August 27, 2010

Jurisprudence Between Science and the Humanities

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JURISPRUDENCE BETWEEN SCIENCE AND THE HUMANITIES

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Abstract: For a long time philosophy has been unique among the humanities for seeking closer alliance with the sciences. In this essay I examine the place of science in the context of jurisprudential debates, in particular in the context of the idea known as legal positivism. I argue that historically legal positivism has been advanced by theorists who were also positivists in the sense the term is used in the philosophy of social science, i.e. they were committed to the idea that the explanation of social phenomena should be conducted using similar methods to those used in the natural sciences. I then argue that around the 1960’s jurisprudence and in particular legal positivism have undergone change towards anti-positivism. Central to this trend was the idea that proper jurisprudential inquiry must be conducted from the “internal point of view.” What this view amounted to was an attempt combine a scientific-like aim of neutral description with a humanistic method of inquiry. It thus did not entirely abandon its links with scientific inquiry, but has radically changed their nature. I show that this stance had a negative impact of narrowing down the range of issues discussed and of the kind of method considered appropriate for discussing these questions, I then argue that to counter current these isolationist trends jurisprudence would benefit from reorientation of its midway position between science and the humanities in the opposite direction: its aims should be those traditionally associated with the humanities but its methodology should be much closer to that of the sciences.

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INTRODUCTION

In 1959 C.P. Snow published a book and coined a phrase. A scientist turned novelist Snow felt at home in both the arts and the sciences, and based on his acquaintance with ideas and people in both camps he argued that there was a growing chasm that was tearing them apart: “constantly I felt I was moving among two groups … who had almost ceased to communicate at all, who in intellectual, moral and psychological climate had so little in common that instead of going from Burlington House or South Kensington to Chelsea, one might have crossed the ocean.”¹ In the years that followed matters only got worse, reaching a nadir in the 1990’s when humanists published articles denouncing scientists for holding naively to a discredited model of objective reality, and scientists in turn responding in books denouncing work written in humanities departments as intellectually worthless.² And though the air seems calmer now, it is hard to say that there is much debate between the two cultures. Different subject-matters, different methodologies, and increased specialization make such conversation all too difficult.

For a long time philosophy has stood in a rather awkward middle position in between. In university departmental divisions, in the bookstores (where it is sometimes placed with “religion and spirituality”), and I think


also in popular opinion philosophy is (still) almost invariably classified among the humanities. But if one looks a bit more closely, the impression is quite different. In the debates surrounding Derridean deconstruction philosophers working in the “analytic” tradition almost invariably were critical of what two prominent philosophers described as the “the sloppy and naive quality of what passes for philosophical argument in cultural studies….“³ Wary of what they perceived as the “anything goes” style of argumentation in the rest of the humanities, philosophers sought to imitate the methods of scientists. They have adopted a style of argumentation that is more reminiscent of the sciences than anything else you will find in the humanities: Arguments are often advanced in symbolically, and even when not precision and clarity are very highly prized.⁴ A philosophical article often aims to show that certain conclusions do (or do not) follow deductively from certain premises. Even the “testing” of philosophical ideas bear some resemblances to scientific method: a philosophical thesis is subjected to the philosophical community’s “replication” in the philosophical labs known as graduate seminars, where it is attempts are made at refuting it by means of counterexamples. If too many of those are found, the thesis is rejected.

The links and similarities do not end here. The wide currency of such views as monism in the philosophy of mind and physicalism in metaphysics is no doubt in part the result of scientific discoveries, and philosophers have been drawing heavily from the sciences in many other areas. As for the future, many philosophers believe that the answers to some old philosophical chestnuts depend, to varying degrees, on future advances in science, not philosophy. Most prominently in the philosophy of mind, but also in areas such as ethics or philosophy of action, there are now voices arguing that many of the questions that philosophers have been struggling with for centuries are in fact empirical questions, and that therefore they will ultimately be answered by the empirical methods of science.


⁴ For similar observations see John R. Searle, The Future of Philosophy, 354 PHIL. TRANS. ROYAL SOC’Y LONDON B 2069, 2071 (1999).
It would be wrong, however, to think that this is the whole story. There are other philosophers who argue that the philosophical enchantment with the sciences is a mistake and that the appropriate location of philosophy and the appropriate way of doing philosophy should remain firmly within the humanities. Like their fellow philosophers they strive for clarity, but they consider it a mistake to try to assimilate philosophy into the sciences. The reason has to do with perspective: on this view philosophy, like the rest of the humanities, looks at events from the human perspective, and aims to explain the world from that perspective. For these philosophers, it is a mistake to confuse clarity of expression with scientific aims.\(^5\)

In one form, at least, this debate among philosophers will be familiar to legal philosophers, as it is very closely connected to the distinction between the “internal” and the “external” points of view introduced into jurisprudence by H.L.A. Hart.\(^6\) There has been quite a lot written on the internal point of view, on what Hart meant by this term, on the significance of the internal point of view to his work, and on its relevant to jurisprudence more generally. But not much has been said on where the distinction between the internal and the external points of view places jurisprudence in the debate between the two cultures. The purpose of this essay is to explore these issues. Even though the way Hart used these terms is not very clear,\(^7\) at their core is the distinction between humanistic understanding and scientific explanation of human behavior.\(^8\)

The place of legal philosophy, or analytic jurisprudence (I use these terms interchangeably), with regard to science and the humanities is an important subject to explore for at least three separate reasons. First, I wish to connect contemporary jurisprudential debates to the history of the subject. Contemporary analytic jurisprudence is strongly a-historical both in

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\(^5\) See, e.g., BERNARD WILLIAMS, PHILOSOPHY AS A HUMANISTIC DISCIPLINE 204-06 (2006) [hereinafter WILLIAMS, HUMANISTIC DISCIPLINE]; see also BERNARD WILLIAMS, ETHICS AND THE LIMITS OF PHILOSOPHY, at v-vi (1985) [hereinafter WILLIAMS, ETHICS].


\(^8\) Hart was clear on this point when he explained the value of the internal point of view saying that “for the understanding of [any form of normative social structure] the methodology of the empirical sciences is useless.” H.L.A. HART, ESSAYS IN JURISPRUDENCE AND PHILOSOPHY 13 (1983).
the sense that it cares little for the role of history and tradition within law, and in the little interest many of its proponents display for the history of the jurisprudence itself. This is unfortunate because it leads to excessive focus on the work of a few recent writers at the expense of their intellectual ancestors, who have often been far more original and interesting, exactly because they recognized that an account of law must be part of a more comprehensive explanation of human nature, of society, and of political theory.

Second, the place of analytic jurisprudence between science and the humanities is important for understanding how this approach to explaining legal phenomena is currently practiced. In this essay I cannot provide discuss all strands of analytic jurisprudence, but I will focus on two very influential jurisprudential traditions, legal positivism and legal realism. By examining the work of prominent legal positivists and legal realists, I hope to highlight the way questions about the right relationship between jurisprudence, science and the humanities is implicit in the work of many contemporary theorists.

I will try to demonstrate how underneath the visible substantive debates between legal positivists and their opponents, and perhaps even more so among legal positivists themselves, there is an unacknowledged undercurrent, a debate on the right way to do philosophy. Indeed, this undercurrent is sometimes the best explanation of the substantive disagreements. In this way I hope what I say below will help to place the jurisprudential debates within the larger enterprise of understanding law as a human practice, and in this way tie with the work of earlier legal philosophers who have had similar aims.

In the case of legal realism such an examination is worthwhile both in order to understand important differences among the legal realists, but also to see their relationship with legal positivism. Brian Leiter has recently made the provocative claim that the legal realists are best understood as

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9 My decision to focus on legal positivism and legal realism is not accidental. With regard to legal positivism, its connection to analytic jurisprudence cannot be denied. In its early days the term “legal positivism” was often used interchangeably with analytic jurisprudence. See, e.g., Roscoe Pound, Fifty Years of Jurisprudence, 1937 J. SOC’Y PUB. TCHRS. L. 17, 25 (contrasting “analytical jurisprudence” with natural law). Today, many, perhaps most, contemporary analytic legal philosophers are legal positivists. The decision to focus also on the work of the legal realists is based on the fact that
legal positivists, and has tried to show that the two approaches usually thought to be inimical, in fact have a lot in common. I will argue that we can better understand the similarities and differences between legal positivism and legal realism by looking at their view on the place of jurisprudence between science and the humanities.

This leads to my third reason for engaging in this question, namely the future of jurisprudence. If, plausibly, jurisprudence is concerned with the explanation of a certain aspect of human behavior we call “law,” then examining the right methods for explaining human behavior and legal behavior within it are clearly relevant, and here the position of analytic jurisprudence towards the sciences and the humanities is clearly important. I believe there is particular significance in engaging in this question now because analytic jurisprudence seems to have been marginalized within the legal academe in recent years. I will contend that part of the reason why this has happened is the position many legal philosophers have adopted on the right methodology for jurisprudence.

My argument will develop in three stages. I begin with an examination of the relationship between legal positivism and a philosophical doctrine known as positivism. The latter is (roughly) the view that the methods of the natural sciences are the right way for explaining social phenomena. I consider whether, as some have suggested, legal positivism is best understood as the legal offshoot of positivism, or whether, as others have argued, positivism and legal positivism share nothing but a name. In Part II I will argue that while historically legal positivism can be associated with the same sort of motivations that have been at the core of positivism, in the twentieth century, due especially to the enormous influence of H.L.A. Hart’s work, legal positivism has undergone an anti-positivist turn. This was not an outright rejection of positivism, but it is crucial for understanding many of the central themes within contemporary legal philosophy in general and legal positivism in particular.

In Part III I move to consider the work of the legal realists. One reason for doing so is that in the work of many of the legal realists there has been an attempt to overcome the limitations of traditional legal methods by

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10 A note on terminology: the term “positivism” is often used as convenient shorthand for legal positivism. In this essay, for obvious reasons, it does not.
adopter what looks like a positivist outlook. I consider whether this provides a basis for tying legal realism with legal positivism. With the aid of the preceding discussion, I assess the claim and conclude that the discussion on positivism reveals a complicated answer. What many legal realists said seems to have strong ties with pre-twentieth century legal positivism, but not (contrary to Leiter’s view) with its more recent incarnations.

This historical discussion helps situate and understand much of the work done in jurisprudence today. The emerging picture in Part IV is of attempts to find a viable middle-ground between what is perceived to be the excesses of positivism and the “soft” methods of the humanities. I argue that this resting point is unstable, but that turning away from it may come at a high price: legal philosophy seems able to retain a unique role for itself exactly because it can maintain this midway position. A firm shift towards either a more scientific approach or a more humanistic approach seems to lead to something that is no longer recognizably a philosophical enterprise. That would suggest that legal philosophy is doomed whether it keeps its methodological foundations or it changes them. I conclude by offering some suggestions as to what this seemingly difficult result may mean for the future of legal philosophy. In particular, I suggest that there may still be some midway position that legal philosophers could adopt, but it is very different from the one presupposed in most contemporary jurisprudential work.

I. WHAT IS POSITIVISM?

(a) The Varieties of Positivism
Consider the following two passages:

When legal positivists are labeled simply as “positivists,” or it is otherwise insinuated that they tend to share the broader philosophical positions of e.g. Comte or Ayer—beware! It is usually the pot calling the kettle black.11

Legal positivists … share with all other philosophers who claim the “positivist” label (in philosophy of science, epistemology, and elsewhere) a commitment to the idea that the phenomena comprising the domain at issue (for example, law, science) must be accessible to the human mind. This admittedly vague commitment does little to convey the richness of positivism as a general philosophical position, but it serves to indicate that the label, though acquiring a very special meaning in legal philosophy, is not utterly discontinuous with its use elsewhere in the philosophical tradition.12

Two quotations from two articles published in the space of five years of each other. They were both written by self-identified legal positivists and the purpose of both articles was to dispel myths and present to an often misinformed and confused world what—before all the differences, factions, and disagreements that exist among legal positivists—the core of legal positivism is. And still, despite the qualifications in the second quote, they reach very different conclusions on what seems like a rather fundamental point. Yet in neither essay is the question of the relationship between positivism and legal positivism pursued; nor is it examined by many other legal theorists who have expressed a view on the relationship (or lack thereof) between the two.

Who is right? As is often the case in such matters, the answer is “it depends.” The problem with assessing these statements is that both “positivism” and “legal positivism” have stood at different times and in the mouths of different people for different things. In the narrowest sense “positivism” refers to the views of Auguste Comte (1798-1857), who

coined the term in his *Cours de philosophie positif* published in 1830. Comte had little influence on the major figures associated with “classical” legal positivism: Surely not on Thomas Hobbes (1588-1679) who had been dead long before Comte was born, or on Jeremy Bentham (1748-1832), many of whose active years also preceded Comte. There is also little evidence of Comte’s influence on his contemporary John Austin (1790-1859), or on any major twentieth century legal positivist. At least in Anglophone legal theory, his direct influence, then, seems negligible.

The term positivism in philosophy is also sometimes used as shorthand for the “logical positivism” of Rudolf Carnap, Moritz Schlick and other members of the “Vienna Circle,” as well as some contemporaneous British philosophers, most notably A.J. Ayer. It is impossible to describe the ideas of the logical positivists in a sentence, but it is fair to say that what motivated their work is a rejection of what they perceived to be the erroneous concern of philosophers with metaphysics. As they saw it there are two kinds of question: empirical ones, for which only science can provide the answer, and questions of meaning, to which the only answers

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13 Austin actually knew Comte, and held him in high regard. See Rumble, supra note 11, at 238 n.10. But there is no indication that he was influenced by his ideas.

