

Chapter 1 : Political Ideals by Bertrand Russell | [calendrierdelascience.com](http://calendrierdelascience.com)

*Political Ideals (Great Books in Philosophy) [Bertrand Russell] on [calendrierdelascience.com](http://calendrierdelascience.com) \*FREE\* shipping on qualifying offers. Originally published in , this early work by Bertrand Russell still offers much thought-provoking material on the subject of political philosophy.*

Cicero Plato Politics Ideals Realities The Republic Idealism Realism In theories of political practice and institutional design, there is a clash between what should be done ideally, and what can be done realistically. Many philosophers and politicians offer unique takes on this dilemma of making human law and government adhere to higher law. There are also side arguments about if there even is a higher law and if it can be adhered to, but that is not the main issue of this article. In this article, I will articulate the position of Cicero on idealist philosophy and evaluate his claims about dealing with the problem of ideal versus practical. The strictest realist theory of politics would entail adhering to that which is the most practical and practicable, while the most idealist theory would believe there is a highest form of perfection and justice to which all ends must strive toward. In a continuum with idealism and realism at opposite ends, their positions would be as follows: Plato the most idealist, Aristotle the most moderate and Cicero the most realist. While Cicero best exemplifies the realist position, a full understanding of his take on the subject includes understanding that he 1 favored practicality and feasibility, 2 espoused the benefits of real life experience in the political world and, 3 saw ultimate virtue as spending time on things useful to the state. Cicero was generally right to say that that which is both practical and practicable makes for good institutional design and community administration, but his ideas should be qualified by the understanding that on a larger level, philosophical thought must be encouraged while humanity continues to attempt to interpret natural law through reason. Idealism versus Realism By idealism, I mean a type of philosophy that focuses on the perfection, the higher or natural law, and the truth of political theory best articulated by Plato in *The Republic*: The last line is absolutely critical in understanding how Plato and Cicero clash over political theory. Cicero will ultimately challenge the validity of evaluating theories that might not even be feasible, something Plato has no issue with. Cicero articulates the fundamentals of realism in the first book of *On the Commonwealth*: Instead, from his experience as a political leader, he claims that the aim of theories that should govern institutional design must be practical and pragmatic. Practicality Cicero, in the narrator voice of Scipio, mentions Laelius and Tubero discussing a recent solar eclipse in a first attempt to argue his realism. Plato most certainly would have considered a worthwhile aspiration to understand more of the human world to figure out what was occurring in the sky. Experience Not just speaking of all the experience he had as a politician, Cicero wrote at length about how realistic theory benefitted and was benefitted by experience: At this point you will see the political circle turning; you should learn to recognize its natural motion and circuit from the very beginning. This is the essential element of civic prudence: With this gained experience, you will be able to accurately predict what kind of policies the state is pursuing in the future by their actions in the present. Or, possibly more importantly, you can look to past events and see what your government is really doing right now; you know when a state starts passing these laws, you should take this action. Therein lies the practical and beneficial elements of realist theory, according to Cicero. As in the example of the unexplained solar eclipse, Cicero did not view the subject as relevant because it had no real policy or administrative implications. Continuing, Cicero explains a theory of state and individual level interaction that emphasizes duty to society: Staring at the solar eclipse and thinking what it might be was not exactly what Cicero meant by civic virtue. For instance, political realism may in fact be a better paradigm in a single generation of a state. Over the course of all human governance however, perceptions about political ideals have changed so drastically that proper attention must be given to philosophers of political ideals. Conclusion It might be considered ideal for a government to impose low taxes, have clean electoral races, and always have the snow plowed on time. Some politicians might even run on platforms with those tenets. What most politicians would tell you in private is that you will never see the day. While the specific issues may differ between today and 50 B. As political institutions and governments that practice politics have evolved and continue to evolve, there will be those

who advocate both a pragmatic realist view and those who counter with the idealist view. His concern is that which has the greatest influence on the practice of politics in any particular state. AFor any one given state, his attitude toward finding specific practical solutions seems to outweigh the search for the great truths and ideals of justice. Neither theorist has the complete picture of how to best design institutions or practice politics, but they both give credible explanations as to how they would or actually did. On the Commonwealth ; And, On the Laws. Citations have been simplified as follows: A Dilemma of Theory.

**Chapter 2 : The Great Ideas from The Great Books: James Monroe -- Political Philosophy**

*Political Ideals (Great Books in Philosophy) - Bertrand Russell; VIP.*

Early Islamic philosophy emphasized an inexorable link between science and religion , and the process of *ijtihad* to find truth – in effect all philosophy was " political " as it had real implications for governance. This view was challenged by the "rationalist" Mutazilite philosophers, who held a more Hellenic view, reason above revelation, and as such are known to modern scholars as the first speculative theologians of Islam; they were supported by a secular aristocracy who sought freedom of action independent of the Caliphate. By the late ancient period, however, the "traditionalist" Asharite view of Islam had in general triumphed. According to the Asharites, reason must be subordinate to the Quran and the Sunna. However, in the Western thought, it is generally supposed that it was a specific area peculiar merely to the great philosophers of Islam: Hence, not only the ideas of the Muslim political philosophers but also many other jurists and ulama posed political ideas and theories. For example, the ideas of the Khawarij in the very early years of Islamic history on Khilafa and Ummah , or that of Shia Islam on the concept of Imamah are considered proofs of political thought. The clashes between the Ehl-i Sunna and Shia in the 7th and 8th centuries had a genuine political character. Political thought was not purely rooted in theism, however. Aristotleanism flourished as the Islamic Golden Age saw rise to a continuation of the peripatetic philosophers who implemented the ideas of Aristotle in the context of the Islamic world. Abunaser, Avicenna and Ibn Rushd were part of this philosophical school who claimed that human reason surpassed mere coincidence and revelation. They believed, for example, that natural phenomena occurs because of certain rules made by god , not because god interfered directly unlike Al-Ghazali and his followers. In it, he details the role of the state in terms of political affairs i. For Ibn Khaldun, government should be restrained to a minimum for as a necessary evil, it is the constraint of men by other men. It had much in common with the Mutazilite Islamic thinking in that the Roman Catholics though subordinating philosophy to theology did not subject reason to revelation but in the case of contradictions, subordinated reason to faith as the Asharite of Islam. The Scholastics by combining the philosophy of Aristotle with the Christianity of St. Augustine emphasized the potential harmony inherent in reason and revelation. Magna Carta , viewed by many as a cornerstone of Anglo-American political liberty, explicitly proposes the right to revolt against the ruler for justice sake. Other documents similar to Magna Carta are found in other European countries such as Spain and Hungary. While the Middle Ages did see secular politics in practice under the rule of the Holy Roman Empire , the academic field was wholly scholastic and therefore Christian in nature. That work, as well as *The Discourses* , a rigorous analysis of the classical period , did much to influence modern political thought in the West. A minority including Jean-Jacques Rousseau interpreted *The Prince* as a satire meant to be given to the Medici after their recapture of Florence and their subsequent expulsion of Machiavelli from Florence. At any rate, Machiavelli presents a pragmatic and somewhat consequentialist view of politics, whereby good and evil are mere means used to bring about an end – i. Thomas Hobbes , well known for his theory of the social contract , goes on to expand this view at the start of the 17th century during the English Renaissance. Although neither Machiavelli nor Hobbes believed in the divine right of kings, they both believed in the inherent selfishness of the individual. It was necessarily this belief that led them to adopt a strong central power as the only means of preventing the disintegration of the social order. During the Enlightenment period, new theories about what the human was and is and about the definition of reality and the way it was perceived, along with the discovery of other societies in the Americas, and the changing needs of political societies especially in the wake of the English Civil War , the American Revolution , the French Revolution , and the Haitian Revolution led to new questions and insights by such thinkers as Thomas Hobbes , John Locke , Montesquieu and Jean-Jacques Rousseau. These theorists were driven by two basic questions: These fundamental questions involved a conceptual distinction between the concepts of "state" and "government. The term "government" would refer to a specific group of people who occupied the institutions of the state, and create the laws and ordinances by which the people, themselves included, would be bound. This conceptual distinction continues to operate in political science , although some

