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This book debates the values and ideals of Confucian politics—harmony, virtue, freedom, justice, order—and what these ideals mean for Confucian political philosophy today. The authors deliberate these eminent topics in five debates centering on recent innovative and influential publications in the field. Challenging and building on those works, the dialogues consider the roles of benevolence, family determination, public reason, distributive justice, and social

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stability in Confucian political philosophy. In response, the authors defend their views and evaluate their critics in turn. Taking up a broad range of crucial issues—autonomy, liberty, democracy, political legitimacy, human welfare—these author-meets-critic debates will appeal to scholars interested in political, comparative, and East Asian philosophy. Their interlaced themes weave a portrait of what is at stake in discussing Confucian values and theory. Most importantly, they engage and develop the state of the field of Confucian political philosophy today.

James V. Schall presents, in a convincing and articulate manner, the revelational contribution to political philosophy, particularly that which comes out of the Roman Catholic

Download File PDF Social And Political Philosophy Classical Western Texts In Feminist And Multicultural Perspectives tradition.

Much contemporary political philosophy has been a debate between utilitarianism on the one hand and Kantian, or rights-based ethic has recently faced a growing challenge from a different direction, from a view that argues for a deeper understanding of citizenship and community than the liberal ethic allows. The writings collected in this volume present leading statements of rights-based liberalism and of the communitarian, or civic republican alternatives to that position. The principle of selection has been to shift the focus from the familiar debate between utilitarians and Kantian liberals in order to consider a more powerful challenge of the rights-based ethic, a challenge indebted, broadly speaking, to

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Aristotle, Hegel, and the civic republican tradition.

Contributors include Isaiah Berlin, John Rawls, Alasdair MacIntyre.

Built upon a series of critical encounters with major figures in classical and present-day social and political thought, this volume offers not only a challenging critique of major traditions of social and political analysis, but unique insights into the ideas which Giddens has developed over the past two decades.

Cicero's Social and Political Thought

Problems in Political Economy. By: William Graham Sumner

Catholic Themes in Academic Disciplines

From "Brilliant Errors" to Things of Uncommon Importance

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Dialogues on the State of the Field

Classical Confucian Political Thought

In Volume Two of Ernest Fortin: Collected Essays, Fortin deals with the relationship between religion and civil society in a Christian context: that of an essentially nonpolitical but by no means entirely otherworldly religion, many of whose teachings were thought to be fundamentally at odds with the duties of citizenship. Sections focus upon Augustine and Aquinas, on Christianity and politics; natural law, natural rights, and social justice; and Leo Strauss and the revival of classical political philosophy. Fortin's treatment of

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these and related themes betrays a keen awareness of one of the significant intellectual events of our time: the recovery of political philosophy as a legitimate academic discipline. Originally published in 1963, this classic book is a rethinking of the history of Western political philosophy. Charles N. R. McCoy contrasts classical-medieval principles against the "hypotheses" at the root of modern liberalism and modern conservatism. In Part I, "The Classical Christian Tradition from Plato to Aquinas," the author lays the foundation for a philosophical "structure" capable of producing "constitutional

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liberty." Part II, "The Modern Theory of Politics from Machiavelli to Marx," attempts to show, beginning with Machiavelli, the reversal and destruction of the pre-modern "structure" postulated in Part I. McCoy stresses the great contributions of Aristotle to political thought found in his more familiar Ethics and Politics, but also includes key insights drawn from Metaphysics and Physics. These contributions are developed and perfected, McCoy argues, by Augustine and Aquinas. Two other important features include McCoy's epistemological insights into Plato's work that will be new to many readers

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and the author's juxtaposition of traditional natural law with "the modernized theory of natural law." The modern account of autonomous natural law, in McCoy's view, helps explain the totalitarian direction of key aspects of modern political thought. This classic volume on the origins of modern philosophical thought remains a standard in the field.

