In this insightful book, distinguished political scientist John G. Gunnell explores the relationship between social science and philosophy, and the range of problems that have attended this relationship. Gunnell argues that social science has turned to philosophy, especially to areas such as the philosophy of science and other sites of philosophical foundationalism, in search of cognitive identity and the grounds for normative and empirical judgment. Gunnell's emphasis is on political and social theory and the theoretical constitution of social phenomena. The Orders of Discourse will be of interest to political theorists, political philosophers, and social scientists.

It is a commonplace to say that the meaning of text is more than the conjunction of the meaning of its constituents. But what are the rules governing its interpretation, and what are the constraints that define well-formed discourse? Answers to these questions can be given from various perspectives. In this edited volume, leading scientists in the field investigate these
questions from structural, cognitive, and computational perspectives. The last decades have seen the development of numerous formal frameworks in which the structure of discourse can be analysed, the most important of them being the Linguistic Discourse Model, Rhetorical Structure Theory and Segmental Discourse Representation Theory. This volume contains an introduction to these frameworks and the fundamental topics in research about discourse constraints. Thus it should be accessible to specialists in the field as well as advanced graduate students and researchers from neighbouring areas. The volume is of interest to discourse linguists, psycholinguists, cognitive scientists, and computational linguists.

Discourse on the Origin and the Foundations of Inequality Among Men Jean Jacques Rousseau Translated by Ian Johnston

Discourse on the Origin and the Foundations of Inequality Among Men (French: Discours sur l'origine et les fondements de l'ingalit parmi les hommes), also commonly known as the "Second Discourse", is a work by philosopher Jean-Jacques Rousseau. Rousseau first exposes in this work his conception of a human state of nature, presented as a philosophical fiction (like by Thomas Hobbes, unlike by John Locke), and of human perfectibility, an early idea of progress. He then explains the way, according to him, people may have established civil society, which leads him to present private property as the original source and basis of all inequality. Jean-Jacques Rousseau (1712-1778), the very famous French philosopher and writer, prepared his Discourse on Inequality (also called the Second Discourse) as an entry in a competition organized by the Academy of Dijon in 1754. He had won first prize in a previous competition (in 1750) with his Discourse on the Sciences and the Arts (the First Discourse), a victory which had helped to make him famous. The Second Discourse did not fare so well in the contest. When the Second Discourse was published again in 1782, Rousseau inserted a few short minor additions into the text. These are included here but are not indicated.

The 18th century was a wealth of knowledge, exploration and rapidly growing technology and expanding record-keeping made possible by advances in the printing press. In its determination to preserve the century of revolution, Gale initiated a revolution of its own: digitization of epic proportions to preserve these invaluable works in the largest archive of its kind. Now for the first time these high-quality digital copies of original 18th century manuscripts are available in print, making them highly accessible to libraries, undergraduate students, and independent scholars. The Age of Enlightenment profoundly enriched religious and philosophical understanding and continues to influence present-day thinking. Works collected here include masterpieces by David Hume, Immanuel Kant, and Jean-Jacques Rousseau, as well as religious sermons and moral debates on the issues of the day, such as the slave trade. The Age of Reason saw conflict between Protestantism and Catholicism transformed into one between faith and logic - a debate that continues in the twenty-first century. ++++ The below data was compiled from various identification fields in the bibliographic record of this title. This data is provided as an additional tool in helping to insure edition identification: ++++ Library of Congress W 028306 Boston: Printed by John W. Folsom, no. 30, Union-Street. Price 1s 6, 1794. 79, [1] p.; 8°.
Jean-Jacques Rousseau's ideas about society, culture and government are pivotal in the history of political thought. His works are as controversial as they are relevant today. This volume brings together three of Rousseau's most important political writings - The Social Contract and The First Discourse (Discourse on the Sciences and Arts) and The Second Discourse (Discourse on the Origin and Foundations of Inequality) - and presents essays by major scholars that shed light on the dimensions and implications of these texts.

Discourse markers - the particles oh, well, now, then, you know and I mean, and the connectives so, because, and, but and or - perform important functions in conversation. Dr Schiffrin's approach is firmly interdisciplinary, within linguistics and sociology, and her rigorous analysis clearly demonstrates that neither the markers, nor the discourse within which they function, can be understood from one point of view alone, but only as an integration of structural, semantic, pragmatic, and social factors. The core of the book is a comparative analysis of markers within conversational discourse collected by Dr Schiffrin during sociolinguistic fieldwork. The study concludes that markers provide contextual coordinates which aid in the production and interpretation of coherent conversation at both local and global levels of organization. It raises a wide range of theoretical and methodological issues important to discourse analysis - including the relationship between meaning and use, the role of qualitative and quantitative analyses - and the insights it offers will be of particular value to readers confronting the very substantial problems presented by the search for a model of discourse which is based on what people actually say, mean, and do with words in everyday social interaction.

Privacy and data protection are recognized as fundamental human rights. Recent developments, however, indicate that security issues are used to undermine these fundamental rights. As new technologies effectively facilitate collection, storage, processing and combination of personal data government agencies take advantage for their own purposes. Increasingly, and for other reasons, the business sector threatens the privacy of citizens as well. The contributions to this book explore the different aspects of the relationship between technology and privacy. The emergence of new technologies threaten increasingly privacy and/or data protection; however, little is known about the potential of these technologies that call for innovative and prospective analysis, or even new conceptual frameworks. Technology and privacy are two intertwined notions that must be jointly analyzed and faced. Technology is a social practice that embodies the capacity of societies to transform themselves by creating the possibility to generate and manipulate not only physical objects, but also symbols, cultural forms and social relations. In turn, privacy describes a vital and complex aspect of these social relations. Thus technology influences people's understanding of privacy, and people's understanding of privacy is a key factor in defining the direction of technological development. This book was originally published as a special issue of Innovation: The European Journal of Social Science Research.

