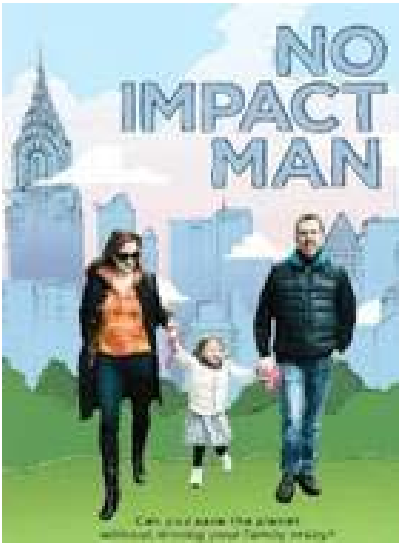




Reduce, reuse,
Recycle.

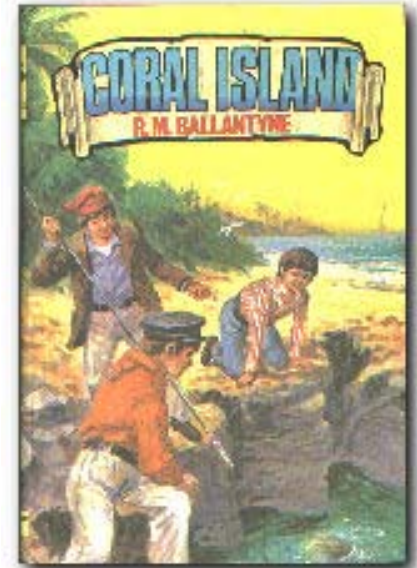
The State of Nature (2)

Rousseau, Locke, and Hobbes

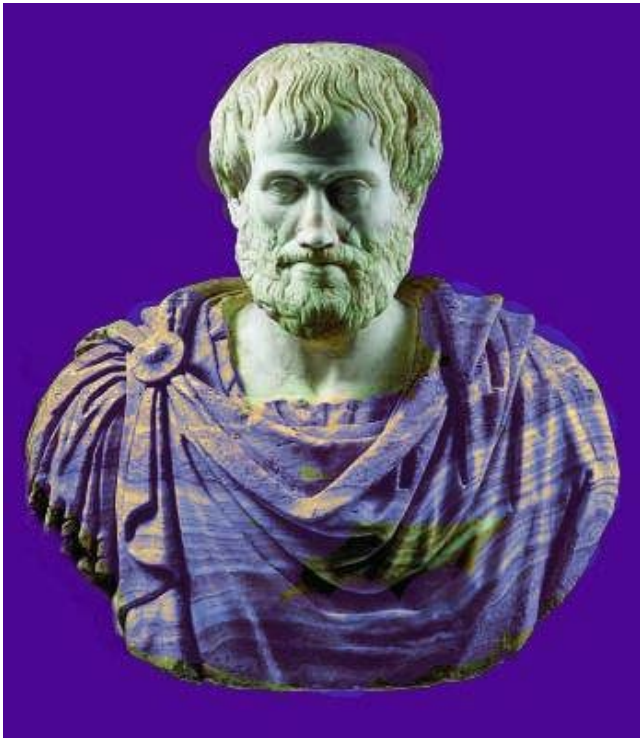


Review..Aristotle : State of Nature and Human Nature

- "Nature has a meaningful order"
- What is human nature within that meaningful order? Two things:
 1. Human beings are naturally good
 2. Human beings are naturally political (social and living in community)
- **Aristotle's Political Economy: Humans Deserve what they are fit for and what they merit**