This text examines social and political philosophy in historical and contemporary terms from a global perspective. It provides a grounding in classical, British and continental traditions and offers a contemporary review of concepts such as

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freedom and rights, justice and community. From Homer to Machiavelli, this reader is designed for an undergraduate course in classical Western political thought. Almost half of the work is devoted to Plato and Aristotle with selections by the former including the Crito, the Republic, and Laws and from the latter, the Nicomachean Ethics and Politics. Also included are writings from Hesiod, Protagoras, Herodotus, Aristophanes, Cicero, Augustine, Thomas Aquinas, and others. Annotation copyrighted by Book News, Inc., Portland, OR

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A Study of the Foundations of Modern Political
Philosophy

The Politics of Heaven and Hell

Christian Themes from Classical, Medieval, and
Modern Political Philosophy

The Rebirth of Classical Political Rationalism
Readings in Social and Political Philosophy

*This comprehensive volume contains much of
the important work in political and social
philosophy from ancient times until the
end of the nineteenth century. The
anthology offers both depth and breadth in
its selection of material by central*

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figures, while also representing other currents of political thought. Thucydides, Seneca, and Cicero are included along with Plato and Aristotle; Al-Farabi, Marsilius of Padua, and de Pizan take their place alongside Augustine and Aquinas; Astell and Constant are presented in the company of Locke, Rousseau, and Wollstonecraft. The editors have made every effort to include translations that are both readable and reliable. Every selection has been painstakingly annotated, and each figure is given a substantial introduction

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highlighting his or her major contribution within the tradition. In order to ensure the highest standards of accuracy and accessibility, the editors have consulted dozens of leading academics during the course of the anthology's development (a number of whom have contributed introductory material as well as advice). The result is an anthology with unparalleled pedagogical benefits, and one that truly breaks new ground. This book offers an innovative account of Cicero's treatment of key political ideas:

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liberty and equality, government, law, cosmopolitanism and imperialism, republican virtues, and ethical decision-making in politics. Cicero (106-43 BC), a major figure in Roman politics, was the first to articulate a philosophical rationale for republicanism.

In this close examination of the social and political thought of Marcus Tullius Cicero (106-43 B.C.), Neal Wood focuses on Cicero's conceptions of state and government, showing that he is the father of constitutionalism, the archetype of the

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politically conservative mind, and the first to reflect extensively on politics as an activity.

Interest in the contribution made by women to the history of philosophy is burgeoning. Intense research is underway to recover their works which have been lost or overlooked. At the forefront of this revival is Mary Wollstonecraft. While she has long been studied by feminists, and later discovered by political scientists, philosophers themselves have only recently begun to recognise the value

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of her work for their discipline. This volume brings together new essays from leading scholars, which explore Wollstonecraft's range as a moral and political philosopher of note, both taking a historical perspective and applying her thinking to current academic debates. Subjects include Wollstonecraft's ideas on love and respect, friendship and marriage, motherhood, property in the person, and virtue and the emotions, as well as the application her thought has for current thinking on relational autonomy, and

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animal and children's rights. A major theme within the book places her within the republican tradition of political theory and analyses the contribution she makes to its conceptual resources.

Cicero

Teaching the Tradition

*The Social and Political Philosophy of
Mary Wollstonecraft*

The Essays of George H. Smith

A Proposition, followed by a Debate

*Readings in Moral, Social, and Political
Philosophy*

***Essay from the year 2008 in the subject
Politics - Political Theory and the History
of Ideas Journal, grade: 80%= good,
University of Kerala (Department of
Political Science), course: Political
Theory- Liberal Tradition, language:
English, abstract: This essay compares
the classical social contract theories of
Hobbes, Locke and Rousseau. Different
perceptions of the state of nature
resulted in different ideas about the
social contract and its emphasis on***

either security (Hobbes), individual rights (Locke) or the collective freedom of Rousseau's general will. Political philosophy is believed to have started with Plato's "Republic," the first known sophisticated analysis of a fundamental question that humans have probably been concerned with much longer: how should human society be organised, i.e. who should rule and why? Plato believed that ruling required special training and skills and should therefore be left to an

