

1: Table of Contents: Hobbes and Rousseau:

and IV On the Intention of Rousseau Leo Strauss degree of freedom of the people. a14 ff.. 1 1 p. compare the passages indicated or quoted in notes 5.

A writer of surpassing eloquence, his penchant for employing paradoxical and striking rhetorical formulations has led some to dismiss his political writings as unsystematic or even incoherent. That he was idolized by leaders of the French Revolution has led others to read his works as laying the intellectual foundations for the reign of terror and for modern totalitarianism. More recent scholarship, however, has substantially refuted those critiques and revealed Rousseau to be a political theorist of the first rank, alongside such figures as Plato, Aristotle, Machiavelli, Hobbes, Locke, Kant, and Hegel. In his early works, Rousseau denounced the hypocrisy and artificiality of Parisian society in the name of conscience and virtue, and he reimagined the state of nature more radically than Hobbes and Locke, seeking to prove that man is naturally good and that social inequality and evil are profoundly artificial. Having diagnosed the evils of modern society, he proposed two distinct sorts of remedies or palliatives: In fact, readers have found in his work two sorts of ideal character: In the idea of the general will, the centerpiece of his political theory, Rousseau finds the solution to the problem of reconciling authority and freedom: Strauss, by contrast, presents Rousseau as a philosopher concerned, like Plato and Aristotle, with the disproportion between a political order grounded on opinion and the philosophical or scientific quest for true knowledge. *The Question of Jean-Jacques Rousseau*. Translated by Peter J. Yale University Press, *Critical Assessments of Leading Political Philosophers*. Edited by John T. The Political Philosophy of Rousseau. Princeton University Press, *The Natural Goodness of Man*: University of Chicago Press, Cambridge University Press, A brilliant and psychologizing interpretation of Rousseau, as an unsparing and deeply pessimistic critic of modernity, who proposes mutually incompatible and unrealizable proposals for moral and political reform. Translated by Arthur Goldhammer. Gallimard, , plus several essays. Reprinted in Cranston and Peters and Scott, vol. Oxford University Press,

2: Leo Strauss, On the Intention of Rousseau - PhilPapers

Leo Strauss, "On the Intention of Rousseau," *Social Research* 14 (1): pp. Excerpt: *The antiquarian controversy about the intention of Rousseau conceals a political controversy about the nature of democracy.*

Yet his independent free-thinking temperament found outlet in two prize-winning essays that attacked modern science, technology, enlightenment, and early modern political philosophy as undermining virtue and happiness: The First Discourse waged war against the modern project as a dangerous dream, corrupt and corrupting in its origin, means, ends, and consequences. The essential features of the dream are fundamental yet simple: The universe is matter in motion, neutral, even hostile to humankind: It was neither created by God for, nor naturally ordered to, human good. Yet knowledge of a certain kind is possible mathematical physics and can constitute power over nature, render it predictable and hence controllable for human ends. The pursuit of human good, in turn, is to be guided by calculative, rational, enlightened self-interest ultimately oriented to peace, health, material prosperity, comfort, and bodily pleasure. The climactic scene is to be life in healthful longevity and pleasurable prosperity. There looms on the horizon the specter of universal gratification, even if by means of the scientific manipulation of human nature itself. Some will be moved by pride, seeking honor, glory, and even tyranny. Others are ultimately moved by fear, especially of death as well as of pain and suffering. Yet desires for peaceful prosperity are but vain diversions from the hard facts of life, recognition of which is required for the possible achievement of true virtue and happiness. The Second Discourse deepens the argument by suggesting that the root of the problem is reason itself. First, reason includes the human ability to compare oneself with others. This capacity makes possible pride, the love of self over all others. Thus reason contributes to the human selfishness that engenders tyranny. Second, reason can also construct ideas, even of time, and hence of the future. Whereas reason had been previously considered natural to human beings and good, Rousseau argues that in some way it is neither. Whereas Aristotle b. In this way Rousseau raised the question, Why reason or science? After all, he claimed, the purpose of science cannot be known by science. Neither can science answer the most important questions—“Is life good and What is the good life? Tyranny not death is the greatest preventable evil; hence issues of justice and political philosophy are more important than science. Additionally, human sociability, virtue, and happiness are rooted less in reason than in the passions, particularly sentiments such as love, beauty, romance, and pity or sympathy and compassion. Or, On Education contain striking portraits of the loving, romantic couple; the joys of family life; the sense of community in the tribe or nation; as well as the pleasing sentiment associated with life itself. Moreover, Rousseau did not live the life he taught as good. He philosophized while directing others to find happiness in noble sentiments. The least one can conclude is that perhaps Rousseau took his stand as a middle-man, as the in-between being, as philosopher also concerned with the happiness of humankind, and, as such, forged his own place among the future teachers of the human race. Certainly many of the questions he raised have subsequently become themes in on-going discussions of science, technology, and ethics, even when they are not always explicitly referenced to Rousseau. The Political Philosophy of Rousseau. Masters, Roger, and Christopher Kelly, eds. The Collected Writings of Rousseau. University Press of New England. The Natural Goodness of Man: University of Chicago Press. Proposes that Rousseau cannot be understood without a full account of his vision of philosophy. Natural Right and History. Explores the theoretical intention of Rousseau. Philosophy and Culture in Question. Cite this article Pick a style below, and copy the text for your bibliography.

