

## History Of Political Philosophy Leo Strauss

This book introduces readers to analytical interpretation of seminal writings and thinkers in the history of political thought, including Socrates, Plato, Aristotle, the Bible, Thomas Aquinas, Machiavelli, Bacon, Hobbes, Locke, Montesquieu, Rousseau, Tocqueville, Marx, and Nietzsche. Chronologically arranged, each chapter in the book is devoted to the work of a single thinker. The selected texts together engage with 2000 years of debate on fundamental questions, which include: What is the purpose of political life? What is the good life, for us as individuals, and for us as a political community? What is justice? What is a right? Do human beings have rights? What kinds of human virtues are there and which regimes best promote them? The difficulty of accessing the texts included in this volume is the result not only of their subtlety but also of the dramatic change in everyday life. The authors shed light on the texts' vocabulary and complexities of thought and help students understand and weigh the various interpretations of each philosopher's thought.

- Accessible interpretive essays on the greatest texts in the history of political thought, from Plato to Nietzsche.
- Includes key passage plus a succinct discussion that glosses the text, examines later-day interpretations, and guides students in forming their own interpretations.
- Allows students to learn from, rather than only about, each thinker, and to apply their thought to the present day.

This volume provides an unequalled introduction to the thought of chief contributors to the Western tradition of political philosophy from classical Greek antiquity to the twentieth century. Written by specialists on the various philosophers, this third edition has been expanded significantly to include both new and revised essays.

Natural Right and History is widely recognized as Strauss's most influential work. The six lectures, written while Strauss was at the New School, and a full transcript of the 1949 Walgreen Lectures show Strauss working toward the ideas he would present in fully matured form in his landmark work. In them, he explores natural right and the relationship between modern philosophers and the thought of the ancient Greek philosophers, as well as the relation of political philosophy to contemporary political science and to major political and historical events, especially the Holocaust and World War II. Previously unpublished in book form, Strauss's lectures are presented here in a thematic order that mirrors Natural Right and History and with interpretive essays by J. A. Colen, Christopher Lynch, Svetozar Minkov, Daniel Tanguay, Nathan Tarcov, and Michael Zuckert that establish their relation to the work. Rounding out the book are copious annotations and notes to facilitate further study.

The first comprehensive examination of the debate between Leo Strauss and Alexandre Kojève on the subject of philosophy and tyranny. On Tyranny remains a perennial favorite, possessing a timelessness that few philosophical or scholarly debates have ever achieved. On one hand, On Tyranny is the first book-length work in Leo Strauss's extended study of Xenophon, and his "Restatement" retains a vivacity and directness that is sometimes absent in his later works. On the other, "Tyranny and Wisdom" is perhaps the most succinct yet fullest articulation of Alexandre Kojève's overall political thought, and it presents what may be the most uncompromising alternative to Strauss's position as a whole. This volume contains for the first time a comprehensive and

critical examination of the debate from scholars well versed in the thought of Strauss, Kojève, Hegel, Heidegger, and the end of history thesis. Of particular interest will be the appendix, which offers for the first time Kojève's unabridged response to Strauss, a response previously available only from the Fonds Kojève at Le Bibliothèque Nationale de France. Accessible to students and scholars alike, this volume works equally well in the classroom and as a resource for more advanced research.

Brill's Companion to Leo Strauss' Writings on Classical Political Thought offers clear, accessible essays to assist a new generation of readers in their introduction to Strauss' writings on the ancients, and to deepen the understanding of those familiar with his work.

