

Social And Political Philosophy Classical Western Texts In Feminist And Multicultural Perspectives

Shows how Hannah Arendt opened up new ways of thinking about politics and a new approach to interpreting political history.

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

There is a well-worn image and phrase for libertarianism: 'atomized individualism.' This hobgoblin has spread so thoroughly that even some libertarians think their philosophy unreservedly supports private persons, whatever the situation, whatever their behavior. Smith's Self-Interest and Social Order in Classical Liberalism, corrects this misrepresentation with careful intellectual surveys of Hume, Smith, Hobbes, Butler, Mandeville, and Hutcheson and their respective contributions to political philosophy.

This comprehensive volume contains much of the important work in political and social philosophy from ancient times until the end of the nineteenth century. The anthology offers both depth and breadth in its selection of material by central figures, while also representing other currents of political thought. Thucydides, Seneca, and Cicero are included along with Plato and Aristotle; Al-Farabi, Marsilius of Padua, and de Pizan take their place alongside Augustine and Aquinas; Astell and Constant are presented in the company of Locke, Rousseau, and Wollstonecraft. The editors have made every effort to include translations that are both readable and reliable. Every selection has been painstakingly annotated, and each figure is given a substantial introduction highlighting his or her major contribution within the tradition. In order to ensure the highest standards of accuracy and accessibility, the editors have consulted dozens of leading academics during the course of the anthology's development (a number of whom have contributed introductory material as well as advice). The result is an anthology with unparalleled pedagogical benefits, and one that truly breaks new ground.

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 intellectual legacy of Confucianism has loomed large in efforts to understand China's past, present, and future. While Confucian ethics has been thoroughly explored, the question remains: what exactly is Confucian political thought? Classical Confucian Political Thought returns to the classical texts of the Confucian tradition to answer this vital question. Showing how Confucian ethics and politics diverge, Loubna El Amine argues that Confucian political thought is not a direct application of Confucian moral philosophy. Instead, contrary to the

conventional view that Confucian rule aims to instill virtue in all members of society, El Amine demonstrates that its main aim is to promote political order. El Amine analyzes key aspects of the Confucian political vision, including the relationship between the ruler and the people, the typology of rulers, and the role of ministers and government officials. She also looks at Confucianism's account of the mechanisms through which society is to be regulated, from welfare policies to rituals. She explains that the Confucian conception of the political leaves space open for the rule of those who are not virtuous if these rulers establish and maintain political order. She also contends that Confucians defend the duty to take part in government based on the benefits that such participation can bring to society. Classical Confucian Political Thought brings a new understanding to Confucian political theory by illustrating that it is not chiefly idealistic and centered on virtue, but rather realistic and driven by political concerns.

The essays in this book weave together insights and arguments from such diverse traditions as German critical theory, French philosophy and social theory, and recent Anglo-American moral and political theory, offering a unique approach to the political and theoretical consequences of the modernism/postmodernism discussion. Through an analysis of central themes in classical Marxism and early critical theory, the author shows how recent work in a variety of traditions converges on the need to question familiar distinctions between material production and culture, the public and the private, and the political and the social, and to reconsider the conceptions of agency and power that have informed them. Axel Honneth is Professor of Political Philosophy at the Free University of Berlin and is a leading figure in the Frankfurt School tradition of critical theory. He is the author of a number of books, including *The Critique of Power*, *The Struggle for Recognition*, and (with Hans Joas) *Social Action and Human Nature*.

This text examines social and political philosophy in historical and contemporary terms from a global perspective. It provides a grounding in classical, British and continental traditions and offers a contemporary review of concepts such as freedom and rights, justice and community. In this close examination of the social and political thought of Marcus Tullius Cicero (106-43 B.C.), Neal Wood focuses on Cicero's conceptions of state and government, showing that he is the father of constitutionalism, the archetype of the politically conservative mind, and the first to reflect extensively on politics as an activity.

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.

