

## Machiavelli To Marx Modern Western Political Thought

During the 20th century many countries embarked on a process of constitutional secularization by which the role of religion gradually became limited. Yet, by the late 20th century, and increasingly following the end of the Cold War, this development began to be challenged. This book examines the return of religion in constitutions through the concept of constitutional de-secularization. It places this phenomenon in the context of the constitutional memory of the countries in which it has taken place and critically examines it against the development and standards of constitutionalism, as the prevailing constitutional legal and political theory. Central to this analysis is the impact of constitutional de-secularization on the regulation of equality in liberty, that is, both the regulation of constitutional rights and the scope for equality of those who are granted such rights. The book argues that equal liberty forms an essential part of constitutionalism as a theory, and that constitutionalism therefore entails a continuous development towards expanding it. The first and second part of the book presents a conceptual framework for the study of constitutional de-secularization. The third part presents and analyses three cases of constitutional de-secularization in Afghanistan, Iran and Iraq. The book will be of interest to researchers and policy-makers interested in constitutional history and theory, and the role of religion in law and its compatibility with human rights.

As widely applied as Marxist theory is today, there remain a host of key western thinkers whose texts are rarely scrutinized through a Marxist lens. In this philosophical analysis of Marx's never-before translated German notes on Machiavelli, Montesquieu, Rousseau, and Lewis Henry Morgan, Norman Fischer points to a strain of Marxist ethics that may only be understood in the context of the great works of Western political theory and philosophy particularly those that emphasize the republican value of public spiritedness, the communitarian value of solidarity, and the liberal values of liberty and equality.

A new reading of *The Prince*, arguing that the classic text is neither a scientific treatise on politics nor a patriotic tract but rather an artful, elaborated critique of the dominant religion of his time

*A History of Western Political Thought* is an energetic and lucid account of the most important political thinkers and the enduring themes of the last two and a half millennia. Written with students of the history of political thought in mind, the book: \* traces the development of political thought from Ancient Greece to the late twentieth century \* focuses on individual thinkers and texts \* includes 40 biographies of key political thinkers \* offers original views of theorists and highlights those which may have been unjustly neglected \* develops the wider themes of political thought and the relations between thinkers over time.

*Politics and Vision* is a landmark work by one of the great thinkers of the twentieth century. This is a significantly expanded edition of one of the greatest works of modern political theory. Sheldon Wolin's *Politics and Vision* inspired and instructed two generations of political theorists after its appearance in 1960. Substantially expanded for republication in 2004, it is both a sweeping survey of Western political thought and a powerful account of contemporary predicaments of power and democracy. In lucid and compelling prose, Sheldon Wolin offers original, subtle, and often surprising interpretations of political theorists from Plato to Rawls. Situating them historically while sounding their depths, he critically engages their diverse accounts of politics, theory, power, justice, citizenship, and institutions. The new chapters, which show how thinkers have grappled with the immense possibilities and dangers of modern power, are themselves a major theoretical statement. They culminate in Wolin's remarkable argument that the United States has invented a new political form, "inverted totalitarianism," in which economic rather than political power is dangerously dominant. In this expanded edition, the book that helped to define political theory in the late twentieth century should energize, enlighten, and provoke generations of scholars to come. Wolin originally wrote *Politics and*

Vision to challenge the idea that political analysis should consist simply of the neutral observation of objective reality. He argues that political thinkers must also rely on creative vision. Wolin shows that great theorists have been driven to shape politics to some vision of the Good that lies outside the existing political order. As he tells it, the history of theory is thus, in part, the story of changing assumptions about the Good. Acclaimed as a tour de force when it was first published, and a major scholarly event when the expanded edition appeared, *Politics and Vision* will instruct, inspire, and provoke for generations to come.

