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Valuable debates have flourished about the goals, methods, scope, and even the proper name of "comparative" political theory, as well as its relationship to political theory per se, to comparative politics and international relations, and to adjacent humanistic fields of inquiry such as comparative literature, comparative religions, comparative philosophy, area studies, and the anthropology of concepts. 1 These debates are by no means settled, but across the widely different and ...

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7 Along the lines of these observations, there have been other calls recently to engage in the comparative study of political thought, one which emerges from the study of political ideologies and political thought and speech as quasi-empirical social phenomena. Oxford political theorist Michael Freeden, the founder and editor of Journal of Political Ideologies, argues that "political theory ...

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Comparative Political Theory and Cross-Cultural Philosophy ...

The MSc in Comparative Political Thought builds on SOAS's wealth of regional expertise to offer a new approach to cross-regional comparison of political thinking. It reframes the study of political thought in Africa, Asia and the Middle East as a study of political ideas and political practices.

Comparative Political Theory and Cross-Cultural Philosophy explores new forms of philosophizing in the age of globalization by challenging the conventional border between the East and the West, as well as the traditional boundaries among different academic disciplines. This rich investigation demonstrates the importance of cross-cultural thinking in our reading of philosophical texts and explores how cross-cultural thinking transforms our understanding of the traditional philosophical paradigm.

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This book explores comparative political theory through the study of a range of places and periods with contributions from a diverse group of scholars. The volume builds on recent work in political theory, seeking to focus scholarly attention on non-Western thought in order to contribute to both political theory and our understanding of the modern globalized world. Featuring discussions of international law and imperialism, regions such as South Asia and Latin America, religions such as Buddhism and Islam, along with imperialism and revolution, the volume also includes an overview of comparative political theory. Contributing scholars deploy a variety of methodological and interpretive approaches, ranging from archival research to fieldwork to close studies of texts in the original language. The volume elucidates the pluralism and dissensus that characterizes both cross-national and intra-national political thought.

Comparative political theory is at best an embryonic and marginalized endeavor. As practiced in most Western universities, the study of political theory generally involves a rehearsal of the canon of Western political thought from Plato to Marx. Only rarely are practitioners of political thought willing (and professionally encouraged) to transgress the canon and thereby the cultural boundaries of North America and Europe in the direction of genuine comparative investigation. *Border Crossings* presents an effort to remedy this situation, fully launching a new era in political theory. Thirteen scholars from around the world examine the various political traditions of West, South, and East Asia and engage in a reflective cross-cultural discussion that belies the assumptions of an Asian 'essence' and of an unbridgeable gulf between West and non-West. The denial of essential differences does not, however, amount to an endorsement of essential sameness. As viewed and as practiced by contributors to this ground-breaking volume, comparative political theorizing must steer a course between uniformity and radical separation--this is the path of 'border crossings.'

This edited book introduces students and scholars to Comparative Political Thought. Featuring contributions from an excellent international line-up of esteemed scholars it examines some of the following issues: Is political theory 'Western-centric'? What can we learn from non-Western traditions of political thought? How do we compare different strands of national and regional political thought? Political thought in China, India, the Middle East and Latin America Islamic political thought Political thought in the wake of post-colonialism This is a much-needed overview of this key emerging area and will be of interest to all students of political theory, thought and philosophy.

This book is a textbook designed for teaching a new subfield in political science: the emerging field of "comparative political theory". It is the first such textbook. As taught in American universities, political theory has been traditionally confined to the history of Western political thought from Plato and Aristotle to Hegel and Nietzsche. The editor believes strongly that this limitation is no longer tenable in our globalizing age when different cultures and civilizations are increasingly communicating and interacting with each other. The text focuses on three areas: Islamic civilization, Indian civilization, and Far Eastern civilizations. In each area the text offers an introduction followed by readings dealing with ancient or classical teachings as well as modern and contemporary theoretical developments. In making these selections, the editor has been ably assisted by experts in the respective fields (Roxanne Euben, Anthony Parel, and Theodore deBary). The text is meant mainly for

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undergraduate classes but can be consulted with benefit also by more advanced students as well as by the general reading public.