3: Jean-Jacques Rousseau - Wikipedia

Leo Strauss was a German-American philosopher and philologist of ancient Greek text. In his early years studying in Germany he acquainted himself with seminal German thinkers of the 20th century such as Martin Heidegger, Edmund Husserl and Ernst Cassirer.

He traced its roots in Enlightenment philosophy to Max Weber, a thinker whom Strauss described as a "serious and noble mind. A political scientist examining politics with a value-free scientific eye, for Strauss, was self-deluded. Positivism, the heir to both Auguste Comte and Max Weber in the quest to make purportedly value-free judgments, failed to justify its own existence, which would require a value judgment. Through his writings, Strauss constantly raised the question of how, and to what extent, freedom and excellence can coexist. Strauss refused to make do with any simplistic or one-sided resolutions of the Socratic question: What is the good for the city and man? But dominion can be established, that is, men can be unified only in a unity against—against other men. Every association of men is necessarily a separation from other men. For Strauss, Schmitt and his return to Thomas Hobbes helpfully clarified the nature of our political existence and our modern self-understanding. Strauss instead advocated a return to a broader classical understanding of human nature and a tentative return to political philosophy, in the tradition of the ancient philosophers. They had first met as students in Berlin. The two thinkers shared a boundless philosophical respect for each other. He argued that philosophers should have an active role in shaping political events. In *On Tyranny*, he wrote that these ideologies, both descendants of Enlightenment thought, tried to destroy all traditions, history, ethics, and moral standards and replace them by force under which nature and mankind are subjugated and conquered. The resultant study led him to advocate a tentative return to classical political philosophy as a starting point for judging political action. In fact, he was consistently suspicious of anything claiming to be a solution to an old political or philosophical problem. He spoke of the danger in trying finally to resolve the debate between rationalism and traditionalism in politics. He agreed with a letter of response to his request of Eric Voegelin to look into the issue. Popper is philosophically so uncultured, so fully a primitive ideological brawler, that he is not able even approximately to reproduce correctly the contents of one page of Plato. Reading is of no use to him; he is too lacking in knowledge to understand what the author says. The contrast between Ancients and Moderns was understood to be related to the unresolvable tension between Reason and Revelation. The Socratics, reacting to the first Greek philosophers, brought philosophy back to earth, and hence back to the marketplace, making it more political. Both were admirers of Strauss and would continue to be throughout their lives. He wrote several essays pertaining to its controversies but left these activities behind by his early twenties. He taught at the Hebrew University of Jerusalem during the 1955 academic year. In his letter to a *National Review* editor, Strauss asked why Israel had been called a racist state by one of their writers. He argued that the author did not provide enough proof for his argument. He ended his essay with the following statement: But I can never forget what it achieved as a moral force in an era of complete dissolution. It helped to stem the tide of "progressive" leveling of venerable, ancestral differences; it fulfilled a conservative function. Religious belief[edit] Although Strauss espoused the utility of religious belief, there is some question about his views on its truth. He especially disapproved of contemporary dogmatic disbelief, which he considered intemperate and irrational and felt that one should either be "the philosopher open to the challenge of theology or the theologian open to the challenge of philosophy. Strauss was not himself an orthodox believer, neither was he a convinced atheist. Since whether or not to accept a purported divine revelation is itself one of the "permanent" questions, orthodoxy must always remain an option equally as defensible as unbelief. Dannhauser on Leo Strauss and Atheism," an article published in *Interpretation: A Journal of Political Philosophy*. As a philosopher, Strauss would be interested in knowing the nature of divinity, instead of trying to dispute the very being of divinity. But Strauss did not remain "neutral" to the question about the "quid" of divinity. Already in his *Natural Right and History*, he defended a Socratic Platonic, Ciceronian, Aristotelian reading of divinity, distinguishing it from a materialistic, conventionalist, Epicurean reading. Atheism, whether convinced overt or unconvinced tacit, is integral to the conventionalist

