

Princeton Readings In Political Thought Cohen

A collection of Fr. James Schall's recent essays, *Political Philosophy and Revelation* offers a learned, erudite, and coherent statement on the relationship between reason and revelation in the modern world. It addresses political philosophy in the context of an awareness of other humane and practical sciences, including history, literature, economics, theology, ethics and metaphysics.

This is the first major work in English to explore at length the meaning, context, aims, and vital importance of Thomas Hobbes's concepts of the law of nature and the right of nature. Hobbes remains one of the most challenging and controversial of early modern philosophers, and debates persist about the interpretation of many of his ideas, particularly his views about natural law and natural right. In this book, Perez Zagorin argues that these two concepts are the twin foundations of the entire structure of Hobbes's moral and political thought. Zagorin clears up numerous misconceptions about Hobbes and his relation to earlier natural law thinkers, in particular Hugo Grotius, and he reasserts the often overlooked role of the Hobbesian law of nature as a moral standard from which even sovereign power is not immune. Because Hobbes is commonly thought to be primarily a theorist of sovereignty, political absolutism, and unitary state power, the significance of his moral philosophy is often underestimated and widely assumed to depend entirely on individual self-interest. Zagorin reveals Hobbes's originality as a moral philosopher and his importance as a thinker who subverted and transformed the idea of natural law. *Hobbes and the Law of Nature* is a major contribution to our understanding of Hobbes's moral, legal, and political philosophy, and a book rich in interpretive and critical insights into Hobbes's writing and thought.

In this classic work of feminist political thought, Iris Marion Young challenges the prevailing reduction of social justice to distributive justice. The starting point for her critique is the experience and concerns of the new social movements that were created by marginal and excluded groups, including women, African Americans, and American Indians, as well as gays and lesbians. Young argues that by assuming a homogeneous public, democratic theorists fail to consider institutional arrangements for including people not culturally identified with white European male norms. Consequently, theorists do not adequately address the problem of an inclusive participatory framework. Basing her vision of the good society on the culturally plural networks of contemporary urban life, Young makes the case that normative theory and public policy should undermine group-based oppression by affirming rather than suppressing social group differences. Danielle Allen's new foreword contextualizes Young's work and explains how debates surrounding social justice have changed since — and been transformed by — the original publication of *Justice and the Politics of Difference*.

In *Gender, Class, and Freedom in Modern Political Theory*, Nancy Hirschmann demonstrates not merely that modern theories of freedom are susceptible to gender and class analysis but that they must be analyzed in terms of gender and class in order to be understood at all. Through rigorous close readings of major and minor works of Hobbes, Locke, Rousseau, Kant, and Mill, Hirschmann establishes and examines the gender and class foundations of the modern understanding of freedom. Building on a social constructivist model of freedom that she developed in her award-winning book *The Subject of Liberty: Toward a Feminist Theory of Freedom*, she makes in her new book another original and important contribution to political and feminist theory. Despite the prominence of "state of nature" ideas in modern political theory, Hirschmann argues, theories of freedom actually advance a social constructivist understanding of humanity. By rereading "human nature" in light of this insight, Hirschmann uncovers theories of freedom that are both more historically accurate and more relevant to contemporary politics. Pigeonholing canonical theorists as proponents of either "positive" or "negative" liberty is historically inaccurate, she demonstrates, because theorists deploy both conceptions of freedom simultaneously throughout their work.

Rhetorical theory, the core of Roman education, taught rules of public speaking that are still influential today. But Roman rhetoric has long been regarded as having little important to say about political ideas. *The State of Speech* presents a forceful challenge to this view. The first book to read Roman rhetorical writing as a mode of political thought, it focuses on Rome's greatest practitioner and theorist of public speech, Cicero. Through new readings of his dialogues and treatises, Joy Connolly shows how Cicero's treatment of the Greek rhetorical tradition's central questions is shaped by his ideal of the republic and the citizen. Rhetoric, Connolly argues, sheds new light on Cicero's deepest political preoccupations: the formation of individual and communal identity, the communicative role of the body, and the "unmanly" aspects of politics, especially civility and compromise. Transcending traditional lines between rhetorical and political theory, *The State of Speech* is a major contribution to the current debate over the role of public speech in Roman politics. Instead of a conventional, top-down model of power, it sketches a dynamic model of authority and consent enacted through oratorical performance and examines how oratory modeled an ethics of citizenship for the masses as well as the elite. It explains how imperial Roman rhetoricians reshaped Cicero's ideal republican citizen to meet the new political conditions of autocracy, and defends Ciceronian thought as a resource for contemporary democracy.