14 There is an intriguing possibility in John Stuart Mill. While not usually considered among the ranks of the legal positivists, never having written much on law, see Stefan Collini, Public Moralists: Political Thought and Intellectual Life in Britain 1830-1930, at 256-57 (1991), Mill wrote two highly favorable reviews on John Austin’s work. See John Stuart Mill, *Austin’s Lectures on Jurisprudence*, in 21 The Collected Works of John Stuart Mill 53 (1984); and John Stuart Mill, *Austin on Jurisprudence*, in 21 id. 167 [hereinafter Mill, Austin on Jurisprudence]. Mill also wrote extensively on Comte. See John Stuart Mill, *Auguste Comte and Positivism*, in 10 id. 261 (1969). However, as far as I could find, there is no indication that Mill has drawn a link between Austin and Comte. Two points are worth noting here: First, Austin never uses the term “positivism” or “legal positivism” to describe his views; second and more important, as I will argue below, Austin may have been the first of the theorists associated with legal positivism to break its links with positivist ideas. See text accompanying notes 81-82, infra. It thus may not be surprising that Mill did not see any important connection between the two. By contrast, Mill did say, although he did not discuss the matter at any length, that ideas similar to Comte’s positivism “formed the groundwork of all the speculative philosophy of Bentham.” Id. at 267. This is consistent with my claim below that in Bentham’s work there are obvious links between his positivism and his legal positivism. See text accompanying note 63-64, infra.

possible were tautologies. The logical positivists have argued that many philosophers before them were wrong in thinking that there was a third domain, that of metaphysical questions. The logical positivists sought to show that these metaphysical questions were literally meaningless. Instead, they sought to clarify the logical foundations of scientific and linguistic inquiry. Once this has been achieved, they believed, there was no more role for philosophical inquiry.

Here too it is hard to find a real connection between the concerns and ideas of the logical positivists and that of the legal positivists. In fact, there are good reasons for thinking that the best known legal positivists of the twentieth century have been opposed to it. In her biography of H.L.A. Hart Nicola Lacey quotes a letter he wrote to his wife in which he was (to put it mildly) unimpressed by Ayer’s book *Language, Truth, and Logic*, as staunch a defense of logical positivism as one could possibly find.16 Another person who might have been thought to provide the link between the legal and logical positivism is Hans Kelsen, an Austrian legal philosopher, who despite some significant changes in views throughout his long career remained a lifelong legal positivist. Kelsen was active in Vienna at the same period that the most prominent and influential members of the Vienna Circle developed their ideas. But though it is sometimes suggested tentatively that Kelsen’s views may be related to the intellectual milieu in Vienna at the time,17 and some of his characterizations of his own approach bear some resemblance to ideas defended by logical positivists,18 I do not think Kelsen could be described as a logical positivist.19 It would not be


17 This is idea is mentioned, but never developed in Allan Janik & Stephen Toulmin, *Wittgenstein’s Vienna* 15, 133 (rev. ed. 1996).

18 For example, Kelsen described his theory, which he called “the pure theory of law,” as a “radically realistic and empirical [science],” and contrasted it with the natural law approach, which was “metaphysics.” See Hans Kelsen, *The Pure Theory and Analytical Jurisprudence*, 55 HARV. L. REV. 44, 49 (1941); cf. Jes Bjarup, Legal Realism or Kelsen Versus Hägerström, 9 RECHTSTHEORIE BEHIET 243, 253-54 (1986).

surprising to find that the ideas floating around at what was a relatively small intellectual community have had some influence on Kelsen. Indeed, I will make a suggestion to that effect later on. But such a link does not amount to an endorsement of the basic tenets of logical positivism.20

Apart from Kelsen I do not think there is basis for any serious suggestion that legal positivism and logical positivism are related in important ways.21

(b) The Elements of Positivism

All this would suggest that the proponents of the view that there is no significant connection between positivism and legal positivism, are correct. But the term “positivism” is used in a broader sense for a position with an older provenance than what we find in the work of the logical positivists or even Auguste Comte’s, the inventor of the term.22 There are variations in detail but in this sense positivism stands for a combination of methodological and substantive views, which can be summarized in the following terms:

(1) Materialism: the belief that the world consists only of physical stuff, and the corresponding denial of the existence of any non physical material.23 Though this is not a matter of logical entailment,

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20 See Section II.(a)(4) 0infra for a longer discussion of the relationship between Kelsen and the logical positivism.


22 For this usage of the term positivism see, for example, Anthony Giddens, Introduction to POSITIVISM AND SOCIOLOGY 1, 3-4 (Anthony Giddens ed., 1974). See also DAVID PAPINEAU, FOR SCIENCE IN THE SOCIAL SCIENCES 1-2, 185 n.1 (1978) (distinguishing different senses of the term “positivism” among scientists and philosophers of science).

23 I use the somewhat dated term “materialism” instead of the more current, and to an extent overlapping, terms “naturalism” or “physicalism.” “Naturalism” has been used with such a broad range of meanings that using it here is liable to lead to confusion, especially given that in jurisprudential contexts natural law theories are sometimes called naturalistic, even though such theories are often the exact opposite of what most naturalists mean by the term. “Physicalism” is less ambiguous, but may be too strict, and perhaps also a bit anachronistic when used to describe the views of, say, Hobbes. However, the distinction between materialism and physicalism is not clear-cut. The definitions of materialism in J.J.C. Smart, Materialism, 60 J. Phil. 651, 651-52 (1963) and 2 DAVID LEWIS, PHILOSOPHICAL PAPERS, at x (1986), are very close to what many would nowadays call “physicalism.”
materialists are often skeptics about values, or at least about robust versions of moral realism. It is not hard to see why: if values are not a separate entity “out there,” then moral and political discourse can only made sense if it is translated to measurable standards like preference satisfaction, maximization of well-being and so on.

(2) Scientism: scientism is the methodological view according to which knowledge should be attained by following scientific methods and goals, especially those used in the natural sciences. A central aim of the scientific method is to provide an objective description and explanation of phenomena in the world, one that could be used for prediction future events. There is a range of methods for attaining this goal and they sometimes differ among different scientific disciplines, but what they have in common is the sanctioning of methods that guarantee that the person making the explanation keeps herself apart from the object of study.

(3) Anti-historicism: positivists often reject the view that understanding how things are today requires consideration of particular path-dependent historical routes. In the context of human affairs, positivism is the rejection of the value of genealogy or narrative as forms of explanation.  

(4) Minimal role for the analysis of language in explanation: the earlier points lead pretty straightforwardly to giving a minimal role to the analysis of language. The primary role of explanation is to help in understanding the world by revealing or clarifying the fundamentals of physical or metaphysical reality. Existing linguistic conventions stand in no privileged position on these questions. In fact, given the profound ignorance of most language speakers on many of the issues calling for explanation, language should be treated with mistrust for its potential to mislead. For this reason positivists often argue that

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24 At first sight (2) and (3) may seem like different ways of saying the same thing. But this is not the case. In fact, some of the natural sciences may not be positivistic in the sense I use the term here; evolutionary biology is probably the most notable example of a historical science (in biology “everything is the way it is because it got that way” as biologist D’Arcy Thompson is reputed to have said). And as we shall see, many legal philosophers adopt (3) (and (1)) but reject (2).
scientific explanation should strive to abandon natural languages and adopt instead the more precise languages of mathematics and logic.\(^{25}\)

There are obvious connections between the four elements. Materialism, for example, leads naturally to the view that the methods of natural science, those that have been used to explain the material world, exhaust the correct methods of explanation because there is nothing else to explain. It also leads to the view that there is little to be gained from the “internal” analysis of language. The combination of (1) and (2) also leads to another view often associated with positivism that the explanation of phenomena is best made by breaking them down into their constituent elements. Related to all this is the controversial idea of scientific reduction, the view that social phenomena are to be explained in the language of biology, which itself should be explained in the language of chemistry and ultimately in the language of physics.

Many anti-positivists will not quarrel with any of this so long as what is being sought is the explanation of natural phenomena. The difficulty lies with the explanation of human action, which many anti-positivist deny could be adequately explained (or understood) by the methods of science. We can call anti-positivist any view that rejects in the context of human action and behavior at least one of the four ideas I associated with positivism in favor of one of the following:

(1\(^*\)) *Holism*: Human action can be understood only within the culture within which it took place. Culture is a set of ideas, attitudes, and meanings which affect a person’s perception of reality in a holistic way, and cannot be reduced or broken down to its physical ingredients.

(2\(^*\)) *Internal understanding*: Unlike natural objects that can be explained by external observation, the mark of intentional action, that is, the mark of what makes humans human, is that it depends on the particular meaning with which it is taken. Meaning is a concept that cannot be understood, let alone explained, by observation.\(^{26}\)


\(^{26}\) See Isaiah Berlin, *The Divorce Between the Sciences and the Humanities*, in *Against the Current: Essays in the History of Ideas* 80, 96 (Henry Hardy ed., 1979) (discussing Vico’s ideas).
Consequently, the purpose of an explanation of human behavior is not prediction of future behavior, but rather understanding of the reasons that brought it about. Since there is no way of “translating” reasons for action to causal description, any attempt to offer a scientific account of human action is bound to fail.

(3*) **Historicism**: Historicism is the view that true explanation of how things currently are will necessarily involve an account of how they developed to their current state from their inception, and that any explanation that fails to do that is for this reason inadequate.

(4*) **Constitutive role for language and therefore a central role for the analysis of language in the explanation of human action**: On the anti-positivist view the goal of philosophical explanation is to provide an account of the way people understand the world, and the way to do so is by examining the way people use language is the primary means for learning this, and as such it is properly considered the object of our inquiry: it is not studied to be corrected, but for the evidence to be gleaned from it about people’s understanding. The role of explanation on this view is to make sense, or, to use a word much loved by the anti-positivists, to “elucidate” our linguistic usages. Attention should be paid to linguistic usage, then, because language is not merely evidence of social reality, it is a reflection of it: “[Philosophical problems] are problems, difficulties, and questions about the concepts we use in various fields, and not problems, difficulties, and questions which arise within the fields of their use. (A philosophical problem about mathematics is not a mathematical problem.)”

27 See e.g., P.F. Strawson, Carnap’s Views on Constructed Systems Versus Natural Languages in Analytic Philosophy, in The Philosophy of Rudolf Carnap 503, 509 (Paul Arthur Schipp ed., 1963) ("the elucidation of concepts … can coexist with perfect mastery of their practical employment. Now this is precisely the need for their philosophical elucidation.") [hereinafter Strawson, Natural Language]; P.F. Strawson, Individuals: An Essays in Descriptive Metaphysics 9 (1959) ("Descriptive metaphysics is content to describe the actual structure of our thought about the world, revisionary metaphysics is concerned to produce a better structure."). The similarity between the first quote and what Hart says in Hart, supra note 6, at 2-3, is remarkable.

28 Strawson, Natural Language, supra note 27, at 515; cf. P.F. Strawson, Two Conceptions of Philosophy, in Perspectives on Quine 310 (Robert E. Barrett & Roger F. Gibson ed., 1990). Strawson contrasts two approaches to philosophy but concludes that “[e]ach has validity on its own
The contrast between (4) and (4*) is particularly helpful in highlighting the different intellectual background of the two approaches. The anti-positivist tries to understand the social “world” constructed by humans beyond and outside the physical world, and they argue that the only way to understand this constructed world is from “within,” that is, by using concepts and ideas belonging to this constructed world. Anti-positivists thus need not (and usually do not) deny the existence of a physical world and that science (or scientific method) are reliable methods for knowing what it is. Rather what they contend is that there is a separate domain, created by thought and language (the exact relationship or priority between the two a matter of much debate) that is transparent to scientific method, and as such requires the humanistic methods of judgment and interpretation for understanding it. To the positivist, by contrast, the whole point of explanation is to put all these social phenomena on a par with the explanation of other phenomena in the world, and the way to do it is by trying to see how such worlds of meaning are possible within a world made up only of physical particles and forces.

(c) Positivism and the Separation of “Is” and “Ought”

Before continuing we must attend to another idea often associated with positivism, and one that is sometimes used as a link between positivism and legal positivism, and that is the distinction between “is” and “ought” or between fact and value. These two distinctions are not identical, but they are obviously related to each other, and insisting on their significance is sometimes taken to be the mark of both positivism and legal positivism.29 Thus the defining slogan of legal positivism, and what I will take it to stand for in this essay is that “the existence of the law is one thing, its merit or demerit quite another.”30 By contrast, one often finds in the work of critics

29 See, for example, Frederick Schauer, Constitutional Positivism, 25 CONN. L. REV. 797, 800 n.5 (1993), where Schauer considers the is/ought distinction a link between positivism and legal positivism.

30 JOHN AUSTIN, THE PROVINCE OF JURISPRUDENCE DETERMINED 157 (Wilfrid E. Rubmle ed., 1995). Kelsen, supra note 18, at 52; Felix Cohen, The Ethical Basis of Legal Criticism, 41 YALE L.J. 201, 205 (1931) (“Law is law, whether it be good or bad, and only upon the admission of this truism can a meaningful discussion of the goodness and badness of law rest”).
of legal positivism a rejection of the possibility of clearly distinguishing between the two. Lon Fuller, for example, argued that “nature does not, as the positivist so often assumes, present us with the is and the ought in neatly separated parcels.”\(^{31}\)

It is not difficult to see why positivists would be attracted to the idea that there is a clear distinction between what ought to be the case and what is the case. There is a clear path from four the positivist tenets described above and the view that in explaining the world, one should strive, as natural scientists do, to understand what exists and distinguish it clearly from what is desired or ought to be the case: there is always room for criticizing the law, for example, but in order to do that one needs to know what it is first. By contrast, those who believe that an account of what things are cannot (or should not) be separated from individuals’ understanding or interpretation of events, will tend to the view that a clear distinction between description of social phenomena and their evaluation is untenable, because individuals’ understandings of what things are will always be colored, however imperceptibly, by their judgments of how things ought to be.\(^{32}\)

But the distinction between “is” and “ought” can also be misleading, for it is also sometimes used as determinative of the question whether there is a distinction between factual and evaluative questions, and here we often see an almost complete reversal of positions. The reason is that positivists are materialists, which means that for them there really is only one domain, that of the “is.” Therefore, their explanation of normative discourse necessarily “translates” it into the factual language of preferences, dispositions, likes or dislikes, all matters that in principle could be empirically determined; or to the language of conditionals (“you ought to do this” means “if you wish to attain such-and-such goal, do this”).\(^{33}\) This is why when they set themselves to answering questions about what should be done, positivists must argue that unless questions of this sort are simply a matter of subjective opinion, the answer must be a matter of fact. Thus, for

\(^{31}\) Lon L. Fuller, Law in Quest of Itself 7 (1940); accord Ronald Dworkin, A Matter of Principle 147-48 (1985).

