**HISTORY OF EUROPEAN POLITICAL PHILOSOPHY**

**Medieval Christianity**

**Saint Augustine**

The early [Christian philosophy](http://en.wikipedia.org/wiki/Christian_philosophy) of [Augustine of Hippo](http://en.wikipedia.org/wiki/Augustine_of_Hippo) was heavily influenced by Plato. The main change that Christian thought brought was to moderate the [Stoicism](http://en.wikipedia.org/wiki/Stoicism) and theory of [justice](http://en.wikipedia.org/wiki/Justice) of the Roman world, and emphasize the role of the state in applying [mercy](http://en.wikipedia.org/wiki/Mercy) as a [moral example](http://en.wikipedia.org/wiki/Moral_example). Augustine also preached that one was not a member of his or her city, but was either a citizen of the [City of God](http://en.wikipedia.org/wiki/City_of_God) (Civitas Dei) or the City of Man ([Civitas](http://en.wikipedia.org/wiki/Civitas) Terrena). Augustine's [*City of God*](http://en.wikipedia.org/wiki/City_of_God_%28book%29) is an influential work of this period that refuted the thesis, after the [First Sack of Rome](http://en.wikipedia.org/wiki/First_Sack_of_Rome), that the Christian view could be realized on [Earth](http://en.wikipedia.org/wiki/Earth) at all - a view many Christian Romans held.[9]

**Saint Thomas Aquinas**

In political philosophy, [Aquinas](http://en.wikipedia.org/wiki/Aquinas) is most meticulous when dealing with varieties of law. According to Aquinas, there are four different kinds of laws:

1) God's cosmic law

2) God's scriptural law

3) Natural law or rules of conduct universally applicable within reason

4) Human law or specific rules applicable to specific circumstances.

**Medieval Islam**

**Mutazilite vs Asharite**

The rise of [Islam](http://en.wikipedia.org/wiki/Islam), based on both the [Qur'an](http://en.wikipedia.org/wiki/Qur%27an) and [Muhammad](http://en.wikipedia.org/wiki/Muhammad) strongly altered the power balances and perceptions of origin of power in the Mediterranean region. [Early Islamic philosophy](http://en.wikipedia.org/wiki/Early_Islamic_philosophy) emphasized an inexorable link between [science](http://en.wikipedia.org/wiki/Science) and [religion](http://en.wikipedia.org/wiki/Religion), and the process of [ijtihad](http://en.wikipedia.org/wiki/Ijtihad) to find [truth](http://en.wikipedia.org/wiki/Truth) - in effect *all* philosophy was "[political](http://en.wikipedia.org/wiki/Political_aspects_of_Islam)" as it had real implications for governance. This view was challenged by the "rationalist" [Mutazilite](http://en.wikipedia.org/wiki/Mutazilite) philosophers, who held a more [Hellenic](http://en.wikipedia.org/wiki/Hellenistic_philosophy) view, reason above revelation, and as such are known to modern scholars as the first [speculative](http://en.wikipedia.org/wiki/Speculative_philosophy) theologians of Islam; they were supported by a secular aristocracy who sought freedom of action independent of the [Caliphate](http://en.wikipedia.org/wiki/Caliphate). By the late ancient period, however, the "traditionalist" [Asharite](http://en.wikipedia.org/wiki/Asharite) view of Islam had in general triumphed. According to the Asharites, reason must be subordinate to the Quran and the Sunna.[10]