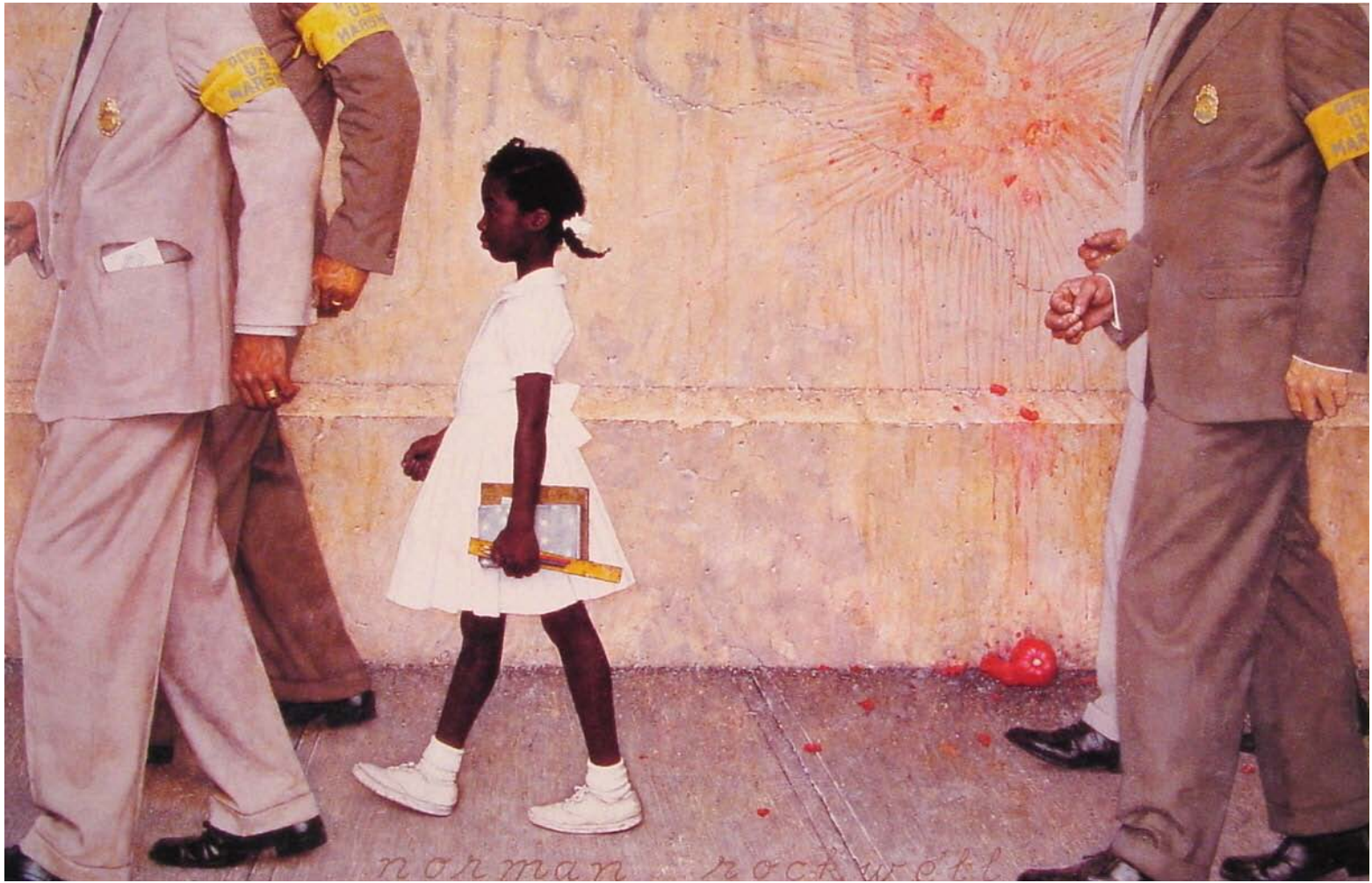
We deserve what we merit and what fits with our **TRUE** nature



