The Leviathan in the State Theory of Thomas Hobbes: Meaning and Failure of a Political Symbol

Leviathan (1651) by Thomas Hobbes

Leviathan (Annotated) Regionalism and Nationalism in the United States

Leviathan, Parts I and II - Revised Edition

The Cambridge Companion to Hobbes's Leviathan

On the Influence of Locke's Versuch on the Leviathan: Birth of the Leviathan

Thomas Hobbes Leviathan, or the Church and Civil State, Vol. 1 (Classic Reprint)

Foreign Aid and India

Leviathan (1651) Conflict and Cooperation in Hobbes' Leviathan

Leviathan, Parts I and II - Revised Edition

Nation und dem Nationalismus die letzten sakralen Elemente aus der staatlichen Sphare zu beseitigen.

The Cambridge Companion to Hobbes's Leviathan This Companion makes a new departure in Hobbes scholarship, addressing a philosopher whose impact was as great on Continental European theories of state and legal systems as it was at home. This volume is a systematic attempt to incorporate work from both the Anglophone and Continental traditions, bringing together newly commissioned work by scholars from ten different countries in a topic-by-topic sequence of essays that follows the structure of Leviathan, re-examining the relationship among Hobbes's physics, metaphysics, politics, psychology, and religion. Collectively they showcase important revisionist scholarship that re-examines both the context for Leviathan and its reception, demonstrating the degree to which Hobbes was indebted to the long tradition of European humanist thought. This Cambridge Companion shows that Hobbes's legacy was never lost and that he belongs to a tradition of reflection on political theory and governance that is still alive, both in Europe and in the diaspora.

John Locke's Versuch ueber den menschlichen Verstand

Birth of the Leviathan Considered by many to be among the greatest works of political philosophy, especially in the English language, "Leviathan" is Hobbes' book, published in 1651, which outlines his theories on an ideal state and its creation. The structure of a society and a legitimate government, as he reasons, is perhaps the earliest example of social contract theory, which outlines the need of rule by an absolute sovereign. In Hobbes' time, the political and social structures of England were in a changing and uncertain state, which explains to some extent his ideas on the need of a strong central government in the face of a chaotic civil war. Hobbes believes that the prospect of peace this system would provide is worth giving up some of the natural freedom of man, who is essentially a being of individual fears and desires. This brings about his discussion of dissident forces, which threaten the commonwealth, itself the monstrous Leviathan at risk of war. A continually challenging work with reasoning that has stood the test of time, "Leviathan" has in some part contributed to the advancement of the modern world.

Leviathan, 1651

ICC Register Writing in 1938, under the guise of studying the significance of the symbol of the leviathan in Thomas Hobbes's theory of the state, Carl Schmitt, the Hobbes of the 20th century, provides insights into totalitarian forms of government, attacks totalitarianism, and alludes to the demise of the Third Reich.

Leviathan (1651). by

Leviathan (Wisehouse Classics - The Original Authoritative Edition) Thomas Hobbes's Leviathan is the greatest work of political philosophy in English and the first great work of philosophy in English. Beginning with premises that were sometimes controversial, such as that every human action is caused by the agent's desire for his own good, Hobbes derived shocking conclusions, such as that the civil government enjoys absolute control over its citizens and that the sovereign has the right to determine which religion is to be practiced in a commonwealth. Hobbes's contemporaries recognized
the power of arguments in Leviathan and many of them wrote responses to it; selections by John Bramhall, Robert Filmer, Edward Hyde, George Lawson, William Lucy, Samuel Pufendorf, and Thomas Tenison are included in this edition. Leviathan is divided into four parts: In the first part, Of Man, Hobbes presents a view of human beings and of the natural world in general that is materialistic and mechanistic. In the second part, Of Commonwealth, he defends the theory of absolute sovereignty, the view that the government has all the political power and has the right to control any aspect of life. In the third part, Of a Christian Commonwealth, he critiques concepts like revelation, prophets, and miracles in such a way that it becomes doubtful whether they can be rationally justified. In the fourth part, Of the Kingdom of Darkness, he explains various ways in which priestly religion has corrupted religion and transgressed the rights of the sovereign.