\(^{32}\) See Fuller, supra note 31, at 7-10.

\(^{33}\) See, e.g., von Mises, supra note 25, at 332 (reducing “ought” statements to conditionals).
example, Jeremy Bentham has argued that the basis of all his work, the principle of utility (or, in later formulations, the principle of greatest happiness to the greatest number of people) is grounded in empirical fact. For example, the famous opening sentence to his *Introduction to the Principles of Morals and Legislation* puts the foundation of morality to be the fact that “Nature has placed mankind under the governance of two sovereign masters, *pain* and *pleasure*.34

There is no inconsistency in these two views, because they deal with separate questions, one with the explanation of social phenomena, the other with the metaphysics of morality and other evaluative domains. But the result may seem confusing: it is exactly a positivist like Bentham who insisted on the importance of separating law as it is from law as it ought to be and who heaped criticism and derision on (what he took to be) Blackstone’s failure to do so, who never tried to keep law and morality separate. By describing both law and morality as matters of (empirical) fact, Bentham was able to constantly elide the distinction between law and morality while firmly maintaining the distinction between law as it is and law as it ought to be. Similarly, Karl Llewellyn, who insisted on the explanatory value of keeping is and ought as separate as possible, also considered legal realism to be an embodiment of natural law theory.35 By contrast, Ronald Dworkin, who has argued once that “the flat distinction between description and evaluation … has enfeebled legal theory”36 has

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34 Jeremy Bentham, *An Introduction to the Principles of Morals and Legislation* 11 (H.L.A. Hart & J.H. Burns eds., 1970) (1780/89); cf. Cohen, *supra* note 30, at 202, 206, where Cohen renounces the absence of “ethical science” (as opposed to the prevalence of “ethical judgment”) in legal commentary, and argues for an inquiry that would be grounded in “judgment[s] of ethical values whose truth is recognized to be partially dependent upon the accuracy of human scientific knowledge.”

35 Compare Llewellyn’s words on the importance of keeping “is” and “ought” apart in Karl N. Llewellyn, *Some Realism about Realism—Responding to Dean Pound*, 44 *Harv. L. Rev.* 1222, 1236-37 (1931) and Karl N. Llewellyn, *Legal Tradition and Social Science Method—A Realist’s Critique, in Essays on Research in the Social Sciences* 89, 98-100 (1931) [hereinafter Llewellyn, *Legal Tradition*] with Karl N. Llewellyn, *One “Realist’s” View of Natural Law for Judges*, 15 *Notre Dame Law. J.* 3, 8 (1939) (“the ultimate legal ideals of any of the writers who have been called realists … resemble amazingly the type and even the content of the principles of a philosopher’s Natural Law”) [hereinafter Llewellyn, *Natural Law*].

also argued that the domains of fact and value are strictly separate and that it is a fundamental error to argue from one to the other.\textsuperscript{37}

To avoid possible confusion, I will therefore not rely on the distinction between “is” and “ought” as the basis for distinguishing positivists (legal or otherwise) from non-positivists. Instead, I will only consider the four contrasting headings discussed in the previous section.

II. POSITIVISM AND LEGAL POSITIVISM

We are now in a position to go back to the question which we posed at the beginning of the previous section: whether the legal positivists are best understood as positivist or anti-positivists. I will show that there is no simple answer to this question and that different legal positivists adopted distinctly different views on the matter.

The term “positive law” is of much older provenance than that of “positivism” or that of “legal positivism. The term originated around the twelfth century as the opposite of natural law. But back then the two notions did not represent two competing schools of jurisprudence, but rather two \textit{kinds} of law, natural law describing the laws laid down by God, and positive law the laws promulgated by human political authorities. Only centuries later some scholars began to question the very idea of natural law and to think that the only law that existed was positive law. It was with them that the distinction between legal positivism and natural law as two competing \textit{theories about} law was born. The idea of positive law, then, was thus born independently of positivism and is in fact much older.\textsuperscript{38} But this leaves open the question, to which I now turn, whether the emergence of the theory of legal positivism (that is, the rejection of the existence of natural law) was itself influenced by positivist ideas.

(a) Positivist Legal Positivism

The earliest theorists we nowadays call legal positivists advanced their ideas at a time of great political and intellectual transformation. This was the period of changing political structure with the emergence of states as the

\textsuperscript{37} See Ronald Dworkin, Justice in Robes 76-77 (2006).

foremost political entities in the international arena; it was the time in which the right of kings to rule by divine right began to be questioned and rudimentary ideas of representation as the basis for political legitimacy began to emerge. This was also the period of remarkable advances in the natural sciences. The successes in these areas were an inspiration for the first attempts to use similar methods to explain humans: both in explaining the body in mechanical terms, and more importantly for our purposes, for explaining social and political phenomena. Among the very first to explicitly pursue such an approach was Thomas Hobbes.39

1. Thomas Hobbes

Whether Hobbes was a legal positivist is a matter of some controversy.40 No doubt, if legal positivism is contrasted with natural law, then it would seem odd to put on the side of legal positivism a theorist in whose work natural laws and natural rights occupy such a prominent place. But to think in this way is to impose twentieth century categories on a thinker who would have not recognized them.41 Part of Hobbes’s novelty consisted in the role he gave natural law within his account. In two important senses his work can be seen as the starting point for a new political tradition: first in his view about the relationship between law and sovereignty and his insistence (against the view of prominent contemporary common lawyers) that sovereignty be understood in legal terms. The second is Hobbes’s view that justice is the product of human law, not the pre-existing standard by which human law is measured, and for the way he understood justice (at least on some interpretations of his work) as a solution to the problems that inevitably arise from conflicts between individuals. With these ideas Hobbes charted a new direction in both legal theory and political theory—to distinguish between the two in his work is to read him anachronistically—


41 See generally Quentin Skinner, Meaning and Understanding in the History of Ideas, 8 Hist. & Theory 3 (1969).
which convey many of the motivations that are found in the work of later legal positivists.

However we label his ideas, what matters is to see how they are related to his positivistic outlook. Hobbes’s work displays clear adherence to the four elements of positivism identified above. Hobbes was a materialist who denied the existence of spirits or any other “incorporeal beings.” He sought to explain not only human action in mechanistic terms, but also our mental life, suggesting that our thought, emotions as well as our feelings of pleasure and pain are the result of motions within our body. His scientism was displayed in his distinction between scientific and non-scientific method. The former was based on analysis of the complex in terms of the simpler elements, and was marked by its ability to generate predictions (or “knowledge of Consequences” as Hobbes called it). His paradigm for the sort of secure knowledge that science can produce was Euclidian geometry, which he discovered only at the age of forty. Hobbes was reportedly amazed at the way simple axioms can lead in a rigorous fashion to conclusions that at first sight seem to bear no relation to the premises. (To accommodate geometry within his conception of science grounded in causes and effects Hobbes had to explain that even geometry is a mechanical science.) Hobbes sought the same approach for his civil science: complex theories were derived from simpler ideas, and as such, were potentially as secure as a proof in geometry: scientific explanation

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must therefore start with precise definitions, which provide precise meaning for the words used, and follow them to more complex conclusions. It was an explanation that shows that “the causes of the motions of the mind … by proceeding in the same way [as in the natural sciences], come to the causes and necessity of constituting commonwealths.”

Hobbes in fact claimed to have been the first to apply scientific method to questions of politics, and went as far as to declare himself the founder of a new science.

By contrast non-scientific explanation was based on dogma. It is here that words “have been aboundance coyned by Schoolemen, and pusled Philosophers”; but in reality these words “are but insignificant sounds.” Unlike science, here scholars “take up maxims from their education, and from the authority of men, or of custom, and take the habitual discourse of the tongue for ratiocination.” All this could not be the basis for true scientific inquiry. For these reasons he thought historical narrative should be eliminated from scientific writings.

The extent to which Hobbes thought he could derive his political philosophy from natural science is controversial among scholars. It must be remembered, however, that the psychology and biology of his day were at a rather primitive stage. Bearing this in mind what is remarkable is the lengths to which he has gone to find a basis for his political and legal theory in what he thought were empirical observations about human nature. First and foremost, this is found in his explanation for the need for law. In his account of human psychology people were self-interested beings who are motivated by “a perpetual and restless desire for power after power, that

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51 Hobbes, supra note 46, at 30 (ch. 4); see also Hampton, supra note 43, at 11 (arguing that for Hobbes “[l]anguages with different domains do not establish independent worlds” and that “the language of physics … can give us a complete description of the events of the universe”).

52 Hobbes, supra note 46, at 75 (§ XIII.4) (emphasis omitted).

53 Luc Borot, History in Hobbes’s Thought, in The Cambridge Companion to Hobbes, supra note 45, at 305, 306 ("[Hobbes] had to get rid of whatever sounded like a narrative style to achieve the effect of demonstrative science."). For the contrast Hobbes drew between historical knowledge and scientific knowledge see also id. at 310-11; Peters, supra note 39, at 49-50.

ceaseth onely in Death,\(^{55}\) and it is for this reason that life without an absolute sovereign would be the nightmare of “warre … of every man, against every man.”\(^{56}\) His positivism also informed his view that the authority of law does not derive from reason but rather from an act of will of the sovereign.\(^{57}\) This, for Hobbes, was an empirical observation, not a theoretical conclusion. In taking this view Hobbes was one of the first to accept what would become a shibboleth for legal positivism, the separation between legality and content, i.e., the separation between the conditions for something being a law and what that law says. In this Hobbes’s work clearly displays a strong link between early positivism and early legal positivism.

2. Jeremy Bentham (and John Austin?)

It is with Bentham that many scholars find the true, unambiguous beginnings of legal positivism.\(^{58}\) Though he shared many of his methodological presuppositions with Hobbes,\(^{59}\) in his account of law there was no room for that “nonsense upon stilts” called natural rights.

A theme running through all of Bentham’s work is the need to eradicate those imaginary “fictions” that bedevil thought and to restate our knowledge on the firm empirical grounds. This required as a first step

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55 See Hobbes, supra note 46, at 70 (ch. 11). Hobbes also believed that it is “[d]esire of Praise [which] disposeth to laudable actions.” Id. at 71 (ch. 11).

56 Id. at 88 (ch. 13).

57 “It is not Wisdom, but Authority that makes a Law.” Thomas Hobbes, A Dialogue Between a Philosopher and a Student of the Common Law 55 (Joseph Cropsey ed., 1971) (1681).

58 Even this characterization has been questioned. See Amanda Perreau-Saussine, Bentham and the Boot-Strappers of Jurisprudence: The Moral Commitments of a Rationalist Legal Positivist, 63 Cambridge L.J. 346, 353-54 (2004); Philip Schofield, Jeremy Bentham, The Principle of Utility, and Legal Positivism, 56 Current Legal Probs. 1, 35 (2003). In part these essays highlight the dangers of anachronism in using contemporary categories to describe the views of theorists who would have not recognized them. In this case, the interpretive difficulty with regard to Bentham’s work largely dissipates once we understand that unlike contemporary legal positivists, Bentham was a positivist. As I said above, perhaps ironically, positivist legal positivists have had little trouble with acknowledging connections between law and morality while insisting on a separation between law as it is and law as it ought to be. See the discussion in Section I.(b), supra.

finding out what really exists.\textsuperscript{60} And Bentham was a materialist who believed that “[t]he only objects that really exist are substances—they are the only real entities.”\textsuperscript{61} Once what exists was established the question was how it should be explained, and here as already John Stuart Mill observed, “Bentham’s method may be shortly described as the method of detail; of treating wholes by separating them into their parts, abstracting by resolving them into things.”\textsuperscript{62}

Both this metaphysics and this methodology were relied upon in Bentham’s inquiries in the domains of morality and law. When talking of Bentham’s work on the law, the focus is often on his critique of the common law for its obscurity, confusion, retroactivity, and much more. But for our purposes what matters is what this attack tells us about Bentham’s philosophical outlook. For example, what Bentham found fundamentally wrong in William Blackstone’s work was the place he gave to tradition and history, factors that are of no value whatsoever in assessing the merit of the law: “Our business is not with the antiquities but with Jurisprudence. The past is of no value but by the influence it preserves over the present and the future. Let us reflect that our first concern is to learn how the things that are in our power ought to be.”\textsuperscript{63} But even for understanding how things are there was little room for paying much attention to what lawyers say about it. Suggestions that understanding law required adopting the internal perspective of the lawyer carried much weight for Bentham because he thought much of the law was grounded in fiction. For him the typical lawyerly tendency to become enclosed within the web of cross-referential legal documents that use their “internal,” technical jargon was a sure way for obscuring reality, not grasping it. Blackstone’s attempt of rationalizing English law had many faults, but its most fundamental error had been an

\begin{footnotesize}
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\item \textsuperscript{60} See Ross Harisson, Bentham 24-46 (1983); Philip Schofield, Utility and Democracy: The Political Thought of Jeremy Bentham 1-27 (2006).
\item \textsuperscript{61} This comes from an unpublished manuscript found in the Jeremy Bentham Papers, University College London, box lxix at 241, \textit{quoted in} Schofield, \textit{supra} note 58, at 13.
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attempt to make sense of the legal realm and to rationalize the law from within, without ascertaining first which parts of it reflected reality.\textsuperscript{64}

Bentham’s alternative was based in basing law on foundations consistent with his general views. As already mentioned, the starting point for his ethical theory was the observation that “Nature has placed mankind under the governance of two sovereign masters, pain and pleasure.”\textsuperscript{65} On this basis he sought to develop an ethical theory “as nearly perfectly demonstrable as mathematics” by “transferring the science of number to legislation” by devising means for measuring pleasures and pains.\textsuperscript{66} In this way his utilitarian theory was intended to turn a soft area governed by subjective prejudices and mere “unfounded sentiments” into an objective, quantifiable and measurable science; in other words, what was needed was a “reformation in the moral [world]”\textsuperscript{67} along the same line of discoveries and developments in the natural world. The same attitude motivated his legislative efforts: “The law-giver should be no more impassioned than the geometrician. They are both solving problems by sober calculation.”\textsuperscript{68}

It should not come as a surprise that religion had very little room within this enterprise.\textsuperscript{69} By contrast, there was place for investigation into human

\textsuperscript{64} See \textit{Harrison, supra} note 60, at 32-33; \textit{Postema, supra} note 59, at 271-72. Bentham thought that lawyers adopted these fictions in part because it served their interests as it made their services necessary. See \textit{Schofield, supra} note 60, at 126-28; \textit{Postema, supra} note 59, at 286.