aristocracy of guardians who had received extensive training. While the notion that ruling requires expertise can hardly be denied there is also agreement among most philosophers that whoever qualifies for the job of ruling needs to do so with the interest of the people in mind. But what is the interest of the people and how can it be discovered? According to Plato, a necessary precondition for rulers is wisdom and that is why he wanted his guardians to be

especially trained in philosophy. One may think that the people themselves should know what is best for them but somewhat surprisingly this idea has been rejected not just by Plato but also by many philosophers following him. Another approach is to link rule on Earth to a mandate received from a divine Creator. However, even the idea that humans could not exist without a government has been questioned, most notably by anarchism. Thus, the question of how

political rule, the power to make decisions for others, could be justified is an essential one. Only legitimate rule creates obligation and without o
While many anthologies cover ancient and modern classics, Political Philosophy: Classical and Contemporary Readings is the only anthology to cover both modern classics and contemporary works. The issues covered are what seem the burning philosophical issues of our time: the justification of the State;

theories of justice; liberty; State neutrality versus moral perfectionism; equality and equal opportunity; the nature and scope of rights; and national sovereignty, patriotism, and World government. Each part begins with an introduction to the problems debated in that part. Each selection is introduced with a biographical sketch of the author and an abstract of the reading, so that students can obtain an orientation to what they are about to read.

Social and Political Philosophy introduces some of the most important topics in contemporary political philosophy and questions whether these can be accommodated within the framework of liberal theory. It consists of specially written essays by prominent figures in social and political philosophy. Each essay carefully considers both the theoretical and practical problems of a major topic. Traditional perspectives are balanced with new challenges. Topics

***include: * Moral Methodology *
Libertarianism * Socialism * Lesbian and
Gay Perspectives * Feminism * Racial and
Multicultural Perspectives * Rationality *
Welfare Liberalism * Environmentalism *
Virtue Ethics and Community * Just War
Theory and Pacifism * Civil Disobedience.
The studies in this 1996 volume relate
Hegel's mature views on ethics and
politics to the classical tradition of
Western political thought. Applying
superb scholarship and his knowledge of***

***earlier thinkers to the Philosophy of
Right, Manfred Tiedel reveals
connections which clarify Hegel's
understanding of his relationship with
his predecessors.***

A New Interpretation

***A Study in the History of Political Ideas
Contemporary Perspectives***

Fact, Fiction, and Vision

***Self-Interest and Social Order in
Classical Liberalism***

Readings in Classical Political Thought

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This concise and accessible introduction to Strauss's thought provides, for wider audience, a bridge to his more complex theoretical work. Editor Pangle has gathered five of Strauss's previously unpublished lectures and five hard-to-find published writings and has arranged them so as to demonstrate the systematic progression of the major themes that underlay Strauss's mature work. "[These essays] display the incomparable insight and remarkable range of knowledge that set Strauss's works apart from any other twentieth-century philosopher's."—Charles R. Kesler, *National Review*

This book examines the future of the social sciences and the reconstruction of society in contemporary times. Drawing on the lead piece *For a New Classic Sociology*, it calls for a new theoretical synthesis that overcomes the fragmentation, specialization and professionalization within the social sciences. The position paper and

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the responses by a team of world-class social theorists provide an alternative to utilitarianism and the colonization of the social sciences by rational choice models, propose a new articulation of social theory, and moral, social and political philosophy. It recommends a return to classical social theory and explores articulations between theories of reciprocity, care and recognition. A radical intervention in the study of the social sciences, the volume will be indispensable to scholars and researchers across the social sciences, especially social theory and sociology and social anthropology. Contributions by Frank Adloff, Jeffrey C. Alexander, Francis Chateauraynaud, Raewyn Connell, Fran ç ois Dubet, Philip Gorski, Nathalie Heinich, Qu Jingdong, Mike Savage, Michael Singleton and Philippe Steiner.

