Theories Of Social Contract

Classical Social Contract Theory-Sebastian Erckel 2009-05 Essay from the year 2008 in the subject Politics - Political Theory and the History of Ideas Journal, grade: A (85%), University of British Columbia (Department of Political Science), course: Modern Political Thought; John Rawls and his Critics, 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 the collective freedom of Rousseau's general will. It has been noted that the rule requires expertise that can hardly be denied there is also agreement among most philosophers for whom whatever constitutes the job of ruling needs to do so with the interest of the people in mind. The Hobbes who is interested in the people and how can it be discovered? According to Plato, everything is that 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 anarchy. 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 it the Social Contract Theorists-Christopher W. Morris 1999 This is an introduction to the critical literature on the classical and social political thinkers Thomas Hobbes, John Locke and Jean-Jacques Rousseau. The Social Contract-Jean-Jacques Rousseau 2020-02-17 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 argues that 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 social contract among the people 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.

Social Contract Theory-Vicente Medina 1990 '... this book will be valuable to upper-division and graduate students interested in the validity of SC theories.'-PERSPECTIVES ON POLITICAL SCIENCE Social Contract Theory for a Diverse World-Ryan Muldoon 2016-10-14 Very diverse societies pose real problems for Rawlsian models of public reason. This is for two reasons: first, public reason is unable to accommodate diverse perspectives in determining a regulative ideal. Second, regulative ideals are unable to respond to social change. While models based on public reason focus on the justification of principles, this book suggests that we need to orient our normative theories more toward discovery and experimentation. The book develops a unique approach to social contract theory that focuses on diverse perspectives. It offers a new stance that author Ryan Muldoon calls, "The View From Everywhere," which allows for substantive, fundamental moral disagreement. This stance is used to develop a bargaining model in which agents can cooperate despite seeing different perspectives. Rather than arguing for an ideal contract or particular principles of justice, Muldoon outlines a procedure for iterated revisions to the rules of a social contract. It expands Mill's conception of experiments in living to help form a foundational principle for social contract theory. By embracing this kind of experimentation, we move away from a conception of justice as an end state, and toward a conception of justice as a trajectory. Listen to Robert Talisse interview Ryan Muldoon about Social Contract Theory for a Diverse World on the podcast, New Books in Philosophy: http://tinyurl.com/j9oq324 Also, read Ryan Muldoon's related Niskanen Center article, "Diversity and Disagreement are the Solution, Not the Problem," published Jan. 10, 2017: https://niskanencenter.org/blog/diversity-disagreement-solution-not-problem/ Hobbes and the Social Contract Tradition-Jean Hampton 1988-08-26 A major study of Hobbes' political philosophy drawing on developments in game and decision theory. Contract Theory in Historical Context-Deborah Baumgold 2010 These essays carefully show that classic social-contract theory was an ancien régime 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 and its contentious role for Rawls's 'Theory of Justice': Jan Kercher 2004-03-24 Seminar paper from the year 2004 in the subject Politics - Political Theory and the History of Ideas Journal, grade: A (95%), University of British Columbia (Department for Political Science), course: Modern Political Thought: John Rawls and his Critics, language: English, abstract: In 'A Theory of Justice' (Rawls, 1971), John Rawls tries to develop a conception of justice that is based on a social contract. His approach, doubtless, led to a revival of the contract theory in modern political theory. However, his peculiar conception of a hypothetical contract has also evoked a wave of severe criticism. Some of his critics settle for condemning special features of Rawls's contractual concept, while others maintain that Rawls's theory is, in effect, no real contract theory. In this paper, I will therefore focus on two research questions: Is Rawls's theory a genuine contract theory at all? If yes, does the contract play a crucial role in this theory or is there a preferable alternative available to Rawls? Private Property, Freedom and Order-Mehmet Kanatli 2021-10 "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 contractualist 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: Anonym 2017-02-07 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.
Social Contract, Essays by Locke, Hume and Rousseau-Ernest Baker 2012-12-01 Locke and Rousseau, if in different ways and different degrees, accepted the idea of the Social Contract: Hume, more historically minded, and more committed to his convictions, was its critic. His sceptical intellect led him to approach political theories - the theory of divine right as well as the theory of Social Contract, but more especially the latter - with a touch of acid realism, which was mingled with a half-ironical savour. 'There is something,' he seems to say, 'in your different theories but less, much less, than you think.' This book is highly recommended on the bookshelf of anyone with an interest in the history of political philosophy.

