

THOMAS HOBBS PHILOSOPHY ON HUMAN NATURE

****THOMAS HOBBS PHILOSOPHY ON HUMAN NATURE: UNDERSTANDING THE FOUNDATIONS OF POLITICAL THOUGHT****

THOMAS HOBBS PHILOSOPHY ON HUMAN NATURE IS A CORNERSTONE IN THE STUDY OF POLITICAL PHILOSOPHY AND SOCIAL CONTRACT THEORY. HIS PERSPECTIVES, DEVELOPED DURING A TUMULTUOUS PERIOD IN ENGLISH HISTORY, HAVE INFLUENCED HOW WE THINK ABOUT SOCIETY, GOVERNANCE, AND INDIVIDUAL BEHAVIOR. HOBBS' VIEWS ON HUMAN NATURE CHALLENGE SOME OF THE MORE IDEALISTIC VIEWS OF HIS TIME, PAINTING A PICTURE OF HUMANITY THAT IS BOTH PRAGMATIC AND, AT TIMES, STARKLY REALISTIC.

THE CONTEXT BEHIND HOBBS' PHILOSOPHY ON HUMAN NATURE

TO FULLY APPRECIATE THOMAS HOBBS' PHILOSOPHY ON HUMAN NATURE, IT'S IMPORTANT TO UNDERSTAND THE HISTORICAL BACKDROP AGAINST WHICH HE WROTE. THE ENGLISH CIVIL WAR (1642-1651) BROUGHT CHAOS AND CONFLICT, DEEPLY INFLUENCING HOBBS' THOUGHTS ABOUT THE STATE OF HUMANITY AND THE NECESSITY OF ORDER. WITNESSING THE COLLAPSE OF SOCIAL STRUCTURES AND THE OUTBREAK OF VIOLENCE, HOBBS SOUGHT TO EXPLAIN WHY HUMANS BEHAVE THE WAY THEY DO, PARTICULARLY IN THE ABSENCE OF POLITICAL AUTHORITY.

CORE IDEAS IN THOMAS HOBBS PHILOSOPHY ON HUMAN NATURE

AT THE HEART OF HOBBS' PHILOSOPHY LIES HIS RATHER BLEAK VIEW OF HUMAN BEINGS IN THEIR NATURAL STATE. ACCORDING TO HOBBS, HUMANS ARE FUNDAMENTALLY DRIVEN BY SELF-INTEREST AND ARE IN A CONSTANT STATE OF COMPETITION WITH ONE ANOTHER. THIS PERSPECTIVE IS FAMOUSLY CAPTURED IN HIS DESCRIPTION OF LIFE IN THE "STATE OF NATURE."

THE STATE OF NATURE: LIFE WITHOUT GOVERNMENT

HOBBS FAMOUSLY DESCRIBED THE STATE OF NATURE AS A HYPOTHETICAL CONDITION WITHOUT GOVERNMENT, LAWS, OR SOCIETY. IN THIS STATE, HUMANS WOULD LIVE WITHOUT ANY OVERARCHING AUTHORITY TO KEEP THEM IN CHECK. HOBBS' PORTRAYAL OF THIS SCENARIO IS FAMOUSLY GRIM:

- **"SOLITARY, POOR, NASTY, BRUTISH, AND SHORT."**

IN THIS STATE, INDIVIDUALS ACT PURELY OUT OF SELF-PRESERVATION AND SURVIVAL INSTINCTS. THERE IS NO TRUST OR COOPERATION, ONLY A RELENTLESS STRUGGLE FOR RESOURCES AND POWER. HOBBS BELIEVED THAT WITHOUT A STRONG AUTHORITY, LIFE WOULD BE CHAOTIC AND VIOLENT.