Born in rural Hesse, Germany, Leo Strauss (1899-1973) became an active Zionist and philosopher during the tumultuous and fractious Weimar Republic. As Eugene R. Sheppard demonstrates in this groundbreaking and engaging book, Strauss gravitated towards such thinkers as Franz Rosenzweig, Martin Heidegger, and Carl Schmitt as he sought to identify and overcome fundamental philosophical, political, and theological crises. The rise of Nazism impelled Strauss as a young Jewish ŽmigrŽ, first in Europe and then in America, to grapple with--and accommodate his thought to--the pressing challenges of exile. In confronting his own state of exile, Strauss enlisted premodern Jewish thinkers such as Moses Maimonides and Baruch Spinoza who earlier addressed the problem of reconciling their competing loyalties as philosophers and Jews. This is the first study to frame Strauss's political philosophy around his critique of liberalism and the problem of exile. Sheppard follows Strauss from Europe to the United States, a journey of a conservative Weimar Jew struggling with modern liberalism and the existential and political contours of exile. Strauss sought to resolve the conflicts of a Jew unwilling to surrender loyalty to his ancestral community and equally unwilling to adhere to the strictures of orthodox observance. Strauss saw truth and wisdom as transcending particular religious and national communities, as well as the modern enlightened humanism in which he himself had been nurtured. In his efforts to navigate between the Jewish and the philosophical, the ancient and the modern, Berlin and New York, Strauss developed a distinctively programmatic way of reading and writing "between the lines." Sheppard recaptures the complexity and intrigue of this project which has been ignored by those who both reject and claim Strauss's legacy.

Leo Strauss was a central figure in the twentieth century renaissance of political philosophy. The essays of The Cambridge Companion to Leo Strauss provide a comprehensive and non-partisan survey of the major themes and problems that constituted Strauss's work. These include his revival of the great 'quarrel between the ancients and the moderns,' his examination of tension between Jerusalem and Athens, and most controversially his recovery of the tradition of esoteric writing. The volume also examines Strauss's complex relation to a range of contemporary political movements and thinkers, including Edmund Husserl, Martin Heidegger, Max Weber, Carl Schmitt, and Gershom Scholem, as well as the creation of a distinctive school of 'Straussian' political philosophy.

In this book, 19 prominent representatives of each side in the basic division among Strauss's followers explore his contribution to political philosophy and Jewish thought. The volume presents the most extensive analysis yet published of Strauss's religious heritage and how it

related to his work, and includes Strauss's previously unpublished 'Why We Remain Jews,' an extraordinary essay concerned with the challenge posed to Judaism by modern secular thought. The extensive introduction interrelates the major themes of Strauss's thought. One of the outstanding thinkers of our time offers in this book his final words to posterity. *Studies in Platonic Political Philosophy* was well underway at the time of Leo Strauss's death in 1973. Having chosen the title for the book, he selected the most important writings of his later years and arranged them to clarify the issues in political philosophy that occupied his attention throughout his life. As his choice of title indicates, the heart of Strauss's work is Platonism—a Platonism that is altogether unorthodox and highly controversial. These essays consider, among others, Heidegger, Husserl, Nietzsche, Marx, Moses Maimonides, Machiavelli, and of course Plato himself to test the Platonic understanding of the conflict between philosophy and political society. Strauss argues that an awesome spiritual impoverishment has engulfed modernity because of our dimming awareness of that conflict. Thomas Pangle's Introduction places the work within the context of the entire Straussian corpus and focuses especially on Strauss's late Socratic writings as a key to his mature thought. For those already familiar with Strauss, Pangle's essay will provoke thought and debate; for beginning readers of Strauss, it provides a fine introduction. A complete bibliography of Strauss's writings is included.