Otfried Höffe is one of the foremost political philosophers in Europe today. In this major work, already a classic in continental Europe, he re-examines philosophical discourse on justice - from Classical Greece to the present day. Höffe confronts what he sees as the two major challenges to any theory of justice: the legal, positivist claim that there are no standards of justice external to legal systems; and the anarchist claim that justice demands the rejection and abolition of all legal and state systems. Höffe sets out to continue the 'philosophical project of modernity', the legitimation of human rights, and their guarantee by the state, while at the same time rehabilitating the classical theory of political justice represented by Plato and Aristotle. He questions the success of the positivists in avoiding extra-legal normative claims, and casts doubt on the plausibility of their criticism of the Natural Law tradition. Most anarchists, he argues, rely on an uncritical assumption that social institutions other than states and legal orders do

not coerce. In Höffe's view, some coercion is unavoidable, and the grounds for its justification must be examined. Principles of justice will be those principles which define fundamental rights, and which must be enforced if rights are to be respected. Interest in the contribution made by women to the history of philosophy is burgeoning. Intense research is underway to recover their works which have been lost or overlooked. At the forefront of this revival is Mary Wollstonecraft. While she has long been studied by feminists, and later discovered by political scientists, philosophers themselves have only recently begun to recognise the value of her work for their discipline. This volume brings together new essays from leading scholars, which explore Wollstonecraft's range as a moral and political philosopher of note, both taking a historical perspective and applying her thinking to current academic debates. Subjects include Wollstonecraft's ideas on love and respect, friendship and marriage, motherhood, property in the person, and virtue and the emotions, as well as the application her thought has for current thinking on relational autonomy, and animal and children's rights. A major theme within the book places her within the republican tradition of political theory and analyses the contribution she makes to its conceptual resources.

Classical Political Philosophy in Popular Discourse combines two scientific paradigms —classical political philosophy and contemporary, empirical sociology. The chief aim of this unique scientific project is to explore, operationalize, and reconstruct a political doctrine appearing in social discourse, exemplified by Polish society.

Contemporary philosophy still lacks a satisfying theory of punishment, one that adequately addresses our basic moral concerns. Yet, as the crisis of incarceration in the United States and elsewhere shows, the need for a deeper understanding of punishment's purpose has never been greater. In *Punishment and the History of Political Philosophy*, Arthur Shuster offers an insightful study of punishment in the works of Plato, Hobbes, Montesquieu, Beccaria, Kant, and Foucault. Through careful interpretation of their key texts, he argues that continuing tensions over retribution's role in punishment reflect the shift in political philosophy from classical republicanism to modern notions of individual natural rights and the social contract. This book will be vital reading for political theorists, philosophers, criminologists, and legal scholars looking for a new perspective on the moral challenges faced by the modern criminal justice system.

When people of good faith and sound mind disagree deeply about moral, religious, and other philosophical matters, how can we justify political institutions to all of them? The idea of public reason—of a shared public standard, despite disagreement—arose in the seventeenth and eighteenth centuries in the work of Hobbes, Locke, Rousseau, and Kant. At a time when John Rawls' influential theory of public reason has come under fire but its core idea remains attractive to many, it is important not to lose sight of earlier philosophers' answers to the problem of private conflict through public reason. The distinctive selections from the great social contract theorists in this volume emphasize the pervasive theme of intractable disagreement and the need for public justification. New essays by leading scholars then put the historical work in context and provide a focus of debate and discussion. They also explore how the search for public reason has informed a wider body of modern political theory—in the work of Hume, Hegel, Bentham, and Mill—sometimes in surprising ways. The idea of public reason is revealed as an overarching theme in modern

political philosophy—one very much needed today.

This accessible and user-friendly text offers a broad survey of some of the fundamental philosophical questions concerning social and political relations in modern society.

Social and Political Philosophy: Classic and Contemporary Readings is a comprehensive primary-source anthology of readings on social and political thought. Ranging from ancient classics to contemporary works, this unique text combines the essential classics in the field—including the work of ancient Greek political philosophers and modern social contract theorists—with a significant amount of contemporary work on issues pertaining to poverty, drug legalization, multiculturalism, race, gender, and class. It also integrates contemporary feminist perspectives.

In *Volume Two of Ernest Fortin: Collected Essays*, Fortin deals with the relationship between religion and civil society in a Christian context: that of an essentially nonpolitical but by no means entirely otherworldly religion, many of whose teachings were thought to be fundamentally at odds with the duties of citizenship. Sections focus upon Augustine and Aquinas, on Christianity and politics; natural law, natural rights, and social justice; and Leo Strauss and the revival of classical political philosophy. Fortin's treatment of these and related themes betrays a keen awareness of one of the significant intellectual events of our time: the recovery of political philosophy as a legitimate academic discipline.

