

Chapter 1 : Women in Classical Athens - Wikipedia

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Women also entered military service as nurses or army auxiliaries. As a consequence, these historians argued that women also presented their new role in public, going out to dine alone or smoking cigarettes in public, and enjoying sexual promiscuity. While they did improve, they never equalled those of men. States expected women to cede their jobs to the returning men during post-war demobilization. And the post-war discourse on gender roles still emphasized the traditional pre-war scheme of life for women: Higonet and Patrice L. It took up both of the previously mentioned positions in historiography and thus has provided an outline of the historiography that studied both the watershed and the continuity positions more carefully and critically. However, which indicators should be applied? Furthermore, the overall increase in female employment was not as large as earlier historiography had concluded, although war-related industry did rise significantly. Specifically, the different tasks women now performed in wage labour confronted gender relations: The second major issue that permeated all debates on war-related changes of gender relations was the enfranchisement of women. In this context comparative research on citizenship clearly has become more nuanced since the s and, while rejecting the idea of a watershed, has emphasized a notion of the war as a possible catalyst of change for citizenship status, albeit with differing impacts in different states. Some demands had begun to be realized before , many were still being fought for after the war. The Socialist International had proclaimed equal political rights for adult women and men as one of its main goals in New Zealand was the first nation to enfranchise women in , followed by some of the Australian colonies and then the Commonwealth of Australia in , Finland in and Norway in Specific political settings connected to modern nation building formed the impetus for electoral reform. In their view, female values such as morality, dedication, and above all motherliness not only made women fit for politics; they helped to achieve a peaceful and united state and a better, more just society. Suffragists were thus often recognized as valuable organizers on the home front and served on government councils. Occupied countries such as Belgium or Lithuania had to postpone debates until after the war. Generally, however, suffrage activities were not insignificant during World War I. Here, even non-violent militant tactics began in the context of war, with pickets at the White House, criticizing President Woodrow Wilson for waging a war in Europe for democracy but not supporting full democracy at home. In Britain , on the other hand, the war certainly formed a breach regarding militant tactics. British women had connected war and citizenship already during the South African War of This idea of citizenship could include the republican concept of the citizen soldier who, as a defender of the nation, was endowed with full rights, especially political rights. In political rhetoric this concept implied that physical force was a necessary qualification for the vote. The concept of motherhood especially served to alleviate any fears that gender roles would be undermined too far. Nursing was specifically displayed as a motherly function providing comfort and relief and embodying self-sacrifice. The answer depends on the contexts in which states actually took up electoral reform. The revolutionary parties " Social Democrats or Socialists who had equal political rights inscribed into their party platforms " pushed the issue through. In Russia, suffragists nevertheless had to work hard in demanding the vote from the Provisional Government after the February Revolution of They were enfranchised in July Here, votes for women were discussed in the context of measures to introduce adult suffrage for men, and suffrage debates as well as legislation were strongly influenced by a new understanding of political rights in the context of the war. They therefore need to be discussed in a little more detail. In Britain, which still included Ireland at this time, electoral reform became an issue early in in face of the necessity to prepare a new voting register that included soldiers fighting abroad. Gullace has shown, the Representation of the People Act of February defined manhood in a new way in the context of the war: Military men who had been in active service including Red Cross personnel were already enfranchised if at least nineteen years old. Conscientious objectors, however, were excluded, emphasizing how

