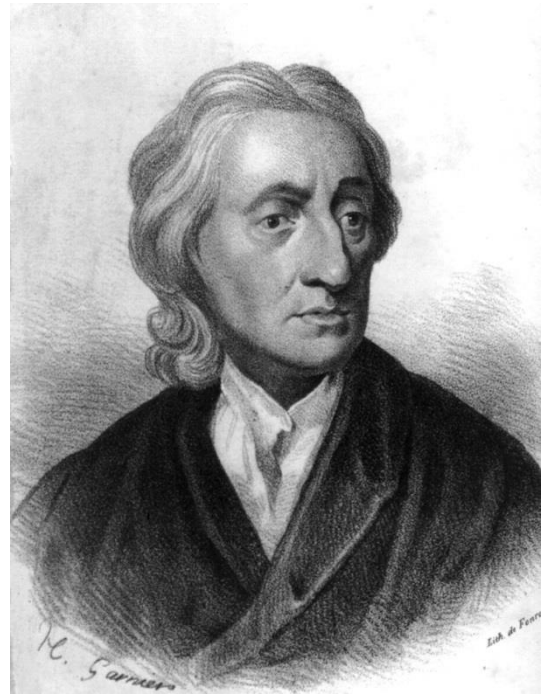


JOHN LOCKE

Locke also advocated governmental separation of powers and believed that revolution is not only a right but an obligation in some circumstances

Although Locke was an advocate of tolerance, he urged the authorities not to tolerate atheism, because the denial of God's existence would undermine the social order and lead to chaos. That excluded all atheistic varieties of philosophy and all attempts to deduce ethics and natural law from purely secular premises, for example, man's "autonomy or dignity or human flourishing".

Labour creates property, but it also does contain limits to its accumulation: man's capacity to produce and man's capacity to consume. According to Locke, unused property is waste and an offence against nature. However, with the introduction of "durable" goods, men could exchange their excessive perishable goods for goods that would last longer and thus not offend the natural law. The introduction of money marks the culmination of this process. Money makes possible the unlimited accumulation of property without causing waste through spoilage. He also includes gold or silver as money because they may be "hoarded up without injury to anyone," since they do not spoil or decay in the hands of the possessor. The introduction of money eliminates the limits of accumulation. Locke stresses that inequality has come about by tacit agreement on the use of money, not by the social contract establishing civil society or the law of land regulating property.



Locke assumed that the sole right to defend in the state of nature was not enough, so people established a civil society to resolve conflicts in a civil way with help from government in a state of society

Locke believed that human nature allowed men to be selfish

Locke believed that human nature is characterized by reason and tolerance.

Locke's general theory of value and price is a supply and demand theory

Locke argues that a country should seek a favorable balance of trade, lest it fall behind other countries and suffer a loss in its trade. Since the world money stock grows constantly, a country must constantly seek to enlarge its own stock. Locke develops his theory of foreign exchanges, in addition to commodity movements, there are also movements in country stock of money, and movements of capital determine exchange rates. The latter is less significant and less volatile than commodity movements

Locke was at times not sure about the subject of original sin. So he was accused of Socinianism, Arianism, or Deism. But he did not deny the reality of evil. Man was capable of waging unjust wars and committing crimes. Criminals had to be punished, even with the death penalty. With regard to the Bible Locke was very conservative. He retained the doctrine of the verbal inspiration of the Scriptures. The miracles were proofs of the divine nature of the biblical message. Locke was convinced that the entire content of the Bible was in agreement with human reason

Locke defines the self as "that conscious thinking thing, (whatever substance, made up of whether spiritual, or material, simple, or compounded, it matters not) which is sensible, or conscious of pleasure and pain, capable of happiness or misery, and so is concerned for itself, as far as that consciousness extends". He does not, however, ignore "substance", writing that "the body too goes to the making the man." The Lockean self is therefore a self-aware and self-reflective consciousness that is fixed in a body.

Locke believed that ownership of property is created by the application of labor. In addition, he believed property precedes government and government cannot "dispose of the estates of the subjects arbitrarily."