In *Classical Individualism*, Tibor R. Machan argues that individualism is far from being dead. Machan identifies, develops and defends what he calls classical individualism - an individualism humanised by classical philosophy, rooted in Aristotle rather than Hobbes. This book does not reject the social nature of human beings, but finds that every one has a self-directed agent who is responsible for what he or she does. Machan rejects all types of collectivism, including communitarianism, ethnic solidarity, racial unity, and gender identity. The ideas expressed here have important social and political implications, and will be of interest to anyone concerned with the notion of individuality and individual responsibility.

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

The idea of heroism has become thoroughly muddled today. In contemporary society, any behavior that seems distinctly difficult or unusually impressive is classified as heroic: everyone from firefighters to foster fathers to freedom fighters are our heroes. But what motivates these people to act heroically and what prevents other people from being heroes? In our culture today, what makes one sort of hero appear more heroic than another sort? In order to answer these questions, Ari Kohen turns to classical conceptions of the hero to explain the confusion and to highlight the ways in which distinct heroic categories can be useful at

different times. Untangling Heroism argues for the existence of three categories of heroism that can be traced back to the earliest Western literature – the epic poetry of Homer and the dialogues of Plato – and that are complex enough to resonate with us and assist us in thinking about heroism today. Kohen carefully examines the Homeric heroes Achilles and Odysseus and Plato's Socrates, and then compares the three to each other. He makes clear how and why it is that the other-regarding hero, Socrates, supplanted the battlefield hero, Achilles, and the suffering hero, Odysseus. Finally, he explores in detail four cases of contemporary heroism that highlight Plato's success. Kohen states that in a post-Socratic world, we have chosen to place a premium on heroes who make other-regarding choices over self-interested ones. He argues that when humans face the fact of their mortality, they are able to think most clearly about the sort of life they want to have lived, and only in doing that does heroic action become a possibility. Kohen's careful analysis and rethinking of the heroism concept will be relevant to scholars across the disciplines of political science, philosophy, literature, and classics.

This Handbook brings together philosophical work on how language shapes, and is shaped by, social and political factors. Its 24 chapters were written exclusively for this volume by an international team of leading researchers, and together they provide a broad expert introduction to the major issues currently under discussion in this area. The volume is divided into four parts: Part I: Methodological and Foundational Issues Part II: Non-ideal Semantics and Pragmatics Part III: Linguistic Harms Part IV: Applications The parts, and chapters in each part, are introduced in the volume's General Introduction. A list of Works Cited concludes each chapter, pointing readers to further areas of study. The Handbook is the first major, multi-authored reference work in this growing area and essential reading for anyone interested in the nature of language and its relationship to social and political reality.

Classics of Political and Moral Philosophy provides in one volume the major writings from nearly 2,500 years of political and moral philosophy, from Plato through the twentieth century. The most comprehensive collection of its kind, it moves from classical thought (Plato, Aristotle, Epicurus, Cicero) through medieval views (Augustine, Aquinas) to modern perspectives (Machiavelli, Hobbes, Spinoza, Locke, Rousseau, Hume, Adam Smith, Kant). It includes major nineteenth-century thinkers (Bentham, Hegel, Mill) and considerably more twentieth-century theorists than are found in competing volumes (Rawls, Nozick, Taylor, Foucault, Habermas, Held, Nussbaum). Also included are numerous essays from The Federalist Papers and a variety of notable documents and addresses, among them Pericles' Funeral Oration, The Declaration of Independence, The Constitution of the United States, The Declaration of the Rights of Man and of the Citizen, and speeches by Edmund Burke, Abraham Lincoln, Elizabeth Cady Stanton, John Dewey, and Martin Luther King, Jr. The readings are substantial or complete texts, not fragments. The second edition contains two new readings--by Charles Taylor and Virginia Held--and adds The Universal Declaration of Human Rights. It also presents two works by John Locke in their entirety and includes a new translation of Kant's Groundwork for the Metaphysics of Morals. An especially valuable feature of this volume is that the writings of each author are introduced with a substantive and engaging essay by a leading contemporary authority. These introductions include Richard Kraut on Plato, Aristotle, Epicurus, and

Cicero; Paul J. Weithman on Augustine and Aquinas; Roger D. Masters on Machiavelli; Jean Hampton on Hobbes; Steven B. Smith on Spinoza and Hegel; A. John Simmons on Locke; Joshua Cohen on Rousseau and Rawls; Donald W. Livingston on Hume; Charles L. Griswold, Jr., on Smith; Bernard E. Brown on Hamilton and Madison; Jeremy Waldron on Bentham and Mill; Paul Guyer on Kant; Richard Miller on Marx and Engels; Thomas Christiano on Nozick; Robert B. Talisse on Charles Taylor; Thomas A. McCarthy on Foucault and Habermas; Cheshire Calhoun on Held; and Eva Feder Kittay on Nussbaum. Offering unprecedented breadth of coverage, *Classics of Political and Moral Philosophy, Second Edition*, is an ideal text for courses in political philosophy, social and political philosophy, moral philosophy, or surveys in Western civilization.

