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Thomas Hobbes

Edited by [Stewart Duncan](#) (University of Florida)

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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 & Sreedhar 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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Arash Abizadeh (forthcoming). [Publicity, Privacy, and Religious Toleration in Hobbes's Leviathan](#). *Modern Intellectual History*.

What motivated an absolutist Erastian who rejected religious freedom, defended uniform public worship, and deemed the public expression of disagreement a catalyst for war to endorse a movement known to history as the champion of toleration, no coercion in religion, and separation of church and state? At least three factors motivated Hobbes's 1651 endorsement of Independency: the Erastianism of Cromwellian Independency, the influence of the politique tradition, and, paradoxically, the contribution of early-modern practices of toleration to maintaining the public sphere's (...)

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Arash Abizadeh (2011). [Hobbes on the Causes of War: A Disagreement Theory](#). *American Political Science Review* 105 (02):298-315.

Hobbesian war primarily arises not because material resources are scarce; or because humans ruthlessly seek survival before all else; or because we are naturally selfish, competitive, or aggressive brutes. Rather, it arises because we are fragile, fearful, impressionable, and psychologically prickly creatures susceptible to ideological manipulation, whose anger can become irrationally inflamed by even trivial slights to our glory. The primary source of war, according to Hobbes, is disagreement, because we read into it the most inflammatory signs of contempt. Both (...)

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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, More, and Cavendish illustrates a more general puzzle about just 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.

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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 construed 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.

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[Stewart Duncan](#) (2005). [Hobbes's Materialism in the Early 1640s](#). *British Journal for the History of Philosophy* 13 (3):437 - 448.

I argue that Hobbes isn't really a materialist in the early 1640s (in, e.g., the Third Objections to 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.

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: 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-specifiable laws of motion. After tracing the history of Hobbes's encounters with Galilean science (through the

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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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Stewart Duncan (forthcoming). [Materialism](#). In S. A. Lloyd (ed.), *Continuum Companion to Hobbes*. Continuum.

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.

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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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