Des Engländers Thomas Hobbes Leviathan, oder der Kirchliche und Bürgerliche Staat, Vol. 1 (Classic Reprint) New perspectives on the role of collective responsibility in modern politics States are commonly blamed for wars, called on to apologize, held liable for debts and reparations, bound by treaties, and punished with sanctions. But what does it mean to hold a state responsible as opposed to a government, a nation, or an individual leader? Under what circumstances should we assign responsibility to states rather than individuals? Leviathan on a Leash demystifies the phenomenon of state responsibility and explains why it is a challenging yet indispensable part of modern politics. Taking Thomas Hobbes' theory of the state as his starting point, Sean Fleming presents a theory of state responsibility that sheds new light on sovereign debt, historical reparations, treaty obligations, and economic sanctions. Along the way, he overturns longstanding interpretations of Hobbes' political thought, explores how new technologies will alter the practice of state responsibility as we know it, and develops new accounts of political authority, representation, and legitimacy. He argues that Hobbes' idea of the state offers a far richer and more realistic conception of state responsibility than the theories prevalent today, and demonstrates that Hobbes' Leviathan is much more than an anthropomorphic "artificial man." Leviathan on a Leash is essential reading for political theorists, scholars of international relations, international lawyers, and philosophers. This groundbreaking book recovers a forgotten understanding of state personality in Hobbes' thought and shows how to apply it to the world of imperfect states in which we live.

Foreign Aid and India Leviathan or The Matter, Forme and Power of a Common Wealth Ecclesiasticall and Civil—commonly referred to as Leviathan—is a book written by Thomas Hobbes (1588-1679) and published in 1651 (revised Latin edition 1668). Its name derives from the biblical Leviathan. The work concerns the structure of society and legitimate government, and is regarded as one of the earliest and most influential examples of social contract theory. Leviathan ranks as a classic western work on statecraft comparable to Machiavelli's The Prince. Written during the English Civil War (1642-1651), Leviathan argues for a social contract and rule by an absolute sovereign. Hobbes wrote that civil war and the brute situation of a state of nature ("the war of all against all") could only be avoided by strong undivided government.

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politics with an account of human nature. He presents an image of man as matter in motion, attempting to show through example how everything about humanity can be explained materialistically, that is, without recourse to an incorporeal, immaterial soul or a faculty for understanding ideas that are external to the human mind. Hobbes proceeds by defining terms clearly and sentimentally. Good and evil are nothing more than terms used to denote an individual's appetites and desires, while these appetites and desires are nothing more than the tendency to move toward or away from an object. Hope is nothing more than an appetite for a thing combined with opinion that it can be had. He suggests the dominant political theology of the time, Scholasticism, thrives on confused definitions of everyday words, such as incorporeal substance, which for Hobbes is a contradiction in terms. Hobbes describes human psychology without any reference to the summum bonum, or greatest good, as previous thought had done. Not only is the concept of a summum bonum superfluous, but given the variability of human desires, there could be no such thing. Consequently, any political community that sought to provide the greatest good to its members would find itself driven by competing conceptions of that good with no way to decide among them. The result would be civil war. Thomas Hobbes (5 April 1588 - 4 December 1679), in some older texts Thomas Hobbes of Malmesbury, was an English philosopher who is considered one of the founders of modern political philosophy. Hobbes is best known for his 1651 book Leviathan, which expounded an influential formulation of social contract theory. In addition to political philosophy, Hobbes also contributed to a diverse array of other fields, including history, jurisprudence, geometry, the physics of gases, theology, ethics, and general philosophy. Though on rational grounds a champion of absolutism for the sovereign, Hobbes also developed some of the fundamentals of European liberal thought: the right of the individual; the natural equality of all men; the artificial character of the political order (which led to the later distinction between civil society and the state); the view that all legitimate political power must be "representative" and based on the consent of the people; and a liberal interpretation of law that leaves people free to do whatever the law does not explicitly forbid. His understanding of humans as being matter and motion, obeying the same physical laws as other matter and motion, remains influential; and his account of human nature as self-interested cooperation, and of political communities as being based upon a "social contract" remains one of the major topics of political philosophy.

