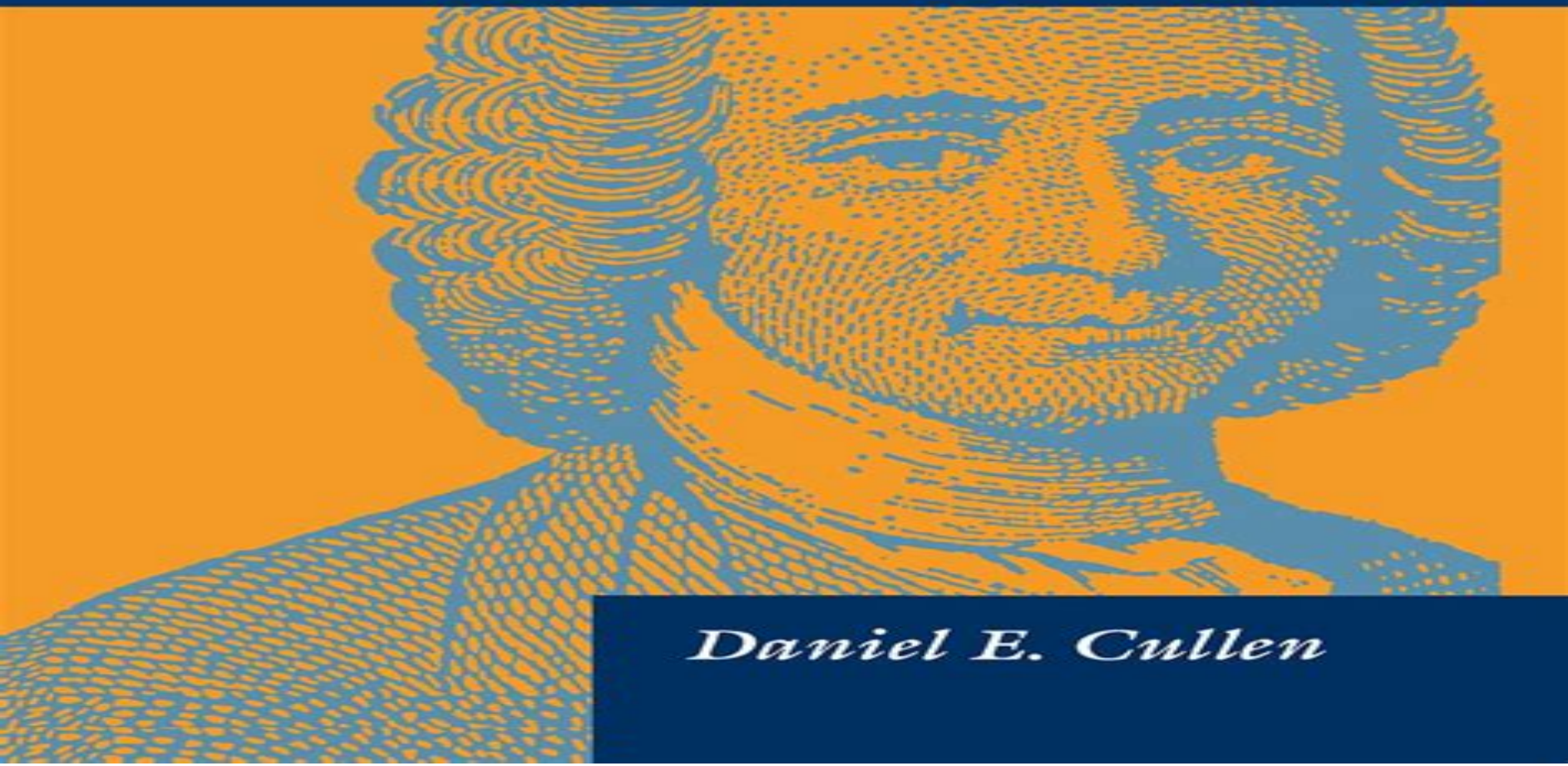


Freedom <sup>in</sup>  
Rousseau's  
Political  
Philosophy



*Daniel E. Cullen*

# Freedom In Rousseaus Political Philosophy

**Cristina Beltran**



## **Freedom In Rousseaus Political Philosophy:**

Freedom in Rousseau's Political Philosophy Daniel E. Cullen, 1993 In this new interpretation of Rousseau's political thought Daniel E. Cullen demonstrates that the concept of freedom is fundamental to the complex unity of Rousseau's work. He shows that the pervasive tension in Rousseau's thought between freedom and order, legitimacy and reliability, can be explained as an effort to attune the political to the natural condition and to reestablish a condition of independence in political and social circumstances. Cullen's argument bears important implications for those who currently seek to bolster the case for participatory democracy by appealing to Rousseauian assumptions and conclusions. Cullen's aim is to clarify some of the issues that divide liberals from communitarians and constitutionalists from participatory democrats in the current debate about freedom, rights, morality, and politics in America. In affirming Rousseau's fundamental philosophical agreement with liberals concerning human nature and with conservatives concerning the character of a good society, Cullen suggests that Rousseau has offered perhaps the only possible theoretical resolution of the tension implicit in democratic freedom. In light of what Rousseau calls for in order to bring about this resolution, however, Cullen wonders whether the time has come to rethink fundamental questions about human nature and citizenship that underlie contemporary problems of political theory. Freedom in Rousseau's Political Philosophy will be of interest to scholars and students of the history of political thought and contemporary democratic theory.

**Rousseau's Theory of Freedom** Matthew Simpson, 2006-03-08 Jean Jacques Rousseau has a claim to be ranked above even Karl Marx as the political philosopher who has most influenced everyday life. His much read philosophy of education alone would qualify him for a high place, but his political theory is even more important. Decisions affecting millions of people were made based on the reading of certain lines of the Social Contract. Yet while politicians and scholars have studied this book for 250 years, almost no agreement exists on how to interpret its central concept, freedom. Rousseau's theory of freedom has led him to be called everything from the greatest prophet of individual liberty to the designer of the first totalitarian state. This book offers a new unifying interpretation of the theory of freedom in the Social Contract. Simpson gives a careful analysis of Rousseau's theory of the social pact and then examines the kinds of freedom that it brings about, showing how Rousseau's individualist and collectivist aspects fit into a larger and logically coherent theory of human liberty. Simpson's book not only helps us to understand one of the pre-eminent political minds of the 18th century but also brings us into closer conversation with those he influenced who have done so much to shape our world. And in light of the interest in contemporary contractualist philosophers like Rawls, Scanlon, and Gauthier, readers will find it worthwhile to return to the thinker who offers one of the most radical, profound, and insightful theories of the social contract ever devised.