Written by an international assembly of leading philosophers, this volume offers students, teachers and general readers a rich and sophisticated introduction to the major non-Western philosophical traditions - particularly Chinese, Indian, Buddhist and Islamic philosophies. African and Polynesian thinking are also covered by way of historical and contemporary survey articles. The text is organized around a series of central topics concerning conceptions of reality and divinity, of causality, of truth, of the nature of rationality, of selfhood, of humankind and nature, of the good, of aesthetic values, and of social and political ideals. Outstanding scholars present essays that articulate the distinctive ways in which these specific problems have been formulated and addressed in the non-Western traditions against the background of their varied historical and cultural presuppositions.

"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.

This updated edition of a well-established anthology of social and political philosophy combines extensive selections from classical works with significant recent contributions to the field, many of which are not easily available. Its central focus is on the liberal currents in modern Western political thought--variants of classical liberalism, modern liberalism, and libertarianism--with specific focus on differing conceptions of political obligation, freedom, distributive justice, and representative democracy. The text is organized into four thematic sections: Political Obligation and Consent, Freedom and Coercion, Justice and Equality, and Democracy and Representation, making it easily accessible to students. Each chapter features selections from classical thinkers alongside writings by influential contemporary philosophers and political theorists, thus tracing the historical development and

transformation of Western political thought on key issues in the field. Among the classical authors represented in this collection are Plato, Hobbes, Locke, Rousseau, and Mill. Contemporary contributors include John Rawls, Isaiah Berlin, Thomas Scanlon, Robert Nozick, Thomas Nagel, Ronald Dworkin, and Hanna Pitkin. Each section is preceded by an introductory overview and followed by a helpful, current bibliography providing guides to further reading.

The Routledge Companion to Social and Political Philosophy is a comprehensive, definitive reference work, providing an up-to-date survey of the field, charting its history and key figures and movements, and addressing enduring questions as well as contemporary research. Features unique to the Companion are: an extensive coverage of the history of social and political thought, including separate chapters on the development of political thought in the Islamic world, India, and China as well in modern Germany, France, and Britain a focus on the core concepts and the normative foundations of social and political theory a seven-chapter section devoted exclusively to distributive justice, the central issue of political philosophy since Rawls' Theory of Justice extensive coverage of global justice and international issues, which recently have emerged as vital topics an eight-chapter section on issues in social and political philosophy. The Companion is divided into eight thematic sections: The History of Social and Political Theory; Political Theories and Ideologies; Normative Foundations; The National State and Beyond; Distributive Justice; Political Concepts; Concepts and Methods in Social Philosophy; Issues in Social and Political Philosophy. Comprised of sixty-nine newly commissioned essays by leading scholars from throughout the world, The Routledge Companion to Social and Political Philosophy is the most comprehensive and authoritative resource in social and political philosophy for students and scholars.

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 anthology presents classical and contemporary readings on the major issues in social and political philosophy – obligation, democracy, rights, freedom, equality, justice,

Essay from the year 2008 in the subject Politics - Political Theory and the History of Ideas Journal, grade: 80%= good, University of Kerala (Department of Political Science), course: Political Theory- Liberal Tradition, language: English, abstract: This essay compares the classical social contract theories of Hobbes, Locke and Rousseau. Different perceptions of the state of nature resulted in different ideas about the social contract and its emphasis on either security (Hobbes), individual rights (Locke) or the collective freedom of Rousseau's general will. Political philosophy is believed to have started with Plato's "Republic," the first known sophisticated analysis of a fundamental question that humans have probably been concerned with much longer: how should human society be organised, i.e. who should rule and why? Plato believed that ruling required special training and skills and should therefore be left to an aristocracy of guardians who had received extensive training. While the notion that ruling requires expertise can hardly be denied there is also agreement among most philosophers that whoever qualifies for the job of ruling needs to do so with the interest of the people in mind. But what is the interest of the people and how can it be discovered? According to Plato, a necessary precondition for rulers is wisdom and that is why he wanted his guardians to be especially trained in philosophy. One may think that the people themselves should know what is best for them but somewhat surprisingly this idea has been rejected not just by Plato but also by many philosophers following him. Another approach is to link rule on Earth to a mandate received from a divine Creator. However, even the idea that humans could not exist without a government has been questioned, most notably by anarchism. Thus, the question of how political rule, the power to make decisions for others, could be justified is an essential one. Only legitimate rule creates obligation and without o