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

Nietzsche's impact on the world of culture, philosophy, and the arts is uncontested, but his political thought remains mired in controversy. By placing Nietzsche back in his late-nineteenth-century German context, *Nietzsche's Great Politics* moves away from the disputes surrounding Nietzsche's appropriation by the Nazis and challenges the use of the

philosopher in postmodern democratic thought. Rather than starting with contemporary democratic theory or continental philosophy, Hugo Drochon argues that Nietzsche's political ideas must first be understood in light of Bismarck's policies, in particular his "Great Politics," which transformed the international politics of the late nineteenth century. Nietzsche's Great Politics shows how Nietzsche made Bismarck's notion his own, enabling him to offer a vision of a unified European political order that was to serve as a counterbalance to both Britain and Russia. This order was to be led by a "good European" cultural elite whose goal would be to encourage the rebirth of Greek high culture. In relocating Nietzsche's politics to their own time, the book offers not only a novel reading of the philosopher but also a more accurate picture of why his political thought remains so relevant today.

Princeton Readings in Political Thought Essential Texts since Plato - Revised and Expanded Edition Princeton University Press

An anthology of basic statements by the most influential social and political philosophers of Western civilization. Includes Plato, Aristotle, Machiavelli, Hobbes, Locke, Rousseau, Jefferson, Thoreau, Mill, Marx and Engels, Lenin, Mussolini, Hitler, Dewey, and Gandhi.

A thoroughly updated and substantially expanded edition of an acclaimed anthology This is a thoroughly updated and substantially expanded new edition of one of the most popular, wide-ranging, and engaging anthologies of Western political thinking, one that spans from antiquity to the twenty-first century. In addition to the majority of the pieces that appeared in the original edition, this new edition features exciting new selections from more recent thinkers who address vital contemporary issues, including identity, cosmopolitanism, global justice, and populism. Organized chronologically, the anthology brings together a fascinating array of writings--including essays, book excerpts, speeches, and other documents—that have indelibly shaped how politics and society are understood. Each chronological section and thinker is presented with a brief, lucid introduction, making this a valuable reference as well as reader. A thoroughly updated and substantially expanded edition of an acclaimed anthology of political thought Features a wide range of thinkers, including Thucydides, Plato, Aristotle, Cicero, Augustine, Aquinas, Christine de Pizan, Machiavelli, Luther, Calvin, Hobbes, Spinoza, Locke, Swift, Hume, Rousseau, Adam Smith, Jefferson, Burke, Olympe de Gouges, Wollstonecraft, Kant, Hegel, Bentham, Mill, de Tocqueville, Frederick Douglass, Lincoln, Marx, Nietzsche, Lenin, John Dewey, Gaetano Mosca, Roberto Michels, Weber, Emma Goldman, Freud, Einstein, Mussolini, Arendt, Hayek, Franklin D. Roosevelt, T. H. Marshall, Orwell, Leo Strauss, de Beauvoir, Fanon, Martin Luther King Jr., Malcolm X, Havel, Fukuyama, Mitchell Cohen, Habermas, Foucault, Rawls, Nozick, Walzer, Iris Marion Young, Martha Nussbaum, Peter Singer, Amartya Sen, and Jan-Werner Müller Includes brief introductions for each thinker

Machiavelli's Ethics challenges the most entrenched understandings of Machiavelli, arguing that he was a moral and political philosopher who consistently favored the rule of law over that of men, that he had a coherent theory of justice, and that he did not defend the "Machiavellian" maxim that the ends justify the means. By carefully reconstructing the principled foundations of his political theory, Erica Benner gives the most complete account yet of Machiavelli's thought. She argues that his difficult and puzzling style of writing owes far more to ancient Greek sources than is usually recognized, as does his chief aim: to teach readers not how to produce deceptive political appearances and rhetoric, but how to see through them. Drawing on a close reading of Greek authors--including Thucydides, Xenophon, Plato, and Plutarch--Benner identifies a powerful and neglected key to understanding Machiavelli. This important new interpretation is based on the most comprehensive study of Machiavelli's writings to date, including a detailed examination of all of his major works: The Prince, The Discourses, The Art of War, and Florentine Histories. It helps explain why readers such as Bacon and Rousseau could see Machiavelli as a fellow moral philosopher, and how they could view The Prince as an ethical and republican text. By identifying a rigorous structure of principles behind Machiavelli's historical examples, the book should also open up fresh debates about his relationship to later philosophers, including Rousseau, Hobbes, and Kant.

