

Social Contract Theory By Hobbes Locke And Rousseau

The idea of the social contract has typically been seen in political theory as legitimating the exercise of governmental power and creating the moral basis for political order. Mark Button wants to draw our attention to an equally crucial, but seldom emphasized, role for the social contract: its educative function in cultivating the habits and virtues that citizens need to fulfill the promises that the social contract represents. In this book, he retells the story of social contract theory as developed by some of its major proponents—Hobbes, Locke, Rousseau, and Rawls—highlighting this constructive feature of the theory in order to show that not only do citizens make the social contract, but the social contract also makes citizens. Button ’ s interest in recovering this theme from past political theory is not merely historical, however. He means to resurrect our concern for it so that we can better understand the political-institutional and cultural-ethical conditions necessary for balancing individual freedom and common citizenship in our modern world of moral pluralism. Drawing on the history of public reason, Button shows how political justification continues to depend upon an ethics of character formation and why this matters for citizens today.

The political Works, written by Thomas Hobbes, described his views on how humans could thrive in harmony while avoiding the perils and fear of societal conflict. His experience during a time of upheaval in England influenced his thoughts, which he captured in The Elements of Law , De Cive (On the Citizen), Behemoth, or The Long Parliament and his most famous work, Leviathan. Leviathan, published in 1651, concerns the structure of society and legitimate government, and is regarded as one of the earliest and most influential examples of social contract theory. Written during the English Civil War (1642 – 1651), Leviathan argues for a social contract and rule by an absolute sovereign. Hobbes wrote that civil war and situations identified with a state of nature and the famous motto Bellum omnium contra omnes ("the war of all against all") could only be averted by strong central government. De Cive ('On the citizen') was Hobbes's first published book of political philosophy. Thomas Hobbes was an English philosopher who is considered one of the founders of modern political philosophy.

At the heart of representative government is the question: "What makes government and its agents legitimate authorities?" The notion of consent to a social contract between the citizen and his government is central to this problem. What are the functions of public authority? What are the people's rights in a self-governing and representative state? Patrick Riley presents a comprehensive historical analysis of the meaning of contract theory and a testing of the inherent validity of the ideas of consent and obligation. He uncovers the critical relationship between the act of willing and that of consenting in self-government and shows how "will" relates to political legitimacy. His is the first large-scale study of social contract theory from Hobbes to Rawls that gives "will" the central place it occupies in contractarian thinking.

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A Multilevel Social Contract Theory

The Social Contract Theory of Thomas Hobbes

Hobbes, Locke, and Confusion's Masterpiece

The Opinion of Mankind

Minimal Morality

Leviathan

Though the revised edition of A Theory of Justice, published in 1999, is the definitive statement of Rawls's view, so much of the extensive literature on Rawls's theory refers to the first edition. This reissue makes the first edition once again available for scholars and serious students of Rawls's work.

The Social Contract by Jean-Jacques Rousseau is a 1762 book about the best way to establish a political community in the face of the problems of commercial society, which he had already identified in his Discourse on Inequality. The Social Contract argued against the idea that monarchs were divinely empowered to legislate. Rousseau asserts that only the people, who are sovereign, have that all-powerful right. Social contract theory is the view that persons' moral and/or political obligations are dependent upon a contract or agreement among them to form the society in which they live. After Hobbes, John Locke and Jean-Jacques Rousseau are the best known proponents of this enormously influential theory, which has been one of the most dominant theories within moral and political theory throughout the history of the modern West.

