

<<政治家篇>>

图书基本信息

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作者：(古希腊)柏拉图著

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前言

It is perhaps appropriate for the Statesman to be the first of Plato's works to come out in the Cambridge Texts in the History of Political Thought; it is certainly the most neglected of Plato's political works, and the one most in need of a fresh presentation. The new translation provides a more accessible version than any hitherto available in English, and the introduction attempts to locate the dialogue in Plato's political thought, taking advantage of the enormous improvements in our understanding of this that recent discussions have produced. Few of these directly concern the Statesman itself, and we hope that this new translation will help to bring the work more centrally into discussions of Plato's political thought, along with the more familiar Republic and Laws. The translation and textual notes are by Robin Waterfield, and the introduction and other notes by Julia Annas. Each of us, however, has read and commented on the other's work, and the result is the product of a harmonious collaboration that has been interesting and profitable for both of us. We hope that its fruits will introduce others to this uneven, often puzzling but seminal dialogue.

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内容概要

《剑桥政治思想史原著系列》每一本都有一个评论性的导言，加上历史年表、生平梗概，进一步阅读指南，以及必要的词汇表和原文注解。

《剑桥政治思想史原著系列》的最终目的，为西文政治思想的整个发展脉络提供一个清晰的轮廓。

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作者简介

作者：(古希腊)柏拉图 (Plato)

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This seems to be a simple and welcome point. Plato is saying that political theory should not come up with solutions which are so idealized that they have no hope of applying in the world as it is. And this is certainly what Plato's position is in the Laws (874e- 875d) when he says that the ideal expert ruler is an unattainable ideal since it is not in human nature to attain to expert knowledge or to remain uncorrupted by the potential for its use on other humans. When this is Plato's firm conclusion, he ceases to devote attention to the expert ruler as a solution to political problems. But in the Statesman it is harder to see exactly what Plato's position is. For despite his clear application of the myth of the Golden Age, Plato continues to develop the idea that the expert ruler is the best answer to political problems, the best way to produce a state run in the interests of all. Other types of solution are, by the end of the dialogue, firmly relegated to second best. Further, his treatment of the Golden Age myth is itself somewhat elusive. He treats the details of the traditional material in ways that are strikingly surreal, raising unavoidably the question of how seriously he is talking the idea even as a myth. And this in turn clouds the idea of just what the circumstances are which are being excluded as too ideal for relevance to actual societies.

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