This is the seventh volume of Oxford Studies in Political Philosophy. Since its revival in the 1970s political philosophy has been a vibrant

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field in philosophy, one that intersects with jurisprudence, normative economics, political theory in political science departments, and just war theory. OSPP aims to publish some of the best contemporary work in political philosophy and these closely related subfields. Topics explored in Volume 7 include autonomy, perfectionism, truth and respect in politics, political epistemology, and the philosophy of work. The Catholic intellectual tradition is broad, and covers a wide array of academic disciplines. In their book, John Piderit, Melanie Morey, and their contributors take a disciplinary approach to the Catholic intellectual tradition. Each chapter focuses on one academic discipline or major that is taught at the undergraduate level in most colleges or universities, including English literature, political theory, psychology, business economics, and law.

Classics of Political and Moral Philosophy

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Confucian Political Philosophy

Hobbes's Kingdom of Light

Political Philosophy

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An Introduction to the Thought of Leo Strauss

Classics of Political and Moral Philosophy

provides in one volume the major writings from nearly 2,500 years of political and moral philosophy, from Plato through the twentieth century. The most comprehensive collection of its kind, it moves from classical thought (Plato, Aristotle, Epicurus, Cicero) through medieval views

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(Augustine, Aquinas) to modern perspectives (Machiavelli, Hobbes, Spinoza, Locke, Rousseau, Hume, Adam Smith, Kant). It includes major nineteenth-century thinkers (Bentham, Hegel, Mill) and considerably more twentieth-century theorists than are found in competing volumes (Rawls, Nozick, Taylor, Foucault, Habermas, Held, Nussbaum). Also included are numerous essays from The Federalist Papers and a variety of notable documents and addresses, among them Pericles' Funeral Oration, The Declaration of

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Independence, The Constitution of the United States, The Declaration of the Rights of Man and of the Citizen, and speeches by Edmund Burke, Abraham Lincoln, Elizabeth Cady Stanton, John Dewey, and Martin Luther King, Jr. The readings are substantial or complete texts, not fragments. The second edition contains two new readings--by Charles Taylor and Virginia Held--and adds The Universal Declaration of Human Rights. It also presents two works by John Locke in their entirety and includes a new translation of

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Kant's Groundwork for the Metaphysics of Morals. An especially valuable feature of this volume is that the writings of each author are introduced with a substantive and engaging essay by a leading contemporary authority. These introductions include Richard Kraut on Plato, Aristotle, Epicurus, and Cicero; Paul J. Weithman on Augustine and Aquinas; Roger D. Masters on Machiavelli; Jean Hampton on Hobbes; Steven B. Smith on Spinoza and Hegel; A. John Simmons on Locke; Joshua Cohen on Rousseau and Rawls;

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Donald W. Livingston on Hume; Charles L. Griswold, Jr., on Smith; Bernard E. Brown on Hamilton and Madison; Jeremy Waldron on Bentham and Mill; Paul Guyer on Kant; Richard Miller on Marx and Engels; Thomas Christiano on Nozick; Robert B. Talisse on Charles Taylor; Thomas A. McCarthy on Foucault and Habermas; Cheshire Calhoun on Held; and Eva Feder Kittay on Nussbaum. Offering unprecedented breadth of coverage, *Classics of Political and Moral Philosophy, Second Edition*, is an ideal text for courses in political philosophy,

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social and political philosophy, moral philosophy, or surveys in Western civilization.

Shows how Hannah Arendt opened up new ways of thinking about politics and a new approach to interpreting political history.

Anthology of essays on social and political thought with a focus on modern Western political thought

This volume is one of the most remarkable works in the history of economic thought.

First published in 1893, its principal

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significance rests in its argument that economic theory, however technical or pragmatic, is necessarily formed by and derives its meaning from larger moral and philosophical systems and assumptions. Bonar traces the inexorable presence of this moral and philosophical element in a vast, though highly nuanced, survey of the economic aspect of major thinkers from Plato to Darwin and demonstrates how modern economic thought, in turn, grew out of one or another branch of philosophy. Bonar begins with a consideration of Plato

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and Aristotle, examining their conceptions of wealth, production and distribution, and civil society. Discussions of the Stoics, Epicurians, and early Christianity explore complications introduced by these bodies of thought. His analysis of the classical and medieval world is followed by an extensive treatment of the concept of natural law, from the Renaissance through the Enlightenment, describing its influence and its relation to ideas of natural rights. The book's later sections concentrate on the dominant modes of

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nineteenth-century thought:

utilitarianism, idealism, and materialism.