Leviathan or The Matter, Forme and Power of a Common-Wealth Ecclesiasticall and Civil-commonly referred to as Leviathan-is a book written by Thomas Hobbes (1588-1679) and published in 1651 (revised Latin edition 1668). 1] 3] 4] Its name derives from the biblical Leviathan. The work concerns the structure of society and legitimate government, and is regarded as one of the earliest and most influential examples of social contract theory. 5] Leviathan ranks as a classic Western work on statecraft comparable to Machiavelli's The Prince. Written during the English Civil War (1642-1651), Leviathan argues for a social contract and rule by an absolute sovereign. Hobbes wrote that civil war and the brute situation of a state of nature ("the war of all against all") could only be avoided by strong, undivided government. Part I: Of ManHobbes begins his treatise on politics with an account of human nature. He presents an image of man as matter in motion, attempting to show through example how everything about humanity can be explained materialistically, that is, without recourse to an incorporeal, immaterial soul or a faculty for understanding ideas that are external to the human mind. Hobbes proceeds by defining terms clearly and unsentimentally. Good and evil are nothing more than terms used to denote an individual's appetites and desires, while these appetites and desires are nothing more than the tendency to move toward or away from an object. Hope is nothing more than an appetite for a thing combined with opinion that it can be had. He suggests the dominant political theology of the time, Scholasticism, thrives on confused definitions of everyday words, such as incorporeal substance, which for Hobbes is a contradiction in terms.Hobbes describes human psychology without any reference to the summum bonum, or greatest good, as previous thought had done. Not only is the concept of a summum bonum superfluous, but given the variability of human desires, there could be no such thing. Consequently, any political community that sought to provide the greatest good to its members would find itself driven by competing conceptions of that good with no way to decide among them. The result would be civil war.Thomas Hobbes (5 April 1588 - 4 December 1679), in some older texts Thomas Hobbes of Malmesbury, was an English philosopher who is considered one of the founders of modern political philosophy. Hobbes is best known for his 1651 book Leviathan, which expounded an influential formulation of social contract theory. In addition to political philosophy, Hobbes also contributed to a diverse array of other fields, including history, jurisprudence, geometry, the physics of gases, theology, ethics, and general philosophy.Though on rational grounds a champion of absolutism for the sovereign, Hobbes also developed some of the fundamentals of European liberal thought: the right of the individual; the natural equality of all men; the artificial character of the political order (which led to the later distinction between civil society and the state); the view that all legitimate political power must be "representative" and based on the consent of the people; and a liberal interpretation of law that leaves people free to do whatever the law does not explicitly forbid. His understanding of humans as being matter and motion, obeying the same physical laws as other matter and motion, remains influential; and his account of human nature as self-interested cooperation, and of political communities as being based upon a "social contract" remains one of the major topics of political philosophy.

These essays carefully show that classic social-contract theory was an ancien regime genre. Far more than is commonly realized, the local horizon was built into Hobbes s and Locke s theories and the genre drew on the absolutism of Bodin and Grotius.

Selected Writings

Sociability and the Theory of the State from Hobbes to Smith

A Critical Exposition of Social Contract Theory in Hobbes, Locke, Rousseau, Kant, and Hegel

Social Contract Theories from Hobbes To Rawls

Feminist Interpretations of Thomas Hobbes

Hobbes's Social Contract Theory as Implemented by a Computer

Leviathan or The Matter, Forme and Power of a Common Wealth Ecclesiasticall and Civil-commonly referred to as Leviathan-is a book written by Thomas Hobbes (1588-1679) and published in 1651 (revised Latin edition 1668) . Its name derives from the biblical Leviathan. The work concerns the structure of society and legitimate government, and is regarded as one of the earliest and most influential examples of social contract theory.[5] Leviathan ranks as a classic western work on statecraft comparable to Machiavelli's The Prince. Written during the English Civil War (1642-1651), Leviathan argues for a social contract and rule by an absolute sovereign. Hobbes wrote that civil war and the brute situation of a state of nature ("the war of all against all") could only be avoided by strong, undivided government. Thomas Hobbes (5 April 1588 - 4 December 1679), in some older texts Thomas Hobbes of Malmesbury, was an English philosopher, best known today for his work on political philosophy. His 1651 book Leviathan established social contract theory, the foundation of most later Western political philosophy. Though on rational grounds a champion of absolutism for the sovereign, Hobbes also developed some of the fundamentals of European liberal thought: the right of the individual; the natural equality of all men; the artificial character of the political order (which led to the later distinction between civil society and the state); the view that all legitimate political power must be "representative" and based on the consent of the people; and a liberal interpretation of law which leaves people free to do whatever the law does not explicitly forbid. He was one of the founders of modern political philosophy and political science.His understanding of humans as being matter and motion, obeying the same physical laws as other matter and motion, remains influential; and his account of human nature as self-interested cooperation, and of political communities as being based upon a "social contract" remains one of the major topics of political philosophy. In addition to political philosophy, Hobbes also contributed to a diverse array of other fields, including history, geometry, the physics of gases, theology, ethics, and general philosophy.

