

# leo strauss natural right and history

Leo Strauss Natural Right and History: Exploring the Depths of Political Philosophy

**leo strauss natural right and history** is a topic that often invites both intrigue and debate among scholars of political philosophy. Leo Strauss, a towering figure in 20th-century philosophy, revitalized the study of classical political thought by reconnecting modern audiences with the ancient discussions about natural right and its place in history. His work challenges simplistic readings of natural law and invites us to reconsider the tension between timeless moral truths and the historical contexts in which political ideas develop.

Understanding Leo Strauss's approach to natural right and history is essential for anyone interested in political theory, ethics, or the philosophy of law. This article aims to provide a comprehensive overview of Strauss's perspective, its historical background, and its lasting impact on contemporary thought.

## Who Was Leo Strauss? A Brief Introduction

Leo Strauss (1899–1973) was a German-American political philosopher renowned for his rigorous engagement with classical political philosophy and his critique of modernity. He fled Nazi Germany in the 1930s, settling in the United States, where he taught at institutions like the University of Chicago. Strauss's scholarship focused on the works of Plato, Aristotle, and other ancient thinkers, emphasizing how their ideas about natural right differ fundamentally from modern conceptions.

Strauss's intellectual project was motivated by his concern that modern political philosophy had lost sight of the foundations of political life, particularly the concept of natural right, which refers to universal moral principles governing human conduct.

## Natural Right in the Context of Leo Strauss's Philosophy

At the heart of Strauss's thought lies a profound engagement with the idea of natural right. But unlike many modern theorists who view natural rights through a legalistic or utilitarian lens, Strauss draws on the classical tradition, particularly Socrates, Plato, and Aristotle, to argue that natural right is about discovering objective moral truths that transcend historical circumstances.

## The Classical Tradition vs. Modern Relativism

One of Strauss's key insights is the contrast between classical and modern views of

natural right. Classical philosophers believed in an objective moral order grounded in human nature and reason. This view holds that there are universal standards of justice and the good life accessible through philosophical inquiry.

In contrast, Strauss saw modern philosophy—beginning with figures like Machiavelli and Hobbes—as breaking decisively with this tradition. Modern thought, according to Strauss, replaced natural right with historical relativism or positivism, where laws and rights are contingent on social contracts or state power, rather than rooted in eternal truths.

## **Natural Right as a Guide to Political Life**

For Strauss, natural right is not merely an abstract theory; it has practical implications for politics. He argued that political leaders and citizens alike must be attuned to the standards of justice that natural right reveals. However, Strauss was also aware of the tension between philosophical truth and political necessity—a theme he explored extensively in his analysis of esoteric writing, where philosophers concealed their most radical ideas for fear of persecution.

## **History and the Challenge of Interpreting Natural Right**

Understanding natural right in history is a delicate task, and Strauss's approach to history is distinctive. He warned against historicism—the idea that all truths are relative to their historical context—because it leads to skepticism about universal values. Yet, he did not dismiss the importance of history altogether.

## **Philosophy and History: A Complex Relationship**

Strauss believed that philosophy must engage history critically. While historical context shapes the expression of ideas, the pursuit of natural right transcends time. This means that philosophers should read ancient texts not merely as historical artifacts but as living dialogues addressing perennial questions about justice, morality, and the good life.

## **Recovering the Classical Natural Right**

Strauss's historical method involves “recovering” natural right as the ancients understood it, which he claimed had been obscured by centuries of modern intellectual developments. By returning to the original texts and their context, Strauss sought to uncover a conception of justice that remains relevant despite the march of history.

# Leo Strauss's Influence on Political Thought and Contemporary Debates

Leo Strauss's work on natural right and history has had a profound influence on political philosophy, especially among scholars interested in the foundations of liberalism, conservatism, and even neoconservatism.

## Relevance to Modern Political Challenges

Strauss's insistence on universal moral standards challenges relativistic trends in contemporary politics. His work encourages a renewed conversation about the moral underpinnings of law, rights, and governance, especially in pluralistic societies where shared values are often contested.

