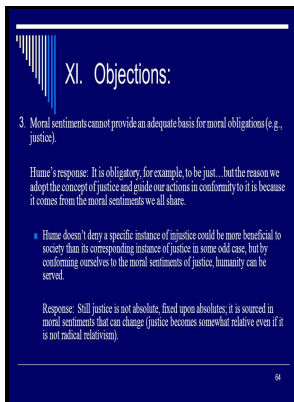


Humes theory of justice

Clarendon Press - Jonathan Harrison, Hume's Theory of Justice



Description: -

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Knowledge, Theory of:
Ethics.

Justice (Philosophy)

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-Hume's theory of justice

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David Hume on property as a convention which gradually emerges from society (1739)

Summary Hume says the foundation of our experience of the world is simple custom or habit. When God came to earth in Jesus Christ he came as a poor man, to a family at the bottom of the social order.

Conceptions of Justice in Hume, Rousseau, and Kant

Mill candidly admits that this principle is reasonably feasible only with regard to mature, responsible members of civilized societies—not to children or to the insane or even necessarily to primitive peoples who cannot make informed judgments about their own true good. A belief is an idea that is so lively that it is like an impression, and influences us in the way impressions do. I am not arguing for moral equivalence of all these views, although I realize my article could be read this way and that is the reason for this endnote.

Hume's Theory of Knowledge

Although defensive wars can be justifiable, aggressive ones are not. That said, if the other player did choose to Steal, I bet you would prefer to Steal yourself rather than letting the other player get away with all the money. Custom, Garfield argues, is what supplies that limitation.

Conceptions of Justice in Hume, Rousseau, and Kant

True freedom in society requires following the general will, and those who do not choose to do so can legitimately be forced to do so. And those kinds of sensibilities about love and human rights are riding on the continued currents of some millennia of a cultural inheritance that is powerfully influenced by Christianity and Judaism.

Hume on Property

At this point, Hume has exhausted the ways reason might establish a connection between cause and effect. Any reasoning that takes us from 1 to 2 must employ some connecting principle that connects the past with the future. Causal inference leads us not only to conceive of the effect, but also to expect it.

Hume's Concept of Utility

In his book the Treatise he classifies virtues into two categories, the natural virtues and the artificial virtues. He seems confident that utility will always require that freedom be protected in these areas *ibid*.

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