Feminist Interpretations of Thomas Hobbes features the work of feminist scholars who are centrally engaged with Hobbes's ideas and texts and who view Hobbes as an important touchstone in modern political thought. Bringing together scholars from the disciplines of philosophy, history, political theory, and English literature who embrace diverse theoretical and philosophical approaches and a range of feminist perspectives, this interdisciplinary collection aims to appeal to an audience of Hobbes scholars and nonspecialists alike. As a theorist whose trademark is a compelling argument for absolute sovereignty, Hobbes may seem initially to have little to offer twenty-first-century feminist thought. Yet, as the contributors to this collection demonstrate, Hobbesian political thought provides fertile ground for feminist inquiry. Indeed, in engaging Hobbes, feminist theory engages with what is perhaps the clearest and most influential articulation of the foundational concepts and ideas associated with modernity: freedom, equality, human nature, authority, consent, coercion, political obligation, and citizenship. Aside from the editors, the contributors are Joanne Boucher, Karen Detlefsen, Karen Green, Wendy Gunther-Canada, Jane S. Jaquette, S. A. Lloyd, Su Fang Ng, Carole Pateman, Gordon Schochet, Quentin Skinner, and Susanne Sreedhar.

Table of contents

Written by one of the founders of modern political philosophy, Thomas Hobbes, during the English civil war, Leviathan is an influential work of nonfiction. Regarded as one of the earliest examples of the social contract theory, Leviathan has both historical and philosophical importance. Social contract theory prioritizes the state over the individual, claiming that individuals have consented to the surrender of some of their freedoms by participating in society. These surrendered freedoms help ensure that the government can be run easily. In exchange for their sacrifice, the individual is protected and given a place in a steady social order. Articulating this theory, Hobbes argues for a strong, undivided government ruled by an absolute sovereign. To support his argument, Hobbes includes topics of religion, human nature and taxation. Separated into four sections, Hobbes claims his theory to be the resolution of the civil war that raged on as he wrote, creating chaos and taking causalities. The first section, Of Man discusses the role human nature and instinct plays in the formation of government. The second section, Of Commonwealth explains the definition, implications, types, and rules of succession in a commonwealth government. Of a Christian Commonwealth imagines the religion's role government and societal moral standards. Finally, Hobbes closes his argument with Of the Kingdom of Darkness. Through the use of philosophical theory and historical study, Thomas Hobbes attempts to convince citizens to consider the cost and reward of being governed. Without an understanding of the sociopolitical theories that keep government bodies in power, subjects can easily become complicit or allow society to slip into anarchy. Created during a brutal civil war, Hobbes hoped to educate and persuade his peers. Though Leviathan was a work of controversy in its time, Hobbes' theories and prose has survived centuries, shaping the ideas of modern philosophy. This edition of Leviathan by Thomas Hobbes is now presented with a stunning new cover design and is printed in an easy-to-read font. With these accommodations, Leviathan is accessible and applicable to contemporary readers.

A Theory of Justice

Contract, Culture, and Citizenship

The Social Contract

The Cambridge History of Eighteenth-Century Political Thought

Private Property, Freedom and Order

Social Contract Theory in American Jurisprudence

Michael Moehler develops a novel multilevel social contract theory. In contrast to existing theories in the liberal tradition, it does not merely assume a restricted form of reasonable moral pluralism, but is tailored to the conditions of deeply morally pluralistic societies which may be populated by liberal moral agents, nonliberal moral agents, and, according to the traditional understanding of morality, nonmoral agents alike. Moehler draws on the history of the social contract tradition, especially the work of Hobbes, Hume, Kant, Rawls, and Gauthier, as well as on the work of some of the critics of this tradition, such as Sen and Gaus. Moehler's two-level contractarian theory holds that morality in its best contractarian version for the conditions of deeply morally pluralistic societies entails Humean, Hobbesian, and Kantian moral features. The theory defines the minimal behavioral restrictions that are necessary to ensure, compared to violent conflict resolution, mutually beneficial peaceful long-term cooperation in deeply morally pluralistic societies. The theory minimizes the problem of compliance in morally diverse societies by maximally respecting the interests of all members of society. Despite its ideal nature, the theory is, in principle, applicable to the real world and, for the conditions described, most promising for securing mutually beneficial peaceful long-term cooperation in a world in which a fully just society, due to moral diversity, is unattainable. If Rawls' intention was to carry the traditional social contract argument to a higher level of abstraction, then the two-level contractarian theory brings it back down to earth.