political scientists, philosophers, historians and cultural anthropologists have argued that most political action in any given society occurs outside of its state, and that there are societies that are not organized into states that nevertheless must be considered in political terms. As long as the concept of natural order was not introduced, the social sciences could not evolve independently of theistic thinking. Since the cultural revolution of the 17th century in England, which spread to France and the rest of Europe, society has been considered subject to natural laws akin to the physical world. However, the enlightenment was an outright attack on religion, particularly Christianity. After Voltaire, religion would never be the same again in France. As well, there was no spread of this doctrine within the New World and the advanced civilizations of the Aztec , Maya , Inca , Mohican , Delaware , Huron and especially the Iroquois. The Iroquois philosophy in particular gave much to Christian thought of the time and in many cases actually inspired some of the institutions adopted in the United States: In it Locke proposes a state of nature theory that directly complements his conception of how political development occurs and how it can be founded through contractual obligation. The theory of the divine right of kings became a passing fancy, exposed to the type of ridicule with which John Locke treated it. For Locke, knowledge is neither innate, revealed nor based on authority but subject to uncertainty tempered by reason, tolerance and moderation. According to Locke, an absolute ruler as proposed by Hobbes is unnecessary, for natural law is based on reason and seeking peace and survival for man. Industrialization and the Modern Era[ edit ] The Marxist critique of capitalism“developed with Friedrich Engels “was, alongside liberalism and fascism, one of the defining ideological movements of the twentieth century. The industrial revolution produced a parallel revolution in political thought. Urbanization and capitalism greatly reshaped society. During this same period, the socialist movement began to form. In the mid century, Marxism was developed, and socialism in general gained increasing popular support, mostly from the urban working class. Without breaking entirely from the past, Marx established principles that would be used by future revolutionaries of the 20th century namely Vladimir Lenin , Mao Zedong , Ho Chi Minh , and Fidel Castro. In addition, the various branches of anarchism , with thinkers such as Mikhail Bakunin , Pierre-Joseph Proudhon or Peter Kropotkin , and syndicalism also gained some prominence. In the Anglo-American world, anti-imperialism and pluralism began gaining currency at the turn of the 20th century. The Russian Revolution of and similar, albeit less successful, revolutions in many other European countries brought communism “and in particular the political theory of Leninism , but also on a smaller level Luxemburgism gradually “on the world stage. At the same time, social democratic parties won elections and formed governments for the first time, often as a result of the introduction of universal suffrage. In continental Europe, on the other hand, the postwar decades saw a huge blossoming of political philosophy, with Marxism dominating the field. Communism remained an important focus especially during the s and s. Colonialism and racism were important issues that arose. In general, there was a marked trend towards a pragmatic approach to political issues, rather than a philosophical one. Much academic debate regarded one or both of two pragmatic topics: The rise of feminism , LGBT social movements and the end of colonial rule and of the political exclusion of such minorities as African Americans and sexual minorities in the developed world has led to feminist, postcolonial , and multicultural thought becoming significant. This led to a challenge to the social contract by philosophers Charles W. Mills in his book *The Racial Contract* and Carole Pateman in her book *The Sexual Contract* that the social contract excluded persons of colour and women respectively. Rawls used a thought experiment , the original position , in which representative parties choose principles of justice for the basic structure of society from behind a veil of ignorance. Rawls also offered a criticism of utilitarian approaches to questions of political justice. Most of these took elements of Marxist economic analysis, but combined them with a more cultural or ideological emphasis. Along somewhat different lines, a number of other continental thinkers“still largely influenced by Marxism“put new emphases on structuralism and on a "return to Hegel ". Within the post- structuralist line though mostly not taking that label are thinkers such as Gilles Deleuze , Michel Foucault , Claude Lefort , and Jean Baudrillard. The Situationists were more influenced by Hegel; Guy Debord , in particular, moved a Marxist analysis of commodity fetishism to the realm of consumption, and looked at the relation between consumerism and dominant ideology formation. Another debate developed around the distinct criticisms of liberal political

theory made by Michael Walzer , Michael Sandel and Charles Taylor. The liberal - communitarian debate is often considered valuable for generating a new set of philosophical problems, rather than a profound and illuminating clash of perspective. Bell argue that, contra liberalism, communities are prior to individuals and therefore should be the center of political focus. Communitarians tend to support greater local control as well as economic and social policies which encourage the growth of social capital. A pair of overlapping political perspectives arising toward the end of the 20th century are republicanism or neo- or civic-republicanism and the capability approach. To a liberal, a slave who is not interfered with may be free, yet to a republican the mere status as a slave, regardless of how that slave is treated, is objectionable. Prominent republicans include historian Quentin Skinner , jurist Cass Sunstein , and political philosopher Philip Pettit. The capability approach, pioneered by economists Mahbub ul Haq and Amartya Sen and further developed by legal scholar Martha Nussbaum , understands freedom under allied lines: Both the capability approach and republicanism treat choice as something which must be resourced. In other words, it is not enough to be legally able to do something, but to have the real option of doing it. A prominent subject in recent political philosophy is the theory of deliberative democracy. Wrote his Politics as an extension of his Nicomachean Ethics. Notable for the theories that humans are social animals, and that the polis Ancient Greek city state existed to bring about the good life appropriate to such animals. After Pierre Joseph Proudhon , Bakunin became the most important political philosopher of anarchism. His specific version of anarchism is called collectivist anarchism. The first thinker to analyze social justice in terms of maximization of aggregate individual benefits. Developed the distinction between positive and negative liberty. Irish member of the British parliament, Burke is credited with the creation of conservative thought. Burke was one of the biggest supporters of the American Revolution. The first thinker to relate ethics to the political order. Helped introduce postmodern philosophy into political theory, and promoted new theories of Pluralism and agonistic democracy. Co-founder of pragmatism and analyzed the essential role of education in the maintenance of democratic government. The major figure of the Chinese Fajia Legalist school, advocated government that adhered to laws and a strict method of administration. Critiqued the modern conception of power on the basis of the prison complex and other prohibitive institutions, such as those that designate sexuality, madness and knowledge as the roots of their infrastructure, a critique that demonstrated that subjection is the power formation of subjects in any linguistic forum and that revolution cannot just be thought as the reversal of power between classes. Instigated the concept of hegemony. Argued that the state and the ruling class uses culture and ideology to gain the consent of the classes it rules over. Modern liberal thinker and early supporter of positive freedom. Contemporary democratic theorist and sociologist. He has pioneered such concepts as the public sphere , communicative action , and deliberative democracy. His early work was heavily influenced by the Frankfurt School. He argued that central planning was inefficient because members of central bodies could not know enough to match the preferences of consumers and workers with existing conditions. Hayek further argued that central economic planning "a mainstay of socialism" would lead to a "total" state with dangerous power. He advocated free-market capitalism in which the main role of the state is to maintain the rule of law and let spontaneous order develop. Emphasized the "cunning" of history, arguing that it followed a rational trajectory, even while embodying seemingly irrational forces; influenced Marx, Kierkegaard , Nietzsche , and Oakeshott.