INVENTORS OF IDEAS connects the major philosophers' original political and societal views with current politics and political thought. Significantly revised to give increased coverage to the major thinkers, the Third Edition covers the traditional canon of writers. INVENTORS OF IDEAS gives students the practical and historical foundations with which to look at contemporary political issues. Important Notice: Media content referenced within the product description or the product text may not be available in the ebook version.

American Political Thought: Readings and Materials presents a diverse collection of writings, speeches, judicial opinions, and other political documents, offering an introduction to the controversies and disputes that have mobilized Americans since the first settlements in North America. Ranging from the Colonial era to the present day--and featuring both traditional readings and lesser-known documents--this reader takes a historical approach that helps students see how political, economic, and social conditions led to the development of specific political ideas. Each chapter includes a substantial introduction and each reading is enriched by headnotes and discussion questions.

In sixteen concise chapters on key topics, this book provides a rich, authoritative, and up-to-date introduction to Islamic political thought from the birth of Islam to today, presenting essential background and context for understanding contemporary politics in the Islamic world and beyond. Selected from the acclaimed Princeton Encyclopedia of Islamic Political Thought, and focusing on the origins, development, and contemporary importance of Islamic political ideas and related subjects, each chapter offers a sophisticated yet accessible introduction to its topic. Written by leading specialists and incorporating the latest scholarship, the alphabetically arranged chapters cover the topics of authority, the caliphate, fundamentalism, government, jihad, knowledge, minorities, modernity, Muhammad, pluralism and tolerance, the Qur'an, revival and reform, shari'a (sacred law), traditional political thought, 'ulama' (religious scholars), and women. Read separately or together, these chapters provide an indispensable resource for students, journalists, policymakers, and anyone else seeking an informed perspective on the complex intersection of Islam and politics. The contributors are Gerhard Bowering, Ayesha S. Chaudhry, Patricia Crone, Roxanne Euben, Yohanan Friedmann, Paul L. Heck, Roy Jackson, Wadad Kadi, John Kelsay, Gudrun Krämer, Ebrahim Moosa, Armando Salvatore, Aram A. Shahin, Emad El-Din Shahin, Devin J. Stewart, SherAli Tareen, and Muhammad Qasim Zaman. A new afterword discusses the essays in relation to contemporary political developments.

In contemporary political philosophy, there is much debate over how to maintain a public order in pluralistic democracies in which citizens hold radically different religious views. The Political

Problem of Religious Pluralism deals with this theoretically and practically difficult issue by examining three of the most influential figures of religious pluralism theory: John Rawls, Jacques Maritain, and Alasdair MacIntyre. Drawing on a diverse number of sources, Kozinski addresses the flaws in each philosopher's views and shows that the only philosophically defensible end of any overlapping consensus political order must be the eradication of the ideological pluralism that makes it necessary. In other words, a pluralistic society should have as its primary political aim to create the political conditions for the communal discovery and political establishment of that unifying tradition within which political justice can most effectively be obtained. Kozinski's analysis, though exhaustive and rigorous, still remains accessible and engaging, even for a reader unversed in the works of Rawls, Maritain, and MacIntyre. Interdisciplinary and multi-thematic in nature, it will appeal to anyone interested in the intersection of religion, politics, and culture.

Marx's Inferno reconstructs the major arguments of Karl Marx's Capital and inaugurates a completely new reading of a seminal classic. Rather than simply a critique of classical political economy, William Roberts argues that Capital was primarily a careful engagement with the motives and aims of the workers' movement. Understood in this light, Capital emerges as a profound work of political theory. Placing Marx against the background of nineteenth-century socialism, Roberts shows how Capital was ingeniously modeled on Dante's Inferno, and how Marx, playing the role of Virgil for the proletariat, introduced partisans of workers' emancipation to the secret depths of the modern "social Hell." In this manner, Marx revised republican ideas of freedom in response to the rise of capitalism. Combining research on Marx's interlocutors, textual scholarship, and forays into recent debates, Roberts traces the continuities linking Marx's theory of capitalism to the tradition of republican political thought. He immerses the reader in socialist debates about the nature of commerce, the experience of labor, the power of bosses and managers, and the possibilities of political organization. Roberts rescues those debates from the past, and shows how they speak to ever-renewed concerns about political life in today's world.