According to conventional periodization, a profound break in the continuity of Western political theory occurred around 1500 and marked the beginning of "modern" political thought. In *Machiavelli to Marx* Dante Germino examines the scholars of this period whose works he feels have made significant new approaches to the critical understanding of our world and, consequently, to the problems of our time. Beginning with Machiavelli, the author covers major political philosophers such as Hobbes, Locke, Rousseau, and Burke and gives lucid, perceptive accounts of what they thought and taught about politics. He discusses utilitarianism, liberalism, scientism, and messianic nationalism through the writings of such influential thinkers as Bentham, Spencer, Saint-Simon, and Fichte and concludes with three of the foremost political philosophers of the nineteenth century—Fourier, Proudhon, and Marx.

*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.

Scott Warren's ambitious and enduring work sets out to resolve the ongoing identity crisis of contemporary political inquiry. In *The Emergence of Dialectical Theory*, Warren begins with a careful analysis of the philosophical foundations of dialectical theory in the thought of Kant, Hegel, and Marx. He then examines how the dialectic functions in the major twentieth-century philosophical movements of existentialism, phenomenology, neomarxism, and critical theory. Numerous major and minor philosophers are discussed, but the emphasis falls on two of the greatest dialectical thinkers of the previous century: Maurice Merleau-Ponty and Jürgen Habermas. Warren's shrewd critique is indispensable to those interested in the history of social and political thought and the philosophical foundations of political theory. His work offers an alternative for those who find postmodernism to be at a philosophical impasse.

This book challenges the common view that Michael Oakeshott was mainly important as a political philosopher by offering the first comprehensive study of his ideas on history. It argues that Oakeshott's writings on the philosophy of history mark him out as the most successful of the philosophers who attempted to establish historical study as an autonomous form of thought during the twentieth century. It also contends that his work on the history of political thought is best seen in the context of debates over the origins of the liberal state. For the first time,

extensive use has been made of unpublished material in the collection of Oakeshott's papers at the LSE, resulting in an intellectual biography that should be of interest both to first-time students and those already familiar with his published works.

This is a guide to the vast amount of literature on the history of political thought which has appeared in English since 1945. The editors provide an annotation of the content of many entries and, where appropriate, indicate their significance, controversial nature and readability. Both a history and an examination of human thought and behavior spanning three thousand years, thrillingly traces the origins of political philosophy from the ancient Greeks to Machiavelli in Book I and from Hobbes to the present age in Book II. Whether examining Lord Acton's dictum that "absolute power corrupts absolutely" or explicating John Stuart Mill's contention that it is "better to be a human dissatisfied than a pig satisfied," Alan Ryan evokes the lives and minds of our greatest thinkers in a way that makes reading about them a transcendent experience. Whether writing about Plato or Augustine, de Toqueville or Thomas Jefferson, Ryan brings a wisdom to his text that illuminates John Dewey's belief that the role of philosophy is less to see truth than to enhance experience. With this unparalleled tour de force, Ryan emerges in his own right as one of the most influential political philosophers of our time. *Western Political Thought, 2E* is an attempt to include in its reach the political ideas of some of the more recent thinkers. These thinkers certainly draw on the classics of western political thought like the writings of Marx, Rousseau, Locke and Aristotle; however, they also extend our understanding of the political thought in several ways. The latest edition gives a comprehensive account of the thread of political thought that stretches from the ancient Greeks to modern times. Analysing political philosophies chronologically, this book offers valuable insights into the political structures of societies across the ages and presents a wide perspective on the various social and political ideologies.

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.

Political philosophy is the study of the fundamental questions about the state, government, politics, property, law and the enforcement of a legal code by authority: what they are, why they are needed, what makes a government legitimate, what rights and freedoms it should protect and why, what form it should take and why, what the law is, and what duties citizens owe to a legitimate government, if any, and when it may be legitimately overthrown. Western political thought has been dominated, since the beginning, with an interest in the procedures by which political power is applied. Western political thought is an extremely important subject of study both for university as well as for competitive examinations. It is equally important for all those interested in politics. Aim of this book is to provide to our readers innovative and important aspects of this essential subject at different levels. In selection of the material care has been exercised to confirm to the course contents. Efforts have been made to include readers friendly essays. The present book provides general history necessary for the comprehension of political philosophers relating their works and contributions to the western political thought. The book traverses political thought down from antiquity, the middle ages through the renaissance to the modern period in a lucid manner. The book is useful for students, teachers, researchers, historians' politicians and general readers.