LeviathanStrelbytskyy Multimedia Publishing

Considered by many to be among the greatest works of political philosophy, especially in the English language, "Leviathan" is Hobbes' book, published in 1651, which outlines his theories on an ideal state and its creation. The structure of a society and a legitimate government, as he reasons, is perhaps the earliest example of social contract theory, which outlines the need of rule by an absolute sovereign. In Hobbes' time, the political and social structures of England were in a changing and uncertain state, which explains to some extent his ideas on the need of a strong central government in the face of a chaotic civil war. Hobbes believes that the prospect of peace this system would provide is worth giving up some of the natural freedom of man, who is essentially a being of individual fears and desires. This brings about his discussion of dissident forces, which threaten the commonwealth, itself the monstrous Leviathan at risk of war. A continually challenging work with reasoning that has stood the test of time, "Leviathan" has in some part contributed to the advancement of the modern world.

Explore the first version of social contract theory as espoused by Thomas Hobbes, who based his view on moral relativism and a pessimistic state of nature in which there is a war of all against all. Learn why for society to function, according to Hobbes, the people must give up control to the sovereign, upon which no limits can be placed.

Leviathan (1651). by

Social Contract Theories from Hobbes to Rawls

Essays on Grotius, Hobbes, and Locke

Will and Political Legitimacy

The Leviathan (1651), The Two Treatises of Government (1689), The Social Contract (1762), The Constitution of Pennsylvania (1776)

Leviathan, On the Citizen, The Elements of Law & Behemoth: The Long Parliament

This major study of Hobbes' political philosophy draws on recent developments in game and decision theory to explore whether the thrust of the argument in Leviathan, that it is in the interests of the people to create a ruler with absolute power, can be shown to be cogent. Professor Hampton has written a book of vital importance to political philosophers, political and social scientists, and intellectual historians.

"The Elements of Law, Natural and Politic" by Thomas Hobbes. Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-known classics & literary fiction and non-fiction to forgotten—or yet undiscovered gems—of world literature, we issue the books that need to be read. Each Good Press edition has been meticulously edited and formatted to boost readability for all e-readers and devices. Our goal is to produce eBooks that are user-friendly and accessible to everyone in a high-quality digital format.

Leviathin - also known as Leviathin or The Matter, Forme and Power of a Commonwealth Ecclesiasticall and Civil - was written by Thomas Hobbs and published in 1651. The name of the piece is derived from the biblical sea serpent, a monster of Jewish and old testament lore. Written during the English Civil War of 1642-1651, the book advocates for a social contract and objective rule by a supreme monarch. It addresses the structure of society and legitimate government. It is one of the earliest and most influential examples of the social contract theory. Hobbs argues that civil war and the collateral damage associated with war could be completely avoided with the leadership of a strong, undivided government. This beautiful reprint of the original essay is unabridged and unedited, preserving Leviathan for your reading pleasure. Enjoy! Excerpt: "And because in Deliberation the Appetites and Aversions are raised by foresight of the good and evil consequences, and sequels of the action whereof we Deliberate; the good or evil effect thereof dependeth on the foresight of a long chain of consequences, of which very seldome any man is able to see to the end. But for so far as a man seeth, if the Good in those consequences be greater than the evill, the whole chain is that which Writers call Apparent or Seeming Good. And contrarily, when the evill exceedeth the good, the whole is Apparent or Seeming Evill: so that he who hath by Experience, or Reason, the greatest and surest prospect of Consequences, Deliberates best himself; and is able, when he will, to give the best counsel unto others." Dimensions: Original 1651 Text Classic Political Essay Dimensions: 8x10 inches Matte Cover