The past fifteen years in France have seen a remarkable flourishing of new work in political philosophy. This anthology brings into English for the first time essays by some of the best young French political thinkers writing today, including Marcel Gauchet, Pierre Manent, Luc Ferry, and Alain Renaut. The central theme of these essays is liberal democracy: its nature, its development, its problems, its fundamental legitimacy. Although these themes are familiar to American and British readers, the French approach to them--which is profoundly historical and rooted in the tradition of continental philosophy--is quite different from our customary one. Included in this collection is a series of reconsiderations of French critics of liberal society (Lévi-Strauss, Foucault, Bourdieu) and of classical European liberals (Kant, Constant, Tocqueville). The continuing controversies over the nature of the modern era and the place of religion within it play a central role throughout the collection. The book includes a debate on the foundations of human rights and on the nature of a liberal political order. The concluding section presents some of the new sociological writing on modern individualism, its pleasures and its discontents. An introduction by Mark Lilla provides the historical background to the revival of French political thought about liberalism, and offers an analysis of what American and English readers might learn from it. Originally published in 1994. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

This text draws on different disciplines, including postmodernist and critical theory, comparative politics, and anthropology, to examine Islamic fundamentalism.

Decolonization revolutionized the international order during the twentieth century. Yet standard histories that present the end of colonialism as an inevitable transition from a world of empires to one of nations—a world in which self-determination was synonymous with nation-building—obscure just how radical this change was. Drawing on the political thought of anticolonial intellectuals and statesmen such as Nnamdi Azikiwe, W.E.B Du Bois, George Padmore, Kwame Nkrumah, Eric Williams, Michael Manley, and Julius Nyerere, this important new account of decolonization reveals the full extent of their unprecedented ambition to remake not only nations but the world. Adom Getachew shows that African, African American, and Caribbean anticolonial nationalists were not solely or even primarily nation-builders. Responding to the experience of racialized sovereign inequality, dramatized by interwar Ethiopia and Liberia, Black Atlantic thinkers and politicians challenged international racial hierarchy and articulated alternative visions of worldmaking. Seeking to create an egalitarian postimperial world, they attempted to transcend legal, political, and economic hierarchies by securing a right to self-determination within the newly founded United Nations, constituting regional federations in Africa and the Caribbean, and creating the New International Economic Order. Using archival sources from Barbados, Trinidad, Ghana, Switzerland, and the United Kingdom, Worldmaking after Empire recasts the history of decolonization, reconsiders the failure of anticolonial nationalism, and offers a new perspective on debates about today's international order.

A World History of Political Thought is an outstanding and innovative work with profound significance for the study of the history of political thought, providing a wide-ranging, detailed and global overview of political thought from 600 BC to the 21st century. Treating both western and non-western systems of political thought as equal and placing them as they should be; side by side.

Lienesch shows that what emerged from the period of change was an inconsistent combination of political theories. The mixture of classical republicanism and modern liberalism was institutionalized in the American Constitution and has continued--ambivalent, contradictory, and sometimes flatly paradoxical--to characterize American politics ever since. Originally published in 1988. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

"Today, liberals face a predicament: how to defend liberal principles, when adherence to them seems to constitute a fatal disadvantage against unprincipled opponents. The challenge is not new. In the early years of the twentieth century, liberalism was attacked, by critics on both the right and, especially, the left for being hypocritical, naïve, irresponsible, and impotent. It couldn't, for example (anti-liberalists thought), address the acute inequality of imperial rule, racial segregation, and socio-economic poverty. These issues of social justice it was claimed by critics

