

History Of Political Philosophy Leo Strauss

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History of Political Philosophy | Leo Strauss
Leo Strauss (1899-1973) was one of the preeminent political philosophers of the twentieth century. From 1949 to 1968 he was professor of political science at the University of Chicago. He is the author of many books, among them *The Political Philosophy of Hobbes*, *Natural Right and History*, and *Spinoza's Critique of Religion*, all published by the University of Chicago Press.

History of Political Philosophy: Amazon.co.uk: Strauss ...
Second Edition: Rand McNally, 1972. Third Edition, University of Chicago Press, 1987. The third edition of Leo Strauss and Joseph Cropsey's *History of Political Philosophy* is the definitive introduction for students interested in the great thinkers of political philosophy. The book features long introductory essays on ancients such as Plato and Aristotle, medievals such as Aquinas and Maimonides, and moderns such as Machiavelli, Hobbes, and Nietzsche.

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

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Political thought is coeval with political life. Political philosophy, how ever, emerged within a particular political life, in Greece, in that past. of which we have written records. According to the traditional view, the Athenian Socrates (469-399 B.C.) was the founder of political phi losophy.

History of Political Philosophy | Leo Strauss, Joseph ...
Leo Strauss (/ straʔs /; German: [ʔleʔo ʔtʔaʔs]; September 20, 1899 - October 18, 1973) was a German-American political philosopher and classicist who specialized in classical political philosophy. Born in Germany to Jewish parents, Strauss later emigrated from Germany to the United States.

Leo Strauss - Wikipedia
History of Political Philosophy is a textbook edited by American political philosophers Leo Strauss and Joseph Cropsey. The book is intended primarily to introduce undergraduate students of political science to political philosophy. It is currently in its third edition.

History of Political Philosophy - Wikipedia
History of Political Philosophy. Title. History of Political Philosophy. Author. Leo Strauss, Joseph Cropsey. Subject. This volume provides an unequalled introduction to the thought of chief contributors to the Western tradition of political philosophy from classical Greek antiquity to the twentieth century.

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Leo Strauss (1899-1973) was one of the preeminent political philosophers of the twentieth century. From 1949 to 1968 he was professor of political science at the University of Chicago.

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History of Political Philosophy. Edited by Leo Strauss and Joseph Cropsey. Edited by Leo Strauss and Joseph Cropsey. 3d edition. 980 pages | 6 x 9 | © 1963, 1972, 1987. Paper \$35.00 ISBN: 9780226777108 Published November 1987. E-book \$10.00 to \$35.00 About E-books ISBN: 9780226924717 Published June 2012.

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History of Political Philosophy: Strauss, Leo, Cropsey ...
32. LEO STRAUSS. sixteenthcentury. The opposition then offeredto all earlier philosophy, and especially to all earlier political philosophy, was marked from the outset by a novel emphasis on history.

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

"All political action has . . . in itself a directedness towards knowledge of the good; of the good life, or of the good society. For the good society is the complete political good. If this directedness becomes explicit, if men make it their explicit goal to acquire knowledge of the good life and of the good society, political philosophy emerges. . . . The theme of political philosophy is mankind's great objectives, freedom and government or empire—objectives which are capable of lifting all men beyond their poor selves. Political philosophy is that branch of philosophy which is closest to political life, to non-philosophic life, to human life."—From "What Is Political Philosophy?"
What is Political Philosophy?—a collection of ten essays and lectures and sixteen book reviews written between 1943 and 1957—contains some of Leo Strauss's most famous writings and some of his most explicit statements of the themes that made him famous. The title essay records Strauss's sole extended articulation of the meaning of political philosophy itself. Other essays discuss the relation of political philosophy to history, give an account of the political philosophy of the non-Christian Middle Ages and of classic European modernity, and present his theory of esoteric writing.

Fifty distinguished contributors survey the entire history of political philosophy. They consider questions about how the subject should best be studied; they examine historical periods and great theorists in their intellectual contexts; and they discuss aspects of the subject that transcend periods, such as democracy, the state, and imperialism.
Leo Strauss and his alleged political influence regarding the Iraq War have in recent years been the subject of significant media attention, including stories in the Wall Street Journal and New York Times.Time magazine even called him "one of the most influential men in American politics." With *The Truth about Leo Strauss*, Michael and Catherine Zuckert challenged the many claims and speculations about this notoriously complex thinker. Now, with *Leo Strauss and the Problem of Political Philosophy*, they turn their attention to a searching and more comprehensive interpretation of Strauss's thought as a whole, using the many manifestations of the "problem of political philosophy" as their touchstone. For Strauss, political philosophy presented a "problem" to which there have been a variety of solutions proposed over the course of Western history. Strauss's work, they show, revolved around recovering—and restoring—political philosophy to its original Socratic form. Since positivism and historicism represented two intellectual currents that undermined the possibility of a Socratic political philosophy, the first part of the book is devoted to Strauss's critique of these two positions. Then, the authors explore Strauss's interpretation of the history of philosophy and both ancient and modern canonical political philosophers, including Plato, Aristotle, Machiavelli, and Locke. Strauss's often-unconventional readings of these philosophers, they argue, pointed to solutions to the problem of political philosophy. Finally, the authors examine Strauss's thought in the context of the twentieth century, when his chief interlocutors were Schmitt, Husserl, Heidegger, and Nietzsche. The most penetrating and capacious treatment of the political philosophy of this complex and often misunderstood thinker, from his early years to his last works, *Leo Strauss and the Problem of Political Philosophy* reveals Strauss's writings as an attempt to show that the distinctive characteristics of ancient and modern thought derive from different modes of solving the problem of political philosophy and reveal why he considered the ancient solution both philosophically and politically superior.

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

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—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 spritual impoverishment has engulfed modernity because of our dimming awareness of that conflict. Thomas Pangle's Introduction places the work within the context of the entire Straussian corpus and focuses especially on Strauss's late Socratic writings as a key to his mature thought. For those already familiar with Strauss, Pangle's essay will provoke thought and debate; for beginning readers of Strauss, it provides a fine introduction. A complete bibliography of Strauss's writings is included.

In this classic work, Leo Strauss examines the problem of natural right and argues that there is a firm foundation in reality for the distinction between right and wrong in ethics and politics. On the centenary of Strauss's birth, and the fiftieth anniversary of the Walgreen Lectures which spawned the work, *Natural Right and History* remains as controversial and essential as ever. "Strauss . . . makes a significant contribution towards an understanding of the intellectual crisis in which we find ourselves . . . [and] brings to his task an admirable scholarship and a brilliant, incisive mind."—John H. Hallowell, *American Political Science Review* | Leo Strauss (1899-1973) was the Robert Maynard Hutchins Distinguished Service Professor Emeritus in Political Science at the University of Chicago.

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

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