

Kant Political Writings Cambridge Texts In The History Of Political Thought

The Critique of Practical Reason is the second of Kant's three Critiques, one of his three major treatises on moral theory, and a seminal text in the history of moral philosophy. Originally published three years after his Groundwork of the Metaphysics of Morals, the Critique provides further elaboration of the basic themes of Kant's moral theory, gives the most complete statement of his highly original theory of freedom of the will, and develops his practical metaphysics. This revised edition of Kant's Critique of Practical Reason - which contains Mary Gregor's acclaimed translation - is now the authoritative translation of this work. A substantial and lucid introduction by Andrews Reath places the main themes of the Critique in the context of Kant's moral theory and his critical system. For this edition, the introduction has been revised and the guide to the secondary reading completely updated.

The past three decades have witnessed the emergence, at the forefront of political thought, of several Kantian theories. Both the critical reaction to consequentialism inspired by Rawlsian constructivism and the universalism of more recent theories informed by Habermasian discourse ethics

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trace their main sources of inspiration back to Kant's writings. Yet much of what is Kantian in contemporary theory is formulated with more or less strict caveats concerning Kant's metaphysics. These range from radical claims that theories of justice must be political, not metaphysical, to more cautious calls for replacing Kant's metaphysics with a more modest ontology, for instance, one informed by the relatively recent linguistic turn in philosophy. The volume will consist of thirteen state-of-the-art essays which explore the relationship between politics and metaphysics in Kant and Kantian political philosophy. All essays will be published for the first time in this volume and will be preceded by an Introduction from the editors. Given the current legitimization crisis^A of modern liberal democracies, the purpose of the collection as a whole is to revisit the question concerning the role of metaphysics in moral and political philosophy and to suggest new perspectives on the question of legitimization.

This journal has been discontinued. Any issues are available to purchase separately.

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Religion is considered by many to be something of the past, but it has a lasting hold in society and influences people across many cultures. This integration of spirituality causes numerous impacts across various aspects of modern life.

Multiculturalism and the Convergence of Faith and

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Practical Wisdom in Modern Society is a pivotal reference source for the latest scholarly research on the cultural, sociological, economic, and philosophical effects of religion on modern society and human behavior. Featuring extensive coverage across a range of relevant perspectives and topics, such as social reforms, national identity, and existential spirituality, this publication is ideally designed for theoreticians, practitioners, researchers, policy makers, advanced-level students and sociologists.

This outstanding collection of essays explores Hannah Arendt's thought against the background of recent world-political events unfolding since September 11, 2001, and engages in a contentious dialogue with one of the greatest political thinkers of the past century, with the conviction that she remains one of our contemporaries. Themes such as moral and political equality, action, judgment and freedom are re-evaluated with fresh insights by a group of thinkers who are themselves well known for their original contributions to political thought. Other essays focus on novel and little-discussed themes in the literature by highlighting Arendt's views of sovereignty, international law and genocide, nuclear weapons and revolutions, imperialism and Eurocentrism, and her contrasting images of Europe and America. Each essay displays not only superb Arendt scholarship but also stylistic flair and

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analytical tenacity.

Kant is the central figure of modern philosophy. He sought to rebuild philosophy from the ground up, and he succeeded in permanently changing its problems and methods. This new, revised edition of the *Prolegomena*, which is the best introduction to the theoretical side of his philosophy, presents his thought clearly by paying careful attention to his original language. Also included are selections from the *Critique of Pure Reason*, which fill out and explicate some of Kant's central arguments (including famous sections of the *Schematism and Analogies*), and in which Kant himself explains his special terminology. The first reviews of the *Critique*, to which Kant responded in the *Prolegomena*, are included in this revised edition. The volume is completed by a historical and philosophical introduction, explanatory notes, a chronology, and a guide to further reading.

The original edition of *Kant: Political Writings* was first published in 1970, and has long been established as the principal English-language edition of this important body of writing. In this new, expanded edition, two important texts illustrating Kant's view of history are included for the first time: his reviews of Herder's *Ideas on the Philosophy of The History of Mankind* and *Conjectures on the Beginning of Human History*; as well as the essay *What is Orientation in Thinking*. In addition to a general introduction assessing Kant's political thought in terms of his fundamental principles of politics, this edition also contains such useful student aids

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as notes on the texts, a comprehensive bibliography, and a new postscript, looking at some of the principal issues in Kantian scholarship that have arisen since first publication. This seminal text in the history of moral philosophy elaborates the basic themes of Kant's moral theory, gives the most complete statement of his highly original theory of freedom of the will, and develops his practical metaphysics. This new edition, prepared by an acclaimed translator and scholar of Kant's practical philosophy, presents the first new translation of the work to appear for many years, together with a substantial and lucid introduction.