Conflict and Cooperation in Hobbes' "Leviathan"

The Leviathan

Der Leviathan in der Staatslehre des Thomas Hobbes Hobbes's political theory has traditionally been taken to be an endorsement of state power and a prescription for unconditional obedience to the sovereign's will. In this book, Susanne Sreedhar develops a novel interpretation of Hobbes's theory of political obligation and explores important cases where Hobbes claims that subjects have a right to disobey and resist state power, even when their lives are not directly threatened. Drawing attention to this broader set of rights, her comprehensive analysis of Hobbes's account of political disobedience reveals a unified and coherent theory of resistance that has previously gone unnoticed and undefended. Her book will appeal to all who are interested in the nature and limits of political authority, the right of self-defense, the right of revolution, and the modern origins of these issues.

Leviathan in Crisis Explanatory annotations make Hobbes's sometimes archaic prose accessible to students. The text is based on the 1909 Oxford University Press edition, which in turn was based on one of the most fully corrected copies of the text that was widely available to readers in the seventeenth century. The editors have also noted variations between this text and other authoritative editions. Backgrounds includes writings on
Hobbes's life; selections from his responses to criticism of the book; and criticism and reactions to the work by Sir Robert Filmer, James Harrington, Bishop Bramhall, Edward Hyde (the earl of Clarendon), Gottfried Wilhelm Leibniz, Montesquieu, and Henry Sedgwick. Interpretations collects eight of the most important assessments of Hobbes and Leviathan written in the last forty years, including writings by Leo Strauss, Michael Oakeshott, Johann P. Sommerville, Richard Tuck, Jean Hampton, David Johnston, George Kateb, and Richard E. Flathman. Also included in this edition are a Selected Bibliography, Glossary of Terms, and Index of Authorities Cited in the work.

Elemente der Philosophie. Erste Abteilung: Der Körper. Leviathan or The Matter, Forme and Power of a Common Wealth Ecclesiasticall and Civil - commonly referred to as Leviathan - is a book written by Thomas Hobbes (1588-1679) and published in 1651 (revised Latin edition 1668). Its name derives from the biblical Leviathan. The work concerns the structure of society and legitimate government, and is regarded as one of the earliest and most influential examples of social contract theory. Leviathan ranks as a classic western work on statecraft comparable to Machiavelli's The Prince. Written during the English Civil War (1642-1651), Leviathan argues for a social contract and rule by an absolute sovereign. Hobbes wrote that civil war and the brute situation of a state of nature ("the war of all against all") could only be avoided by strong, undivided government. Thomas Hobbes (5 April 1588 - 4 December 1679), in some older texts Thomas Hobbes of Malmesbury, was an English philosopher, best known today for his work on political philosophy. His 1651 book Leviathan established social contract theory, the foundation of most later Western political philosophy. Though on rational grounds a champion of absolutism for the sovereign, Hobbes also developed some of the fundamentals of European liberal thought: the right of the individual; the natural equality of all men; the artificial character of the political order (which led to the later distinction between civil society and the state); the view that all legitimate political power must be "representative" and based on the consent of the people; and a liberal interpretation of law which leaves people free to do whatever the law does not explicitly forbid. He was one of the founders of modern political philosophy and political science. His understanding of humans as beings matter and motion, obeying the same physical laws as other matter and motion, remains influential; and his account of human nature as self-interested cooperation, and of political communities as being based upon a "social contract" remains one of the major topics of political philosophy. In addition to political philosophy, Hobbes also contributed to a diverse array of other fields, including history, geometry, the physics of gases, theology, ethics, and general philosophy.