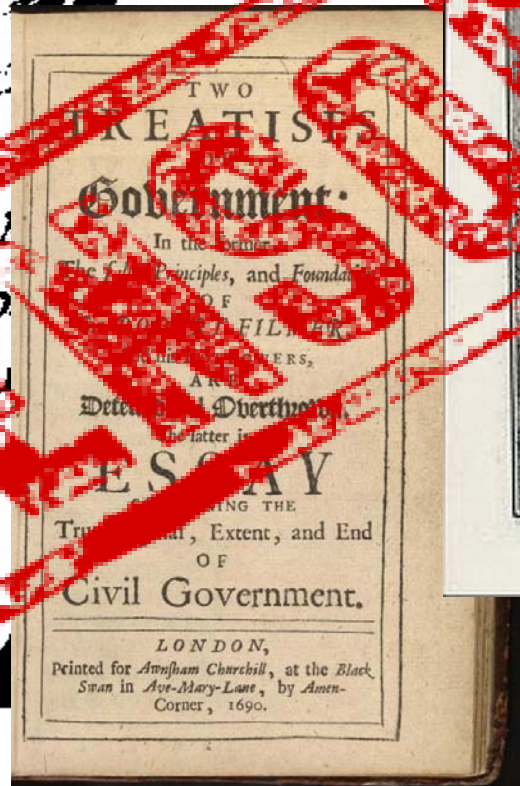
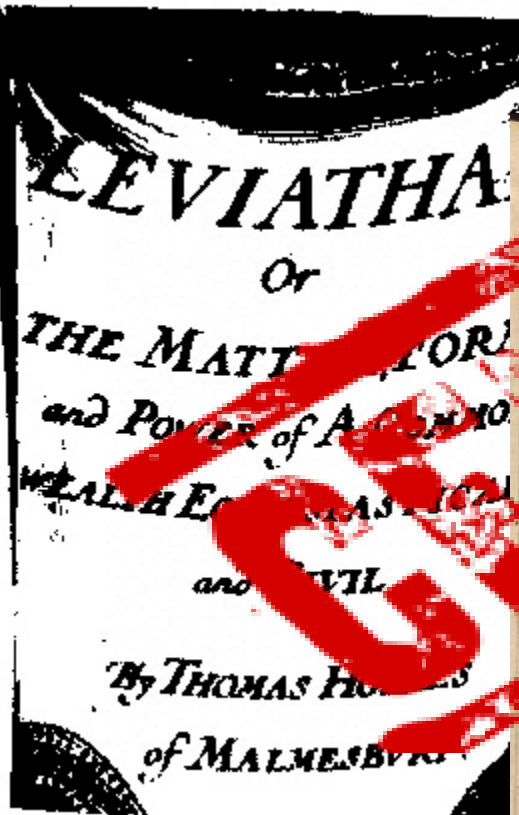
Philosopher



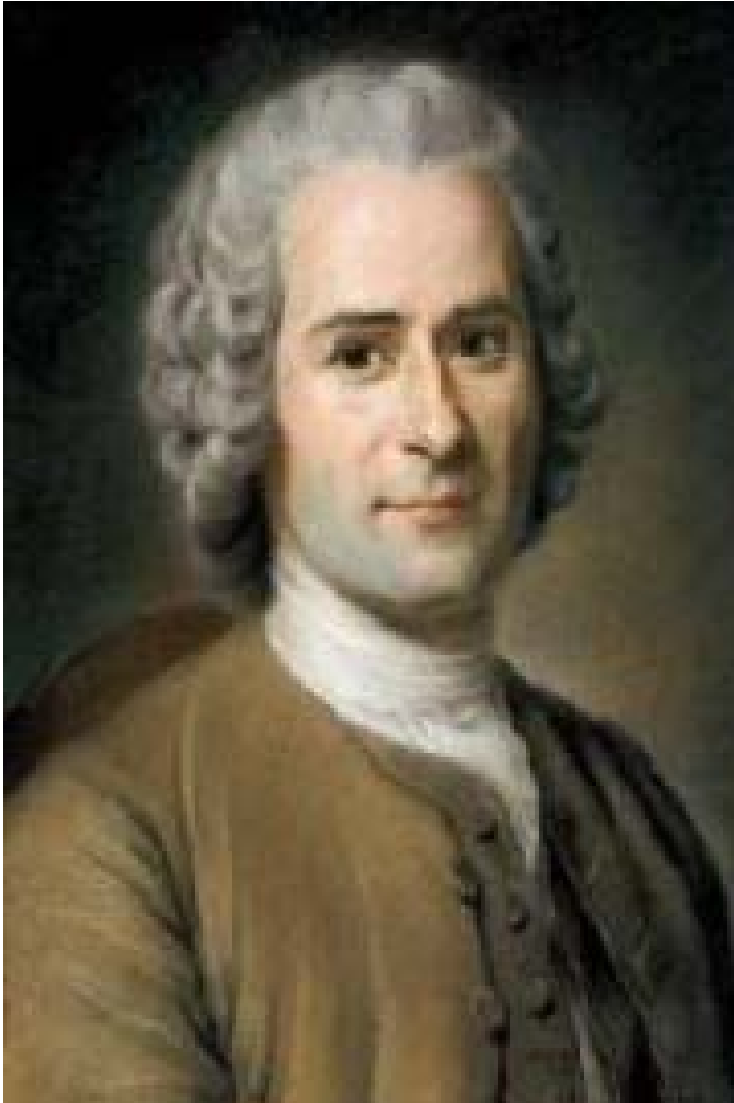
slaves



Rousseau, Locke, and Hobbes



Rousseau





Rousseau

- Nature itself holds the key to a good life.
 - God made all things good; man meddles with them and they become evil’
- “Man” is good by nature; “he” has a divine capacity to live by enlightened and noble ideals.
 - Compassion and self preservation motivate him
- it’s society that corrupts
 - Rousseau took a dim view of human progress.