**Chapter 3 : Political Philosophy - By Branch / Doctrine - The Basics of Philosophy**

*Political Ideals is a book that promotes human beings' innate creative capacities instead of their innate possessive tendencies. Seeming inconsistencies in the book could be illustrated by the following example.*

These ideas were transmitted beyond the confines of the classical polis as the Greek city-states came under the suzerainty of larger kingdoms after an initial Macedonian conquest at the end of the fourth century B. C; those kingdoms in turn were eventually conquered and significantly assimilated by the Roman republic, later transmuted into an empire. Philosophers writing in Latin engaged self-consciously with the earlier and continuing traditions of writing about philosophy in Greek. Neither the transformation of the republic into an empire in the first-century BCE, nor the eventual abdication of the last pretenders to the Roman imperial throne in the Western part of the empire in CE, prevented continued engagement with this Greek and Roman heritage of political philosophy among late antique and later medieval scholars and their successors writing in Latin, Arabic and Hebrew. At the same time, because the Greeks also invented other genres widely recognized today—among them, history, tragedy, comedy, and rhetoric—no understanding of their thought about politics can restrict itself to the genre of political philosophy alone. While that argument is contentious, it rests on an important broader point. This article therefore begins by surveying political practices and the reflective accounts to which they gave rise in the classical Greek period of the independent polis. Socrates, Plato and Aristotle. It continues to Hellenistic Greek thinkers before considering the main currents and roles of political philosophy in the Roman republic. See the entry on medieval political philosophy. The city was the domain of potential collaboration in leading the good life, though it was by the same token the domain of potential contestation should that pursuit come to be understood as pitting some against others. Political theorizing began in arguments about what politics was good for, who could participate in politics, and why, arguments which were tools in civic battles for ideological and material control as well as attempts to provide logical or architectonic frameworks for those battles. Such conflicts were addressed by the idea of justice, which was fundamental to the city as it emerged from the archaic age, sometimes reflected in Homer, into the classical period. Justice was conceived by poets, lawgivers, and philosophers alike as the structure of civic bonds which were beneficial to all rich and poor, powerful and weak alike rather than an exploitation of some by others. So understood, justice defined the basis of equal citizenship and was said to be the requirement for human regimes to be acceptable to the gods. The ideal was that, with justice as a foundation, political life would enable its participants to flourish and to achieve the overarching human end of happiness eudaimonia , expressing a civic form of virtue and pursuing happiness and success through the competitive forums of the city. This became the major political faultline of the Greek fifth century BCE. The exclusion of women from active citizenship in Athens was more consciously felt, giving rise to fantasies of female-dominated politics in Aristophanic comedy *Lysistrata*, *Assemblywomen* and to tortured reflection in many tragedies consider the titles of *Medea*; *Phaedra*; *Trojan Women*. Among equals, however defined, the space of the political was the space of participation in speech and decision concerning public affairs and actions. That invention of the political what Meier calls *The Greek Discovery of Politics* was the hallmark of the classical Greek world. Citizens, whether the few usually the rich or the many including the poorer and perhaps the poorest free adult men , deliberated together as to how to conduct public affairs, sharing either by custom, by election, or by lot—the latter seen in Athens as the most democratic, though it was never the sole mechanism used in any Greek democracy—in the offices for carrying them out. Rhetoric played an important role especially, though not only, in democracies, where discursive norms shaped by the poor majority were hegemonic in public even over the rich Ober At the same time, politics was shaped by the legacy of archaic poetry and its heroic ethos and by the religious cults which included, alongside pan-Hellenic and familial rites, important practices distinct to each city-state. This was a polytheistic, rather than monotheistic, setting, in which religion was at least in large part a function of civic identity. It was a world innocent of modern bureaucracy and of the modern move to intellectual abstraction in defining the state: This broadest sense was initially most evident to the Athenians when they looked at the peculiar customs of Sparta, but Plato taught them to recognize that

democratic Athens was as distinctive a regime Schofield Most of the wise men sophoi and students of nature physikoi who appeared in this milieu thought within the same broad terms as the poets and orators. Justice was widely, if not universally, treated as a fundamental constituent of cosmic order. Some of the physikoi influenced political life, notably the Pythagoreans in southern Italy. Others held themselves aloof from political action while still identifying commonalities between nature and politics. Most of the sophists argued the latter, though they did so along a spectrum of interpretation for which our evidence rests heavily on Plato, who portrays Socrates arguing with a considerable number of sophists: This nomos-phis debate raised a fundamental challenge to the ordering intellectual assumptions of the polis, even though the sophists advertised themselves as teaching skills for success within it, a number of them being employed as diplomats by cities eager to exploit their rhetorical abilities. If Greek political thinkers presupposed justice, in the fifth and fourth centuries BCE many of them also increasingly problematized it. Should philosophers act politically and if so, should they engage in ordinary politics in existing regimes, or work to establish new ones , or should they abstain from politics in order to live a life of pure contemplation? There was likewise a question as to whether philosophers should think politically: Philosophy might have to address the political but its highest calling soared above it. While one influential approach to the history of political thought takes its bearings from what a thinker was trying to do in and by what he or she said or wrote, it is important to recognize that the founders of ancient political philosophy were in part trying to define a new space of doing as philosophizing, independent of ordinary political action. This is not to say that they did not also have ordinary political intentions, but rather to stress that the invention of political philosophy was also intended as a mode of reflection upon the value of ordinary political life. Socrates and Plato According to Cicero, Socrates “ BCE was the first to bring philosophy down from heaven, locating it in cities and even in homes Tusc. A humbly born man who refused the lucrative mantle of the sophistic role as a professional teacher, yet attracted many of the most ambitious and aristocratic youth of Athens to accompany him in his questioning of them and their elders as to the nature of the virtues they claimed to possess or understand, he left no philosophical writings. See the entry on Socrates. As depicted by Plato, the search for such definitions led invariably to a concern with knowledge of how best to live, as not only one of the conventional virtues in the form of wisdom but also as underpinning, even constituting, them all. That elevation of knowledge in turn led Socrates to militate against the practices of rhetoric and judgment which animated the political institutions of Athens—the law-courts, Assembly and Council. The notion of political knowledge limited to one or a few experts, as opposed to the embedded and networked knowledge produced and exercised by the whole demos of Athens in their judgments and deliberations, struck at the central premises of Athenian democracy and those of Greek politics more generally in oligarchies, wealth rather than knowledge was the relevant criterion for rule; in tyrannies, sheer power. The relation between politics and knowledge, the meaning of justice as a virtue, the value of the military courage which all Greek cities prized in their citizens, all seem to have been central topics of Socratic conversation. The Political Philosophy of Citizenship That engagement with political philosophy was dramatically intensified when Socrates was, at the age of seventy, arraigned, tried, and sentenced to death by an Athenian court. Brought in the usual Athenian way by a group of his fellow citizens who took it upon themselves to prosecute him for the sake of the city, the charges against him were three-fold: Each of these had a political dimension, given the civic control of central religious cults mentioned earlier, and the broad political importance of educating the young to take their place in the civic order. Socrates had played his part as an ordinary citizen, allowing his name to go forward for selection by lot to serve on the Council, and serving in the army when required. He went so far as to claim that as a civic benefactor, he deserved not death but the lifetime free meals commonly awarded to an Olympic champion 36ea. Socrates here depicts himself as a new kind of citizen, conceptualizing the public good in a new way and so serving it best through unprecedented actions in contrast to the conventionally defined paths of political contest and success Villa The first two recalled political incidents: The third is a hypothetical remark. Particularly in Anglophone twentieth-century scholarship, these remarks have engendered a view of Socrates as endorsing civil disobedience in certain circumstances, and so have framed the question of civil disobedience and the grounds for political obligation as arising in Plato. A significant debate on these matters took shape in the United States