active service and patriotism marked this new election law. While women were included in the military service franchise. They could also claim the vote as wife of a husband enfranchised for local government elections. Over 3, women were registered as military voters. All women received the right to be elected under the same terms as men, at twenty-one years of age, only a few months later in November. Equal suffrage was finally introduced under a conservative government in . Overall, specific political circumstances had smoothed the way to enfranchisement. Most importantly, the reduced measure helped MPs to acquiesce. The age limit secured political stability: The climax of the disputes was reached in the spring of and resulted in an exceptional compromise closely related to the war and the discourse of patriotism: In exchange for state subsidies for private elementary schools usually Catholic it promised local government suffrage to women aged twenty-one and older at the next elections and introduced the parliamentary franchise for the widows or mothers of Belgians killed in action as well as for women who had been imprisoned for patriotic reasons during the German occupation. The parliamentary vote did not actually cede any power to women, as only 0. Nevertheless, Belgian suffragists supported the compromise as a first step towards full citizenship. Incidentally, a similar deal bartering equal public support of public and private schools against universal male suffrage, the right of women to be elected and the removal of any obstacles to future universal female suffrage had been issued in in the Netherlands, which did not participate in the war. Women finally received the full right to vote there in . It was finally introduced in , with prostitutes excluded. Women finally received equal suffrage with men in . Subsequent attempts to enfranchise women, for instance by combining it with a family vote in various forms, floundered. French women finally received the right to vote by decree in the context of a new war in . After elections in the same year, support collapsed and Italian women had to wait until to gain the vote. The case of the United States is very different, as women had already enjoyed universal suffrage both on the federal and the state levels here in a number of states shortly before America entered World War I. Thus, American women already exercised considerable voting power before the war. Such tactics provoked the patriotic public and led to scuffles with the police and imprisonment of the campaigning women. While several states did concede equal political rights in , others did so only in a restricted manner or not at all. Furthermore, women were successfully kept from political power in legislative bodies. After the war they had to find ways to push their goals through, convinced that the war and suffrage had changed everything and disappointed when they felt the limits to their political influence. While many continued to argue within the framework of gender complementarity and social motherhood, others, especially a younger generation of feminists, now emphasized equal rights more strongly and stressed full equality with men as the only way for women to gain sovereignty and finally achieve full citizenship. Otherwise the state was interested in restoring the pre-war gender order that was governed by the image and the special needs of mothers. This is underlined by early postwar election propaganda which mainly focussed on the figure of the mother [85] and later by the pronatalist policies that prevailed in the s and s and introduced child or family allowances. Their integration into civil society and families nonetheless proved difficult. Historians have also shown an interest in the subjective views of women on their social, economic, and political possibilities after the war. Watson has maintained, and memory further reworked constructions of experiences. In a subjective view gender relations were certainly in flux. *A History of Women in the West* 5. *The Meanings of Citizenship*, in: *Femmes et genre dans la guerre*, in: *Histoire et culture*, Paris , pp. *Women on the Warpath. War, Peace and Social Change* , London , pp. *Der Erste Weltkrieg im Alpenraum. Esperienze e memoria*, Innsbruck , pp. *Out of the Cage*. See also the criticism of autobiographical sources in this regard in Braybon, Gail: *Evidence, History and the Great War. Women and Men*, in: See also Susan R. Higonet, Margaret Randolph et al. Higonet, *Behind* , p. *The Great War and Gender Relations. Geschlechterbeziehungen in deutschen Feldpostbriefen des Ersten Weltkrieges*, in: *Briefkulturen und ihr Geschlecht. Zur Geschichte der privaten Korrespondenz vom Jahrhundert bis heute*, Vienna et al. *Topics, Concepts, Perspectives*, in: *Gender and the First World War*, Basingstoke , pp. *The Upheaval of War. Women, War, and Work. On Her Their Lives Depend. The War from Within. Arbeiterfrauen in der Kriegsgesellschaft. French Women and the First World War. War Stories of the Home Front*, Oxford et al. *Women and the First World War*, London et al.

Chapter 2 : citizenship – A Study of American Women

These studies explore a variety of ways in which citizenship has been politically and culturally differentiated by gender. Despite women's political gains in the past century in many parts of the world, the rights and privileges of women's citizenship status may still fall short of those of men.

