

HISTORY OF IDEAS AND POLITICAL FORMS

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1. INTRODUCTION

During the seventeenth century the majority of the English were Protestants and after James, supremacy in this religion would be considered elementary. The Glorious Revolution buries the spirit of republicanism. The crown is subject to parliament being a crude form of class government and although with abuses, in comparison it could be considered liberal. It was the threat of a Catholic dynasty that caused the revolution and closed a chapter of union between religion and politics. They approached theological disputes with indifference. In both, common sense counts more than logic.

Halifax:

He is impressed by how few general principles are applied to government. It postulates that the fundamental principles are those that are used to bind the future. The common law is in the clouds and only moves through a court which does what it wants. It is the concrete interests and forces that count. Government is something that concerns a ruling class, altruistic and intelligent. It is a practical compromise between power and freedom that can be adapted according to changing situations and strong to ensure security but liberal to avoid repression. Behind the government is the nation and it is they who make governments. The king who loses his people ceases to be a king. The true power of a government depends on the ability not to put brakes on the development of the people and without it cannot last, therefore all government is based on consent. For all practical purposes there must be a leadership, an omnipotence for great occasions. For this convenience base there are three options:

- An absolute monarchy that destroys the principle of freedom.
- A republic that the English do not want.
- A mixed monarchy, king and parliament.

Parliaments give great vigor to a prudent administration. He did not realize that ministers should report to parliament and be accountable to it. His judgment on the parties was hostile because he made it difficult for them to cooperate when they could not dominate. He regards it as a conspiracy against the nation, something incompatible with the freedom of private judgment. I barely had political theory, I had to put gray on everything. It is the beginning of an empirical criticism of Hume.

Locke

His second essay penetrates the past through the civil wars, linking to Saint Thomas where they were axiomatic.

- Reality of moral restrictions on power.
- Responsibility towards the community of rulers.
- Subordination of the government to the law.

Its characteristic is common sense. The medieval tradition that he collects is an essential part of the revolution of 1688. He will reunite Hooker's thought, its elements. That medieval tradition held that the government is responsible to the people and exists for the welfare of the nation. Hobbes's analysis had been that the community is a cooperation regulated by a contract in which power is ceded to a sovereign, which conforms to the idea of a selfish individual. Locke assume that the English people constitute a social group that persists through the changes of government necessary for the moment and that establishes moral guidelines that the government must respect.

Natural right to property.

It holds that the state of nature is one of peace, goodwill, mutual assistance, and conservation, and natural law is correct. Its defect is the lack of organization that can put into practice the rules of justice. Here every man has to protect what is his, something as perfect as when the government exists. Thus, moral norms have a broader application than those of positive law and are valid whether or not the government observes them. Morality has priority over law and governments are obliged to enforce the law and what is morally and morally just. He believes that in the state of nature everyone has the right to get what nature provides mixed with the work of his body. The greater production raises the type of life of the community. If it spends energy, it converts the product into part of itself. Property exists without the express agreement of individuals. Conceive right and property. Life, liberty, and possessions can only be limited to give effect to a person's equally valid titles to the same rights.

Ambiguities

It is expressed in terms of pleasure and pain which makes it an egotistical theory where he reckons pleasure is as self-centered as he reckons security. Postulates like Hobbes that the selfishness of the individual is clear and powerful and the public interest is weak. Instead of a right that orders the common good, it establishes a body of innate individual rights. In one of his works, the demonstration that no idea is innate is observed, trying to create a solvent for all forms of prejudice, whether moral, religious or scientific. He abandoned the idea that all empirical science could be a provable truth but maintained that all reliable science can be provable. In his social philosophy, a markedly tolerant and critical theory is produced by defending religious freedom. The individualism that will occur is based more on the interest of the class that produced this philosophy.

Contract

Civil society derives from the consent of its members. Civil power can only exist to the extent that it derives from the individual right of each man to protect his own. Legislative and executive are the natural power of each man placed in the hands of the community. It is the original pact by which men are united in community. It does not say what arises from the original covenant. A revolution that dissolves a government does not dissolve the community and individual power is only abandoned in exchange for improvements and society must ensure the property of each one. It takes for granted the double contract, the community to make its magistrates morally responsible and the government and society are created to defend the interests of individuals. The agreement of a majority is identical to the act of the whole society. It did not occur to him that the majority can be tyrannical.

Society and government

It gives more importance to the pact than to the establishment of a government and its form will depend on the majority. The powers are limited, the legislature cannot arbitrarily impose laws and cannot delegate its government. The executive is limited by a dependence on the legislature and the two cannot be in the same hands. It maintains the theory that by delegating power to the people, they lose it as long as the government fulfills its powers, but they will not be able to take it back until the government is completely dissolved. It also considers the government as having rights and balances between the great interests of the kingdom from which modern conservatism starts.

He defends the moral right to revolution as resistance to tyranny. Government is not the same as society since the former must seek the well-being of the latter. He denies that a government can achieve a just government by force. Moral validity and force are two different things, since the moral order is permanent and the government is not. Any invasion of the rights of citizens is null.

2. CONCLUSIONS

Although it may seem a simple theory, it is complicated, it was not radical and it was the least doctrinaire of the philosophers. He was sensitive to realities and honest in the way he dealt with them. I was trying to combine the past with the present. In individuals and their property rights appear as a foundation and makes a defense of freedom against political oppression. He speaks of the community as trustee of individual rights. The defense of this freedom is carried out with a legislative power that controls the executive. It was contrary to the monopolies of power exercised by the rulers. He will influence the American and French Revolutions and make him a revolutionary spokesman for the middle class.

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