

# THE SOCIAL CONTRACT

## DEFINITION

A social contract is an agreement among individuals within a social group to abide by certain rules and laws.

The basic concept is that the consent of people within a society to be subject to rules and laws gives those rules and laws legitimacy.

## THEORISTS

The concept of the social contract was most prominently developed during the enlightenment by philosophers such as:

- Thomas Hobbes (1651)
- Samuel von Pufendorf (1673)
- John Locke (1689/1821)
- Jean-Jacques Rousseau (1762)
- Immanuel Kant (1797)

# Social Contract

**Michael Harry Lessnoff**



## **Social Contract:**

**The Social Contract** Jean-Jacques Rousseau,1998 Rousseau argues for the preservation of individual freedom in political society An individual can only be free under the law he says by voluntarily embracing that law as his own This text is not only a defence of civil society but also a study of the darker side of political systems **The Social Contract** John

Wiedhofft Gough,1957 The Social Contract Jean-Jacques Rousseau,2007-06-07 the Social Contract is one of the most important works by Rousseau He expresses the view that in a society man has to completely rely on fellow beings with whom he is also in continuous competition He presents the theory that people should have a right to rule themselves directly and not through representatives Remarkable revolutionary ideas have been presented here Thought provoking *Social*

*Contract* Jean-Jacques Rousseau,1988-03 With the publication of *The Social Contract* in 1761 Jean Jacques Rousseau took his place among the leading political philosophers of the Enlightenment Like his contractarian predecessors Thomas Hobbes and John Locke Rousseau sought to ground his political theory in an understanding of human nature which he believed to be basically good but corrupted by the conflicting interests within society Here self interest degenerated into a state of war from which humanity could only be extricated by the imposition of a contract As a party to the compact each individual would find his true interest served within the political expression of the community of man or the general will What is the content of human nature and how does it compel mankind to come together to create a civil society What form does this society take What benefits does it offer its citizens and what must each individual sacrifice to reap its rewards How does sovereign power manifest itself and what consequences follow for those who choose not to abide by the general will Does Rousseau s political theory set forth a blueprint for democracy one that results in equality universal suffrage and popular sovereignty or is it a recipe for central state totalitarianism These are just a few of the complex questions that will confront readers of *The Social Contract* Whatever their intent or ultimate result Jean Jacques Rousseau s views on the state and man s relationship to it have culminated in one of the most powerful and compelling pieces of political philosophy ever written **The Social**

**Contract** Jean-Jacques Rousseau,2025-03-27 *The Social Contract* by Jean Jacques Rousseau A political philosophy treatise exploring the foundations of legitimate government Rousseau argues for the collective will as the basis of authority emphasizing individual freedom equality and the idea that citizens must participate in shaping laws for true justice

**Social Contract** Michael Harry Lessnoff,1986 *The Social Contract* Jean-Jacques Rousseau,1916 **The Social Contract** R. J. Jackson,D. J. Jackson,1997-01 With the publication of *The Social Contract* in 1761 Jean Jacques Rousseau took his place among the leading political philosophers of the Enlightenment Like his contractarian predecessors Thomas Hobbes and John Locke Rousseau sought to ground his political theory in an understanding of human nature which he believed to be basically good but corrupted by the conflicting interests within society Here self interest degenerated into a state of war from which humanity could only be extricated by the imposition of a contract As a party to the compact each individual would

find his true interest served within the political expression of the community of man or the general will What is the content of human nature and how does it compel mankind to come together to create a civil society What form does this society take What benefits does it offer its citizens and what must each individual sacrifice to reap its rewards How does sovereign power manifest itself and what consequences follow for those who choose not to abide by the general will Does Rousseau's political theory set forth a blueprint for democracy one that results in equality universal suffrage and popular sovereignty or is it a recipe for central state totalitarianism These are just a few of the complex questions that will confront readers of *The Social Contract* Whatever their intent or ultimate result Jean Jacques Rousseau's views on the state and man's relationship to it have culminated in one of the most powerful and compelling pieces of political philosophy ever written [Social Contract and Discourses](#) Jean-Jacques Rousseau, 1947 [The Social Contract](#) Jean-Jacques Rousseau, Gita May, 2002 Jean Jacques Rousseau's ideas about society culture and government are pivotal in the history of political thought His works are as controversial as they are relevant today This volume brings together three of Rousseau's most important political writings *The Social Contract* and *The First Discourse* *Discourse on the Sciences and Arts* and *The Second Discourse* *Discourse on the Origin and Foundations of Inequality* and presents essays by major scholars that shed light on the dimensions and implications of these texts [Towards a Natural Social Contract](#) Patrick Huntjens, 2021-03-30 This open access book is a 2022 Nautilus Gold Medal winner in the category World Cultures Transformational Growth Development It states that the societal fault lines of our times are deeply intertwined and that they confront us with challenges affecting the security fairness and sustainability of our societies The author Prof Dr Patrick Huntjens argues that overcoming these existential challenges will require a fundamental shift from our current anthropocentric and economic growth oriented approach to a more ecocentric and regenerative approach He advocates for a Natural Social Contract that emphasizes long term sustainability and the general welfare of both humankind and planet Earth Achieving this crucial balance calls for an end to unlimited economic growth overconsumption and over individualisation for the benefit of ourselves our planet and future generations To this end sustainability health and justice in all social ecological systems will require systemic innovation and prioritizing a collective effort The Transformative Social Ecological Innovation TSEI framework presented in this book serves that cause It helps to diagnose and advance innovation and spur change across sectors disciplines and at different levels of governance Altogether TSEI identifies intervention points and formulates jointly developed and shared solutions to inform policymakers administrators concerned citizens and professionals dedicated towards a more sustainable healthy and just society A wide readership of students researchers practitioners and policy makers interested in social innovation transition studies development studies social policy social justice climate change environmental studies political science and economics will find this cutting edge book particularly useful As a sustainability transition researcher I am truly excited about this book Two unique aspects of the book are that it considers bigger transformation issues such as societies relationship with nature

