

NATURAL RIGHTS AND THE



NEW REPUBLICANISM

MICHAEL P. ZUCKERT

Natural Rights And The New Republicanism

John G. Grove



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 Liberalism from Locke to Nozick Ellen Frankel Paul, Fred Dycus Miller, Jeffrey Paul, 2005. The essays in this book have also been published without introduction and index in the semiannual journal *Social Philosophy and Policy*, volume 22, number 1. Includes bibliographical references and index.

Algernon Sidney between Modern Natural Rights and Machiavellian Republicanism Luís Falcão, 2020-08-27. The book investigates the political thought of Algernon Sidney (1623-1683), a historical character of the English civil wars, republic protectorate, and Rump Parliament, who faced his trial and execution during the Exclusion Crisis. In his writings, Sidney mixed hugely different traditions of political philosophy: the modern natural rights, which were predominant in England in his generation, and the republicanism of Machiavelli. This volume will interest researchers in political philosophy, history of political thought, and particularly republican theory. Its contribution to these topics explores the specificities of a thought that uses the language of natural rights and social contract, and on the other hand, the tumults, expansion, and virtues of the republics.

Natural Rights Individualism and Progressivism in American Political Philosophy: Volume 29, Part 2 Ellen Frankel Paul, Fred D. Miller (Jr.), Jeffrey Paul, 2012-08-27. In 1776, the American Declaration of Independence appealed to the Laws of nature and of Nature's God and affirmed these Truths to be self-evident: that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness. In 1935, John Dewey, professor of philosophy at Columbia University, declared: "Natural rights and natural liberties exist only in the kingdom of mythological social zoology." These opposing pronouncements on natural rights represent two separate and antithetical American political traditions: natural rights individualism, the

original Lockean tradition of the Founding and Progressivism the collectivist reaction to individualism which arose initially in the newly established universities in the decades following the Civil War

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

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

The Republican Legacy in International Thought Nicholas Greenwood Onuf, 1998-01-08 Republicanism has enjoyed a revival of scholarly interest in several fields In this book Nicholas Onuf provides the first major treatment of the republican way of thinking about law politics and society in the context of international thought The author tells two stories about republicanism starting with Aristotle and culminating in the

eighteenth century when international thought became a distinctive enterprise These two stories surround the thought of Vattel and Kant and by telling them side by side the author identifies a substantial but little acknowledged legacy of republicanism in contemporary discussions of sovereignty intervention international society peace levels of analysis and the global economy In identifying this legacy in contemporary thought Nicholas Onuf develops his constructivist approach to international theory

Savage Republic: De Indis of Hugo Grotius, Republicanism and Dutch Hegemony within the Early Modern World-System (c. 1600-1619) Eric Wilson, 2008-08-31 Intended for the professional academic and graduate student this book is the first to utilize the methodology of New Stream legal scholarship in an extended critical exegesis of Hugo Grotius De Indis c 1604 6 De Indis is predicated upon a two fold discursive strategy i investing private Trading Companies with public international legal personality and ii collapsing the distinction between private and public warfare Governing the operation of textual interpretation is De Indis status as a republican treatise juridically legitimating an early modern Trans National corporation the VOC that served as an agent of a primitive system of global governance the early Capitalist World Economy The application of New Stream scholarship reveals that the republican signature of De Indis consists of a discursive micro oscillation between the thick ontology of Late Scholasticism Utopia and the thin ontology of Civic Humanism Apology wholly appropriate to the governance requirements of the embryonic Modern World System

John C. Calhoun's Theory of Republicanism John G. Grove, 2016-12-16 John C Calhoun 1782 1850 the South Carolinian who served as a congressman a senator and the seventh vice president of the United States is best known for his role in southern resistance to abolition and his doctrine of state nullification But he was also an accomplished political thinker articulating the theory of the concurrent majority This theory John G Grove contends is a rare example of American political thought resting on classical assumptions about human nature and political life By tracing Calhoun s ideas over the course of his political career Grove unravels the relationship between the theory of the concurrent majority and civic harmony constitutional reform and American slavery In doing so Grove distinguishes Calhoun s political philosophy from his practical political commitment to states rights and slavery and identifies his ideas as a genuinely classical form of republicanism that focuses on the political nature of mankind public virtue and civic harmony Man was a social creature Calhoun argued and the role of government was to maximize society s ability to thrive The requirements of social harmony not abstract individual rights were therefore the foundation of political order Hence the concurrent majority permitted the unique elements in any given society to pursue their interests as long as these did not damage the whole society it forced rulers to act in the interest of the whole John C Calhoun s Theory of Republicanism offers a close analysis of the historical development of this idea from a basic inherited republican ideology into a well defined political theory In the process this book demonstrates that Calhoun s infamous defense of American slavery while unwavering was intellectually shallow and in some ways contradicted his highly developed political theory

The Science of Modern Virtue Peter Lawler, Marc

Guerra,2013-11-01 The Science of Modern Virtue examines the influence that the philosopher Rene Descartes the political theorist John Locke and the biologist Charles Darwin have had on our modern understanding of human beings and human virtue Written by leading thinkers from a variety of fields the volume is a study of the complex relation between modern science and modern virtue between a kind of modern thought and a kind of modern action Offering more than a series of substantive introductions to Descartes Locke s and Darwin s accounts of who we are and the kind of virtue to which we can aspire the book invites readers to think about the ways in which the writings of these seminal thinkers shaped the democratic and technological world in which modern human beings live Thirteen scholars in this volume learnedly explore questions drawn from the diverse disciplines of political science philosophy theology biology and metaphysics Let the reader be warned The authors of these essays are anything but consensual in their analysis Considered together the chapters in this volume carry on a lively internal debate that mirrors theoretical modernity s ongoing discussion about the true nature of human beings and the science of virtue Some authors powerfully argue that Locke s and Darwin s thought is amenable to the claims made about human beings and human virtue by classical philosophers such as Aristotle and classical Christian theologians such as Thomas Aquinas Others make the opposite case drawing attention to the ways in which Descartes Locke and Darwin knowingly and dialectically depart from central teachings of both classical philosophy and classical Christian theology

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