PSYCHOLOGICAL EGOISM AND HUMAN MOTIVATION

ANOTHER KEY ELEMENT OF HOBBS' PHILOSOPHY IS PSYCHOLOGICAL EGOISM—THE IDEA THAT HUMANS ARE MOTIVATED PRIMARILY BY SELF-INTEREST. HOBBS ARGUED THAT EVEN SEEMINGLY ALTRUISTIC ACTIONS ARE ULTIMATELY DRIVEN BY DESIRES THAT BENEFIT THE INDIVIDUAL. FEAR, DESIRE FOR POWER, AND THE QUEST FOR PERSONAL SAFETY DOMINATE HUMAN BEHAVIOR. THIS INTRINSIC SELF-INTEREST UNDERPINS HIS ENTIRE THEORY OF SOCIAL CONTRACTS AND GOVERNANCE.

HOBBS' SOCIAL CONTRACT: THE SOLUTION TO HUMAN CONFLICT

GIVEN HIS BLEAK VIEW OF HUMAN NATURE, HOBBS PROPOSED A SOCIAL CONTRACT AS THE ONLY VIABLE SOLUTION TO THE

CHAOS OF THE STATE OF NATURE. THIS CONTRACT IS AN IMPLICIT AGREEMENT AMONG INDIVIDUALS TO SURRENDER CERTAIN FREEDOMS TO A SOVEREIGN AUTHORITY IN EXCHANGE FOR SECURITY AND ORDER.

THE ROLE OF THE SOVEREIGN

IN HOBBS' PHILOSOPHY, THE SOVEREIGN IS AN ABSOLUTE AUTHORITY—WHETHER A MONARCH OR A GOVERNING BODY—ENDOWED WITH THE POWER TO ENFORCE LAWS AND ENSURE PEACE. THE SOVEREIGN'S LEGITIMACY ARISES FROM THE CONSENT OF THE GOVERNED, WHO AGREE TO RELINQUISH THEIR NATURAL RIGHTS TO AVOID THE PERILS OF THE STATE OF NATURE.

THE SOVEREIGN'S POWER MUST BE UNDIVIDED AND ABSOLUTE, ACCORDING TO HOBBS, BECAUSE ANY DIVISION OF POWER RISKS RETURNING SOCIETY TO A STATE OF ANARCHY AND CONFLICT. THIS CONCEPT LAID THE GROUNDWORK FOR MODERN IDEAS ABOUT THE NECESSITY OF CENTRALIZED AUTHORITY IN MAINTAINING SOCIAL ORDER.

WHY HOBBS BELIEVED IN ABSOLUTE AUTHORITY

HOBBS' INSISTENCE ON ABSOLUTE SOVEREIGNTY WAS BORN OUT OF HIS DEEP SKEPTICISM ABOUT HUMAN NATURE. SINCE INDIVIDUALS ARE NATURALLY SELFISH AND PRONE TO CONFLICT, ONLY A STRONG, UNDIVIDED POWER CAN CURB THESE INSTINCTS AND PROVIDE A STABLE SOCIETY. THIS VIEW CONTRASTS SHARPLY WITH LATER PHILOSOPHERS WHO EMPHASIZED INDIVIDUAL RIGHTS AND LIMITED GOVERNMENT.

HUMAN NATURE AND MORALITY: HOBBS' UNIQUE PERSPECTIVE

UNLIKE MANY OF HIS CONTEMPORARIES, HOBBS DID NOT BELIEVE THAT MORALITY WAS INNATE OR DERIVED FROM DIVINE COMMAND. INSTEAD, MORALITY FOR HOBBS IS A CONSTRUCT OF SOCIETY—A SET OF RULES AGREED UPON TO PREVENT HARM AND PROMOTE PEACE.

THE BASIS OF RIGHT AND WRONG

IN HOBBS' VIEW, "RIGHT" AND "WRONG" ARE MEANINGLESS IN THE STATE OF NATURE BECAUSE THERE ARE NO LAWS OR SOCIAL CONTRACTS TO DEFINE THEM. ONLY WHEN INDIVIDUALS ENTER INTO A SOCIAL CONTRACT DOES MORALITY EMERGE AS A PRACTICAL NECESSITY FOR COEXISTENCE. LAWS AND MORAL CODES BECOME TOOLS TO REGULATE HUMAN BEHAVIOR TO AVOID THE DESTRUCTIVE TENDENCIES THAT HOBBS SAW AS NATURAL.