required a politics marked by an uncompromising commitment to ultimate ends, and an unrelenting use of power. Faced with such sentiments and the practical successes of anti-liberal ideologies (i.e. Fascism, Nazism, and Communism) liberals felt pressure to silence their scruples and doubts, and embrace the confidence, ruthlessness, and intransigence exhibited by their opponents. But doing so seemed tantamount to abandoning liberal hopes for, and commitments to, human freedom and all they valued in the first place. In *Liberalism for Dark Times*, Cherniss tells the story of the liberal response to this challenge in the twentieth century. Through a close study of five leading intellectuals engaged in these debates—Max Weber, Raymond Aron, Albert Camus, Reinhold Niebuhr, and Isaiah Berlin—Cherniss reconstructs a distinctive, neglected strand of liberal thought. This strand defines and defends liberalism as a political ethos: a complex of dispositions, temperament, and sensibility and style—which include skepticism; openness to experience; and careful, discriminating judgment—that shape how individuals make choices, meet challenges, understand and pursue possibilities, and conduct themselves toward others in the course of political struggle. In reconstructing the history of, what he calls, a tempered liberalism, and formulating it as a distinctive political perspective, Cherniss offers an alternative to the prevalent ways of thinking about both, liberalism's history and the intellectual resources available to it today"--

A guide to methods in analytical political theory, offering concrete advice and clear examples of good and bad practice.

This volume guides the reader through a detailed examination of the text to an understanding of Locke's political ideas in relation to his writings on philosophy, education, religion and economics and the influence these ideas had upon eighteenth-century political theorists. The author shows how Locke carefully constructed his political perspective as a defence of the principles of natural rights, constitutional government and popular resistance. He offers an original interpretation of the *Two Treatises...*, emphasizing the specific ways in which Locke's political purposes in writing the work influence his discussion of such concepts as the state of nature, property, consent and tyranny. The author discusses the historical and biographical context of the work and demonstrates how eighteenth century political thinkers developed or rejected aspects of Locke's political theory and summarizes important recent studies of Locke's work.

Why equality cannot be conditional on a shared human "nature" but has to be for all For centuries, ringing declarations about all men being created equal appealed to a shared human nature as the reason to consider ourselves equals. But appeals to natural equality invited gradations of natural difference, and the ambiguity at the heart of "nature" enabled generations to write of people as equal by nature while barely noticing the exclusion of those marked as inferior by their gender, race, or class. Despite what we commonly tell ourselves, these exclusions and gradations continue today. In *Unconditional Equals*, political philosopher Anne Phillips challenges attempts to justify equality by reference to a shared human nature, arguing that justification turns into conditions and ends up as exclusion. Rejecting the logic of justification, she calls instead for a genuinely unconditional equality. Drawing on political, feminist, and postcolonial theory, *Unconditional Equals* argues that we should understand equality not as something grounded in shared characteristics but as something people enact when they refuse to be considered inferiors. At a time when the supposedly shared belief in human equality is so patently not shared, the book makes a powerful case for seeing equality as a commitment we make to ourselves and others, and a claim we make on others when they deny us our status as equals.

A new reading of Machiavelli's major works that demonstrates how he has been previously misread To what extent was Niccolò Machiavelli a "Machiavellian"? Was he an amoral adviser of tyranny or a stalwart partisan of liberty? A neutral technician of power politics or a devout Italian patriot? A reviver of pagan virtue or initiator of modern nihilism? Reading Machiavelli answers these questions through original interpretations of Machiavelli's three major political works—*The Prince*, *Discourses*, and *Florentine Histories*—and demonstrates that a radically democratic populism seeded the Florentine's scandalous writings. John McCormick challenges the misguided understandings of Machiavelli set forth by prominent thinkers, including Jean-Jacques Rousseau and representatives of the Straussian and Cambridge schools, and he emphasizes the fundamental, often unacknowledged elements of a vibrant Machiavellian politics. Advancing fresh readings of Machiavelli's work, this book presents a new outlook on how politics should be conceptualized and practiced.

The most authoritative anthology of Islamist texts This anthology of key primary texts provides an unmatched introduction to Islamist political thought from the early twentieth century to the present, and serves as an invaluable guide through the storm of polemic, fear, and confusion that swirls around Islamism today. Roxanne Euben and Muhammad Qasim Zaman gather a broad selection of texts from influential Islamist thinkers and place these figures and their writings in their multifaceted political and historical contexts. The selections presented here in English translation include writings of Ayatollah Khomeini, Usama bin Laden, Muslim Brotherhood founder Hasan al-Banna, and Moroccan Islamist leader Nadia Yassine, as well as the Hamas charter, an interview with a Taliban commander, and the final testament of 9/11 hijacker Muhammad Atta. Illuminating the content and political appeal of Islamist thought, this anthology brings into sharp relief the commonalities in Islamist arguments about gender, democracy, and violence, but it also reveals significant political and theological disagreements among thinkers too often grouped together and dismissed as extremists or terrorists. No other anthology better illustrates the diversity of Islamist thought, the complexity of its intellectual and political contexts, or the variety of ways in which it relates to other intellectual and religious trends in the contemporary Muslim world.