Bonar identifies and explores the philosophical topics on which the conduct of technical economic analysis makes assumptions: human nature and human wants, the nature and role of the state, the relation of the individual to society, the nature and origin of property, and the role of ideals in socioeconomic life. He concludes by examining the implications for economics of the theory of evolution arising from the work of Darwin and

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others. The continuing interest of this volume for economists, philosophers, and sociologists lies in Bonar's contention that at the heart of the relationship of philosophy to economics is the problem of order: the ongoing need to reconcile conflicts between freedom and control, continuity and change, hierarchy and equality. In his reading, the fundamental question to which philosophy and economics are both brought to bear is that of changing the structure of power and opportunity in the social economy. This

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is, in short, a classic in the history of economics as well as the economic element in intellectual history.

Liberalism and Its Critics

The Hegelian Transformation of Political Philosophy

Oxford Studies in Political Philosophy

For a New Classic Sociology

Morality and Moral Controversies

William Graham Sumner (October 30, 1840 - April 12, 1910) Was a Classical Liberal (now a Branch of Libertarianism in American Political Philosophy) American

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Social Scientist

This anthology, with general and reading-specific introductions by the editor, puts the historical development of Western social and political philosophy into both feminist and multicultural perspectives. Each of the book's sections provides a basic foundation of classic Western readings, followed by articles with feminist and multicultural perspectives. There is a well-worn image and phrase

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for libertarianism: ?atomized individualism.? This hobgoblin has spread so thoroughly that even some libertarians think their philosophy unreservedly supports private persons, whatever the situation, whatever their behavior. Smith?s Self-Interest and Social Order in Classical Liberalism, corrects this misrepresentation with careful intellectual surveys of Hume, Smith, Hobbes, Butler, Mandeville, and Hutcheson and their respective

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contributions to political philosophy. This anthology, with general and special introductions by the author, puts the historical development of Western social and political philosophy into both feminist and multicultural perspectives. Each of the book's sections provides a solid foundation of classic western readings, followed by articles with feminist and multicultural perspectives. Over the centuries, the question of

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"good" or "effective" governance has undergone several transformations and ramifications to fit within certain social, cultural and historical contexts. What defines political knowledge? What is the measure of expert political leadership? Various interpretations, perspectives, and reconceptualizations emerge as one moves from Plato to the present. This edited book explores the relationship between political expertise, which is defined

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as "scientific statesmanship or governance," and political leadership throughout the history of ideas. An outstanding group of experts study and analyze the ideas of significant philosophers, such as Plato, Aristotle, Augustine, Machiavelli, Hobbes, Locke, Montesquieu, Kant, Burke, Comte, and Weber, among others. The contributors aim to interpret these thinkers' approaches to "scientific statesmanship," deepening our

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understanding of the idea itself and decoding its theoretical complexities. In the face of the ongoing crisis of the traditional party system and the eroding structures within the new cultural-financial and political environment in the era of globalization, tracing the connection between Plato's idealist statesmanship to twentieth-century modernist politics is an important and ever-challenging enterprise; one that promises to

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*interest scholars of the history of
western political thought, philosophy,
classics and the classical tradition,
political science, and sociology.*

*At the Limits of Political Philosophy
Responding to the Challenge of*

Positivism and Historicism

Leo Strauss on Political Philosophy

Encounters with Classical and

Contemporary Social Thought

*Political Philosophy: A Very Short
Introduction*

***Reflections on the Theologico-Political
Problem***

The intellectual legacy of Confucianism has loomed large in efforts to understand China's past, present, and future. While Confucian ethics has been thoroughly explored, the question remains: what exactly is Confucian political thought? Classical Confucian Political Thought returns to the classical texts of the Confucian tradition to answer this vital question. Showing how Confucian ethics and politics diverge, Loubna El Amine argues that Confucian political thought is not a