IMPLICATIONS OF HOBBS' PHILOSOPHY ON HUMAN NATURE TODAY

THOMAS HOBBS' PHILOSOPHY ON HUMAN NATURE REMAINS RELEVANT IN CONTEMPORARY DISCUSSIONS ABOUT GOVERNANCE, LAW, AND HUMAN BEHAVIOR. HIS IDEAS FORCE US TO CONFRONT THE DARKER ASPECTS OF HUMAN NATURE AND CONSIDER THE ROLE OF INSTITUTIONS IN SHAPING SOCIETY.

MODERN POLITICAL THEORY

MANY MODERN POLITICAL THEORIES, ESPECIALLY THOSE CONCERNING THE LEGITIMACY OF GOVERNMENT AND THE RULE OF LAW, TRACE THEIR ROOTS BACK TO HOBBS. HIS CONCEPT OF SOCIAL CONTRACT THEORY INFLUENCED LATER THINKERS LIKE JOHN LOCKE AND JEAN-JACQUES ROUSSEAU, EVEN AS THEY DEPARTED FROM HIS MORE PESSIMISTIC ASSUMPTIONS ABOUT HUMAN NATURE.

UNDERSTANDING CONFLICT AND COOPERATION

HOBBS' INSIGHTS ALSO HELP EXPLAIN WHY HUMANS MAY STRUGGLE TO COOPERATE WITHOUT CLEAR RULES AND ENFORCEMENT MECHANISMS. WHETHER IN INTERNATIONAL RELATIONS, ORGANIZATIONAL BEHAVIOR, OR COMMUNITY DYNAMICS, THE TENSION BETWEEN INDIVIDUAL SELF-INTEREST AND COLLECTIVE WELL-BEING ECHOES HOBBS' ANALYSIS.

EXPLORING FURTHER: HOBBS' INFLUENCE BEYOND PHILOSOPHY

BEYOND POLITICAL PHILOSOPHY, HOBBS' VIEWS ON HUMAN NATURE HAVE IMPACTED PSYCHOLOGY, SOCIOLOGY, AND EVEN ECONOMICS. HIS RECOGNITION OF SELF-INTEREST AS A FUNDAMENTAL MOTIVATOR ANTICIPATES LATER THEORIES IN BEHAVIORAL ECONOMICS AND SOCIAL PSYCHOLOGY THAT EXPLORE WHY PEOPLE ACT THE WAY THEY DO.

TIPS FOR ENGAGING WITH HOBBS' PHILOSOPHY

IF YOU'RE DIVING INTO THOMAS HOBBS PHILOSOPHY ON HUMAN NATURE, CONSIDER THESE APPROACHES:

- **CONTEXTUALIZE HIS IDEAS** BY STUDYING THE HISTORICAL EVENTS THAT SHAPED HIS THINKING.
- **COMPARE AND CONTRAST** HIS VIEWS WITH OTHER PHILOSOPHERS TO APPRECIATE THE DIVERSITY OF PERSPECTIVES ON HUMAN NATURE.
- **REFLECT ON REAL-WORLD EXAMPLES** OF GOVERNANCE AND SOCIAL ORDER THAT ILLUSTRATE HOBBS' THEORIES.
- **THINK CRITICALLY** ABOUT THE BALANCE BETWEEN AUTHORITY AND INDIVIDUAL FREEDOM IN CONTEMPORARY SOCIETY.

EXPLORING HOBBS' PHILOSOPHY PROVIDES A RICH UNDERSTANDING OF HUMAN MOTIVATIONS AND THE COMPLEXITIES OF SOCIAL ORGANIZATION—TOPICS THAT REMAIN VITAL IN TODAY'S WORLD.

