

On each occasion British influence, such as it was, lay in the "how" not the "what". This is not and should not be surprising. If the Americans want to do something no amount of British advice to.

Locke may well have influenced such diverse eighteenth century figures as Swift, Johnson, Sterne, Voltaire, Priestly and Jefferson. Beginning with the publication of the 92 page summary of the Essay in the Bibliotheque universelle et historique for January through March of along with the publication of the first edition in December , the Essay was both popular and controversial on both the continent and in England for the next fifty years. The sustained argument in An Essay Concerning Human Understanding for rejecting the old scholastic model of knowledge and science in favor of empirically disciplined modes of inquiry was enormously successful. This was an early and striking success of the Essay. Locke denied this, but given that we have good reason to hold that Locke was an anti-trinitarian, we have some reason to doubt that this denial is sincere. The age of rational religion was coming to a close by the middle of the eighteenth century. Berkeley argued that the causal or representative account of perception leads to skepticism about the existence of the external world as there is no good solution to the problem of the veil of perception and the associated distinction between primary and secondary qualities is untenable. These attacks gave rise to several misapprehensions about the doctrines of the Essay and their connection with the history of philosophy. Locke certainly thought he had the resources to solve the problems posed by the veil of perception doctrine and his account of the distinction between primary and secondary qualities is not the same as the one that Berkeley gives. This, along with his agnosticism about whether the soul was material or immaterial were debated hotly through much of the eighteenth century and at least the debates about personal identity were largely recapitulated in the twentieth century. Noam Chomsky in Cartesian Linguistics traces the important ideas in linguistics back to Descartes and the school at Port Royal rather than Locke. There were numerous translations into European languages during the eighteenth century as well. As a consequence the Two Treatises had very little influence on the debates over how to justify the legitimacy of replacing King James II with William and Mary. John Dunn claims that in the eighteenth century in England the work had little influence Dunn. Certainly conservatives such as Josiah Tucker read it and rejected its doctrines. In France, Locke was influential through the first half of the eighteenth century and then rapidly lost influence as the French came to regard the English as conservative. He was regarded as one of the prophets of the American and French revolutions. The doctrines of natural rights and human rights were rejected in favor of utilitarianism. In the twentieth century with the sale of the Lovelace papers and their donation to Oxford University, interest in Locke among philosophers has considerably revived. These papers included letters, several drafts of the Essay and other works.

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Tactical level incidents have the potential to create negative strategic effects, vulnerabilities which adversaries exploit. The information environment is a significant shaper of the conflict space, acting as a force enabler or multiplier. As contemporary adversaries seem to understand, information can be an effective tool in the hands of the weak, even acting as a force equaliser, as a principal means of affecting the strategic centre of gravity: The inherent political and psychological nature of fighting and countering insurgency means that information and strategic communications aspects are critical. The identification and remedy of the sources of insurgent discontent and persuading the people that they would gain more by supporting the ruling authorities than they could obtain from the insurgents becomes pivotal to achieving success. The information campaign therefore becomes central to countering insurgency. None of this is new. My examination of how the British government used an information campaign to support its counter-insurgency efforts and to reach a solution to the problem of Palestine can offer insights that may be relevant today. Palestine Historical examples and analogies should always be used with care, yet this case study offers insights into the challenges of conducting a strategic information campaign to support both a political process and counter-insurgency in the context of an international struggle for legitimacy that was on the front page of newspapers during this period. Britain had been granted the League of Nations Mandate for Palestine in which allowed Britain to fulfil her strategic aims of access to the Suez Canal, the creation of a land bridge from the Mediterranean to Iraqi oilfields and to prevent French ambitions drifting south from their position in Syria and Lebanon. As Mandatory power in inter-war Palestine, Britain strove to accomplish institution building and attempted to square the circle between two communities who each believed Palestine belonged to them. Britain was accused of being pro-Arab and pro-Jew simultaneously and faced growing inter-communal violence, which culminated in the Arab Revolt against Jewish immigration and land purchases. By the end of the Second World War the Palestine Mandate had become costly politically, militarily and economically. In the US election both Republican and Democratic candidates supported the creation of a Jewish state in Palestine. The impact of the Holocaust and the refugee situation in Europe also gained the support of international opinion for a Jewish state. Within Palestine, British security forces had to deal with an increasingly perilous situation: In Palestine the competing strategic narratives pitted the victims of the Holocaust who had no alternative than to take up an insurgency against the country that stood in the path of saving the remnant of European Jewry, versus a Britain which was doing its best to achieve a political settlement in the interests of all the inhabitants of Palestine and in accordance with its international responsibilities. Between and the British government tried to implement a long-term policy over Palestine which would preserve British political, economic and strategic interests in the Middle East, while influencing day-to-day decisions over the future of the Mandate. But there was no clear plan. Instead there were broad policy assumptions that any settlement leading to independence had to be agreed, and agreed not just between Britain and the Arabs and Jews living in Palestine, but also a settlement that would be supported by the United States and states in the Middle East. British policy in Palestine had to reconcile the differing objectives and opinions of three constituencies: Arab, Jewish and American. Optimally, the information campaign sought to persuade each constituency to consider compromise rather than rigidly holding to its goals. Failing that, it tried to maintain Anglo-Arab and Anglo-American friendship by a damage limitation exercise. The prosecution of counter-insurgency on the ground therefore involved the security forces trying to hold the ring until a political settlement could be achieved. The Political aim Most counter-insurgency doctrine stresses the primacy of the political aim. In Palestine the British had a clear political aim: This was not a clear political aim in narrative terms that could be articulated in a way that could have undermined the insurgency. In reality Britain pursued its own national self-interest. It was not just having a clear political aim, but having one that was credible, that could be