## Criticisms and Controversies

Despite his influence, Strauss's ideas have not been without critics. Some argue that his emphasis on esotericism and hidden meanings in classical texts leads to overly obscure interpretations. Others worry that his critique of modernity could be read as a rejection of democratic pluralism. Nonetheless, Strauss remains a pivotal figure for those grappling with the enduring questions about natural right and political order.

## Key Takeaways on Leo Strauss Natural Right and History

To better understand Strauss's complex ideas, consider these essential points:

- **Natural right** for Strauss is a timeless, objective standard of justice grounded in human nature and reason, as presented by classical philosophers.
- **History** is important but should not be allowed to relativize or deny universal moral truths.
- Strauss critiques modern political philosophy for abandoning natural right in favor of relativism and positivism.
- His method involves a careful reading of classical texts to recover lost insights about justice and the good political order.
- The tension between philosophy and politics is central, especially regarding the communication of truth in societies wary of radical ideas.

# Exploring Further: How to Engage with Strauss's Ideas

For those interested in delving deeper into Leo Strauss's thought on natural right and history, here are some suggestions:

1. **Read Primary Texts:** Start with Strauss's own works such as "Natural Right and History" and his commentaries on Plato and Aristotle.
2. **Compare Classical and Modern Thinkers:** Explore how Strauss contrasts figures like Socrates with Hobbes or Nietzsche.
3. **Engage with Secondary Literature:** Scholars have debated Strauss's legacy extensively, offering diverse perspectives that can enrich your understanding.
4. **Reflect on Contemporary Relevance:** Consider how Strauss's critique of relativism and emphasis on natural right applies to current political debates around justice and rights.

Leo Strauss's exploration of natural right and history invites us to reconsider the foundations of political life, encouraging a dialogue between the enduring questions of the past and the challenges of the present. His work remains a vital resource for anyone eager to understand the philosophical roots of justice and the complex interplay between timeless truths and historical change.

## Frequently Asked Questions

### Who was Leo Strauss and what is his significance in political philosophy?

Leo Strauss was a 20th-century political philosopher known for his work on classical political theory, natural right, and the critique of modernity. He significantly influenced the study of political philosophy by emphasizing the importance of classical texts and the concept of natural right.

### What is Leo Strauss's concept of natural right?

Leo Strauss's concept of natural right refers to a universal and objective moral order that exists independently of human conventions. He argued that natural right is rooted in reason and is discoverable through careful study of classical philosophical texts.

## **How does Strauss differentiate between natural right and historicism?**

Strauss criticizes historicism for denying the existence of universal moral truths by asserting that values and rights are historically contingent. In contrast, Strauss defends natural right as timeless and universal, opposing the relativism inherent in historicism.

## **What role does history play in Leo Strauss's understanding of natural right?**

While Strauss acknowledges the importance of history, he argues that natural right transcends historical circumstances. History provides context, but natural right represents eternal principles that guide human conduct beyond historical relativism.

## **How does Strauss interpret classical philosophers like Plato and Aristotle in relation to natural right?**

Strauss interprets Plato and Aristotle as proponents of natural right, emphasizing their belief in objective moral truths accessible through reason. He sees their works as foundational texts that uphold the idea of a natural moral order.

## **What criticisms does Leo Strauss have about modern political philosophy regarding natural right?**

Strauss criticizes modern political philosophy for abandoning the quest for natural right, embracing relativism and historicism instead. He believes this shift undermines the possibility of universal moral standards and leads to political nihilism.

## **How has Leo Strauss's idea of natural right influenced contemporary political thought?**

Strauss's idea of natural right has influenced contemporary political thought by reviving interest in classical political philosophy and encouraging debates on universal moral principles versus relativism, impacting both academic discourse and practical politics.

## **What is the relationship between Leo Strauss's natural right and his interpretation of history?**

Strauss views history as a necessary but limited framework for understanding human affairs. Natural right, in his view, exists beyond historical changes, providing a constant standard against which historical events and political regimes can be evaluated.

## **Can Leo Strauss's concept of natural right be reconciled with historical relativism?**

Strauss argues that natural right fundamentally opposes historical relativism. He

maintains that while historical contexts vary, natural right represents eternal truths that are not subject to historical change or cultural differences.