THOMAS HOBBS' PHILOSOPHY ON HUMAN NATURE CONTINUES TO PROVOKE THOUGHT AND DEBATE, INVITING US TO EXAMINE THE FOUNDATIONS OF SOCIETY AND THE FORCES THAT SHAPE HUMAN BEHAVIOR. HIS LEGACY IS A REMINDER THAT THE QUEST TO UNDERSTAND OURSELVES AND THE STRUCTURES WE BUILD IS AS RELEVANT NOW AS IT WAS IN THE 17TH CENTURY.

FREQUENTLY ASKED QUESTIONS

WHAT IS THOMAS HOBBS' VIEW ON HUMAN NATURE?

THOMAS HOBBS BELIEVED THAT HUMAN NATURE IS FUNDAMENTALLY SELF-INTERESTED AND DRIVEN BY DESIRES FOR POWER AND SURVIVAL, LEADING TO A NATURAL STATE OF CONFLICT WITHOUT SOCIAL ORDER.

HOW DOES HOBBS DESCRIBE THE STATE OF NATURE IN HIS PHILOSOPHY?

HOBBS DESCRIBES THE STATE OF NATURE AS A 'WAR OF ALL AGAINST ALL,' WHERE INDIVIDUALS ACT PURELY OUT OF SELF-PRESERVATION, RESULTING IN A LIFE THAT IS 'SOLITARY, POOR, NASTY, BRUTISH, AND SHORT' WITHOUT A GOVERNING AUTHORITY.

WHY DOES HOBBS ARGUE THAT HUMANS NEED A SOCIAL CONTRACT?

HOBBS ARGUES THAT BECAUSE HUMANS ARE NATURALLY IN CONFLICT DUE TO COMPETING DESIRES, THEY CONSENT TO A SOCIAL CONTRACT TO ESTABLISH A SOVEREIGN AUTHORITY THAT CAN ENFORCE PEACE AND SECURITY, ENSURING COLLECTIVE SURVIVAL.

How does Hobbes' view of human nature influence his political philosophy?

Hobbes' pessimistic view of human nature underpins his advocacy for an absolute sovereign with centralized power to prevent chaos and maintain order, as he believes humans cannot coexist peacefully without strong governance.

Does Hobbes believe humans are naturally good or evil?

Hobbes does not label humans as inherently good or evil but sees them as naturally motivated by self-interest and fear, which can lead to conflict unless restrained by social contracts and laws.

Additional Resources

Thomas Hobbes Philosophy on Human Nature: An In-Depth Exploration

Thomas Hobbes Philosophy on Human Nature remains a pivotal cornerstone in the study of political philosophy and social contract theory. Known chiefly for his 1651 masterpiece **Leviathan**, Hobbes presents a stark, often controversial view of humanity that continues to influence contemporary debates on governance, morality, and societal structure. His insights delve into the intrinsic motivations, desires, and fears that govern human behavior, making his philosophy both timeless and profoundly relevant in understanding the dynamics of power and social order.

Foundations of Thomas Hobbes Philosophy on Human Nature

At the heart of Hobbes's philosophy lies a fundamental assumption about human beings: that they are naturally self-interested and driven by a perpetual desire for self-preservation. Hobbes famously described life in the state of nature—a hypothetical condition before organized society—as “solitary, poor, nasty, brutish, and short.” This vivid depiction underscores his belief that without a common authority to impose order, humans would exist in a constant state of conflict and competition.

Hobbes's view contrasts sharply with more optimistic perspectives, such as those espoused by Rousseau, who argued for the inherent goodness of mankind. Instead, Hobbes sees humans as fundamentally equal in their physical and mental faculties, which paradoxically breeds distrust and conflict as individuals compete for limited resources and security. This intrinsic rivalry, combined with fear of violent death, fuels what Hobbes terms the “war of all against all.”