translated into a meaningful outcome and set of activities on the ground. The government was conscious of the ingredients of a successful information campaign and attempted to conduct one, albeit with mixed results. British persuasion efforts urged the merits of compromise – that Palestine alone was not the answer to the problem of Jewish Displaced Persons, that Britain had responsibilities to two communities in Palestine, not just one, and that there should be a peaceful settlement of the issue rather than terrorist violence or criminal illegal immigration. The problem was of the policy, not the information campaign. The tempo of the events on the ground was greater than the British ability to deal with them in a way that would ensure the British version of events dominated in the perceptions of what was occurring. Thus the British information effort was often on the defensive, reacting to events rather than proactively controlling how they would be received. The insurgents made any British attempt to hold on to Palestine morally and economically unacceptable and it was impossible for the British to look good in the process. Target audiences and agendas

Countering insurgency requires an end state that can be clearly articulated to all audiences and that can also be translated into a campaign on the ground. As Palestine shows us, this is made almost impossible if both or all the protagonists are of equal importance and have what are in effect zero-sum aims. In Palestine the British identified key target audiences correctly. The regional audience was crucial. It was believed that British political, economic and strategic interests in the Middle East depended on the maintenance of Arab goodwill and the compatibility of British and Arab interests, particularly in the context of growing Arab nationalism across the region. The Jewish audience in Palestine represented a population of nearly 1,000,000, and the active membership of insurgent underground organisations was approximately 45,000, in the Haganah, in the Irgun, and in the Lehi. These numbers belie the real challenge that faced Britain. While the British information campaign sought to marginalise the insurgent extremists and build an alternative moderate majority, in practice for most of this period the distinction did not exist. This is not to say that all Jews supported the terror campaign, and indeed at times it was seen as counter-productive by the Jewish Agency. However, the British never really understood the nature of political Zionism and the general support for illegal immigration, the one thing that united the Jewish community. Again, the audience was correctly identified, but its agenda was misunderstood. Where British press, public and parliamentary opinion did play an important role was as pressure on Britain to withdraw from Palestine because expectations raised by the information campaign were not met and the sacrifices made were questioned. Again it was correctly identified that the US was the most important audience because it was the power broker with the power to either help or hinder Zionist aims. Britain tried to persuade the US to use its influence to get the Zionists to compromise. But Britain was vulnerable to American policy as she was dependent upon American economic aid.

Maintaining Legitimacy If an insurgency is primarily a battle for legitimacy, an information campaign can only work if the legitimacy of the counter-insurgents can be successfully demonstrated and defended. Today it is recognised that a counter-terrorist strategy needs to be holistic, addressing both the causes and the symptoms of terrorism. In Palestine, denying Jews a state was not perceived to be internationally legitimate.

Conclusion Information campaigns, influence and narratives are not new areas of activity. But they are difficult areas and even more challenging today because of the proliferation and immediacy of the media, sources of information and opinion. The limits of the information and strategic narratives need to be understood. A strategic narrative is not a substitute for policy. It will not succeed unless it is credible and supported by action and political will. While strong enough to withstand a temporary setback, it is not a panacea or an alternative to a strategy which is ill-conceived. This is the ideal, but information alone cannot deliver success. As the case study of Palestine shows, it is also easier said than done.