*On Tyranny* is Leo Strauss's classic reading of Xenophon's dialogue, *Hiero or Tyrannicus*, in which the tyrant Hiero and the poet Simonides discuss the advantages and disadvantages of exercising tyranny. This edition includes a translation of the dialogue, a critique of the commentary by the French philosopher Alexandre Kojève, Strauss's restatement of his position in light of Kojève's comments, and finally, the complete Strauss-Kojève correspondence. "Through [Strauss's] interpretation Xenophon appears to us as no longer the somewhat dull and flat author we know, but as a brilliant and subtle writer, an original and profound thinker. What is more, in interpreting this forgotten dialogue, Strauss lays bare great moral and political problems that are still ours." —Alexandre Kojève, *Critique* "On Tyranny is a complex and stimulating book with its 'parallel dialogue' made all the more striking since both participants take such unusual, highly provocative positions, and so force readers to face substantial problems in what are often wholly unfamiliar, even shocking ways." —Robert Pippin, *History and Theory* "Every political scientist who tries to disentangle himself from the contemporary confusion over the problems of tyranny will be much indebted to this study and inevitably use it as a starting point." —Eric Voegelin, *The Review of Politics* Leo Strauss (1899-1973) was the Robert Maynard Hutchins Distinguished Service Professor of Political Science at the University of Chicago.

Leo Strauss is known primarily for reviving classical political philosophy through careful analyses of works by ancient thinkers. As with his published writings, Strauss's seminars devoted to specific philosophers were notoriously dense, accessible only to graduate students and scholars with a good command of the subject. In 1965, however, Strauss offered an introductory course on political philosophy at the University of Chicago. Using a conversational style, he sought to make political philosophy, as well as his own ideas and methods, understandable to those with little background on the subject. *Leo Strauss on Political Philosophy* brings together the lectures that comprise Strauss's "Introduction to Political Philosophy." Strauss begins by emphasizing the importance of political philosophy in determining the common good of society and critically examining the two most powerful contemporary challenges to the possibility of using political theory to learn about and develop the best political order: positivism and historicism. In seeking the common good, classical political philosophers like Plato and Aristotle did not distinguish between political philosophy and political science. Today, however, political philosophy must contend with the contemporary belief that it is impossible to know what the good society really is. Strauss emphasizes the need to study the history of political philosophy to see whether the changes in the understanding of nature and conceptions of justice that gradually led people to believe

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

This book analyzes the reception of Leo Strauss and his political philosophy in Northeast Asia. By juxtaposing the central idea of Strauss's political philosophy with the question of modernity, the contributors explore the eclectic adaptations of Strauss in Northeast Asian countries as a philosophical appropriation across cultures. Examining how Strauss's philosophy was first introduced in Northeast Asia, the book sheds light on the similarities and differences in experiences, challenging the dominant approach which attributes various receptions of Strauss in Northeast Asia solely to sociopolitical circumstances. This book also seeks to move beyond a China-centric approach to investigate the possible transcultural appeals of Strauss's political philosophy by exploring the cases of Japan and South Korea. Appealing to a wide network of scholars and practitioners in East Asia engaged in rethinking cultural particularities, this volume will be attractive to upper-level undergraduate students, graduate students, and advanced researchers in political philosophy, political theory, and Asian politics.

This book compares the thought of Michael Oakeshott and Leo Strauss, bringing Oakeshott's desire for a renaissance of poetic individuality into dialogue with Strauss's recovery of the universality of philosophical enlightenment. Starting from the conventional understanding of these thinkers as important voices of twentieth-century conservatism, McIlwain traces their deeper and more radical commitments to the highpoints of human achievement and their shared concerns with the fate of traditional inheritances in modernity, the role and meaning of history, the intention and meaning of political philosophy, and the problem of politics and religion. The book culminates in an articulation of the positions of Oakeshott and Strauss as part of the quarrel of poetry and philosophy, revealing the ongoing implications of their thinking in terms of the profound spiritual and political questions raised by modern thinkers such as Hobbes, Hegel, Nietzsche and Heidegger and leading back to foundational figures of Western civilization including St. Augustine and Socrates.