in the s and s at the time of widespread civil disobedience relating to civil rights and the Vietnam War: That debate has had to confront the fact that Socrates did not actually disobey his own death sentence with which his trial concluded: Before that moment, Plato imagines Socrates being visited in prison by his friend Crito in a dialogue which bears his name , and urged to escape for the sake of his friends and family, a practice which was tolerated in Athens so long as the escapee fled into exile. He begins his examination of them by recalling principles to which he and Crito had in the past agreed, including the principle that it is better to suffer injustice than to commit it Cri. On any reading, it is important to bear in mind that Socrates is choosing to obey a jury verdict that has commanded him to suffer what is arguably an injustice but not to commit one. The contract is unequal: The meaning of this clause and its relevance to civil disobedience is again much debated Kraut remains a landmark. In the Republic, by contrast, a dialogue in which Socrates is also the main character and first-person narrator but in which the views he advances go beyond the tight-knit pattern of debates in the dialogues discussed in section 3. See the entry on Plato. The Republic is, with the Laws, an order of magnitude longer than any other Platonic dialogue. Readers today are likely to think of the Republic as the home par excellence of political philosophy. But that view has also been challenged by scholars who see it as primarily an ethical dialogue, driven by the question of why the individual should be just Annas This section argues that the ethical and political concerns, and purposes, of the dialogue are inextricably intertwined. Near the beginning of the dialogue, a challenge is launched by the character Thrasymachus, mentioned above, asserting that all actual cities define justice in the interest of the rulers. He takes this to mean that the ethical virtue of justice which their subjects are enjoined to cultivateâ€”traditionally seen as the necessary bond among citizens and the justification for political ruleâ€”is in fact a distorted sham. See the entry on Callicles and Thrasymachus. Socrates then launches a speculation as to the origins of cities: However, this origin already gives rise to a proto-ethical dimension, first insofar as the members of the primitive city each do their own work the structure of what will emerge as the virtue of justice , which is fleshed out when political rulers are established who are able to use their wisdom to help their subjects maintain a psychological balance in their souls that approximates, if it does not fully embody, the virtues of moderation and justice and so enables them to enjoy a unified rather than a divided soul. The question of why the individual should be just, figured at the outset by the contrast with the putatively happy tyrant, is resolved eventually by demonstrating that the tyrant is at once maximally unjust and maximally unhappy. That resolution rests on the division of the soul into three parts by which the Republic places moral psychology at the heart of political philosophy. In the soul and city respectively, the rational part or class should rule; the spirited part or class should act to support the rule of that rational part; and the appetitive part of the soul and producing class in the city should accept being governed by it. Both soul and city are therefore in need of, and capable of exhibiting, four virtues ea. Two of these pertain to individual parts: Two however are defined by relations between the parts: A just soul will indeed reliably issue in traditionally just actions, such as refraining from theft, murder, and sacrilege contra Sachs , who argues that Plato has simply abandoned the usual domain of justice. To be an effective agent at all, one must be just, moderate, courageous and wise. The just person enjoys psychic health, which is advantageous no matter how he is treated fairly or unfairly by gods and men; correspondingly, the just society enjoys civic unity, which is advantageous in being the fundamental way to avoid the assumed supreme evil of civil war. In contrast, all other cities are characterized as riven by civil war between the rich and the poor; none of them counts as a single, unified city at all see Rep. In particular, Book V of the Republic suggests that a sufficiently unified regime can be achieved only by depriving its guardian-rulers of private property and of private families, instead making them live in austere communal conditions in which they are financially supported by their money-making subjects and allowed to procreate only when and with whom will best serve the city. Aristotle and Cicero would deplore what they construed as this abolition of private property, and even those following and radicalizing Plato on property advocating the abolition of property for all the citizens, rather than only deprivation of it for the rulers, as would the sixteenth-century More , were generally opposed to if not scandalized by the suggestion of procreative communism. The Republic initiates a further tradition in political philosophy by laying out a template for the integration of ethics and political philosophy into a comprehensive account of epistemology and metaphysics. In the Republic, the knowledge required for rule is

not specialized, but comprehensive: The rulers are philosophers who take turns over their lifetime in exercising collective political authority. To that extent the Republic presents a paradox: The discussion is interrupted but ultimately enriched by a story or myth in which politics is shown to be a matter of humans ruling other humans in place of living under divine guidance. That human expertise of statecraft is ultimately distinguished from its closest rivals—strikingly, the arts of rhetoric, generalship, and judging—by its knowledge of the correct timing *kairos* for the exercise and cessation of these other arts Lane The statesman is wholly defined by the possession of that knowledge of when it is best to exercise the other arts and its exercise in binding the different groups of citizens together, a knowledge which depends on a broader philosophical grasp but which is peculiarly political. Here, political philosophy operates not just to assimilate politics to a broader metaphysical horizon but also to identify its specificity. Here politics still aims at virtue, and at the virtue of all the citizens, but those citizens all play a part in holding civic offices; the ordinary activities of politics are shared, in what is described as a mixture of monarchy and democracy. Another influential aspect of the Laws is its concern with the nature of law itself as a topic proper to political philosophy. Some scholars have found that to be a distinctively democratic and liberal account of law Bobonich ; see also the entry on Plato on utopia. That arguably goes too far in a proceduralist direction, given that the value of law remains its embodiment of reason or understanding *nous* , so that while adding persuasive preludes is a better way to exercise the coercive force of law, no agreement on the basis of persuasion could justify laws which departed from the standard of *nous*. Nevertheless the emphasis on all citizens as eligible, and so presumptively capable, to hold offices, differs significantly from the Republic, where the only offices mentioned seem to be monopolized by the philosopher-rulers and the auxiliary guardians who assist them. The Statesman however reserves a special extraordinary role a higher office, or perhaps not an office as such for the statesman whenever he is present in the city. Has Plato in the Laws given up on his earlier idealism which rested on the possibility of the philosopher-king, or on the idea of the perfectly knowledgeable statesman?