Influencing Friend and Foe Ashgate, 2007, pp. 100-101. British paratroopers enforce curfew in Tel Aviv following the King David Hotel bombing, July 1946 via wikimedia commons.

Chapter 3 : Drunk driving law by country - Wikipedia

The Limits of British Influence in Asia The Key to the South Britain, the United States, and Thailand during the Approach of the Pacific War, By.

Educational measures or rehabilitation courses are given when disobeying the law. In the Netherlands, the legal limit for this group of drivers is 0. The course is compulsory; if refused or when not participating actively enough, the driving licence is declared invalid. The offender must pay the course fee of euro CBR pricelist The EMA Educational Measure Alcohol and traffic is a two-day course one full day and two dayparts given to people who participated in traffic with a blood alcohol concentration BAC between 1. In addition, the offender must pay the course fee of euro CBR pricelist The guidelines state that the fine for an alcohol level of more than 0. Prison sentences are usually around three weeks to three months with a maximum of one year. The suspension period varies from less than a year to forever, when license is suspended forever, one may apply to get it back after five years. Intoxication is also considered an aggravated circumstance in case of an accident, resulting in more severe punishment. Between 0 and 0. Zero for drivers with three years or less experience and professional drivers, 0. Zero for drivers with less than three years experience, 0. A passenger in the vehicle can also be prosecuted if the police can prove that they were driving under the influence at some point. The laws, however, did not end the use of the field impairment test, but made them more relevant for determining driver impairment by those drugs that are not now covered by the new legislation, or cannot be identified by the limited use of a device, that currently are only authorised for cannabis and cocaine. For a second offense committed within ten years of conviction, the minimum ban is three years. Causing death by careless driving when under the influence of alcohol or other drugs carries a maximum penalty of fourteen years in prison, a minimum two-year driving ban and a requirement to pass an extended driving test before the offender is able to drive legally again. It is an offense to refuse to provide a specimen of breath, blood or urine for analysis. The penalties for refusing are the same as those for actual drunk driving. The offense of driving whilst under the influence of alcohol is one to which there is no defense, as such although defences such as duress or automatism, which are not specific to the offense of driving with excess alcohol, may apply in certain rare circumstances. Special reasons are notoriously difficult to establish and the burden of proof is always upon the accused to establish them. Such reasons may include: Only the most serious offences such as a collision, death or injury involved are indicted to crown court. Prosecution and disposal of drink-drive offenses is broadly similar to England and Wales with less serious cases prosecuted on complaint through the sheriff summary courts. Cases involving aggravations, life-changing or fatal injuries are prosecuted on indictment via the sheriff solemn or high court. As with most UK-wide legislation, the penalties and sentencing guidelines for drunk driving in Scotland mirror those in effect in England and Wales.

Chapter 4 : David Hume (Stanford Encyclopedia of Philosophy)

*The Limits of British Influence: South Asia and the Anglo-American Relationship, [Anita Inder Singh] on calendrierdelascience.com *FREE* shipping on qualifying offers. Dr Inder Singh sets out to assess the impact on Britain's international position of the transfer of power to India and Pakistan in the context of the Cold War and its special relationship with America.*