**Rousseau and Nietzsche** Katrin Froese, 2001-01-01 Rousseau and Nietzsche Toward an Aesthetic Morality offers a vivid depiction of the problems and potential of modernity through the words of two of its most poignant voices. The book focuses upon the modern self's desire to individuate while facing the ethical responsibility to integrate into

the world Katrin Froese elegantly juxtaposes Nietzsche's drive for extraordinary individualism with Rousseau's call for the dependable citizen demonstrating that where Nietzsche's aestheticism embraces the limitless and irreconcilable longings of a divided being Rousseau's approach emphasizes the imposition of limits to ensure that harmony and contentment prevail. Going beyond conventional scholarship the work emphasizes the similarities at the heart of Rousseau's notion of morality and Nietzsche's aestheticism the moral vision that underlies Nietzsche's notion of art and the aesthetic understanding prevalent in Rousseau's moral system. This stunning new work of political philosophy will be of great use to scholars of political thought and readers seeking to understand what made Rousseau and Nietzsche's thought so decidedly modern. *Jean-Jacques Rousseau: Political principles and institutions* John T. Scott, 2006. Bringing together critical assessments of the broad range of Rousseau's thought with a particular emphasis on his political theory this systematic collection is an essential resource for both student and scholar. **Freedom and nature in Rousseau's political philosophy** Terence Edward Marshall, 1973

**Rousseau's Political Philosophy** Stephen Ellenburg, 1976. Rousseau's Political Philosophy: An Interpretation From Within provides a comprehensive and accessible analysis of Rousseau's thought on politics and government. Ellenburg provides a comprehensive and accessible interpretation of Rousseau's thought on politics and government drawing on both Rousseau's own words and the work of later commentators. This book is an essential resource for students of Rousseau and political philosophy. Bookstell youwhy.com. **Political Philosophy 1** Luc Ferry, 1990-03-23. In recent years an increasing number of thinkers have grown suspicious of the Enlightenment ideals of progress, reason and freedom. These critics, many inspired by Martin Heidegger, have attacked modern philosophy's attempt to ground a vision of the world upon the liberty of the human subject. Pointing to the rise of totalitarian regimes in this century they argue that the Enlightenment has promoted the enslavement of human beings rather than their freedom. In this first of four volumes that aim to revitalize the fundamental values of modern political thought, one of the leading figures in the contemporary revival of liberalism in France responds to these critics and offers a philosophically cogent defense of a humanistic modernity. Luc Ferry reexamines the philosophical basis of the contemporary retreat from the Enlightenment and then suggests his own alternative which defends the ideals of modernity while giving due consideration to the objections of the critics. **Rousseau, Law and the**

**Sovereignty of the People** Ethan Putterman, 2010-04-22. Examines Rousseau's contribution as a constitutionalist and builder of institutions relating his major ideas to twenty-first century debates. *Jean-Jacques Rousseau: Paradoxes and interpretations* John T. Scott, 2006. Bringing together critical assessments of the broad range of Rousseau's thought with a particular emphasis on his political theory this systematic collection is an essential resource for both student and scholar.