**Chapter 4 : Political Ideals by Bertrand Russell**

*Initially released in , this early paintings through Bertrand Russell nonetheless bargains a lot thought-provoking fabric with regards to political philosophy. classic Russell, this choice of concise essays could be at the bookshelf of everybody drawn to political technology or the relation of the person to society.*

Thomas Jefferson closely followed European ideas and later incorporated some of the ideals of the Enlightenment into the Declaration of Independence. One of his peers, James Madison, incorporated these ideals into the United States Constitution during its framing. It helped spread the ideas of the Enlightenment across Europe and beyond. The ideas of the Enlightenment played a major role in inspiring the French Revolution, which began in 1789. After the Revolution, the Enlightenment was followed by the intellectual movement known as Romanticism. His attempt to construct the sciences on a secure metaphysical foundation was not as successful as his method of doubt applied in philosophic areas leading to a dualistic doctrine of mind and matter. These laid down two distinct lines of Enlightenment thought: Both lines of thought were eventually opposed by a conservative Counter-Enlightenment, which sought a return to faith. The philosophic movement was led by Voltaire and Jean-Jacques Rousseau, who argued for a society based upon reason rather than faith and Catholic doctrine, for a new civil order based on natural law, and for science based on experiments and observation. The political philosopher Montesquieu introduced the idea of a separation of powers in a government, a concept which was enthusiastically adopted by the authors of the United States Constitution. While the Philosophes of the French Enlightenment were not revolutionaries and many were members of the nobility, their ideas played an important part in undermining the legitimacy of the Old Regime and shaping the French Revolution. Immanuel Kant tried to reconcile rationalism and religious belief, individual freedom and political authority, as well as map out a view of the public sphere through private and public reason. She is best known for her work *A Vindication of the Rights of Woman*. Science in the Age of Enlightenment Science played an important role in Enlightenment discourse and thought. Many Enlightenment writers and thinkers had backgrounds in the sciences and associated scientific advancement with the overthrow of religion and traditional authority in favour of the development of free speech and thought. Scientific progress during the Enlightenment included the discovery of carbon dioxide fixed air by the chemist Joseph Black, the argument for deep time by the geologist James Hutton and the invention of the steam engine by James Watt. The study of science, under the heading of natural philosophy, was divided into physics and a conglomerate grouping of chemistry and natural history, which included anatomy, biology, geology, mineralogy and zoology. Rousseau criticized the sciences for distancing man from nature and not operating to make people happier. Societies and academies were also the backbone of the maturation of the scientific profession. Another important development was the popularization of science among an increasingly literate population. Some historians have marked the 18th century as a drab period in the history of science. Scientific academies and societies grew out of the Scientific Revolution as the creators of scientific knowledge in contrast to the scholasticism of the university. Official scientific societies were chartered by the state in order to provide technical expertise. In reference to this growth, Bernard de Fontenelle coined the term "the Age of Academies" to describe the 18th century. Some poetry became infused with scientific metaphor and imagery, while other poems were written directly about scientific topics. Constitution and as popularised by Dugald Stewart, would be the basis of classical liberalism. Smith acknowledged indebtedness and possibly was the original English translator. Another prominent intellectual was Francesco Mario Pagano, who wrote important studies such as *Saggi Politici* Political Essays, one of the major works of the Enlightenment in Naples; and *Considerazioni sul processo criminale* Considerations on the criminal trial, which established him as an international authority on criminal law. This thesis has been widely accepted by Anglophone scholars and has been reinforced by the large-scale studies by Robert Darnton, Roy Porter and most recently by Jonathan Israel. The English philosopher Thomas Hobbes ushered in this new debate with his work *Leviathan*. Hobbes also developed some of the fundamentals of European liberal thought: Locke defines the state of nature as a condition in which humans are rational and follow natural law, in which all men are born

equal and with the right to life, liberty and property. However, when one citizen breaks the Law of Nature both the transgressor and the victim enter into a state of war, from which it is virtually impossible to break free. Therefore, Locke said that individuals enter into civil society to protect their natural rights via an "unbiased judge" or common authority, such as courts, to appeal to. Natural man is only taken out of the state of nature when the inequality associated with private property is established. This is embodied in the sovereignty of the general will, the moral and collective legislative body constituted by citizens. Locke is known for his statement that individuals have a right to "Life, Liberty and Property" and his belief that the natural right to property is derived from labor. The philosophes argued that the establishment of a contractual basis of rights would lead to the market mechanism and capitalism, the scientific method, religious tolerance and the organization of states into self-governing republics through democratic means. In this view, the tendency of the philosophes in particular to apply rationality to every problem is considered the essential change. In his *An Essay on the History of Civil Society*, Ferguson uses the four stages of progress, a theory that was very popular in Scotland at the time, to explain how humans advance from a hunting and gathering society to a commercial and civil society without "signing" a social contract. The most famous natural right formulation comes from John Locke in his *Second Treatise*, when he introduces the state of nature. These natural rights include perfect equality and freedom, as well as the right to preserve life and property. Locke also argued against slavery on the basis that enslaving yourself goes against the law of nature because you cannot surrender your own rights, your freedom is absolute and no one can take it from you. As a spillover of the Enlightenment, nonsecular beliefs expressed first by Quakers and then by Protestant evangelicals in Britain and the United States emerged. To these groups, slavery became "repugnant to our religion" and a "crime in the sight of God. Enlightened absolutism The Marquis of Pombal, as the head of the government of Portugal, implemented sweeping socio-economic reforms abolished slavery, significantly weakened the Inquisition, created the basis for secular public schools and restructured the tax system, effectively ruling as a powerful, progressive dictator The leaders of the Enlightenment were not especially democratic, as they more often look to absolute monarchs as the key to imposing reforms designed by the intellectuals. Voltaire despised democracy and said the absolute monarch must be enlightened and must act as dictated by reason and justice "in other words, be a "philosopher-king". These rulers are called "enlightened despots" by historians. Joseph was over-enthusiastic, announcing many reforms that had little support so that revolts broke out and his regime became a comedy of errors and nearly all his programs were reversed. In Poland, the model constitution of expressed Enlightenment ideals, but was in effect for only one year before the nation was partitioned among its neighbors. More enduring were the cultural achievements, which created a nationalist spirit in Poland. One view of the political changes that occurred during the Enlightenment is that the "consent of the governed" philosophy as delineated by Locke in *Two Treatises of Government* represented a paradigm shift from the old governance paradigm under feudalism known as the "divine right of kings". In this view, the revolutions of the late 17th and early 18th centuries were caused by the fact that this governance paradigm shift often could not be resolved peacefully and therefore violent revolution was the result. Clearly a governance philosophy where the king was never wrong was in direct conflict with one whereby citizens by natural law had to consent to the acts and rulings of their government. Alexis de Tocqueville proposed the French Revolution as the inevitable result of the radical opposition created in the 18th century between the monarchy and the men of letters of the Enlightenment. These men of letters constituted a sort of "substitute aristocracy that was both all-powerful and without real power". This illusory power came from the rise of "public opinion", born when absolutist centralization removed the nobility and the bourgeoisie from the political sphere. The "literary politics" that resulted promoted a discourse of equality and was hence in fundamental opposition to the monarchical regime. For moderate Christians, this meant a return to simple Scripture. John Locke abandoned the corpus of theological commentary in favor of an "unprejudiced examination" of the Word of God alone. He determined the essence of Christianity to be a belief in Christ the redeemer and recommended avoiding more detailed debate. According to Thomas Paine, deism is the simple belief in God the Creator, with no reference to the Bible or any other miraculous source. Instead, the deist relies solely on personal reason to guide his creed, [70] which was eminently agreeable to many thinkers of the time. Wilson and Reill note:

