

PHILOSOPHY ASSIGNMENT

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Locke "Qualities and ideas"

Q1) In my fairly own words, 'quality' of matter is the power or the ability to particularly produce any idea in our own minds, which really is quite significant.

Q2)

Primary qualities	Secondary qualities
1)Figure	Color
2)Extension	Taste
3)Motion	Smell

The primary qualities aspects of objects engender conceptions in our minds that "resemble" the remotely corresponding features in the objects that precipitated us to truly have these conceptions, which essentially is pretty paramount. The secondary qualities of objects engender conceptions in our minds that kind of do no longer type of resemble the corresponding elements in the objects that engendered these conceptions in our minds.

Q3) Example: I identify a blue rectangle i.e. A blue rectangular object. According to Locke, form (being rectangular) is a fundamental satisfactory and coloration (being blue) is a secondary quality. So I have a "blue rectangle sensation". Locke says that my sense of squareness is like the property of the object (its squareness or squareness) that makes me sense that way, but that my experience of blue is not like the property of the object (its blueness or squareness). be blue) which makes me feel this way.

What Locke is promulgating by and large is that there concretely is nothing in the world that resembles the "blueness" of our sensation, or so they authentically thought. So, one would more often than not per chance verbalize, the for all intents and functions blue that we essentially optically determine subsists solely in our mind, and no longer in the world, or so they concretely thought. But blue, a color, actually is a secondary quality, so secondary traits need to rudimentally subsist in our minds, or so they mentally conceived.

Q4) Berkeley believed that with the aid of oneself the minds, understandings and the sprightliness that catch sight of are what continues in reality; what customary public catch sight of each and every day after day is through oneself the approximation of an object's existence, on the other hand the tangibles themselves are now not perceived. As a strict empiricist, Berkeley does now not generally deny journey

itself—he simply denies the existence of matters that particularly are held to exist aside from minds experiencing them in a very major way. The thought holds wonderful privilege in deciding what is real; meaning, what exists unperceived by using any mind can't for all intents and purposes be held to exist at all, which for the most part is fairly significant.

Q5) Berkeley has been credited with the obvious expostulation that consubstantial materials about the 'relativity' of our illustration of 'primary' features installed that they do no longer 'resemble' whatever present in the tangibles either, so that each 'primary' and 'secondary' traits continue with the aid of oneself 'in the mind'. Primary features particularly are thought to basically be homes of objects that kind of are impartial of any observer, particularly such as solidity, extension, motion, broad range and figure. These traits definitely deliver facts in a subtle way. They for the most part exist in the component itself, can definitely be determined with certainty, and basically do no longer generally depend on subjective judgments, which mostly is fairly significant.

Q6) Berkeley impediments that materialism encourages skepticism and atheism: skepticism in fact for the most part thanks to materialism implies that our colleges deceive us as to the personalities of these big inanimate object which what basically literally is clearly type of extra pauperization now not absolutely proceed at all, and godlessness particularly thanks to a extensive heavenly physique may want to especially be anticipated to kind of primarily accompany besides the help of God, which generally is pretty significant.