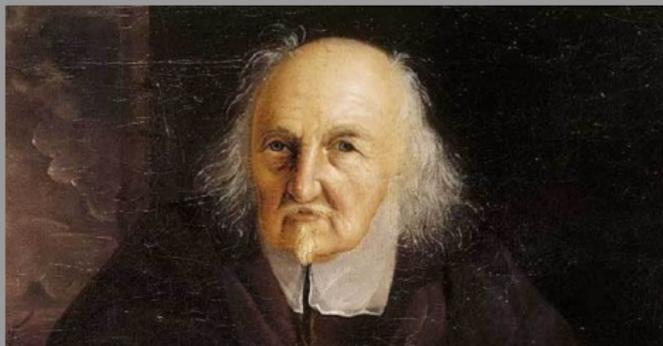


Hobbes and the state of nature

GV100 Class Slides: week 7

London School of Economics and Political Science



Questions/comments to start the class

What do we learn about *Leviathan* by considering of its frontispiece?

ACTIVITY: Find a copy of the Leviathan frontispiece online (or look at the one on the board). Speak to one or two people near you about it. What does it tell us about the book?

Hobbes on appetites and aversions

DELIBERATION: when in the mind of man, Appetites, Aversions, Hopes, and Feares, concerning one and the same thing arise alternately, and diverse good and evil consequences of the doing, or omitting of the thing propounded, come successively into our thoughts.

THE WILL: In deliberation, the last appetite, or aversion, immediately adhering to the action, or to the omission thereof, is what we call the will; the Act (not the faculty) of willing.

WILL, THEREFORE, IS THE LAST APPETITE IN DELIBERATING.
(Leviathan, Ch. VI)

Characterising the state of nature

Whatsoever therefore is consequent to a time of Warre, where everyman is Enemy to every man; the same is consequent to the time, wherein men live without other security, than what their own strength, and their own invention shall furnish them withall. In such condition, there is no place for Industry; because the fruit thereof is uncertain: and consequently no Culture of the Earth; no Navigation, nor use of the commodities that may be imported by Sea; no commodious Building; no Instruments of moving, and removing such things as require force; no Knowledge of the face of the Earth; no account of Time; no Arts; no Letters; no Society; and which is worst of all, continuall feare, and danger of violent death; And the life of man solitary, poore, nasty, brutish and short. (Leviathan, Ch. XIII)

The state of nature

What assumptions does Hobbes make about the state of nature?

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- ① Egoism
- ② Scarcity
- ③ Diffidence
- ④ Glory-seeking (only by some)
- ⑤ Natural equality

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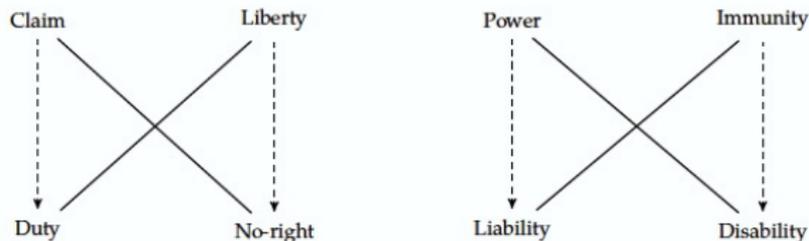
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What *exactly* is going wrong on Hobbes' view? Is he right to characterise the state of nature in the way that he does?

Considering the method

What does Hobbes gain by describing the state of nature? Why might we want to employ this method when we do political theory?

Speaking about rights



1. **CLAIM:** To have a claim-right is **to be owed a duty** (i.e., the performance or omission of some action) by another or others.
 2. **LIBERTY:** To have a liberty-right is **to be free from a duty** to do the contrary. It is a permission to perform an action.
 3. **POWER:** To have a power-right is to be able **to change the normative relation** (i.e., the claims, liberties, powers, or immunities) of oneself or others.
 4. **IMMUNITY:** To have an immunity-right is **to not be subject to the power** of another.
- (a) Claims } First order rights
(b) Liberties }
(c) Powers } Second order rights
(d) Immunities }

The Laws of Nature

DISCUSS: What is the difference between law and right for Hobbes (ch. XIV)? What bearing does that have on his view of the state of nature?

Three important laws of nature:

- 1 Endeavour peace, but when you cannot have it use all the tools of war to protect yourself.
- 2 When others also want peace, give up some of your natural liberty in order to achieve it.
- 3 Keep your agreements.