Polis Many thinkers point to the concept of citizenship beginning in the early city-states of ancient Greece , although others see it as primarily a modern phenomenon dating back only a few hundred years and, for humanity, that the concept of citizenship arose with the first laws. Polis meant both the political assembly of the city-state as well as the entire society. It can be argued that this growth of slavery was what made Greeks particularly conscious of the value of freedom. After all, any Greek farmer might fall into debt and therefore might become a slave, at almost any time When the Greeks fought together, they fought in order to avoid being enslaved by warfare, to avoid being defeated by those who might take them into slavery. And they also arranged their political institutions so as to remain free men. Slavery permitted slaveowners to have substantial free time, and enabled participation in public life. Citizenship was not seen as a separate activity from the private life of the individual person, in the sense that there was not a distinction between public and private life. These small-scale organic communities were generally seen as a new development in world history, in contrast to the established ancient civilizations of Egypt or Persia, or the hunter-gatherer bands elsewhere. The obligations of citizenship were deeply connected with everyday life. To be truly human, one had to be an active citizen to the community, which Aristotle famously expressed: This was not a problem because they all had a strong affinity with the polis; their own destiny and the destiny of the community were strongly linked. Also, citizens of the polis saw obligations to the community as an opportunity to be virtuous, it was a source of honour and respect. In Athens, citizens were both ruler and ruled, important political and judicial offices were rotated and all citizens had the right to speak and vote in the political assembly. Roman ideas[edit] In the Roman Empire , citizenship expanded from small-scale communities to the entire empire. Romans realized that granting citizenship to people from all over the empire legitimized Roman rule over conquered areas. Roman citizenship was no longer a status of political agency, as it had been reduced to a judicial safeguard and the expression of rule and law. The person was defined and represented through his actions upon things; in the course of time, the term property came to mean, first, the defining characteristic of a human or other being; second, the relation which a person had with a thing; and third, the thing defined as the possession of some person. Pocock , [18] Roman citizenship reflected a struggle between the upper-class patrician interests against the lower-order working groups known as the plebeian class. During this era, members of the nobility had a range of privileges above commoners see aristocracy , though political upheavals and reforms, beginning most prominently with the French Revolution , abolished privileges and created an egalitarian concept of citizenship. Renaissance[edit] During the Renaissance , people transitioned from being subjects of a king or queen to being citizens of a city and later to a nation. Louis, in From until the mid-twentieth century, United States law used racial criteria to establish citizenship rights and regulate who was eligible to become a naturalized citizen. The 14th Amendment to the U. Constitution , ratified on July 9, , stated that "all persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. The Chinese Exclusion Act explicitly denied naturalization rights to all people of Chinese origin, while subsequent acts passed by the US Congress, such as laws in , , and , would include clauses that denied immigration and naturalization rights to people based on broadly defined racial categories. United States and U. Bhagat Singh Thind , would later clarify the meaning of the phrase "free white persons," ruling that ethnically Japanese, Indian, and other non-European people were not "white persons", and were therefore ineligible for naturalization under U. However, even well into the s some state laws prevented Native Americans from exercising their full rights as citizens, such as the right to vote. In , New Mexico became the last state to enfranchise Native Americans. Soviet Union[edit] The constitution of revolutionary Russia granted citizenship to any foreigners who were living within Russia, so long as they were "engaged in work and [belonged] to the working class. The first category, citizens, were to possess full civic