**Classical and Protestant Liberalism: Similarities and Differences compares**

classical liberalism with Protestant liberalism. The book discusses similarities and differences between the philosophical propositions of these two liberal strands. The central argument is that Protestant liberalism has incorporated some key elements of classical liberalism to redefine essential elements of the Christian faith to appeal to the contemporary individual's sense. Protestant liberal version of Christianity sharply deviates from conventional Christianity. Classical liberal notions of natural rights, social contract, individualism, pluralism, secularization, and utilitarian perspective on ethics sustain this version of Christianity. Protestant liberals present essential aspects of Christianity to contemporary individuals through these classical liberal existential views. Protestant liberal views on the immanence of God; anthropocentrism; Jesus as an ethical example; evolutionary view of the Bible; philosophical optimism; salvation; the church as an instrument of social progress; the kingdom of God; religious authority; continuity; modernism; and reduction of Christianity to its unchanging essence reveal classical liberal influences.

Tristan Jones sailed a small craft on the lowest body of water in the world, the Dead Sea in Israel-and the highest, Lake Titicaca in the Andes. During this intrepid six-year voyage, he traveled a distance equal to twice the circumference of the world and found himself a thousand times beyond the limits of endurance. This gripping sea yarn is at once a riveting adventure story and a testament to human tenacity.

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 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 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 work asserts the necessity of studying the works of seminal thinkers of the past in order to comprehend and articulate the fundamental theoretical assumptions that underlie all political behaviour. The author explains that what the classic thinkers offer to practicing political scientists and students alike are

conceptual options, alternatives to one another and to the unstated conventional wisdom of our cultural context, tools for the clarification of one's own thought and observations of contemporary phenomena.

Western Political Thought: From Plato to Marx is a lucid and comprehensive account of political thought that stretches from ancient Greece to the nineteenth century. Analysing political philosophies chronologically, this book offers valuable insights into the political structures of societies across the ages, and presents a wide perspective on the various social and political ideologies. Each of the 12 chapters contains excerpts from the original works by the philosophers, comprehensive reading list, and thought provoking questions on the philosophies discussed.

"Chapters 10-28 ... are a revision of Western political theory: the modern age."  
Includes bibliographies.

A two-volume study of political thought from the late thirteenth to the end of the sixteenth century, the decisive period of transition from medieval to modern political theory. The work is intended to be both an introduction to the period for students, and a presentation and justification of a particular approach to the interpretation of historical texts. Quentin Skinner gives an outline account of all the principal texts of the period, discussing in turn the chief political writings of Dante, Marsiglio, Bartolus, Machiavelli, Erasmus and more, Luther and Calvin, Bodin and the Calvinist revolutionaries. But he also examines a very large number of lesser writers in order to explain the general social and intellectual context in which these leading theorists worked. He thus presents the history not as a procession of 'classic texts' but are more readily intelligible. He traces by this means the gradual emergence of the vocabulary of modern political thought, and in particular the crucial concept of the State.

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.

Many studies have considered the Bible's relationship to politics, but almost all have ignored the heart of its narrative and theology: the covenant. In this book, Glenn Moots explores the political meaning of covenants past and present by focusing on the theory and application of covenantal politics from the sixteenth through the eighteenth centuries. Moots demands that we revisit political theology because it served as the most important school of politics in early modern Europe and America. He describes the strengths of the covenant tradition while also presenting its limitations and dangers. Contemporary political scientists such as Eric Voegelin, Daniel Elazar, and David Novak are called on to provide insight into both the covenant's history and its relevance today. Moots's work chronicles and critiques the covenant tradition while warning against both political ideology and religious enthusiasm. It provides an inclusive and objective outline of covenantal politics by considering the variations of Reformed theology

and their respective consequences for political practice. This includes a careful account of how covenant theology took root on the European continent in the sixteenth century and then inspired ecclesiastical and civil politics in England, Scotland, and America. Moots goes beyond the usual categories of Calvinism or Puritanism to consider the larger movement of which both were a part. By integrating philosophy, theology, and history, Moots also invites investigation of broader political traditions such as natural law and natural right. *Politics Reformed* demonstrates how the application of political theology over three centuries has important lessons for our own dilemmas about church and state. It makes a provocative contribution to understanding foundational questions in an era of rising fundamentalism and emboldened secularism, inspiring readers to rethink the importance of religion in political theory and practice, and the role of the covenant tradition in particular.

