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Stewart Duncan
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CATEGORIES
Thomas Hobbes  Edited by Stewart Duncan (University of Florida)

About this topic [ Edit this section ]

Summary
This category addresses the philosophy of Thomas Hobbes (1588–1679). The most famous aspect of Hobbes's work is his political philosophy, which is explained in Leviathan and elsewhere. But Hobbes, like many philosophers of his day, also worked on a wide variety of other issues. Thus this section includes works that address Hobbes's views on many topics outside political philosophy, including mind, language, and religion.

Introductions
Lloyd & Strawser 2008 is an introduction to Hobbes's moral and political philosophy.
Duncan 2010 is an introduction to other aspects of Hobbes's philosophy.

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Siblings:
- Mary Astell (14)
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PAPERS

This paper discusses the materialist views of Margaret Cavendish, focusing on the relationships between her views and those of two of her contemporaries, Thomas Hobbes and Henry More. It argues for two main claims. First, Cavendish's views sit, often rather neatly, between those of Hobbes and More. She agreed with Hobbes on some issues and More on others, while carving out a distinctive alternative view. Secondly, the exchange between Hobbes, More, and Cavendish illustrates a more general puzzle about what divided materialists from their opponents. Seemingly straightforward disagreements about whether incorporeal substances exist turn out to be more complex ones in which the nature of those things is disputed at the same time as their existence.

Similar books and articles


Observing that René Descartes's dualistic philosophy haunts our conceptualization of matter, this essay argues that Thomas Hobbes develops a non-Cartesian materialism, which is to say that he articulates a materialism in which matter is not constituted as essentially unthinking. Tracing his accounts of sense, perception, and thinking, this essay reconstructs Hobbes's account of self-consciousness and proposes that in a subject conceived as wholly embodied, self knowledge or self-awareness takes the form of memory. The essay elaborates how Hobbes's account of self-consciousness as memory transforms our understanding both of the form taken by the subject's self-mastery and of the relationship between the individual and the collective. It concludes by speculating about the implications of this account for our understanding of Hobbes's theories of ethics and politics.


Cambridge Platonism in 17th/18th Century Philosophy


I argue that Hobbes isn't really a materialist in the early 1640s (in, e.g., the Third Objections in Descartes's Meditations). That is, he doesn't assert that bodies are the only substances. However, he does think that bodies are the only substances we can think about using imagistic ideas.

*Thomas Hobbes* in 17th/18th Century Philosophy


*This paper investigates the influence of Galileo's natural philosophy on the philosophical and methodological doctrines of Thomas Hobbes. In particular, I argue that what Hobbes took away from his encounter with Galileo was the fundamental idea that the world is a mechanical system in which everything can be understood in terms of mathematically-precise laws of motion. After tracing the history of Hobbes's encounter with Galilean science (through the*

Title: Debating Materialism: Cavendish, Hobbes, and More
Type of work: article
Publication status: forthcoming
Journal: History of Philosophy Quarterly

This paper discusses the materialist views of Thomas Hobbes and Henry More. It argues that Hobbes and More agreed with Hobbes on some issues and More on others. Cavendish illustrates a more general puzzle about incorporeal substances exist to be materialist in nature. This paper examines the implications of this position, focusing in particular on the objections to materialism that are found in Hobbes's Later Philosophy. It also considers the relation of this position to the view that in a subject conceived as wholly embodied, the self is a function of the body.
PEOPLE
Stewart Duncan  University of Florida

About me

I'm an assistant professor of philosophy at the University of Florida. My research focuses on modern philosophy. I've been looking at the philosophy of Thomas Hobbes, in particular his materialism, and the reactions of other modern philosophers to Hobbes's views. As the project has developed, I've been looking more at Leibniz's criticisms of materialism, and at the work of other early modern materialists, such as John Toland and Margaret Cavendish.

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This paper discusses the materialist views of Margaret Cavendish, focusing on the relationships between her views and those of two of her contemporaries, Thomas Hobbes and Henry More. It argues for two main claims. First, Cavendish's views sit, often rather neatly, between those of Hobbes and More. She agreed with Hobbes on some issues and More on others, while carving out a distinctive alternative view. Secondly, the exchange between Hobbes and More, and Cavendish illustrates a more general puzzle about just what (...)

Cambridge Platonism in 17th/18th Century Philosophy  Margaret Cavendish in 17th/18th Century Philosophy  Thomas Hobbes in 17th/18th Century Philosophy

This is a short (1,000 word) introduction to Hobbes's materialism, covering (briefly) such issues as what the relevant notion of materialism is, Hobbes's debate with Descartes, and what Hobbes's arguments for materialism were.

Thomas Hobbes in 17th/18th Century Philosophy

In the early years of the eighteenth century Leibniz had several interactions with John Toland. These included, from 1702 to 1704, discussions of materialism. Those discussions culminated with the consideration of Toland's 1704 Letters to Serena, where Toland argued that matter is necessarily active. In this paper I argue for two main theses about this exchange and its consequences for our wider understanding. The first is that, despite many claims that Toland was at the time of Letters to Serena a (...)

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