rights and responsibilities. Citizenship would be conferred only on males of German or so-called "Aryan" heritage who had completed military service, and could be revoked at any time by the state. The Reich Citizenship Law of established racial criteria for citizenship in the German Reich , and because of this law Jews and others who could not prove "German" racial heritage were stripped of their citizenship. Subjects would have no voting rights, could not hold any position within the state, and possessed none of the other rights and civic responsibilities conferred on citizens. All women were to be conferred "subject" status upon birth, and could only obtain "citizen" status if they worked independently or if they married a German citizen see women in Nazi Germany. The final category, aliens, referred to those who were citizens of another state, who also had no rights. Citizens, subjects of the State, and aliens. The principle is that birth within the confines of the State gives only the status of a subject. It does not carry with it the right to fill any position under the State or to participate in political life, such as taking an active or passive part in elections. Another principle is that the race and nationality of every subject of the State will have to be proved. A subject is at any time free to cease being a subject and to become a citizen of that country to which he belongs in virtue of his nationality. The only difference between an alien and a subject of the State is that the former is a citizen of another country. The young boy or girl who is of German nationality and is a subject of the German State is bound to complete the period of school education which is obligatory for every German. Thereby he submits to the system of training which will make him conscious of his race and a member of the folk-community. Then he has to fulfil all those requirements laid down by the State in regard to physical training after he has left school; and finally he enters the army. The training in the army is of a general kind. It must be given to each individual German and will render him competent to fulfil the physical and mental requirements of military service. The rights of citizenship shall be conferred on every young man whose health and character have been certified as good, after having completed his period of military service. This act of inauguration in citizenship shall be a solemn ceremony. And the diploma conferring the rights of citizenship will be preserved by the young man as the most precious testimonial of his whole life. It entitles him to exercise all the rights of a citizen and to enjoy all the privileges attached thereto. For the State must draw a sharp line of distinction between those who, as members of the nation, are the foundation and the support of its existence and greatness, and those who are domiciled in the State simply as earners of their livelihood there. On the occasion of conferring a diploma of citizenship the new citizen must take a solemn oath of loyalty to the national community and the State. This diploma must be a bond which unites together all the various classes and sections of the nation. It shall be a greater honour to be a citizen of this Reich, even as a street-sweeper, than to be the King of a foreign State. The citizen has privileges which are not accorded to the alien. He is the master in the Reich. But this high honour has also its obligations. Those who show themselves without personal honour or character, or common criminals, or traitors to the fatherland, can at any time be deprived of the rights of citizenship. Therewith they become merely subjects of the State. The German girl is a subject of the State but will become a citizen when she marries. At the same time those women who earn their livelihood independently have the right to acquire citizenship if they are German subjects. For further information, see History of citizenship. Citizenship status, under social contract theory, carries with it both rights and duties. In this sense, citizenship was described as "a bundle of rights -- primarily, political participation in the life of the community, the right to vote, and the right to receive certain protection from the community, as well as obligations. The relation of citizenship has never been fixed or static, but constantly changes within each society. While citizenship has varied considerably throughout history, and within societies over time, there are some common elements but they vary considerably as well. As a bond, citizenship extends beyond basic kinship ties to unite people of different genetic backgrounds. It usually signifies membership in a political body. It is often based on, or was a result of, some form of military service or expectation of future service. It usually involves some form of political participation, but this can vary from token acts to active service in government. Citizenship is a status in society. It is an ideal state as well. It generally describes a person with legal rights within a given political order. It almost always has an element of exclusion, meaning that some people are not citizens, and that this distinction can sometimes be very important, or not important, depending on a particular society. Citizenship as a concept is generally hard to isolate intellectually and compare with

related political notions, since it relates to many other aspects of society such as the family , military service , the individual, freedom , religion , ideas of right and wrong , ethnicity , and patterns for how a person should behave in society. According to this viewpoint, citizens are sovereign, morally autonomous beings with duties to pay taxes, obey the law, engage in business transactions, and defend the nation if it comes under attack, [43] but are essentially passive politically, [42] and their primary focus is on economic betterment. This idea began to appear around the seventeenth and eighteenth centuries, and became stronger over time, according to one view. Citizenship means being active in government affairs. Civic engagement Scholars suggest that the concept of citizenship contains many unresolved issues, sometimes called tensions, existing within the relation, that continue to reflect uncertainty about what citizenship is supposed to mean. Global citizenship Some intergovernmental organizations have extended the concept and terminology associated with citizenship to the international level, [44] where it is applied to the totality of the citizens of their constituent countries combined. Citizenship at this level is a secondary concept, with rights deriving from national citizenship.

