An Analysis of the Social Contract Theories of John Locke, Thomas Hobbes and Jean-Jacques Rousseau and Their Significance in a Modern Liberal Society

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.

Leviathan by Thomas Hobbes

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.

Philosophy Updated

This book provides a lively account of the gilets jaunes, the yellow vest movement that has shaken France since 2018. Charles Devellennes assesses what lessons can be drawn from their activities and the impact for the contemporary relationship between state and citizen. Informed by a dialogue with past political theorists – from Hobbes, Spinoza and Rousseau to Rawls, Nozick and Diderot – and reflecting on the challenges posed by the yellow vest movement, the author rethinks the concept of the social contract for contemporary societies around the world. It proposes a new relationship between the state and the individual, and establishes the necessity of rethinking the modern democratic nature of our representative polities in order to provide a genuine process for the healing of social ills.

Locke: Two Treatises of Government

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.

**Rousseau’s Social Contract**

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. (However, Hobbes did discuss the possible dissolution of the State. Since the social contract was made to institute a state that would provide for the "peace and defense" of the people, the contract would become void as soon as the government no longer protected its citizens. By virtue of this fact, man would automatically return to the state of nature until a new contract is made). Concerning the Thoughts of man, I will consider them first Singly, and afterwards in Trayne, or dependance upon one another. Singly, they are every one a Representation or Apparence, of some quality, or other Accident of a body without us; which is commonly called an Object. Which Object worketh on the Eyes, Eares, and other parts of mans body; and by diversity of working, produceth diversity of Apparences. The Originall of them all, is that which we call Sense; (For there is no conception in a mans mind, which hath not at first, totally, or by parts, been begotten upon the organs of Sense.) The rest are derived from that originall. To know the naturall cause of Sense, is not very necessary to the business now in hand; and I have els-where written of the same at large. Nevertheless, to fill each part of my present method, I will briefly deliver the same in this place.

**Will and Political Legitimacy**


**Hobbes on Legal Authority and Political Obligation**


The Politics of Romanticism examines the relationship between two major traditions which have not been considered in conjunction: British Romanticism and social contract philosophy. She argues that an emerging political vocabulary was translated into a literary vocabulary in social contract theory, which shaped the literature of Romantic Britain, as well as German Idealism, the philosophical tradition through which Romanticism is more usually understood. Beenstock locates the Romantic movement’s coherence in contract theory’s definitive dilemma: the critical disruption of the individual and the social collective. By looking at the intersection of the social contract, Scottish Enlightenment philosophy, and canonical works of Romanticism and its political culture, her book provides an alternative to the model of retreat which has dominated accounts of Romanticism of the last century.

**The Limits of Hobbesian Contractarianism**

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.

The Social Contract Theory of Thomas Hobbes

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.

A Letter Concerning Toleration

How modern philosophers use and perpetuate myths about prehistoryThe state of nature, the origin of property, the origin of government, the primordial nature of inequality and war why do political philosophers talk so much about the Stone Age? And are they talking about a Stone Age that really happened, or is it just a convenient thought experiment to illustrate their points? Karl Widerquist and Grant S. McCall take a philosophical look at the origin of civilisation, examining political theories to show how claims about prehistory are used. Drawing on the best available evidence from archaeology and anthropology, they show that much of what we think we know about human origins comes from philosophers imagination, not scientific investigation.Key FeaturesShows how modern political theories employ ambiguous factual claims about prehistoryBrings archaeological and anthropological evidence to bear on those claimsTells the story of human origins in a way that reveals many commonly held misconceptions

Politics of Romanticism

The Moral Foundations of Politics

Fictional accounts of the end of the world rarely explore the end of humanity; instead they present the end of what we now know and the opportunity to start over. Postapocalyptic Fiction and the Social Contract: 'We'll Not Go Home Again' contends that postapocalyptic fiction reflects one of our most basic political motivations and uses these fictional accounts to explore the move from the state of nature to civil society through a Hobbesian, a Lockean, and a Rousseauian lens.

Leviathan

The Modern Political Tradition

Hobbes's Political Theory

The Rhetoric of Leviathan

"A Letter Concerning Toleration" by John Locke. 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.

Leviathan

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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. (However, Hobbes did discuss the possible dissolution of the State. Since the social contract was made to institute a state that would provide for the "peace and defense" of the people, the contract would become void as soon as the government no longer protected its citizens. By virtue of this fact, man would automatically return to the state of nature until a new contract is made).