**Rousseau and Liberty** Robert Wokler, 1995. Rousseau is considered to be at once the most modern political thinker of the 18th century and the most ancient in his allegiance to classical republicanism. These essays address the place of liberty in his moral and political philosophy and the origins, meaning, strength, weakness and significance of his argument. *Rousseau*

*and the Limits of the Liberal International Order* Joshua King, 2024-11-29 Jean Jacques Rousseau's international thought anticipates many of the political dynamics that have arisen through globalization and great power competition. Rousseau and the Limits of the Liberal International Order considers Rousseau as a critic and a reformer of international politics, arguing that Rousseau's account of liberty drives his approach to the international realm. Rousseau's work provides an incisive critique. He dismantles notions of economic rationalism, rejects the preference for administration over self-governance, and encourages strategies of resistance as a meaningful response to great power rivalry. To address these concerns, Rousseau affirms an approach to international politics that is closely related to his account of political liberty. For Rousseau, liberty develops through one's carefully chosen obligations that encourage self-rule, limit dependence on others, and constrain the irrational motives of politics. To pursue these goals, Rousseau proposes civic education and national institutions that cultivate a sense shared of humanity and limit the use of war. These alternatives moderate the desire for status and establish a form of national interest directed towards contentment and pluralism rather than competition. Rousseau acknowledges significant limits to these solutions. Citizenship creates substantive divisions among human beings, and the pursuit of national self-sufficiency may leave the state vulnerable to more powerful neighbors. Emphasizing these trade-offs draws attention to competing sources of human obligation and to the unsatisfying ways that international politics attempts to harmonize them.

#### **Modern Democracy and the Theological-Political Problem in Spinoza, Rousseau, and Jefferson L.**

Ward, 2014-12-04 The book examines the intersection of two philosophical developments which define contemporary life in the liberal democratic west, considering how democracy has become the only legitimate and publicly defensible regime while also considering how modern democracy attempts to solve what Leo Strauss called the theologico-political problem.

**Principle and Prudence in Western Political Thought** Christopher Lynch, Jonathan Marks, 2016-03-01 Discussions of the place of moral principle in political practice are haunted by the abstract and misleading distinction between realism and its various principled or idealist alternatives. This volume argues that such discussions must be recast in terms of the relationship between principle and prudence, as Nathan Tarcov maintains that relationship is not dichotomous but complementary. In a substantive introduction, the editors investigate Leo Strauss's attack on contemporary political thought for its failure to account for both principle and prudence in politics. Leading commentators then reflect on principle and prudence in the writings of great thinkers such as Homer, Machiavelli, and Hegel, and in the thoughts and actions of great statesmen such as Pericles, Jefferson, and Lincoln. In a concluding section, contributors reassess Strauss's own approach to principle and prudence in the history of political philosophy.

#### **Political Philosophy and Political Action**

Adam Burgos, 2016-12-12 Political philosophers have long taken inspiration from political movements when crafting their theories, which they hoped would address the universal problems of democracy. Political Philosophy and Political Action investigates the relationship between political practices of popular resistance and political theory. The text demonstrates how the lived

experience on political resistance can help us to analyse and interpret theory and also reveals how concrete resistance movements can challenge the ideals of political theory generally. It begins by examining the universal aspirations present within the contextual particularities of Black Lives Matter, Occupy Wall Street and the Arab Spring. Political Philosophy and Political Action then turns to critical examination of Jean Jacques Rousseau, Karl Marx, John Dewey and Jacques Rancière, using novel interpretations of their philosophies of equality and democracy to construct a conceptual framework. More specifically, the chapters show how we can analyze resistance movements that incorporate the imperative to resist inequality in the name of democracy. The result is a novel means of thinking about important issues in contemporary political philosophy including pluralism, oppression and domination and the purposes and meaning of politics.