## **Additional Resources**

Leo Strauss Natural Right and History: An Analytical Exploration

**leo strauss natural right and history** represents a pivotal discourse in the field of political philosophy, bridging classical ideas with modern interpretations. Leo Strauss, a towering figure in 20th-century political thought, carved a unique niche by revisiting ancient philosophical traditions and scrutinizing the concept of natural right through a historical lens. His approach challenges both modern relativism and positivism by advocating a nuanced understanding of natural law that is deeply intertwined with historical context and the enduring quest for truth.

## **Understanding Leo Strauss's Approach to Natural Right**

At the heart of Strauss's philosophy lies a critical engagement with the idea of natural right—an ethical and political principle suggesting that certain rights or moral truths exist independently of human conventions or historical changes. Unlike many modern thinkers who either dismiss natural right as outdated or reduce it to subjective preference, Strauss reasserts its timeless significance by returning to classical sources, especially the works of Plato and Aristotle.

Strauss posits that natural right is not a static doctrine but an ongoing philosophical inquiry that evolves through history. He argues that the ancients understood natural right as a universal standard that guides human conduct and political arrangements, contrasting sharply with the modern abandonment of such universality in favor of historical relativism or legal positivism. This perspective is essential for grasping Strauss's critique of modernity and his call for a revival of classical wisdom.

## **The Historical Dimension in Strauss's Philosophy**

History, for Strauss, is not merely a chronological record of events but a dynamic arena where philosophical ideas confront lived realities. His interpretation of history is deeply philosophical: it reveals the tension between enduring truths and the temporal contingencies of political life. By examining how classical philosophers approached natural right, Strauss illuminates the ways in which these ideas have been obscured or distorted in modern times.

Strauss's method involves a careful textual reading that seeks to uncover "esoteric" meanings in classical works—hidden layers that suggest a more profound understanding of natural right than conventional interpretations allow. This historical hermeneutics challenges the assumption that knowledge progresses linearly, instead emphasizing the

cyclical nature of philosophical inquiry and the possibility of rediscovering lost wisdom.

## **The Contrast Between Classical and Modern Views on Natural Right**

One of the most compelling aspects of Leo Strauss's analysis is his juxtaposition of classical natural right with modern political theory. While classical philosophers like Plato and Aristotle grounded natural right in a conception of human nature and the good life, modern thinkers from Machiavelli to Hobbes often rejected these foundations, favoring power dynamics or social contracts as the basis for political legitimacy.

Strauss critiques this shift, suggesting that modernity's skepticism toward natural right has led to relativism and nihilism. He argues that without a stable conception of natural law, political communities risk losing their moral compass, resulting in tyranny or chaos. For Strauss, revisiting the classical tradition is not an exercise in nostalgia but a vital corrective to the excesses of modern philosophy.

## **Philosophical Features of Strauss's Natural Right**

- **Universality vs. Relativism:** Strauss insists on the universal validity of natural right, opposing relativist tendencies that dominate contemporary discourse.
- **Moral Foundations:** He connects natural right to objective moral truths rooted in human nature and reason.
- **Critical Engagement:** Strauss's approach is dialectical, involving a continuous questioning of assumptions rather than dogmatic assertions.
- **Historical Awareness:** He emphasizes the importance of understanding how interpretations of natural right have changed over time.

## **Implications of Strauss's Thought on Contemporary Political Theory**

The influence of Strauss's interpretation of natural right and history extends beyond academic philosophy into broader debates about law, ethics, and governance. His work prompts reconsideration of foundational questions: Is there an objective moral order that political systems should reflect? How should societies reconcile enduring principles with historical change?

Modern political theorists grapple with these questions, often divided between those who embrace moral relativism and those who seek universal standards. Strauss's insistence on the relevance of classical natural right offers a framework that challenges prevailing assumptions and encourages a deeper engagement with the moral dimensions of political life.

# Pros and Cons of Strauss's Interpretation

- **Pros:**

- Revives a neglected tradition of universal moral standards.
- Provides a critical lens for evaluating modern political theories.
- Encourages rigorous textual and historical analysis.

- **Cons:**

- His esoteric reading of texts can be seen as overly complex or obscure.
- Critics argue it may idealize classical philosophy at the expense of practical politics.
- Some view his skepticism toward modernity as conservative or resistant to progress.

