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In *Leviathan* Hobbes mounted a famous, or notorious, argument for the creation and maintenance of an absolute sovereign as the means to secure peace. He postulated a “state of nature” in which people would find themselves unable to cooperate or keep contracts without government, but argued that these people would be able to keep a social contract among themselves creating a ruler, and that it was in their self-interest to create only a ruler with absolute power.

Both problematic and influential, this justification for the state is the subject of the present book. Professor Hampton presents a new and comprehensive analysis of Hobbes’s argument that draws on recent developments in game and decision theory to establish whether the argument does, or can be made to, succeed. She generalizes her findings to exhibit the structure of any social contract argument, showing its strategy for justifying the state and for explaining the state’s structure. Lucidly written throughout, this book will interest students of Hobbes’s theory, and of the social contract tradition in political thought.

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TO RICHARD

Contents

<i>Acknowledgments</i>	<i>page</i> ix
<i>A note on texts and references</i>	xi
Introduction	I
1 "Of Man": the foundation of Hobbes's political argument	5
1.1 The premisses of Hobbes's argument	5
1.2 Hobbes's radical individualism	6
1.3 Hobbes's materialist psychology	11
1.4 Human equality	24
1.5 Hobbes's ethics	27
2 What is the cause of conflict in the state of nature?	58
2.1 The rationality account of conflict	58
2.2 The passions account of conflict	63
2.3 Evaluating the two accounts	68
2.4 Problems with the passions account of conflict	69
2.5 Problems with the rationality account of conflict	74
2.6 Summary	79
3 The shortsightedness account of conflict and the laws of nature	80
3.1 Conflict arising because of shortsighted pursuit of self-preservation	80
3.2 Review of the shortsightedness account of conflict	88
3.3 The laws of nature	89
3.4 Hobbes's science of moral philosophy reexamined	92
3.5 God and the laws of nature	94
4 The argument for absolute sovereignty	97
4.1 Hobbes's regress argument for absolute sovereignty	98
4.2 Can absolute sovereignty be invested in all or some of the people?	105
4.3 Hobbes's legal positivism	107
4.4 The historical context of the regress argument	110

CONTENTS

5	Authorizing the sovereign	114
5.1	Authorization	114
5.2	The textual evidence	117
5.3	The regress argument and authorization	122
5.4	Authorization and Hobbes's nominalism	128
5.5	The permanence and continuity of sovereign rule	129
6	Hobbes's social contract	132
6.1	Problems with Hobbes's social contract	132
6.2	Agreements of self-interest	138
6.3	Instituting the sovereign, stage 1	147
6.4	Instituting the sovereign, stage 2: the leadership-selection problem	150
6.5	Solving battle-of-the-sexes problems	154
6.6	Voting	161
6.7	Creating a commonwealth by acquisition	166
6.8	Instituting the sovereign, stage 3: the problem of empowerment	173
6.9	Empowerment: the solution	176
6.10	Review of the argument in this chapter	186
7	The failure of Hobbes's social contract argument	189
7.1	Would Hobbesian people in the state of nature desire to institute a sovereign?	190
7.2	<i>Leviathan</i> shown to be a "rebel's catechism"	197
8	Can Hobbes's argument be salvaged?	208
8.1	The first modified argument: authorization as conversion	208
8.2	Hobbes's second modified argument: the fallback position	220
8.3	The "agency" social agreement in the fallback position	224
8.4	The fallback position in the text	239
8.5	Evaluating the fallback position: how Lockean is it?	247
9	How the traditional social contract argument works	256
9.1	Can a consistent and plausible alienation social contract theory be constructed?	256
9.2	The justificational and explanatory force of agency social contract arguments	266
9.3	Dissolving the paradox of being governed	279
	<i>Bibliography</i>	285
	<i>Index</i>	293

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Jean Hampton
University of California, Los Angeles

A Note on Texts and References

I have used the author/date system of referencing for all works except those of Hobbes. In order to make the references to Hobbes's work complete, readily understandable, and inconspicuous, I have adopted the following conventions when citing Hobbes:

1. *Leviathan*: Because there is no standard edition of this work, I have referred to the pagination in the original 1651 edition, also given in the Macpherson and Oxford (1952) editions of the book. However, in order to help readers who use other editions to find the passages cited, I have also included the chapter number and the number of the paragraph in the chapter in which the passage occurs. As long as the reader is using an edition of *Leviathan* that has not altered the original paragraph construction of the 1651 edition, this system should make possible easy location of all references. Hence, citations to *Leviathan* will take the following form: (*Lev*, chapter number, number of paragraph in chapter, page number of 1651 edition). All quotations from *Leviathan* use the 1651 text in Macpherson's edition.

2. *De Cive* (*Philosophical Rudiments Concerning Government and Society*): Here I have used the edition in Volume ii of *The English Works of Thomas Hobbes*, edited by W. Molesworth. Citations are as follows: (*DC*, *EW* ii, chapter number, section number, page number).

3. *Elements of Law*: Frederick Tönnies's edition has been used (Cambridge University Press, 1928), and references take the following form: (*EL*, part number, chapter number, section number, page number).

4. *De Homine*: I have used Bernard Gert's translation in his *Man and Citizen* (Atlantic Highlands, N.J.: Humanities Press, 1968), and references are as follows: (*DH*, chapter number, section number, page number).

5. *De Corpore*: I have used the edition in Volume i of the *English Works*; references take the following form: (*De Corp*, *EW* i, part number, chapter number, section number, page number).

6. References to all other works by Hobbes cited in the text will be to the editions of those works in Molesworth's *The English Works of Thomas Hobbes* and will take the following form: (name of work, *EW*, volume number, page number).

7. References to passages found in epistle dedicatories or prefaces will contain the abbreviation "ep. ded." or "pref."

References to Locke's *Two Treatises of Government* will always be to Peter Laslett's edition (Cambridge University Press, 1963, and Mentor, 1965). When referring to

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Book II of this work, I shall be using its common title *The Second Treatise*. Citations from Book II will be as follows: (*2T*, section number, page number in Laslett edition).

All quotations from the works of Hobbes, Locke, and other seventeenth- and eighteenth-century political theorists will preserve the original spelling, punctuation, and sentence structure.