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Common Sense—Thomas Paine

Some people confused “society” and “government” so much that there was little or no difference between them; Meanwhile, these things are not only different, but also of different origin. Society is created by our needs, and the government by our vices. Thomas Paine has explained many of the important points. First of all, “Society in every state is a blessing”. Society is created by our needs, and the government by our vices.

According to Payne, the second most important point is about the constituent parts of the English Constitution are the vicious remnants of two ancient tyrannies (monarchist tyranny in the person of the king and aristocratic in the person of peers), to which are added new republican elements (the House of Commons). Both the first institutions, being hereditary, do not depend on the people and therefore, in a constitutional sense, they do not contribute to the freedom of the state.

As a representative of natural theory, Payne distinguished between natural and civil rights of a person. The first are inherent in him by nature (for example: the right to happiness, freedom of conscience, freedom of speech, equality before the law, etc.). Man possesses these rights in a natural state, which was a historical fact and was retained by the North American Indians. Civil rights belong to a person as a member of society and are secured by the state (for example, the right of ownership), i.e. with the formation of society, people transfer some of their natural rights. The ideal form of government based on the Law is the everlasting dream of mankind. Many thinkers before Thomas Paine offered their own solutions to this most complicated task, but all their projects turned out to be unrealizable and utopian. Thomas Payne, in the Common sense, was the first in the enlightenment era (the eighteenth century) to oppose the very principle of monarchical government.

However paradoxical it may seem at first glance, the enlighteners before Thomas Paine were not consistent Republicans. Belief in an enlightened monarch and critique of a monarch-tyrant, a monarch-despot, are the leading ideas of educational philosophy. The Enlightenment Institute itself was not questioned by the Enlightenment Institute, subject to a number of conditions set forth by them. limited monarchy. Although the French enlighteners Montesquieu, Rousseau, Mably, preferred the republican form of government, they believed that it was suitable only for small countries. Rousseau was sceptical about a possible democracy: “If there were a people consisting of gods, it would be ruled democratically. Such a perfect government is not suitable for people.

Instead of a monarchy, a representative, or representative, parliamentary republic on the basis of universal Suffrage. In the third point of the treatise "Common sense" "Thoughts on the current state of American affairs," we find reasoning, or, as the author outlined them, "outline" regarding the alleged, after the country's independence, the republican structure of America. From this point of view, Payne criticized the Constitution of 1787 (Paine), Thomas. He also saw a lack of the Constitution in the creation of a bicameral legislature formed on the basis of qualifying electoral law. Payne was a supporter of the unicameral structure of parliament, while for other thinkers, it seemed to be a direct threat to speedy self-generation and compromise. Objection to this argument, Payne relied on the Constitution. It should determine the powers and establish the rules within which the parliament will act. Such a Constitution, in his opinion, is in itself a more effective, deterrent than any other control.

Payne considered the uniform principle of representation an important tool designed to neutralize the harmful consequence of the impulsive work of a unicameral parliament. Too big (6 years) was, in his opinion, the term of office of the senators. To the sole head of the executive power (president) provided for by the Constitution, he preferred to be collectively chosen. He also objected to vesting the president with the right of “veto”, against the irremovability of judges, who were to be re-elected and be accountable to the people.

Works Cited

Paine, Thomas. Basic Writings of Thomas Paine: Common Sense, Rights of Man, Age of Reason. Willey bBook Company, 1942.