The Political Theories of Locke and Rousseau-Torben Arndt 2018-11-26 Essay from the year 2015 in the subject Politics - Basics and General, grade: 1.3, Justus-Liebig-University Giessen, language: English, abstract: Two essays about John Locke's and Jean Jacques Rousseau's political theories The natural law theory of politics has been playing an important role in the evolution of states since the time of Ancient Greece. Later, these theories provided the basis for philosophers of the 16th and 17th century, here to name Thomas Hobbes, Jean Jacques Rousseau and John Locke as the most important ones. In a time of civil wars and political upheavals, the natural law theories often provided a justification for a new order or at least tried to define a new form of the state. Since this theory is regarded as a basis for many modern liberal states, the following essay will explain the key elements of natural law theory such as natural law, the state of nature and the need for a social contract. I will mainly rely on John Locke and his work The Second Treatise of Government (published in 1689).


Moral Contract Theory and Social Cognition-Peter Timmerman 2014-03-10 This interdisciplinary work draws on research from psychology and behavioral economics to evaluate the plausibility of moral contract theory. In a compelling manner with implications for moral theory more broadly, the author's novel approach resolves a number of key contingencies in contractarianism and contractualism. Acting in accordance with principles that we could all agree to under certain conditions is not enough for taking up the perspectives of others. Research in social and developmental psychology shows just how challenging this can be. The author discusses in detail what implications findings on perspective-taking have for contract theory. He concludes with cautious optimism that, despite our limitations, it lies within our power to become better at perspective-taking and to adopt a contractarian or contractualist mode of moral thinking. This does however require us to be much more attentive to the standpoints of others than we tend to be. Contract theorists also assume that agents can be moved to comply with principles that would be the object of agreement, with some arguing they can be so moved out of their own interest. The book show that, in contrast to the suspicion of many philosophers, this idea is largely supported by research on the dynamics of trust and our ability to distinguish trustworthy from untrustworthy others. Bringing a welcome dose of realism to the debate on contract theory, the author shows the value of assessing moral theories from an empirical perspective.

A Theory of Freedom-Shay Welch 2012-09-14 Here Welch argues that feminist concerns relating to liberal models of individual freedom cannot be addressed without a theory of social freedom. This framework bridges the gap between liberal theorists and feminist theorists on the question of individual freedom by proposing a properly 'social' social contract. Welch offers a liberatory conception of individual freedom that uniquely responds to the ways in which women and women's oppression shapes freedom.

Modern Social Contract Theory-Albert Weale 2020-06-11 Modern Social Contract Theory provides an exposition and evaluation of major work in social contract theory from 1500 to the present. It locates the central themes of that theory in the intellectual legacy of utilitarianism, particularly the problems of defining principles of justice and of showing the grounds of moral obligation. It demonstrates how theorists responded in a novel way to the dilemmas articulated in utilitarianism, developing in their different approaches a constructivist method in ethics, a method that aimed to vindicate a liberal, democratic and just political order. A distinctive feature of the book is its comparative approach. By placing the works of Barry, Buchanan and Tullock, Harsanyi, Gauthier, Grice, Rawls, and Scanlon alongside one another, similarities and differences are brought out, most notably in the way in which principles are derived by each author from the contractual construction as well as the extent to which the obligation to adopt those principles can be rationally grounded. Each theory is placed in its particular intellectual context. Special attention is paid to the contrasting theories of rationality adopted by the different authors, whether that be utility theory or a deliberative conception of rationality, with the intention of assessing how far the principles advanced can be justified by reference to the hypothetical choices of rational contracting agents. The book concludes with a discussion of some principal objections to the enterprise of social contract theory, and offers its own programme for the future of that theory taking the form of the empirical method.

