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MATRIC NUMBER : 18/SMS09/051

COURSE CODE: Pol 202

DEPARTMENT: INTERNATIONAL RELATIONS AND DIPLOMACY

In not more than five (5) pages discuss and evaluate the idea of conservatism.

Conservatism is a preference for the historically inherited rather than the abstract and ideal. This preference has traditionally rested on an organic conception of society—that is, on the belief that society is not merely a loose collection of individuals but a living organism comprising closely connected, interdependent members. Conservatives thus favour institutions and practices that have evolved gradually and are manifestations of continuity and stability. Government's responsibility is to be the servant, not the master, of existing ways of life, and politicians must therefore resist the temptation to transform society and politics. This suspicion of government activism distinguishes conservatism not only from radical forms of political thought but also from liberalism, which is a modernizing, antitraditionalist movement dedicated to correcting the evils and abuses resulting from the misuse of social and political power. In *The Devil's Dictionary* (1906), the American writer Ambrose Bierce cynically (but not inappropriately) defined the conservative as "a statesman who is enamored of existing evils, as distinguished from the Liberal, who wishes to replace them with others." Conservatism must also be distinguished from the reactionary outlook, which favours the restoration of a previous, and usually outmoded, political or social order.

It was not until the late 18th century, in reaction to the upheavals of the French Revolution (1789), that conservatism began to develop as a distinct political attitude and movement. The term conservative was introduced after 1815 by supporters of the newly restored Bourbon monarchy in France, including the author and diplomat François-Auguste-René, vicomte de Chateaubriand. In 1830 the British politician and writer John Wilson Croker used the term to describe the British Tory Party (see Whig and Tory), and John C. Calhoun, an ardent defender of states' rights in the United States, adopted it soon afterward. The originator of modern, articulated conservatism (though he never used the term himself) is generally acknowledged to be the British parliamentarian and political writer Edmund Burke, whose *Reflections on the Revolution in France* (1790) was a forceful expression of conservatives' rejection of the French Revolution and a major inspiration for counterrevolutionary theorists in the 19th century. For Burke and other pro-parliamentarian conservatives, the violent, untraditional, and uprooting methods of the revolution outweighed and corrupted its liberating ideals. The general revulsion against the violent course of the revolution provided conservatives with an opportunity to restore pre-Revolutionary traditions, and several brands of conservative philosophy soon developed.

Conservatism is a political and social philosophy promoting traditional social institutions in the context of culture and civilization. The central tenets of conservatism include tradition, organic society, hierarchy, authority, and property rights. Conservatives seek to preserve a range of institutions such as religion, parliamentary government, and property rights, with the aim of emphasizing social stability and continuity. The more traditional elements—reactionaries—oppose modernism and seek a return to "the way things were". The first established use of the term in a political context originated in 1818 with François-René de Chateaubriand during the period of Bourbon Restoration that sought to roll back the policies of the French Revolution.

Historically associated with right-wing politics, the term has since been used to describe a wide range of views. There is no single set of policies regarded as conservative because the meaning of conservatism depends on what is considered traditional in a given place and time. Thus conservatives from different parts of the world—each upholding their respective traditions—may disagree on a wide range of issues. Edmund Burke, an 18th-century politician who opposed the French Revolution, but supported the American Revolution, is credited as one of the main theorists of conservatism in Great Britain in the 1790s. According to Quintin Hogg, the chairman of the British Conservative Party in 1959: "Conservatism is not so much a philosophy as an attitude, a constant force, performing a timeless function in the development of a free society, and corresponding to a deep and permanent requirement of human nature itself". Conservatism in a broad sense, as a social attitude, has always existed. It expresses the instinctive human fear of sudden change, and tendency to habitual action. Cecil, for instance, contrasts "modern Conservatism" with the "natural conservatism" from which it arises and depends on, found "in almost every human mind" (Cecil, 1912: 8). The arch-royalist and anti-populist Earl of Clarendon, writing the history of the 17th century English Civil War soon after it happened, was instinctively conservative in this broader, un-self-conscious sense. Thus Beiser contrasts the "conservatism [that] had always existed in Germany as a social attitude", with a self-conscious conservatism that developed as a social force in the 1790s, opposed to the Aufklärung or Enlightenment, and in reaction to the French Revolution (Beiser 1992: 281). "Self-conscious" here means not merely implicit in behaviour, but consciously avowed, and ascribed to others. The most distinctive and historically important version of this narrower, self-conscious conservatism rests on scepticism concerning reason in politics. Various precursors of this self-conscious conservatism have been claimed. Aristotle is often cited, for holding that morality and politics—unlike natural science—lack special experts, and that in these areas, human experience over generations is the main source of knowledge. Confucius is another possible precursor. His concern with the breakdown of contemporary political institutions led to a cautious, conservative political outlook; his stress on authority and hierarchy prefigures central conservative themes. From a later but still pre-Enlightenment era, the English common law notion of precedent, developed by such as Edward Coke (1552–1634), is a clear influence on self-conscious conservatism (Pocock 1989).

