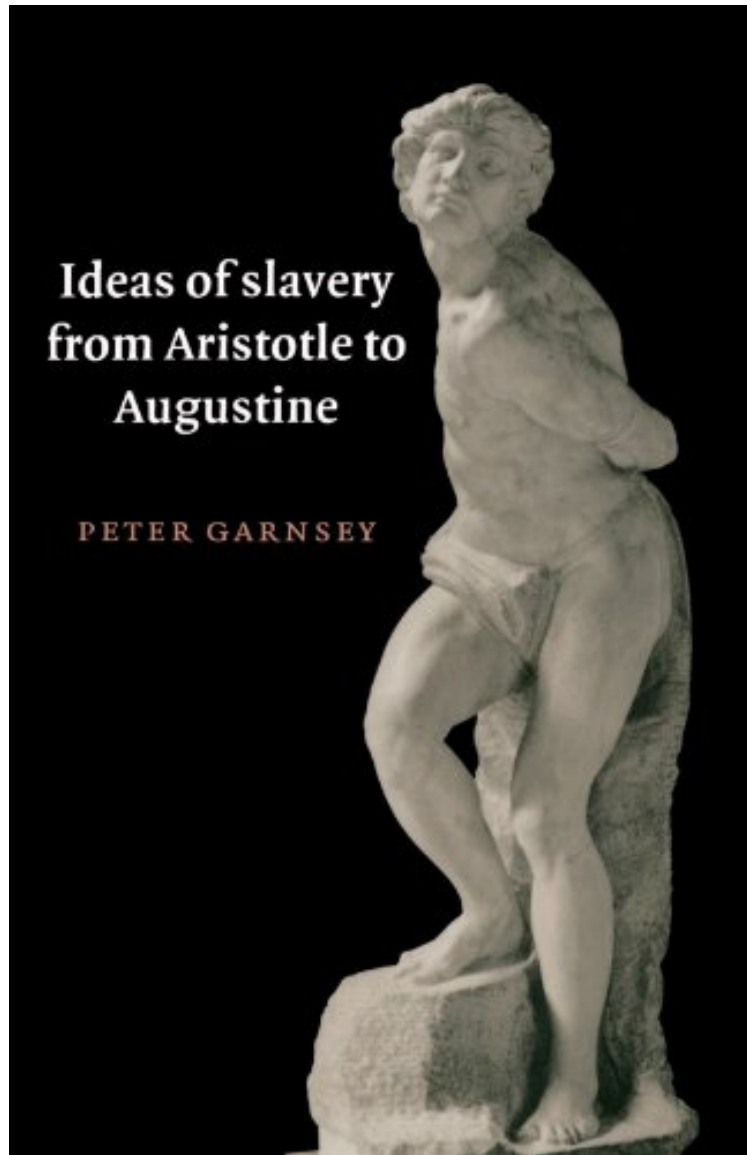


(Ebook pdf) Ideas of Slavery from Aristotle to Augustine (The W. B. Stanford Memorial Lectures)

Ideas of Slavery from Aristotle to Augustine (The W. B. Stanford Memorial Lectures)

Peter Garnsey

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Peter Garnsey : Ideas of Slavery from Aristotle to Augustine (The W. B. Stanford Memorial Lectures) before purchasing it in order to gage whether or not it would be worth my time, and all praised Ideas of Slavery from Aristotle to Augustine (The W. B. Stanford Memorial Lectures):

0 of 0 people found the following review helpful. Great college philosophy textBy Beaver, Columbia SCI use this as a

required reading in my 100-level philosophy course. I love how it appeals to and gives excerpts from original sources (i.e. Aristotle, the stoics, Augustine, etc.) and then also breaks down and explains these original sources. While these readings are sometimes challenging for first-time philosophy students, with class discussion I think this is a great beginner source. The presentation of slavery from an ancient and historical perspective is so important if we really want to understand what has led to the perpetuation of slavery throughout history, and is important in the consideration of what continues to sustain modern slavery. I will be using this text again this fall for the third semester in a row, and I plan to continue using this text as long as I teach my current course on philosophical ideas of slavery. 10 of 10 people found the following review helpful. Very well done

