

NATURAL LAW

DEFINITION

Natural law is a theory asserting that certain rights or values are inherent by virtue of human nature and can be universally understood through human reason. It posits that these laws are immutable and unchangeable, serving as a basis for morality and justice throughout human history.

EXAMPLES

- Right to life
- Pursuit of happiness
- Family bonds
- Property ownership
- Self-defense
- Truth-telling
- Religious freedom
- Reproduction rights

Natural Law In Political Thought

Douglas Kries



Natural Law In Political Thought:

Natural Law in Political Thought Paul E. Sigmund, 1982 Originally published in 1971 by Winthrop Publishers Inc this volume provides a discussion and analysis of the theory of natural law as it appears in contemporary political and social thought This theory of natural law was used from the fifth century B C until the end of the eighteenth century to provide a universal rational standard to determine the nature and limits of political obligation the evaluation of competing forms of government and the relation of law and politics to morals

Natural Law in Political Thought Paul E. Sigmund, 1971

Natural Law and Political Realism in the History of Political Thought: From the sophists to Machiavelli R. W. Dyson, 2005 This is the first volume of a detailed history of the traditions of natural law and political realism in western political thought It elucidates the ways in which the relation between politics and morality was understood by major thinkers from classical antiquity to the Renaissance Emphasis is given not only to the exegesis of texts but to the intellectual and historical contexts in which those texts must be read if they are to be properly understood The second volume continues the analysis through the twenty first century and addresses the question of whether the modern natural law rhetoric of human rights can be given a respectable philosophical basis This two volume set is a valuable resource for scholars working in the fields of history international relations philosophy and politics

Natural Law and Political Realism in the History of Political Thought: From the seventeenth to the twenty-first century R. W. Dyson, 2005 Original Scholarly Monograph

Natural Law and Evangelical Political Thought Jesse Covington, Bryan T. McGraw, Micah Watson, 2012-11-16 Natural law has long been a cornerstone of Christian political thought providing moral norms that ground law in a shareable account of human goods and obligations Despite this history twentieth and twenty first century evangelicals have proved quite reticent to embrace natural law casting it as a relic of scholastic Roman Catholicism that underestimates the import of scripture and the division between Christians and non Christians As recent critics have noted this reluctance has posed significant problems for the coherence and completeness of evangelical political reflections Responding to evangelically minded thinkers increasing calls for a re engagement with natural law this volume explores the problems and prospects attending evangelical rapprochement with natural law Many of the chapters are optimistic about an evangelical re appropriation of natural law but note ways in which evangelical commitments might lend distinctive shape to this engagement

American Interpretations of Natural Law Benjamin Fletcher Wright, 2016-07-31 This book illustrates the deep roots of natural law doctrines in America s political culture Originally published in 1931 the volume shows that American interpretations of natural law go to the philosophical heart of the American regime The Declaration of Independence is the preeminent example of natural law in American political thought it is the self evident truth of American society Benjamin Wright proposes that the decline of natural law as a guiding factor in American political behavior is inevitable as America s democracy matures and broadens What Wright also chronicled inadvertently was how the progressive critique of natural law has opened a rift between and

among some of the ruling elites and large numbers of Americans who continue to accept it Progressive elites who reject natural law do not share the same political culture as many of their fellow citizens Wright's work is important because as Leo Strauss and others have observed the decline of natural law is a development that has not had a happy ending in other societies in the twentieth century There is no reason to believe it will be different in the United States

Natural Law and Calvinist Political Theory L. S. Koetsier, 2004-02 This thought provoking book begins with an historiography of Calvinist political theory and interpretations definitions of natural law Narrative of individuals Ancient Greece to Protestant Reformation who contributed to natural law Biography of John Calvin including his philosophy and his political theory Description of how Calvinist political theory developed between 1559 and 1649 Biography of John Locke his theology and his political theory The book concludes with a redefinition of Calvinist political theory

Natural Law and Political Ideology in the Philosophy of Hegel Tony Burns, 1996 This book has two themes The first is Hegel's attitude towards natural law The second is Hegel's relationship to the different political ideologies

