

Political Platonism The Philosophy Of Politics

A Companion to Plato
 The Oxford Handbook of Freedom
 The Republic (100 Copy Collector's Edition)
 Platonist Philosophy 80 BC to AD 250
 The Cambridge Platonists in Philosophical Context
 Late Ancient Platonism in Eighteenth-Century German Thought
 Plato and the Mythic Tradition in Political Thought
 Eighteenth-Century Dissent and Cambridge Platonism
 Machiavelli's Platonic Problems
 Studies in Platonic Political Philosophy
 The Platonic Political Art
 Laws
 Laws
 Heidegger's Platonism
 The Roots of Platonism
 From Stoicism to Platonism
 The Republic (Deluxe Library Binding)
 Aristotle and Other Platonists
 Political Platonism
 The Politics of Philosophy
 Plato and Platonism
 Re-evaluating Pico
 The Platonic Political Art
 The Platonian Leviathan
 Eighteenth-Century Dissent and Cambridge Platonism
 The Political Identity of the West
 The Risk of Freedom
 Platonism and the Medici
 Heidegger's Platonism
 The Republic
 Leo Strauss and the Problem of Political Philosophy
 Political Philosophy in the Moment
 The Republic (Hero Classics)
 Kant's Platonic Revolution in Moral and Political Philosophy
 The Republic
 Platonic Legacies
 Platonopolis
 German Political Thought and the Discourse of Platonism
 Rousseau's Platonic Enlightenment

Political Platonism The Philosophy Of Politics

Downloaded from dev.mabts.edu by guest

TRUJILLO TALAN

A Companion to Plato Rowman & Littlefield

'Middle' Platonism has some claim to be the single most influential philosophical movement of the last two thousand years, as the common background to 'Neoplatonism' and the early development of Christian theology. This book breaks with the tradition of considering it primarily in terms of its sources, instead putting its contemporary philosophical engagements front and centre to reconstruct its philosophical motivations and activity across the full range of its interests. The volume explores the ideas at the heart of Platonist philosophy in this period and includes a comprehensive selection of primary sources, a significant number of which appear in English translation for the first time, along with dedicated guides to the questions that have been, and might be, asked about the movement. The result is a tool intended to help bring the study of Middle Platonism into mainstream discussions of ancient philosophy.

The Oxford Handbook of Freedom John Wiley & Sons

The Republic is a Socratic dialogue, written by Plato around 380 BC, concerning justice, the order and character of the just city-state, and the just man. It is Plato's best-known work, and has proven to be one of the world's most influential works of philosophy and political theory, both intellectually and historically. In the dialogue, Socrates talks with various Athenians and foreigners about the meaning of justice and whether the just man is happier than the unjust man. They consider the natures of existing regimes and then propose a series of different, hypothetical cities in comparison, culminating in Kallipolis, a city-state ruled by a philosopher king. They also discuss the theory of forms, the immortality of the soul, and the role of the philosopher and of poetry in society. The dialogue's setting seems to be during the Peloponnesian War. In the first book, two definitions of justice are proposed but deemed inadequate.[14] Returning debts owed, and helping friends while harming enemies, are commonsense definitions of justice that, Socrates shows, are inadequate in exceptional situations, and thus lack the rigidity demanded of a definition. Yet he does not completely reject them, for each expresses a commonsense notion of justice that Socrates will incorporate into his discussion of the just regime in books II through V. At the end of Book I, Socrates agrees with Polemarchus that justice includes helping friends, but says the just man would never do harm to anybody. Thrasymachus believes that Socrates has done the men present an injustice by saying this and attacks his character and reputation in front of the group, partly because he suspects that Socrates himself does not even believe harming enemies is unjust. Thrasymachus gives his understanding of justice and injustice as "justice is what is advantageous to the stronger, while injustice is to one's own profit and advantage".[15] Socrates finds this definition unclear and begins to question Thrasymachus. Socrates then asks whether the ruler who makes a mistake by making a law that lessens their well-being, is still a ruler according to that definition. Thrasymachus agrees that no true ruler would make such an error. This agreement allows Socrates to undermine Thrasymachus' strict definition of justice by comparing rulers to people of various professions. Thrasymachus consents to Socrates' assertion that an artist is someone who does his job well, and is a knower of some art, which allows him to complete the job well. In so doing Socrates gets Thrasymachus to admit that rulers who enact a law that does not benefit them firstly, are in the precise sense not rulers. Thrasymachus gives up, and is silent from then on. Socrates has trapped Thrasymachus into admitting the strong man who makes a mistake is not the strong man in the precise sense, and that some type of knowledge is required to rule perfectly. However, it is far from a satisfactory definition of justice.