[Islamic political philosophy](http://en.wikipedia.org/wiki/Islamic_philosophy), was, indeed, rooted in the very sources of [Islam](http://en.wikipedia.org/wiki/Islam), i.e. the [Qur'an](http://en.wikipedia.org/wiki/Qur%27an) and the [Sunnah](http://en.wikipedia.org/wiki/Sunnah), the words and practices of Muhammad. However, in the Western thought, it is generally supposed that it was a specific area peculiar merely to the great philosophers of Islam: [al-Kindi](http://en.wikipedia.org/wiki/Al-Kindi) (Alkindus), [al-Farabi](http://en.wikipedia.org/wiki/Al-Farabi) (Abunaser), [İbn Sina](http://en.wikipedia.org/wiki/Avicenna) (Avicenna), [Ibn Bajjah](http://en.wikipedia.org/wiki/Ibn_Bajjah) (Avempace), [Ibn Rushd](http://en.wikipedia.org/wiki/Averroes) (Averroes), and [Ibn Khaldun](http://en.wikipedia.org/wiki/Ibn_Khaldun). The political conceptions of Islam such as kudrah (power), [sultan](http://en.wikipedia.org/wiki/Sultan), [ummah](http://en.wikipedia.org/wiki/Ummah), cemaa (obligation)-and even the "core" terms of the Qur'an, i.e. [ibadah](http://en.wikipedia.org/wiki/Ibadah), din (religion), rab (master) and [ilah](http://en.wikipedia.org/wiki/Ilah)- is taken as the basis of an analysis. Hence, not only the ideas of the Muslim political philosophers but also many other [jurists](http://en.wikipedia.org/wiki/Fiqh) and [ulama](http://en.wikipedia.org/wiki/Ulema) posed political ideas and theories. For example, the ideas of the [Khawarij](http://en.wikipedia.org/wiki/Kharijites) in the very early years of [Islamic history](http://en.wikipedia.org/wiki/Muslim_history) on [Khilafa](http://en.wikipedia.org/wiki/Caliphate) and [Ummah](http://en.wikipedia.org/wiki/Ummah), or that of [Shia Islam](http://en.wikipedia.org/wiki/Shia_Islam) on the concept of [Imamah](http://en.wikipedia.org/wiki/Imamah) are considered proofs of political thought. The clashes between the [Ehl-i Sunna](http://en.wikipedia.org/wiki/Sunni_Islam) and [Shia](http://en.wikipedia.org/wiki/Shia_Islam) in the 7th and 8th centuries had a genuine political character.

**Ibn Khaldun**

The 14th century [Arab](http://en.wikipedia.org/wiki/Arab) scholar [Ibn Khaldun](http://en.wikipedia.org/wiki/Ibn_Khaldun) is considered one of the greatest political theorists. The British philosopher-anthropologist [Ernest Gellner](http://en.wikipedia.org/wiki/Ernest_Gellner) considered Ibn Khaldun's definition of [government](http://en.wikipedia.org/wiki/Government), "an institution which prevents injustice other than such as it commits itself", the best in the history of political theory. For Ibn Khaldun, government should be restrained to a minimum for as a necessary evil, it is the constraint of men by other men.[11]

**Medieval Europe**

[Medieval](http://en.wikipedia.org/wiki/Medieval) political philosophy in [Europe](http://en.wikipedia.org/wiki/Europe) was heavily influenced by [Christian](http://en.wikipedia.org/wiki/Christian) thinking. It had much in common with the Mutazalite [Islamic](http://en.wikipedia.org/wiki/Islamic) thinking in that the [Roman Catholics](http://en.wikipedia.org/wiki/Roman_Catholic) though subordinating [philosophy](http://en.wikipedia.org/wiki/Philosophy) to [theology](http://en.wikipedia.org/wiki/Theology) did not subject reason to revelation but in the case of contradictions, subordinated reason to faith as the Asharite of Islam. The Scholastics by combining the philosophy of Aristotle with the Christianity of St. Augustine emphasized the potential harmony inherent in reason and revelation.[12] Perhaps the most influential political philosopher of medieval Europe was St. [Thomas Aquinas](http://en.wikipedia.org/wiki/Thomas_Aquinas) who helped reintroduce [Aristotle](http://en.wikipedia.org/wiki/Aristotle)'s works, which had only been preserved by the [Muslims](http://en.wikipedia.org/wiki/Muslims), along with the commentaries of [Averroes](http://en.wikipedia.org/wiki/Averroes). Aquinas's use of them set the agenda, for [scholastic](http://en.wikipedia.org/wiki/Scholasticism) political philosophy dominated European thought for centuries even unto the [Renaissance](http://en.wikipedia.org/wiki/Renaissance).[13]

Medieval political philosophers, such as Aquinas in [*Summa Theologica*](http://en.wikipedia.org/wiki/Summa_Theologica), developed the idea that a king who is a tyrant is no king at all and could be overthrown.