Compassion is the key

- “It is this compassion that hurries us without reflection to the relief of those who are in distress: it is this which in a state of nature supplies the place of laws, morals, and virtues, with the advantage that none are tempted to disobey its gentle voice: it is this which will always prevent a sturdy savage from robbing a weak child or a feeble old man of the sustenance they may have with pain and difficulty acquired, if he sees a possibility of providing for himself by other means.” (*Discourse on the Origin of Inequality*, 76)

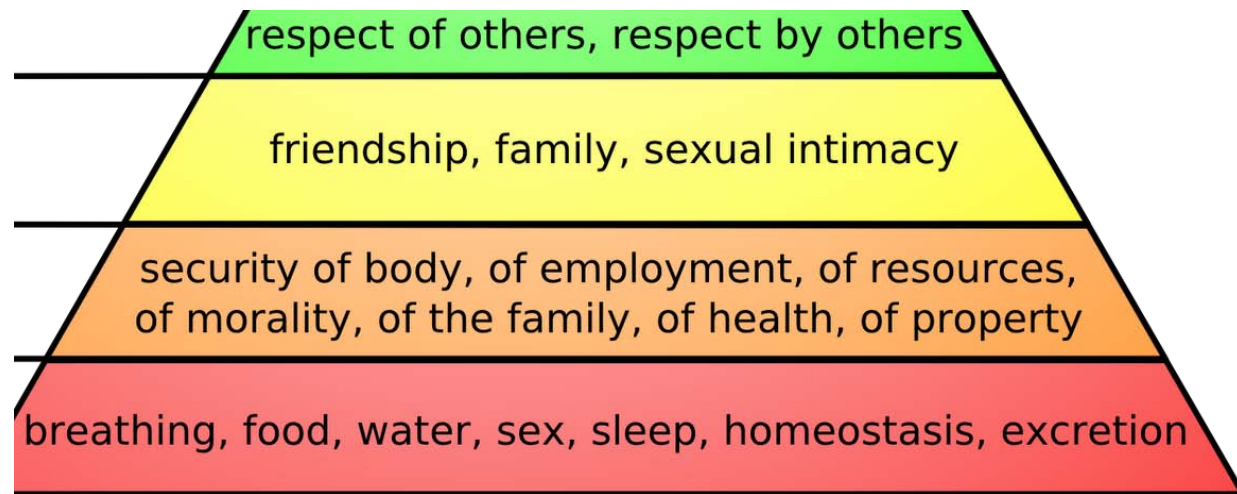
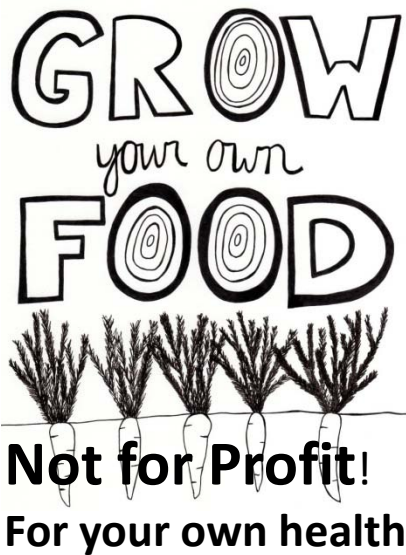


Is natural compassion enough to prevent conflict?

- Don't compassion and self-preservation come into conflict?
- in a condition of scarcity we would suffer doubly.
- So we would want to avoid this situation.
- How would we avoid it?

