Rousseau, The Social Contract, 1743

**Book 1**

**Purpose:** to consider if there can be any legitimate government who takes men as they are and laws as they might be. 49

**Chapter 1- The subject of Book I,** 49-50

Man was born free, and he is everywhere in chains.

* For those who think themselves masters, they are greater slaves than they.
* Conception with only effects of force: For those who constrained to obey
  + if obeys-good
  + if don’t (shake off the yoke)-better, regains freedom by the same right as that which removed it, because there is no justifying evidence who took it away.
* But the social order is a sacred right which serves as a basis for all other rights. And it is not a natural right, it must be founded on covenants.

**Chapter 2- The First Societies**, 50-52

* Oldest society is family. Kids naturally remain tied to father for preservation. Once this need finishes each becomes independence. If remain together this happens with agreement.
* Man’s first law is to watch over his own preservation. As soon as he reaches age of reason, becomes master of self.
* First model of polirtical society is family: kids surrender their freedom for advantage. Father has pleasure of love to his family but ruler has pleasure of command.
* Grotius: human government is not set for the people. Example: slavery. His method of reasoning : offer the facts as a proof of right. He tend to believe humanity belongs to a hundred man. Hobbes also. Human race divided into herds of cattle, each with a master. Emperor Caligula believes kings were gods, people were animal.
* Aristotle: Men are not equal by nature. Some born as slave, some master. He mistook the effect for the cause. Anyone born in slavery is born for slavery, for sure. But slavery is against nature. Force made the first slaves; and their cowardice perpetuates their slavery.

**Chapter 4- Slavery**

No man has any natural authority over his fellows, but only via covenant. 53

İn discussing right of slavery: grotius claim: in war, instead of killing, beaten one claim their lives with giving thier liberty. Otherwise they could be killed.rousseau argues that killing right cannot come from staate of war.

Primative condition there is no reason to be at wor or peace. There is no enmity between men. It is conflicts over things, not quarrels between men which constitute war[[1]](#footnote-1), and the state of war cannot arise from mere personal relations, but only from property (event?) relations[[2]](#footnote-2). Private wars impossible in state of nature where there is no fixed property, nor in society, where everything is under the authority of law. 55-56

War, then, is not a relation between men, but between states, in war, individuals are enemies wholly by chance, by being soldiers; not as members of country, but only as its defenders. Rome, man can enter army if he takes the oath voluntarily only. Then they become soldier.

1. Cʼest le rapport des choses & non des hommes qui constitue la guerre. [↑](#footnote-ref-1)
2. lʼétat de guerre ne pouvant [198] naître des simples relations personnelles, mais seulement des relations réelles. [↑](#footnote-ref-2)