Rather, they were critics of orthodox belief, wedded rather to skepticism, deism, vitalism, or perhaps pantheism". That is, since atheists gave themselves to no Supreme Authority and no law and had no fear of eternal consequences, they were far more likely to disrupt society. He would be a god to himself, and the satisfaction of his own will the sole measure and end of all his actions. Separation of church and state and Separation of church and state in the United States The "Radical Enlightenment" [77] [78] promoted the concept of separating church and state, [79] an idea that is often credited to English philosopher John Locke "â€" For Locke, this created a natural right in the liberty of conscience, which he said must therefore remain protected from any government authority. These views on religious tolerance and the importance of individual conscience, along with the social contract, became particularly influential in the American colonies and the drafting of the United States Constitution. He previously had supported successful efforts to disestablish the Church of England in Virginia [82] and authored the Virginia Statute for Religious Freedom. For example, in France it became associated with anti-government and anti-Church radicalism, while in Germany it reached deep into the middle classes, where it expressed a spiritualistic and nationalistic tone without threatening governments or established churches. In France, the government was hostile, and the philosophes fought against its censorship, sometimes being imprisoned or hounded into exile.

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The natural law concept existed long before Locke as a way of expressing the idea that there were certain moral truths that applied to all people, regardless of the particular place where they lived or the agreements they had made. The most important early contrast was between laws that were by nature, and thus generally applicable, and those that were conventional and operated only in those places where the particular convention had been established. This distinction is sometimes formulated as the difference between natural law and positive law. Natural law is also distinct from divine law in that the latter, in the Christian tradition, normally referred to those laws that God had directly revealed through prophets and other inspired writers. Thus some seventeenth-century commentators, Locke included, held that not all of the 10 commandments, much less the rest of the Old Testament law, were binding on all people. Thus there is no problem for Locke if the Bible commands a moral code that is stricter than the one that can be derived from natural law, but there is a real problem if the Bible teaches what is contrary to natural law. In practice, Locke avoided this problem because consistency with natural law was one of the criteria he used when deciding the proper interpretation of Biblical passages. In the century before Locke, the language of natural rights also gained prominence through the writings of such thinkers as Grotius, Hobbes, and Pufendorf. Whereas natural law emphasized duties, natural rights normally emphasized privileges or claims to which an individual was entitled. They point out that Locke defended a hedonist theory of human motivation Essay 2. Locke, they claim, recognizes natural law obligations only in those situations where our own preservation is not in conflict, further emphasizing that our right to preserve ourselves trumps any duties we may have. On the other end of the spectrum, more scholars have adopted the view of Dunn, Tully, and Ashcraft that it is natural law, not natural rights, that is primary. They hold that when Locke emphasized the right to life, liberty, and property he was primarily making a point about the duties we have toward other people: Most scholars also argue that Locke recognized a general duty to assist with the preservation of mankind, including a duty of charity to those who have no other way to procure their subsistence Two Treatises 1. These scholars regard duties as primary in Locke because rights exist to ensure that we are able to fulfill our duties. Simmons takes a position similar to the latter group, but claims that rights are not just the flip side of duties in Locke, nor merely a means to performing our duties. While these choices cannot violate natural law, they are not a mere means to fulfilling natural law either. Brian Tienrey questions whether one needs to prioritize natural law or natural right since both typically function as corollaries. He argues that modern natural rights theories are a development from medieval conceptions of natural law that included permissions to act or not act in certain ways. There have been some attempts to find a compromise between these positions. Adam Seagrave has gone a step further. God created human beings who are capable of having property rights with respect to one another on the basis of owning their labor. Another point of contestation has to do with the extent to which Locke thought natural law could, in fact, be known by reason. In the Essay Concerning Human Understanding, Locke defends a theory of moral knowledge that negates the possibility of innate ideas Essay Book 1 and claims that morality is capable of demonstration in the same way that Mathematics is Essay 3. Yet nowhere in any of his works does Locke make a full deduction of natural law from first premises. More than that, Locke at times seems to appeal to innate ideas in the Second Treatise 2. Strauss infers from this that the contradictions exist to show the attentive reader that Locke does not really believe in natural law at all. Laslett, more conservatively, simply says that Locke the philosopher and Locke the political writer should be kept very separate. Many scholars reject this position. That no one has deduced all of natural law from first principles does not mean that none of it has been deduced. The supposedly contradictory passages in the Two Treatises are far from decisive. While it is true that Locke does not provide a deduction in the Essay, it is not clear that he was trying to. Nonetheless, it must be admitted that Locke did not treat the topic of natural law as systematically as one might like. Attempts to