[Magna Carta](http://en.wikipedia.org/wiki/Magna_Carta), cornerstone of Anglo-American political liberty, explicitly proposes the right to revolt against the ruler for justice sake. Other documents similar to Magna Carta are found in other European countries such as Spain and Hungary.[14]

**European Renaissance**

During the [Renaissance](http://en.wikipedia.org/wiki/Renaissance) secular political philosophy began to emerge after about a century of theological political thought in Europe. While the Middle Ages did see secular politics in practice under the rule of the [Holy Roman Empire](http://en.wikipedia.org/wiki/Holy_Roman_Empire), the academic field was wholly [scholastic](http://en.wikipedia.org/wiki/Scholasticism) and therefore Christian in nature.

**Niccolò Machiavelli**

One of the most influential works during this burgeoning period was [Niccolò Machiavelli](http://en.wikipedia.org/wiki/Niccol%C3%B2_Machiavelli)'s [*The Prince*](http://en.wikipedia.org/wiki/The_Prince), written between 1511–12 and published in 1532, after Machiavelli's death. That work, as well as [*The Discourses*](http://en.wikipedia.org/wiki/Discorsi_sopra_la_prima_deca_di_Tito_Livio), a rigorous analysis of the [classical period](http://en.wikipedia.org/wiki/Classical_antiquity), did much to influence modern political thought in the West. A minority (including [Jean-Jacques Rousseau](http://en.wikipedia.org/wiki/Jean-Jacques_Rousseau)) could interpret The Prince as a satire meant to be given to the Medici after their recapture of Florence and their subsequent expulsion of Machiavelli from Florence.[15] Though the work was written for the di Medici family in order to perhaps influence them to free him from exile, Machiavelli supported the [Republic of Florence](http://en.wikipedia.org/wiki/Republic_of_Florence) rather than the [oligarchy](http://en.wikipedia.org/wiki/Oligarchy) of the di [Medici](http://en.wikipedia.org/wiki/Medici) family. At any rate, Machiavelli presents a [pragmatic](http://en.wikipedia.org/wiki/Pragmatism) and somewhat [consequentialist](http://en.wikipedia.org/wiki/Consequentialist) view of politics, whereby good and evil are mere means used to bring about an end, i.e. the secure and powerful state. [Thomas Hobbes](http://en.wikipedia.org/wiki/Thomas_Hobbes), well known for his theory of the [social contract](http://en.wikipedia.org/wiki/Social_contract), goes on to expand this view at the start of the 17th century during the [English Renaissance](http://en.wikipedia.org/wiki/English_Renaissance). Although neither Machiavelli nor Hobbes believed in the divine right of kings, they both believed in the inherent selfishness of the individual. It was necessarily this belief that led them to adopt a strong central power as the only means of preventing the disintegration of the social order.[16]

**John Locke**

[John Locke](http://en.wikipedia.org/wiki/John_Locke) in particular exemplified this new age of political theory with his work [*Two Treatises of Government*](http://en.wikipedia.org/wiki/Two_Treatises_of_Government). In it Locke proposes a state of nature theory that directly complements his conception of how political development occurs and how it can be founded through contractual obligation. Locke stood to refute Sir [Robert Filmer](http://en.wikipedia.org/wiki/Robert_Filmer)'s paternally founded political theory in favor of a natural system based on nature in a particular given system. The theory of the [divine right of kings](http://en.wikipedia.org/wiki/Divine_right_of_kings) became a passing fancy, exposed to the type of ridicule with which John Locke treated it. Unlike Machiavelli and Hobbes but like Aquinas, Locke would accept Aristotle's dictum that man seeks to be happy in a state of social harmony as a social animal. Unlike Aquinas's preponderant view on the salvation of the soul from [original sin](http://en.wikipedia.org/wiki/Original_sin), Locke believes man's mind comes into this world as [tabula rasa](http://en.wikipedia.org/wiki/Tabula_rasa). For Locke, knowledge is neither innate, revealed nor based on authority but subject to uncertainty tempered by reason, tolerance and moderation. According to Locke, an absolute ruler as proposed by Hobbes is unnecessary, for natural law is based on reason and seeking peace and survival for man.