*History of Political Theory: An Introduction* not only explores the great works of Western political theory but demonstrates their continuing relevance. Volume II traces the origin and development of liberal political theory, and so the foundations for contemporary views. The work provides a readable, scholarly introduction to the great figures in Western political theory from Hobbes to Marx. Major theorists examined include Hobbes, Locke, Hume, Montesquieu, Rousseau, Burke, Mill, and Marx, not only major figures in the liberal tradition but liberal political theory's most important critics. Theorists are examined in their historical contexts, with extensive quotations allowing them to speak for themselves. Central concepts employed in their works are carefully examined, with special attention to both how they fit together to form coherent theories and how they bear on issues of contemporary concern. Major concepts examined include freedom, rights, political obligation, and revolution. Emphasizing depth rather than breadth, this work is an ideal introduction tool for instructors who have been searching for a text that combines careful exposition of important political theorists and clear, critical analysis.

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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.

First published in 1997, this volume follows Catley and Cristaudo as they defend Western Civilization against all comers: against the rest of the world, especially the Third World, and against its own internal irritants: 'the scribblings of the intelligentsia' by idealist philosophers, feminists, greens, post-moderns, multiculturalists, Orientalists, anti-nationalists, socialists and Keynesians, most of them tenured academics in the arts and social sciences. As academic political scientists themselves they have done time in a number of the ideological prisons they attack, and they write about those states of mind with experienced cynicism ... As in *Paradise Lost*, the devil gets all the best tunes. The identification of civilization's enemies is wildly, sometimes hilariously, politically incorrect. The French philosophe Charles-Louis de Secondat, Baron de Montesquieu (1689-1755) was a political and social thinker of enormous depth, range, originality, and influence. The essays by eminent scholars reprinted in this volume explore significant aspects of his contributions to political, constitutional, and religious thought during the epoch of the French Enlightenment. Topics highlighted include his *Persian Letters* (1721), his history of Rome (1734), and the views he expressed in *The Spirit of Laws* (1748) on natural law, forms of government, English constitutionalism, religion, commerce, international relations, and the philosophy of history. Supplemented by a detailed introduction that contextualizes the papers selected for this volume, as well as an extensive bibliography, this work serves as an authoritative reference to the best scholarship on Montesquieu's political thought. The volume is edited and introduced by David W. Carrithers, Adolph Ochs Professor of Government at the University of Tennessee at Chattanooga and author of numerous publications on Montesquieu.

I have tried my best to write this book as per the syllabus of B. A. II year Political Science students. In this book I have mentioned Western Political Thinkers, their ideas and analysis. For better understanding of the student, the language of book is simple and no unnecessary details have been added. According to the need of students the book includes all the important quotations of thinkers and also has objective questions with their answers. This book has been written to provide students with all the consolidated study material related to western thinkers according to the syllabus at one place in simple language.

Machiavelli to Marx Modern Western Political Thought University of Chicago Press  
This lucidly written text, in its second edition, continues to provide a comprehensive study of the classical political tradition from Plato to Marx. The book elucidates the fascinating evolution of the history of political ideas, through the works of thirteen key political thinkers — which includes Plato, Aristotle, Machiavelli, Hegel and Marx. The text highlights the decline and revival of classical political theory and portrays the clash of

universalism vs. localism in the classical tradition. It focuses on the recent interpretations of the classical texts, for instance, feasibility of the ideal State in Plato; civic humanism and republicanism in Machiavelli; the radicalism of Locke, and the contributions to the woman's cause by John Stuart Mill. The text is intended for the undergraduate and postgraduate students of Political Science of various universities, and for all those who are appearing for the civil services examinations. NEW TO THIS EDITION : Inclusion of two important liberal thinkers, Mary Wollstonecraft, the founder of liberal feminism, and Immanuel Kant, a de-ontological liberal. Addition of an Appendix on John Rawls who is credited as a seminal thinker of contemporary times, having played a crucial role in the revival of normative political theory.