Leo Strauss's *What Is Political Philosophy?* addresses almost every major theme in his life's work and is often viewed as a defense of his overall philosophic approach. Yet precisely because the book is so foundational, if we want to understand Strauss's notoriously careful and complex thinking in these essays, we must also consider them just as Strauss treated philosophers of the past: on their own terms. Each of the contributors in this collection focuses on a single chapter from *What Is Political Philosophy?* in an effort to shed light on both Strauss's thoughts about the history of philosophy and the major issues about which he wrote. Included are treatments of Strauss's esoteric method of reading, his critique of behavioral political science, and his views on classical political philosophy. Key thinkers whose work Strauss responded to are also analyzed in depth: Plato, Al-Farabi, Maimonides, Hobbes, and Locke, as well as twentieth-century figures such as Eric Voegelin, Alexandre Kojève, and Kurt Riezler. Written by scholars well-known for their insight and expertise on Strauss's thought, the essays in this volume apply to Strauss the same meticulous approach he developed in reading others. The first book-length treatment on a single book by Strauss, *Leo Strauss's Defense of the Philosophic Life* will serve as an invaluable companion to those seeking a helpful introduction or delving deeper into the major themes and ideas of this controversial thinker.

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This book, by one of the most prominent interpreters of Leo Strauss's thought, was the first to address the problem that Leo Strauss himself said was the theme of his studies: the theologico-political problem or the confrontation with the theological and the political alternative to philosophy as a way of life. In his theologico-political treatise, which comprises four parts and an appendix, Heinrich Meier clarifies the distinction between political theology and political philosophy and reappraises the unifying center of Strauss's philosophical enterprise. The book is the culmination of Meier's work on the theologico-political problem. It will interest anyone who seeks to understand both the problem caused by revelation for philosophy and the challenge posed by political-religious radicalism. The appendix makes available for the first time two lectures by Strauss that are immediately relevant to the subject of this book and that will open the way for future research and debate on the legacy of Strauss.

The first comprehensive effort to examine Strauss's astonishingly wide-ranging writings of the 1930s (some of which have only recently been made available to English-speaking readers, including several herein) with a view to their unifying theme of recovering classical political philosophy.

Intended for use in courses on political philosophy or the history of political philosophy, *On the History of Political Philosophy* provides a critical account of Western political philosophy from classical Greece to modern times. Demonstrating the continued relevance of historical ideas to today's problems, the author traces ongoing discussions about justice, power, and human nature by examining the ideas of key political theorists.

Revered and reviled, Leo Strauss has left a rich legacy of work that continues to spark discussion and controversy. This volume of essays ranges over critical themes that define Strauss's thought: the tension between reason and revelation in the Western tradition, the philosophical roots of liberal democracy, and especially the conflicting yet complementary relationship between ancient and modern liberalism. For those seeking to become acquainted with this provocative thinker, one need look no further.

### Publisher description

The essays collected in *Persecution and the Art of Writing* all deal with one problem—the relation between philosophy and politics. Here, Strauss sets forth the thesis that many philosophers, especially political philosophers, have reacted to the threat of persecution by disguising their most controversial and heterodox ideas.

"All political action has . . . in itself a directedness towards knowledge of the good: of the good life, or of the good society. For the good society is the complete political good. If this directedness becomes explicit, if men make it their explicit goal to acquire knowledge of the good life and of the good society, political philosophy emerges. . . . The theme of political philosophy is mankind's great objectives, freedom and government or empire—objectives which are capable of lifting all men beyond their poor selves. Political philosophy is that branch of philosophy which is closest to political life, to non-philosophic life, to human life."—From "What Is Political Philosophy?" *What Is Political*

Philosophy?—a collection of ten essays and lectures and sixteen book reviews written between 1943 and 1957—contains some of Leo Strauss's most famous writings and some of his most explicit statements of the themes that made him famous. The title essay records Strauss's sole extended articulation of the meaning of political philosophy itself. Other essays discuss the relation of political philosophy to history, give an account of the political philosophy of the non-Christian Middle Ages and of classic European modernity, and present his theory of esoteric writing.