**European Age of Enlightenment**

Eugène Delacroix's [*Liberty Leading the People*](http://en.wikipedia.org/wiki/Liberty_Leading_the_People) (1830, Louvre), a painting created at a time where old and modern political philosophies came into violent conflict.

During the [Enlightenment](http://en.wikipedia.org/wiki/Age_of_Enlightenment) period, new theories about what the human was and is and about the definition of reality and the way it was perceived, along with the discovery of other societies in the Americas, and the changing needs of political societies (especially in the wake of the [English Civil War](http://en.wikipedia.org/wiki/English_Civil_War), the [American Revolution](http://en.wikipedia.org/wiki/American_Revolution) and the [French Revolution](http://en.wikipedia.org/wiki/French_Revolution)) led to new questions and insights by such thinkers as [Jean-Jacques Rousseau](http://en.wikipedia.org/wiki/Jean-Jacques_Rousseau), [Montesquieu](http://en.wikipedia.org/wiki/Montesquieu) and [John Locke](http://en.wikipedia.org/wiki/John_Locke).

These theorists were driven by two basic questions: one, by what right or need do people form states; and two, what the best form for a state could be. These fundamental questions involved a conceptual distinction between the concepts of "state" and "government." It was decided that "state" would refer to a set of enduring institutions through which power would be distributed and its use justified. The term "government" would refer to a specific group of people who occupied the institutions of the state, and create the laws and ordinances by which the people, themselves included, would be bound. This conceptual distinction continues to operate in [political science](http://en.wikipedia.org/wiki/Political_science), although some political scientists, philosophers, [historians](http://en.wikipedia.org/wiki/History) and [cultural anthropologists](http://en.wikipedia.org/wiki/Cultural_anthropology) have argued that most political action in any given society occurs outside of its state, and that there are societies that are not organized into states which nevertheless must be considered in political terms. As long as the concept of [natural order](http://en.wikipedia.org/wiki/Natural_order_%28philosophy%29) was not introduced, the [social sciences](http://en.wikipedia.org/wiki/Social_sciences) could not evolve independently of [theistic](http://en.wikipedia.org/wiki/Theistic) thinking. Since the cultural revolution of the 17th century in England, which spread to France and the rest of Europe, society has been considered subject to natural laws akin to the physical world.[17]

Political and economic relations were drastically influenced by these theories as the concept of the [guild](http://en.wikipedia.org/wiki/Guild) was subordinated to the theory of [free trade](http://en.wikipedia.org/wiki/Free_trade), and [Roman Catholic](http://en.wikipedia.org/wiki/Roman_Catholic) dominance of theology was increasingly challenged by [Protestant](http://en.wikipedia.org/wiki/Protestant) churches subordinate to each [nation-state](http://en.wikipedia.org/wiki/Nation-state), which also (in a fashion the Roman Catholic Church often decried angrily) preached in the vulgar or native language of each region. However, the enlightenment was an outright attack on religion, particularly Christianity. The publication of [Denis Diderot](http://en.wikipedia.org/wiki/Denis_Diderot)'s and [Jean d'Alembert](http://en.wikipedia.org/wiki/Jean_d%27Alembert)'s [*Encyclopédie ou Dictionnaire raisonné des sciences, des arts et des métiers*](http://en.wikipedia.org/wiki/Encyclop%C3%A9die_ou_Dictionnaire_raisonn%C3%A9_des_sciences%2C_des_arts_et_des_m%C3%A9tiers) marked the crowning intellectual achievement of the epoch. The most outspoken critic of the church in France was [François Marie Arouet de Voltaire](http://en.wikipedia.org/wiki/Fran%C3%A7ois_Marie_Arouet_de_Voltaire), a representative figure of the enlightenment. After Voltaire, religion would never be the same again in France.[18]