Psychological Underpinnings: Desire, Fear, and Reason

Central to Hobbes's analysis is the interplay between desire and fear. Humans are motivated by a series of appetites and aversions, constantly seeking pleasure and avoiding pain. Reason, in Hobbes's framework, functions as a calculating tool rather than a moral compass. It guides individuals toward strategies that maximize their survival and well-being.

This perspective reframes human nature not as inherently virtuous or malevolent but as fundamentally pragmatic. The pursuit of power—whether material, social, or political—is an extension of this survival instinct. Hobbes's psychological insights illuminate why individuals might willingly relinquish some freedoms to a sovereign authority: to escape the chaos of the state of nature and secure peace.

SOCIAL CONTRACT AND THE ROLE OF SOVEREIGNTY

HOBBS'S BLEAK ASSESSMENT OF HUMAN NATURE NATURALLY LEADS TO HIS JUSTIFICATION FOR A POWERFUL, CENTRALIZED AUTHORITY. IN **LEVIATHAN**, HE ARGUES THAT INDIVIDUALS CONSENT, EITHER EXPLICITLY OR TACITLY, TO SURRENDER CERTAIN FREEDOMS IN EXCHANGE FOR PROTECTION AND ORDER. THIS SOCIAL CONTRACT FORMS THE BASIS OF CIVIL SOCIETY AND LEGITIMIZES THE AUTHORITY OF THE SOVEREIGN, WHO WIELDS ABSOLUTE POWER TO PREVENT THE DESCENT INTO ANARCHY.

UNLIKE LATER SOCIAL CONTRACT THEORISTS SUCH AS LOCKE OR MONTESQUIEU, HOBBS DOES NOT ADVOCATE FOR LIMITED GOVERNMENT OR CHECKS AND BALANCES. INSTEAD, HE INSISTS THAT THE SOVEREIGN'S AUTHORITY MUST BE INDIVISIBLE AND ABSOLUTE TO EFFECTIVELY MAINTAIN PEACE AND PREVENT A RELAPSE INTO THE STATE OF NATURE.

- **SOCIAL CONTRACT:** AGREEMENT AMONG INDIVIDUALS TO ESTABLISH A COMMON AUTHORITY.
- **SOVEREIGN POWER:** CENTRALIZED AUTHORITY WITH ABSOLUTE CONTROL.
- **PURPOSE:** TO ESCAPE NATURAL CHAOS AND SECURE PEACE.

THIS UNCOMPROMISING STANCE HAS SPARKED SIGNIFICANT DEBATE, PARTICULARLY REGARDING THE BALANCE BETWEEN SECURITY AND LIBERTY. CRITICS ARGUE THAT HOBBS'S PHILOSOPHY COULD JUSTIFY AUTHORITARIAN REGIMES, WHILE SUPPORTERS CONTEND THAT HIS INSIGHTS REMAIN CRUCIAL FOR UNDERSTANDING THE NECESSITY OF POLITICAL ORDER.

COMPARISON WITH OTHER PHILOSOPHERS ON HUMAN NATURE

TO APPRECIATE THE UNIQUENESS OF HOBBS'S PHILOSOPHY ON HUMAN NATURE, IT IS INSTRUCTIVE TO COMPARE HIS VIEWS WITH THOSE OF CONTEMPORARIES AND SUCCESSORS:

1. **JOHN LOCKE:** LOCKE VIEWED HUMANS AS RATIONAL AND GENERALLY COOPERATIVE, EMPHASIZING NATURAL RIGHTS AND LIMITED GOVERNMENT.
2. **JEAN-JACQUES ROUSSEAU:** ROUSSEAU BELIEVED IN THE INNATE GOODNESS OF HUMANS, CORRUPTED ONLY BY SOCIETY.
3. **IMMANUEL KANT:** KANT FOCUSED ON MORAL AUTONOMY AND THE CAPACITY FOR REASON TO GUIDE ETHICAL BEHAVIOR BEYOND MERE SURVIVAL INSTINCTS.