After the Natural Law John Lawrence Hill, 2016-02-08 The natural law worldview developed over the course of almost two thousand years beginning with Plato and Aristotle and culminating with St Thomas Aquinas in the thirteenth century This tradition holds that the world is ordered intelligible and good that there are objective moral truths which we can know and that human beings can achieve true happiness only by following our inborn nature which draws us toward our own perfection Most accounts of the natural law are based on a God centered understanding of the world After the Natural Law traces this tradition from Plato and Aristotle to Thomas Aquinas and then describes how and why modern philosophers such as Descartes Locke and Hobbes began to chip away at this foundation The book argues that natural law is a necessary foundation for our most important moral and political values freedom human rights equality responsibility and human dignity among others Without a theory of natural law these values lose their coherence we literally cannot make sense of them given the assumptions of modern philosophy Part I of the book traces the development of natural law theory from Plato and Aristotle through the crowning achievement of Thomas Aquinas Part II explores how modern philosophers have systematically chipped away at the only coherent foundation for these values As a result our most important moral and political ideals today are incoherent Modern political and moral thinkers have been led either to dilute the meaning of such terms as freedom or the moral good or abandon these ideas altogether Thus modern philosophy and political thought are leading us either toward anarchy or totalitarianism The conclusion entitled Why God Matters shows how even the philosophical assumptions of the natural law depend on a personal God

The Problem of Natural Law Douglas Kries, 2007-01-01 The Problem of Natural Law takes up the problem of how natural law theory might be made a serious contender in modern moral political and legal debate Author Douglas Kries takes as his starting point the question of how human beings are said to know the natural law which is a question that has traditionally been answered by appealing to the notion of conscience Since Thomas Aquinas articulated the classic formulation of natural law theory the

book begins with an analysis of Thomas's notion of conscience. It then examines both the philosophical and theological objections that have been raised against the Thomistic notion of conscience and argues that this long standing teaching could and should be bracketed by contemporary natural law theory. On the basis of this reformulation of natural law, Kries then proceeds to show how reviving natural law theory might be possible in the contemporary context though it will need to be preceded by a reformulation of the natural law theory itself especially with respect to the doctrine of conscience. If this is accomplished, Thomistic natural law will be better situated to respond to its three most important contemporary critics: the existentialism of Sartre, the deontologism of Kant, and the political hedonism of Hobbes.

Natural Law and Public Reason Robert P. George, Christopher Wolfe, 2000. Public reason is one of the central concepts in modern liberal political theory. As articulated by John Rawls, it presents a way to overcome the difficulties created by intractable differences among citizens' religious and moral beliefs by strictly confining the place of such convictions in the public sphere. Identifying this conception as a key point of conflict, this book presents a debate among contemporary natural law and liberal political theorists on the definition and validity of the idea of public reason. Its distinguished contributors examine the consequences of interpreting public reason more broadly as right reason according to natural law theory versus understanding it in the narrower sense in which Rawls intended. They test public reason by examining its implications for current issues confronting the questions of abortion and slavery and matters relating to citizenship. This energetic exchange advances our understanding of both Rawls's contribution to political philosophy and the lasting relevance of natural law. It provides new insights into crucial issues facing society today as it points to new ways of thinking about political theory and practice.

Thomas Hobbes and the Natural Law Tradition Norberto Bobbio, 1993-03-15. Pre-eminent among European political philosophers, Norberto Bobbio has throughout his career turned to the political theory of Thomas Hobbes. Gathered here for the first time are the most important of his essays which together provide both a valuable introduction to Hobbes's thought and a fresh understanding of Hobbes's place in the theory of modern politics. Tracing Hobbes's work through *De Cive* and *Leviathan*, Bobbio identifies the philosopher's relation to the tradition of natural law. That Hobbes must now be understood in both this tradition as well as in the seemingly contradictory positivist tradition becomes clear for the first time in Bobbio's account. Bobbio also demonstrates that Hobbes cannot be easily labelled liberal or totalitarian. In Bobbio's provocative analysis of Hobbes's justification of the state, Hobbes emerges as a true conservative. Though his primary concern is to reconstruct the inner logic of Hobbes's thought, Bobbio is also attentive to the philosopher's biography and weaves into his analysis details of Hobbes's life and world: his exile in France, his relation with the Mersenne circle, his disputes with Anglican bishops and accusations of heresy leveled against him. The result is a revealing, thoroughly new portrait of the first theorist of the modern state.