In the [Ottoman Empire](http://en.wikipedia.org/wiki/Ottoman_Empire), these ideological reforms did not take place and these views did not integrate into common thought until much later. As well, there was no spread of this doctrine within the [New World](http://en.wikipedia.org/wiki/New_World) and the advanced civilizations of the [Aztec](http://en.wikipedia.org/wiki/Aztec), [Maya](http://en.wikipedia.org/wiki/Maya_civilization), [Inca](http://en.wikipedia.org/wiki/Inca), [Mohican](http://en.wikipedia.org/wiki/Mohican), [Delaware](http://en.wikipedia.org/wiki/Delaware), [Huron](http://en.wikipedia.org/wiki/Wyandot_people) and especially the [Iroquois](http://en.wikipedia.org/wiki/Iroquois). The [Iroquois](http://en.wikipedia.org/wiki/Iroquois) philosophy in particular gave much to Christian thought of the time and in many cases actually inspired some of the institutions adopted in the [United States](http://en.wikipedia.org/wiki/United_States): for example, [Benjamin Franklin](http://en.wikipedia.org/wiki/Benjamin_Franklin) was a great admirer of some of the methods of the [Iroquois Confederacy](http://en.wikipedia.org/wiki/Iroquois_Confederacy), and much of early American literature emphasized the political philosophy of the natives.[19]

**Industrialization and the Modern Era**

[Karl Marx](http://en.wikipedia.org/wiki/Karl_Marx) and his theory of Communism developed along with [Friedrich Engels](http://en.wikipedia.org/wiki/Friedrich_Engels) proved to be one of the most influential political ideologies of the 20th century through [Leninism](http://en.wikipedia.org/wiki/Leninism).The [industrial revolution](http://en.wikipedia.org/wiki/Industrial_revolution) produced a parallel revolution in political thought. [Urbanization](http://en.wikipedia.org/wiki/Urbanization) and [capitalism](http://en.wikipedia.org/wiki/Capitalism) greatly reshaped society. During this same period, the [socialist movement](http://en.wikipedia.org/wiki/History_of_Socialism) began to form. In the mid-19th century, [Marxism](http://en.wikipedia.org/wiki/Marxism) was developed, and [socialism](http://en.wikipedia.org/wiki/Socialism) in general gained increasing popular support, mostly from the urban working class. Without breaking entirely from the past, Marx established the principles which would be used by the future revolutionaries of the 20th century namely [Lenin](http://en.wikipedia.org/wiki/Lenin), [Mao Zedong](http://en.wikipedia.org/wiki/Mao_Zedong), [Ho Chi Minh](http://en.wikipedia.org/wiki/Ho_Chi_Minh) and [Fidel Castro](http://en.wikipedia.org/wiki/Fidel_Castro). Although Hegel's philosophy of history is similar to [Kant](http://en.wikipedia.org/wiki/Immanuel_Kant)'s, and Marx's theory of revolution towards the common good is partly based on Kant's view of history. Marx is said to have declared that on the whole, he was just trying to straighten out [Hegel](http://en.wikipedia.org/wiki/Hegel) who was actually upside down. Unlike Marx who believed in [historical materialism](http://en.wikipedia.org/wiki/Historical_materialism), Hegel believed in the [*Phenomenology of Spirit*](http://en.wikipedia.org/wiki/Phenomenology_of_Spirit).[20] Be that as it may, by the late 19th century, [socialism](http://en.wikipedia.org/wiki/Socialism) and [trade unions](http://en.wikipedia.org/wiki/Trade_union) were established members of the political landscape. In addition, the various branches of [anarchism](http://en.wikipedia.org/wiki/Anarchism), with thinkers such as [Bakunin](http://en.wikipedia.org/wiki/Bakunin), [Proudhon](http://en.wikipedia.org/wiki/Proudhon) or [Kropotkin](http://en.wikipedia.org/wiki/Kropotkin), and [syndicalism](http://en.wikipedia.org/wiki/Syndicalism) also gained some prominence. In the Anglo-American world, [anti-imperialism](http://en.wikipedia.org/wiki/Anti-imperialism) and [pluralism](http://en.wikipedia.org/wiki/Pluralism_%28political_philosophy%29) began gaining currency at the turn of the century.