work out his theory in more detail with respect to its ground and its content must try to reconstruct it from scattered passages in many different texts. Unless these positions are maintained, the voluntarist argues, God becomes superfluous to morality since both the content and the binding force of morality can be explained without reference to God. The intellectualist replies that this understanding makes morality arbitrary and fails to explain why we have an obligation to obey God. With respect to the grounds and content of natural law, Locke is not completely clear. On the one hand, there are many instances where he makes statements that sound voluntarist to the effect that law requires a law giver with authority Essay 1. Locke also repeatedly insists in the Essays on the Law of Nature that created beings have an obligation to obey their creator ELN 6. On the other hand there are statements that seem to imply an external moral standard to which God must conform Two Treatises 2. Locke clearly wants to avoid the implication that the content of natural law is arbitrary. Several solutions have been proposed. One solution suggested by Herzog makes Locke an intellectualist by grounding our obligation to obey God on a prior duty of gratitude that exists independent of God. A second option, suggested by Simmons, is simply to take Locke as a voluntarist since that is where the preponderance of his statements point. A third option, suggested by Tuckness and implied by Grant , is to treat the question of voluntarism as having two different parts, grounds and content. With respect to content, divine reason and human reason must be sufficiently analogous that human beings can reason about what God likely wills. Others, such as Dunn, take Locke to be of only limited relevance to contemporary politics precisely because so many of his arguments depend on religious assumptions that are no longer widely shared. At times, he claims, Locke presents this principle in rule-consequentialist terms: At other times, Locke hints at a more Kantian justification that emphasizes the impropriety of treating our equals as if they were mere means to our ends. Waldron, in his most recent work on Locke, explores the opposite claim: With respect to the specific content of natural law, Locke never provides a comprehensive statement of what it requires. In the Two Treatises, Locke frequently states that the fundamental law of nature is that as much as possible mankind is to be preserved. Simmons argues that in Two Treatises 2. Libertarian interpreters of Locke tend to downplay duties of type 1 and 2. Locke presents a more extensive list in his earlier, and unpublished in his lifetime, Essays on the Law of Nature. Interestingly, Locke here includes praise and honor of the deity as required by natural law as well as what we might call good character qualities. At first glance it seems quite simple. On this account the state of nature is distinct from political society, where a legitimate government exists, and from a state of war where men fail to abide by the law of reason. Simmons presents an important challenge to this view. Simmons points out that the above statement is worded as a sufficient rather than necessary condition. Two individuals might be able, in the state of nature, to authorize a third to settle disputes between them without leaving the state of nature, since the third party would not have, for example, the power to legislate for the public good. Simmons also claims that other interpretations often fail to account for the fact that there are some people who live in states with legitimate governments who are nonetheless in the state of nature: He claims that the state of nature is a relational concept describing a particular set of moral relations that exist between particular people, rather than a description of a particular geographical territory. The state of nature is just the way of describing the moral rights and responsibilities that exist between people who have not consented to the adjudication of their disputes by the same legitimate government. The groups just mentioned either have not or cannot give consent, so they remain in the state of nature. Thus A may be in the state of nature with respect to B, but not with C. According to Simmons, since the state of nature is a moral account, it is compatible with a wide variety of social accounts without contradiction. If we know only that a group of people are in a state of nature, we know only the rights and responsibilities they have toward one another; we know nothing about whether they are rich or poor, peaceful or warlike. Instead, he argued that there are and have been people in the state of nature. How much it matters whether they have been or not will be discussed below under the topic of consent, since the central question is whether a good government can be legitimate even if it does not have the actual consent of the people who live under it; hypothetical contract and actual contract theories will tend to answer this question differently. There are important debates over what exactly Locke was trying to accomplish with his theory. One interpretation, advanced by C. Macpherson, sees Locke as a defender of unrestricted capitalist accumulation. Macpherson claims that as the argument

progresses, each of these restrictions is transcended. The spoilage restriction ceases to be a meaningful restriction with the invention of money because value can be stored in a medium that does not decay<sup>2</sup>. The sufficiency restriction is transcended because the creation of private property so increases productivity that even those who no longer have the opportunity to acquire land will have more opportunity to acquire what is necessary for life<sup>2</sup>. The third restriction, Macpherson argues, was not one Locke actually held at all. Locke, according to Macpherson, thus clearly recognized that labor can be alienated. He argues that its coherence depends upon the assumption of differential rationality between capitalists and wage-laborers and on the division of society into distinct classes. Because Locke was bound by these constraints, we are to understand him as including only property owners as voting members of society. Alan Ryan argued that since property for Locke includes life and liberty as well as estate Two Treatises<sup>2</sup>. The dispute between the two would then turn on whether Locke was using property in the more expansive sense in some of the crucial passages. While this duty is consistent with requiring the poor to work for low wages, it does undermine the claim that those who have wealth have no social duties to others. Previous accounts had focused on the claim that since persons own their own labor, when they mix their labor with that which is unowned it becomes their property. Robert Nozick criticized this argument with his famous example of mixing tomato juice one rightfully owns with the sea. When we mix what we own with what we do not, why should we think we gain property instead of losing it? Human beings are created in the image of God and share with God, though to a much lesser extent, the ability to shape and mold the physical environment in accordance with a rational pattern or plan. Only creating generates an absolute property right, and only God can create, but making is analogous to creating and creates an analogous, though weaker, right. Since Locke begins with the assumption that the world is owned by all, individual property is only justified if it can be shown that no one is made worse off by the appropriation. Where this condition is not met, those who are denied access to the good do have a legitimate objection to appropriation. Once land became scarce, property could only be legitimated by the creation of political society. Waldron claims that, contrary to Macpherson, Tully, and others, Locke did not recognize a sufficiency condition at all. Waldron takes Locke to be making a descriptive statement, not a normative one, about the condition that happens to have initially existed. Waldron thinks that the condition would lead Locke to the absurd conclusion that in circumstances of scarcity everyone must starve to death since no one would be able to obtain universal consent and any appropriation would make others worse off. In particular, it is the only way Locke can be thought to have provided some solution to the fact that the consent of all is needed to justify appropriation in the state of nature. If others are not harmed, they have no grounds to object and can be thought to consent, whereas if they are harmed, it is implausible to think of them as consenting. Sreenivasan does depart from Tully in some important respects. The disadvantage of this interpretation, as Sreenivasan admits, is that it saddles Locke with a flawed argument. Those who merely have the opportunity to labor for others at subsistence wages no longer have the liberty that individuals had before scarcity to benefit from the full surplus of value they create.

**Chapter 6 : - Political Ideals (Great Books in Philosophy) by Bertrand Russell**

*Great Books in Philosophy Series Political Ideals. Essays. The Essence of Religion. An Enquiry Concerning the Principles of Morals. The Concept of Nature. Good Sense.*

Back to Top Political philosophy is the study of fundamental questions about the state, government, politics, liberty, justice and the enforcement of a legal code by authority. It is Ethics applied to a group of people, and discusses how a society should be set up and how one should act within a society. Individual rights such as the right to life, liberty, property, the pursuit of happiness, free speech, self-defense, etc state explicitly the requirements for a person to benefit rather than suffer from living in a society. Political philosophy asks questions like: Similarly, in Ancient India , Chanakya - B. Early Muslim political philosophy was indistinguishable from Islamic religious thought. The 14th Century Arabic scholar Ibn Khaldun - is considered one of the greatest political theorists, and his definition of government as "an institution which prevents injustice other than such as it commits itself" is still considered a succinct analysis. With the recent emergence of Islamic radicalism as a political movement, political thought has revived in the Muslim world, and the political ideas of Muhammad Abduh - , Al-Afghani 0 , Sayyid Qutb - , Abul Ala Mawdudi - , Ali Shariati - and Ruhollah Khomeini - have gained increasing popularity in the 20th Century. Secular political philosophy began to emerge in Europe after centuries of theological political thought during the Renaissance. The Englishman Thomas Hobbes , well known for his theory of the social contract the implied agreements by which people form nations and maintain a social order , went on to expand this prototype of Contractarianism in the first half of the 17th Century, culminating in his "Leviathan" of , which verged on Totalitarianism. Modern Political Philosophy Back to Top During the Age of Enlightenment , Europe entered a sort of golden age of political philosophy with the work of such thinkers as John Locke whose ideas on Liberalism and Libertarianism are reflected in the American Declaration of Independence and whose influence on Voltaire and Rousseau was critical , Jean-Jacques Rousseau whose contractarianist political philosophy influenced the French Revolution, and whose work "The Social Contract" became one of the most influential works of political philosophy in the Western tradition , and the Baron de Montesquieu - whose articulation of the separation of powers within government is implemented in many constitutions throughout the world today. An important conceptual distinction which continues to this day was made at this time between state a set of enduring institutions through which power could be distributed and its use justified , and government a specific group of people who occupy the institutions of the state, and create the laws by which the people are bound. Two major questions were broached by Enlightenment political philosophers: Capitalism , with its emphasis on privately-owned means of production and the market economy, became institutionalized in Europe between the 16th and 19th Centuries, and particularly during the Industrial Revolution roughly the late 18th and early 19th Centuries. In his essay "On Liberty" and other works, John Stuart Mill argued that Utilitarianism requires that political arrangements satisfy the liberty principle or harm principle , i. By the midth Century, Karl Marx was developing his theory of Dialectical Materialism and Marxism , and by the late 19th Century, Socialism , Libertarianism Conservatism and Anarchism were established members of the political landscape, and the trade union movement and syndicalism also gained some prominence. The Russian Revolution of brought the radical philosophy of Communism to the fore, and after the First World War, the ultra-reactionary ideologies of Nationalism , Fascism and Totalitarianism began to take shape in Italy and Nazi Germany. In the 19th and early 20th Centuries, along with a resurgence in the s and s , the Feminist movement developed its theories and moral philosophies concerned with gender inequalities and equal rights for women, as part of a general concern for Egalitarianism. After the Second World War, there was a marked trend towards a pragmatic approach to political issues, rather than a philosophical one, and post-colonial, civil rights and multicultural thought became significant. A relatively recent development is the concept of Communitarianism and civil society.