Studies in the History of Political Philosophy Before and After Rousseau Charles Edwyn Vaughan, 1925

Creolizing Rousseau Jane Anna Gordon, Neil Roberts, 2014-12-17

In 1967 C. L. R. James, the much celebrated Afro-Trinidadian Marxist, stated that he knew of no figure in history who had such tremendous influence on such widely separated spheres of humanity within a few years of his death as the eighteenth century philosopher Jean Jacques Rousseau. While this impact was most pronounced in revolutionary politics inspired by political theories that rejected basing political authority in monarchy, aristocracy and the Church, it extended to European literature, to philosophies of education and the articulation of the social sciences. But what particularly struck James about Rousseau was the strong resonance of his work in Caribbean thought and politics. This volume illuminates these resonances by advancing a creolizing method of reading Rousseau that couples figures not typically engaged together to create conversations among people of seemingly divided worlds in fact entangled by colonizing projects and histories. Doing this enables us to grapple with the meaning of creolization and the full range of Rousseau's legacies not only in contemporary Western Europe and the United States but in the Francophone colonies, territories and larger Global South.

*A Liberal Theory of Practical Morality* Earl Spurgin, 2021-05-25

Moral issues and questions abound in daily life. Media outlets frequently raise awareness of many such as those concerning individuals' right to privacy. The same venues seldom if ever raise awareness of others such as moral issues and questions concerning our fantasies. Regardless of the level of publicity, various venues afford particular moral matters; most people who become aware of those matters find many interesting and important. A problem most encounter, however, is determining the criteria through which they should approach the moral matters they wish to engage. Ethicists have long sought a moral theory that would provide the desired criteria, but most will grant readily that those efforts have not produced a generally accepted theory. This book presents the author's case that a kind of moral liberalism is the theory we should use to engage daily life's moral matters. The author presents a conception of moral liberalism, argues that it is the best approach to practical morality in a plural society and applies it to several of morality's practical matters.

Rousseau and Hobbes Robin Douglass, 2015-02-12

Robin Douglass presents the first comprehensive study of Jean Jacques Rousseau's engagement with Thomas Hobbes. He reconstructs the intellectual context

of this engagement to reveal the deeply polemical character of Rousseau's critique of Hobbes and to show how Rousseau sought to expose that much modern natural law and doux commerce theory was despite its protestations to the contrary indebted to a Hobbesian account of human nature and the origins of society Throughout the book Douglass explores the reasons why Rousseau both followed and departed from Hobbes in different places while resisting the temptation to present him as either a straightforwardly Hobbesian or anti Hobbesian thinker On the one hand Douglass reveals the extent to which Rousseau was occupied with problems of a fundamentally Hobbesian nature and the importance to both thinkers of appealing to the citizen's passions in order to secure political unity On the other hand Douglass argues that certain ideas at the heart of Rousseau's philosophy free will and the natural goodness of man were set out to distance him from positions associated with Hobbes Douglass advances an original interpretation of Rousseau's political philosophy emerging from this encounter with Hobbesian ideas which focuses on the interrelated themes of nature free will and the passions Douglass distances his interpretation from those who have read Rousseau as a proto Kantian and instead argues that his vision of a well ordered republic was based on cultivating man's naturally good passions to render the life of the virtuous citizen in accordance with nature

*The Trouble with Unity* Cristina Beltran, 2010-09-30 Cristina Beltran's powerful book *The Trouble with Unity* is timely for our age of Obama in which an ugly anti immigrant spirit looms large Don't miss it Cornel West Princeton University

**Machiavelli, Hobbes, and Rousseau** John Plamenatz, 2012-06-28 This volume presents lucid and insightful lectures on three great figures from the history of political thought by John Plamenatz 1912-1975 a leading political philosopher of his time He explores a range of themes in the political thought of Machiavelli Hobbes and Rousseau at substantially greater length and depth than in his famous work of 1961 *Man and Society* The lectures exemplify Plamenatz's view that repeated engagement with the texts of canonical thinkers can substantially enrich and expand our capacity for political reflection Edited by Mark Philp and Zbigniew Pelczynski the volume includes annotations to supply Plamenatz's sources and to refer readers to developments in their interpretation A substantial introduction by Philp sets some of Plamenatz's concerns in the light of trends in recent scholarship and illuminates the relevance of his work to the contemporary study of political thought

## **Freedom In Rousseaus Political Philosophy** Book Review: Unveiling the Power of Words

In a world driven by information and connectivity, the power of words has been more evident than ever. They have the capacity to inspire, provoke, and ignite change. Such is the essence of the book **Freedom In Rousseaus Political Philosophy**, a literary masterpiece that delves deep into the significance of words and their affect on our lives. Published by a renowned author, this captivating work takes readers on a transformative journey, unraveling the secrets and potential behind every word. In this review, we shall explore the book's key themes, examine its writing style, and analyze its overall impact on readers.

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