

## Princeton Readings In Political Thought Cohen

African American Political Thought offers an unprecedented philosophical history of thinkers from the African American community and African diaspora who have addressed the central issues of political life: democracy, race, violence, liberation, solidarity, and mass political action. Melvin L. Rogers and Jack Turner have brought together leading scholars to reflect on individual intellectuals from the past four centuries, developing their list with an expansive approach to political expression. The collected essays consider such figures as Martin Delany, Ida B. Wells, W. E. B. Du Bois, James Baldwin, Toni Morrison, and Audre Lorde, whose works are addressed by scholars such as Farah Jasmine Griffin, Robert Gooding-Williams, Michael Dawson, Nick Bromell, Neil Roberts, and Lawrie Balfour. While African American political thought is inextricable from the historical movement of American political thought, this volume stresses the individuality of Black thinkers, the transnational and diasporic consciousness, and how individual speakers and writers draw on various traditions simultaneously to broaden our conception of African American political ideas. This landmark volume gives us the opportunity to tap into the myriad and nuanced political theories central to Black life. In doing so, *African American Political Thought: A Collected History* transforms how we understand the past and future of political thinking in the West.

What is the Right? What do Conservatives, the American Republican blue collar base, Euroskeptics, traditionalist Catholics, and neo-Confederates in the U.S. have in common, to characterize them all as on the Right? According to the author of *Primer on the Right*, quite a bit. Until recently, Left-Right political taxonomy in Western liberal democracies has been fairly straight-forward. In retrospect-post-2016-this taxonomy appears to have been not only simplistic, but misleading as well, and in the United States perhaps willfully so. In order to understand Left and Right today, it is no longer sufficient, or even necessarily useful, to focus on grab bags of political stances involving political economy, foreign policy, and social issues. Rather, the essential questions determining Left and Right pertain to larger world views, in how the Left and Right view the nature, purposes, and forms of government, society, and even civic morality. Nowhere is it more vital to remove misconceptions as to worldview than with respect to the Right. With the emergence of the Trump White House, BREXIT, and resurgent nationalism on the European continent, the Rightist impulse poses a potential existential threat to a liberal progressive agenda. This primer seeks to illuminate what it truly means to be on the Right versus the Left. While both Left and Right endorse personal evaluations of the "Good Life," they do so in radically different ways. The Left proposes that humans first work for a world where each person has an equal and unencumbered ability to find his or her own meaning in life, before pursuing personal values or "preferences." In contrast, the Right proposes that people pursue their own version of the "Good" directly, relying on the existence of objective and ascertainable "values." The Right in the West has coalesced around certain of these values. In their account, Rightists are authorized to act in pursuit of these values, even without affording equal consideration for the positions of others not sharing those values. That is, the Right is unpersuaded by the Left's reaction and objections to this path. In sum, the author proposes that the Right's tenets can be boiled down to a belief in objective values, hierarchy, a beneficent "March of History" which acknowledges the legitimacy of historical domination and subordination, loyalty as a first principle, nationalism or tribalism, and the current age as one of degeneration.

How a hybrid Confucian-engendered form of governance might solve today's political problems What might a viable political alternative to liberal democracy look like? In *Against Political Equality*, Tongdong Bai offers a possibility inspired by Confucian ideas. Bai argues that domestic governance influenced by Confucianism can embrace the liberal aspects of democracy along with the democratic ideas of equal opportunities and governmental accountability to the people. But Confucianism would give more political decision-making power to those with the moral, practical, and intellectual capabilities of caring for the people. While most democratic thinkers still focus on strengthening equality to cure the ills of democracy, the proposed hybrid regime—made up of Confucian-inspired meritocratic characteristics combined with democratic elements and a quasi-liberal system of laws and rights—recognizes that egalitarian qualities sometimes conflict with good governance and the protection of liberties, and defends liberal aspects by restricting democratic ones. Bai applies his views to the international realm by supporting a hierarchical order based on how humane each state is toward its own and other peoples, and on the principle of international interventions whereby humane responsibilities override sovereignty. Exploring the deficiencies posed by many liberal democracies, *Against Political Equality* presents a novel Confucian-engendered alternative for solving today's political problems.

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.

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.

