

A Third Concept of Liberty

Professor Quentin Skinner FBA delivered the inaugural Daniel Hahn Lecture in the Academy on 24 November 2004. The title of his lecture was 'A Third Concept of Liberty', referring to Daniel Hahn's famous essay proposing two concepts of liberty, positive and negative. In the current volume below he discusses the long history of a third concept, that being its application to the work of other great thinkers on liberty.

When Hahn first introduced his view of negative liberty, he rightly observes that this is where the classical English political philosophy was meant to be directed, and for specific reference to Hobbes's definition of a free man as *libertus* 'a free man is someone who is above things, which by the original nature he is able to do or not do, but to the end he has a will to what he wishes. However, in the strictly political character of Hobbes's analysis, when Hobbes introduces his words that British citizens should find our liberty consists in nothing more than 'absence of external impediments to the exercise of our powers, he is attempting in the same line as Locke and supersedes a rival and strongly competing understanding of negative liberty that had been predominant in English public debate in the early decades of the seventeenth century, and that seemed to Hobbes to be increasingly dangerous as well as confused. What prompted Hobbes to articulate it was his sense of the need on behalf of the 'Commonwealth' (as he called them), who had displaced their very different theory to promote the cause of Parliament against the crown and to legitimise the execution of King Charles I.

It was the sense of their rights of the sovereignty that as the extent that they were obliged to live in dependence on the power of the king, and obliged to consequently to rely on his goodwill for the continuation of their rights and liberties, they were living in a state of servitude. The basic contention of these critics, in other words, is that freedom is restricted not merely by actual interference or the threat of it, but also by our awareness of the mere fact that we are living in dependence on the goodwill of others. These writers are not making the obvious point that the possibility of such arbitrary interference renders our liberty less robust or secure. They are claiming that the mere existence of an arbitrary power, capable of interfering in our activities, without having to consider any actual, open or overt, threat and undermine our liberty. Knowing that we are free to do as we please only because someone else has chosen not to step in is a state inferior to no constraint.

The fundamental inspiration for this way of thinking appears to have stemmed from a number of

medieval common law texts, those of those of Bracton and Littleton. These were the authorities that Sir Edward Coke and his followers in the early Stuart Parliaments looked to closely, and proceeded to quote with no small reverence but they assigned an underlying theoretical value before engaged and have since become only less. Henry de Bracton in his *De Legibus et Consuetudinibus Anglie* of c.1260 distinguished in his opening chapter between free persons and slaves, and proceeds to define as a slave someone who 'has no jurisdiction to the purchase of someone else'. Sir Thomas Littleton's *Instructions* (early twelfth century) is more explicit in defining the slave as 'one whose lack of liberty is such that he possesses – and not merely, as with a villein, his property – in full potential, within the power of the master of someone else'.

The most striking feature of these definitions (though the common lawyers did their best to ignore the fact) is that they were made phraseology central to the analysis of freedom and slavery at the outset of the *Eighty-first* of Henry's first law were we first introduced that the fundamental question within the law of persons is that of free and unfree (or either free or unfree). Then we are given a formal definition of slavery: 'every is an instrument of the law of persons by which someone is entering to nature, subjected to the dominion of someone else'. This is more or less to yield a definition of individual liberty: if everyone in a civil association is either free or free, then a free or free subject must be someone who is not under the dominion of anyone else, but is not free, capable of acting in their own right. It likewise follows that when it occurs for someone to lack the status of a free subject must be for the person not to be not free, but instead to be not potential, under the power or subject to the will of someone else.

While these definitions are definitively contained in Bracton's *Leges*, they had by that time been the common coin of Roman political theory (the *juris gentium*, being long propagated in particular by such leading jurists of the time, as Justinian, Ulpian, and others). This being

Third Concept Of Liberty

Shasha Hu



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