The Fallacy of Corporate Moral Agency-David Rönnegard 2015-05-12 It is uncontroversial that corporations are legal agents that can be held legally responsible, but can corporations also be moral agents that are morally responsible? Part one of this book explicates the most prominent theories of corporate moral agency and provides a detailed debunking of why corporate moral agency is a fallacy. This implies that talk of corporate moral responsibilities, beyond the mere metaphorical, is essentially meaningless. Part two takes the fallacy of corporate moral agency as its premise and spells out its implications. It shows how prominent normative theories within Corporate Social Responsibility, such as Stakeholder Theory and Social Contract Theory, rest on an implicit assumption of corporate moral agency. In this metaphysical respect such theories are untenable. In order to provide a more robust metaphysical foundation for corporations the book explicates the development of the corporate legal form in the US and UK, which displays how the corporation has come to have its current legal attributes. This historical evolution shows that the corporation is a legal fiction created by the state in order to serve both public and private goals. The normative implication for corporate accountability is that citizens of modern society have to primarily make calls for legal enactments in order to hold the corporate legal instruments accountable to their preferences.

Social Contract Theories-Vicente Medina 1990 An exposition of the work of writers, such as Hobbes, Locke, Rousseau, Kant and Rawls who belong to the contractual tradition. The author discusses the concepts of nature, man and freedom and the connection between social contract and natural rights, that were central to their thought.

The Social Contract and Discourses-Jean Rousseau 2018-07-19 The Social Contract & Discourses by Jean Jacques Rousseau - Translated with Introduction by G. D. H. Cole. The Social Contract finally appeared, along with Emile, in 1762. This year, therefore, represents in every respect the culmination of Rousseau's career. Henceforth, he was to write only controversial and confessional works; his theories were now developed, and, simultaneously, he gave to the world his views on the fundamental problems of politics and education. It is now time to ask what Rousseau's system, in its maturity, finally amounted to. The Social Contract contains practically the whole of his constructive political theory; it requires to be read, for full understanding, in connection with his other works, especially Emile and the Letters on the Mount (1764), but in the main it is self-contained and complete. The title sufficiently defines its scope. It is called The Social Contract or Principles of Political Right, and the second title explains the first. Rousseau's object is not to deal, in a general way, like Montesquieu, with the actual institutions of existing States, but to lay down the essential principles which must form the basis of every legitimate society.

Justice and the Social Contract : Essays on Rawlsian Political Philosophy-Samuel Freeman Stephen F. Goldstone Term Professor of Philosophy and Law University of Pennsylvania 2006-11-09 John Rawls (1921-2002) was one of the 20th century's most important philosophers and continues to be among the most widely discussed of contemporary thinkers. His work, particularly A Theory of Justice, is integral to discussions of social and international justice, democracy, liberalism, welfare economics, and constitutional law, in departments of philosophy, politics, economics, law, public policy, and others. Samuel Freeman is one of Rawls's foremost
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interpreters. This volume contains nine of his essays on Rawls and Rawlsian justice, two of which are previously unpublished. Freeman places Rawls within historical context in the social contract tradition, addresses criticisms of his positions, and discusses the implications of his views on issues of distributive justice, liberalism and democracy, international justice, and other subjects. This collection will be useful to the wide range of scholars interested in Rawls and theories of justice.

Negotiating for Success-George Siedel 2014-10-04 This book is a practical guide to personal and business negotiations. It is unique in going beyond the bargaining phase of negotiation to cover the entire process from your decision to negotiate through an evaluation of your negotiation performance. Also included are tools such as a negotiation planner, “decision trees” for calculating negotiation alternatives, psychological tools for increasing negotiation power, and tools for assessing your negotiation style.

Minimal Morality-Michael Moehler 2018-03-16 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 in the near future. The main idea was to carry the traditional contractarian notion to a higher level of abstraction, then the two-level contractarian theory brings it back down to earth.

