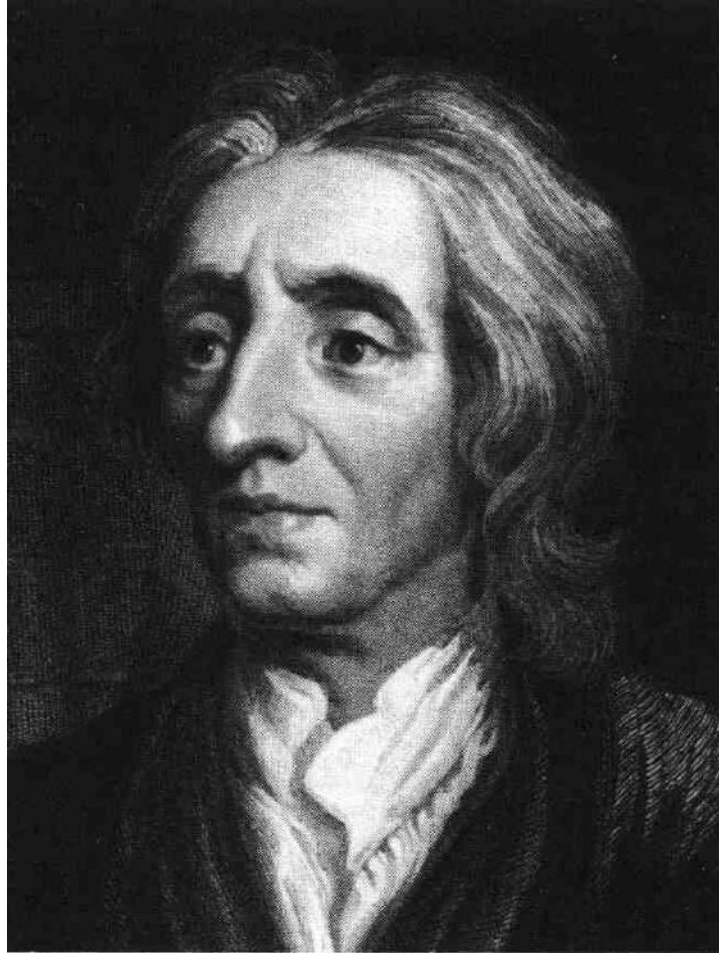


**JOHN LOCKE: ANNOTATED BIBLIOGRAPHY**  
**ASSIGNMENT EXEMPLAR**



**Name: John A. Macdonald**

**Date: Nov. 10, 2011**

**Class: HZT4U1-01**

**Teacher: Mr. Wittmann**

# JOHN LOCKE: ANNOTATED BIBLIOGRAPHY ASSIGNMENT

## *Articles:*

Liggio, Leonard P. "Classical Liberalism and Freedom of the Press." *Journal of Private Enterprise* Spring 2007: 191+. *Academic OneFile*. Web. 13 Nov. 2011.

Leonard Liggio is a classical liberal author, research professor of law at George Mason University, and executive vice president of the Atlas Economic Research Foundation. In this paper, Liggio states that Locke's Europe-wide impact was a major step toward solidifying Classical Liberalism as the best grounded political philosophy. Liggio argues that John Locke's *Two Treatises on Civil Government* is the foundation stone of Classical Liberal political philosophy and the keystone of the philosophy of the American Founding Fathers. Liggio seems to be biased towards Lockean ideas of limited government, the rule of law, the right of private property, and the supremacy of the market. This source is very useful for research on Classical Liberalism relating to the Enlightenment.

Jaffa, Harry V. "Aristotle and Locke in the American Founding." *Claremont Review of Books* Winter 2001: 10. *Academic OneFile*. Web. 13 Nov. 2011.

Harry Jaffa is Professor Emeritus of Government at Claremont University, and has published books in a variety of topics including Aristotle, American constitutionalism and natural law. Professor Jaffa states that Locke's state of nature is not a merely hypothetical construct; it is rather a dictate of that very prudence which is, according to Aristotle, the hallmark of all political wisdom. Jaffa argues that Aristotle had similar ideas to Locke, and if he were to write a guide book for constitution makers, he would have written something very closely approximating Locke's Second Treatise. Jaffa seems to believe Locke's ideas were heavily influenced by Aristotle. This source is very useful for research on Aristotle and Locke's political philosophies, and their contributions to the American Founding.

Jenkins, David. "The Lockean Constitution: separation of powers and the limits of prerogative." *McGill Law Journal* Apr. 2011: 543+. *Gale Canada In Context*. Web. 13 Nov. 2011.

David Jenkins is a Law Professor at the University of Aberdeen, specializing in public law, human rights, and legal history. Jenkins has published numerous articles in American, Canadian, as well as British law journals. Jenkins states that Locke's constitution divides political power between the executive and the legislature, with the latter checking and balancing the former. Jenkins rejects those constitutional theories that support sweeping and institutionally unaccountable executive powers in times of crisis, claiming that there is no room in a liberal constitution for exclusive, unilateral spheres of executive power, where the will of the one must always prevail. Jenkins seems to be biased towards Locke's liberal constitutional models. This source is very helpful for research on Locke's political philosophy regarding constitutions, and governmental power.

Faulkner, Robert. "The First Liberal Democrat: Locke's Popular Government." *The Review of Politics* 63.1 (2001): 5. *Academic OneFile*. Web. 13 Nov. 2011

Robert Faulkner is a Professor of Political Science at Boston College, and a past president of the New England Political Science Association. In this paper, Faulkner discusses the democratic side of Locke's political thought. Faulkner argues that Locke's idea of a supreme "legislative" power coupled with a responsible executive, and a vigilant "majority", is what led to the concept of Parliamentary government. Faulkner demonstrates a bias towards Locke's theories regarding "civil" governments. This source is very useful for research on the influence Locke's ideas had in the formation of parliamentary government.