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direct application of Confucian moral philosophy. Instead, contrary to the conventional view that Confucian rule aims to instill virtue in all members of society, El Amine demonstrates that its main aim is to promote political order. El Amine analyzes key aspects of the Confucian political vision, including the relationship between the ruler and the people, the typology of rulers, and the role of ministers and government officials. She also looks at Confucianism's account of the mechanisms through which society is to be regulated, from welfare policies to rituals. She

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explains that the Confucian conception of the political leaves space open for the rule of those who are not virtuous if these rulers establish and maintain political order. She also contends that Confucians defend the duty to take part in government based on the benefits that such participation can bring to society. Classical Confucian Political Thought brings a new understanding to Confucian political theory by illustrating that it is not chiefly idealistic and centered on virtue, but rather realistic and driven by political concerns.

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This is the inaugural volume of 'Oxford Studies in Political Philosophy'. The series aims to publish some of the best contemporary work in the vibrant field of political philosophy and its closely related subfields, including jurisprudence, normative economics, political theory in political science departments, and just war theory.

This book introduces readers to the concepts of political philosophy. It starts by explaining why the subject is important and how it tackles basic ethical questions such as 'how should we live together in society?' It looks at political authority,

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the reasons why we need politics at all, the limitations of politics, and whether there are areas of life that shouldn't be governed by politics. It explores the connections between political authority and justice, a constant theme in political philosophy, and the ways in which social justice can be used to regulate rather than destroy a market economy. David Miller discusses why nations are the natural units of government and whether the rise of multiculturalism and transnational co-operation will change this: will we ever see the formation of a world government?

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ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

Leo Strauss is known primarily for reviving classical political philosophy through careful analyses of works by ancient thinkers. As with his published writings, Strauss's seminars devoted to

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specific philosophers were notoriously dense, accessible only to graduate students and scholars with a good command of the subject. In 1965, however, Strauss offered an introductory course on political philosophy at the University of Chicago. Using a conversational style, he sought to make political philosophy, as well as his own ideas and methods, understandable to those with little background on the subject. Leo Strauss on Political Philosophy brings together the lectures that comprise Strauss's "Introduction to Political Philosophy." Strauss begins by emphasizing the

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importance of political philosophy in determining the common good of society and critically examining the two most powerful contemporary challenges to the possibility of using political theory to learn about and develop the best political order: positivism and historicism. In seeking the common good, classical political philosophers like Plato and Aristotle did not distinguish between political philosophy and political science. Today, however, political philosophy must contend with the contemporary belief that it is impossible to know what the good society really is. Strauss

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emphasizes the need to study the history of political philosophy to see whether the changes in the understanding of nature and conceptions of justice that gradually led people to believe that it is not possible to determine what the best political society is are either necessary or valid. In doing so, he ranges across the entire history of political philosophy, providing a valuable, thematically coherent foundation, including explications of many canonical thinkers, such as Auguste Comte and Immanuel Kant, about whom Strauss did not write extensively in his published writings.

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Arendt on the Political

A Companion to World Philosophies

Classical Sociological Theory

Social and Political Philosophy

Classical Social Contract Theory

The Social and Political Thought of Karl Marx

This comprehensive anthology includes classic and contemporary readings in moral theory--a wide array of essays that address today's most philosophically interesting and controversial ethical and political issues. Includes an ethical theory overview; shows relevance of traditional and contemporary writers. KEY TOPICS: Features articles on self-

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interest and morality, rule utilitarianism and the conflict between duty and sentiment; Features readings on life and death, terrorism, internment in time of war, distribution of scarce medical resources and the survival lottery; Features essays on democracy, capitalism and its ethos, multiculturalism, identity and reparations. Extensive coverage of violence, terrorism, and war, as well as relativism and grounds of morality. MARKET: For those involved in social or political ethical decision making.