The first book-length study of Leo Strauss' understanding of the relation between modern democracy, technology, and liberal education. Liberal democracy is today under unprecedented attack from both the left and the right. Offering a fresh and penetrating examination of how Leo Strauss understood the emergence of liberal democracy and what is necessary to sustain and elevate it, *Leo Strauss on Democracy, Technology, and Liberal Education* explores Strauss' view of the intimate (and troubling) relation between the philosophic promotion of liberal democracy and the turn to the modern scientific-technological project of the "conquest of nature." Timothy W. Burns explicates the political reasoning behind Strauss' recommendation of reminders of genuine political greatness within democracy over and against the failure of nihilistic youth to recognize it. Elucidating what Strauss envisaged by a liberally-educated sub-political or cultural-level aristocracy—one that could elevate and sustain liberal democracy—and the roles that both philosophy and divine-law traditions should have in that education, Burns also lays out Strauss' frequent (though often tacit) engagement with the thought of Heidegger on these issues. Timothy W. Burns is Professor and Graduate Program Director of Political Science at Baylor University. His books include *Philosophy, History, and Tyranny: Reexamining the Debate between Leo Strauss and Alexandre Kojève* (coedited with Bryan-Paul Frost), also published by SUNY Press. Leo Strauss and his alleged political influence regarding the Iraq War have in recent years been the subject of significant media attention, including stories in the *Wall Street Journal* and *New York Times*. *Time* magazine even called him "one of the most influential men in American politics." With *The Truth about Leo Strauss*, Michael and Catherine Zuckert challenged the many claims and speculations about this notoriously complex thinker. Now, with *Leo Strauss and the Problem of Political Philosophy*, they turn their attention to a searching and more comprehensive interpretation of Strauss's thought as a whole, using the many manifestations of the "problem of political philosophy" as their touchstone. For Strauss, political philosophy presented a "problem" to which there have been a variety of solutions proposed over the course of Western history. Strauss's work, they show, revolved around recovering—and restoring—political philosophy to its original Socratic form. Since positivism and historicism represented two intellectual currents that undermined the possibility of a Socratic political philosophy, the first part of the book is devoted to Strauss's critique of these two positions. Then, the authors explore Strauss's interpretation of the history of philosophy and both ancient and modern canonical political philosophers, including Plato, Aristotle, Machiavelli, and Locke. Strauss's often-unconventional readings of these philosophers, they argue, pointed to solutions to the problem of political philosophy. Finally, the authors examine Strauss's thought in the context of the twentieth century, when his chief interlocutors were Schmitt, Husserl, Heidegger, and Nietzsche. The most penetrating and capacious treatment of the political philosophy of this complex and often misunderstood thinker, from his early years to his last works, *Leo Strauss and the Problem of Political Philosophy* reveals Strauss's writings as an attempt to show that the distinctive characteristics of ancient and modern thought derive from different modes of solving the problem of political philosophy and reveal why he considered the ancient solution both philosophically and politically superior.

In this classic work, Leo Strauss examines the problem of natural right and argues that there is a firm foundation in reality for the distinction between right and wrong in ethics and politics. On the centenary of Strauss's birth, and the fiftieth anniversary of the *Walgreen Lectures*

which spawned the work, *Natural Right and History* remains as controversial and essential as ever. "Strauss . . . makes a significant contribution towards an understanding of the intellectual crisis in which we find ourselves . . . [and] brings to his task an admirable scholarship and a brilliant, incisive mind."—John H. Hallowell, *American Political Science Review*

Leo Strauss (1899-1973) was the Robert Maynard Hutchins Distinguished Service Professor Emeritus in Political Science at the University of Chicago.