purpose and justice than those studied in transition studies and offers analytical frameworks and methods for taking up the challenge of achieving change on the ground Prof Dr Ren Kemp United Nations University and Maastricht Sustainability Institute

**Social Contract and Political Obligation** Peter J. McCormick, 2019-11-21 First published in 1987 This study is concerned with the problem of political obligation the normative question of why one should obey the law and with social contract thought as an answer to this question It is entitled a critique but the critique is not of social contract theory as such but rather of the orthodox treatment of contract that yields so readily to the rough handling and easy rejection that is the normal lot of contractarianism in contemporary treatments In its place will be suggested a reinterpretation of contract that sees it as making different assumptions and requiring different premises and that is proof against many of the orthodox refutations of social contract theory the reinterpretation is thus in the nature of a vindication First from an examination of the most commonly cited champions of contractarianism namely Hobbes Locke and Rousseau will be derive a reinterpretation of contract in the form of a new model or syllogism the features of which will be brought out by contrasting it first with the contemporary ideas of John Rawls and then with the orthodox model itself Democratic consent theory as the heir to the remnants of the orthodox model will be examined and the ideas of T H Green will be considered as embodying an important feature of contractarianism omitted or ignored by the orthodox model and hence by democratic theory Finally the new model of contract will be suggested as a potentially useful approach to the problem of political obligation in the modern context This title will be of interest to student of politics and philosophy

**Classical Social Contract Theory** Sebastian Erckel, 2009-05-11 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 obligation it is hard to see how any form of society can survive. It is precisely for these elementary questions that social contract theories attempt to provide an answer. The social contract can be seen as a device both for justifying not only rule itself but a particular type of rule and demonstrating that political obligation can indeed be demanded. A unique feature of the classical social contract theories discussed in this paper is that they started out with an analysis of the state of nature.

*The Social Contract & Discourses* Jean-Jacques Rousseau, 2016-09-26. *The Social Contract Discourses: Principles of Political Right* by Jean Jacques Rousseau. 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. *The Social Contract* or *Of the Social Contract* or *Principles of Political Right* by Jean Jacques Rousseau is a 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 stated aim of *The Social Contract* is to determine whether there can be a legitimate political authority since people's interactions, he saw at his time, seemed to put them in a state far worse than the good one they were at in the state of nature, even though living in isolation. He concludes book one, chapter three with: "Let us then admit that force does not create right and that we are obliged to obey only legitimate powers, which is to say the ability to coerce is not a legitimate power and there is no rightful duty to submit to it. A state has no right to enslave a conquered people."

**The Social Contract and Discourses** Jean-Jacques Rousseau, 1963. **On the Social Contract** Jean-Jacques Rousseau, 2018-06-20. "Man is born free yet everywhere he is in chains." The famous opening of Rousseau's *On the Social Contract* has resonated across the centuries. In his seminal work, Rousseau argues that all government is fundamentally flawed and that modern society is based on a system that fosters inequality and servitude. This new edition of *On the Social Contract* is a revised and updated version of the classic Cole translation presented in modern English.

[The New Social Contract: an Inquiry Into Modern Contractual Relations](#) Ian R. Macneil, 1980. **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 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

**Of the Social Contract, Or, Principles of Political Right & Discourse on Political Economy**

Jean-Jacques Rousseau,1984

**Towards a Social Contract on a World-wide Scale** Guy Ankerl,1980

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