The Republic (100 Copy Collector's Edition) Springer Nature

Machiavelli is traditionally understood has a thinker who rejected Platonism in bulk. This book argues that even if it is correct to describe him as unsympathetic to Platonic thought, his philosophy

addresses it in a deep and nuanced manner. In order to see this, one must first disentangle Machiavelli's conversation with Plato from his criticism of Christian Florentine Neoplatonism. Once this is done, Machiavelli's work reveals itself to engage key Platonic themes, such as love, the place of philosophical education in politics, and the relationship between policymaking and mythmaking. This engagement helps us further characterize and clarify essential concepts and axioms of Machiavellian thought, such as fortuna, virtue, the importance of self-reliance, and the proper sources of political knowledge.

Platonist Philosophy 80 BC to AD 250 Bloomsbury Publishing

This broad-ranging Companion comprises original contributions from leading Platonic scholars and reflects the different ways in which they are dealing with Plato's legacy. Covers an exceptionally broad range of subjects from diverse perspectives Contributions are devoted to topics, ranging from perception and knowledge to politics and cosmology Allows readers to see how a position advocated in one of Plato's dialogues compares with positions advocated in others Permits readers to engage the debate concerning Plato's philosophical development on particular topics Also includes overviews of Plato's life, works and philosophical method

The Cambridge Platonists in Philosophical Context Royal Classics

This book explores the process during 100 BCE-100 CE by which dualistic Platonism became the reigning school in philosophy.

Late Ancient Platonism in Eighteenth-Century German Thought Oxford University Press on Demand In this first comprehensive treatment of Plato's political thought in a long time, John Wallach offers a "critical historicist" interpretation of Plato. Wallach shows how Plato's theory, while a radical critique of the conventional ethical and political practice of his own era, can be seen as having the potential for contributing to democratic discourse about ethics and politics today. The author argues that Plato articulates and "solves" his Socratic Problem in his various dialogues in different but potentially complementary ways. The book effectively extracts Plato from the straightjacket of Platonism and from the interpretive perspectives of the past fifty years—principally those of Karl Popper, Leo Strauss, Hannah Arendt, M. I. Finley, Jacques Derrida, and Gregory Vlastos. The author's distinctive approach for understanding Plato—and, he argues, for the history of political theory in general—can inform contemporary theorizing about democracy, opening pathways for criticizing democracy on behalf of virtue, justice, and democracy itself.

Plato and the Mythic Tradition in Political Thought A&C Black

We speak of being 'free' to speak our minds, free to go to college, free to move about; we can be cancer-free, debt-free, worry-free, or free from doubt. The concept of freedom (and relatedly the notion of liberty) is ubiquitous but not everyone agrees what the term means, and the philosophical analysis of freedom that has grown over the last two decades has revealed it to be a complex notion whose meaning is dependent on the context. The Oxford Handbook of Freedom will crystallize this work and craft the first wide-ranging analysis of freedom in all its dimensions: legal, cultural, religious, economic, political, and psychological. This volume includes 28 new essays by well regarded philosophers, as well some historians and political theorists, in order to reflect the breadth of the topic. This handbook covers both current scholarship as well as historical trends, with an overall eye to how current ideas on freedom developed. The volume is divided into six sections: conceptual frames (framing the overall debates about freedom), historical frames (freedom in key historical periods, from the ancients onward), institutional frames (freedom and the law), cultural frames (mutual expectations on our 'right' to be free), economic frames (freedom and the market), and lastly psychological frames (free will in philosophy and psychology).

Eighteenth-Century Dissent and Cambridge Platonism Penn State Press

Political Platonism

Machiavelli's Platonic Problems Springer Nature

Eighteenth-Century Dissent and Cambridge Platonism identifies an ethically and politically engaged

philosophy of religion in eighteenth century Rational Dissent, particularly in the work of Richard Price (1723-1791), and in the radical thought of Mary Wollstonecraft. It traces their ethico-political account of reason, natural theology and human freedom back to seventeenth century Cambridge Platonism and thereby shows how popular histories of the philosophy of religion in modernity have been over-determined both by analytic philosophy of religion and by its critics. The eighteenth century has typically been portrayed as an age of reason, defined as a project of rationalism, liberalism and increasing secularisation, leading inevitably to nihilism and the collapse of modernity. Within this narrative, the Rational Dissenters have been accused of being the culmination of eighteenth-century rationalism in Britain, epitomising the philosophy of modernity. This book challenges this reading of history by highlighting the importance of teleology, deformity, the immutability of goodness and the divinity of reason within the tradition of Rational Dissent, and it demonstrates that the philosophy and ethics of both Price and Wollstonecraft are profoundly theological. Price's philosophy of political liberty, and Wollstonecraft's feminism, both grounded in a Platonic conception of freedom, are perfectionist and radical rather than liberal. This has important implications for understanding the political nature of eighteenth-century philosophical theology: these thinkers represent not so much a shaking off of religion by secular rationality but a challenge to religious and political hegemony. By distinguishing Price and Wollstonecraft from other forms of rationalism including deism and Socinianism, this book takes issue with the popular division of eighteenth-century philosophy into rationalistic and empirical strands and, through considering the legacy of Cambridge Platonism, draws attention to an alternative philosophy of religion that lies between both empiricism and discursive inference.