Leviathan on a Leash A panoramic picture of international politics and the formation of the modern State. The opposition to the omnipotence of the State - as symbolised by Thomas Hobbes' Leviathan (1651) - had a significant impact on the political organisation of European society. A liberal strategy intended to provide a protective legal status for individual citizens, whereas a social strategy aimed to strengthen the social fabric to counterbalance the power of the State. Gradually both strategies became interwoven. The Struggle with Leviathan pays special attention to the social strategy, developed by conservative and ecclesiastical circles against the omnipotence of the State, and is structured around the fascinating biography of the Austrian diplomat Gustav von Blome, a grandson of Metternich and an important opponent of Bismarck. He proved to be a transitional figure between aristocratic conservatism and Christian democracy, which had a great influence on European integration after 1945. Besides Blome, several other dramatis personae - statesmen, prelates, political and social activists - are featured. As a result the book reads like a compelling narrative. At the same time, it offers a broadly sketched historical fresco of international politics and the gradual formation of the modern State. The original Dutch edition of this book, Het gevecht met Leviathan, has been highly praised in the Dutch and Flemish press, and was awarded the biennial international Arenberg Prize for European History and Culture. Bron: Flaptekst, uitgeversinformatie.
Leviathan Christmas Summary Classics This series contains summary of Classic books such as Emma, Arabian Nights, Pride and prejudice, Tower of London, Wealth of Nations etc. Each book is specially crafted after reading complete book in less than 30 pages. One who wants to get joy of book reading especially in very less time can go for it. A bout The Book THOMAS HOBES The Leviathan Thomas Hobbes was born at Malmesbury, Wiltshire, England, April 5, 1588, and died at Hardwick Dec. 4, 1679. When comparatively a young man he was secretary to Francis Bacon. He spent many years abroad, met Galileo, and corresponded with Descartes. But he did not begin to produce until in advanced middle age. "Leviathan, or the Matter, Form, and Power of a Commonwealth, Ecclesiastical and Civil," appeared in 1651. His special impulse to the construction of a science of politics came from the Great Rebellion, his detestation of the principles on which it was based, and his dissatisfaction with the theory of "divine right" as a basis for the absolutism which he counted a necessity. The "Leviathan" is the Commonwealth, or state, conceived as an "artificial man," and this gives the title to this famous work. But this essay towards a science of politics was only a fragment of that complete and all-inclusive structure which he contemplated. Although in this sense only a fragment, it has largely influenced all political theorising since his day: and it contains the most definite enunciation of the doctrine of the social contract, which took so different and so revolutionary a shape in the hands of Rousseau. For more eBooks visit www.kartindo.com

Leviathan Between the Wars This book describes the impact of the American Civil War on the development of central state authority in the late nineteenth century. The author contends that intense competition for control of the national political economy between the free North and slave South produced secession, which in turn spawned the formation of two new states, a market-oriented northern Union and a southern Confederacy in which government controls on the economy were much more important. During the Civil War, the American state both expanded and became the agent of northern economic development. After the war ended, however, tension within the Republican coalition led to the abandonment of Reconstruction and to the return of former Confederates to political power throughout the South. As a result, American state expansion ground to a halt during the late nineteenth and early twentieth centuries. This book makes a major contribution to the understanding of the causes and consequences of the Civil War and the legacy of the war in the twentieth century.


Leviathan Leviathan is a book written by Thomas Hobbes (1588-1679). Its name derives from the biblical Leviathan. The work concerns the structure of society and legitimate government, and is regarded as one of the earliest and most influential examples of social contract theory. Leviathan ranks as a classic western work on statecraft comparable to Machiavelli's The Prince. Written during the English Civil War (1642-1651), Leviathan argues for a social contract and rule by an absolute sovereign. Hobbes wrote that civil war and the brute situation of a state of nature ("the war of all against all") could only be avoided by strong, undivided government. After lengthy discussion with Thomas Hobbes, the Parisian Abraham Bosse created the etching for the book's famous frontispiece in the geometrique style which Bosse himself had refined. It is similar in organisation to the frontispiece of Hobbes'
De Cive (1642), created by Jean Matheus. The frontispiece has two main elements, of which the upper part is by far the more striking. In it, a giant crowned figure is seen emerging from the landscape, clutching a sword and a crosier, beneath a quote from the Book of Job: "Non est potestas Super Terram quae Comparetur ei. Job 41. 24" ("There is no power on earth to be compared to him. Job 41. 24")-linking the figure to the monster of that book. (Due to disagreements over the precise location of the chapters and verses when they were divided in the late Middle ages, the verse Hobbes quotes is usually given as Job 41:33 in modern Christian translations into English, Job 41:25 in the Masoretic text, Septuagint, and the Luther Bible; it is 41:24 in the Vulgate.) The torso and arms of the figure are composed of over three hundred persons, in the style of Giuseppe Arcimboldo; all are facing inwards with just the giant's head having visible features. (A manuscript of Leviathan created for Charles II in 1651 has notable differences - a different main head but significantly the body is also composed of many faces, all looking outwards from the body and with a range of expressions.)