Nimbalkar, Namita. "John locke on personal identity." *Mens Sana Monographs* 9.1 (2011): 268. *Academic OneFile*. Web. 13 Nov. 2011.

Namita Nimbalkar, PhD, is the Department Head of Philosophy at Birla College in India. Nimbalkar states that Locke holds that personal identity is a matter of psychological continuity, and argues against both the Augustinian view of man as originally sinful and the Cartesian view, which holds that man innately knows basic logical propositions. Nimbalkar agrees with Locke and claims that consciousness can be transferred from one substance to another, and thus, consciousness remains the same, thereby preserving the personal identity through the change. Nimbalkar seems to be biased against Cartesian theory. This source is very useful for research on the influence of Locke's theory of personal identity on 18<sup>th</sup> century thought, particularly on educational theory.

### **Books:**

Marshall, John. John Locke, Toleration and Early Enlightenment Culture. New York: Cambridge University Press, 2006.

John Marshall is a Professor of History at the Johns Hopkins University. Professor Marshall is a specialist on John Locke, and has published several books on him including “John Locke: Resistance, Religion, and Responsibility.” (1994). In this book, John Marshall conducts an extensive study of late seventeenth-century practices of religious intolerance and toleration in European countries and the arguments John Locke made in defence of universal religious toleration against contemporary justifications of intolerance. Marshall argues for universal religious toleration, and strongly commends a small but crucial group of writers in the 1680-1690s who combated these practices and justifications of intolerance. Marshall seems to demonstrate a bias towards Locke’s theories on religious tolerance and human nature. This source is very useful for research on late seventeenth-century defences of religious intolerance and analyses many long-standing patristic, late medieval and early modern justifications of intolerance.

Zuckert, Michael P. Launching Liberalism: on Lockean Political Philosophy. Lawrence: University Press of Kansas, c2002.

Michael Zuckert is a Professor and Department Chair of Political Science at the University of Notre Dame. Professor Zuckert has published extensively on a variety of topics, including Plato and contemporary liberal theory. In this book, Zuckert explores the complexity of Locke’s engagement with his philosophical and theological predecessors, his profound influence on later liberal thinkers, and his amazing success in transforming the political understanding of the Anglo-American world. Zuckert argues that Locke’s philosophy has continuing philosophic and political force, a proposition he demonstrates by arguing that Locke presents a form of political philosophy superior to that of the liberal theorists of our day and that he has solid rejoinders to contemporary critics of liberalism. Zuckert demonstrates a bias in favour of the originality of Locke’s position. This source is very useful for research on the philosophical and religious influences on Locke’s theories.

Sheridan, Patricia. Locke: A guide for the Perplexed. New York: Continuum, 2010.

Patricia Sheridan is the Associate Professor of Philosophy at the University of Guelph specializing in the philosophy of John Locke and the early modern empiricists, and has published several books and articles on Locke including “Pirates, Kings and Reasons to Act: Moral Motivation and the Role of Sanctions in Locke’s Moral Theory” (2007). In this book, Sheridan addresses Locke’s ambition and devotion towards constructing a foundational theory of knowledge, of language, and of the nature and origin of ideas. Sheridan argues that John Locke’s *Essay Concerning Human Understanding* devotes significant space to questions of moral and religious knowledge, motivated by his interests in modern science. Sheridan claims Locke’s idea of tabula rasa in the *Essay* was influenced by the Arabic philosophic novel *Hayy ibn Yaqzan* by the 12<sup>th</sup> century philosopher and novelist Ibn Tufail. This source is exceptionally useful for research on Locke’s landmark work, *An Essay Concerning Human Understanding*.

Ajzenstat, Janet. Canadian Founding: John Locke and Parliament. Montreal: McGill-Queen’s University Press, 2007.

Janet Ajzenstat is a professor of Political Science at McMaster University, receiving her PhD from the University of Toronto. In this work, Professor Ajzenstat states that Canada’s parliamentary institutions and practices are informed by John Locke’s understanding of egalitarianism and non-discrimination. Ajzenstat concludes that the idea of parliamentary government lies at the heart of Confederation and at the heart of the Canadian political identity. She argues that the Fathers of Confederation rejected the idea of a national cultural identity because a substantive identity is inevitably exclusive, favouring the founding peoples over late-comers. In this book, Ajzenstat seems to exhibit a bias in favor of Locke’s political theories contributing to Liberalism. This source is particularly useful for research on the Fathers of Confederation, and the making of the Canadian Parliament through Lockean influences.

Ayers, Michael. Locke: Epistemology & Ontology. New York: Routledge, 1993.

Michael Ayers is a British philosopher and a professor of philosophy at Oxford University, specializing in the history of philosophy and in epistemology, metaphysics and language. In this book, Ayers conducts an in-depth analysis of the main arguments of a single text, *An Essay Concerning Human Understanding*, holding them up against as much antecedent and contemporary writing, including other writings by Locke himself. Professor Ayers claims that the primary, interlocking elements of Locke’s system are a general theory of ideas and knowledge. Ayers seems to dislike historians, claiming that they are hostile to critical examination of texts from a philosophical point of view, thus compromising the accuracy of philosophical history. This book is very useful for research on Locke’s epistemology and its relation to his ontology.