Studies in Platonic Political Philosophy Penn State Press

The Republic is a Socratic dialogue, written by Plato around 380 BC, concerning justice, the order and character of the just city-state, and the just man. It is Plato's best-known work, and has proven to be one of the world's most influential works of philosophy and political theory, both intellectually and historically. In the dialogue, Socrates talks with various Athenians and foreigners about the meaning of justice and whether the just man is happier than the unjust man. They consider the natures of existing regimes and then propose a series of different, hypothetical cities in comparison, culminating in Kallipolis, a city-state ruled by a philosopher king. They also discuss the theory of forms, the immortality of the soul, and the role of the philosopher and of poetry in society.

The Platonic Political Art Engage Classics

An examination of the moral and political aspects of the philosophical work of Jan Patočka, one of the most influential Central European philosophers of the twentieth century.

Laws Cambridge University Press

"Aristotle versus Plato. For a long time that is the angle from which the tale has been told, in textbooks on the history of philosophy and to university students. Aristotle's philosophy, so the story goes, was au fond in opposition to Plato's. But it was not always thus."—from the Introduction In a wide-ranging book likely to cause controversy, Lloyd P. Gerson sets out the case for the "harmony" of Platonism and Aristotelianism, the standard view in late antiquity. He aims to show that the twentieth-century view that Aristotle started out as a Platonist and ended up as an anti-Platonist is seriously flawed. Gerson examines the Neoplatonic commentators on Aristotle based on their principle of harmony. In considering ancient studies of Aristotle's Categories, Physics, De Anima, Metaphysics, and Nicomachean Ethics, the author shows how the principle of harmony allows us to understand numerous texts that otherwise appear intractable. Gerson also explains how these "esoteric" treatises can be seen not to conflict with the early "exoteric" and admittedly Platonic dialogues of Aristotle. Aristotle and Other Platonists concludes with an assessment of some of the philosophical results of acknowledging harmony.

Springer Science & Business Media

Explores the process by which the intellectual speculations pursued by Plato assumed the nature of a philosophical system.

Laws University of Chicago Press

The Laws is Plato's final, most extensive, and arguably most despised treatise. Three elderly men—an anonymous Athenian, a Spartan named Megillus, and a Cretan named Clinias—converse about political philosophy throughout the book. These men are drafting the laws that will govern Magnesia, a brand-new Cretan colony. The government of Magnesia is a blend of democratic and authoritarian values that seeks to create a joyful and morally upright society for all of its residents. Like Plato's other works on political theory, such as the Statesman and the Republic, the Laws also includes substantial treatments of psychology, ethics, theology, epistemology, and metaphysics in addition to political theory. The Rules, in contrast to these other writings, combine political philosophy with practicing law and go into considerable depth about the laws and procedures that Magnesia should have. Although many have attributed Plato's poor writing to his advanced age at the time of composition, readers should remember that the book was never finished. The Laws' arguments are worth our study, despite the fact that some of these objections are valid, and the dialogue has a unique literary quality.

Heidegger's Platonism Cambridge University Press

Eighteenth-Century Dissent and Cambridge Platonism identifies an ethically and politically engaged philosophy of religion in eighteenth century Rational Dissent, particularly in the work of Richard Price (1723-1791), and in the radical thought of Mary Wollstonecraft. It traces their ethico-political account of reason, natural theology and human freedom back to seventeenth century Cambridge Platonism and thereby shows how popular histories of the philosophy of religion in modernity have been over-determined both by analytic philosophy of religion and by its critics. The eighteenth century has typically been portrayed as an age of reason, defined as a project of rationalism, liberalism and increasing secularisation, leading inevitably to nihilism and the collapse of modernity. Within this narrative, the Rational Dissenters have been accused of being the culmination of eighteenth-century rationalism in Britain, epitomising the philosophy of modernity. This book challenges this reading of history by highlighting the importance of teleology, deformity, the immutability of goodness and the divinity of reason within the tradition of Rational Dissent, and it demonstrates that the philosophy and ethics of both Price and Wollstonecraft are profoundly

theological. Price's philosophy of political liberty, and Wollstonecraft's feminism, both grounded in a Platonic conception of freedom, are perfectionist and radical rather than liberal. This has important implications for understanding the political nature of eighteenth-century philosophical theology: these thinkers represent not so much a shaking off of religion by secular rationality but a challenge to religious and political hegemony. By distinguishing Price and Wollstonecraft from other forms of rationalism including deism and Socinianism, this book takes issue with the popular division of eighteenth-century philosophy into rationalistic and empirical strands and, through considering the legacy of Cambridge Platonism, draws attention to an alternative philosophy of religion that lies between both empiricism and discursive inference.