\textsuperscript{65} \textit{Bentham, supra} note 34, at 11.

\textsuperscript{66} \textit{Mary P. Mack, Jeremy Bentham: An Odyssey of Ideas,} 1748-1792, at 269 (1962). She adds:

Throughout his entire life, throughout all the different branches of law, Bentham tried to apply mathematics to morals and legislation: in private substantive law, with attempts to find money equivalents for pleasures and pains; in procedures, by efforts to fix a scale for the probative value of different kinds of evidence; and in private and constitutional law, by considering the numbers of people affected as one test of right and wrong.

\textit{Id.} at 270.

\textsuperscript{67} See \textit{Bentham, supra} note 63, at 393.

\textsuperscript{68} \textit{2 Jeremy Bentham, Deontology, Or the Science of Morality} 19 (John Bowring ed., 1834).

\textsuperscript{69} \textit{James E. Crimmins, Secular Utilitarianism: Social Science and the Critique of Religion in the Thought of Jeremy Bentham} 98 (1990) (for Bentham “[w]here religion was opposed to utility it was pernicious, where it agreed with it, it was entirely superfluous”). On Bentham’s religious skepticism see also \textit{James E. Crimmins, Bentham on Religion: Atheism and the
psychology. For example, after outlining his goals at the outset of his *Introduction to the Principles of Morals and Legislation*, Bentham turns to an extended discussion of intention, motives, pain, pleasure and other psychological phenomena.\(^{70}\) Only after clarifying those Bentham turns to morals and legislation.

Another aspect of Bentham’s work that derives from his positivistic outlook was his conception of legal theory, which is thoroughly practical: the main purpose of law on this view was to assist in achieving the goal of greatest happiness to the greatest number of people,\(^ {71}\) and he thus conceived of jurisprudence as the scientific study of the way to bring about this goal in the most rational manner. It is thus conceived as a “practical science”: the science of curing society of its ills.\(^ {72}\) To the extent that Bentham’s jurisprudence engaged in “conceptual” questions, he did so only as much as he thought necessary for his concern with legal reform. But even here he was faithful to his positivist credo: both his account of what law is and the explanation of its normativity—the way in which law obligates—are thoroughly grounded in observed fact.\(^ {73}\)

Perhaps most interestingly, the accompanying psychological methodology he came to adopt was “external,” i.e., he sought to explain mental life by means of observed phenomena. His reasons for this approach combine the familiar difficulty of knowing what goes on in other people’s minds\(^ {74}\) with the less familiar (and given what we now know, quite prescient) claim that the contents of a person’s mind are often only fuzzily known even to the person herself.\(^ {75}\) This implies that even introspection is an unreliable guide for individuals’ mental states. Bentham’s alternative

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\(^{71}\) *Harrison*, supra note 60, at 137-38.

\(^{72}\) *See Schofield*, supra note 60, at 44-48.

\(^{73}\) *See Mack*, supra note 66, at 262, 264.

\(^{74}\) *See P.M.S. Hacker, Sanction Theories of Duty, in Oxford Essays in Jurisprudence (Second Series) 131, 138 (A.W.B. Simpson ed., 1973).*

was to focus on the measurable effects of the law on happiness. In all this he rejected what has become the hallmark of contemporary legal positivism, the “internal point of view.”

John Austin’s theory of law is in many respects indebted to Bentham’s ideas. So much so that in discussing his views it is sometimes suggested that he was nothing but a hack, someone who had little originality and that whatever minor fame he now enjoys is due only to the accident of history that his writings on jurisprudence were more available (and perhaps slightly more readable) than those of his greater mentor. There is some truth to this claim—there is no doubt that Austin was much influenced by Bentham—but it obscures their very significant differences. I suspect this error is the result of only considering the surface of both writers’ jurisprudence while ignoring the very different philosophical foundations on which it was built. These differences have led their legal theories in different directions.

Austin and Bentham’s intellectual temperament were utterly different: Bentham was a political radical, who tirelessly argued for universal suffrage, the separation of church and state, decriminalization of homosexual acts, improvements in prison conditions and many other causes decades before they became mainstream; Austin was an arch-conservative who opposed many such reforms. It is perhaps this difference that counts for their attitude to legal theory. In one of his early critiques of Blackstone Bentham distinguished between the “expositor,” the scholar who described what the law is, and the “censor,” who focused on assessing the law. Bentham was always a censor and engaged in theoretical abstract work as necessary groundwork for his practical plans for reform. By contrast Austin envisaged jurisprudence as the study of positive law and much of his work

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76 See the discussion in SCHOFIELD, supra note 60, at 24-26, 75-77.
77 See, e.g., ELIE HALEVY, THE GROWTH OF PHILOSOPHIC RADICALISM 483 (Mary Morris trans., 1928) (1904).
78 It is sometimes suggested that Austin was (like Bentham) a philosophical radical. See, e.g., HART, supra note 8, at 51-52; TOM D. CAMPBELL, THE LEGAL THEORY OF ETHICAL POSITIVISM 4, 74 (1996). But this is a mistake. See Eira Ruben, John Austin’s Political Pamphlets 1824-1859, in PERSPECTIVES IN JURISPRUDENCE 20 (Elspeth Attwooll ed., 1977) (demonstrating Austin’s conservatism).
79 See BENTHAM, supra note 67, at 7-8,
was concerned with simply presenting an analysis and clarification of concepts important for understanding what law is. As Mill wrote, Austin had told him that he saw his job as that of “[t]he untying of intellectual knots.”

It is thus in Austin’s work that we see a transition from the positivism of Hobbes and Bentham to the anti-positivist version of legal positivism that became predominant in the twentieth century. It is true that in his work we see an account of law grounded in observable fact: law is the empirically observed command of the empirically observed sovereign (he simply is the person or group of persons that others are in the habit of obeying but does not obey others); and like in Bentham’s account, his explanation of the way law creates obligations (that is, his explanation of law’s normativity) is grounded in the fact that violation of legal rules is habitually followed by sanctions. Methodologically, we can safely ascribe to him a rejection of historicism and scientism in his analysis of law, although he probably has held a less extreme view on materialism.

But, crucially, in his work we see the birth of what has come to be known as “analytic jurisprudence,” the analysis of fundamental legal concepts from “within.” For his work was primarily concerned with the

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81 One interpreter of Austin’s work has argued that he is better understood as an “empiricist”, a view that would be inconsistent with the reading of Austin that I offer in the text. See W.L. Morison, *John Austin 146-47, 178, 189* (1982); W.L. Morison, *Some Myth about Positivism*, 68 YALE L.J. 212 (1958). But Morison’s reading of Austin has been trenchantly criticized in Robert N. Moles, *Definition and Rule in Legal Theory: A Reassessment of H.L.A. Hart and the Positivist Tradition* 30-37 (1987).
82 See Andreas B. Schwarz, *John Austin and the German Jurisprudence of His Time*, 1 POLITICA 178, 187-88 (1934); Mill, *Austin on Jurisprudence*, supra note 14, at 173 (describing Austin’s work as concerned with “stripping off what belongs to the accidental or historical peculiarities” of a particular legal system in order to identify “universal” elements of law).
83 Unlike Bentham, Austin was a religious believer, and his utilitarianism was not Bentham’s scientific theory; it was the irrefutable claim that God wished people to be happy and that human institutions were largely an embodiment of God’s will. See Philip Schofield, *Jeremy Bentham and Nineteenth-Century English Jurisprudence*, 12 J. LEGAL HIST. 58, 63 (1991).
84 So much does his work resemble in this respect the work of twentieth century ordinary language philosophers like Hart, that one commentator has actually argued that Austin could count as one. See Alan R. White, *Austin as a Philosophical Analyst*, 64 ARCHIV FÜR RECHTS- UND SOZIALPHILOSOPHIE 379 (1978); but see Gerard Maher, *Analytical Philosophy and Austin’s
delimitation of the domain of positive law and positive morality from the
domain of ethics. Once so distinguished, much of his work was dedicated to
the analysis of concepts like law, sovereignty, command, sanction, rights
and duties by focusing on their *internal* relations, not their empirical reality.

This focus was fertile ground for adoption by twentieth century
philosophers who were preoccupied with conceptual analysis. Indeed,
Hart’s very influential critique of Austin’s work was largely dedicated to
eradicating the remaining scientific elements Austin had taken from
Bentham: he rejected the observable account of obligation in favor of an
alternative that sought to explain it from the internal point of view; and he
introduced the notion of a “rule” as something whose objective reality
cannot be reduced to the attitudes or feelings of individuals as an alternative
to Austin’s observable command. He retained, however, Austin’s focus on
the analysis of concepts and their internal relations instead of Bentham’s
concern with understanding the legal domain as part of a broader account
of reality. It matters little here whether this critique was based on a
misunderstanding of Austin’s work, what matters is how his work was
used as part of a major realignment of legal positivism away from its
positivist origins.

3. Alf Ross

The predominance of Hart’s work has led to the relative neglect of the
writings of other legal positivists working around the same time he was
active. One group of scholars, often called “Scandinavian realists,”
developed ideas that were in important respects very different from his. As
a result of the little interest in their work there is a tendency to huddle under
this banner a diverse group of scholars, even though there were important
differences between them. To avoid possible misrepresentation and to

85 For the claim that Hart misunderstood Austin’s aims see Moles, supra note 81, at 16-30, 42-80. Although Moles makes some important points, I think he overstates his case in his zeal to rehabilitate Austin.

keep this discussion to reasonable length, I will only discuss here the work of Alf Ross, a Danish legal theorist, who is probably the best known of the group.

Ross’s work is important for trying to maintain and amplify the connection between positivism and legal positivism and thus further develop the position adopted in the work of Bentham. Indeed, in his work one finds some of the clearest links between the two views. Legal positivism, he said, is not just a substantive thesis about the relation between law and morality. It

is [also] a doctrine pertaining to the theory or methodology of legal science. It asserts the possibility of establishing the existence and describing the content of the law of a certain country at a certain time in purely factual, empirical terms based on the observation and interpretation of social facts (human behaviour and attitudes).87

For Ross this meant that his “realist jurisprudence” was based on “the desire to understand the cognition of law in conformity with the ideas of the nature, problems and method of science as worked out by modern empiricist philosophy,” because “[t]here is only one world and one cognition.”88 This meant that, just like Bentham, he sought to clear the discussion from what he took to be meaningless legal talk that “bear[s] a considerable structural resemblance to primitive magic thought concerning the invocation of supernatural powers which in turn are converted into factual effects.”89 The magic involved the introduction of “imaginary rights” “between the juristic fact and the legal consequence.”90 It should be clear from what has already been said that history played a minor role in the development of his ideas. In his analysis of competing theories, he

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87 Alf Ross, Validity and the Conflict between Legal Positivism and Natural Law, in NORMATIVITY AND NORMS: CRITICAL PERSPECTIVES ON KELSENIAN THEMES 147, 149 (Stanley L. Paulson & Bonnie Litschewski Paulson ed., 1998).
88 ALF ROSS, ON LAW AND JUSTICE 67 (1958); see also id. at 25 (“[Philosophy] is no theory at all, but a method. This method is logical analysis. Philosophy is the logic of science, and its subject the language of science”).
89 See Alf Ross, Tû-Tû, 70 HARV. L. REV. 812, 818 (1957). Possibly inspired by Horace Miner, Body Ritual among the Nacirema, 58 AM. ANTHROPOLOGIST 503 (1956), Ross’s essay started with a recounting of the strange traditions of a tribe called Noît-cif (get it?) for the sake of revealing the fictional nature of much of legal discourse, and the way in which it could be translated into meaningful language by focusing on the legal consequences of legal rules.
90 ROSS, supra note 89, at 818.
considered whether historical jurisprudence could be understood as an attempt at “empirical legal-sociological theory of the dependence of law on the community,” but concluded that it could not, because it “has nothing to do with the causality of nature,” and as such it was nothing but discredited natural law in disguise.

Ross’s theory of law thus represented a conscious effort to explain legal phenomena and their normative force in terms of empirical facts. He translated the notion of valid law to the empirically-testable notion of the predicted future behavior of legal officials. Along similar lines he argued that law’s normativity could not be explained by recourse to morality, for morality was nothing but an expression of an individual’s pro- or con-attitude: as he put it “[t]o invoke justice is the same thing as banging on the table: an emotional expression which turns one’s demand into an absolute postulate.” Instead, the normativity of law was to be explained in empirical terms. While he rejected the idea that the law could be explained in purely behavioral terms, he believed the explanation had to combine empirical observation of behavior with an investigation into the psychological attitudes that accompany legal rule following. This may sound rather similar to Hart’s “internal point of view,” but unlike Hart’s account Ross emphasized the feeling of being bound by a rule, something he took to be a measurable fact, that distinguishes law from a robber’s demand.

