

NATURAL RIGHTS AND
THE



NEW REPUBLICANISM

MICHAEL P. ZUCKERT

Natural Rights And The New Republicanism

Peter Josephson



Natural Rights And The New Republicanism:

Natural Rights and the New Republicanism Michael Zuckert, 2011-06-27 In *Natural Rights and the New Republicanism* Michael Zuckert proposes a new view of the political philosophy that lay behind the founding of the United States In a book that will interest political scientists historians and philosophers Zuckert looks at the Whig or opposition tradition as it developed in England He argues that there were in fact three opposition traditions Protestant Grotian and Lockean Before the English Civil War the opposition was inspired by the effort to find the one true Protestant politics an effort that was seen to be a failure by the end of the Interregnum period The Restoration saw the emergence of the Whigs who sought a way to ground politics free from the sectarian theological scriptural conflicts of the previous period The Whigs were particularly influenced by the Dutch natural law philosopher Hugo Grotius However as Zuckert shows by the mid eighteenth century John Locke had replaced Grotius as the philosopher of the Whigs Zuckert s analysis concludes with a penetrating examination of John Trenchard and Thomas Gordon the English Cato who he argues brought together Lockean political philosophy and pre existing Whig political science into a new and powerful synthesis Although it has been misleadingly presented as a separate classical republican tradition in recent scholarly discussions it is this new republicanism that served as the philosophical point of departure for the founders of the American republic

Natural Rights and the New Republicanism Michael P. Zuckert, 1998-03-09 In *Natural Rights and the New Republicanism* Michael Zuckert proposes a new view of the political philosophy that lay behind the founding of the United States In a book that will interest political scientists historians and philosophers Zuckert looks at the Whig or opposition tradition as it developed in England He argues that there were in fact three opposition traditions Protestant Grotian and Lockean Before the English Civil War the opposition was inspired by the effort to find the one true Protestant politics an effort that was seen to be a failure by the end of the Interregnum period The Restoration saw the emergence of the Whigs who sought a way to ground politics free from the sectarian theological scriptural conflicts of the previous period The Whigs were particularly influenced by the Dutch natural law philosopher Hugo Grotius However as Zuckert shows by the mid eighteenth century John Locke had replaced Grotius as the philosopher of the Whigs Zuckert s analysis concludes with a penetrating examination of John Trenchard and Thomas Gordon the English Cato who he argues brought together Lockean political philosophy and pre existing Whig political science into a new and powerful synthesis Although it has been misleadingly presented as a separate classical republican tradition in recent scholarly discussions it is this new republicanism that served as the philosophical point of departure for the founders of the American republic

Natural Law Republicanism Michael C. Hawley, 2022 By any metric Cicero s works are some of the most widely read in the history of Western thought Natural Law Republicanism suggests that perhaps his most lasting and significant contribution to philosophy lies in helping to inspire the development of liberalism Individual rights the protection of private property and political legitimacy based on the consent of the governed are often taken to be among early modern liberalism s

unique innovations and part of its rebellion against classical thought However Michael C Hawley demonstrates how Cicero's thought played a central role in shaping and inspiring the liberal republican project Cicero argued that liberty for individuals could arise only in a res publica in which the claims of the people to be sovereign were somehow united with a commitment to universal moral law which limits what the people can rightfully do Figures such as Hugo Grotius John Locke and John Adams sought to work through the tensions in Cicero's vision laying the groundwork for a theory of politics in which the freedom of the individual and the people's collective right to rule were mediated by natural law Tracing the development of this intellectual tradition from Cicero's original articulation through the American Founding Natural Law Republicanism explores how our modern political ideas remain dependent on the legacy of one of Rome's great philosopher statesmen

Natural Rights and the New Republicanism Michael Zuckert,1998 **Interpreting the Founding** Alan Ray Gibson,2006 As politicians and judges argue over the original intent of our country's founding fathers the American Founding itself continues to inspire a prodigious amount of research and commentary reflecting a bewildering array of methods and interpretations Alan Gibson now offers readers an insightful and convenient guide through this daunting and sprawling body of scholarship Comprehensive and judicious Interpreting the Founding provides summaries and analyses of the leading interpretive frameworks that have guided the study of the Founding since the publication of Charles Beard's An Economic Interpretation of the Constitution in 1913 Gibson argues that scholarship on the Founding is no longer steered by a single dominant approach or even by a set of questions that control its direction He also examines the challenges posed to Founding scholarship by this diversity and complexity and the possibilities opened by new avenues of inquiry that have recently emerged scholars of the Founding including Louis Hartz Bernard Bailyn Gordon Wood and Garry Wills that best exemplify different schools of interpretation Gibson focuses on six approaches that have dominated the modern study of the Founding Progressive Lockean liberal Republican Scottish Enlightenment multicultural and multiple traditions approaches For each approach he traces its fundamental assumptions revealing deeper ideological and methodological differences between schools of thought that on the surface seem to differ only about the interpretation of historical facts While previous accounts have treated the study of the Founding as the sequential replacement of one paradigm by another Gibson argues that all of these interpretations survive as alternative and still viable approaches each has simultaneously illuminated and masked core truths about the American Founding he renders a balanced account of the current debate over the origins and foundations of the American republic and offers solid footing on the path to understanding the vast literature devoted to this important subject The Revolution in Freedoms of Press and Speech Wendell Bird,Wendell R. Bird,2020 This book discusses the revolutionary broadening of concepts of freedom of press and freedom of speech in Great Britain and in America in the late eighteenth century in the period that produced state declarations of rights and then the First Amendment and Fox's Libel Act The conventional view of the history of freedoms of press and speech is that the common law since antiquity defined those