Essay aus dem Jahr 2016 im Fachbereich Politik - Grundlagen und Allgemeines, , Sprache: Deutsch, Abstract: In this paper, I am going to compare John Locke's and Thomas Hobbes' different ideas about the social contract. The social contract is a theory, which should describe the relationship between a government and the individual. Already in the antiquity, Epicure, Lucretius and Cicero were writing about the theory of the social contract. In the age of enlightenment, there were again several people such as Hobbes, Locke or Rousseau writing about the social contract. Regarding these different theories, I am going to tackle the following questions: How do the social contract theories in "Leviathan" and "Two Treatise of Government" differ? Where are Hobbes' and Locke's ideas realized in the present? Where were Hobbes' and Locke's ideas realized in history? I will work out some points in which these two theories differ and take a look where they are realized nowadays, and where they were realized in history. In Addition, I will provide a short biography for both Hobbes and Locke. This biography is intended to give us a better understanding of the backgrounds of these two political philosophers.

Hobbes and the Social Contract Tradition

Contract Theory in Historical Context

Private Property, Freedom, and Order

Episode 4: Hobbes, Natural Law, the Social Contract

The True Law of Free Monarchies

The Logic of Leviathan

Essay from the year 2008 in the subject Politics - Political Theory and the History of Ideas Journal, grade: 80%= good, University of Kerala (Department of Political Science), course: Political Theory- Liberal Tradition, language: English, abstract: This essay compares the classical social contract theories of Hobbes, Locke and Rousseau. Different perceptions of the state of nature resulted in different ideas about the social contract and its emphasis on either security (Hobbes), individual rights (Locke) or the collective freedom of Rousseau's general will. Political philosophy is believed to have started with Plato's "Republic," the first known sophisticated analysis of a fundamental question that humans have probably been concerned with much longer: how should human society be organised, i.e. who should rule and why? Plato believed that ruling required special training and skills and should therefore be left to an aristocracy of guardians who had received extensive training. While the notion that ruling requires expertise can hardly be denied there is also agreement among most philosophers that whoever qualifies for the job of ruling needs to do so with the interest of the people in mind. But what is the interest of the people and how can it be discovered? According to Plato, a necessary precondition for rulers is wisdom and that is why he wanted his guardians to be especially trained in philosophy. One may think that the people themselves should know what is best for them but somewhat surprisingly this idea has been rejected not just by Plato but also by many philosophers following him. Another approach is to link rule on Earth to a mandate received from a divine Creator. However, even the idea that humans could not exist without a government has been questioned, most notably by anarchism. Thus, the question of how political rule, the power to make decisions for others, could be justified is an essential one. Only legitimate rule creates obligation and without o Despite decades of attempts and the best intentions of its members, the United States Supreme Court has failed to develop a coherent jurisprudence regarding the state's proper relationship to the individual. Without some objective standard upon which to ground jurisprudence, decisions

have moved along a spectrum between freedom and authority and back again, affecting issues as diverse as individual contractual liberties and the right to privacy. Social Contract Theory in American Jurisprudence seeks to reintroduce the lessons of modern political philosophy to offer a solution for this variable application of legal principle and to lay the groundwork for a jurisprudence consistent in both theory and practice. Thomas R. Pope's argument examines two exemplary court cases, *Lochner v. New York* and *West Coast Hotel v. Parrish*, and demonstrates how the results of these cases failed to achieve the necessary balance of liberty and the public good because they considered the matter in terms of a dichotomy. Pope explores our constitution's roots in social contract theory, looking particularly to the ideas of Thomas Hobbes for a jurisprudence that is consistent with the language and tradition of the Constitution, and that is also more effectually viable than existing alternatives. Pope concludes with an examination of recent cases before the Court, grounding his observations firmly within the developments of ongoing negotiation of jurisprudence. Addressing the current debate between individual liberty and government responsibility within the context of contemporary jurisprudence, Pope considers the implications of a Hobbesian founding for modern policy. This book will be particularly relevant to scholars of Constitutional Law, the American Founding, and Modern Political Theory.