A Dissertation on Liberty and Sexuality-Ryan Lee Reed 2012 As originated by Hobbes and Locke, social contract thought introduced to modern political thought the concepts of rational consent and obligation but by that consent. I argue that these two concepts are integrally bound up with questions of right regarding sexual orientation. My dissertation is an inquiry into what the social contract tradition can tell us about disputed policy issues surrounding the rights of sexual minorities. I consider the works of Hobbes, Locke, Rousseau, Kant, and Rawls, scouring their theories for insight into the question of sexuality and its place in the modern republic. My project, then, melds two of the most prominent approaches in political philosophy – history of political thought and analytic philosophy. Specifically, I combine the exegetical approach that is common to historical work with the concern for contemporary problems that is characteristic of much work in analytic philosophy. My dissertation contains three elements: First, it examines what the thinkers in question explicitly offer in their texts with regard to sex and sexuality. This exegetical inquiry is merely a foundational step for the project and building upon that foundation, I add a second element – an extension of the thinkers’ larger theories in which I explore their thoughts on the state of nature, legitimate and rational consent to the social contract, obligation, duty and political right. I then consider the implications for sexual liberty. The basic assumption here is that sexuality is not so unlike other parts of human existence that we would need each of the aforementioned thinkers to specifically address it in order to understand how it fits into social contract theory. The third element of the project is an examination of policy implications. Within the framework of the social contract theory, I address specific policy issues regarding sexual orientation. These take the form of questions about sexual and gender identity rights, marriage rights, adoption rights, and the rights of gay and lesbian students. Although we address each of these problems at a political level, we disagree on the source, justification, and content of these norms. For example, what kinds of obligations exist across national borders and why? What international actions are right and wrong? Who is required to perform these actions? When is it permissible to use coercion at the global level? In my dissertation, I develop an original theory of global justice that can answer these questions and I show how my theory applies to current policies. I start by articulating why we need a theory of international justice and introducing the theories that have already been proposed. I divide these theories into two general kinds. One theory says global political norms are rooted in objective facts about what is good for human beings. In this view, human beings have certain needs and desires, and so some ways of treating humans are forbidden (for example, harming others) and others are obligatory (such as helping others). The other theory says that international norms are the product of some contract or agreement. I call the former non-contractualism and the latter social contract theory. I then explain why neither of these two kinds of theories adequately describes or justifies international norms. Due to what I call the choice and specification problems, I argue that there are many ways to attain the goods we pursue in international relations, none of which is privileged, and that there are too many ways to specify norms, none of which is privileged. Next, due to what I call the constraint problem, I also argue that social contract theory is insufficient to ground a theory of global justice. Parties to contracts may agree to seemingly incorrect agreements or fail to agree to seemingly required contracts. Despite being insufficient by themselves to ground global justice, I argue that these theories are also necessary. I affirm the existence of objective facts and endorse their contribution to global justice. I also appeal to respect for rational agents, success in consensus, and practical considerations in showing social contract theory is necessary for global justice. In addition to the independent reasons necessitating these theories, we also have reason to include them in a theory of global justice insofar as they complete each other. I argue that social contract theory best solves the choice and specification problems and that non-constructivism best solves the constraint problem. Having found that both theories are individually necessary and jointly sufficient, I argue that a combination of the two succeeds. I defend such a combination—a hybrid theory—in two stages. In the first stage, I argue hybrid theory is possible and that it avoids the defects of each component without incurring any fresh difficulties. After defending hybrid theory generally, I proceed to a second stage of this defense, in which I develop a particular version of hybrid theory. I first seek a particular version of hybrid theory in history, considering Epicurus, Grotius, and Hobbes. I evaluate each hybrid theory, drawing out their strengths and weaknesses. However, I ultimately argue that none provides a successful theory of global justice. Next, I articulate and defend a particular version of hybrid theory that inherits the benefits of my predecessors. In my theory, something can be called a norm for international justice if and only if it pursues universal goods and promotes cooperation through consent, thereby avoiding the problems that beset other theories of global justice. I defend individuals as parties to the contract, while allowing for representatives in select cases. I also defend tacit consent as the most successful version of consent to global contracts. Because this particular hybrid theory raises the bar for global justice considerably, I also consider methods to evaluate global actors, actions, and norms that fall short of my criteria. Next, I show how my particular hybrid theory of international justice can help us find answers to problems raised by certain kinds of financial crimes, and the global response to those crimes, what is called, “anti-money laundering/combatting the financing of terrorism” (AML/CFT). These measures are nonviolent responses to terrorism and thus essential elements of broader efforts to end terrorism. Despite their successes, I argue that the current institutions are lacking, and that my theory offers possible solutions to those problems. For example, there seems to be no significant theoretical distinction between measures which are enforced universally without consent on the one hand, and ones which are enforced selectively against those countries who have agreed to it. This conduct runs the risk of losing legitimacy for those solutions to international problems that begin with the readiest support. By creating an explicit distinction between practices that require agreement and practices that do not, according to my hybrid view, current international legal institutions could benefit from transparency, legitimacy, theoretical grounding, and consistency while avoiding arguments or justifications in might makes right for law enforcement, violations of sovereignty, and arbitrariness.