The lower portion is a triptych, framed in a wooden border. The centre form contains the title on an ornate curtain. The two sides reflect the sword and crosier of the main figure - earthly power on the left and the powers of the church on the right. Each side element reflects the equivalent power - castle to church, crown to mitre, cannon to excommunication, weapons to logic, and the battlefield to the religious courts. The giant holds the symbols of both sides, reflecting the union of secular, and spiritual in the sovereign, but the construction of the torso also makes the figure the state.

Thomas Hobbes Leviathan rigorously argues that civil peace and social unity are best achieved by the establishment of a commonwealth through social contract. Hobbes's ideal commonwealth is ruled by a sovereign power responsible for protecting the security of the commonwealth and granted absolute authority to ensure the common defense. In his introduction, Hobbes describes this commonwealth as an "artificial person" and as a body politic that mimics the human body. The frontispiece to the first edition of Leviathan, which Hobbes helped design, portrays the commonwealth as a gigantic human form built out of the bodies of its citizens, the sovereign as its head. Hobbes calls this figure the "Leviathan," a word derived from the Hebrew for "sea monster" and the name of a monstrous sea creature appearing in the Bible; the image constitutes the definitive metaphor for Hobbes's perfect government. His text attempts to prove the necessity of the Leviathan for preserving peace and preventing civil war. Leviathan is divided into four books: "Of Man," "Of Common-wealth," "Of a Christian Common-wealth," and "Of the Kingdome of Darknesse." Book I contains the philosophical framework for the entire text, while the remaining books simply extend and elaborate the arguments presented in the initial chapters. Consequently, Book I is given the most attention in the detailed summaries that follow. Hobbes begins his text by considering the elementary motions of matter, arguing that every aspect of human nature can be deduced from materialist principles. Hobbes depicts the natural condition of mankind--as inherently violent and awash with fear. The state of nature is the "war of every man against every man," in which people constantly seek to destroy one another. This state is so horrible that human beings naturally seek peace, and the best way to achieve peace is to construct the Leviathan through social contract. Book II details the process of erecting the Leviathan, outlines the rights of sovereigns and subjects, and imagines the legislative and civil mechanics of the commonwealth. Book III concerns the compatibility of Christian doctrine with Hobbesian philosophy and the religious system of the Leviathan. Book IV engages in debunking false religious beliefs and arguing that the political implementation of the Leviathanic state is necessary to achieve a secure Christian commonwealth. Hobbes's philosophical method in Leviathan is modeled after a geometric proof, founded upon first principles and established definitions, and in which each step of argument makes conclusions based upon the previous step. Hobbes decided to create a philosophical method similar to the geometric proof after meeting Galileo on his extended travels in Europe during the 1630s. Observing that the conclusions derived by geometry are indisputable because each of constituent steps is indisputable in itself, Hobbes attempted to work out a similarly irrefutable philosophy in his writing of Leviathan.
Leviathan - Revised Edition

Thomas Hobbes's Leviathan is the greatest work of political philosophy in English and the first great work of philosophy in English. Beginning with premises that were sometimes controversial, such as that every human action is caused by the agent's desire for his own good, Hobbes derived shocking conclusions, such as that the civil government enjoys absolute control over its citizens and that the sovereign has the right to determine which religion is to be practiced in a commonwealth. Hobbes's contemporaries recognized the power of arguments in Leviathan and many of them wrote responses to it; selections by John Bramhall, Robert Filmer, Edward Hyde, George Lawson, William Lucy, Samuel Pufendorf, and Thomas Tenison are included in this edition. This revised Broadview Edition of Hobbes's classic work of political philosophy includes the full text of Part I (Of Man), Part II (Of Commonwealth), and the Review and Conclusion. The appendices, which set the work in its historical context, include a rich selection of contemporary responses to Leviathan. Also included are an introduction, explanatory notes, and a chronology of Hobbes's life.

