

Social Change from Nature to Contract-Take the Discussion from *Leviathan*, *Two Treatises of Government* and *Origin* as Main Basis

Yu Huang¹, Ying Chen *

1.Institute of Nationalities, Southwest Minzu University, Chengdu, China

2.Sichuan Police College, Luzhou, China

**Corresponding author Email: 123464245@qq.com*

ABSTRACT. *Human beings were free and equal in the primitive society. However, with the development of productive forces and transformation of industrial relations, kinship under private property emerged and political power could no longer maintain the natural right of individuals as well as the needs of social progress. Therefore, the state, a political society in the form of a community under the spirit of contract came into being in order to maintain social balance and fairness as well as justice.*

KEYWORDS: *Primitive Nature, Kinship Society, Political Society*

1. Introduction

we can see that social development has experienced the historical process of primitive-kinship-political society through the study of classical political science about nation theories and kinship society with private property as the link laid a foundation for the formation of the political society based on contract, which is the family, a primary unity. Family is free, direct and perceptual and is developed from the primitive society. However, there are various defects that restrict social progress. Under the guidance of spiritual contracts based on thought and reason, people gave up the natural power and created a community of political society-the state. From the author's standing point, the discussion of relationship between kinship society and political society is to explore the difference between family and state. According to the basic viewpoint of historical materialism, it is also necessary for us to explore the primitive society so as to construct a comprehensive view of the development of the human society.

2. Hobbes and Locke's Different Views on the State of Nature

2.1 The Necessity to Explore Primitive Society

The state of nature in primitive society exists before the kinship society and political society. Exploring the attribution of human rights and the social relationship among people is pivotal to understand the causes and goals of the formation of the political society. In Lenin's Words: "When it comes to national issues, we must firstly realize that the state does not always exist. Beyond a certain point, there is no state. State appears when the society is divided into classes and when there are exploiters and the exploited." Marxism called the society before the birth of state the primitive society, which is the state of nature. To understand the social life situation as well as social contradictions of people in the primitive society is of great significance to the understanding Marxism's origin of state. It can be seen that exploring the development of political society through the exploration of primitive nature is in line with the basic viewpoint of Marx's historical materialism.

2.2 Different Views on State of Nature

Hobbes believes that human nature determines nature as a reference and promotes the formation of goals and characteristics of moral and political life. People use their own emotions to deduce the theory of natural state and the way to set standards for politics is different from the traditional way. Under this state, people live under no government and public power control. Everyone is equal and free while nothing is not fair, and there is interaction among human kinds to preserve their natural rights. However, people form a natural state of competition, suspicion and honor for self-preservation in interaction, which is the statement of permanent war, which accompanies with fear, desire, and hope: fear for death, desire and hope for a comfortable life. Gradually, people begin to conquer nature and get rid of their state of nature. In order to obtain security and other interests, people hand over their natural rights to construct a common contract to guarantee their safety, which however can not unite them. A true union-the political society, namely the state is needed to regulate all members based on law.

Locke's natural state is not confined to the original state of nature—the primitive, pre-political situation, but "people live together in accordance with rationality, without common established laws and judicial systems, without a common chief in them to make an authorized judgment. Also it is because of the lack of "a common chief", the most essential term in primitive and political society, so the state of war cannot be equivalent to the state of nature and political society. Locke believes that the original state of nature is a common state of no property. People have no ownership of things including land, but they have original and natural ownership of their own and extended labor. It is reasonable to say that under the premise of satisfying their own development needs, the surplus labor products are original and shared, but Locke emphasizes that the ownership of labor overwhelm the commonality of the land. Therefore, the combination of private property-labor and commons-land is completely private. With the overproduction of

natural production and labor production, people reach a social contract - exchange of goods and things through money in order to meet the needs of different people and things. In addition, the increase of labor products breaks the original balance of natural state. To protect hard work, that is, the protection of private property, "common chief" who can balance the interests of all parties is needed. Locke's property theory explains the inevitable transition from natural state to political society.

3. The State View of Marxist Classic Writers

3.1 Enlightenment Thinkers' Enlightenment to Marxist State View

In the long Middle Ages, the state has always been regarded as the creation of the will of God. The Enlightenment movement made people no longer believe in God, but believe in science and the people themselves. Rousseau, Fichte, Hegel, etc. adopted the perspective of human themselves to observe the state and they explained the rules of the state based on reason as well as experience rather than theology. However, those scholars looked at the essence of the state from the perspective of so-called "abstract people". Therefore, they came to the general conclusion that the state is built based on the rationality of human beings and the essence of the state is the develop people's rationality. They believed that the state was the embodiment of human rationality. So, it is inevitable that they made up stories about social contracts. The idea of "human rights" of enlightenment thinkers is created based on the Christian society, which is still established based on a bourgeois position.