freedoms narrowly and that Sir William Blackstone in 1769 and Lord Chief Justice Mansfield in 1770 faithfully summarized the common law in giving a very narrow definition of those freedoms as mere liberty from prior restraint and not liberty from punishment after something was printed or spoken. This book proposes to the contrary that Blackstone carefully selected the narrowest definition that had been suggested in popular essays in the prior seventy years in order to oppose the growing claims for much broader protections of press and speech. Blackstone misdescribed his summary as an accepted common law definition which in fact did not exist. A year later Mansfield inserted a similar definition into the common law for the first time also misdescribing it as a long accepted definition and soon misdescribed the unique rules for prosecuting sedition as having an equally ancient pedigree. Blackstone and Mansfield were not declaring the law as it had long been but were leading a counter revolution about the breadth of freedoms of press and speech and cloaking it as a summary of a narrow common law doctrine that in fact was nonexistent. That conflict of revolutionary view and counter revolutionary view continues today. For over a century a neo Blackstonian view has been dominant or at least very influential among historians. Contrary to those narrow claims this book concludes that the broad understanding of freedoms of press and speech was the dominant context of the First Amendment and of Fox's Libel Act and that it enjoyed greater historical support.

St. Thomas Aquinas and the Natural Law Tradition John Goyette, Mark S. Latkovic, Richard S. Myers, 2004-09 To explore and evaluate the current revival this volume brings together many of the foremost scholars on natural law. They examine the relation between Thomistic natural law and the larger philosophical and theological tradition. Furthermore they assess the contemporary relevance of St Thomas's natural law doctrine to current legal and political philosophy.

Republican Empire Karl-Friedrich Walling, 1999 The republics of Greece and Rome proved incapable of waging war effectively and remaining free at the same time. The record of modern republics is not much more encouraging. How then did the United States manage to emerge victorious from the world wars of this century including the Cold War and still retain its fundamental liberties? For Karl Friedrich Walling this unprecedented accomplishment was the work of many hands and many generations but of Alexander Hamilton especially. No Founder thought more about the theory and practice of modern war and free government. None supplied advice of more enduring relevance to statesmen faced with the responsibility of providing for the common defense while securing the blessings of liberty to their posterity. Hamilton's strategic sobriety led many of his contemporaries to view him as an American Caesar but this revisionist account calls the conventional militarist interpretation of Hamilton into question. Hamilton sought to unite the strength necessary for war with the restraint required by the rule of law, popular consent and individual rights. In the process he helped found something new: the world's most durable republican empire. Walling constructs a conversation about war and freedom between Hamilton and the Loyalists, the Anti-Federalists, the Jeffersonians and other Federalists. Instead of pitting Hamilton's virtues against his opponents' vices or vice versa, Walling pits Hamilton's virtue of responsibility against the revolutionary virtue of vigilance, a quarrel he believes is inherent to American

party government By reexamining that quarrel in light of the necessities of war and the requirements of liberty Walling has written the most balanced and moving account of Hamilton so far **John Adams and the Spirit of Liberty** C. Bradley Thompson, 1998 In reexamining John Adams's political thought Thompson reconstructs the contours and influences of Adams's mental universe the ideas he challenged the problems he considered central to constitution making and methods of his reasoning **The Foundations of Natural Morality** S. Adam Seagrave, 2014-05-05 Recent years have seen a renaissance of interest in the relationship between natural law and natural rights During this time the concept of natural rights has served as a conceptual lightning rod either strengthening or severing the bond between traditional natural law and contemporary human rights Does the concept of natural rights have the natural law as its foundation or are the two ideas as Leo Strauss argued profoundly incompatible With *The Foundations of Natural Morality* S. Adam Seagrave addresses this controversy offering an entirely new account of natural morality that compellingly unites the concepts of natural law and natural rights Seagrave agrees with Strauss that the idea of natural rights is distinctly modern and does not derive from traditional natural law Despite their historical distinctness however he argues that the two ideas are profoundly compatible and that the thought of John Locke and Thomas Aquinas provides the key to reconciling the two sides of this long standing debate In doing so he lays out a coherent concept of natural morality that brings together thinkers from Plato and Aristotle to Hobbes and Locke revealing the insights contained within these disparate accounts as well as their incompleteness when considered in isolation Finally he turns to an examination of contemporary issues including health care same sex marriage and the death penalty showing how this new account of morality can open up a more fruitful debate **The Social Contract in America** Mark Hulliung, 2007 The first comprehensive examination of the social contract's role in American political development Traces the history of the contract the closest thing we have to a common philosophy from its role in the Founding up to current day debates and charts its rise and demise in influence over American political thought **Locke in America** Jerome Huyler, 1995 An account of the link between Locke's thought and the American Founding The author argues that previous writers have misread Locke's influence on the Founders he portrays the philosopher as a moderate 17th century moralist advocating an individualism that fits well with classic republicanism **The Great Art of Government** Peter Josephson, 2002 Moving beyond previous scholarship he gives us a Locke as much concerned with the effective functioning of government as with the roots of its moral legitimacy **BOOK JACKET** **Justice Among Nations** Thomas L. Pangle, Peter J. Ahrens Dorf, 1999 This text provides an introduction to conceptions of international justice spanning 2500 years of intellectual history from Thucydides and Plato to Morgenthau and Waltz It shows how older traditions of political philosophy remain relevant to contemporary debates in international relations **The Dominion of Voice** Kimberly K. Smith, 1999 In this work of historically informed political theory Kimberly Smith sets out to understand how nineteenth century Americans answered the question of how the people should participate in politics Did rational public debate the ideal that most democratic