Inspired by the Catholic theologian Hans Küng, this book searches for a model for global ethics by analysing the contemporary philosophical discussion. It demonstrates that the Western model is unable to reckon with exclusivism and difference and presents an alternative model.

A new translation of Kant's great essay on religion and its relation to reason.

This collection explores the political philosophy and theory foundations for educational administration and leadership as they influence our understanding, analysis and practice in the field. The first section, "Political Philosophy: The Foundations," discusses the work of such writers as Machiavelli, Kant and Hegel, Hayek, Habermas, and Bourdieu as their theories apply to the educational context. The second section, "Political Analysis: The Critique," examines various types of political analyses, such as the politics of the policy process, minority politics, civil society, micro-politics, community politics, and cosmopolitan theory. The last section, "Current Political Controversies: The Practice," addresses current topical issues of a political nature, including the serving of the state economic agenda, the democratisation of educational organisations, the neo-conservative agenda, and globalisation. The broad

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international perspective from which these topics are covered makes this volume an excellent addition to the fields of educational leadership, organizational studies, and educational administration theory.

This volume, first published in 1991, contains two political pamphlets by John Milton in which he sought to vindicate the overthrow of Charles I.

The Oxford Handbook of Global Modernisms expands the scope of modernism beyond its traditional focus on English and Irish literature to explore the contributions of artists from countries and regions like the US, Cuba, Spain, the Balkans, China, Japan, India, Vietnam, and Nigeria.

This book is an exploration of the material conditions of the production of African literature. Drawing on the archives of Heinemann's African Writers Series, it highlights the procedures, relationships, demands, ideologies, and counterpressures engendered by the publication of three major authors: Chinua Achebe, Wole Soyinka, and Ngugi wa Thiongo. As a study of the history and techniques of African literary texts, this book advances a theory of reciprocity of effects - what it terms 'auto-heteronomy' - to describe the dynamic of formalist activism by which texts anticipate and shape the forces of literary production in advance. It serves as a departure from the 'death of the author' thesis by reconsidering the role of the author in African literature and culture industry, as well as the influence of African publics on writers' aesthetic choices, and on the overall processes of production. This work is a major contribution to African literary history, literary criticism, and book history.

Luigi Einaudi (1874-1961) was a leading liberal economist, economic historian and political figure. This

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book provides the English-speaking world with a first critical edition of Einaudi's – hitherto unpublished – rewriting of one of his most unique and thoughtful essays. The relevance of this essay is crucial from several perspectives: history and methodology of economic thought, role of economics and its relation to other disciplines and to social values, role of economists in the public sphere, while also encompassing the discourse on man and the economist as a "whole man". The critical edition of *On Abstract and Historical Hypotheses and on Value Judgments in Economic Sciences* includes a comprehensive introduction and afterword. An extensive reappraisal of this newly discovered essay will help to cast light on Einaudi's uniqueness and originality within and beyond the Italian tradition in public finance, thereby also illuminating his attempt to provide an epistemological account of his long lasting enquiry into the causes of good and bad polities. This book is of great interest to those who study economic theory and philosophy, as well as history of economic thought, public economics and legal and political philosophy.

The *Early Political Writings of the German Romantics* contains all the essential political writings of Friedrich Schlegel, Schleiermacher and Novalis during the formative period of romantic thought (1797 to 1803). While the political thought of the German romantics has been generally recognised as important, it has been little studied, and most of the texts have been until now unavailable in English. The early romantics had an ambition still relevant to contemporary political thought:

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how to find a middle path between conservatism and liberalism, between an ethic of community and the freedom of the individual. Frederick C. Beiser's edition comprises all kinds of texts relevant for understanding the political ideas of the early romantic circles in Berlin and Jena - essays, lectures, aphorisms, chapters from books, and jottings from notebooks. All have been translated anew, many for the first time.

"In this book, Evgenia Cherkasova brings the philosopher Kant and the novelist Dostoevsky together in conversations that probe why duty is central to our moral life. She shows that just as Dostoevsky is indebted to Kant, so Kant would profit from the deeply philosophical narratives of Dostoevsky, which engage the problem of evil and the claims of human community. She not only produces a novel reading of Dostoevsky, but also guides us to later, often neglected Kantian texts. This study is written with scholarly care, penetrating analysis, elegance of style, and moral urgency: Cherkasova writes with both mind and heart." Emily Grosholz, Professor of Philosophy, The Pennsylvania State University Shows how Kant's basic position applies to and clarifies present-day problems of war, race, abortion, capital punishment, labor relations, the environment, and marriage.