Publisher description

This reader introduces students of philosophy and politics to the contemporary critical literature on the classical social contract theorists: Thomas Hobbes (1599-1697), John Locke (1632-1704), and Jean-Jacques Rousseau (1712-1778). Twelve thoughtfully selected essays guide students through the texts, familiarizing them with key elements of the theory, while at the same time introducing them to current scholarly controversies. A bibliography of additional work is provided. The classical social contract theorists represent one of the two or three most important modern traditions in political thought. Their ideas dominated political debates in Europe and North America in the 17th and 18th centuries, influencing political thinkers, statesmen, constitution makers, revolutionaries, and other political actors alike. Debates during the French Revolution and the early history of the American Republic were often conducted in the language of Hobbes, Locke, and Rousseau. Later political philosophy can only be understood against this backdrop. And the contemporary revival of contractarian moral and political thought, represented by John Rawls' *A Theory of Justice* (1971) or David Gauthier's *Morals by Agreement* (1986), needs to be appreciated in the history of this tradition.

The Social Contract from Hobbes to Rawls

Leviathan by Thomas Hobbes

The Social Contract Theorists

Classical Social Contract Theory

Hobbes and Political Contractarianism

The Leviathan (1651), The Two Treatises of Government (1689), The Social Contract (1762), The Constitution of Pennsylvania (1776) The Original Texts from Hobbes, Locke, Rousseau and The

Founding Fathers of the United States

This book presents a selection of David Gauthier's writings on Thomas Hobbes (1588-1679) and the theory of political contractarianism. The essays cover topics including Hobbes on law,

social contract theory, and public reason.

In recent years serious attempts have been made to systematize and develop the moral and political themes of great philosophers of the past. Kant, Locke, Marx, and the classical utilitarians all have their current defenders and are taken seriously as expositors of sound moral and political views. It is the aim of this book to introduce Hobbes into this select group by presenting a plausible moral and political theory inspired by Leviathan. Using the techniques of analytic philosophy and elementary game theory, the author develops a Hobbesian argument that justifies the liberal State and reconciles the rights and interests of rational individuals with their obligations. Hobbes's case against anarchy, based on his notorious claim that life outside the political State would be a "war of all against all," is analyzed in detail, while his endorsement of the absolutist State is traced to certain false hypotheses about political sociology. With these eliminated, Hobbes's principles support a liberal redistributive (or "satisfactory") State and a limited right of revolution. Turning to normative issues, the book explains Hobbes's account of morality based on enlightened self-interest and shows how the Hobbesian version of social contract theory justifies the political obligations of citizens of satisfactory States.

This book looks at how the ideas of freedom, property, and order are expressed in modern social contract theories (SCTs). Drawing on the theories of Hobbes, Locke, Rousseau, and Rawls, it studies how notions of freedom promulgated by these SCTs invariably legitimise and defend the private ownership of the means of production. It argues that capitalism's impact on individual dependence and economic inequality still stems from this model, ultimately working in favour of proprietors. The author highlights the problematic nature of SCTs, which work as ideological mechanisms put forward under the guise of formal equality and formal freedom, by focusing on the historical and social context behind them. From a methodological point of view, the author presents a de-ideologization of the contractarian issue and provides insight into the political 'layers' within the discourse of individualism, human nature and morality shaping the outer corners of contractarian theory. An important intervention in the study of SCTs, this volume will be of great interest to scholars and researchers of political and social theory, sociology, political history, and political philosophy.

The social contract in "Leviathan" by Thomas Hobbes and "Two Treatises of Government" by John Locke

Transformative Liberalism from Hobbes to Rawls

Critical Essays on Hobbes, Locke, and Rousseau

The Elements of Law, Natural and Politic

The Original Texts from Hobbes, Locke, Rousseau and The Founding Fathers of the United States

Leviathan (1651)

First published in 2004. Routledge is an imprint of Taylor & Francis, an informa company.

These essays carefully show that classic social-contract theory was an ancien regime genre. Far more than is commonly realized, the local horizon was built into Hobbes's and Locke's theories and the genre drew on the absolutism of Bodin and Grotius.

The Social Contract, originally published as On the Social Contract; or, Principles of Political Rights by Jean-Jacques Rousseau, is a 1762 book in which Rousseau theorized about the best way to establish a political community in the face of the problems of commercial society, which he had already identified in his Discourse on Inequality (1754). The Social Contract helped inspire political reforms or revolutions in Europe, especially in France. The Social Contract argued against the idea that monarchs were divinely empowered to legislate. Rousseau asserts that only the people, who are sovereign, have that all-powerful right.