A bold reevaluation of Spinoza that reveals his powerful, inclusive vision of religion for the modern age Spinoza is widely regarded as either a God-forsaking atheist or a God-intoxicated pantheist, but Clare Carlisle says that he was neither. In *Spinoza's Religion*, she sets out a bold interpretation of Spinoza through a lucid new reading of his masterpiece, the *Ethics*. Putting the question of religion centre-stage but refusing to convert Spinozism to Christianity, Carlisle reveals that “being in God” unites Spinoza's metaphysics and ethics. *Spinoza's Religion* unfolds a powerful, inclusive philosophical vision for the modern age—one that is grounded in a profound questioning of how to live a joyful, fully human life. Like Spinoza himself, the *Ethics* doesn't fit into any ready-made religious category. But Carlisle shows how it wrestles with the question of religion in strikingly original ways, responding both critically and constructively to the diverse, broadly Christian context in which Spinoza lived and worked. Philosophy itself, as Spinoza practiced it, became a spiritual endeavor that expressed his devotion to a truthful, virtuous way of life. Offering startling new insights into Spinoza's famously enigmatic ideas about eternal life and the intellectual love of God, Carlisle uncovers a Spinozist religion that integrates self-knowledge, desire, practice, and embodied ethical life to reach toward our “highest happiness”—to rest in God. Seen through Carlisle's eyes, the *Ethics* prompts us to rethink not only Spinoza but also religion itself.

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.

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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.

Plato's penchant for mythmaking sits uneasily beside his reputation as the inventor of rationalist philosophy. Hegel's solution was to ignore the myths. Popper thought them disqualifying. Tae-Yeoun Keum responds by carving out a place for myth in the context of rationalism and shows how Plato's tales inspired history's great political thinkers.

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.

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 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.

In an era of heightened concern about injustice in relations of identity and difference, political theorists often prescribe equal recognition as a remedy for the ills of subordination. Drawing on the philosophy of Hegel, they envision a system of reciprocal knowledge and esteem, in which the affirming glance of others lets everyone be who they really are. This book challenges the equation of recognition with justice. Patchen Markell mines neglected strands of the concept's genealogy and reconstructs an unorthodox interpretation of Hegel, who, in the unexpected company of Sophocles, Aristotle, Arendt, and others, reveals why recognition's promised satisfactions are bound to disappoint, and even to stifle. Written with exceptional clarity, the book develops an alternative account of the nature and sources of identity-based injustice in which the pursuit of recognition is part of the problem rather than the solution. And it articulates an alternative conception of justice rooted not in the recognition of identity of the other but in the acknowledgment of our own finitude in the face of a future thick with surprise. Moving deftly among contemporary political philosophers (including Taylor and Kymlicka), the close interpretation of ancient and modern texts (Hegel's *Phenomenology*, Aristotle's *Poetics*, and more), and the exploration of rich case studies drawn from literature (*Antigone*), history (Jewish emancipation in nineteenth-century Prussia), and modern politics (official multiculturalism), *Bound by Recognition* is at once a sustained treatment of the problem of recognition and a sequence of virtuoso studies.

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.

"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"--

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 Ata. 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.

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.

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*.

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 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.

*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.

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.

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.

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

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.

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.

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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.

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.

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.

Poverty. The environment. The family. Education. Freedom of religion. What is the role of the State in promoting human flourishing in light of unprecedented challenges to the very fabric of society? The State in Catholic Thought (recommended by Fr. James V. Schall, S.J., in *Another Sort of Learning*) is a masterful survey of the development of the Church's teaching on the relationships between the nation-state and individuals, families, and local and international communities. Rommen examines the state as a "moral organism" and its purpose in light of the natural law. In this tour de force of the contributions of Augustine, Aquinas, Suarez, Bellarmine, and Popes throughout the ages, Rommen foreshadows the encyclicals of St. John Paul II and Benedict XVI and brings the light of Catholic thought to bear on today's most pressing issues. Professor Bruce Frohnen's Introduction sets Rommen and his work in political and intellectual context, brilliantly encapsulating Rommen's analysis and the importance of his magnum opus in assisting readers to find the means of renewing a more just political and social order."

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.

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.

This monumental volume provides the most comprehensive and authoritative collection of the essential primary readings in post-war political philosophy.

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

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.

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.

*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.

In recent years, Roman political thought has attracted increased attention as intellectual historians and political theorists have explored the influence of the Roman republic on major thinkers from the Renaissance to the Enlightenment. Held up as a "third way" between liberalism and communitarianism, neo-Roman republicanism promises useful,

persuasive accounts of civic virtue, justice, civility, and the ties that bind citizens. But republican revivalists, embedded in modern liberal, democratic, and constitutional concerns, almost never engage closely with Roman texts. The Life of Roman Republicanism takes up that challenge. With an original combination of close reading and political theory, Joy Connolly argues that Cicero, Sallust, and Horace inspire fresh thinking about central concerns of contemporary political thought and action. These include the role of conflict in the political community, especially as it emerges from class differences; the necessity of recognition for an equal and just society; the corporeal and passionate aspects of civic experience; citizens' interdependence on one another for senses of selfhood; and the uses and dangers of self-sovereignty and fantasy. Putting classicists and political theorists in dialogue, the book also addresses a range of modern thinkers, including Kant, Hannah Arendt, Stanley Cavell, and Philip Pettit. Together, Connolly's readings construct a new civic ethos of advocacy, self-criticism, embodied awareness, imagination, and irony.

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.

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