Is Leo Strauss truly an intellectual forebear of neoconservatism and a powerful force in shaping Bush administration foreign policy? *The Truth about Leo Strauss* puts this question to rest, revealing for the first time how the popular media came to perpetuate such an oversimplified view of such a complex and wide-ranging philosopher. More important, it corrects our perception of Strauss, providing the best general introduction available to the political thought of this misunderstood figure. Catherine and Michael Zuckert—both former students of Strauss—guide readers here to a nuanced understanding of how Strauss's political thought fits into his broader philosophy. Challenging the ideas that Strauss was an inflexible conservative who followed in the footsteps of Nietzsche, Heidegger, and Carl Schmitt, the Zuckerts contend that Strauss's signature idea was the need for a return to the ancients. This idea, they show, stemmed from Strauss's belief that modern thought, with its relativism and nihilism, undermines healthy politics and even the possibility of real philosophy. Identifying this view as one of Strauss's three core propositions—America is modern, modernity is bad, and America is good—they conclude that Strauss was a sober defender of liberal democracy, aware of both its strengths and its weaknesses. The Zuckerts finish, appropriately, by examining the varied work of Strauss's numerous students and followers, revealing the origins—rooted in the tensions within his own thought—of their split into opposing camps. Balanced and accessible, *The Truth about Leo Strauss* is a must-read for anyone who wants to more fully comprehend this enigmatic philosopher and his much-disputed legacy.

This collection by some of the leading scholars of Strauss' work is the first devoted to Strauss' thought regarding education. It seeks to address his conception of education as it applies to a range of his most important concepts, such as his views on the importance of revelation, his critique of modern democracy and the importance of modern classical education.

In the winter of 1965, Leo Strauss taught a seminar on Hegel at the University of Chicago. While Strauss neither considered himself a Hegelian nor wrote about Hegel at any length, his writings contain intriguing references to the philosopher, particularly in connection with his studies of Hobbes, in his debate in *On Tyranny* with Alexandre Kojève; and in his account of the "three waves" of modern political philosophy. *Leo Strauss on Hegel* reconstructs Strauss's seminar on Hegel, supplemented by passages from an earlier version of the seminar from which only fragments of a transcript remain. Strauss focused his seminar on the lectures collected in *The Philosophy of History*, which he considered more accessible than Hegel's written works. In his own lectures on Hegel, Strauss continues his project of demonstrating how modern philosophers related to ancient thought and explores the development and weaknesses of modern political theory. Strauss is especially concerned with the relationship in Hegel between empirical history and his philosophy of history, and he argues for the primacy of religion in Hegel's understanding of history and society. In addition to a relatively complete transcript, *Leo Strauss on Hegel* also includes annotations, which bring context and clarity to the text.

This concise and accessible introduction to Strauss's thought provides, for wider audience, a bridge to his more complex theoretical work. Editor Pangle has gathered five of Strauss's previously unpublished lectures and five hard-to-find published writings and has arranged them so as to demonstrate the systematic progression of the major themes that underlay Strauss's

mature work. "[These essays] display the incomparable insight and remarkable range of knowledge that set Strauss's works apart from any other twentieth-century philosopher's."—Charles R. Kesler, National Review

A reissue of the 1975 edition of Strauss' views regarding the nature of political philosophy.

Fifty distinguished contributors survey the entire history of political philosophy. They consider questions about how the subject should best be studied; they examine historical periods and great theorists in their intellectual contexts; and they discuss aspects of the subject that transcend periods, such as democracy, the state, and imperialism.

"An enlarged version of the Page-Barbour lectures ... delivered at the University of Virginia in the spring of 1962."

This book analyzes Leo Strauss's writings on political violence, considering also what he taught in the classroom on this subject.

In this classic analysis, Leo Strauss pinpoints what is original and innovative in the political philosophy of Thomas Hobbes. He argues that Hobbes's ideas arose not from tradition or science but from his own deep knowledge and experience of human nature.

Tracing the development of Hobbes's moral doctrine from his early writings to his major work *The Leviathan*, Strauss explains contradictions in the body of Hobbes's work and discovers startling connections between Hobbes and the thought of Plato, Thucydides, Aristotle, Descartes, Spinoza, and Hegel.

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