Plato's *Republic*, Hobbes's *Leviathan*, and Marx's *Communist Manifesto* are universally acknowledged classics of Western political thought. But how strong are the core arguments on which they base their visions of the good society that they want to bring into being? In this lively and provocative book, W. G. Runciman shows where and why they fail, even after due allowance has been made for the different historical contexts in which they wrote. Plato, Hobbes, and Marx were all passionately convinced that justice, peace, and order could be established if only their teachings were implemented and the right people put into power. But Runciman makes a powerful case to the effect that all three were irredeemably naive in their assumptions about how human societies function and evolve and how human behavior could be changed. Yet despite this, Runciman insists that *Republic*, *Leviathan*, and *The Communist Manifesto* remain great books. Born of righteous anger and frustration, they are masterfully eloquent pleas for better worlds--worlds that Plato, Hobbes, and Marx cannot bring themselves to admit to be unattainable.

In *Roman Catholic Political Philosophy* author James V. Schall tries to demonstrate that Roman Catholicism and political philosophy—revelation and reason—are not contradictory. It is his contention that political philosophy, the primary focus of the book, asks certain questions about human purpose and destiny that it cannot, by itself, answer. Revelation is the natural complement to these important questions about God, human being, and the world. Schall manages to avoid polemicism or triumphalism as he shows that revelation and political thought contribute to a fuller understanding of each other.

Aristotle was the first philosopher in the Western tradition to address politics systematically and empirically, and he remains a central figure in political theory. This essential volume presents Aristotle's complete political writings—including his *Politics*, *Economics*, and *Constitution of Athens*—in their most authoritative translations, taken from the complete works that is universally recognized as the standard English edition. Edited by Jonathan Barnes, one of the world's leading scholars of ancient philosophy, and with an illuminating introduction by Melissa Lane, an authority on ancient political philosophy, this compact but comprehensive volume will be invaluable for all students of politics, philosophy, classics, or Western thought.

At a time when the label "conservative" is indiscriminately applied to fundamentalists, populists, libertarians, fascists, and the advocates of one or another orthodoxy, this volume offers a nuanced and historically informed presentation of what is distinctive about conservative social and political thought. It is an anthology with an argument, locating the origins of modern conservatism within the Enlightenment and distinguishing between conservatism and orthodoxy. Bringing together important specimens of European and American conservative social and political analysis from the mid-eighteenth century through our own day, *Conservatism* demonstrates that while the particular institutions that conservatives have sought to conserve have varied, there are characteristic features of conservative argument that recur over time and across national borders. The book proceeds chronologically through the following sections: Enlightenment Conservatism (David Hume, Edmund Burke, and Justus Möser), The Critique of Revolution (Burke, Louis de Bonald, Joseph de Maistre, James Madison, and Rufus Choate), Authority (Matthew Arnold, James Fitzjames Stephen), Inequality (W. H. Mallock, Joseph A. Schumpeter), The Critique of Good Intentions (William Graham Sumner), War (T. E. Hulme), Democracy (Carl Schmitt, Schumpeter), The Limits of Rationalism (Winston Churchill, Michael Oakeshott, Friedrich Hayek, Edward Banfield), The Critique of Social and Cultural Emancipation (Irving Kristol, Peter Berger and Richard John Neuhaus, Hermann Lübbe), and Between Social Science and Cultural Criticism (Arnold Gehlen, Philip Rieff). The book contains an afterword on recurrent tensions and dilemmas of conservative thought.

"In 2012, the year 1433 of the Muslim calendar, the Islamic population throughout the world was estimated at approximately a billion and a half, representing about one-fifth of humanity. In geographical terms, Islam occupies the center of the world, stretching like a big belt across the globe from east to west."--P. vii.