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Descartes (1596-1650) intended the four books to be read together, the three on specific subjects demonstrating the methods he describes, but they have generally been studied separately since their first publication. Olscamp (Western Washington U.) brings them back together in a corrected version of his 1963 translation, published by Bobbs-Merrill. c. Book News Inc.

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Individualist and communitarian. Aarchist and totalitarian. Classicist and romanticist. Progressive and reactionary. Since the eighteenth century, Jean-Jacques Rousseau has been said to be all of these things. Few philosophers have been the subject of as much or as intense debate, yet almost everyone agrees that Rousseau is among the most important and influential thinkers in the history of political philosophy. This new edition of his major political writings, published in the year of the three-hundredth anniversary of his birth, renews attention to the perennial importance of Rousseau's work. The book brings together superb new translations by renowned Rousseau scholar John T. Scott of three of Rousseau's works: the Discourse on the Sciences and Arts, the Discourse on the Origin and Foundations of Inequality Among Men, and On the Social Contract. The two Discourses show Rousseau developing his well-known conception of the natural goodness of man and the problems posed by life in society. With the Social Contract, Rousseau became the first major thinker to argue that democracy is the only legitimate form of political organization. Scott's extensive introduction enhances our understanding of these foundational writings, providing background information, social and historical context, and guidance for interpreting the works. Throughout, translation and editorial notes clarify ideas and terms that might not be immediately familiar to most readers.
The three works collected in The Major Political Writings of Jean-Jacques Rousseau represent an important contribution to eighteenth-century political theory that has exerted an extensive influence on generations of thinkers, beginning with the leaders of the French Revolution and continuing to the present day. The new translations on offer here will be welcomed by a wide readership of both Rousseau scholars and readers with a general interest in political thought.


Discourse on the Origin and the Foundations of Inequality Among Men - Jean-Jacques Rousseau - Translated by Ian Johnston. Discourse on the Origin and Basis of Inequality Among Men also commonly known as the “Second Discourse”, is a work by philosopher Jean-Jacques Rousseau. Rousseau first exposes in this work his conception of a human state of nature, presented as a philosophical fiction (like by Hobbes, unlike by Locke), and of human perfectibility, an early idea of progress. He then explains the way, according to him, people may have established civil society, which leads him to present private property as the original source and basis of all inequality. The text was written in 1754 in response to a prize competition of the Academy of Dijon answering the prompt: What is the origin of inequality among people, and is it authorized by natural law? Though he was not recognized by the prize committee for this piece (as he had been for the Discourse on the Arts and Sciences) he nevertheless published the text in 1755. Rousseau's text is divided into four main parts: the dedication, the preface, an extended inquiry into the nature of the human being and another inquiry into the evolution of the human species within society. Also, there are a set of writings that expound upon important issues that were brought up in the beginning of the text. Rousseau discusses two types of inequality, natural or physical and ethical or political. Natural inequality involves differences between one man's physical strength and that of another – it is a product of nature. Rousseau is not concerned with this type of inequality and wishes to investigate moral inequality. He argues moral inequality is endemic to a civil society and relates to, and causes, differences in power and wealth. This type of inequality is established by convention. Rousseau appears to take a cynical view of civil society, where man has strayed from his “natural state” of isolation and consequent freedom to satisfy his individual needs and desires. In the work, Rousseau concludes that civil society is a trick perpetrated by the powerful on the weak in order to maintain their power or
Matthew describes the beginning of Jesus's ministry with the summary words, "?????????? (repent/turn), for the kingdom of heaven is at hand" (3:2; 4:17). Why does Matthew use this command, ??????????, at the beginning of his ministry, and how does it relate to the rest of the Gospel? What do ???????? and ???????? mean? Scholars have stated that ???????? in 4:17 has critical value for understanding Matthew because the verse functions as a summary statement (or key phrase) of Jesus's public ministry and teaching. This book argues the thematic significance of ???????? (turning/repentance) in the Gospel of Matthew. The lexical idea of ???????? and ???????? involves a turning of mind (or heart, will, thinking) and behavior, and so in turn of one's whole being and life. This opening commandment of turning ( ?????????), especially the concept, the essence, and the contents is fully revealed throughout the body of Matthew in various ways. Discipleship, the language of righteousness, doing the will of God, changing one's heart and mind, the Great Commission, and Matthew's soteriological theme convey the essence of ???????? and the contents of the fruit worthy of ???????? (3:2, 8; 4:17). The five major teaching blocks (5-7; 10; 13; 18; 23-25) teach the theme and the content of ?????????.

This edited volume showcases new work on discourse analysis by big names in the field and promising early-career researchers. Arising from the latest in the series of IWoDA workshops in Santiago de Compostela, it provides novel insights into both the explicit and the implicit characteristics of discourse as used in verbal interaction. Discourse markers, as their name indicates, are among the explicit signals of coherence, while discourse relations may be either explicit or implicit. Similarly, the discourse used for purposes of evaluation, stance-taking and interpersonal engagement is either overt or covert, as is also true of the expression of emotions and empathy. This, in general terms, is the challenging terrain into which the contributors to this volume have ventured. The book combines theoretical issues with a practical orientation, comparing languages, analysing different registers, studying the openings of Skype conversations, and much more besides; it will prove highly relevant for postgraduate and advanced practitioners of discourse analysis, interaction studies, semantics and pragmatics.