In Great Britain, conservative ideas (though not yet called that) emerged in the Tory movement during the Restoration period (1660–1688). Toryism supported a hierarchical society with a monarch who ruled by divine right. Tories opposed the idea that sovereignty derived from the people and rejected the authority of parliament and freedom of religion. Robert Filmer's *Patriarcha: or the Natural Power of Kings* (published posthumously in 1680, but written before the English Civil War of 1642–1651) became accepted as the statement of their doctrine. However, the Glorious Revolution of 1688 destroyed this principle to some degree by establishing a constitutional government in England, leading to the hegemony of the Tory-opposed Whig ideology. Faced with defeat, the Tories reformed their movement, now holding that sovereignty was vested in the three estates of Crown, Lords and Commons rather than solely

in the Crown. Toryism became marginalized during the long period of Whig ascendancy in the 18th century. Conservatives typically see Richard Hooker (1554–1600) as the founding father of conservatism, along with the Marquess of Halifax (1633–1695), David Hume (1711–1776) and Edmund Burke (1729–1797). Halifax promoted pragmatism in government whilst Hume argued against political rationalism and utopianism. Burke served as the private secretary to the Marquis of Rockingham and as official pamphleteer to the Rockingham branch of the Whig party. Together with the Tories, they were the conservatives in the late 18th century United Kingdom. Burke's views were a mixture of liberal and conservative. He supported the American Revolution of 1765–1783, but abhorred the violence of the French Revolution (1789–1799). He accepted the liberal ideals of private property and the economics of Adam Smith (1723–1790), but thought that economics should remain subordinate to the conservative social ethic, that capitalism should be subordinate to the medieval social tradition and that the business class should be subordinate to aristocracy. He insisted on standards of honor derived from the medieval aristocratic tradition and saw the aristocracy as the nation's natural leaders. That meant limits on the powers of the Crown, since he found the institutions of Parliament to be better informed than commissions appointed by the executive. He favored an established church, but allowed for a degree of religious toleration. Burke justified the social order on the basis of tradition: tradition represented the wisdom of the species and he valued community and social harmony over social reforms. Burke was a leading theorist in his day, finding extreme idealism (either Tory or Whig) an endangerment to broader liberties and (like Hume) rejecting abstract reason as an unsound guide for political theory. Despite their influence on future conservative thought, none of these early contributors were explicitly involved in Tory politics. Hooker lived in the 16th century, long before the advent of toryism, whilst Hume was an apolitical philosopher and Halifax similarly politically independent. Burke described himself as a Whig.

There is a wide debate within the conservative movement over how differing ideologies can fall under one common category. Certain conservatives may doubt the legitimacy of others, but there are arguments for each view. The following list attempts to clarify the discussion, focusing on conservative politics in the United States. Some may feel the list falls short because conservatives can find themselves divided when attempting to describe themselves using these definitions. Admittedly, categories and definitions are subjective, but these are the most widely accepted. The types of Conservatives are :Crunchy Conservative, Cultural Conservative, Fiscal Conservative, Neoconservative, Social Conservative, Paleoconservative, Clickbait Conservatism: Rise of the Social Media Conservative.

Traditional Conservatives (Tradcons, Cruzcons): These are your typical religious, fiscally and socially conservative, small government conservatives. These are the conservatives who during the primaries didn't much care for Trump and still aren't too warm about him. Tradcons are Constitutionalist; they believe that the Constitution is not a living document and that the Constitution should limit the government, not be used to expand it. Tradcons believe in tax cuts, reduced spending, and extremely limited entitlement programs. Most of the Tradcon agenda

comes from religious doctrine, supporting private charity over government programs to assist the poor.

2. Liberal Conservatives (Libcons): Libcons are liberal conservatives—they don't typically follow conservative doctrine and they support liberal policy but are also war-hawks and religious. They are extremely Pro-Israel and also Anti-Isolationist. Libcons are not afraid to increase spending and regulation. They are socially conservative, but usually economically liberal. Libcons are also usually degraded within the Republican party, being called RINOs (Republican In Name Only).

3. Black Conservatives: Black conservatives are a growing group within the Conservative movement. They are disenfranchised with Democrat policy, and many are switching parties and political ideology. Blacks in America have typically been very socially conservative while being economically Liberal. Black conservatives believe the disparities between Whites and Blacks is a difference of mentality and culture and not due to racism. They also believe that the current Democratic party is forcing Blacks in America to act as a monolith for Liberal policy.

4. The 'Alt-Right': The Alt-Right is a fringe group within the right, originally a movement for new millennial Conservatives (not to be confused with NeoCons). Recently, the group has been hijacked by Neo-Nazis and Racists. They believe in Ethnic Nationalism, as opposed to the Conservative Civic Nationalism. They are War-Hawks, many of them are Anti-America, and some are Pro-Trump. What sets them apart from other conservative groups is their belief in racial superiority and Ethnic Nationalism.

5. Libertarians: Libertarians themselves are full of fringe groups. No two libertarians believe the same thing. The cohesiveness of being Libertarian comes in the idea of extremely limited government and full states' rights. Most believe in the decriminalization of most, if not all, drugs, complete deregulation of the economy, and isolationism. The different fragments of the Libertarians ultimately lead to the downfall of their 2016 presidential bid, with some candidates even claiming it isn't the federal government's job to declare murder illegal.

6. New Conservatives (Neocons, Trumpcons): Neocons are a relatively new fragment of the Conservative movement. This group is fueled by populist nationalist ideas. Neocons believe in restricted immigration, Civic Nationalism, reduced government, and are free speech absolutists. Neocons are a lot like Traditional Conservatives, except they are much less isolationist, big Israel supporters, and believe America's role in the world is as the protector of Western ideals. Neocons and Tradcons are typically at odds, but usually come together to pass policy. This group gained popularity during the 2016 election, brought on by none other than Donald Trump. The Neocon movement saw a large influx of young voters, who can only remember a liberal president, many were ready for a change.

Reference

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