The Leviathan [Christmas Summary Classics]

Excerpt from Des Engländers Thomas Hobbes Leviathan, oder der Kirchliche und Bürgerliche Staat, Vol. 1 (R)aeef manbenn mol einen fo beebäci;ti _gen 9)iann' nn'e zoom bobbe\v iii, in S3eutfd)' Ian auftreten loßfein° %eeliecb mae' es weit ne ibn non wi; allgemein auf ibm en0enoen ä?erbaect an Mugen; aber Daß. About the Publisher

Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

Leviathan

A quarter of a century before Lyndon B. Johnson popularized the slogan ""The Great Society,"" Donald Davidson wrote his critique of Leviathan, the omnipotent nation-state, in terms that only recently have come to be appreciated. ""Leviathan is the idea of the Great Society, organized under a single, complex, but strong and highly centralized national government, motivated ultimately by men's desire for economic welfare of a specific kind rather than their desire for personal liberty. "" Originally published as The Attack on Leviathan, this eloquent volume is an attack on state centralism and an affirmation of regional identity. Davidson's work is a special sort of intellectual as well as social history. It reveals an extraordinary mastery of the literature on regionalism in the United States, with special emphasis on the work on Rupert Vance and Howard Odum in the social sciences. Davidson looks at regionalism in arts, literature, and education. He favors agriculture over industrialization, and ""the hinterland"" over cities, examining along the way varying historical memories, the dilemma of Southern liberals, and the choice of expedience or principles. His book is a forceful and commanding challenge to those who would push for central authority at the sacrifice of individual and regional identity. Davidson concludes with a devastating critique of nationalism leading to a supra-nationalism. Ultimately, the heterogeneity of human desires comes up against the uniformity of world systems and world states. Davidson offers instead a broad world of intellectual history and commentary in which individualism allies itself with communities as a means for stemming the tide of collectivism and its base in a world state. For Davidson, Leviathan, the monstrous state, is a devourer, not a savior. A's several peoples rise to strike down their own Leviathans, this courageous book may be better understood now than it was in 1938.Donald Davidson

The Leviathan

Leviathan or The Matter, Forme and Power of a Common Wealth Ecclesiasticall and Civil, commonly called Leviathan is a book written in 1651 by Thomas Hobbes. It is titled after the biblical Leviathan. The book concerns the structure of society, as is evidenced by the full title. In the
book, Thomas Hobbes argues for a social contract and rule by an absolute sovereign. Influenced by the English Civil War, Hobbes wrote that chaos or civil war could only be averted by strong central government. He thus denied any right of rebellion toward the social contract, which would be later added by John Locke and conserved by Jean-Jacques Rousseau. However, Hobbes did discuss the possible dissolution of the State. Since the social contract was made to institute a state that would provide for the "peace and defense" of the people, the contract would become void as soon as the government no longer protected its citizens. By virtue of this fact, man would automatically return to the state of nature until a new contract is made.

The Struggle with Leviathan

England in the middle of the seventeenth century was a quagmire of political posturing from a variety of power centers. Royalists, anti-royalists, the clergy, and sundry other groups were jockeying for the most advantageous positions. With the outbreak of Civil War, England's social and political future looked anything but certain. Amid this turbulence, Thomas Hobbes was to compose one of the most powerful pieces of political philosophy ever penned - his now famous work titled Leviathan. Here he sought to unravel political complexities in order to provide clear and unequivocal answers to the confusion that engulfed England. He sets forth his view of the "passions" that grip human reason - passions that if left unchecked would spell the obliteration of humankind in a war of all against all. To prevent total destruction, reason must prevail, and those in the pre-political state of nature must collectively acknowledge the creation of a civil authority as the only solution if peace is to be achieved and self-preservation assured.

Leviathan

Leviathan by Thomas Hobbes LEVIATHAN or The Matter, Forme and Power of a Common Wealth Ecclesiasticall and Civil-commonly referred to as Leviathan-is a book written by Thomas Hobbes (1588-1679) and published in 1651 (revised Latin edition 1668). Its name derives from the biblical Leviathan. The work concerns the structure of society and legitimate government, and is regarded as one of the earliest and most influential examples of social contract theory. Leviathan ranks as a classic western work on statecraft comparable to Machiavelli's The Prince. Written during the English Civil War (1642-1651), Leviathan argues for a social contract and rule by an absolute sovereign. Hobbes wrote that civil war and the brute situation of a state of nature ("the war of all against all") could only be avoided by strong undivided government (more on www.wsiehouse-classics.com)