"This book looks at how the ideas of freedom, property and order are expressed in modern social contract theories (SCTs). Drawing on the theories of Hobbes, Locke, Rousseau, and Rawls, it studies how notions of freedom promulgated by these SCTs invariably legitimise and defend the private ownership of the means of production. It argues that capitalism's impact on individual dependence and economic inequality still stems from this model, ultimately working in favour of proprietors. The author highlights the problematic nature of SCTs, which work as ideological mechanisms put forward under the guise of formal equality and formal freedom, by focusing on the historical and social context behind them. From a methodological point of view, the author presents a de-ideologization of the contractarian issue and provides insight into the political 'layers' within the discourse of individualism, human nature and morality shaping the outer corners of contractarian theory. An important intervention in the study of SCTs, this volume will be of great interest to scholars and researchers of political and social theory, sociology, political history, and political philosophy"--

The Modern Political Tradition

Hobbesian Moral and Political Theory

Political Philosophy

The Political Works of Thomas Hobbes (4 Books in One Edition)

The Moral and Political Theory of Thomas Hobbes

And, Basilikon Doron

How David Hume and Adam Smith forged a new way of thinking about the modern state What is the modern state? Conspicuously undertheorized in recent political theory, this question persistently animated the best minds of the Enlightenment. Recovering David Hume and Adam Smith's long-underappreciated contributions to the history of political thought, *The Opinion of Mankind* considers how, following Thomas Hobbes's epochal intervention in the mid-seventeenth century, subsequent thinkers grappled with explaining how the state came into being, what it fundamentally might be, and how it could claim rightful authority over those subject to its power. Hobbes has cast a long shadow over Western political thought, particularly regarding the theory of the state. This book shows how Hume and Smith, the two leading lights of the Scottish Enlightenment, forged an alternative way of thinking about the organization of modern politics. They did this in part by going back to the foundations: rejecting Hobbes's vision of human nature and his arguments about our capacity to form stable societies over time. In turn, this was harnessed to a deep reconceptualization of how to think philosophically about politics in a secular world. The result was an emphasis on the "opinion of mankind," the necessary psychological basis of all political organization. Demonstrating how Hume and Smith broke away from Hobbesian state theory, *The Opinion of Mankind* also suggests ways in which these thinkers might shape how we think about politics today, and in turn how we might construct better political theory.

Thomas Hobbes argues for a social contract and rule by an absolute sovereign. Influenced by the English Civil War, Hobbes wrote that chaos or civil war-situations identified with a state of nature and the famous motto *Bellum omnium contra omnes* ("the war of all against all")-could only be averted by strong central government. He thus denied any right of rebellion toward the social contract, which would be later added by John Locke and conserved by Jean-Jacques Rousseau.

Thomas Hobbes was an English philosopher, remembered today for his work on political philosophy. His 1651 book *Leviathan* established the foundation for most of Western political philosophy from the perspective of social contract theory. Hobbes also contributed to a diverse array of fields, including history, geometry, physics of gases, theology, ethics, general philosophy, and political science. His account of human nature as self-interested cooperation has proved to be an enduring theory in the field of philosophical anthropology. He was one of the main philosophers who founded materialism.

Leviathan or *The Matter, Forme and Power of a Common-Wealth Ecclesiastical and Civil* is a book written by an English materialist philosopher Thomas Hobbes about problems of the state existence and development. *Leviathan* is a name of a Bible monster, a symbol of nature powers that belittles a man. Hobbes uses this character to describe a powerful state ("God of the death"). He starts with a postulate about a natural human state ("the war of all against all") and develops the idea "man is a wolf to a man". When people stay for a long time in the position of an inevitable extermination they give a part of their natural rights, for the sake of their lives and general peace, according to an unspoken agreement to someone who is obliged to maintain a free usage of the rest of their rights - to the state. The state, a union of people, where the will of a single one (the state) is compulsory for everybody, has a task to regulate the relations between all the people. The book was banned several times in England and Russia.

The Original 1651 Essay On Social Contract Theory

An Examination of Seventeenth-Century Political Philosophy

Too Much Liberty and Too Much Authority

Thomas Hobbes: Political Philosophy