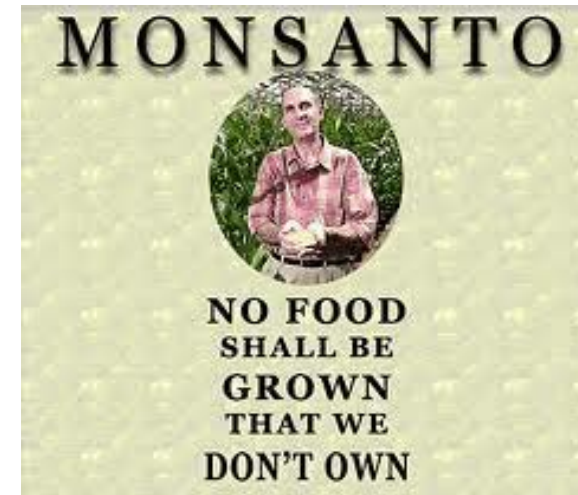
Sustainability is the way to do it

- Man wants to walk lightly on the earth
- Savage man's "desires never extend beyond his physical wants; he knows no goods but food, a female, and rest"



Rousseau's political Economy

- Instead of fighting, we develop tools to survive. (we don't fight for scarce goods, we want to live sustainably)
- Why does natural man innovate and not fight?
- Natural man is naturally cooperative
- And has leisure time and He becomes dependent on consumer goods
- And this is his downfall! EVIL!
- It's all downhill from here
- And the real culprit is private property
- And it all leads to war.....



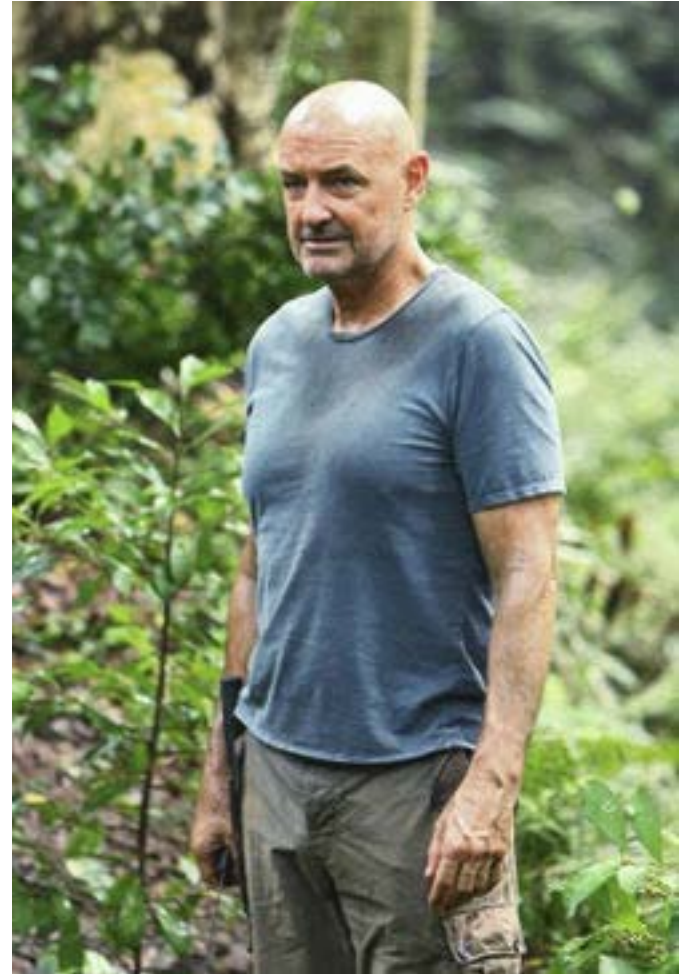
Modern Anti-Consumerism



Rousseau's solution: "The Social Contract"

- To bring peace
- But most social contracts destroy our freedom
- Rousseau argues for a form of association in which 'while uniting himself with all (each associate) may still obey himself alone, and remain as free as before' (Social Contract, bk. 1, ch. 6,).

John Locke



Locke's imagined "state of nature"

- Humans are born a "blank slate"
- A state of perfect equality
- Bound by the law of nature
- 'Everyone... is bound to preserve himself, . . . so by the like reason when his own Preservation comes not in competition, ought he, as much as he can, to preserve the rest of Mankind (Second Treatise, s. 6).
- The state of nature is a state of perfect freedom
- Or is it?



Vigilante Justice

- We are probably not naturally compassionate
- It's the law of nature!
- "if any one in the state of nature may punish another for any evil he has done, (then) every one may do so: for in that state of perfect equality, where naturally there is no superiority or jurisdiction of one over another, what any may do in prosecution of that law, every one must needs have a right to do."