Leviathan After the publication of his masterpiece of political theory, Leviathan, Or the Matter, and Power of a Common Wealth Ecclesiasticall and Civil, in 1651, opponents charged Thomas Hobbes with atheism and banned and burned his books. The English Parliament, in a search for scapegoats, even claimed that the theories found in Leviathan were a likely cause of the Plague of 1665 and the Great Fire of 1666. For the modern reader, though, Hobbes is more recognized for his popular belief that humanity's natural condition is a state of perpetual war, with life being "solitary, poor, nasty, brutish, and short." Despite frequent challenges by other philosophers, Leviathan's secular theory of absolutism no longer stands out as particularly objectionable. In the description of the organization of states, moreover, we see Hobbes as strikingly current in his use of concepts that we still employ today, including the ideas of natural law, natural rights, and the social contract. Based on this work, one could even argue that Hobbes created English-language philosophy, insofar as Leviathan was the first great philosophical work written in English and one whose impact continues to the present day.
The Leviathan in the State Theory of Thomas Hobbes Ertman presents a new theory to explain the variation in political regimes and state infrastructures in pre-French Revolution Europe.

Hobbes on Resistance The symbol of the Leviathan came to the forefront in political theory, as the structure and the ideological justification of the state underwent radical change in at least three European countries from the early 1920s to the 1940s. Thus, the terrifying image of Leviathan has sometimes given rise to a surprising historiography of twentieth-century totalitarian states, tracing them back to the origins of modern political thought, as if there were a direct line of descent from Hobbes to Mussolini, Hitler and Stalin, or, worse still, as if Hobbes’s Leviathan (1651) were an exact anticipation of twentieth-century political catastrophes. The differing interpretations of Hobbes proposed by Strauss, Tönnies, Schmitt, Vialatoux, Capitant, Pareto, Collingwood, and Oakeshott, are here interpreted in the perspective of the interwar transformation of Europe. The contributors, who are German, British and French political philosophers, analyse the conditions which have made possible conflicting readings of Hobbes’s political philosophy, and explain why they sometimes don’t do justice to Leviathan.

Leviathan Part of the ?Longman Library of Primary Sources in Philosophy,? this edition of Hobbes's The Leviathan is framed by a pedagogical structure designed to make this important work of philosophy more accessible and meaningful for readers. A General Introduction includes biographical information on Hobbes, the work's historical context, and a discussion of historical influences. A notations and notes from the editor clarify difficult passages for greater understanding. A bibliography gives the reader additional resources for further study.

Der gefräßige Leviathan Differentiated book- It has a historical context with research of the timeWith his somber and realistic look, Leviathan has become one of the most important texts for understanding Western politics. Written in a convulsive time, during the English civil war, it crudely exposes the nature of the human being: selfish, competitive and always fearful of the greatest evil, violent death.In their natural state, Hobbes says, men lived in an anarchic condition, a war of all against all for survival, without a clear distinction between justice and injustice. Life, in that primal situation, is "lonely, poor, unpleasant, wild and short," according to the famous Hobbes formulation. But what allows the human being to escape from that state of despair? A powerful sovereign, the Leviathan, whose government is consented by the majority of individuals, who cede part of their rights and assume their authority. The sovereign can be an individual (Hobbes' favorite formula is the monarchy) or an assembly of individuals (a Parliament), but in any case the end of his power is to end the uninterrupted violence. The authority must impose a fear that appeases the worst instincts of men and causes them to fear punishment due to bad behavior.Hobbes's worldview surprised his contemporaries, his work was burned in public and accused of blasphemy. But his rejection of more optimistic perceptions about the human being and the purpose of power gave way to modern political thinking and, following the tradition inaugurated by Machiavelli, challenged us to see things as they are, not as we would like them to be.

Yankee Leviathan

Leviathan Considered by many to be among the greatest works of political philosophy, especially in the English language, "Leviathan" is Hobbes'
book, published in 1651, which outlines his theories on an ideal state and its creation. The structure of a society and a legitimate government, as he reasons, is perhaps the earliest example of social contract theory, which outlines the need of rule by an absolute sovereign. In Hobbes' time, the political and social structures of England were in a changing and uncertain state, which explains to some extent his ideas on the need of a strong central government in the face of a chaotic civil war. Hobbes believes that the prospect of peace this system would provide is worth giving up some of the natural freedom of man, who is essentially a being of individual fears and desires. This brings about his discussion of dissident forces, which threaten the commonwealth, itself the monstrous Leviathan at risk of war. A continually challenging work with reasoning that has stood the test of time, "Leviathan" has in some part contributed to the advancement of the modern world.