How should state-sponsored atrocities be judged and remembered? This controversial question animates contemporary debates on transitional justice and reconciliation. This book reconsiders the legacies of two institutions that transformed the theory and practice of transitional justice. Whereas the Nuremberg Trials

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exemplified the promise of legalism and international criminal justice, South Africa's Truth and Reconciliation Commission promoted restorative justice and truth commissions. Leebaw argues that the two frameworks share a common problem: both rely on criminal justice strategies to investigate experiences of individual victims and perpetrators, which undermines their critical role as responses to systematic atrocities. Drawing on the work of influential transitional justice institutions and thinkers such as Judith Shklar, Hannah Arendt, José Zalaquett and Desmond Tutu, Leebaw offers a new approach to thinking about the critical role of transitional justice – one that emphasizes the importance of political judgment and investigations that examine complicity in, and resistance to, systematic atrocities.

The interaction between corporations and non-governmental organizations (NGOs) has become an important topic in the debate about corporate social responsibility (CSR). Yet, unlike the vast majority of academic work on this topic, this book explicitly focuses on clarifying the role of NGOs, not of corporations, in this context. Based on the notion of NGOs as political actors it argues that NGOs suffer from a multiple legitimacy deficit: they are representatives of civil society without being elected; the legitimacy of the claims they raise is often controversial; and there are often doubts regarding the legitimacy of the behaviour they exhibit in putting forward their claims. Set against an extended sphere of political action in the postnational constellation this book argues that the political model of deliberative democracy provides a meaningful conceptualization of NGOs as

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legitimate partners of corporations and it develops a conceptual framework that specifically allows distinguishing legitimate partner NGOs from two related actor types with whom they share certain characteristics but who differ with respect to their legitimacy. These related actor types are interest groups on the one hand and activists on the other hand. In conclusion it argues that a focus on the behaviour of NGOs is most meaningful for distinguishing them from interest groups and activists.

Terror by Consent is an analysis of social contract theory as it is applied to problems in the modern world, including poverty, terrorism, ideological warfare, and political cynicism. The initial chapters of this book summarize and critique major social contract theories, including those of Hobbes, Locke, Rousseau, Kant and Rawls. Subsequent chapters address modern political issues such as governmental legitimacy, allocation of scarce resources, ideological crises, and the rise of terrorism.

Terry Pinkard draws on Hegel's central works as well as his lectures on aesthetics, the history of philosophy, and the philosophy of history in this deeply informed and original exploration of Hegel's naturalism. As Pinkard explains, Hegel's version of naturalism was in fact drawn from Aristotelian naturalism: Hegel fused Aristotle's conception of nature with his insistence that the origin and

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development of philosophy has empirical physics as its presupposition. As a result, Hegel found that, although modern nature must be understood as a whole to be non-purposive, there is nonetheless a place for Aristotelian purposiveness within such nature. Such a naturalism provides the framework for explaining how we are both natural organisms and also practically minded (self-determining, rationally responsive, reason-giving) beings. In arguing for this point, Hegel shows that the kind of self-division which is characteristic of human agency also provides human agents with an updated version of an Aristotelian final end of life. Pinkard treats this conception of the final end of "being at one with oneself" in two parts. The first part focuses on Hegel's account of agency in naturalist terms and how it is that agency requires such a self-division, while the second part explores how Hegel thinks a historical narration is essential for understanding what this kind of self-division has come to require of itself. In making his case, Hegel argues that both the antinomies of philosophical thought and the essential fragmentation of modern life are all not to be understood as overcome in a higher order unity in the "State." On the contrary, Hegel demonstrates that modern institutions do not resolve such tensions any more than a comprehensive philosophical account can resolve them theoretically. The job of modern practices and institutions (and at a reflective

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level the task of modern philosophy) is to help us understand and live with precisely the unresolvability of these oppositions. Therefore, Pinkard explains, Hegel is not the totality theorist he has been taken to be, nor is he an "identity thinker," à la Adorno. He is an anti-totality thinker.

A fully annotated edition of Hume's most important political essays.

Kant: Political Writings Cambridge University Press
Review of Schulz's Attempt at an introduction to a doctrine of morals for all human beings regardless of different religions -- An answer to the question, what is enlightenment? -- On the wrongfulness of unauthorized publication of books -- Groundwork of the metaphysics of morals -- Review of Gottlieb Hufeland's Essay on the principle of natural right -- Kraus' review of Ulrich's Eleutheriology -- Critique of practical reason -- On the common saying, that may be correct in theory, but it is of no use in practice -- Toward perpetual peace -- The metaphysics of morals -- On a supposed right to lie from philanthropy -- On turning out books.