4. Hans Kelsen

We already see that the suggestion that there is no connection between positivism and legal positivism is the result of a narrow focus on a small group of legal theorists whose views are in no way representative of the

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91 Ross, supra note 88, at 346.
92 Id. at 249-52.
93 Id. at 39-44; Ross, supra note 87, at 161.
94 Ross, supra note 88, at 274.
95 Id. at 37, 73-74; Alf Ross, Directives and Norms 87 (1968) (“Not any disagreeable reaction is a sanction. The notion of a sanction is intimately connected with the feeling of disapproval. A merely external record of behaviour must lead to unacceptable results, by abstracting from the meaning of the reaction and its mental background.”)
96 Id. at 93, 99.
views of many legal positivists. To conclude this Section it is worth considering the unusual work of Hans Kelsen. Though Kelsen spent much of his career in the United States his ideas developed in a philosophical environment quite different from what he found in the United States. Equally importantly, his jurisprudential ideas were planted in a particular legal tradition quite different from the common law tradition from which the leading North American and British legal philosophers hail. His work thus built upon and discussed the work of earlier scholars who are virtually unknown in the English-speaking world, and took as its basis a legal tradition quite different from what most common lawyers are familiar with. It is probably for this reason that his work, which continues to have considerable influence to this day in civil law countries is not as widely discussed in Anglo-American circles. Nonetheless, he is widely considered one of the twentieth century’s foremost legal positivists, and has advanced a strikingly original version of it. At the same time Kelsen was also a positivist, and a rather extreme one at that. And yet he is in a way an outlier in this group of positivist legal positivists, for he reached radically different conclusions than all the other legal positivists discussed in this section. Because of the distinctiveness of his view it is worth discussing it at somewhat greater length. Importantly, as I will try to show, Kelsen’s commitment to positivism is crucial for understanding his unusual jurisprudential views.

Kelsen was clearly a materialist, who believed that the rejection of “metaphysical dualism” came about “through the advance of empirical science,” which gives people “the courage to discard the realm of the transcendent.”97 Gone from this picture is any sense of morality and religion beyond that of a cultural attitude of a particular group.98 In a short but

97 Hans Kelsen, Natural Law Doctrine and Legal Positivism, in General Theory of Law and State 389, 433 (Wolfgang Herbert Kraus trans., 1945). But he immediately expresses a neo-Kantian view inconsistent with logical positivism. See id. at 433-34.

98 See, e.g., Hans Kelsen, What is Justice?, in What is Justice?: Justice, Law, and Politics in the Mirror of Science 1, 21 (1957) (“If the history of human thought proves anything, it is the futility of the attempt to establish, in the way of rational considerations, an absolutely correct standard of human behavior as the only just one… [and that] only relative values are accessible to human reason”); id. at 20 (“Norms prescribing human behavior can emanate only from human will, not from human reason”). Another formulation of this idea is his claim that his pure theory cannot answer questions about justice, because as “a science,” it cannot answer questions that “cannot be
revealing comment on the impact of scientific inquiry on questions of value he put it thus:

True science ... cannot but destroy the illusion that judgments of value can be derived from cognition of reality or, what amounts to the same, that values are immanent in the reality which is the object of scientific study. The view that value is immanent in reality is a characteristic feature of a metaphysical-religious (and this means non-scientific) interpretation of nature and society. It necessarily implies the assumption that both are the creation of God as the personification of the absolute good.

This implied that natural law was wrong because it could not survive the trial at what Kelsen called the “tribunal of science.” By contrast, the right theory was based on the view that “positive law is taken solely as a human product, and a natural order inaccessible to human cognition is in no wise [sic, way?] considered as necessary for its justification.”

Kelsen did not deny that it is possible to explain human relations in terms of natural science, that is, in causal terms. He himself explained the resurgence of natural law theory as the result of the events that took place in the early twentieth century and the desire to attain some sense of stability that he associated with the absolute order of value presupposed by natural law theory. But none of this had any bearing on an explanation of what law actually was. For this end one had to turn to the normative science he created to fill this gap. His theory is interested in human relations only to the extent that they are constituted by law. The resulting account is “closed” theoretical construct in which, as Kelsen was fond of saying “law governs its own creation.”


101 *Kelsen, supra* note 97, at 435.

102 *Kelsen, supra* note 97, at 445.

103 *Kelsen, Pure Theory*, *supra* note 110, at 75-76. For this reason Kelsen criticized Comte’s positivism. See *Kelsen, supra* note 100, at 501-02.

104 *Kelsen, Pure Theory*, *supra* note 110, at 70.

105 E.g., HANS KELSEN, INTRODUCTION TO THE PROBLEMS OF LEGAL THEORY 63 (Bonnie Litschewski Paulson & Stanley L. Paulson trans., 1992) (1934).
It is this idea that also explains how Kelsen sought to explain the normativity of law, the sense in which law creates obligations. As we have seen, many positivists tried to show that there is something in the world that could ground law’s normativity. But Kelsen thought this solution impossible: “An ‘ought’ must always be deduced from another ‘ought’; it never follows from a mere ‘is’.”106 His answer therefore depended on the presupposition of a normative domain. Kelsen posited a hierarchical structure in which each norm is validated by a norm higher up the normative scale: bylaws validated by statutes, and statutes by the constitution. But this structure by itself still misses the crucial ingredient that turns words written on a piece of paper into laws that have normative force. Kelsen’s solution to this challenge was to posit what he called the “Basic Norm,” which “allows legal cognition to supply a meaningful interpretation of the legal material [and which] ultimately … guarantees this complex of norms as an order.”107

The Basic Norm is an essential part in Kelsen’s account that he called “the pure theory of law.” It is pure, among other things, because it does not try to explain the normativity of law by appeal to any social fact: Kelsen does not argue that the Basic Norm exists in virtue of people’s beliefs that there is a legal norm in existence or because of their feelings of being under obligation. These facts may be true, but these are sociological or psychological facts about individuals (and as such a matter of “is”) and therefore incapable of explaining the normative aspect of law. A scientific approach, which is what Kelsen was seeking, can therefore only explain law as a hypothetical presupposition observed by a “legal scientist” standing outside the practice.108 The presupposition guarantees that the normativity of law is not dependent on, indeed it is oblivious to, any empirical fact. As he put it his work was “describing human behavior; but it does not describe it as it takes place as cause and effect in natural reality.”109

107 Kelsen, supra note 97, at 406-07.
109 Id. at 651.
It follows that for Kelsen there is a fundamental difference between natural science and normative science. The former deals exclusively with the domain of facts and its object is the discovery of the laws of nature, which are governed by causation; the latter exists purely in the domain of norms, and is governed by a relation Kelsen called “imputation.” In the same way that in the domain of facts causation is what ties causes and effects, in the normative domain imputation is the relation between a norm and what ought to happen, which is different from what is likely to happen (as many legal norms are not adequately enforced) and from what should happen (as this only reflects a natural fact about people’s preferences).

All this superficially resembles the work of the logical positivists, but in fact it represents an inversion of their ideas. The logical positivists’ sharp distinction between the domain of science and the domain of philosophy looks a bit like Kelsen’s distinction between the domain of empirical investigation on law and the domain of legal norm. But while Kelsen seems to have been content with maintaining jurisprudence as the separate domain of pure norm, the concern of the logical positivists writing on human behavior was with the establishment of a unified science in which, ultimately, the complete description of human behavior would be “framed in the spirit of contemporary physics, e.g., a behavioristic description.”

In such an account Kelsen’s separation between the domain of fact and the domain of norm is untenable. The contrast between the two approaches is evident, for example, in the way Otto Neurath, a prominent logical positivist, reacted to Kelsen’s theory. As he put it Kelsen’s error was

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110 HANS KELSEN, THE PURE THEORY OF LAW 76, 86 (Max Knight trans., 2d ed. 1970) (1960) [hereinafter KELSEN, PURE THEORY]. One problem with natural law theories according to Kelsen was that they sought to explain law in terms of causation, “where the cause and effect are connected by the will of a divine creator.” Id. at 77. See generally Hans Kelsen, Causality and Imputation, 61 ETHICS 1 (1950).

111 This may explain why Alf Ross, who as we have seen, quite explicitly followed the logical positivists in his work on law, called Kelsen a “quasi-[legal]-positivist.” ROSS, supra note 87, at 159-60; cf. ALF ROSS, TOWARDS A REALISTIC JURISPRUDENCE: A CRITICISM OF THE DUALISM IN LAW 44 (1946).

112 Otto Neurath, Sociology and Physicalism, in LOGICAL POSITIVISM, supra note 25, at 282, 286 (originally published 1931). See generally Michael Friedman, The Re-Evaluation of Logical Positivism, 88 J. PHIL. 505 (1991) (outlining the philosophical ideas of the logical positivists and rejecting the claim that they sought to explain the foundations of science in logic).
his failure to recognize that within a unified science “‘ethics’ and ‘jurisprudence’ … cannot maintain their independence.”

It is this insistence of the independence of jurisprudence that goes a long way to explaining why so many have found Kelsen’s ideas so unhelpful, and, quite frankly, strange: Kelsen was single-mindedly determined that the task of jurisprudence is not to explain law as a social phenomenon. Despite the fact that he shared both his positivism and his legal positivism with many others, it is the way he understood these ideas that is crucial for understanding his views and that puts him apart from almost all other legal theorists, at least within the Anglo-American tradition.

(c) Anti-Positivist Legal Positivism

The 1950’s saw a reaction against what were perceived as excesses in the attempt to apply scientific approaches to humans, in particular Skinnerian behaviorism, as well as resistance to the attempts of the logical positivists to limit the role of philosophy to a priori tautologies. Mainstream twentieth century legal positivism emerged as part of this reaction. I will demonstrate this claim in what follows by examining the methodological foundations of the work of the best known legal positivists of this period, in all of whose work such ideas are clearly discernable.

1. H.L.A. Hart

Hart was a moral skeptic of sorts: his brief excursion into moral philosophy in *The Concept of Law* sought to give a “natural history” of morality that showed it to be premised on certain contingent facts, minimalist in content and “positivist” in outlook. Though he never wrote much on the topic, when later in life he had the occasion to review three books that expressed, in different ways, skeptical metaethical views, Hart

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113 Neurath, *supra* note 112, at 309. See also similar comments on Kelsen’s work in VON MISES, *supra* note 25, at 332, 396 n.2. Interestingly, Neurath also added another bit of criticism that sounds as though it could have come from the mouth of any legal realist: “No special discipline … is required to test the logical compatibility of the rules for the administration of a hospital. What one wishes to know is how the joint operation of certain measures affects the standard of health, so that one may act accordingly.” Neurath, *supra* note 112, at 308.

114 HART, *supra* note 6, at 191-92.
was clearly sympathetic to such ideas.\textsuperscript{115} In his jurisprudential work Hart was concerned to challenge theories based in “obscure metaphysics,” and in particular he criticized natural law theories for their foundation in “much metaphysics which few could now accept.”\textsuperscript{116}

Hart, then, looks like he was a positivist in the first sense identified above: he was a materialist. He was also positivist in the third sense: his explanations were strikingly a-historical. It is true that he has a story to tell about the emergence of the legal system, but it is more a thought experiment than a historical account. Fundamentally, Hart saw his project as an attempt to provide a “general” description of what makes something into law in all times and places,\textsuperscript{117} and this does not sit well with too much attention to the contingencies of history.

Yet though he was a positivist in these senses, in others, that have proven to have much greater influence, he was opposed to it. Hart was, at least for a while, a practitioner of ordinary language philosophy, and many of his earlier (and still most widely read) works were to varying degrees committed to its methodology. Nowadays frequently maligned and ridiculed as an attempt to solve metaphysical puzzles by attention to the way people use language, ordinary language philosophy is better understood as an attempt to offer a humanistic alternative to the scientism of the logical positivists. Ultimately what the ordinary language philosophers sought was an affirmation of the validity of separate “human sciences” alongside the “natural sciences.” And it is this commitment that runs throughout Hart’s work. As late as 1983, when Hart summarized his philosophical position in an introduction to a collection of his essays, he was still sympathetic to what he called “linguistic philosophy,”\textsuperscript{118} an approach which, as von Wright put it, is “intrinsically disposed against positivism.”\textsuperscript{119}


\textsuperscript{116} Hart, supra note 6, at 188, 84.

\textsuperscript{117} \textit{Id.} at 239-44. Early on in the book Hart admitted his account was “unhistorical.” \textit{Id.} at 17. For a critique of the lack of historical sense in this approach see Morton J. Horwitz, \textit{Why Is Anglo-American Jurisprudence Unhistorical?}, 17 Oxford J. Legal Stud. 551 (1997).

\textsuperscript{118} Hart, supra note 8, at 2-4.

\textsuperscript{119} Georg Henrik von Wright, \textit{Explanation and Understanding} 9 (1971).
The reason why Hart found so much to like in the ordinary language approach is essentially the same reason he was critical of certain aspects of positivism. Hart believed that positivism could not adequately explain human practices. In the course of discussing the work of Alf Ross he wrote “there is much that is questionable, indeed blinding, in the attempt to force the analysis of legal concepts or of any rules into the framework adapted for the empirical sciences.”\textsuperscript{120} Some twenty five years later he expressed this view even less equivocally saying that for understanding rule-governed human behavior “the methodology of the empirical sciences is useless”.\textsuperscript{121}

Hart’s doubts about the application of scientific methods to this domain extended also to social sciences like sociology or psychology.\textsuperscript{122} Hart described his book \textit{The Concept of Law} not just an “essay in analytical jurisprudence,” but also “an essay in descriptive sociology.”\textsuperscript{123} The reason why so many readers found this claim surprising is because there is so little in the book that looks like sociology. But I think the phrase captures something significant about the book: it represented what Hart thought sociology should look like. It was descriptive in the sense that it sought to give a politically neutral account of the nature of law, and it was (good) sociology exactly because it did not attempt to emulate the methods of the natural sciences (external investigation), their language (explanation by means of general laws that govern human behavior), or their goals (making testable predictions).

The right approach had to take seriously the “internal point of view”: free from any obscure metaphysics on the one hand and resolutely not following the methodology of the empirical sciences on the other, this approach relied on the examination of language. In \textit{The Concept of Law} Hart quoted J.L. Austin’s explanation of the importance of attending to language, since by focusing on language “we ‘are looking not merely at words … but at the realities we use words to talk about. We are using a

\textsuperscript{120} \textit{Id.} at 162.