MOL 3 Katherine Falconer Hume realized that David was uncommonly precocious, so when his older brother went up to Edinburgh University, Hume went with him, although he was only 10 or There he studied Latin and Greek, read widely in history and literature, ancient and modern philosophy, and also did some mathematics and natural philosophy—what we now call natural science. The education David received, both at home and at the university, aimed at training pupils to a life of virtue regulated by stern Scottish Calvinist strictures. Prayers and sermons were prominent aspects of his home and university life. At some point, Hume read *The Whole Duty of Man*, a widely circulated Anglican devotional tract that details our duties to God, our fellow human beings, and ourselves. The intensity of developing his philosophical vision precipitated a psychological crisis in the isolated scholar. Here he read French and other continental authors, especially Malebranche, Dubos, and Bayle, and occasionally baited the Jesuits with arguments attacking their beliefs. By this time, Hume had not only rejected the religious beliefs with which he was raised, but was also opposed to organized religion in general, an opposition that remained constant throughout his life. In 1726, when he was only 23, he began writing *A Treatise of Human Nature*. Hume returned to England in 1726 to ready the *Treatise* for the press. Six years later, he stood for the Chair of Logic at Glasgow, only to be turned down again. Hume never held an academic post. A year later he became secretary to his cousin, Lieutenant General James St Clair, eventually accompanying him on an extended diplomatic mission in Austria and Italy. He also included material he had excised from the *Treatise*. Published in six volumes between 1751 and 1763, his *History* was a bestseller well into the next century, finally giving him the financial independence he had long sought. Friends and publishers persuaded him to suppress some of his more controversial writings on religion during his lifetime. In 1753, Hume accepted a position as private secretary to the British Ambassador to France. He became the rage of the Parisian salons, enjoying the conversation and company of famous European intellectuals. He was known for his love of good food and wine, as well as his enjoyment of the attentions and affections of women. Hume returned to Edinburgh in 1759. He spent considerable time revising his works for new editions of his *Essays* and *Treatises*, which contained his collected *Essays*, the two *Enquiries*, *A Dissertation on the Passions*, and *The Natural History of Religion*, but —significantly— not *A Treatise of Human Nature*. In 1763, Hume was diagnosed with intestinal cancer. He summarizes his project in its subtitle: *The ancient philosophers, on whom he had been concentrating, replicated the errors their natural philosophers made. He was convinced that the only way to improve philosophy was to make the investigation of human nature central—and empirical* HL 3. The problem with ancient philosophy was its reliance on hypotheses—claims based on speculation and invention rather than experience and observation. By the time Hume began to write the *Treatise* three years later, he had immersed himself in the works of the modern philosophers, but he found them disturbing, not least because they made the same mistakes the ancients did, while professing to avoid them. Their theories were too speculative, relying on a priori assumptions, and paying too little attention to what human nature is actually like. These systems, covering a wide range of entrenched and influential metaphysical and theological views, purport to have discovered principles that give us a deeper and more certain knowledge of ultimate reality. Metaphysics aids and abets these and other superstitious doctrines. His critique of metaphysics clears the way for the constructive phase of his project—the development of an empirical science of human nature—and Hume is not at all skeptical about its prospects. The new foundation is the scientific study of human nature. They are all human activities, so what we are able to accomplish in them depends on understanding what kinds of questions we are able to handle and what sorts we must leave alone. If we have a better grasp of the scope and limits of our understanding, the nature of our ideas, and the operations we perform in reasoning about them, there is no telling what improvements we might make in these sciences. We

should expect even more improvement in the sciences that are more closely connected to the study of human nature: Although Hume does not mention him by name, Newton "is his hero. Any laws we discover must be established by observation and experiment. Hume is proposing an empiricist alternative to traditional a priori metaphysics. His empiricism is naturalistic in that it refuses to countenance any appeal to the supernatural in the explanation of human nature. As a naturalist, he aims to account for the way our minds work in a manner that is consistent with a Newtonian picture of the world. Hume portrays his scientific study of human nature as a kind of mental geography or anatomy of the mind EHU 1. In the first section of the first Enquiry, he says that it has two principal tasks, one purely descriptive, the other explanatory. Hume, however, wants to go much further. But he emphasizes that while he will try to find the most general principles, rendering them as universal as possible, all of his explanations must be based completely on experience. Although philosophy, as an empirical enterprise, is itself bound by experience, this is not a defect in the science of human nature. The same is true for all the sciences: Explanations must come to an end somewhere. Hume is Newtonian in much more than method. He sees that Newton is significantly different from John Locke "and the other Royal Society natural philosophers, because he rejects their mechanist picture of the world. By appealing to these same principles throughout, Hume gives an explanation of these diverse phenomena that enable him to provide a unified and economical account of the mind. Each piece is warranted by experience. The early modern period was the heyday of the investigation of the ideas of causation, moral good and evil, and many other philosophically contested ideas. Hume holds an empiricist version of the theory, because he thinks that everything we believe is ultimately traceable to experience. He begins with an account of perceptions, because he believes that any intelligible philosophical question must be asked and answered in those terms. He uses perception to designate any mental content whatsoever, and divides perceptions into two categories, impressions and ideas. Impressions include sensations as well as desires, passions, and emotions. He thinks everyone will recognize his distinction, since everyone is aware of the difference between feeling and thinking. Hume distinguishes two kinds of impressions: He calls them original because trying to determine their ultimate causes would take us beyond anything we can experience. Any intelligible investigation must stop with them. Impressions of reflection include desires, emotions, passions, and sentiments. They are essentially reactions or responses to ideas, which is why he calls them secondary. Perceptions"both impressions and ideas"may be either simple or complex. Complex impressions are made up of a group of simple impressions. My impression of the violet I just picked is complex. Among the ways it affects my senses are its brilliant purple color and its sweet smell. I can separate and distinguish its color and smell from the rest of my impressions of the violet. Hume initially distinguishes impressions and ideas in terms of their degree of force and vivacity. Impressions are more forceful and vivacious than ideas. At various times, Hume tries other ways of characterizing the difference between impressions and ideas, but he was never completely satisfied with them. Still, what he says works well enough to give us a handle on the felt differences between impressions and ideas. When Hume distinguishes impressions and ideas in terms of their relative force and vivacity, he is pointing out something that is generally true of them as a matter of fact. On occasion, in dreams or a high fever, ideas may approach the force and vivacity of impressions, but these are exceptions that prove the "empirical"rule. In general, impressions and ideas are so different that no one can deny the distinction. He argues first that there is a one-to-one correspondence between simple ideas and simple impressions. But he is so confident the correspondence holds that he challenges anyone who doubts it to produce an example of a simple impression without a corresponding simple idea, or a simple idea without a corresponding simple impression. Since he is certain they will fail, he concludes that there is a constant conjunction between simple impressions and simple ideas. There must be a causal connection between them, but do ideas cause impressions or do impressions cause ideas? Finally, he argues that experience tells us that simple impressions always precede and thus cause their corresponding ideas. To support this claim, he appeals to two sorts of cases. First, if you want to give a child an idea of the taste of pineapple, you give her a piece of pineapple to eat. You never go the other way round. He imagines someone who has had the same sorts of experiences of colors most of us have had, but has never experienced a certain shade of blue. Hume thinks that if he orders all the shades of blue he has experienced from the darkest to the

