

HOBBS

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DOI: <https://doi.org/10.5281/zenodo.6840760>

Published Date: 15-July-2022

1. INTRODUCTION

The evolution towards the power of a centralized government dominated by a single sovereign power was due to universal social and economic causes and this should be explained in the creation and application of law. The great intellectual changes in Europe required radical changes in political theory. All the previous currents of thought intersected in Hobbes with writings motivated by the civil wars and his intention to exert influence on the side of the king. He believed in the monarchy as the most stable form of government although his principles were contrary to those of the Stuarts as well as the revolutionaries. Its positive influence will not be understood until the 19th century.

2. SCIENTIFIC MATERIALISM

This defense of monarchical absolutism constitutes only a small part of his philosophical theses. He was the first who tried to connect political theory with modern thought trying to explain social facts. There is something that can be classified as political science. Its basis was an all-encompassing system of philosophy based on scientific principles. Start with the simplest movements to reach the most complex and thus conceive a system of philosophy in three parts:

- Deals with geometry and mechanics.
- Physiological and psychological of human individuals.
- Society or state.

His philosophy was a plan to assimilate psychology and politics to the exact physical sciences. He did not conceive of his conclusions as the result of systematic observation. Based on geometry, it builds solidly since it does not assume a pyramidal structure and movement is the eternal fact of nature. Human behavior is a form of movement and social behavior is the former in relation to others. He did not want to show what the government is, but what it has to be in order to successfully control others. He postulated an axiom for human behavior in general and from there he will depart for particular cases. A fundamentally deductive method.

3. MATERIALISM AND NATURAL LAW

The procedure followed by Hobbes and that of natural law theory claim to derive their basic principles from human nature and deduce from it certain standards to which law and government must conform. For him, what controls human life is not an end, but the psychological mechanism of the human being and from there arises society with a generally cooperative union. His system will be the first attempt to consider political philosophy as part of a mechanistic body of scientific knowledge. He retained the concept of natural laws and gave them an important place in his political theory. A deductive system has to have its postulates and the postulates have no other proof than to be self-evident. For him the laws of nature meant a set of rules. A reasonable being sought his own advantage. It does not expose values, they reasonably and causally determine what is what can be given value in legal matters.

International Journal of Novel Research in Interdisciplinary Studies

Vol. 9, Issue 4, pp: (8-10), Month: July – August 2022, Available at: www.noveltyjournals.com

Instinct of self-preservation.

Reality consists of the movement of bodies that transmit to the central nervous system where it appears as sensation. The organ of vital movement is the heart and depending on whether it is favored or harmed, two feelings appear:

- Desire.
- Aversion.

From here derive all the most primitive emotions. It is a pure duality. The will is the last appetite. Try to make selfishness an explanation based on behavior. His procedure is deductive. In his theory, pain or pleasure per se is not avoided or desired, the main thing is the stimulus and response. Every stimulus affects vitality and thus the physiological principle is conservation, the biological continuation of the individual. Desire is security, a need for power of all kinds. The civil power regulates an individualistic conduct of war all against all.

4. OWN RATIONAL CONSERVATION

Increased vitality source of human desires and length of life are two different things. Desire with the impulse to take for themselves what others desire and reason that teaches them to flee from all unnatural dissolution. The reason adds a regulatory power so that the search for security is more effective. The most calculating egoism leads man to society. For the natural it can be what a man does spontaneously as well as what he does guided by reason. This is used to contrast presocial and social states. The raw material with which a society must be built is made up of desire and aversion from which arises the reason that can be channeled towards the goal of self-preservation from which the passage from wild life to social life arises. Precision brings the union of men. All its laws amount to the fact that peace and cooperation are more useful for conservation than violence, and man must strive for peace while he hopes to achieve it. The whole law rests on whether the others also consent, mutual trust and compliance with the pacts. It has the defect of isolating those competitive and ruthless qualities that are incompatible with mutual trust and with which society is impossible. The balance is restored by natural laws. Society must be considered as a means for individual selfishness. Social welfare disappears to make way for a sum of selfish interests, society is an artificial body. It dissolves loyalty in the monarchy for a clear-headed and cold-hearted rationalism.

5. SOVEREIGNTY AND FICTITIOUS PERSON

His theory starts from the antisocial inclination of men and therefore there must be a government that can punish non-compliance and guarantee security. It is the fear of punishment and the authority of the law only comes through its forced imposition. He understands that reason gives a sufficient basis but is weak to overcome the greed of the masses. Identifies government with force. It justifies force with a pact between individuals who renounce taking justice into their own hands and leave it to the sovereign. This helped him to introduce the notion of moral obligation in social relations. To say that the social body acts collectively is to say that some member acts as its collegiate representative. It is the union, not the consent, that constitutes the association and the union is the submission of wills to one, without a sovereign there is no society. The State is unique because it has no superior and the other legal entities exist because it allows it.

Without tangible government nothing exists. Law and morality are not distinguished, there is only one voice, a sovereign who is a mortal god. A social body only has existence through its authorities and members. The authority must be concentrated in the sovereign, only he allows the existence of other authorities, without him alone anarchy reigns. The other powers are inherent to the sovereign. It also stresses that resistance to authority can never be justified but can occur whenever the government cannot guarantee the safety of its subjects. There is no legitimacy without power, something unacceptable for monarchists. Considers that there are more possibilities that the monarchical power is the most effective against other forms, but the theory is valid for any other form of government that can preserve peace and order. There is no mixed or unlimited form of government since sovereign power is indivisible. The aspiration to greater justice and equity seemed to him an intellectual confusion. From this theory of sovereignty there is a step towards civil law, the mandate of the person and the obligation that the citizen has to obey. Separate civil law from natural law. It makes valid the precept of being able to impose the norms in the name of the king but it is not contrary to the sovereignty of the parliament. The natural right that limits the competence of the sovereign disappears.

6. STATE AND CHURCH

He considers the belief in non-material substances as an error, such as believing that the Church is the kingdom of God and therefore has an authority different from the State. Towards the external consequences, freedom of belief is totally inoperative and all religious attitude is authorized by the sovereign and must be under his will, so the church is a mere association with the sovereign at the head and therefore is not distinguished from the State.

There can be no conflict between human and divine law.

7. INDIVIDUALISM

His theory is more a description of what they have to be in light of general principles. A rational construction of the complex from the simple. The justification for a government has to be its tangible benefits. The absolute power of the sovereign is the proper complement to the individual and the rich varieties of associations are not allowed.

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