A thoroughly updated and substantially expanded edition of an acclaimed anthology This is a thoroughly updated and substantially expanded new edition of one of the most popular, wide-ranging, and engaging anthologies of Western political thinking, one that spans from antiquity to the twenty-first century. In addition to the majority of the pieces that appeared in the original edition, this new edition features exciting new selections from more recent thinkers who address vital contemporary issues, including identity, cosmopolitanism, global justice, and populism. Organized chronologically, the anthology brings together a fascinating array of writings—including essays, book excerpts, speeches, and other documents—that have indelibly shaped how politics and society are understood. Each chronological section and thinker is presented with a brief, lucid introduction, making this a valuable reference as well as an essential reader. A thoroughly updated and substantially expanded edition of an acclaimed anthology of political thought Features a wide range of thinkers, including Thucydides, Plato, Aristotle, Cicero, Augustine, Aquinas, Christine de Pizan, Machiavelli, Luther, Calvin, Hobbes, Spinoza, Locke, Swift, Hume, Rousseau, Adam Smith, Jefferson, Burke, Olympes de Gouges, Wollstonecraft, Kant, Hegel, Bentham, Mill, de Tocqueville, Frederick Douglass, Lincoln, Marx, Nietzsche, Lenin, John Dewey, Gaetano Mosca, Roberto Michels, Weber, Emma Goldman, Freud, Einstein, Mussolini, Arendt, Hayek, Franklin D. Roosevelt, T. H. Marshall, Orwell, Leo Strauss, de Beauvoir, Fanon, Martin Luther King Jr., Malcolm X, Havel, Fukuyama, Habermas, Foucault, Rawls, Nozick, Walzer, Iris Marion Young, Martha Nussbaum, Peter Singer, Amartya Sen, and Jan-Werner Müller Includes brief introductions for each thinker Engaging Political Philosophy introduces readers to the central problems of political philosophy. Presuming no prior work in the area, the book explores the fundamental philosophical questions regarding freedom, authority, justice, and democracy. More than a survey of the central figures and texts, *Engaging Political Philosophy* takes readers on a philosophical exploration of the core of the field, directly examining the arguments and concepts that drive the contemporary debates. Thus the fundamental issues of political philosophy are encountered first-hand, rather than through intermediary summaries of the major texts and theories. As a result, readers are introduced to political philosophy by doing philosophy. Written in a conversational style, *Engaging Political Philosophy* is accessible to students and general readers. Instructors can use it in the classroom as a stand-alone textbook, a complement to a standard collection of historical readings, or as a primer to be studied in preparation for contemporary readings.

Platonic Noise brings classical and contemporary writings into conversation to enrich our experience of modern life and politics. Drawing on writers as diverse as Plato, Homer, Nietzsche, Borges, Don DeLillo, and Philip Roth, Peter Euben shows us the relevance of both popular literature and ancient Greek thought to current questions of loss, mourning, and democracy--all while arguing for the redeeming qualities of political and intellectual work and making an original case against presentism. Juxtaposing ancient and contemporary texts, politics, and culture, Euben reflects on a remarkable range of recent issues and controversies. He discusses Stoic cosmopolitanism and globalization, takes a critical look at Nietzsche's own efforts to make the Greeks speak to the issues of his day, examines a Greek tragedy through Hannah Arendt's eyes, compares the role of comedy in ancient Athens and contemporary America, analyzes political theory as a reaction to an acute sense of loss, and considers questions of agency and morality. *Platonic Noise* makes a case for reading political theory and politics through literature. Working as much through example as through explicit argument, Euben casts the literary memory of Athenian democracy as a crucial cultural resource and a presence in contemporary political and theoretical debates. In so doing, he reasserts the moral value of what we used to call participatory democracy and the practical value of seeing ourselves with the help of insights from long-gone Greeks.

Human beings live together in societies which, by their very nature, give rise to institutions governing the behavior and freedom of individuals. This raises important questions about how these institutions ought to function, and the extent to which actual systems of government succeed or fail in meeting these ideals. This Oxford Reader contains 140 key writings on political thought, covering issues about human nature and its relation to society, the extent to which the powers of the State are justified, the tension between liberty and rights, and the way resources should be distributed. Topics such as international relations, minority rights, democracy, socialism, and conservatism are also discussed by contributors ranging from Plato and Aristotle to Foucault, Isaiah Berlin, and Martin Luther King.

