

### JURISPRUDENCE OF LIBERTY 2nd Edition

SURI RATNAPALA | GABRIËL A MOENS



## Jurisprudence of Liberty

#### Second Edition

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## This book is dedicated to Edith Moens and Rusri Ratnapala for their lifetime of support and encouragement.

## Preface

The concept of 'liberty' means different things to different persons. Yet, it is clear that all human beings cherish liberty in one form or another. It is also clear that law has a profound connection with and impact on liberty. For example, people may be deprived of their liberty contrary to law or they may be denied their liberty by force of law. Indeed, law has the potential to both promote and destroy liberty.

As legal theorists we have been interested in the relationship between liberty and law for a long time. Textbooks on jurisprudence tend to focus on the great debates relating to people's understanding of the meaning of law. While these debates are central to the concerns of this book, we seek to engage the reader in a discussion of the profound further question concerning the extent to which liberty is dependent on, and fashioned by, the way in which 'law' is understood in society.

Of course, natural law theory, which is one of the oldest traditions in western jurisprudence, has always maintained the inadequacy of notions of law which associate legality solely with formal validating criteria such as a ruler's express will or a judge's authoritative determination. Although not all natural law proponents subscribe to the maxim *lex injusta non est lex*, the tradition, in general, has sought to test enacted law against moral criteria. In doing so, it has curtailed the excessive use and abuse of governmental power. Chapter 12 of this book, which deals with the German border guard cases and the duty to disobey immoral laws, provides an example of the timeless appeal and force of natural law doctrine. The re-ignition of the natural law debate in these cases stimulated us into writing and compiling this book.

There is, however, another jurisprudential tradition which has contributed significantly to the cause of liberty, but which has been studiously neglected in legal circles. This is the tradition which embraces the work of a diverse group of scholars who explain law as an endogenous 'bottom up' phenomenon rather than as an exogenous imposed 'top down' projection of authority. The revival of this tradition owes more to the efforts of F A Hayek than, perhaps, to any other modern thinker. Professor Hayek's work has inspired or provoked many of the contributions in Part Two of this volume.

The first edition of this book, published in 1996, was dedicated to the memory of Professor Eugene Kamenka who, together with his wife Alice Erh-Soon Tay, contributed to this book. Professor Kamenka died during the compilation of the first edition, on 19 January 1994. He was for many years the distinguished Professor of the History of Ideas at the Australian National University. He survived the Nazi devastation of Europe and the communist tyranny in Eastern Europe to become one of the World's most erudite and

articulate, intellectual defenders of liberty. Professor Kamenka's intellectual prowess, his courage and his sincerity of purpose, won him deep respect on both sides of the ideological divide in the west. In his endeavour, he was strongly supported by his wife, Professor Alice Erh-Soon Tay who taught *Jurisprudence* at the University of Sydney for many years. She was also the supervisor of Professor Gabriël Moens's PhD dissertation, entitled *The Quality of Equality*, completed in 1982. One could not possibly have hoped to have a better mentor than Professor Tay who, more than any other person, kindled Professor Moens's interest in jurisprudential issues. Professor Tay who died on 26 April 2004, left a formidable legacy, some of which is preserved in her article reproduced in this volume.

The second edition of this book, which is a substantially enlarged and improved edition and contains scholarly discussion on a number of contemporary threats to freedom under law, is dedicated to Edith Moens and Rusri Ratnapala. Edith and Rusri have provided the authors with a lifetime of support and encouragement, which enabled us to develop our academic careers and, most importantly, sustained us during our endless conversations with our contributors and helped us to deal with the multi-faceted challenges inevitably involved in the compilation of this volume. Due to their efforts, this has been an uplifting and 'liberating' experience.

The production of this book relies substantively, but not exclusively on contributions by academics from the T C Beirne School of Law, University of Queensland and Murdoch University School of Law. Apart from the introductory chapter on Law, Legal Theory and Liberty, current academics from the former institution have contributed four chapters and academics from the latter law school have contributed three chapters. In addition, during the compilation phase of the book, Professor Marc De Vos, University of Ghent, Belgium served as a Visiting Professor at Murdoch Law School.

This book is the result of the work of a truly international cast of contributors who, although diverging in their theoretical and methodological approaches, share a deep interest in the complex relationship between law and liberty. The editors of this book personally know all the contributors to this volume: these have been selected for their ability to make a substantive contribution to the intellectual and scholarly debates dealing with the relationship between law and liberty. We are grateful for their collegial and unwavering commitment to this project and their outstanding contributions to the literature on the jurisprudence of liberty.