Rousseau’s Theory of Freedom-Matthew Simpson 2006-03-08 Jean-Jacques Rousseau has a claim to be ranked above even Karl Marx as the political philosopher who has most influenced everyday life. His much-read philosophy of education alone would qualify him for a high place, but his political theory is even more important: decisions affecting millions of people were made based on the reading of certain lines of the Social
Contract. Yet while politicians and scholars have studied this book for 250 years, almost no agreement exists on how to interpret its central concept: freedom. Rousseau’s theory of freedom has led him to be called everything from the greatest prophet of individual liberty to the designer of the first totalitarian state. This book offers a new, unifying interpretation of the theory of freedom in the Social Contract. Simpson gives a careful analysis of Rousseau’s theory of the social pact, and then examines the kinds of freedom that it brings about, showing how Rousseau’s individualist and collectivist aspects fit into a larger and logically coherent theory of human liberty. Simpson’s book not only helps us to understand one of the pre-eminent political minds of the 18th century, but also brings us into closer conversation with those he influenced, who have done so much to shape our world. And in light of the interest in contemporary contractarian philosophers like Rawls, Scanlon, and Gauthier, readers will find it worthwhile to return to the thinker who offers one of the most radical, profound, and insightful theories of the social contract ever devised.

Jean Jacques Rousseau’s Concept of Society and Government: A Study of the Social Contract.-Andrecka Becker 2004-07-15 Seminar paper from the year 2001 in the subject Politics - Political Theory and the History of Ideas Journal, grade: 1 (A-), University of Wyoming (Department of Political Science), course: Recent Political Thought, language: English, abstract: “Man is born free and, everywhere he is in chains. One believes himself the other’s master, and yet is more a slave than they. How did this change come about? I do not know. What can it make legitimate? I believe I can solve this.”1 Regarding this quoted statement, Jean-Jacques Rousseau’s Of the Social Contract or Principles of Political Right (in the following referred to as the Social Contract) of 1762 tries to explain and solve the problems of the society Rousseau lived in with the idea of a somewhat direct democracy and a radical popular sovereignty. Accordingly, the author’s theory is the counterpart to the early liberal Montesqueuian model of a state with a binding constitution, but also to the later classical liberal theories of democracy of John Stuart Mill. In general, Rousseau is known as a representative of the concept of direct democracy and as an intercessor of the identity of governors and the governed. Moreover, he pledged for the inseparability of popular sovereignty. 2 Taking this into consideration, Rousseau’s Social Contract - although censured and prohibited in his own time - remains a key source of democratic belief and a contribution to modern political theory. His theories were viewed so controversially that they were even publicly burned. So, the Social Contract and Emile or On Education (1762) became victims of the flames.3 This was, because basically, the Social Contract argues, that "the first and the most important consequences of the principles established so far is that the general will [volonté générale] alone can direct the forces of the state according to the end of its institution, which is the common good."4 1 Jean-Jacques Rousseau: The Social Contract and Other Later Political Writings, edited and translated by Victor Gourevitch, Cambridge: Cambridge University Press (Cambridge Texts in the History of Political Thought), 1997, Book I, p. 41. 2 Manfred G. Schmidt: Demokratietheorien. Eine Einführung, 2. Auflage, Opladen: Leske + Budrich, 1997, pp. 23-24. 3 Merlie L. Perkins: Jean-Jacques Rousseau on the Individual and Society, Lexington: University Press of Kentucky, 1974, p. 239. 4 Rousseau: The Social Contract, Book II, p. 57.
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