\textsuperscript{121} \textit{HART, supra note 8, at 13.}

\textsuperscript{122} See Hart, \textit{supra} note 6, 193, where he rather disparagingly calls psychology and sociology “still young sciences”. See also Hart Interviewed, \textit{supra} note 16, at 289 (“I have been terribly mistrustful of sociology in general. That’s an Oxford disease….”).

\textsuperscript{123} \textit{Id.}

\textsuperscript{124} \textit{HART, supra note 6, at 88-91.}
This sentence is revealing not just of a methodological technique. It also gives us a clue as to the aims of philosophy, which are radically different from those set by the positivists: it is not to examine which part of legal discourse is fictional and which part is real, but rather to explain the way the social reality constituted by discourse. It follows that language is something that by definition cannot be mistaken. Linguistic philosophy, in other words, was for Hart sociology properly done. This is a decidedly anti-positivistic idea.

2. Joseph Raz

Hart’s relatively ideas on internal explanation have been further developed in a more robust and rigorous treatment of practical reasoning in a series of influential works written by Joseph Raz in the 1970’s and 1980’s. The focus on reasons as the central ingredient for understanding rational action, allowed Raz to largely ignore scientific explanations of action. In this Raz’s position is similar to that of Hart, except that Raz was, if anything, even more forthright in rejecting some of the positivist aspects that Hart had retained in his work. In the course of discussing Hart’s work, Raz has recently claimed that its least successful aspects “resulted from [Hart’s] adherence to naturalism and to empiricist epistemology, and his rejection of evaluative objectivity.” For his part, Raz has argued that normativity consists in being related to reasons for belief, action, moods and so on, and his account of reasons is strongly anti-materialist. Raz has also explicitly rejected the positivist perspective that begins with the correct metaphysical picture of the world and fits humans and their institutions and practices inside it. His opposite view is that “[m]etaphysical pictures are, when useful at all, illuminating summaries of central aspects of our practices. They are, in other words, accountable to our practices, rather than

125 Id. at 14 (quoting J.L. Austin, A Plea for Excuses, (1956) 57 PROC. ARISTOTELIAN SOC’Y 1, 8). The same quote appears also in Hart, supra note 6, at vi.


127 JOSEPH RAZ, BETWEEN AUTHORITY AND INTERPRETATION 52 (2009).

our practices being accountable to them.”

Correspondingly, Raz has defended a conception of philosophical inquiry which limits the philosopher’s role to the identification of the necessary features of “our” concepts, and like Hart he stressed the importance of understanding law from the point of view of those who participate in the practice. He thus adopts what I called holism while rejecting (at least as far as philosophical inquiry is concerned) historicism. Within this general picture the task of legal philosophy is to clarify our legal practices from within, to put them into clearer order, to highlight their important features with the hope that this activity will help people “understand themselves” by showing the role law plays in their practical reasoning.

One of the distinctive features of explanations of human action in terms of practical reasoning is its avowed “discontinuity with science.” Thus, even though Raz’s emphasis on practical reasoning instead of Hart’s focus on language gives their respective theories a somewhat different flavor, what both clearly accept is commitment to the distinctness of philosophical method and its relative autonomy from science.

3. Other Legal Positivists

It is difficult to exaggerate the influence of Hart and Raz on contemporary legal philosophy, and especially on legal positivism. The ringing endorsement to the “internal point of view” found in the writings of contemporary legal philosophers, among both legal positivists and their opponents, is proof of the long-lasting influence of Hart’s anti-scientistic approach. The mainstream view among contemporary legal philosophers

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129 Raz, supra note 127, at 228.
130 See id., at 95-96.
is that it is the primary task of jurisprudence to give a descriptively accurate account of the “concept” or “nature” of law, of what the law is, as distinct from what it should be. On what that nature actually is these writers have widely divergent views, but in their adoption of the basic stance of a description from the internal point of view, and in their belief in the power of legal philosophy, working in relative isolation from empirical, scientific work, to provide a substantive, general, account of the nature of law, they seem to adopt the same anti-positivist approach that characterized Hart’s work.

What is particularly interesting is how this work, which received its first reasonably clear articulation in the late 1950’s has been used to reinterpret the works of earlier legal philosophers. Hart, for example, wrote that one of the things that Bentham and Austin were concerned to show was that “a purely analytical study of legal concepts, a study of the meaning of the distinctive vocabulary of the law, was as vital to our understanding of the nature of law as historical or sociological studies....” But as we have seen, at least with regard to Bentham this is clearly a mistake. At the same time, Hart often criticized earlier legal philosophers for failing to pay sufficient attention to the way the language of law is used and for ignoring the way people think about legal practice. But his criticism makes sense only if one assumes that earlier positivists shared with him the anti-positivist perspective, which as we have seen they have not. Once this assumption is abandoned, much of Hart’s criticism of earlier incarnations of legal positivism can no longer be taken as a devastating criticism of a glaring oversight on their part, but rather as a direct implication of their positivist outlook, rendering much of Hart’s criticism of their position rather superficial, and without more theoretical backing, which one does not find in Hart’s work, with little force. Indeed, if we believe (as I think we should) that positivism was a fundamental element in the philosophical outlook of Hobbes and Bentham we would have good reasons to question the familiar story that begins with Hobbes and leads to Hart and his followers because it

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135 Hart, supra note 118, at 57.
136 See Hart, supra note 6, at 36-38, 82-83, 88-89, 102-03.
ignores the fact that the aims of positivist legal positivists were radically
different from their supposed contemporary successors.\footnote{137}

Distinguishing the two strands of legal positivism also allows us to
assess their fates. Contrary to first impressions one would get from
examining contemporary work, I believe it is the positivist strand of legal
positivism that has been a success whereas the anti-positivist one that has
been a rather spectacular failure. True, many today take Hart’s criticisms of
positivism are thought by many contemporary legal philosophers to be
decisive. But the positivist strand is alive and well outside the narrow
confines of analytic legal philosophy. In more and more areas we see the
explanatory power of the external point of view, especially in the work of
legal economists and political scientists who have, many of them possibly
without fully appreciating just how much, have been following Bentham’s
leads.\footnote{138}

By contrast, it is becoming increasingly clear that the attempt to recast
legal philosophy as the enterprise of describing the “concept” of “nature” of
law has not been a success. Instead of the internal point of view focusing
the theorists’ attention to the important aspects of law, it seems to have
drawn participants into an increasingly insular debate, whose ability to help
people understand themselves looks suspect.\footnote{139} The fact that these accounts
have not yielded conclusions that other legal scholars find useful is perhaps
one sign of this failure. The surge in writing on methodological questions
within the field is another, for it suggests that even among legal
philosophers there is growing concern about the current state of legal
philosophy.

\footnote{137} Cf. James Boyle, \textit{Thomas Hobbes and the Invented Tradition of Positivism: Reflections on
\footnote{138} See Richard A. Posner, \textit{Bentham’s Influence on the Law and Economics Movement}, 51
\footnote{139} For my detailed arguments as to why this approach is indefensible see Dan Priel,
\textit{Description and Evaluation in Jurisprudence}, 29 \textit{LAW & PHILOSOPHY} (forthcoming 2010), \textit{available at
III. WERE THE LEGAL REALISTS POSITIVISTS?

So far I have shown how examining the relationship between positivism and legal positivism allows us to understand better the different views of different legal positivists and the historical development of this idea. But such concerns were not confined only to analytic legal philosophers. Rather, it is a matter of concern for any theorists concerned with the explanation of human behavior. I wish to demonstrate this claim by examining the work of another group of legal theorists, the legal realists, by showing how similar concerns and tensions are found in their work. A further reason for focusing on their work in this context is Brian Leiter’s claim that the legal realists are best understood both as “naturalists” (which roughly corresponds to what I called positivists) and as legal positivists. Given what I have said so far we see that in response to this question we need to ask: “which legal positivists?” Perhaps unsurprisingly, we will see that there are in fact two camps among the legal realists, one positivist, the other anti-positivist. I will then argue that though the positivist strand of legal positivism has obvious links with the legal positivism of Bentham, it is hard to find important links between it and contemporary legal positivism. Given my description of contemporary legal positivism as anti-positivist this is not very surprising; but I will then argue that even the anti-positivist strand of legal realism bears no important connections with contemporary legal positivism.

(a) Positivist Legal Realists

Walter Wheeler Cook, Underhill Moore, Hessel Yntema, and Herman Oliphant are among the best known realists, and they all believed that (to use Llewellyn’s phrase) the “next step” in legal scholarship is to adopt the method of the social sciences (which themselves should follow the steps of the natural sciences). Cook was a self-styled behaviorist who “proposed,
instead of following the *a priori* method, to adopt the procedure which has proved so fruitful in other fields of science, viz. to observe concrete phenomena first and to form generalizations afterwards.\textsuperscript{142} In similar fashion Underhill Moore began one of his articles writing that it “lies within the province of jurisprudence” but also “within the field of behavioristic psychology.”\textsuperscript{143} These scholars sought to turn jurisprudential questions into psychological ones by adopting the tools of experimental psychology.\textsuperscript{144}

Even those less committed to behaviorism have argued that legal research should follow the social sciences in aiming to formulate general laws, “asserting invariant, or almost invariant relationships among the facts in its specific field,”\textsuperscript{145} and that to do that it should adopt the methods of the social sciences. Many of the legal realists were unabashed logical positivists.\textsuperscript{146} In some of Felix Cohen’s most influential work, for example, he followed the early work of Ludwig Wittgenstein and the logical positivists of the Vienna Circle to argue that many legal concepts were


\textsuperscript{144} Even realists who did not follow the work of the logical positivists suggested experiments to examine the working of the courts. See, e.g., Hessel Yntema, *Legal Science and Reforms*, 34 COLUM. L. REV. 207, 225 (1934); see also Hessel E. Yntema, *The Rational Basis of Legal Science*, 31 COLUM. L. REV. 925 (1931).

\textsuperscript{145} Huntington Cairns, *Law as a Social Science*, 2 PHIL. SCI. 484, 489 (1935); see also Edward Stevens Robinson, *Law and the Lawyers* 319-20 (1935) (“nothing could be more seriously designed for an eventual reform of the legal institution than a science of jurisprudence which insists upon describing law in naturalistic terms”).

“nonsense,” because there was nothing in the world to which they referred.147

These attitudes were not confined just to theory. Many legal realists, with various degrees of success, have tried to both revolutionize the way law is studied and taught as well as the way the law is practiced by aligning it with the rest of the social sciences.148 Their skepticism regarding the role of legal rules in the legal decision-making process and their emphasis on the influence of factors such as the identities of the parties and the biographical background of the judge on the outcome of cases149 makes sense from a positivist perspective, which gives little weight to the legal language in understanding reality. Their project was, in other words, an attempt to break the closed boundaries of legal discourse and connect it with reality. (They called themselves realists for a reason.) This meant turning the study of law into a social science by testing hypotheses about the operation of the law by examining statistical evidence. These studies were often the subject of ridicule and criticism to future generations,150 but whether or not they were successful, they clearly reflected a positivist outlook.

(b) Anti-Positivist Legal Realists

At the same time there were other famous legal realists who emphasized the irrational, intuitive, and emotional aspects in humans’ mental life. Naturally, these realists were critical of attempts to use the

147 Cohen, supra note 146, at passim; see also his rejection of historicist and evolutionary arguments in Cohen, supra note 34, at 201-02, 203 n.9.
149 See, e.g., Joseph Walter Bingham’s contribution to My Philosophy of Law, supra note 146, at 7, 21-23. Leiter takes this to be the “core claim” of legal realism. See Leiter, supra note 140, at 21-25.
150 “Students often remember realism from colourful stories about funny men who thought judges [sic] decisions depended on ‘hunches’ and what they had for breakfast, or who thought the best way to study law was to sit on park benches counting cars.” Stephen Livingstone. Of the Core and the Penumbra: H.L.A. Hart and American Legal Realism, in The Jurisprudence of Orthodoxy; Queen’s University Essays on H.L.A. Hart 147, 147 (Philip Leith & Peter Ingram eds., 1988); Karl N. Llewellyn, On What Makes Legal Research Worthwhile, 8 J. Legal Educ. 399, 401 (1956); Anthony T. Kronman, Jurisprudential Responses to Legal Realism, 73 Cornell L. Rev. 335, 337 (1987).
methods of the empirical sciences for predicting judicial behavior.\textsuperscript{151} (In return the positivist legal realists were equally skeptical of these realists’ ideas.\textsuperscript{152}) To the extent that they looked for science, their “science” of choice was psychoanalysis, which emphasized the unconscious and irrational in the human mind. For proponents of this view this implied the inapplicability of traditional scientific methods to human behavior. Jerome Frank, the most enthusiastic defender of these ideas, has relied on psychoanalytic ideas to describe lawyers’ attachment to formalism,\textsuperscript{153} underwent psychoanalytic treatment and has even argued that all judges should be required to do them same in order for them to recognize their prejudices. The most famous other legal realist to have advanced such a view is Joseph Hutcheson, a federal appeals judge, who famously argued that it is intuition, whose powers he described in almost mystical terms, that guides (and should guide) lawyers in finding the right answer to legal questions.\textsuperscript{154}

Benjamin Cardozo also deserves mention here. There is some controversy whether he even belongs among the ranks of the legal realists,\textsuperscript{155} because he was not a card carrying member of the group and skeptical of some of their ideas. Nonetheless, he explicitly endorsed the prediction theory of legal rules, the most famous of legal realists’ slogans,\textsuperscript{156} and he accepted another familiar realist tenet, the idea that for

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\textsuperscript{151}See Jerome Frank, \textit{A Plea for Lawyer-Schools}, 56 YALE L.J. 1303, 1330-33 (1947) (rejecting the very idea of “social science,” and the hopes of applying scientific method to the law); Jerome Frank, \textit{Are Judges Human?} (pt. 2), 80 U. PA. L. REV. 233, 254-59 (1931) (same).