Locke's political economy in the state of nature: The right to property

- Reasoning:
 - God put us on earth,
 - he did not put us here to starve.
 - But we will starve unless we can rightfully consume apples and acorns in peace
 - individuals can peacefully consume if they can securely possess plots of land and rightfully exclude others.

What went wrong with this lovely picture?

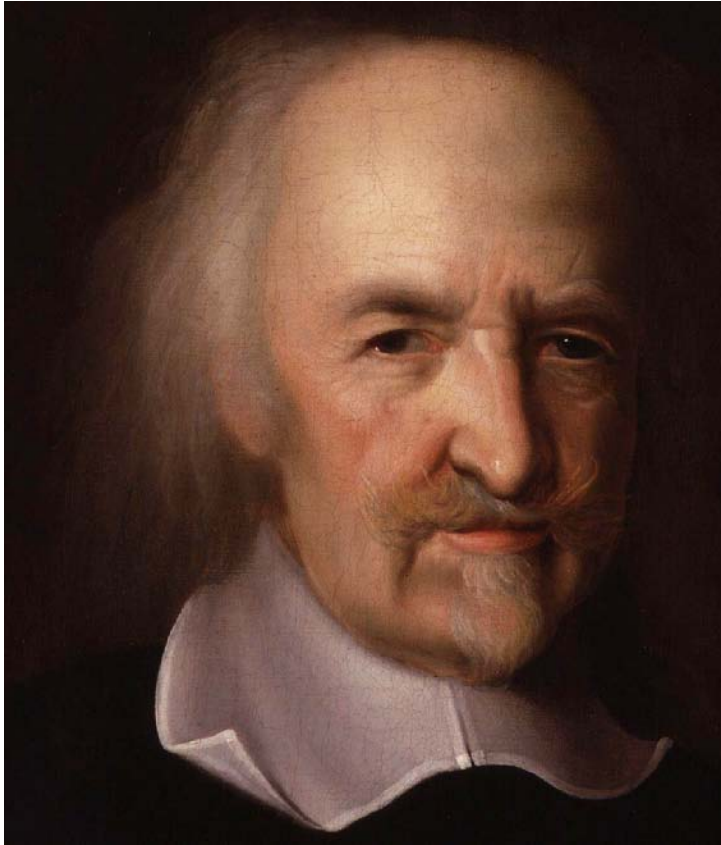
*Money is the root
of all Evil.*

(Send \$20.00 For Details)

- Abundance will turn to scarcity
- Why? The invention of money!
- Once we have money we want more land than we can use....
- Land becomes scarce and we will fight over the meaning of justice
- The state is now unbearable
- We will want a government!



Hobbes





Hobbes' State of Nature

- In the state of nature.....
- There is no authority above humans sooooo
- There is no morality**
- All are equal (no “natural” hierarchy/roles)*
- All are AFRAID of violent death
- All are solitary, isolated individuals
- Each is free to preserve his own life
- Nature is characterized by scarcity


Liberty is necessity—freedom to obey
the “Laws” of Nature





Hobbes' Dim view of Human Nature

- People are always searching, never at rest, always seeking objects of desire in a world of scarcity
- We cannot trust each other*
- We are not naturally cruel or selfish but we are afraid**
- We are rational***
- To get what we desire, we must become powerful



Why Human Nature leads to war in the state of nature

- Humans must be powerful to get what they desire (felicity)
 - Sources of power are riches, reputations, friends**
- They will never be satisfied, they always want more power
- The search for power among equals leads to competition for power and “desires” in a world of scarcity*
- Because they both can’t have the same thing, they become enemies
- Three reasons for desiring, distrusting humans to attack in the state of nature: **for gain, for safety (to pre-empt invaders), and for glory or reputation.**
- **Rational human action will make the state of nature a battleground.*****



Hobbes' Political Economy

- No place for Industry
- No navigation
- No Trade
- NO ECONOMY!



The Hobbesian Fallacy

- The premise of primordial individualism
- In fact, however, community came first and individualism later.*



Science and human nature



Science, state of nature, and human nature

- When there was violence it was perpetrated not by individuals but by tightly bonded social groups.
- Human beings do not enter into society and political life as a result of conscious, rational decision.
- two natural sources of cooperative behavior: kin selection and **reciprocal altruism**.

Reciprocal altruism and Polanyi's political economy

- The economy is submerged in social relationships
- Material goods are only valuable insofar as they serve those relationships
- The economic system is run on non-economic motives
 - No profit
 - Giving freely is a virtue