[World War I](http://en.wikipedia.org/wiki/World_War_I) was a watershed event in human history. The [Russian Revolution of 1917](http://en.wikipedia.org/wiki/Russian_Revolution_of_1917) (and similar, albeit less successful, revolutions in many other European countries) brought [communism](http://en.wikipedia.org/wiki/Communism) - and in particular the political theory of [Leninism](http://en.wikipedia.org/wiki/Leninism), but also on a smaller level [Luxemburgism](http://en.wikipedia.org/wiki/Luxemburgism) (gradually) - on the world stage. At the same time, [social democratic](http://en.wikipedia.org/wiki/Social_democracy) parties won elections and formed governments for the first time, often as a result of the introduction of [universal suffrage](http://en.wikipedia.org/wiki/Universal_suffrage).[21] However, a group of central European economists led by [Austrians](http://en.wikipedia.org/wiki/Austrians) [Ludwig von Mises](http://en.wikipedia.org/wiki/Ludwig_von_Mises) and [Friedrich Hayek](http://en.wikipedia.org/wiki/Friedrich_Hayek) identified the [collectivist](http://en.wikipedia.org/wiki/Collectivist) underpinnings to the various new [socialist](http://en.wikipedia.org/wiki/Socialist) and [fascist](http://en.wikipedia.org/wiki/Fascist) doctrines of government power as being different brands of political [totalitarianism](http://en.wikipedia.org/wiki/Totalitarianism).[22][23]

**Contemporary political philosophy**

From the end of [World War II](http://en.wikipedia.org/wiki/World_War_II) until [1971](http://en.wikipedia.org/wiki/1971), when [John Rawls](http://en.wikipedia.org/wiki/John_Rawls) published [a Theory of Justice](http://en.wikipedia.org/wiki/A_Theory_of_Justice), political philosophy declined in the Anglo-American academic world, as analytic philosophers expressed skepticism about the possibility that normative judgments had cognitive content, and political science turned toward statistical methods and [behavioralism](http://en.wikipedia.org/wiki/Behavioralism). In continental Europe, on the other hand, the postwar decades saw a huge blossoming of political philosophy, with [Marxism](http://en.wikipedia.org/wiki/Marxism) dominating the field. This was the time of [Sartre](http://en.wikipedia.org/wiki/Sartre) and [Althusser](http://en.wikipedia.org/wiki/Althusser), and the victories of [Mao Zedong](http://en.wikipedia.org/wiki/Mao_Zedong) in [China](http://en.wikipedia.org/wiki/China) and [Fidel Castro](http://en.wikipedia.org/wiki/Fidel_Castro) in [Cuba](http://en.wikipedia.org/wiki/Cuba), as well as the events of [May 1968](http://en.wikipedia.org/wiki/May_1968) led to increased interest in revolutionary ideology, especially by the [New Left](http://en.wikipedia.org/wiki/New_Left). A number of continental European émigrés to Britain and the United States—including [Hannah Arendt](http://en.wikipedia.org/wiki/Hannah_Arendt), [Karl Popper](http://en.wikipedia.org/wiki/Karl_Popper), [Friedrich Hayek](http://en.wikipedia.org/wiki/Friedrich_Hayek), [Leo Strauss](http://en.wikipedia.org/wiki/Leo_Strauss), [Isaiah Berlin](http://en.wikipedia.org/wiki/Isaiah_Berlin), [Eric Voegelin](http://en.wikipedia.org/wiki/Eric_Voegelin) and [Judith Shklar](http://en.wikipedia.org/wiki/Judith_Shklar)—encouraged continued study in political philosophy in the Anglo-American world, but in the 1950s and 60s they and their students remained at odds with the analytic establishment.

[Communism](http://en.wikipedia.org/wiki/Communism) remained an important focus especially during the 1950s and 60s. [Colonialism](http://en.wikipedia.org/wiki/Colonialism) and [racism](http://en.wikipedia.org/wiki/Racism) were important issues that arose. In general, there was a marked trend towards a [pragmatic](http://en.wikipedia.org/wiki/Pragmatism) approach to political issues, rather than a philosophical one. Much academic debate regarded one or both of two pragmatic topics: how (or whether) to apply [utilitarianism](http://en.wikipedia.org/wiki/Utilitarianism) to problems of political policy, or how (or whether) to apply economic models (such as [rational choice theory](http://en.wikipedia.org/wiki/Rational_choice_theory)) to political issues. The rise of [feminism](http://en.wikipedia.org/wiki/Feminism), [LGBT social movements](http://en.wikipedia.org/wiki/LGBT_social_movements) and the end of colonial rule and of the political exclusion of such minorities as [African Americans](http://en.wikipedia.org/wiki/African_Americans) and sexual minorities in the developed world has led to feminist, [postcolonial](http://en.wikipedia.org/wiki/Postcolonial), and [multicultural](http://en.wikipedia.org/wiki/Multicultural) thought becoming significant.