\textsuperscript{153}See, e.g., JEROME FRANK, LAW AND THE MODERN MIND 13-21, 69-75 (1930).


\textsuperscript{156}See BENJAMIN N. CARDOZO, \textit{THE GROWTH OF THE LAW} 33-34, 40, 44 (“We shall unite in viewing as law that body of principle and dogma which with a reasonable measure of probability may be predicted as the basis for judgment in pending on in future controversies. When the prediction a
many proposed legal principle one could easily find an opposite within the
law.\textsuperscript{157} His writings on adjudication emphasized the way psychology
challenges accounts of adjudication that describe it as the application of
general rules to particular cases.\textsuperscript{158} For these reasons, his writings and
approach to adjudication can be treated as another example of the anti-
positivist strand within legal realism, especially as his writings exerted
considerable influence on the legal realists with the anti-positivist bent.\textsuperscript{159}

What about the most famous of the legal realists, Karl Llewellyn?
Llewellyn is not easy to pin down, and as a representative of this group of
scholars his case shows the difficulties with attempts to associate the legal
realists with a particular view or research methodology. On the one hand, he
clearly did not endorse Frank’s more extreme views.\textsuperscript{160} And in some of his
writings he clearly thought lawyers could benefit from the input of social
science for providing data that traditional legal methods would completely
miss out.\textsuperscript{161} But it would be a mistake, I think, to cast him in the positivist
side,\textsuperscript{162} for at the same time he was skeptical, sometimes even scornful, of
some of the other legal realists’ forays into empirical research or jejune
attempts at introducing scientific methods into legal research.\textsuperscript{163}
Importantly, however, his concern with the more scientifically-minded
realists was not limited to how they did it. Unlike some of them Llewellyn

\textsuperscript{157} See Benjamin N. Cardozo, The Growth of the Law 58-59 (1924). See also Benjamin
Nathan Cardozo, Jurisprudence, in Selected Writings of Benjamin Nathan Cardozo: The
Choice of Tycho Brahe 7 (Margaret E. Hall ed., 1947), where Cardozo offers a critical but clearly
sympathetic assessment of the ideas of the legal realists.

\textsuperscript{158} See, e.g., Benjamin N. Cardozo, The Nature of the Judicial Process 165-77 (1921)
(emphasizing the influence on adjudication of “forces [that] are seldom fully conscious”).

\textsuperscript{159} For Jerome Frank’s admiration for Cardozo see Kaufman, supra note 155, at 458; see also
Hutcheson, Judgment Intuitive, supra note 154, at 284-85.

\textsuperscript{160} See K.N. Llewellyn, Legal Illusion, 31 Colum. L. Rev. 82, 85-86 (1931) (reviewing Frank,
supra note 153).

\textsuperscript{161} See Karl N. Llewellyn, Law and the Social Sciences—Especially Sociology, 62 Harv. L.
Rev. 1286 (1949).

\textsuperscript{162} For such a mistake see, for example, Horwitz, supra note 12, at 191.

\textsuperscript{163} See Llewellyn, supra note 150, at 400-01; cf. K.N. Llewellyn, The Theory of Legal
505 (1936).
clearly did not think that value (or ought) statements could be reduced to fact (or is) statements, and most importantly, in his own work he always remained faithful to the traditional methods of the law and sought to improve them rather than eradicate them. His criticism of formalism and lawyers’ tendency to present law as a system of rules were critiques of the way people understood how the common law worked, not a critique of the method itself, which throughout his life he largely defended by what he thought was a more accurate *internal* explanation. And though he no doubt thought the law had many flaws, he believed it was an important institution for reflecting on, working out, and reinforcing the values of people within a particular community hold. He was thus one of the first, at least within the Anglo-American tradition, to tie explicitly the law of a state to its traditions and culture. Correspondingly in his discussion of the impact social science should have on the law he emphasized the work of those social theorists who sought to identify the social *meaning* of particular legal institutions.

(c) *Positivism, Legal Positivism and Legal Realism*

Leiter’s work, though no doubt important for turning legal philosophers’ attention to the importance of the work of the legal realists, remains quite limited to one twentieth century American movement. The longer historical view reveals that what many of the legal realists were interested in was exactly in line with what many before them in the history of jurisprudence were concerned with, viz. to use the best science available in their day to explain it. As “science” transformed from “natural philosophy” to become a distinct discipline, and as its successes mounted and with it its prominence and significance, jurisprudents have been borrowing scientific ideas, or rather trying to align their subject with

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166 See James Q. Whitman, Note, *Commercial Law and the American Volk: A Note on Llewellyn’s German Sources for the Uniform Commercial Code*, 97 YALE L.J. 156 (1987) (describing the origins of these ideas in nineteenth century, very anti-scientistic, German romanticism).

167 See Llewellyn, supra note 161.
advances in science and scientific methodology. These ideas were, more often than not, most prominent in the work of writers associated nowadays with the legal positivist tradition. It is only around the time of Austin, that is, around the time that the social sciences were born, that jurisprudence started being associated with legal philosophy. By then, and even more so in the decades that followed, jurisprudence became the name for the residual domain of what was left after all other theoretical approaches to the study of law became independent.

Against this history Anglophone jurisprudence of the second half of the twentieth century (ironically, despite being dominated by legal positivism) stands out as an aberration in the modern history of jurisprudence for its almost uniform rejection of its ties with science, indeed for defining itself and its methodology in opposition to the sciences. Leiter’s project of showing the compatibility of legal positivism (and legal philosophy more generally) with naturalism is thus perhaps better understood as reformist only in the present context. When considered against the longer history of the subject (which Leiter does not discuss), his ideas look much less radical.

On the other side, Leiter’s picture of the legal realists as naturalists is only partially correct, and arguably fails to capture even the views of Karl Llewellyn, the best-known of the legal realists and probably the one with the greatest lasting influence. The discussion above also helps identify both the basis for and the difficulty with the claim that the legal realists were legal positivists. Exactly because the most important defenders of contemporary legal positivism have not been positivists, I do not think legal realists could be counted as legal positivists in the way the term is understood today. This is true of the positivist legal realists and, although for different reasons, for the anti-positivist legal realists as well. If we look first at how members of these respective groups described their view we find, for example, that Hessel Yntema, among the positivist legal realists, saying that “the classification of American legal realism in the category of positivism along with Austin, Kelsen, etc., is so superficial as to border on the perverse.” If we compare them to Hart and Raz the differences are even more pronounced. On the side of anti-positivist group Llewellyn

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168 Hessel E. Yntema, *Jurisprudence on Parade*, 39 Mich. L. Rev. 1154, 1164 (1941). As Yntema goes on to say the legal positivist is mostly interested in questions of “logic and form,” whereas the legal realists were mostly concerned with the “substance (or content) of law.” *Id.*
expressed affinity to a form of natural law.\textsuperscript{169} And he was not alone. Never shy of a dramatic phrase Jerome Frank said he “do[es] not understand how any decent man today can refuse to adopt, as a basis of modern civilization, the fundamental principles of Natural Law.”\textsuperscript{170} This point is not based just on the realists’ self-reports. The emergence of legal positivism as an \textit{a priori} inquiry about the nature of law or as an analytic claim about the concept of law (rather than as an empirical observation or definitional stipulation, as it is in the work of earlier legal positivists) was grounded in a theoretical methodology that was diametrically opposed to the view that the final arbiter on all matters is scientific method.

What is more interesting is that, perhaps paradoxically, those legal realists who were themselves anti-positivists were, if anything, even further from contemporary legal positivism. A central tenet of their arguments was the rejection of the possibility of giving a clear account of law in terms of rules. As a result, there can be little doubt that Llewellyn, for example, would have found Hart’s legal positivism unsatisfactory:

under the traditional approach [to jurisprudence] the bulk of the subject matter of law is exhausted when the writer has expressed in words what ought to be done, or, if he is a legal “positivist,” when he has expressed in words what those rules are which in the state he is discussing are \textit{officially accepted} as laying down what ought to be done (“positive law”).\textsuperscript{171}

What these legal realists emphasized was the extent to which law influences and is influenced by prevalent attitudes, culture, social norms, and all that is lost when focusing on legal rules:

the stuff of official legal rules, official legal concepts, etc., presents itself under completely different aspects according to the particular craft-job which is concerned. Thus the judge, the counsellor, the advocate, the legislator, the policy-shaping administrator, the administrative subaltern or private, all see and use the official rule-stuff differently, and the more detailed study of the different crafts, of their craft-skills, -traditions, -ideals, -organization, -morale, -recruiting, presses, and presses hard, for attention.\textsuperscript{172}

\textsuperscript{169} See the quote from Llewellyn, \textit{Natural Law}, \textit{supra} note 35; see also LLEWELLYN, \textit{supra} note 165, at 122.

\textsuperscript{170} See Jerome Frank, \textit{Legal Thinking in Three Dimensions} (1949) 1 SYRACUSE L. REV. 9, 17.

\textsuperscript{171} Llewellyn, \textit{Legal Tradition}, \textit{supra} note 35, at 95.

\textsuperscript{172} Llewellyn, \textit{supra} note 161, at 1298. Llewellyn’s most serious attempt at an inquiry as the one he described in the text was anthropological and was anti-positivistic in nature. See KARL N.
But the problem, it should be stressed, is not just that the need to look into more than just legal rules. Legal positivism of the last fifty years assumed that it is possible and important to articulate clearly what separates law from other normative domains. Where legal positivists analyzed legal practice through its linguistic manifestations (most importantly, legal decisions) and saw there a distinction which they thought they could sharpen between the domain of “law” and other domains which are not law (even if they occasionally affect the outcome of legal decisions), the anti-positivists legal realists looked into legal practice and peered into their own minds and could not see there any clear distinction between the two. Huteson’s intuitions were a combination of legal rules, common sense, social mores, and probably some of the judge’s personal prejudices. It was pointless, perhaps even meaningless, to try and separate “the law” from all the rest.

We can summarize this point in the following way: positivist legal realists rejected the idea of analyzing law as practical reason, because accepting it was inconsistent with scientific method. By contrast, those realists who were anti-positivists would have found the model of practical reason adopted by contemporary legal positivists to be at best incomplete, at worst positively misleading, for it gives the impression that adjudication is a much more rationalistic process than they thought it actually was. Either way, even though for very different reasons, legal realists would have found the ideas central to twentieth century legal positivism highly unsatisfactory.

IV. WHAT SHOULD LEGAL PHILOSOPHY BECOME?

The previous Part has shown that we can identify within both the analytic legal positivist tradition and among the legal realists two very different philosophical commitments. Historically, I believe it can be shown that the rise of legal positivism is related to the rise of positivism. The two often reflect similar underlying attitudes about the world and about the right methods for explaining phenomena in it. However, since the second part of

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from the nineteenth century, and especially since Hart’s work in the 1960’s, by far the more popular within legal positivism is a form of anti-positivism. There can be little doubt that the prominence of this approach was in part a reaction to growing suspicion of science and the potential pitfalls of applying scientific method to the study of humans. Especially in the period following World War II memory of the pseudoscience used to justify Nazi racial laws was still fresh and fears of nuclear disaster during the Cold War years must have been on many people’s minds. What made Gustav Radbruch cross the lines from legal positivism to natural law, may have also been instrumental to the growing divergence between positivism and legal positivism for others. Add to this the fact that in psychology what has come to be known as the cognitive revolution was only beginning to take shape, and to the outside observer there seemed to be little in the work of psychologists that could be helpful for understanding complex human interactions as those involved in law and morality. Behaviorism and Freudian psychoanalysis were probably the best known psychological paradigms, and there were good reasons to doubt the validity of both. Those

174 Radbruch was a German legal philosopher, who was a legal positivist but switched sides to natural law after World War II blaming the prevalence of legal positivist ideas on the little resistance among lawyers to Nazi ideology. On Radbruch and his conversion see Lon L. Fuller, American Legal Philosophy at Mid-Century, 6 J. LEGAL EDUC. 457, 481-85 (1954) (book review). On the impact of what were perceived to be the scientistic excesses of the legal realists on the demise of legal realism during and after World War II see Edward A. Purnell, Jr., The Crisis of Democratic Theory: Scientific Naturalism and the Problem of Value 162-72, 218 (1973).

175 Psychology at the time was largely dominated by behaviorism and much experimental testing seemed focused on observed bodily reaction to external stimuli. See Daniel Nettle, Happiness: The Science Behind Your Smile 8-9 (2005) (“In the mid-twentieth century, psychologists were much more at home discussing rates of eye-blinking than love or joy. … Indeed, the folk psychology of ordinary conversation … was thought of by professionals as simply bad psychology….“); Steven Pinker, How the Mind Works 84 (1997). This may have made it more difficult to see the relevance of psychology to law. The cognitive revolution that took place in the late 1950’s has radically changed all that. See George A. Miller, The Cognitive Revolution: A Historical Perspective, 7 Trends in Cognitive Sci. 141 (2003). For criticism of Hart for ignoring its impact see John Mikhail, “Plucking the Mask of Mystery from Its Face”: Jurisprudence and H.L.A. Hart, 95 Geo. L.J. 733, 751-57 (2007) (reviewing Lacey, supra note 16). Mikhail expresses puzzlement how Hart, despite his obvious interest in language, did not take interest in the breakthroughs in psychology and linguistics that took place at the time. Id. at 755. Part of the answer is provided by this essay: Hart’s interest in language for its role in providing an anti-positivist, humanistic understanding of human action. From this perspective cognitive psychology probably seemed not very different from behaviorism.
harboring such doubts were perhaps not unreasonable in thinking that science has reached its limits as far as the explanation of human behavior was concerned.