HOBBS'S PERSPECTIVE STANDS OUT FOR ITS REALISM AND EMPHASIS ON POWER DYNAMICS, OFFERING A FOUNDATIONAL FRAMEWORK FOR UNDERSTANDING POLITICAL AUTHORITY ROOTED IN HUMAN PSYCHOLOGY.

IMPLICATIONS FOR MODERN POLITICAL THOUGHT

THE ENDURING INFLUENCE OF THOMAS HOBBS PHILOSOPHY ON HUMAN NATURE IS EVIDENT IN VARIOUS DOMAINS OF MODERN POLITICAL THEORY AND PRACTICE. HIS RECOGNITION OF THE POTENTIAL FOR CONFLICT INHERENT IN HUMAN NATURE INFORMS CONTEMPORARY DEBATES ON SECURITY, GOVERNANCE, AND LAW ENFORCEMENT. THE CONCEPT OF A SOCIAL CONTRACT CONTINUES TO UNDERPIN DEMOCRATIC THEORY, EVEN AS IT EVOLVES TO INCORPORATE PROTECTIONS FOR INDIVIDUAL RIGHTS.

MOREOVER, HOBBS'S INSIGHTS INTO FEAR AND POWER DYNAMICS RESONATE IN INTERNATIONAL RELATIONS, WHERE THE ANARCHIC NATURE OF THE GLOBAL SYSTEM OFTEN MIRRORS HIS STATE OF NATURE. REALIST THEORIES IN POLITICAL SCIENCE DRAW HEAVILY FROM HOBBSIAN PRINCIPLES, EMPHASIZING THE ROLE OF POWER AND SELF-INTEREST IN SHAPING STATE BEHAVIOR.

CRITIQUES AND LIMITATIONS

DESPITE ITS PROFOUND IMPACT, HOBBS'S PHILOSOPHY ON HUMAN NATURE IS NOT WITHOUT ITS CRITICS. SOME ARGUE THAT HIS PORTRAYAL IS OVERLY PESSIMISTIC AND REDUCTIVE, NEGLECTING THE ALTRUISTIC AND COOPERATIVE ASPECTS OF HUMAN BEHAVIOR. OTHERS CHALLENGE THE FEASIBILITY OF ABSOLUTE SOVEREIGNTY, POINTING TO HISTORICAL INSTANCES WHERE UNCHECKED POWER HAS LED TO TYRANNY AND OPPRESSION.

FURTHERMORE, HOBBS'S ASSUMPTION THAT INDIVIDUALS UNIFORMLY DESIRE SECURITY ABOVE ALL ELSE CAN BE QUESTIONED IN LIGHT OF DIVERSE CULTURAL VALUES AND HUMAN MOTIVATIONS. THE COMPLEXITY OF HUMAN PSYCHOLOGY AND SOCIAL INTERACTION OFTEN DEFIES THE NEAT RATIONAL CALCULATIONS HOBBS PROPOSES.

NEVERTHELESS, THESE CRITIQUES SERVE TO ENRICH THE DISCOURSE RATHER THAN DIMINISH HOBBS'S CONTRIBUTIONS, HIGHLIGHTING THE NEED FOR A NUANCED UNDERSTANDING OF HUMAN NATURE IN POLITICAL PHILOSOPHY.

CONCLUSION: THE LASTING LEGACY OF HOBBS'S VIEW ON HUMAN NATURE

THOMAS HOBBS'S PHILOSOPHY ON HUMAN NATURE OFFERS A COMPELLING FRAMEWORK FOR EXAMINING THE ROOTS OF SOCIAL ORDER AND POLITICAL AUTHORITY. WHILE HIS VISION OF HUMANITY AS DRIVEN BY FEAR AND SELF-INTEREST MAY APPEAR STARK, IT PROVIDES A CRITICAL LENS THROUGH WHICH TO ANALYZE THE CHALLENGES INHERENT IN CREATING AND MAINTAINING CIVIL SOCIETY. HIS WORK COMPELS SCHOLARS, POLICYMAKERS, AND CITIZENS ALIKE TO GRAPPLE WITH THE TENSION BETWEEN FREEDOM AND SECURITY—A DYNAMIC THAT REMAINS AS RELEVANT TODAY AS IN THE 17TH CENTURY. THROUGH HIS INCISIVE EXPLORATION OF HUMAN NATURE, HOBBS CONTINUES TO SHAPE THE INTELLECTUAL LANDSCAPE OF POLITICAL THOUGHT AND THE ONGOING QUEST TO UNDERSTAND THE FOUNDATIONS OF HUMAN COEXISTENCE.