Authoring and editing a book of writings generated within diverse stylistic systems and traditions poses special problems. In this regard we must make special mention of the excellence and dedication of our Research Assistant, Dr John Trone, Commissioning Editor Jocelyn Holmes, Development Editor Kerry Paul and the production team whose efforts considerably eased our burden and ensured that the book met the highest editorial standards.

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We hope that this book will not only serve as a valuable teaching resource in courses dealing with Jurisprudence, Legal Theory and Philosophy of Law, but will also help to generate an awareness in the wider community of the relevance of legal theory to the cause of liberty.

Suri Ratnapala Gabriël A. Moens 1 October 2010

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# CHAPTER 1 Law, Legal Theory and Liberty

#### Suri Ratnapala and Gabriël A Moens<sup>1</sup>

- 1.1 This book is about the relationship between law and liberty. It is obvious that there is a connection between these two concepts. Particular laws can limit liberty or even destroy liberty. Laws can also promote and protect liberty. Liberty, it appears, is ever dependent on law. This connection exists no matter how we define liberty.
- **1.2** There is another connection between law and liberty that is not so easily discerned. The abstract concept of law that prevails in a society may have a profound bearing on liberty in that society. The kind of liberty that is present in a society where the ruler's every whim is regarded as law is very different to the liberty found in a society where law is conceived as possessing a less arbitrary and hence more predictable quality. A concept of law under which legal rules are supplied by the private desires of lawmakers will result in a society which is very different to one in which the law must bear some relation to the morality of the community, regardless of whether such morality is determined by consulting supernatural authority, found in folkways or established by public consensus.

#### The meanings of liberty

**1.3** The relationship between liberty and legal theory is contested. Not only is there no one agreed conception of law, there is also no single agreed conception of liberty. One's conception of law may be critically influenced by one's conception of liberty and *vice versa*.

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- **1.4** In this book, the term 'liberty' is often used interchangeably with the term 'freedom'. The broadest possible meaning of freedom is the absence of impediment. Of course, there is no such condition in the universe. The environment always constrains possible outcomes, whether one thinks of the physical world, the biological world or the world of culture. We do not usually use the word 'freedom' in relation to purely physical phenomena; we don't say that the clouds are free to drift or that the rain is free to fall. Sometimes we speak of the freedom of animals in the wild, but generally, the words 'freedom' and 'liberty' are used to describe a particular aspect of human social life.
- **1.5** Everyone believes in some form of freedom. The question is: freedom from what? The terms 'liberty' and 'freedom' have been used in the history of ideas in more than 200 different senses. The ideal of liberty is sometimes comprehended in the concrete sense. Many liberation struggles have been waged only to replace one oppressor with another, for example a foreign despot with a home-grown one. These are struggles for freedom from a particular oppressor, not from oppression. In this book we are concerned with the more abstract notions of liberty.
- **1.6** It is also true that we rarely use the term liberty to mean the absence of purely physical impediments. Gravity is an impediment to flight, but we do not say that we have no liberty to fly, only that we are unable to fly. Thus, liberty is generally regarded as signifying the absence of impediments for which human agents are responsible. At this point, agreement ends. The question 'what forms of human action or inaction constitute abridgments of liberty?' throws up a wide spectrum of responses, resulting, at times, in literally violent disagreement.
- **1.7** At one end of the spectrum are those who believe that liberty is measurable only in relation to deliberate actions of human agencies. At the other end are those who believe that liberty should be measured in relation to all those circumstances for which human beings, individually or collectively, directly or indirectly, are responsible, or about which human beings, individually or collectively, can do something. According to the latter view, human inaction can also affect liberty. There are, of course, innumerable variants of these positions in between.

#### Negative freedom and positive freedom

**1.8** There is a tendency among political philosophers to distinguish between two types of liberty under the labels *negative freedom* and *positive freedom*. Negative freedom is identified with the words 'freedom from', and positive freedom with the words 'freedom to'. Negative freedom refers to freedom from coercion by others. Positive freedom refers to the capacity to act, or as Sir Isaiah Berlin puts it, the freedom 'of conceiving goals and policies of my

<sup>2.</sup> I Berlin, Four Essays on Liberty, Oxford University Press, London, 1969, p 121.

Helvetius: '... it is not lack of freedom not to fly like an eagle or swim like a whale', in I Berlin, 1969, p 122.