## Leo Strauss Natural Right and History in Academic Discourse

The academic engagement with Strauss's work demonstrates its enduring complexity and relevance. Scholars often debate his interpretation of natural right, the methodology of reading ancient texts, and the implications for contemporary political challenges. His influence is particularly notable in American political philosophy, where his students and followers have carried forward his legacy.

Institutions and journals dedicated to political philosophy continue to explore Strauss's ideas, highlighting the ongoing tension between historical context and philosophical universality. This discourse reflects a broader intellectual trend that seeks to balance respect for tradition with the demands of modern pluralistic societies.

## Key Texts and Contributions

- *\*Natural Right and History\** (1953) – Strauss's seminal work where he articulates his critique of modernity and defense of classical natural right.
- *Interpretations of Plato and Aristotle* – Strauss's readings emphasize the philosophical



depth and enduring relevance of these ancient thinkers.

- Engagement with modern thinkers - Strauss dialogues critically with Hobbes, Rousseau, and Nietzsche to highlight divergences from classical natural right.

The synthesis of these contributions underscores the complexity of Strauss's project and its significance in understanding the interplay between natural right and historical development.

## Final Reflections on the Intersection of Natural Right and History

Leo Strauss's exploration of natural right and history challenges contemporary political philosophers to rethink foundational assumptions. By insisting on a return to classical sources and a rigorous historical method, Strauss offers a pathway to rediscover enduring truths amidst the flux of political life. His work remains a crucial reference point for anyone seeking to understand the roots of political morality and the ongoing dialogue between past and present.

This approach does not merely revive old ideas but invites continuous critical engagement, reminding us that the search for natural right is as much a historical journey as a philosophical quest. Through this lens, the relevance of Leo Strauss's thought persists, shaping debates about justice, governance, and human nature in the modern world.

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**leo strauss natural right and history:** [Toward Natural Right and History](#) Leo Strauss, 2022-12-22 Collected lectures and essays offering insight into the philosopher and his ideas on politics, natural law, and social sciences. *Toward Natural Right and History* collects six lectures by Leo Strauss, written while he was at the New School, and a full transcript of his 1949 Walgreen Lectures. These works show Strauss working toward the ideas he would present in fully matured form in his landmark work, *Natural Right and History*. In them, he explores natural right and the relationship between modern philosophers and the thought of the ancient Greek philosophers, as well as the relation of political philosophy to contemporary political science and to major political and historical events, especially the Holocaust and World War II. Previously unpublished in book form, Strauss's lectures are presented here in a thematic order that mirrors *Natural Right and*

History and with interpretive essays by J. A. Colen, Christopher Lynch, Svetozar Minkov, Daniel Tanguay, Nathan Tarcov, and Michael Zuckert that establish their relation to the work. Rounding out the book are copious annotations and notes to facilitate further study.

**leo strauss natural right and history:** *Natural right and history* Leo Strauss, 1971

**leo strauss natural right and history:** *Natural Right and History* Leo Strauss, 1965-10-15 In this classic work, Leo Strauss examines the problem of natural right and argues that there is a firm foundation in reality for the distinction between right and wrong in ethics and politics. On the centenary of Strauss's birth, and the fiftieth anniversary of the Walgreen Lectures which spawned the work, *Natural Right and History* remains as controversial and essential as ever. Strauss . . . makes a significant contribution towards an understanding of the intellectual crisis in which we find ourselves . . . [and] brings to his task an admirable scholarship and a brilliant, incisive mind.—John H. Hallowell, *American Political Science Review* Leo Strauss (1899-1973) was the Robert Maynard Hutchins Distinguished Service Professor Emeritus in Political Science at the University of Chicago.

**leo strauss natural right and history:** *Natural Right and History* Leo Strauss, 1953

**leo strauss natural right and history:** *The Idea of Natural Rights* Brian Tierney, 2001 This series, originally published by Scholars Press and now available from Eerdmans, is intended to foster exploration of the religious dimensions of law, the legal dimensions of religion, and the interaction of legal and religious ideas, institutions, and methods. Written by leading scholars of law, political science, and related fields, these volumes will help meet the growing demand for literature in the burgeoning interdisciplinary study of law and religion.