**Minimal Morality**

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 in "Leviathan" by Thomas Hobbes and "Two Treatises of Government" by John Locke**

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

**Postapocalyptic Fiction and the Social Contract**

A major study of Hobbes’ political philosophy drawing on developments in game and decision theory.

**A Theory of Justice**

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**

Michael Moehler develops a novel multilevel social contract theory tailored to the conditions of societies that are deeply morally pluralistic. Such societies must cope with a variety of values and traditions: Moehler defines the minimal behavioral restrictions that are necessary to ensure mutually beneficial peaceful long-term cooperation.

**Will and Political Legitimacy**

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

Private Property, Freedom, and Order

Individualism and the Social Contract in Hobbes and Rousseau

Rousseau's Social Contract: An Introduction offers a thorough and systematic tour of this notoriously paradoxical and challenging text.

Feminist Interpretations of Thomas Hobbes

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.

Hobbesian Moral and Political Theory

This book is the most comprehensive, rigorous critique of contemporary Hobbesian contractarianism as expounded in the work of Jean Hampton, Gregory Kavka, and David Gauthier. Professor Kraus argues that the attempts by these three philosophers to use Hobbes to answer current political and moral questions fail. The reasons why they fail are related to fundamental problems intrinsic to Hobbesian contractarianism: first, the problem of collective action arising out of the tension in Hobbes' theory between individual and collective rationality; second, the classical problem of explaining the normative force of hypothetical action, a problem that can be traced to the conflicting strategies of hypothetical justification found in Rawls' and Hobbes' theories. Given the deep interest in Hobbesian contractarianism among philosophers, political theorists, game theorists in economics and political science, and legal theorists, this book is likely to attract wide attention and infuse new life into the contractarian debate.

The Logic of Leviathan

"Thomas Hobbes's essay on the social contract is both a founding text of western thought and a masterpiece of wit and imagination" - Robert McCrum; The sun Guardian Leviathan is a book written by Thomas Hobbes (1588-1679) and published in 1651. 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. 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. A True Classic for All Lovers of Political Philosophy!

Classical Social Contract Theory

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
American 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**

Originally published in 1960, this analysis of all of Locke's publications quickly became established as the standard edition of the Treatises as well as a work of political theory in its own right.

**Leviathan**

Hobbes on Legal Authority and Political Obligation develops a new interpretation of Hobbes's theory of political obligation. According to the account developed in the book, the directives issued by the sovereign as introducing authoritative requirements, so that subjects are morally obligated to obey them.

**Hobbes and the Social Contract Tradition**

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

**Contract Theory in Historical Context**

When do governments merit our allegiance, and when should they be denied it? Ian Shapiro explores this most enduring of political dilemmas in this innovative and engaging book. Building on his highly popular Yale courses, Professor Shapiro evaluates the main contending accounts of the sources of political legitimacy. Starting with theorists of the Enlightenment, he examines the arguments put forward by utilitarians, Marxists, and theorists of the social contract. Next he turns to the anti-Enlightenment tradition that stretches from Edmund Burke to contemporary post-modernists. In the last part of the book Shapiro examines partisans and critics of democracy from Plato's time until our own. He concludes with an assessment of democracy's strengths and limitations as the font of political legitimacy. The book offers a lucid and accessible introduction to urgent ongoing conversations about the sources of political allegiance.

**Prehistoric Myths in Modern Political Philosophy**

Oxford Scholarly Classics brings together a number of great academic works from the archives of Oxford University Press. Reissued in a uniform series design, they will enable libraries, scholars, and students to gain fresh access to some of the finest scholarship of the last century.

**A comparison of Hobbes and Locke on natural law and social contract**
"A collection of essays analyzing the seventeenth-century British political theorist Thomas Hobbes from a feminist perspective"--Provided by publisher.

**The Social Contract Theorists**

Have you been put off from reading great books because the original 'Olde English' makes the going rough? Here you'll find classic philosophy texts updated and paraphrased into modern English. Learn the key ideas of the great empiricist philosophers like Thomas Hobbes, who framed the course of the modern political state; John Locke, who inspired Thomas Jefferson and the American Revolution and David Hume, Historian, Philosopher, Diplomat and the ultimate Scottish Skeptic. Relax and enjoy the modified writings of these important thinkers by Professor of Philosophy Dr. Les Sutter--without the long, dull introductions and explanations. A real treat!

**The Social Contract as a Violent Act**

**The Gilets Jaunes and the New Social Contract**

This eBook edition of "The Social Contract" has been formatted to the highest digital standards and adjusted for readability on all devices. 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.

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