By Michael J. Sopher
This book is a revised and extended version of the W.B. Stamford Lectures given by Dr. Peter Garnsey at Trinity College Dublin in 1995. The author examines ancient Greece and Rome and categorizes his "ideas" of slavery into two large divisions: Attitudes to slavery, and Theories of slavery. The first part, dealing with "attitudes" to slavery, range from critique to justification of the subject. The second part examines the "theories" of Aristotle, the Stoics, Theologians Philo and Paul, Church Fathers Ambrose and Augustine, and others. The author draws his conclusion from these philosophers' own writings and therefore is commended on his excellent research. The author finds that there was no major movement for abolition in these societies, unlike antebellum America, but one should not conclude that slavery was accepted all together. The problem with this analysis is that a majority of the Roman and Greek societies do not excuse or condemn the subjection of other human beings. In reality, any abolition to slavery was kept private or generally ignored. Slavery is not an idea but rather a judgment that we are human beings and slaves are not. One can see that our own century has witnessed the terrible consequences of dehumanizing other human beings. An opportunity to compare ancient slavery to modern slavery is completely ignored by the author and for good reason, simply because it would have required an entire different section. In conclusion, the "why" is left for us to contemplate, yet one of Garnsey's achievements is that the thought behind or concerning this matter is so clearly revealed in this book. 9 of 11 people found the following review helpful. Well worth the money if you have the advanced knowledge

By TammyJo Eckhart
If you are looking for an introduction to slavery in the ancient world, do not get this book. To fully understand and use this book, one must not only be knowledgeable of the ancient world but also have a pretty good grasp of the many authors Garnsey looks at. Instead of trying to make some grand generalization about slavery in the Greco-Roman world, this book tries to look at individuals and different "schools of thought" in the ancient world. The result is a nice journey through several ancient texts. However, Garnsey does have an agenda and an opinion: slavery is bad, and even ancients questioned it. The second is true, the first is debatable especially in the ancient world.

This study, unique of its kind, asks how slavery was viewed by the leading spokesmen of Greece and Rome. There was no movement for abolition in these societies, or a vigorous debate, such as occurred in antebellum America, but this does not imply that slavery was accepted without question. This book draws on a wide range of sources, pagan, Jewish and Christian, over ten centuries, to challenge the common assumption of passive acquiescence in slavery, and the associated view that, Aristotle apart, there was no systematic thought on slavery. The work contains both a typology of attitudes to slavery ranging from critiques to justifications, and paired case studies of leading theorists of slavery, Aristotle and the Stoics, Philo and Paul, Ambrose and Augustine.

.com This book uses historical primary sources to attempt to explain how slavery was viewed in ancient Greece and Rome. This is no mean task, because the Greek and Roman public conversations generally steered clear of the subject. The result is a typology of classical attitudes towards slavery, ranging from critique to justification, and a careful look at the views of Aristotle, the Stoics, Philo Judaeus and Paul, and Ambrose and Augustine. 'This is a very professional book on a topic of perennial concern ... Bright sixth-formers would benefit from exposure to this book, which shows how much can be gained by tackling ancient history and philosophy together.' JACT 'Garnsey gives a fascinating discussion of the history of ideas about slavery, varying from the positive to the doubtful but rarely to the outrightly abolitionist. He also provides the key texts (in translation only), making the book remarkably useful since it gives easy access to some of the patristic passages not otherwise readily available in English.' Journal of Theological Studies 'This book is a fascinating and fundamental statement on its subject ... The evident passion of the work and material referenced in the bibliography and the notes ensure that it is a must not just for students and teachers of ancient social, philosophical and church history, but also for anyone interested in the underpinnings of modern slavery too.' Slavery Abolition