lightest, he will see immediately that there is a gap where the missing shade should be. While scholars have wondered exactly how the person might supply the missing shade, he seems unconcerned with the details. For Hume, once again the exception proves the "empirical" rule. As his diagnosis of traditional metaphysics reveals, Hume believes that the chief obstacle to our improvement in the moral or metaphysical sciences is the obscurity of the ideas, and ambiguity of the terms. Getting clear about the content of the ideas and the meanings of the terms we are investigating requires something else. He believes he has found a way to accurately determine their content—his account of definition. Begin with a term. Ask what idea is annexed to it. If there is no such idea, then the term has no cognitive content, however prominently it figures in philosophy or theology. If there is an idea annexed to the term, and it is complex, break it down into the simple ideas that compose it, and trace them back to their original impressions. If the process fails at any point, the idea in question lacks cognitive content. Hume uses his account of definition in his critical phase to show that many of the central concepts of traditional metaphysics lack intelligible content. He also uses it in his constructive phase to determine the exact meaning of our terms and ideas. This suggests that There is a secret tie or union among particular ideas, which causes the mind to conjoin them more frequently, and makes the one, upon its appearance, introduce the other. Hume identifies three principles of association: When someone shows you a picture of your best friend, you naturally think of her because the picture resembles her.

Chapter 5 : - The Limits of British Influence by Anita. Inder Singh

The Limits of British Influence: South Asia and the Anglo-American Relationship, by Singh, Anita Inder. Continuum International Publishing Group Ltd. Used - Acceptable.

Chapter 6 : John Locke > The Influence of John Locke's Works (Stanford Encyclopedia of Philosophy)

The Limits of British Influence by Anita Inder Singh, , available at Book Depository with free delivery worldwide.

Chapter 7 : Palestine the Information Campaign and the Limits of Influence – Defence-In-Depth

Macmillan's visit to Moscow left him in a difficult position with his main allies. None had supported his decision to go and all were suspicious about what had transpired. He believed that Khrushchev's withdrawal of his deadline and the Soviets' willingness to attend a foreign ministers.

Chapter 8 : Limits of British Influence in Asia | Twentieth Century British History | Oxford Academic

- India, the Korean conflict and the Anglo-American relationship, ; Britain and the US jostle over Pakistan - and the Middle East defence, ; India, the Cold War in Indochina and the Anglo-American relationship, ; the limits of influence.

Chapter 9 : The Limits of British Influence | Coffee House

The Limits of British Influence 81 March, de Gaulle treated Macmillan to a 'monologue'. He admitted that 'one could not have a nuclear war in Europe over the question of.