In *Marx and Social Justice*, George E. McCarthy presents a detailed and comprehensive overview of the ethical, political, and economic foundations of Marx's theory of social justice in his early and later writings.

Annotation. Examining the emergence of modernity within the philosophical and political debates of the sixteenth century, *Religion and the Rise of Modernity* resumes the analysis of the "great confusion" introduced in Volume IV of *History of Political Ideas*. Encompassing a vast range of events ignited by Luther's Ninety-Five Theses, this period is one of controversy, revolution, and partiality. Despite the era's fragmentation and complexity, Voegelin's insightful analysis clarifies its significance and suggests the lines of change converging at a point in the future: the medieval Christian understanding of a divinely created closed cosmos was being replaced by a distinctly modern form of human consciousness that posits man as the proper origin of meaning in the universe. Analyzing the most significant features of the great confusion, Voegelin examines a vast range of thought and issues of the age. From the more obvious thinkers to those less frequently studied, this volume features such figures as Calvin, Althusius, Hooker, Bracciolini, Savonarola, Copernicus, Tycho de Brahe, and Giordano Bruno. Devoting a considerable amount of attention to Jean Bodin, Voegelin presents him as a prophet of a new, true religion amid the civilizational disorder of the post-Christian era. Focusing on such traditional themes as monarchy, just war theory, and the philosophy of law, this volume also investigates issues within astrology, cosmology, and mathematics. *Religion and the Rise of Modernity* is a valuable work of scholarship not only because of its treatment of individual thinkers and doctrines influential in the sixteenth century and beyond but also because of its close examination of those experiences that formed the modern outlook.

This collection of original and insightful essays was written by teachers seeking to restore literature as a powerful teaching tool in the undergraduate classroom. This book rejects postmodern theorizing, opting instead to assert that great poets, playwrights, and novelists self-consciously intended to impart compelling moral and political lessons. The essays focus on fundamental questions such as: What is justice? What does it mean to be a good human being? What are the strengths and weaknesses of a particular form of government? and, How are we to understand and resolve the tensions between private affections and public responsibilities? This is important reading for anyone concerned about the impact of postmodern literary analysis. Presenting a detailed reinterpretation and reconstruction of the political thought of Niccolò Machiavelli, *Machiavelli and the Politics of Democratic Innovation* uses original readings of Machiavelli's texts to develop a new theoretical model of democratic

practice. The book critically and creatively juxtaposes certain concepts drawn from Machiavelli's work in order to produce new political insights. Christopher Holman identifies two unique ideas in Machiavelli through his rearrangement of Machiavellian concepts. The first, drawn primarily from *The Prince*, is an image of the individual human being as a creative subject that seeks the exteriorization of desire via political creation. The second, drawn primarily from *The Discourses on Livy*, is an image of the democratic republic as a form of regime in which this desire for creative self-expression is universalized, all citizens being able to affirm their psychic orientation toward innovation through their equal access to political institutions and orders. Such institutions and orders, to the extent that they function as media for the expression of a fundamental human creativity, must be arranged so that they are capable of continual interrogation and refinement. In the final instance, a new ethical ground for the normative defense of democratic life is constructed, one grounded in the orientation of individual beings toward novelty and innovation.

*Fifty Major Political Thinkers* introduces the lives and ideas of some of the most influential figures in Western political thought, from ancient Greece to the present day. The entries provide a fascinating introduction to the major figures and schools of thought that have shaped contemporary politics, including: Aristotle Simone de Beauvoir Michel Foucault Mohandas Gandhi Jurgen Habermas Machiavelli Karl Marx Thomas Paine Jean-Jacques Rousseau Mary Wollstonecraft. Fully cross-referenced and including a glossary of theoretical terms, this wide-ranging and accessible book is essential reading for anyone with an interest in the evolution and history of contemporary political thought.

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