This book explores the origins of western biopolitics in ancient Greek political thought. Ojakangas's argues that the conception of politics as the regulation of the quantity and quality of population in the name of the security and happiness of the state and its inhabitants is as old as the western political thought itself: the politico-philosophical categories of classical thought, particularly those of Plato and Aristotle, were already biopolitical categories. In their books on politics, Plato and Aristotle do not only deal with all the central topics of biopolitics from the political point of view, but for them these topics are the very keystone of politics and the art of government. Yet although the Western understanding of politics was already biopolitical in classical Greece, the book does not argue that the history of biopolitics would constitute a continuum from antiquity to the twentieth century. Instead Ojakangas argues that the birth of Christianity entailed a crisis of the classical biopolitical rationality, as the majority of classical biopolitical themes concerning the government of men and populations faded away or were outright rejected. It was not until the renaissance of the classical culture and literature – including the translation of Plato's and Aristotles political works into Latin – that biopolitics became topical again in the West. The book will be of great interest to scholars and students in the field of social and political studies, social and political theory, moral and political philosophy, IR theory, intellectual history, classical studies.

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*

Anthology of essays on social and political thought with a focus on modern Western political thought

This anthology, with general and special introductions by the author, puts the historical development of Western social and political philosophy into both feminist and multicultural perspectives. Each of the book's sections provides a solid foundation of classic western readings, followed by articles with feminist and multicultural perspectives.

Essay from the year 2008 in the subject Politics - Political Theory and the History of Ideas Journal, grade: 80%= good, University of Kerala (Department of Political Science), course: Political Theory- Liberal Tradition, language: English, abstract: This essay compares the classical social contract theories of Hobbes, Locke and Rousseau. Different perceptions of the state of nature resulted in different ideas about the social contract and its emphasis on either security (Hobbes), individual rights (Locke) or the collective freedom of Rousseau's general will. Political philosophy is believed to have started with Plato's "Republic", the first known sophisticated analysis of a fundamental question that humans have probably been concerned with much longer: how should human society be organised, i.e. who should rule and why? Plato believed that ruling required special training and skills and should therefore be left to an aristocracy of guardians who had received extensive training. While the notion that ruling requires expertise can hardly be denied there is also agreement among most philosophers that whoever qualifies for the job of ruling needs to do so with the interest of the people in mind. But what is the interest of the people and how can it be discovered? According to Plato, a necessary precondition for rulers is wisdom and that is why he wanted his guardians to be especially trained in philosophy. One may think that the people themselves should know what is best for them but somewhat surprisingly this idea has been rejected not just by Plato but also by many philosophers following him. Another approach is to link rule on Earth to a mandate received from a divine Creator. However, even the idea that humans could not exist without a government has been questioned, most notably by anarchism. Thus, the question of how political rule, the power to make decisions for others, could be justified is an essential one. Only legitimate rule creates obligation and without obligation it is hard to see how any form of society can survive. It is precisely for these elementary questions that social contract theories attempt to provide an answer for. The social contract can be seen as a device both for justifying not only rule itself but a particular type of rule, and demonstrating that political obligation can indeed be demanded. A unique feature of the classical social contract theories discussed in this paper is that they started out with an analysis of the state of nature.

Social and Political Philosophy Classical Western Texts in Feminist and Multicultural Perspectives Cengage Learning

Social and Political Philosophy introduces some of the most important topics in contemporary political philosophy and questions

whether these can be accommodated within the framework of liberal theory. It consists of specially written essays by prominent figures in social and political philosophy. Each essay carefully considers both the theoretical and practical problems of a major topic. Traditional perspectives are balanced with new challenges. Topics include: * Moral Methodology * Libertarianism * Socialism * Lesbian and Gay Perspectives * Feminism * Racial and Multicultural Perspectives * Rationality * Welfare Liberalism * Environmentalism * Virtue Ethics and Community * Just War Theory and Pacifism * Civil Disobedience.

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