In Anglo-American academic political philosophy the publication of [John Rawls](http://en.wikipedia.org/wiki/John_Rawls)'s [*A Theory of Justice*](http://en.wikipedia.org/wiki/A_Theory_of_Justice) in 1971 is considered a milestone. Rawls used a [thought experiment](http://en.wikipedia.org/wiki/Thought_experiment), the [original position](http://en.wikipedia.org/wiki/Original_position), in which representative parties choose principles of justice for the basic structure of society from behind a veil of ignorance. Rawls also offered a criticism of utilitarian approaches to questions of political justice. [Robert Nozick](http://en.wikipedia.org/wiki/Robert_Nozick)'s 1974 book [*Anarchy, State, and Utopia*](http://en.wikipedia.org/wiki/Anarchy%2C_State%2C_and_Utopia), which won a [National Book Award](http://en.wikipedia.org/wiki/National_Book_Award), responded to Rawls from a [libertarian](http://en.wikipedia.org/wiki/Libertarianism) perspective and gained academic respectability for libertarian viewpoints.[24]

Contemporaneously with the rise of analytic ethics in Anglo-American thought, in Europe several new lines of philosophy directed at critique of existing societies arose between the 1950s and 1980s. Most of these took elements of Marxist economic analysis, but combined them with a more cultural or ideological emphasis. Out of the [Frankfurt School](http://en.wikipedia.org/wiki/Frankfurt_School), thinkers like [Herbert Marcuse](http://en.wikipedia.org/wiki/Herbert_Marcuse), [Theodor W. Adorno](http://en.wikipedia.org/wiki/Theodor_W._Adorno), [Max Horkheimer](http://en.wikipedia.org/wiki/Max_Horkheimer), and [Jürgen Habermas](http://en.wikipedia.org/wiki/J%C3%BCrgen_Habermas) combined Marxian and Freudian perspectives. Along somewhat different lines, a number of other continental thinkers—still largely influenced by Marxism—put new emphases on [structuralism](http://en.wikipedia.org/wiki/Structuralism) and on a "return to [Hegel](http://en.wikipedia.org/wiki/Hegel)". Within the (post-) structuralist line (though mostly not taking that label) are thinkers such as [Gilles Deleuze](http://en.wikipedia.org/wiki/Gilles_Deleuze), [Michel Foucault](http://en.wikipedia.org/wiki/Michel_Foucault), [Claude Lefort](http://en.wikipedia.org/wiki/Claude_Lefort), and [Jean Baudrillard](http://en.wikipedia.org/wiki/Jean_Baudrillard). The [Situationists](http://en.wikipedia.org/wiki/Situationist_International) were more influenced by Hegel; [Guy Debord](http://en.wikipedia.org/wiki/Guy_Debord), in particular, moved a Marxist analysis of [commodity fetishism](http://en.wikipedia.org/wiki/Commodity_fetishism) to the realm of consumption, and looked at the relation between consumerism and dominant ideology formation.

Another debate developed around the (distinct) criticisms of liberal political theory made by [Michael Sandel](http://en.wikipedia.org/wiki/Michael_Sandel) and [Charles Taylor](http://en.wikipedia.org/wiki/Charles_Taylor_%28philosopher%29). The [liberal](http://en.wikipedia.org/wiki/Liberalism)-[communitarian](http://en.wikipedia.org/wiki/Communitarian) debate is often considered valuable for generating a new set of philosophical problems, rather than a profound and illuminating clash of perspectives.

[Charles Blattberg](http://en.wikipedia.org/wiki/Charles_Blattberg) has offered an account which distinguishes between four different contemporary political philosophies: neutralism, postmodernism, pluralism, and patriotism.[25]

There is fruitful interaction between political philosophers and [international relations](http://en.wikipedia.org/wiki/International_relations) theorists. The rise of globalization has created the need for an international normative framework, and political theory has moved to fill the gap.