Marx and Engels did not get rid of shackles of this concept in their early understanding of the state. However, Marxist understanding of the state soon surpassed the enlightenment thinkers and began to make a qualitative leap in thought. In 1841, the book "*The Essence of Christianity*" by Feuerbach had a profound influence on the understanding of the state of the Marxist founder from the perspective of liberal reason. Feuerbach's basic view of materialism is that nature does not depend on philosophy, which is the foundation on which our human being, the product of nature itself, grows and there is nothing outside of nature and people. The highest being created by people's religious fantasies is only the illusory reflection of the inherent nature of people. Marx and Engels understood the nature of society from the main activities of human beings, and there is a fundamental difference to explain the nature of the state from modern enlightenment thinkers from "abstract people" perspective.

3.2 Marxist State View Based on Historical Materialism

Engels studied the sequence of social organizations before the nation and the state in the general sense, namely the clan-cell-tribe-tribal alliance-nation and the state. Therefore, he said in the book "*Dialectics of Nature*": "From tribes to nation and state." With the continuous development of human understanding, people can better adapt to the natural environment and the material foundation has also been

developed greatly. Therefore, the increase of surplus products created the possibility of private ownership while the ancient clan can no longer meet the needs of the development of productive forces and human marriage has also changed to adapt to the inheritance of property and private ownership. Engels explained from the perspective of historical materialism that the appearance of private ownership and class is the social and historical condition for the disintegration of the clan.

Due to the development of production and the emergence of surplus products, private ownership ideas started to sprout for occupying surplus products and production materials. And classes showed up due to different and unequal possession. The fundamental purpose of the emergence of the state is to protect the common interests. With the expansion of production and the refinement of the division of labor, conflicts and contradictions of different classes have intensified, and the state has become a tool of class rule. Engels believes that the state arises from the need to control the opposition of the class, and at the same time it arises in the conflicts of these classes. Here, the social foundation generated by the state is the emergence of class and class struggle. It is not difficult to find out that the changes in economic life that play a decisive role in this process, especially the emergence of private ownership, promote the unity of the family, the primary unity, to the country, the real political and social community, which is also in association with Locke's "property theory" for explaining the reasons for the formation of "political society."

4. Hobbes and Hegel's Common Understanding of Political Society

4.1 The Function of the Political Society

Both Hobbes and Hegel believe that the state of nature has an important influence on the formation of the political society. The struggle relationship between people makes the negative emotion of "the fear of vanity and violent death" more obvious and people's sense of freedom and rational emotions are recognized. In order to compete for a comfortable life, resolve the violent conflict between people, also known as the state of permanent war, the state's social function to coordinate social relations and conflicts of interest is applied as political needs. People give up and hand over their natural rights to obtain security and become loyal to the principle of contract. In addition, the establishment of regulations and laws is able to regulate the social relation, which also reflects the social and political nature of human to deny their own nature. Only when it reaches a consensus, and all members of the society try the utmost to maintain social equality, justice and peace can the mediation function of the state be effectively fulfilled.

4.2 The State is an Objective Embodiment of Political Society

Members of society give up and hand over their natural rights and try to establish a political community in accordance with the principle of contract, transform natural right to political power and establish political system and enact

laws to maintain the social stability. All those tangible social and political rights help to build a political society. In order to exercise these public powers, so that all societies can agree on common issues without disagreement and all members of society can unite, a political community composed of all citizens is needed, which is the state. The power of the state is not a powerful "Leviathan". Everyone is a member of the society of the state and affairs of the state are the affairs of all people. Under the premise of ensuring the effective performance of its political and management functions, the public power of the state has to be constrained by the spirit of the social contract to achieve a reasonable country.

Conclusion

The author combines the opinions of Hobbes and Locke as well as Hegel's exposition on the state of nature, political society and the state, along with Marxist historical materialism on the development of human society to draw the following three conclusions: First, the kinship society is a natural state transition to a political society and its private ownership retains the natural right of the primitive society, which also lays a social foundation for the formation of the state. Second, the state is the objective expression of political society. Private ownership give up and hand over their natural right to reach a consensus with other members of the society to promote political power and society so that the state can become an effective mechanism for maintaining social equity through the exercise of political power. Third, it is inevitable that the state of nature will change to kinship society and political society and their emergence makes up for the inadequacy of the primitive society and provides motivations for the emergence of the state.

Acknowledgements

This paper is sponsored by national philosophy and social science annual project in 2019. Project title: research on the core identity of Chinese nation community consciousness. Project number:19XMZ002. And it is also sponsored by Sichuan province philosophy and social science planning project in 2018. Project title: research on the development of community policing from the perspective of multi-ethnic embedded social structure and community environment. Project Number: SC18B077.

References

- [1] Leo Strauss. History of Political Philosophy [M]. Law Press, 2009.
- [2] Hobbes Leviathan [M]. The Commercial Press, 1985.
- [3] Locke. Government Theory (I), (II) [M]. The Commercial Press, 1982.
- [4] Hegel. Philosophy of History [M]. Shanghai Bookstore Press, 2001.
- [5] Wang Huning. Logic of Politics - the Principal of Marxism Politics [M]. Shanghai People's Publishing House, 2004.
- [6] Marx etc. Marx-Engels-Gesamtausgabe (Volume I), (Volume III) [M]. People's Publishing House, 1972.