**Chapter 7 : Ancient Political Philosophy (Stanford Encyclopedia of Philosophy)**

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His Political Philosophy , particularly his formulation of social contract theory or Contractarianism , strongly influenced the French Revolution and the development of Liberal , Conservative and Socialist theory. A brilliant, undisciplined and unconventional thinker throughout his colorful life, his views on Philosophy of Education and on religion were equally controversial but nevertheless influential. He also made important contributions to music, both as a theorist and as a composer. Life Rousseau was born on 28 June in Geneva, Switzerland although he spent most of his life in France, he always described himself as a citizen of Geneva. His mother, Suzanne Bernard, died just nine days after his birth from birth complications. His father, Isaac Rousseau, a failed watchmaker, abandoned him in when he was just 10 years old to avoid imprisonment, after which time Rousseau was cared for by an uncle who sent him to study in the village of Bovey. His only sibling, an older brother, ran away from home when Rousseau was still a child. For several years as a youth, he was apprenticed to a notary and then to an engraver. She later became his lover, but she also provided him with the education of a nobleman by sending him to a good Catholic school, where Rousseau became familiar with Latin and the dramatic arts, in addition to studying Aristotle. During this time he earned money through secretarial, teaching and musical jobs. In , he moved to Paris with the intention of becoming a musician and composer. He was secretary to the French ambassador in Venice for 11 months from to , although he was forced to flee to Paris to avoid prosecution by the Venetian Senate he often referred to the republican government of Venice in his later political work. However, the friendship soon became strained and Diderot later described Rousseau as being "deceitful, vain as Satan, ungrateful, cruel, hypocritical and full of malice". His "Discours sur les Sciences et les Arts" "Discourse on the Arts and Sciences" won him first prize in an essay competition on whether or not the development of the arts and sciences had been morally beneficial, to which Rousseau had answered in the negative and gained him significant fame. He was outspoken in his defense of Italian music against the music of popular French composers such as Jean-Philippe Rameau - In , he returned to Geneva where he re-converted to Calvinism and regained his official Genevan citizenship. The books criticized religion and were banned in France and Geneva, and Rousseau was forced to flee. He returned to the southeast of France, incognito and under a false name, in One of the conditions of his return was that he was not allowed to publish any books, but after completing his "Confessions", Rousseau began private readings in He was ordered to stop by the police, and the "Confessions" was only partially published in , four years after his death all his subsequent works were only to appear posthumously. Rousseau died on 2 July of a hemorrhage while taking a morning walk on the estate of the Marquis de Girardin at Ermenonville, near Paris. Work Back to Top Rousseau saw a fundamental divide between society and human nature and believed that man was good when in the state of nature the state of all other animals, and the condition humankind was in before the creation of civilization , but has been corrupted by the artificiality of society and the growth of social interdependence. This idea of the natural goodness of humanity has often led to the attribution the idea of the "noble savage" to Rousseau, although he never used the expression himself and it does not adequately render his idea. In "Discourse on the Arts and Sciences" Rousseau argued that the arts and sciences had not been beneficial to humankind because they were not human needs, but rather a result of pride and vanity. Moreover, the opportunities they created for idleness and luxury contributed to the corruption of man, undermined the possibility of true friendship by replacing it with jealousy, fear and suspicion , and made governments more powerful at the expense of individual liberty. His subsequent "Discourse on Inequality" expanded on this theme and tracked the progress and degeneration of mankind from a primitive state of nature to modern society in more detail, starting from the earliest humans solitary beings, differentiated from animals by their capacity for free will and their perfectibility, and possessed of a basic drive to care for themselves and a natural disposition to compassion or pity. Forced to associate together more closely by the pressure of

population growth, man underwent a psychological transformation and came to value the good opinion of others as an essential component of their own well-being, which led to a golden age of human flourishing with the development of agriculture, metallurgy, private property and the division of labor but which also led to inequality. Rousseau concluded from his analysis of inequality that the first state was invented as a kind of social contract, but a flawed one made at the suggestion of the rich and powerful to trick the general population and institute inequality as a fundamental feature of human society. In "The Social Contract" of his most important work and one of the most influential works of Political Philosophy in the Western tradition, he offered his own alternative conception of the social contract. Opening with the dramatic lines, "Man is born free, and everywhere he is in chains. One man thinks himself the master of others, but remains more of a slave than they", Rousseau claimed contrary to his earlier work that the state of nature was a primitive and brutish condition, without law or morality, which humans deliberately left for the benefits and necessity of cooperation. He argued that, by joining together into civil society through the social contract and abandoning their claims of natural right, individuals can both preserve themselves and yet remain free, because submission to the authority of the general will of the people as a whole guarantees individuals against being subordinated to the wills of others, and also ensures that they themselves obey because they are collectively the authors of the law. It should be noted that Rousseau was bitterly opposed to the idea that the people should exercise sovereignty via a representative assembly; rather, he held that they should make the laws directly, which would effectively prevent the ideal state from becoming a large society, such as France was at the time. His view that man is good by nature conflicted with the doctrine of original sin, and his theology of nature as well as the claims he made in "The Social Contract" that true followers of Jesus would not make good citizens led to the condemnation and banning of his books in both Calvinist Geneva and Catholic Paris. Rousseau was one of the first modern writers to seriously attack the institution of private property, and therefore is considered to some extent a forebear of modern Socialism, Marxism and Anarchism. He also questioned the assumption that the will of the majority is always correct, arguing that the goal of government should be to secure freedom, equality and justice for all within the state, regardless of the will of the majority. The aim of education, he argued, is to learn how to live righteously, and this should be accomplished by following a guardian preferably in the countryside, away from the bad habits of the city who can guide his pupil through various contrived learning experiences. He took the subordination of women as read, however, and envisaged a very different educational process for women, who were to be educated to be governed rather than to govern.

## Chapter 8 : Free Philosophy eBooks | Open Culture

*About Political Ideals. Originally published in , this early work by Bertrand Russell still offers much thought-provoking material on the subject of political philosophy.*

## Chapter 9 : Political philosophy - Wikipedia

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