Locke holds that the use of force by the state to get people to hold certain beliefs or engage in certain ceremonies or practices is illegitimate

Locke uses the word *property* in both broad and narrow senses. In a broad sense, it covers a wide range of human interests and aspirations; more narrowly, it refers to material goods. He argues that property is a natural right and it is derived from labor

With regard to his position on religious tolerance, Locke was influenced by Baptist theologians like John Smyth and Thomas Helwys, who had published tracts demanding freedom of conscience in the early seventeenth century

Locke, writing his *Letters Concerning Toleration* (1689–92) in the aftermath of the European wars of religion, formulated a classic reasoning for religious tolerance. Three arguments are central: (1) Earthly judges, the state in particular, and human beings generally, cannot dependably evaluate the truth-claims of competing religious standpoints; (2) Even if they could, enforcing a single "true religion" would not have the desired effect, because belief cannot be compelled by violence; (3) Coercing religious uniformity would lead to more social disorder than allowing diversity

Locke treated children as human beings in whom the gradual development of rationality needed to be fostered by parents. Locke urged parents to spend time with their children and tailor their education to their character and idiosyncrasies, to develop both a sound body and character, and to make play the chief strategy for learning rather than rote learning or punishment. Thus, he urged learning languages by learning to converse in them before learning rules of grammar. Locke also suggests that the child learn at least one manual trade.

According to Locke, God created man and we are, in effect, God's property

Locke defines the states of war and slavery. The state of war is a state in which someone has a sedate and settled intention of violating someone's right to life. Such a person puts themselves into a state of war with the person whose life they intend to take. In such a war the person who intends to violate someone's right to life is an unjust aggressor. This is not the normal relationship between people enjoined by the law of nature in the state of nature. Locke is distancing himself from Hobbes who had made the state of nature and the state of war equivalent terms. For Locke, the state of nature is ordinarily one in which we follow the Golden Rule interpreted in terms of natural rights, and thus love our fellow human creatures. The state of war only comes about when someone proposes to violate someone else's rights. Thus, on Locke's theory of war, there will always be an innocent victim on one side and an unjust aggressor on the other. Slavery is the state of being in the absolute or arbitrary power of another. On Locke's definition of slavery there is only one rather remarkable way to become a legitimate slave. In order to do so one must be an unjust aggressor defeated in war. The just victor then has the option to either kill the aggressor or enslave them. Locke tells us that the state of slavery is the continuation of the state of war between a lawful conqueror and a captive, in which the conqueror delays to take the life of the captive, and instead makes use of him. This is a continued war because if conqueror and captive make some compact for obedience on the one side and limited power on the other, the state of slavery ceases. The reason that slavery ceases with the compact is that "no man, can, by agreement pass over to another that which he hath not in himself, a power over his own life"

For Locke, legitimate government is instituted by the explicit consent of those governed. Simply by walking along the highways of a country a person gives tacit consent to the government and agrees to obey it while living in its territory. This, Locke thinks, explains why resident aliens have an obligation to obey the laws of the state where they reside, though only while they live there. Inheriting property creates an even stronger bond, since the original owner of the property permanently put the property under the jurisdiction of the commonwealth

Locke had been thinking, talking and writing about religious toleration since 1659

Locke's arguments for religious toleration connect nicely to his account of civil government. Locke defines life, liberty, health and property as our civil interests. These are the proper concern of a magistrate or civil government. The magistrate can use force and violence where this is necessary to preserve civil interests against attack. This is the central function of the state. One's religious concerns with salvation, however, are not within the domain of civil interests, and so lie outside of the legitimate concern of the magistrate or the civil government. In effect, Locke adds an additional right to the natural rights of life, liberty, health and property — the right of freedom to choose one's own road to salvation.

In the second chapter of *The Second Treatise* Locke describes the state in which there is no government with real political power. This is the state of nature. It is sometimes assumed that the state of nature is a state in which there is no government at all. This is only partially true. It is possible to have in the state of nature either no government, illegitimate government, or legitimate government with less than full political power