Thomas Hobbes Philosophy On Human Nature

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thomas hobbes philosophy on human nature: The Elements of Law, Natural and Politic

Thomas Hobbes, 1999 This work was originally published in 1650 as two separate books, Human nature, and De corpore politico. Human nature contained the first 13 chapters, De Corpore politico contained chapters 14 thru 19 of the first work, and chapters 20 thru 29. The present edition considers chapters 1 thru 19 as part 1, Human nature, and chapters 20 thru 29 as part 2, De corpore politico.

thomas hobbes philosophy on human nature: The Elements of Law, Natural and Politic

Thomas Hobbes, 2017-09-18 Thomas Hobbes was the first great philosopher to write in English. His account of the human condition, first developed in The Elements of Law (1640), which comprises Human Nature and De Corpore Politico, is a direct product of the intellectual and political strife of the seventeenth century. It is also a remarkably penetrating look at human nature, and a permanently relevant analysis of the fears of self-seeking that result in the war of 'each against every man'. In The Elements of Law Hobbes memorably sets out both the main lines of his general philosophy, later augmented in De Corpore (1655), and the moral and political philosophy later made famous in Leviathan (1651). Copies of Human Nature and De Corpore Politico, until 1889 printed as separate works, are rare antiques or scarcely less rare scholarly texts; this is the first complete popular edition.

thomas hobbes philosophy on human nature: *The Metaphysical System of Hobbes [As Contained] in Twelve Chapters from [His] Elements of Philosophy Concerning Body, Together with Briefer Extracts from [His] Human Nature and Leviathan;* Mary Whiton Calkins, Thomas Hobbes, 2016-05-09 This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

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Thomas 1588-1679 Hobbes, 2016-08-27

thomas hobbes philosophy on human nature: The Metaphysical System of Hobbes Mary Whiton Calkins, Thomas Hobbes, 2015-08-08 This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and

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Thomas 1588-1679 Hobbes, Mary Whiton 1863-1930 Calkins, 2016-08-29 This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

thomas hobbes philosophy on human nature: *The Elements of Law, Natural and Politic*
Thomas Hobbes, 2017-07-25 Thomas Hobbes' timeless account of the human condition, first developed in *The Elements of Law* (1640), which comprises *Human Nature* and *De Corpore Politico*, is a direct product of the intellectual and political strife of the seventeenth century. His analysis of the war between the individual and the group lays out the essential strands of his moral and political philosophy later made famous in *Leviathan*. This first ever complete paperback edition of *Human Nature* and *De Corpore Politico* is also supplemented by chapters from Hobbes' later work *De Corpore* and *The Three Lives*, never before published together in English.

thomas hobbes philosophy on human nature: *State of Nature Or Eden?* Helen Thornton, 2005 *State of Nature or Eden? Thomas Hobbes and his Contemporaries on the Natural Condition of Human Beings* aims to explain how Hobbes's state of nature was understood by a contemporary readership, whose most important reference point for such a condition was the original condition of human beings at the creation, in other words in Eden. The book uses ideas about how readers brought their own reading of other texts to any reading, that reading is affected by the context in which the reader reads, and that the Bible was the model for all reading in the early modern period. It combines these ideas with the primary evidence of the contemporary critical reaction to Hobbes, to reconstruct how Hobbes's state of nature was read by his contemporaries. The book argues that what determined how Hobbes's seventeenth century readers responded to his description of the