Natural Law in Jurisprudence and Politics Mark C. Murphy, 2006-03-13. Natural law is a perennial though poorly represented and understood issue in political philosophy and the philosophy of law. In this 2006 book, Mark C. Murphy argues

that the central thesis of natural law jurisprudence that law is backed by decisive reasons for compliance sets the agenda for natural law political philosophy demonstrating how law gains its binding force by way of the common good of the political community Murphy's work ranges over the central questions of natural law jurisprudence and political philosophy including the formulation and defense of the natural law jurisprudential thesis the nature of the common good the connection between the promotion of the common good and requirement of obedience to law and the justification of punishment *Natural Law and Political Realism in the History of Political Thought* R. W. Dyson, *Natural Law and Civil Sovereignty* I. Hunter, David Saunders, 2002-06-19 In *Natural Law and Civil Sovereignty* new research by leading international scholars is brought to bear on a single crucial issue the role of early modern natural law doctrines in reconstructing the relations between moral right and civil authority in the face of profound religious and political conflict In addition to providing fresh insights into the hard fought struggle to legitimate a desacralised civil order the book also shows the degree to which the legitimacy of the modern secular state remains dependent on this decisive set of developments

Reforming the Law of Nature Simon P. Kennedy, 2022 Uncovers the relationship between early modern natural law ideas and secular conceptions of politics Provides a fresh interpretation of the historical relationship between early modern developments in natural law theories and important features of modern political thought including secularization and liberalism Offers a fresh interdisciplinary reading of early Reformed Protestant natural law jurisprudence and political thought Reframes the relationship of the Reformed Protestant tradition to both medieval and Enlightenment political thought and jurisprudence in a way that has a lasting impact on scholarly discourse in law intellectual history theology and political science *Reforming the Law of Nature* is a stimulating study of the development of natural law ideas in the early modern period uncovering their connection to conceptions of the origins of politics It brings sixteenth and seventeenth century jurisprudence theology and political philosophy into conversation with one another to uncover the ways in which developments in political thought affected the emergence of a secular understanding of political life

Encyclopedia of Political Thought Garrett Ward Sheldon, 2001 Presents articles on concepts issues and notable persons related to politics and political science throughout history *Tudor Protestant Political Thought 1547-1603* Stephen A. Chavura, 2011-05-23 This study examines themes in the political ideas of Episcopalian Puritan and Separatist authors from the reign of Edward VI until the death of Elizabeth I Cosmic harmony providentialism natural law absolutism and government by consent are examined in the context of the theological political and social upheavals of the Reformation period

Aristotle and Natural Law Tony Burns, 2011-10-27 *Aristotle and Natural Law* lays out a new theoretical approach which distinguishes between the notions of interpretation appropriation negotiation and reconstruction of the meaning of texts and their component concepts These categories are then deployed in an examination of the role which the concept of natural law is used by Aristotle in a number of key texts The book argues that Aristotle appropriated the concept of natural law first formulated by the defenders of naturalism in the nature versus

convention debate in classical Athens. Thereby he contributed to the emergence and historical evolution of the meaning of one of the most important concepts in the lexicon of Western political thought. Aristotle and Natural Law argues that Aristotle's ethics is best seen as a certain type of natural law theory which does not allow for the possibility that individuals might appeal to natural law in order to criticize existing laws and institutions. Rather its function is to provide them with a philosophical justification from the standpoint of Aristotle's metaphysics. **Natural Law** Alessandro Passerin d'Entrèves, 1970

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