In this book, George Karuvelil seeks to establish the rationality of religion and theology in the contemporary world. Theology has always required some philosophical basis. Moreover, Christian theology has had a dynamic character that enabled it to adapt to more than one philosophy depending on the need of the time. For instance, it shifted in

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accordance with the change from Neo-Platonism to Aristotelianism in the thirteenth century. However, this dynamism has been absent since the dawn of modernity, when reason became identified with modern science to disastrous results. While the advent of postmodernism has brought the limits of modernism to light, it has done nothing to establish the rationality of religion, other than to treat religion as a cultural phenomenon along with science. This book conceives fundamental theology as a discipline that seeks religious truth in the midst of diverse perspectives, ranging from militant atheism to violent religious fanaticism.

Discusses arguments made against empire and colonialism in the eighteenth century through works by Denis Diderot and Edmund Burke. Explores the limits and failures of their arguments by emphasizing what they wrote on the two Indies, especially India and Haiti.

This book is the first translation into English of the Reflections which Kant wrote whilst formulating his ideas in political philosophy: the preparatory drafts for Theory and Practice, Toward Perpetual Peace, the Doctrine of Right, and Conflict of the Faculties; and the only surviving student transcription of his course on Natural Right. Through these texts one can trace the development of his political thought, from his first exposure to Rousseau in the mid 1760s through to his last musings in the late 1790s after his final system of

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Right was published. The material covers such topics as the central role of freedom, the social contract, the nature of sovereignty, the means for achieving international peace, property rights in relation to the very possibility of human agency, the general prohibition of rebellion, and Kant's philosophical defense of the French Revolution.

How can we live together without subordination and oppression? What does it mean to treat each other as free and equal persons? This book uses contemporary feminist insights to examine aspects of the classic social contractarians' arguments, focusing specifically upon the work of Hobbes, Spinoza, Locke, Rousseau and Kant. Considering the relationship between the 'self' and the law, this volume also looks at the points at issue between feminist political theorists and considers the usefulness of contractarian arguments for feminist politics today, together with an examination of the relationship between their political, legal and moral analyses.

Immanuel Kant's *Groundwork of the Metaphysics of Morals* ranks alongside Plato's *Republic* and Aristotle's *Nicomachean Ethics* as one of the most profound and influential works in moral philosophy ever written. In Kant's own words its aim is to search for and establish the supreme principle of morality, the categorical imperative. This edition presents the acclaimed translation of the text by Mary Gregor, together with an introduction by Christine M. Korsgaard that examines and explains Kant's argument.

By offering an original elucidation of the notion of the

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imagination in the writings of Immanuel Kant, Johann Fichte, and Cornelius Castoriadis, this book addresses and brings to the fore the significance of the imagination as the ontological source of human creation.

At the turn of the millennium, and now after the fall of the Berlin wall, the best way to map the trajectories of contemporary international relations is hotly contested. Is the world more or less ordered than during the cold war? Are we on the way to a neo-liberal era of free markets and global governance, or in danger of collapsing into a new Middle Ages? Are we on the verge of a new world order or are we slipping back into an old one? These issues are amongst those that have dominated International Relations Theory in the late 1980s and 1990s, but they have their roots in older questions both about the appropriate ways to study international relations and about the general frameworks and normative assumptions generated by various different methodological approaches. This book seeks to offer a general interpretation and critique of both methodological and substantive aspects of International theory, and in particular to argue that International Relations theory has separated itself from the concerns of political theory more generally at considerable cost to each. Focussing initially on the 'problem of order' in international politics, the book suggests that International Relations theory in the twentieth century had adopted two broad families of approaches, the first of which seeks to find ways of 'managing' order in international relations and the second of which seeks to 'end' the problem of order. It traces three specific sets of responses to the problem of

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order within the first approach, which emphasize 'balance', 'society' and 'institutions' and outlines two responses within the second grouping, an emphasis on emancipation and an emphasis on limits. Finally, the book assesses the state of International Relations theory today and suggests an alternative way of reading the problem of order which generates a different trajectory for theory in the twenty first century.

Situating privacy within the context of political philosophy, this book highlights the way in which struggles concerning the meaning of privacy have always been political. Different conceptions of privacy are here shown to involve diverse assumptions about ontology: our conceptions of self, culture, society and communication. Privacy theory's debt to Locke, Kant or Mill, and what is at stake in their conceptual frameworks, is examined. The extent to which the term "privacy" has been used to the detriment of - and to create - weaker parties in marriage, in the workplace and now as citizens (or non-citizens) and consumers, as well as employees, is also demonstrated. In contrast, Janice Richardson pursues the relevance of Floridi's philosophy of information, before turning to her application of Spinoza, the philosopher of communication, in order to outline a more useful framework through which to think about privacy today. The book will be of interest to those working in political philosophy, feminist philosophy, law, the philosophy of information, sociology, media, and cultural studies.

This edition includes two important texts illustrating Kants's view of history along with notes and a

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comprehensive bibliography.

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