Principles of Comparative Politics offers the most comprehensive and up-to-date introduction to comparative inquiry, research, and scholarship. In this thoroughly revised Third Edition, students now have an even better guide to cross-national comparison and why it matters. The new edition retains a focus on the enduring questions with which scholars grapple, the issues about which consensus has started to emerge, and the tools comparativists use to get at the complex problems in the field. Among other things, the updates to this edition include a thoroughly-revised chapter on dictatorships that incorporates a discussion of the two fundamental problems of authoritarian rule: authoritarian power-sharing and authoritarian control; a revised chapter on culture and democracy that includes a more extensive examination of cultural modernization theory and a new overview of survey methods for addressing sensitive topics; a new section on issues related to electoral integrity; an expanded assessment of different forms of representation; and a new intuitive take on statistical analyses that provides a clearer explanation of how to interpret regression results. Examples from the gender and politics literature have been incorporated into various chapters, the Problems sections at the end of each chapter have been expanded, and the empirical examples and data on various types of institutions have been updated. Online videos and tutorials are available to address some of the more methodological components discussed in the book. The authors have thoughtfully streamlined chapters to better focus attention on key topics.

Fred Dallmayr's work is innovative in its rethinking of some of the central concepts of modern political philosophy, challenging the hegemony of a modern "subjectivity" at the heart of Western liberalism, individualism and rationalism, and articulating alternative voices, claims and ideas. His writings productively confound the logocentrism of Western modernity, while providing alternative conceptions of political community that are post-individualist, post-anthropocentric and relational. The editor has focused on work in three key areas: Critical phenomenology and the study of politics The first selections focus on the philosophical roots of Dallmayr's work in two of the most innovative intellectual trends of the twentieth century: phenomenology and critical theory. These chapters outline some of the main arguments advanced by practitioners of phenomenology, particularly "existential phenomenology," as well the guiding ideas of critical theory and critical Marxism, while tracing Dallmayr's debt to thinkers such as Heidegger, Gadamer, Habermas, Adorno and Merleau-Ponty. Cross-cultural theory These readings illustrate Dallmayr's explorations beyond the confines of Western culture, as this phase of his thinking turns toward what is now called cross-cultural or "comparative" political theory. In an approach that maintains its linkage with critical phenomenology, Dallmayr asserts that Western (or European-American) political theory can no longer claim undisputed hegemony; rather it must allow itself to be contested, amplified and corrected through a comparison with non-Western theoretical traditions and initiatives. Cosmopolitanism These selections explore the final phase of Dallmayr's work, in which he applies his insights on cross-cultural studies to the context of global politics, rebutting Samuel Huntington's "clash of civilizations" thesis, and instead arguing for a cosmopolitanism that takes a middle path between both global universalism and restrictive particularism, advocating sustained dialogue and respectful mutual learning between countries and civilizations.

Time-series analysis - Pooled time-series and cross-sectional analysis - Event history analysis - Boolean analysis.

At its core, politics is all about relations of rule. Accordingly one of the central preoccupations of political theory is what it means for human

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beings to rule over one another or share in a process of ruling. While political theorists tend to regard rule as a necessary evil, this book aims to explain how rule need not be understood as anathema to political life. Rather, by looking at some of the earliest traditions of political thought we can rethink rule in ways that evoke stewardship rather than domination. Stuart Gray argues that hierarchical ideas about rule coevolved with political divisions between the human and non-human in western theory. The earliest discernible Greek thought advanced an instrumental relationship between humans and their environment, a position that has persisted into our current age. While this seems a defensible position, Gray points out that such instrumental understandings of the nonhuman world have gotten us into serious trouble, including problems of deforestation, global warming, rising sea levels, species loss, and peak oil. To rethink the concept of rule, *A Defense of Rule* turns to early Indian political thought that suggests that rule is a relationship predicated on stewardship. The book compares these two traditions of thought in order to suggest that we have a normative duty to the environment, and thus to act in a way that takes the interests of non-human nature into account. Basing his argument on his own original translations of primary sources in ancient Greek and Sanskrit, Gray shows when and how early concepts of rule evolved to justify divisions between the human and nonhuman. In doing so, he argues for a reconsideration of our duties toward the nonhuman natural world.

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