Historians of political thought have argued that the real Machiavelli is the republican thinker and theorist of civic virtù. Machiavellian Rhetoric argues in contrast that Renaissance readers were right to see Machiavelli as a Machiavel, a figure of force and fraud, rhetorical cunning and deception. Taking the rhetorical Machiavel as a point of departure, Victoria Kahn argues that this figure is not simply the result of a naïve misreading of Machiavelli but is attuned to the rhetorical dimension of his political theory in a way that later thematic readings of Machiavelli are not. Her aim is to provide a revised history of Renaissance Machiavellism, particularly in England: one that sees the Machiavel and the republican as equally valid--and related--readings of Machiavelli's work. In this revised history, Machiavelli offers a rhetoric for dealing with the realm of de facto political power, rather than a political theory with a coherent thematic content; and Renaissance Machiavellism includes a variety of rhetorically sophisticated appreciations and appropriations of Machiavelli's own rhetorical approach to politics. Part I offers readings of *The Prince*, *The Discourses*, and Counter-Reformation responses to Machiavelli. Part II discusses the

reception of Machiavelli in sixteenth-and seventeenth-century England. Part III focuses on Milton, especially *Areopagitica*, *Comus*, and *Paradise Lost*.

This comprehensive overview of the Western tradition of political thought approaches concepts with the aim of helping readers develop their own political thinking and critical thinking skills. This text is uniquely organized around the theme of civil society — what is the nature of a civil society? why is it important? — that will engage students and help make the material relevant. Major thinkers discussed in the text are explored not only with the goal of understanding their views, but also with an interest in understanding the relationship of their ideas to the notion of a civil society. DeLue and Dale contend that a civil society is important for securing the way of life that most of us value and want to preserve, a way of life that allows people to live freely and place significance on their own lives. New to the Fourth Edition Connects traditional political theory to contemporary challenges to civil society including new coverage of US electoral politics, the Black Lives Matter movement, Citizens United, and Robert Putnam's view of the decline of social support systems. Updates the coverage of feminism and feminist thinkers, including coverage of gay marriage, in the context of civil society. Expands coverage of global civil society, especially in terms of contemporary challenges posed by ISIS, the failure of the Arab Spring, and ongoing humanitarian crises in Syria, Iran, and beyond.

This text provides a broad-ranging thematic introduction to the Western tradition of political thought. Following a chronological introductory chapter illustrated with charts of key thinkers and works for each period, the core chapters focus on central issues in political theory: the ends of politics; the location of political power; the exercise of political authority and challenges to it. The thematic organization of the book combines detailed coverage of such "great names" as Plato, Aristotle, Aquinas, Machiavelli, Hobbes, Locke, Rousseau, Marx and Mill with assessments of the contributions of an exceptionally wide range of other theorists. The ideas of various thinkers are clearly related to one another and to the different contexts in which they were produced.

In this book, Bonnie Honig rethinks that established relation between politics and political theory. From liberal to communitarian to republican, political theorists of opposing positions often treat political theory less as an exploration of politics than as a series of devices of its displacement. Honig characterizes Kant, Rawls, and Sandel as virtue theorists of politics, arguing that they rely on principles of right, rationality, community, and law to protect their political theories from the conflict and uncertainty of political reality. Drawing on Nietzsche and Arendt, as well as Machiavelli and Derrida, Honig explores an alternative politics of *virtù*, which treats the disruptions of political order as valued sites of democratic freedom and individuality.

A #1 NEW YORK TIMES BESTSELLER One of the most salient features of our culture is that there is so much bullshit. Everyone knows this. Each of us contributes his share. But we tend to take the situation for granted. Most people are rather confident of their ability to recognize bullshit and to avoid being taken in by it. So the phenomenon has not aroused much deliberate concern. We have no clear understanding of what bullshit is, why there is so much of it, or what functions it serves. And we lack a conscientiously developed appreciation of what it means to us. In other words, as Harry Frankfurt writes, "we have no theory." Frankfurt, one of the world's most influential moral philosophers, attempts to build such a theory here. With his characteristic combination of philosophical acuity, psychological insight, and wry humor, Frankfurt proceeds by exploring how bullshit and the related concept of humbug are distinct from lying. He argues that bullshitters misrepresent themselves to their audience not as liars do, that is, by deliberately making false claims about what is true. In fact, bullshit need not be untrue at all. Rather, bullshitters seek to convey a certain impression of themselves without being concerned about whether anything at all is true. They quietly change the rules governing their end of the conversation so that claims about truth and falsity are irrelevant. Frankfurt concludes that although bullshit can take many innocent forms, excessive indulgence in it can eventually undermine the practitioner's capacity to tell the truth in a way that lying does not. Liars at least acknowledge that it matters what is true. By virtue of this, Frankfurt writes, bullshit is a greater enemy of the truth than lies are.

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