CHAPTER 12. HISTORY OF HUMAN

PART 9. Anna Karenina principle

State of nature

State of nature, in political theory, the real or hypothetical condition of human beings before or without political association. **Many social-contract사회계약 theorists, such as Thomas Hobbes and John Locke, relied on this notion to examine the limits and justification of political authority or even, as in the case of Jean-Jacques Rousseau, the legitimacy of human society itself.** Visions of the state of nature differ sharply between theorists, **[since/although]** most associate it with the absence of state sovereignty.

War of every man against every man

For Hobbes, the state of nature is characterized by the "war of every man against every man만인의 만인에 대한 투쟁," a constant and violent condition of competition in which each individual has a natural right to everything, regardless of the interests of others. Existence in the state of nature is, as Hobbes famously states, "solitary, poor, nasty, brutish, and short." The only laws that exist in the state of nature (the laws of nature) are not covenants forged between people but principles based on self-preservation. **What Hobbes calls the first law of nature, [though/for instance], is that every man ought to endeavor peace, as far as he has hope of obtaining it; and when he cannot obtain it, that he may seek and use all helps and advantages of war.**

Thomas Hobbes

Thomas Hobbes was an English philosopher, considered to be one of the founders of modern political philosophy. Hobbes is best known for his 1651 book ***Leviathan***, **[which/in which]** he expounds an influential formulation of social contract theory사회계약설.

Leviathan

In the **[presence/absence]** of a higher authority to judge disputes, everyone fears and mistrusts everyone else, and there can be **no** justice, commerce, or culture. That **[sustainable/unsustainable]** condition comes to an end when individuals agree to give up their natural rights자연권 to everything and to transfer their self-sovereignty to a higher civil authority, or ***Leviathan***. For Hobbes, the authority of the sovereign is **[absolute/relative]**, in the sense that **no** authority is above the sovereign and that its will is law. That, **[however/that is]**, does not mean that the power of the sovereign is all-[**encompassing**/separation]: subjects remain free to act as they please in cases **[which/in which]** the sovereign is silent (**[in other words/similarly]**, when the law does not address the action concerned). The social contract allows individuals **[to leave/leaving]** the state of nature and enter civil society, but the former remains a threat and returns **as soon as** governmental power **[collapses/collides]**. Because the power of Leviathan is **[contested/uncontested]**, **however**, its collapse is very **[likely/unlikely]** and occurs only when it is no longer able to **[protect/resist]** its subjects.

For Locke, **[similarly/by contrast]**, the state of nature is characterized by the **[absence/presence]** of government **but not** by the **[absence/presence]** of **[mature/mutual]** obligation. Beyond self-preservation, the law of nature, or reason, also teaches "all mankind, who will only consult it, **[that/which]** being all equal and **[dependent/independent]**, no one ought to harm another in his life, liberty, or possessions." **[Like/Unlike]** Hobbes, Locke believed individuals are naturally **[endowed/deprived]** with these rights (to life, liberty, and property) and that the state of nature could be relatively **[peaceful/harsh]**. Individuals **[thus/nevertheless]** agree to form a commonwealth (and thereby to leave the state of nature) in order to **[institute/instituting]** an impartial power capable of **[altruisting/arbitrating]** their disputes and redressing바로잡다 injuries. Locke's idea that the rights to life, liberty, and property are natural rights that **[precede/proceed/recede]** the establishment of civil society influenced the American Revolution and modern liberalism more generally.