state of nature were their views on the effects of the Fall. Hobbes's contemporary critics, the majority of whom were Aristotelians and Arminians, thought that the Fall had corrupted human nature, although not to the extent implied by Hobbes's description. Further, they wanted to look at human beings as they should have been, or ought to be. Hobbes, on the other hand, wanted to look at human beings as they were, and in doing so was closer to Augustinian, Lutheran and Reformed interpretations, which argued that nature had been inverted by the Fall. For those of Hobbes's contemporaries who shared these theological assumptions, there were important parallels to be seen between Hobbes's account and that of scripture, although on some points his description could have been seen as a subversion of scripture. The book also demonstrates that Hobbes was working within the Protestant tradition, as well as showing how he used different aspects of this tradition. Helen Thornton is an Independent Scholar. She completed her PhD at the University of Hull.

thomas hobbes philosophy on human nature: Leviathan Thomas Hobbes, 2023-12-23 In his seminal work **Leviathan**, Thomas Hobbes presents a compelling examination of human nature and the necessity of social contract theory in establishing a governing authority. Written during the turbulence of the English Civil War, Hobbes employs a precise and systematic style, intricately weaving together philosophy, political theory, and moral reasoning. The book starkly contrasts the state of nature—characterized by chaos and a 'war of all against all'—with the order and security provided by a powerful sovereign, which Hobbes famously likens to a 'Leviathan,' a metaphor for absolute authority that holds society together in a fragile peace. Thomas Hobbes (1588-1679) stands as a prominent figure in political philosophy, with **Leviathan** reflecting his belief in the necessity of a strong centralized power. His experiences during the civil strife of his time, coupled with his education and interactions in the court of Charles I, deeply influenced his thoughts on human behavior and governance. Hobbes' pessimistic view of humanity as naturally self-interested and conflict-prone propels his argument for absolute sovereignty, setting the groundwork for modern political theory. **Leviathan** remains an essential read for anyone interested in the roots of political thought and the dynamics of human society. It challenges readers to ponder the balance between freedom and security, making it not only relevant in the context of its time but also a critical text for understanding contemporary political discourse. Hobbes' incisive insights invite thoughtful reflection, ensuring its standing as a cornerstone of philosophical inquiry.

thomas hobbes philosophy on human nature: Human Nature and de Corpore Politico Thomas Hobbes, 2017-04-11 *De Corpore (On the Body)* is a book by Thomas Hobbes, first published in 1655. As its full Latin title *Elementorum philosophiae sectio prima De corpore* implies, it was part of a larger work, conceived as a trilogy. *De Cive* had already appeared, while *De Homine* would be published in 1658. Hobbes had in fact been drafting *De Corpore* for at least ten years before its appearance, putting it aside for other matters. This delay affected its reception: the approach taken seemed much less innovative than it would have done in the previous decade.

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Hobbes discusses the Civil Wars, written in the 1600s, deals in the controversial with a complete review of the Great Rebellion's events. Hobbes found attention from their first systematic political work, an early statement of his doctrines. These political, often philosophical works also track the deviation in his work as his devotion to religion increases.

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There can be no doubt that Thomas Hobbes intended to create a complete philosophical system. In recent years, piecemeal analysis has ignored that intention and reduced his philosophy to an unsystematic jumble of irreconcilable parts. It is generally believed that Hobbes's mechanistic physics is at odds with his notorious egoistic psychology, and that the latter cannot support his prescriptive moral theory. In this book Gary B. Herbert sets forth an entirely new interpretation of Hobbes's philosophy that takes seriously Hobbes's original systematic intention. The author traces the historical and conceptual development of Hobbes's science, psychology, and politics to reveal how those separate parts of his philosophy were eventually united by developments in his concept of 'conatus.' After an analysis of Hobbes's accounts of space, matter, and body, the author concludes that, although Hobbes is clearly a materialist, his natural philosophy is not the naive mechanics it is often thought to be, but a precursor to modern phenomenology.

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
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
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