**leo strauss natural right and history:** *Christianity and Human Rights* John Witte, Jr, Frank S. Alexander, 2010-12-23 Combining Jewish, Greek, and Roman teachings with the radical new teachings of Christ and St. Paul, Christianity helped to cultivate the cardinal ideas of dignity, equality, liberty and democracy that ground the modern human rights paradigm. Christianity also helped shape the law of public, private, penal, and procedural rights that anchor modern legal systems in the West and beyond. This collection of essays explores these Christian contributions to human rights through the perspectives of jurisprudence, theology, philosophy and history, and Christian contributions to the special rights claims of women, children, nature and the environment. The authors also address the church's own problems and failings with maintaining human rights ideals. With contributions from leading scholars, including a foreword by Archbishop Desmond Tutu, this book provides an authoritative treatment of how Christianity shaped human rights in the past, and how Christianity and human rights continue to challenge each other in modern times.

**leo strauss natural right and history:** *Final Causality in Nature and Human Affairs* Richard F. Hassing, 2018-03-02 Teleology - the inquiry into the goals or goods at which nature, history, God, and human beings aim - is among the most fundamental yet controversial themes in the history of philosophy. Are there ends in nonhuman nature? Does human history have a goal? Do humanly unintended events of great significance express some sort of purpose? Do human beings have ends prior to choice? The essays in this volume address the abiding questions of final causality. The chapters are arranged in historical order from Aristotle through Hegel to contemporary anthropic-principle cosmology.

**leo strauss natural right and history:** *Leo Strauss on Political Philosophy* Leo Strauss, 2018-07-23 Leo Strauss is known primarily for reviving classical political philosophy through careful analyses of works by ancient thinkers. As with his published writings, Strauss's seminars devoted to specific philosophers were notoriously dense, accessible only to graduate students and scholars with a good command of the subject. In 1965, however, Strauss offered an introductory course on political philosophy at the University of Chicago. Using a conversational style, he sought to make political philosophy, as well as his own ideas and methods, understandable to those with little background on the subject. *Leo Strauss on Political Philosophy* brings together the lectures that comprise Strauss's "Introduction to Political Philosophy." Strauss begins by emphasizing the importance of political philosophy in determining the common good of society and critically examining the two most powerful contemporary challenges to the possibility of using political theory

to learn about and develop the best political order: positivism and historicism. In seeking the common good, classical political philosophers like Plato and Aristotle did not distinguish between political philosophy and political science. Today, however, political philosophy must contend with the contemporary belief that it is impossible to know what the good society really is. Strauss emphasizes the need to study the history of political philosophy to see whether the changes in the understanding of nature and conceptions of justice that gradually led people to believe that it is not possible to determine what the best political society is are either necessary or valid. In doing so, he ranges across the entire history of political philosophy, providing a valuable, thematically coherent foundation, including explications of many canonical thinkers, such as Auguste Comte and Immanuel Kant, about whom Strauss did not write extensively in his published writings.

**leo strauss natural right and history: The Humanities and the Dynamics of Inclusion Since World War II** David A. Hollinger, 2006-04-14 Publisher description

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**leo strauss natural right and history: 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--

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timely—and perhaps volatile. Is there what might be termed an “exceptional” form of conservatism that is characteristically American, in contrast to conservatisms found in other countries? Are views that are identified in the United States as conservative necessarily congruent with what political theorists might classify under that label? Or does much American conservatism almost necessarily reflect the distinctly liberal background of American political thought? In *American Conservatism*, a distinguished group of American political and legal scholars reflect on these crucial questions, unpacking the very nature and development of American conservative thought. They examine both the historical and contemporary realities of arguments offered by self-conscious conservatives in the United States, offering a well-rounded view of the state of this field. In addition to synoptic overviews of the various dimensions of American conservative thought, specific attention is paid to such topics as American constitutionalism, the role of religion and religious institutions, and the particular impact of the late Leo Strauss on American thought and thinkers. Just as American conservatism includes a wide, and sometimes conflicting, group of thinkers, the essays in this volume themselves reflect differing and sometimes controversial assessments of the theorists under discussion.

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