The Roots of Platonism State University of New York Press

The Republic is a Socratic dialogue, written by Plato around 380 BC, concerning justice, the order and character of the just city-state, and the just man. It is Plato's best-known work, and has proven to be one of the world's most influential works of philosophy and political theory, both intellectually and historically. In the dialogue, Socrates talks with various Athenians and foreigners about the meaning of justice and whether the just man is happier than the unjust man. They consider the natures of existing regimes and then propose a series of different, hypothetical cities in comparison, culminating in Kallipolis, a city-state ruled by a philosopher king. They also discuss the theory of forms, the immortality of the soul, and the role of the philosopher and of poetry in society. This cloth-bound book includes a Victorian inspired dust-jacket, and is limited to 100 copies.

From Stoicism to Platonism Routledge

This work synthesizes work previously published in leading journals in the field into a coherent narrative that has a distinctive focus on Germany while also being aware of a broader European dimension. It argues that the German Lutheran Christoph August Heumann (1681-1764) marginalized the biographical approach to past philosophy and paved the way for the German Lutheran Johann Jacob Brucker's (1696-1770) influential method for the writing of past philosophy, centred on depersonalised and abstract systems of philosophy. The work offers an authoritative and engaging account of how late ancient Platonism, Plotinus in particular, was interpreted in eighteenth-century Germany according to these new precepts. Moreover, it reveals the Lutheran religious assumptions of this new approach to past philosophy, which underpinned the works of Heumann and Brucker, but also influential reviews that rejected the English Plato translator Thomas Taylor (1758-1835) and his understanding and evaluation of late ancient Platonism.

The Republic (Deluxe Library Binding) Paul Dry Books

This critical study of the influential political theorist dispels popular myths and reveals the inner logic of his varied and notoriously complex writings. Political theorist Leo Strauss was unexpectedly thrust into the media spotlight for his alleged influence on neoconservative politics. With The Truth about Leo Strauss, Michael and Catherine Zuckert challenged the many claims and speculations about this complex thinker. Now, with Leo Strauss and the Problem of Political Philosophy, they offer a more comprehensive interpretation of Strauss's thought, using the many manifestations of the "problem of political philosophy" as their touchstone. Strauss, they argue, sought to restore political philosophy to its original Socratic form. This is demonstrated through his critique of positivism and historicism, two intellectual currents that undermined his Socratic project. The authors also explore Strauss's interpretation of both ancient and modern political philosophers, including Plato, Aristotle, Machiavelli, and Locke. Finally, they examine Strauss's thought in the context of the twentieth century, when his chief interlocutors were Schmitt, Husserl, Heidegger, and Nietzsche. Leo Strauss and the Problem of Political Philosophy is the most in-depth treatment of this often misunderstood thinker, examining his ideas across his long career. It reveals Strauss's overall intellectual project: to decode how ancient and modern theory attempted to solve the problem of political philosophy. And it shows why Strauss considered the ancient solution both philosophically and politically superior.

Aristotle and Other Platonists Political Platonism Through a series of essays, course transcripts, and a single long interview, Dugin exposes the profoundest roots of the Western philosophical tradition, offering his view of why it has reached its final terminus, and his indication of where a new

beginning must be sought. **Studies in Platonic Political Philosophy**

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

Political Platonism Springer

Heidegger's Platonism challenges Heidegger's 1940 interpretation of Plato as the philosopher who initiated the West's ontological decline into contemporary nihilism. Mark A. Ralkowski argues that, in his earlier lecture course, On the Essence of Truth, in which he appropriates Plato in a positive light, Heidegger discovered the two most important concepts of his later thought, namely the difference between the Being of beings and Being as such, and the 'belonging together' of Being and man in what he eventually calls Ereignis, the 'event of appropriation'. Ralkowski shows that, far from being the grand villain of metaphysics, Plato was in fact the gateway to Heidegger's later period. Because Heidegger discovers the seeds of his later thought in his positive appropriation of Plato, this book argues that Heidegger's later thought is a return to and phenomenological transformation of Platonism, which is ironic not least because Heidegger thought of himself as the West's first truly post-Platonic philosopher.

Related with Political Platonism The Philosophy Of Politics:

© Political Platonism The Philosophy Of Politics Crash Course World History World War 1

© Political Platonism The Philosophy Of Politics Crayfish Internal Anatomy Diagram

© Political Platonism The Philosophy Of Politics Cranial Technologies Columbia Md