

<<社会契约论>>

图书基本信息

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前言

This little treatise is extracted from a larger work undertaken at an earlier time without consideration of my capacity, and long since abandoned. Of the various fragments that might be selected from what was accomplished, the following is the most considerable, and appears to me the least unworthy of being offered to the public. The rest of the work is no longer in existence.

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内容概要

《社会契约论》主要探究是否存在合法的政治权威，“人是生而自由的，但却无往不在枷锁之中。”他所说的政治权威在我们的自然状态中并不存在，所以我们需要一个社会契约。

在社会契约中，每个人都放弃天然自由，而获取契约自由；在参与政治的过程中，只有每个人同等地放弃全部天然自由，转让给整个集体，人类才能得到平等的契约自由。

《社会契约论》中主权在民的思想是现代民主制度的基石，深刻地影响了逐步废除欧洲君主绝对权力的运动，和18世纪末北美殖民地摆脱英帝国统治、建立民主制度的斗争。

美国的《独立宣言》和法国的《人权宣言》及两国的宪法均体现了《社会契约论》的民主思想。

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作者简介

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让·雅克·卢梭 (Jean-Jacques

Rousseau, 1712年—1778年)，法国伟大的启蒙思想家、哲学家、教育家、文学家，是18世纪法国大革命的思想先驱，启蒙运动最***的代表人物之一。

主要著作有《论人类不平等的起源和基础》、《社会契约论》、《爱弥儿》、《忏悔录》、《新爱洛漪丝》、《植物学通信》等。

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Even if each person could alienate himself, he could not alienate his children; they are born free men; their liberty belongs to them, and no one has a right to dispose of it except themselves. Before they have come to years of discretion, the father can, in their name, stipulate conditions for their preservation and welfare, but not surrender them irrevocably and unconditionally; for such a gift is contrary to the ends of nature, and exceeds the rights of paternity. In order, then, that an arbitrary government might be legitimate, it would be necessary that the people in each generation should have the option of accepting or rejecting it; but in that case such a government would no longer be arbitrary. To renounce one's liberty is to renounce one's quality as a man, the rights and also the duties of humanity. For him who re-nounces everything there is no possible compensation. Such a renunciation is incompatible with man's nature, for to take away all freedom from his will is to take away all morality from his actions. In short, a convention which stipulates absolute authority on the one side and unlimited obedience on the other is vain and contradictory. Is it not clear that we are under no obligations whatsoever towards a man from whom we have a right to demand everything ?

And does not this single condition, without equivalent, without exchange, involve the nullity of the act ?

For what right would my slave have against me since all that he has belongs to me ?

His rights being mine, this right of me against myself is a meaningless phrase.

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