William Graham Sumner (October 30, 1840 - April 12, 1910) was a classical liberal (now a branch of "libertarianism" in American political philosophy) American social scientist. He taught social sciences at Yale, where he held the nation's first

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professorship in sociology. He was one of the most influential teachers at Yale or any major schools. Sumner was a polymath with numerous books and essays on American history, economic history, political theory, sociology, and anthropology. He supported laissez-faire economics, free markets, and the gold standard. He adopted the term "ethnocentrism" to identify the roots of imperialism, which he strongly opposed. He was a spokesman against imperialism and in favor of the "forgotten man" of the middle class, a term he coined. He had a long-term influence on conservatism in the United States. Sumner wrote an autobiographical sketch for the fourth of the histories of the Class of 1863 Yale College. In 1925, Rev. Harris E. Starr,

class of 1910 Yale Department of Theology, published the first full length biography of Sumner. A second full length biography by Bruce Curtis was published in 1981. Other authors have included biographical information about Sumner as shown by citations in this "Biography" section. Sumner was born in Paterson, New Jersey, on October 30, 1840. His father, Thomas Sumner, was born in England and immigrated to the United States in 1836. His mother, Sarah Graham, was also born in England. She was brought to the United States in 1825 by her parents. Sumner's mother died when he was eight. In 1841, Sumner's father went prospecting as far west as Ohio, but came back east to New England and settled in Hartford, Connecticut, in about 1845.

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Sumner wrote about his high regard for his father: "His principles and habits of life were the best possible." Earlier in his life, Sumner said, that he accepted from others "views and opinions" different from his father's. However, "at the present time," Sumner wrote, "in regard to those matters, I hold with him and not with the others." Sumner did not name the "matters". Sumner was educated in the Hartford public schools. After graduation, he worked for two years as a clerk in a store before going to Yale College from which he graduated in 1863. Sumner achieved an impressive record at Yale as a scholar and orator. He was elected to the Phi Beta Kappa Society in his junior year and in his senior year to the secretive Skull and Bones society. Sumner avoided being

drafted to fight in the American Civil War by paying a "substitute" \$250, given to him by a friend, to enlist for three years. This and money given to him by his father and friends allowed Sumner to go to Europe for further studies. He spent his first year in the University of Geneva studying Latin and Hebrew and the following two years in the University of Göttingen studying ancient languages, history and Biblical science. All told, in his formal education, Sumner learned Hebrew, Greek, Latin, French, and German. In addition, after middle age he taught himself Dutch, Spanish, Portuguese, Italian, Russian, Polish, Danish, and Swedish. In May 1866, he went to Oxford University to study theology. At Oxford, Henry Thomas Buckle planted the sociology seed in

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Sumner's mind. However, Herbert Spencer was to have the "dominating influence upon Sumner's thought"....

Translation of Mishnato ha-òhevratit òveha-medinit shel òKarl Marks.

Was Hobbes the first great architect of modern political philosophy? Highly critical of the classical tradition in philosophy, particularly Aristotle, Hobbes thought that he had established a new science of morality and politics. Devin Stauffer here delves into Hobbes's critique of the classical tradition, making this oft-neglected aspect of the philosopher's thought the basis of a new, comprehensive interpretation of his political philosophy. In Hobbes's Kingdom of Light, Stauffer argues that Hobbes was engaged

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in a struggle on multiple fronts against forces, both philosophic and religious, that he thought had long distorted philosophy and destroyed the prospects of a lasting peace in politics. By exploring the twists and turns of Hobbes's arguments, not only in his famous Leviathan but throughout his corpus, Stauffer uncovers the details of Hobbes's critique of an older outlook, rooted in classical philosophy and Christian theology, and reveals the complexity of Hobbes's war against the "Kingdom of Darkness." He also describes the key features of the new outlook—the "Kingdom of Light"—that Hobbes sought to put in its place. Hobbes's venture helped to prepare the way for the later emergence of modern liberalism and modern secularism. Hobbes's Kingdom

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*of Light is a wide-ranging and ambitious exploration of
Hobbes's thought.*