With the passage of time these worries have abated. But there was then, and still is, another reason for philosophers, and particularly legal philosophers, to resist the temptations of science. For if the social sciences (and perhaps in the future cognitive sciences) could explain social behavior, the need for legal philosophy, or social philosophy more generally, might be in question. On the positivist picture, philosophy has no substantive role in understanding reality, and in the extreme case of the logical positivists it can only properly deal with tautologies. In this picture philosophers are left with the job of explaining why scientific method is the only available method. But even more moderate versions of positivism lead to similar conclusions, at least as far as the study of social phenomena is concerned. Thus, rejecting such views was necessary (although not sufficient) for recognizing the potential for philosophy to make a positive contribution to the understanding of law. By adopting an anti-positivist methodology social philosophers could carve for themselves a unique area of inquiry, one that almost by definition was not in danger if infiltration by the scientists.

The Hartian solution to this challenge, probably only partially conscious, has been an attempt to mix the goals of science of an objectively correct and morally neutral description of law with the methods of the humanities not by resorting to empirical testing of hypotheses, but rather by trying to understand the role law plays in human action through introspection. In this way Hart sought to occupy a methodological halfway house that would avoid the pitfalls of positivism on the one hand, but that was, he thought, rigorous enough to provide an objective description of reality. It steered clear of both the subjectivity of humanistic “narrative” explanation in which everyone has his or her own story and there is no way of telling which is right but also of what he considered to be the explanatory inadequacy of scientific “external” explanation.

Nowadays there seems to be a growing sense among legal philosophers that this way of occupying the middle ground is indefensible. Though not couched in these terms two recent and very different books may be read as a critique of this view, one urging movement towards the humanities, while the other calling for a turn to science. Both take their central point all the
way to their title: in *Legal Norms and Normativity: An Essay in Genealogy* Sylvie Delacroix tries to explain how it is that law creates norms. Her answer, briefly, is that normativity is the result of day-to-day engagement or confrontation with law’s requirements. It is only such “internal” engagement with the law that can “create” its sense of obligation. For our purposes what is interesting is that Delacroix in effect calls for an even more anti-positivist stance than Hart’s and other contemporary legal positivists. She does so, first, by rejecting the midway position adopted by many legal positivists of the observer who can explain and understand law’s normativity by looking at legal phenomena from the perspective of participants. Law is not made up of rules that a person can recite as though they apply to her, for such an understanding does not capture the sense in which these rules are obligating. The “dynamic” reality of law can only be understood by participants who engage with the law. Second, contrary to the minimalist role accorded to history in the work of legal positivists like Hart and Raz on Delacroix’s account the only way to adequately address jurisprudential questions is historically-situated. Philosophy on this view aims to help people make sense of their lives or understand themselves, and understand what we are and what we think requires knowing more about how we related (intellectually) to our ancestors.

By contrast, Brian Leiter’s *Naturalizing Jurisprudence* is a forceful appeal to moving jurisprudence in the opposite direction. In Leiter’s view legal philosophers should adopt materialism, abandon the internal point of view, and align jurisprudence explicitly with the sciences. As Leiter puts it, his favored approach to jurisprudence is “‘naturalized’ because it falls into

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177 For a defense of a similar view of philosophy more generally see Williams, *Humanistic Discipline*, supra note 5, at 192-99; cf. E.M. Adams, *The Mission of Philosophy Today*, 31 *Metaphilosophy* 349, 361 (2000), who advances an even more radical view according to which “[s]cience must find its place within a humanistic culture.” Incidentally, philosophy is not the only discipline that struggles for a place. Sociology has also been similarly pulled in different directions between those who advocated “sociology as a humanistic discipline”, see e.g., Peter L. Berger, *Invitation to Sociology: A Humanistic Perspective* 186 (1963), and those who called for it to be modeled after the natural sciences, see e.g., Donald Black, *Dreams of Pure Sociology*, 18 *Soc. Theory* 343 (2000). This reflects the general difficulty with finding the right methodology for explaining human behavior. See Danny Priel, Book Review, 69 *Mod. L. Rev.* 1031, 1031-32 (2006).
place … as a chapter of psychology (or anthropology or sociology)” which will provide “a descriptive/explanatory account of what input … produces what output.”

History plays little or no explanatory role in this picture, and the only way we could hope to demystify law is in terms of non-normative concepts. More concretely, Leiter has been one of the very few legal philosophers to countenance the rejection of the methodological assumption that jurisprudence should be conducted from the internal point of view, and his examples of what naturalized jurisprudence would look like are all drawn from the work of political scientists who study judicial behavior by statistical analysis of their voting patterns. As he acknowledges, in such studies there is little room for examining judges’ attitudes.

What both views seem to be united about is the implicit recognition that the midway position that much twentieth century legal philosophy tried to occupy does not exist. By contrast, both can point to examples of successful explanations for their favored methodology. On the one hand, we often use historical narrative to make sense of much that goes on in our lives: such narratives are used to explain the eruption of wars, the causes of economic depressions, and the explanation of doctrinal changes in the law. The explanatory successes of science are so widespread and overwhelming to need spelling it out, and with much more data at their disposal social scientists are able to reach interesting and often counterintuitive findings about human action and human nature, even though they are based on purely “external” observations. By contrast, it is not easy to find many successful examples of explaining social phenomena by means of a priori reflection.

Interestingly, it may be that both approaches are tenable at the same time and illuminating in different ways. But the problem is that the attempt to turn philosophy into these different disciplines may end up with no role left for the methods and approaches we traditionally associate with philosophy. Delacroix’s genealogical approach that aims to give philosophy a substantive role both in “creating” normativity through engagement in the issues that lawyers use to explain their subject-matter is in danger of

178 Leiter, supra note 140, at 40.
179 Id. at 134-35, 188-92.
becoming history\textsuperscript{180} (or in the case of particular legal questions, of becoming doctrinal scholarship); the positivist approach favored by Leiter leaves it unclear whether there remains any work left for legal philosophers once all questions of jurisprudence are recast as empirical ones.\textsuperscript{181}

Consider first Leiter’s claim that “philosophers, [adopting the naturalistic] approach, are the abstract and reflective branch of empirical science, clarifying the contours and extensions of concepts that have been vindicated by their role in successful explanation and prediction of empirical phenomena.”\textsuperscript{182} The problem with this view is that the unique role Leiter gives for philosophy appears to be part of all scientific explanation: science is never content with merely gathering of information. Rather, it is the attempt to organize data in a revealing and illuminating way.\textsuperscript{183} In this picture the only substantive role left for the philosopher seems to be the one suggested by Daniel Dennett, another philosophical naturalist, who said that “as a philosopher [he is] concerned to establish the possibilities (and rebut claims of impossibility)” and as such he can “settle for theory sketches instead of full-blown, empirically confirmed theories.”\textsuperscript{184} No doubt a philosopher (like anyone else) can offer her assistance to the scientists and may occasionally be able to offer an insight that escaped the scientists, perhaps exactly because she may have broader but less technical knowledge on a wide range of issues that the specialist scientist may lack.\textsuperscript{185} But for the most part it looks like the scientists are perfectly capable of taking care of themselves. Perhaps in the area of the mind and the brain, Dennett’s

\textsuperscript{180}Delacroix recognizes this difficulty. See Delacroix, supra note 176, at 97-98.

\textsuperscript{181}Leiter acknowledges this challenge. See Leiter, supra note 140, at 184-86. Notice that the difficulty for someone who adopts this approach is not whether there is value in non-reductive explanation. This is a matter of some disagreement, but it is not the point. Even if we believe that there is value in non-reductive explanation (and Leiter seems to hold this view, id. at 217), the question that remains is whether there is a unique (or, actually, any) role left for any distinctly philosophical explanation of social phenomena.

\textsuperscript{182}Id. at 184; accord Brian Leiter, Introduction: The Future of Philosophy, in The Future of Philosophy I, 3 (Brian Leiter ed., 2004).

\textsuperscript{183}See Leiter, supra note 140, at 204-06, for Leiter’s account of what would count as good explanation that takes (natural) scientific explanation as its model.

\textsuperscript{184}Daniel C. Dennett, Consciousness Explained 41 (1991).

specialty, there is still so much that we do not know that there is real need for imaginative philosophers to establish big-picture “possibilities” instead of working on the nuts and bolts (or rather, neurons and hormones). But there does not seem to be any mystery of a similar kind in law, no serious possibilities or impossibilities to be examined, only a contingent social practice to be explained using the same methods we use for explaining all other phenomena, social or otherwise. There may be a need for a “philosophy” to explain the reasons for a positivistic inquiry about law; but within this picture it does not look as though there are any unique philosophical questions about law. Indeed, whatever one thinks of the work Leiter suggested as examples of naturalized jurisprudence, one thing is clear: even by a stretch it cannot be called “philosophy,” and (leaving terminological foibles aside) it does not look like its practitioners are looking for, or are in need of, philosophers to assist them in their work.

The problem, then, is that taking Leiter’s ideas seriously looks more like admitting that legal philosophy has completed its historical role as a unique intellectual endeavor. I do not mean this as a reduction against Leiter’s views. I believe this is a real possibility and it is one that must be seriously put on the table. The archaeology of knowledge is full of the abandoned remains of disciplines that have been superseded by others, and it may be that jurisprudence (or, more precisely, analytic jurisprudence) belongs with them. But given these limited prospects for philosophy being able to make a real contribution to scientific inquiry, adopting the alternative humanistic approach may look more appealing. Consider in this context Bernard Williams’s suggestion that philosophers should abandon their scientistic aspirations and think of philosophy as a humanistic discipline, concerned with “how to make the best sense of ourselves and our activities.”

186 The problem is how we move from such programmatic claims to specific proposals. Williams’s examples of humanistic philosophy include examples that pay greater concern to history, and a focus on ethical and political concepts in which he believes science holds little promise for progress. But when he gives an example—“how the modern world and its special expectations came to replace the ancien régime,” how we came to

186 WILLIAMS, HUMANISTIC DISCIPLINE, supra note 5, at 189.
use certain political concepts in place of ones used before\textsuperscript{187}—it is once again no longer clear how much philosophy, as it is practiced today, could contribute. Such work is empirical, only the empirical data it relies on are historical facts. And it is not as though questions or attempts to answer them are in some sense novel. Intellectual historians write on little else.

It is not just the lack of historical data that historians have which seems to make philosophy inadequate for this task. Even if we are interested in trying to articulate a contemporary “sense of ourselves,” much of philosophy has become, perhaps inevitably, too complex, too esoteric, too far-removed from worldly matters to be helpful to most people. As sales figures (if nothing else) attest, contemporary fiction, cinema, and news media play a far more significant role in all this than the closed circle of professionalized philosophy. Exactly because of their sophistication it seems that philosophers’ accounts are not likely to be particularly helpful (or accurate) as accounts of our collective self-understanding; and it is unlikely that philosophers, unless they bother to rely heavily on the empirical work necessary for identifying the attitudes of most people, are up for the task of providing such accounts.

**CONCLUDING REMARKS**

We have reached what looks like a rather grim conclusion. The existing midway position between science and the humanities is unclear about its aims and about its methodology, and the alternatives do not look much better. Against the expanding domain of science, legal philosophers have adopted, perhaps partly inadvertently, a strategy of narrowing down their conception of what counts as belonging in their domain for the sake of retaining its independence. As other domains encroached upon its province, jurisprudence turned to the question “what is law?” answered by \textit{a priori} reflection as defining its domain because it seemed like the sort of question that would not, indeed could not, be taken by any other discipline. There was thus safety in this question, for it meant both that much of the empirical work on law was irrelevant (and therefore could be safely ignored), and that the independent existence of jurisprudence so conceived could not be put at risk.

\textsuperscript{187} \textit{Id.} at 190.
Given the challenge from science the decision to go down this conceptual route seems plausible, but in retrospect I think it is quite clear now that this approach has achieved very little and that its shortcomings are so fundamental that no fine-tuning could salvage it. This conclusion seems to be in line with contemporary work on the methodology of legal philosophy, which expresses unease about the position and job of legal philosophy within other academic legal studies.\textsuperscript{188}

What’s next, then, for jurisprudence? This may well be a topic for a different essay, but here I wish to propose a tentative solution, one that tries to maintain something of the idea of jurisprudence standing between science and the humanities, but does so in an entirely different way from the currently prevalent approach. As we have seen, the current view combines a scientific aim of description with a humanistic method of inquiry. A more fruitful approach may be the opposite: it would adopt aims similar to those of political philosophy by focusing on questions of normativity and legitimacy, focusing in particular on the question of the legitimacy of law as distinct from the question of the legitimacy of the state,\textsuperscript{189} but it would be much more cognizant of scientific work, especially in the domain of cognitive psychology, and its potential significance in answering these questions. This approach could thus maintain the concern with the “internal point of view” by examining the role law plays in people’s lives and the way these issues touch on questions of legitimacy but adopt an “external” methodology for answering this question.

There are several important reasons to adopt this approach. One reason to prefer this approach is that science can help us achieve greater clarity among conflicting internalist accounts of law. For example, there are two familiar understandings of law which are both “internalist” in different ways but that seem to be in tension with each other. The first is the view that law has its own internal set of concepts and ideas. It is the sense of “thinking like a lawyer” that students are supposed to learn in law school. The second is the image of the law that aims to be comprehensible to all its


addressees, lawyers and non-lawyers alike. So fundamental is this idea is that it makes up one of the central meanings of the rule of law. Which of these is more accurate?

Scientific method could help in examining whether learning to think like a lawyer really does change the way lawyers treat legal problems. What matters here is not whether lawyers and non-lawyers use different language in dealing with legal problems: no doubts they often do. The interesting question is whether these terminological differences reflect a deeper way of solving such issues. This is something anyone interested in the “internal” or “legal” point of view should be interested in, but it also looks like a question on which traditional introspective method is singularly incapable of answering. If it turns out that it does, it remains, however, an open question to what extent this is a good or a bad feature of a legal system.

I am not sure what would emerge from this. Perhaps the end result would amount to a change in the subject, perhaps even something that by today’s standards would no longer be called philosophy. It is clear, however, that such change is vital. How exactly it would come about and what jurisprudence would look like afterwards should be the biggest questions on jurisprudents’ agenda for the near future.