reading of civil authority, and thereby of religion in its originally civil valence, a reading against which Strauss argues throughout his volume. Drury who profess that Strauss approached religion as an instrument devoid of inherent purpose or meaning. Shadia Drury , in *Leo Strauss and the American Right* , claimed that Strauss inculcated an elitist strain in American political leaders linked to imperialist militarism , neoconservatism and Christian fundamentalism. According to Claes G. Strauss does not consider the possibility that real universality becomes known to human beings in concretized, particular form. Strauss and the Straussians have paradoxically taught philosophically unsuspecting American conservatives, not least Roman Catholic intellectuals, to reject tradition in favor of ahistorical theorizing, a bias that flies in the face of the central Christian notion of the Incarnation, which represents a synthesis of the universal and the historical. According to Ryn, the propagation of a purely abstract idea of universality has contributed to the neoconservative advocacy of allegedly universal American principles, which neoconservatives see as justification for American intervention around the worldâ€”bringing the blessings of the "West" to the benighted "rest". Lilla summarizes Strauss as follows: Philosophy must always be aware of the dangers of tyranny, as a threat to both political decency and the philosophical life. It must understand enough about politics to defend its own autonomy, without falling into the error of thinking that philosophy can shape the political world according to its own lights. Bush administration, such as "unrealistic hopes for the spread of liberal democracy through military conquest," Professor Nathan Tarcov, director of the Leo Strauss Center at the University of Chicago, in an article published in *The American Interest*, asserts that Strauss as a political philosopher was essentially non-political. Had academia leaned to the right, he would have questioned it, tooâ€”and on certain occasions did question the tenets of the right. The approach "resembles in important ways the old New Criticism in literary studies. Mansfield describes the school as "open to the whole of philosophy" and without any definite doctrines that one has to believe to belong to it.

4: Rousseau, Jean-Jacques | www.enganchecubano.com

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Babbitt, Irving [] Rousseau and The Social Contract. The Question of Jean-Jacques Rousseau. Peter Gay, editor and translator. Series editor, Jacques Barzun. Rousseau, Nature and the Problem of the Good Life. Pennsylvania State University Press. Cottret, Monique and Bernard Cottret. Jean-Jacques Rousseau en son temps, Paris, Perrin, The Early Life and Work. University of Chicago Press. Le Rationalisme de J. Press Universitaires de France. Vrin, Derrida, Jacques The Myth of the Noble Savage. University of California Press. Perrin Garrard, Graeme A Republican Critique of the Philosophes. State University of New York Press. The Sentiment of Existence. Feminist Interpretations of Jean-Jacques Rousseau. Penn State University Press. Reprinted in Essays in the History of Ideas Baltimore: The Conversion of the Imagination: The Political Philosophy of Rousseau. The Natural Goodness of Man: The Problem of Political Obligation: A Critical Analysis of Liberal Theory. American Political Science Review The Cambridge Companion to Rousseau. Jean Jacques Rousseau, Volume 3: Critical Assessments of Leading Political Philosophers. Guide for the Perplexed. Natural Right and History. University of Chicago Press, chap. Jean Jacques Rousseau and the Politics of the Ordinary. The Origins of Totalitarian Democracy. Virioli, Maurizio [] Williams, David Lay Mga sumpay ha gawas Pagliwat Dugang nga pamiling mahitungod han Jean-Jacques Rousseau ha kanan Wikipedia mga bugto nga proyekto:

5: On the Intention of Rousseau by Leo Strauss

"On the Intention of Rousseau," Social Research, Vol. 14, No. 4 (December). Excerpt: The antiquarian controversy about the intention of Rousseau conceals a political controversy about the nature of democracy.

6: Maurice William Cranston, Hobbes and Rousseau: A Collection of Critical Essays - PhilPapers

Strauss discussed Rousseau from first to last, and he devoted two important and influential studies to him in close succession: "On the Intention of Rousseau," and the first part of the concluding section of Natural Right and History, entitled "The Crisis of Modern Natural Right." Both studies consider the whole of Rousseau's thought.

7: Rousseau's Political Thought - Political Science - Oxford Bibliographies

On the Intention of Rousseau 1 2 Leo Strauss healthy society. by his private will. is expressed by science and society is the most important example of these.

8: Leo Strauss - Wikipedia

15) On the Intention of Rousseau Leo Strauss degree of freedom of the people. and to the Laws." compare Leibniz. Hence the unlimited rule of the wise. on the other and in that of Rousseau.

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