Classical Christianity and the Political Order

*Scientific Statesmanship, Governance and the History of
Political Philosophy*

Between Tradition and Revolution

Classic and Contemporary Readings

Philosophy and Political Economy

The Structure of Political Thought

In an accessible and thoughtful manner, this anthology--an update of *Social and Political Theory: Classical Readings* (1998)--introduces students to the key classic texts in social thought. In the second edition, Michael Kimmel focuses more

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specifically on the discipline of sociology, rather than melding classical sociological and political theories in one volume. Taking a serious look at the canonical texts, he presents a diverse range of thinkers who were critical to the development of sociological theory and offers a more inclusive classical canon that is informed by both the historical record and the needs of contemporary students. Many of the classical theorists whose works are included here were much more influential than the canon suggested. For example, the writings of Mary Wollstonecraft, Frederick Douglass, Margaret Fuller, and W.E.B Du Bois were widely disseminated and discussed in their time, yet they were pushed to the margins of the canon, declared to be derivative or second-rate. In attempting to set the record a bit straighter, Kimmel restores

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these and other forgotten thinkers to the positions they once held. The questions they posed are among the most vital theoretical and political questions of our era, evidence that classical social and political theory continues to speak to new generations of students about the issues that most affect their lives. Features new to the second edition: * Selections of key texts by Auguste Comte (Positive Philosophy of Auguste Comte); Edmund Burke (Reflections on the Revolution in France); John Dewey (Democracy and Education); and Elsie Clews Parsons (Women in Public Life) * Stronger disciplinary focus within sociology Classical Social Theory, Second Edition, is an ideal text for courses in the theory of sociology, the history of social theory, the history of political thought, and western philosophy.

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Political philosophy is not a well-defined field. It hovers between political theory and classical philosophy. Few early political thinkers could have anticipated the most pressing political issues of our time: the need to stop global warming; the reduction of nuclear armaments; the rise of inequality between individuals and nations; and the struggle against authoritarianism, particularly when it comes disguised as democracy or as socialism. Here, celebrated philosopher Mario Bunge masterfully integrates socio-political theory into a philosophical exploration of power and resource distribution in the world today. Bunge contends that even recent political thinkers have generally failed to address the political underpinnings of topical issues. Environmental degradation, gender and race discriminations, participative democracy,

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nationalism, imperialism, the North-South divide, resource wars, and the industrial-military complex have all largely been bypassed in political thinking. Even connections between poverty and environmental degradation, and between inequality and bad health, have escaped the attention of those who would call themselves political thinkers. Bunge believes that political philosophers should pay more attention to social indicators, such as the standard index of income inequality and the United Nations human development index. It is pointless to write about redistributive policies unless we have a shared understanding of current wealth distribution. This is, in short, a modern treatise on sociopolitical concerns. Written by an international assembly of leading philosophers, this volume offers students, teachers and general readers a

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rich and sophisticated introduction to the major non-Western philosophical traditions - particularly Chinese, Indian, Buddhist and Islamic philosophies. African and Polynesian thinking are also covered by way of historical and contemporary survey articles. The text is organized around a series of central topics concerning conceptions of reality and divinity, of causality, of truth, of the nature of rationality, of selfhood, of humankind and nature, of the good, of aesthetic values, and of social and political ideals. Outstanding scholars present essays that articulate the distinctive ways in which these specific problems have been formulated and addressed in the non-Western traditions against the background of their varied historical and cultural presuppositions.

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The Politics of Heaven and Hell makes an invaluable contribution to the understanding of classical, medieval, and modern political philosophy, while explaining the profound problem with modernity. Christianity "freed men from the overwhelming burden of ever thinking that their salvation will ultimately come from the political order", writes Fr. James Schall, S.J. Modernity, on the other hand, is a perversion of Christianity, which tries to achieve man's salvation in this world. It does this by politicizing everything, which results in the absolute state: "The distance from the City of God to the Leviathan is not at all far once the City of God is relocated on earth." The best defense against this tyranny is "the adequate description of the highest things, of what is beyond politics". Both reason and revelation are needed for this work, and they

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are eloquently and ably set forth in this book.

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