it constantly performs what he calls operations. For example, I often remember past birthday parties, imagine that I was on vacation, wanting a slice of pizza, or doubting that England would win the World Cup. Locke believes that we can notice or experience our minds performing these actions and when we do we get ideas of reflection. These are ideas like memory, imagination, desire, doubt, judgment, and choice. Locke's point of view is that experience (feeling and reflection) makes us have simple ideas. These are minimal units of spiritual content; each idea is simply in itself uncompounded, [and] contained in it nothing but a unified appearance, or conception in mind, and indinkable into different ideas. (2.2.1, 119). But many of my ideas are not simple ideas. My idea of a glass of orange juice or my idea of the New York subway system, for example, could not be classified as a simple idea. Locke calls ideas like these complex ideas. His view is that complex ideas are the product of combining our simple ideas together in a variety of ways. For example, my complex idea of a glass of orange juice consists of various simple ideas (orange, cool feeling, a certain sweet taste, a certain acidic taste, etc.) combined together into an object. So Locke believes our idea is composed. Simple ideas combine to form complicated ideas. And these complex ideas can be combined to form more complex ideas. Now we are in a position to understand the personality of Locke's experience. He is committed to the view that all our ideas, everything we could probably think of, can be divided into simple ideas received in the experience. Much of book II is devoted to making this experience justiable. Locke does this both perform an examination of the various possibilities that the human mind has (memory, abstract, will, and so forth) and by providing an account of how even abstruse ideas such as space, infinity, God, and cause and effect can be constructed using only simple ideas received in experience. Our complex ideas are divided into three different groups: substance, regime and relationship. The idea of substances is that the ideas of things are said to exist independently. Common items such as desks, sheep and mountains fall into this group. But there are also ideas about collective substances, including individual substances that are considered to form a total. A group of individual buildings can be considered a town. And a group of individual men and women can be considered together as an army. In addition to describing how we think about individual substances, Locke also has an interesting discussion about substances in general. What is it that specific substances such as shoes and spoons are made of? We can recommend that they be made of leather and metal. But what is the question that can be repeated, what is the skin and metal made of? We can answer that they are made of matter. But even here, Locke thinks we can ask what the problem is. What give birth to the properties of matter? Locke claims that we don't have a very clear idea here. So our idea of substances will always be somewhat confused because we don't really know what stands under, supports, or in arises observed properties such as expansion and solidity. The idea of mode is the idea of things that depend on substances in a number of ways. In general, this classification can be a bit difficult. It doesn't seem to have a clear parallel in contemporary metad figure, and sometimes it's said to be a kind of just catching it all for things that are 100% non-relational. But it is useful to think of the regime as being the same as the features of substances; Modes are such complex ideas, however complex, that do not contain which assume their own living, but are considered dependent on, or affections of substances. (2.2.4, 165). The mode has two types: simple and mixed. Simple mode is built by combining a large number of simple types of ideas together. For example, Locke believes there is a simple idea of unity. Our complex idea of number seven, for example, is a simple mode and built by connecting seven simple ideas of unity together. Locke uses this category to explain how we think about certain topics related to quantity, space, time, joy and pain, and awareness. Mixed mode, on the other, involves combining together simple ideas of more than one type. A lot of ideas fall into this category. But the most important people are ethical ideas. Our idea of burglary Murder, promising missions, and as all count as mixed modes. Ideas about relationships are ideas that involve more than one substance. My idea of a husband, husband, for example, is more than the idea of an individual man. It must also include the idea of another substance, namely the idea of the man's spouse. Locke is keen to point out that more of our thoughts relate to relationships than we might have thought before. For example, when I think of Elizabeth II as queen of England my thoughts really relate to relationships, because I can't really think of Elizabeth as a queen without conceiving her as having a certain relationship of sovereignty over certain subjects (personal substances like David Beckham and JK Rowling). Locke then went on to explore the role that relationships have in our thoughts on cause and effect, space, time, ethics, and (very well-known) identity. Throughout his discussion of the different types of complex ideas Locke is interested to emphasize that all our ideas can eventually be divided into simple ideas received in feeling and reflection. In other words, Locke is keenly aware that the success of his theoretical experience of the mind depends on his ability to account for all the contents of our minds. Whether or not Locke is successful is a matter of dispute. In some cases, the analysis he gives on how a very complex idea can be constructed only by using

