

TERM PAPER

ITB227E POLITICAL THEORY

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11. Define the state of nature in Locke's political and explain its importance.

In John Locke's political philosophy, the state of nature is a hypothetical condition of humanity prior to the formation of organized societies and governments. In the state of nature, individuals are not subject to any political authority or laws and must rely on their own natural rights and abilities to survive and protect themselves.

First, in order to properly define and ground political power, we must base it on the inherent equal status of all human beings. Within the laws of nature, people should freely rule over their possessions and be free to the extent that they do not harm others. Locke believed that in the state of nature, individuals have natural rights to life, liberty, and property. Man acquires this natural right from birth and it is in his nature. It is not issued by any government or authority. Locke argued that the protection of these natural rights of man is necessary for the individual to live a happy life and should be recognized and protected by the government.

In the State of nature complex, everyone has equal rights over each other. People can forbid themselves from violating the rights of others. In this case, there is no supreme authority with the power to punish individuals who violate each other's natural rights. Individuals should have equal power to punish one another.

A person will have power over another, but this power is not an absolute or arbitrary power. Behaviors that are seen as crimes should be evaluated in terms of conscience and humanity and should be punished. However, according to the state of nature, every individual is equal and does not have authority over each other, so the criminal point of view should also be taken into account. In this case, the criminal may declare that he lives according to other rules, in contrast to the society, by using the rules of his religion as a basis, around his own truth, and he starts to pose a danger to the society.

At first glance, the state of nature may seem unsuccessful or absurd to us in practice. However, here Locke adds dimension to the discussion with a different perspective. According to Locke, the prince of a country may have government over the people of his own country, but to what extent do these laws apply to a foreigner entering his country? Can a prince punish a foreigner for an act he has designated as a crime in his own country? The striking element here is actually the existence of the state of nature. Today, we cannot hold a tribe member in Africa responsible and punish him for the rule book that has been created by a legislator in Europe. It seems improbable and meaningless for a commune to punish a crime committed by another commune other than the judges of that country. For one man cannot have any greater power

over another than he would naturally have. It is left to the person whose rights are violated before the commune dictates the rules to claim the rights of the person whose rights are violated. Here, the person will seek compensation and perhaps resort to a tit-for-tat punishment.

According to the State of nature, it is left to the person whose rights are violated before the commune dictates the rules to claim the rights of the person whose rights are violated. Here, the person will seek compensation and perhaps resort to a tit-for-tat punishment. For example, the concept of the state of nature requires killing a murderer for punishment. The aim here is to emphasize and protect the value of human life. The laws of nature contain harsh punishments, and the purpose of the punishment is to deter the next crime as much as possible. Locke also recognized that the state of nature is not a perfect or ideal state, as individuals may be in conflict with each other and may not always act in the best interests of the common good. He believed that the formation of government and the rule of law could help to prevent conflicts and protect the natural rights of individuals. He is aware of how perverted state of nature practices can be, contrary to what he advocates. Because as a result, every person loves himself and is somewhat selfish. He will add his own point of view to things and justify himself. In this way, it will not be objective enough to declare a person fully guilty or to say that he deserves punishment. In the same way, people may resort to heavy penalties for their own interests and ambitions, and the lack of an authority to control this may cause events to worsen. Civil courts and civil governments can be the solution, but Locke reminds us that at the end of the day, both the judge and the prince of the country are human beings, and we naturally have the same rights. Locke is inclined to prefer the state of nature instead of court and penal systems manipulated by the will of the higher authority.

In summary, the state of nature is important because it represents the starting point for the formation of society and government. He argued that individuals form societies and governments in order to protect their natural rights and to provide for the common good. The state of nature is a key concept in Locke's political philosophy that represents the hypothetical condition of humanity prior to the formation of societies and governments. It is important because it serves as the foundation for the formation of society and government and because it represents the natural rights that are inherent to all human beings. Locke's concept of the state of nature has had a significant influence on modern political thought and has shaped many of the fundamental principles of modern liberal democracies. It continues to be a subject of debate and discussion among philosophers, political theorists, and scholars of political history.

REFERENCES

-THE SECOND TREATISE ON CIVIL GOVERNMENT, JOHN LOCKE