theorists now venerate transcend all other forms of political expression How and why did passion disappear from the ideology if not the practice of American democracy To answer these questions she focuses on the political culture of the urban North during the turbulent Jacksonian Age roughly 1830-50 when the shape and character of the democratic public were still fluid Smith's method is to interpret in light of such popular discourse as newspapers and novels several key texts in nineteenth-century American political thought Frederick Douglass's Fourth of July speech and Narrative Angelina Grimké's debate with Catharine Beecher Frances Wright's lectures and Harriet Beecher Stowe's *Uncle Tom's Cabin* Such texts Smith finds highlight many of the then-current ideas about the extremes of political expression Her readings support the conclusions that the value of rational argument itself was contested that the emergent Enlightenment rationalism may have helped to sterilize political debate and that storytelling or testimony posed an important challenge to the norm of political rationality Smith explores facets of the political culture in ways that make sense of traditions from Whiggish resistance to Protestant narrative testimony She helps us to understand such puzzles as the point of mob action and other ritualistic disruptions of the political process our simultaneous attraction to and suspicion of political debates and the appeal of stories by and about victims of injustice Also found in her book are keen analyses of the antebellum press and the importance of oratory and public speaking Smith shows that alternatives to reasoned deliberation like protest resistance and storytelling have a place in politics Such alternatives underscore the positive role that interest passion compassion and even violence might play in the political life of America Her book therefore is a cautionary analysis of how rationality came to dominate our thinking about politics and why its hegemony should concern us Ultimately Smith reminds the reader that democracy and reasoned public debate are not synonymous and that the linkage is not necessarily a good thing

The Transformation of Aristotelian Political Epistemology in Eighteenth-century American Constitutional Discourse Tomislav Han, 2003

What is the pursuit of happiness This is one of the central questions addressed in this work It examines the extensive ideological genealogy of the concept whose roots are firmly grounded in Aristotelian political science

American Compact Gary Rosen, 1999 For students of the early American republic James Madison has long been something of a riddle the member of the founding generation whose actions and thought most stubbornly resist easy summary The staunchest of Federalists in the 1780s Madison would turn on his former allies shortly thereafter renouncing their expansive nationalism as a threat to the Constitution and to popular government In a study that combines penetrating textual analysis with deep historical awareness Gary Rosen stakes out important new ground by showing the philosophical consistency in Madison's long and controversial public life The key he argues is Madison's profound originality as a student of the social compact the venerable liberal idea into which he introduced several novel and seemingly illiberal principles Foremost among these was the need for founding to be the work of an elite few For Madison prior accounts of the social compact in their eagerness to establish the proper ends of government provided a hopelessly naive account of its origin As he saw it the Federal

Convention of 1787 was an opportunity for those of outstanding prudence understood in its fullest Aristotelian sense to do for the people what they could not do for themselves This troublesome reliance on the few was balanced Rosen contends by Madison s commitment to republicanism as an end in itself a conclusion that he likewise drew from the social compact accommodating the proud political claims that his philosophical predecessors had failed to recognize Rosen goes on to show how Madison s idiosyncratic understanding of the social compact illuminates his differences not only with Hamilton but with Jefferson as well Both men Madison feared were too ready to resort to original principles in coming to terms with the Constitution putting at risk the fragile achievement of the founding in their determination to invoke respectively the claims of the few and the many As American Compact persuasively concludes Madison s ideas on the origin and aims of the Constitution are not just of historical interest They carry crucial lessons for our own day and speak directly to current disputes over diversity constitutional interpretation the fate of federalism and the possibilities and limits of American citizenship

Republican Campaign Text-book 1900 Republican National Committee (U.S.),1900 **Republican Campaign Text Book** ,1900 **Rethinking Rights** Bruce P. Frohnen,Kenneth L. Grasso,2009 Essays retrace the historical development of rights in the West assessing the influence of Locke Burke and the authors of the Declaration of Independence to clarify the experience of rights within the Western tradition showing that rights need to be rethought so that they may again truly serve the human good Provided by publisher

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