Chapter 3 : Citizenship - Wikipedia

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The strategy was to provide resources for excluded rural families starting with support and assistance to women. The programme was developed around two foundations: The creation of productive patrimonial assets for women, ensuring equal access to credit, assets, productive resources and technology. However, the country still has high levels of poverty and social inequality, particularly in rural areas. This situation particularly affects rural women, who suffer from a lack of services and job opportunities because of their isolation. In , 63 per cent of women were family workers or apprentices without pay, while Only 9 per cent of women were formally employed and therefore entitled to receive social benefits. In that sense, their economic activity is almost an extension of their domestic work. In this context, poverty not only refers to income levels or food consumption, but mainly to landlessness only 1. As a result, rural women are unable to access the resources needed to carry out economic activities, nor can they enjoy full citizenship, due to their lack of identity documents and knowledge on exercising their rights. In Bolivia, only 1. STRATEGY The programme focused on securing the economic and social rights of rural women, whose poverty and marginalization increase their vulnerability. The strategy was to provide resources for excluded rural families starting with support and assistance to women through organizations called Rural Economic Units REU. Specifically, women were helped to develop business ideas; they were given the seed capital necessary for the start-up of their companies. These women strengthened their capacities to improve the management, quality and marketing of their products. Training and advisory services also focused on establishing relationships with suppliers, with the aim of guaranteeing a market for their products and thus ensuring the sustainability of the livelihoods of the families involved. The citizenship education took into account five central training concepts: The applied approach, which combined personalized technical training with the strengthening of civic capacities, proved to be effective. In addition, identity documents and organisational strengthening contributed to reinforcing their participation in decision-making processes in their homes and communities. Training and advisory services also focused on establishing relationships with suppliers, with the aim of guaranteeing a market for their products and thus ensuring the sustainability of the livelihoods of the families involved 4. Prior to the intervention, 81 per cent of women did not meet the necessary requirements to access financial services. At the end of the programme, all women participants had access to savings accounts, lines of credit, remittances and payments for services, etc. As a result, employment was improved or jobs were created for 5, women, who increased their patrimonial assets by an average of 50 per cent. In addition, around 2, women received basic training in production, management and income and expenditure accounting. At the same time, participants indicated that they had spent 63 per cent of their earnings to meet the needs of their families, greatly improving the initial family situation. Before the programme, only 22 per cent of the participants exercised their right to vote, due to lack of information and identity documents. Equipped with their identity documents, the women participants were in a position to create organizations authorized for political participation. In fact, 30 per cent of female entrepreneurs who participated in civil rights training courses were nominated as candidates to lead productive or community organizations, and 60 per cent of them were elected. In qualitative terms, the intervention helped lift many women from their isolation, and allowed each of them to recognize their abilities and learn to value themselves. The beneficiaries went from a situation of subordination to another in which they are better respected, reducing family tensions. As a result of this internal change in women, it is less likely that a woman would tolerate being a victim of domestic violence since her economic autonomy is an important step in influencing her economic and gender rights. CHALLENGES Gender units, integrated into municipal governments to serve women and offer guidance in the exercise of rights, and were considered exclusively as part of the social sphere, without any correlation to productive development. As these units were independent of the rest of the institutional structure, the lack of a transversal gender perspective affected not only economic rights, but also departmental and municipal development plans. The

programme raised this issue with the authorities, who finally agreed on a work plan to strengthen the gender focus in the new municipal development plans and in the rewriting of policies. Work with women-led enterprises must balance the responsibilities that women assume in economic activity with the rest of the obligations in their environment, especially in the case of households headed by women. This situation should be considered a pending task for future interventions. Such is the case that the original design of the citizenship service, which included land titling, had to be finally removed from the intervention, because the institution responsible for carrying out the process presented objections, most of them bureaucratic, which prevented the signing of agreements. Staff turnover of medium or long-term initiatives greater than two years creates information gaps and long adaptation processes. To shorten them, permanent information strategies and the maintenance of an up-to-date institutional report are needed. The age group with which work is being done determines the levels of participation. The adaptation and contextualization of methodologies and training tools, taking into account the cultural and language aspects of the women, contribute to satisfy their learning demands. Staff turnover of medium or long-term initiatives greater than two years creates information gaps and long adaptation processes, which can only be shortened with permanent information strategies and the maintenance of an up-to-date institutional report. Support processes for economic activities should consider actions over periods greater than two and a half years, since it takes that time for new businesses to consolidate and become sustainable. Non-reimbursable funding can provide a significant benefit to women to the extent that it improves their businesses, generates income and improves their self-esteem, and they also receive recognition as leaders of their own development processes. Once the creation of communal organizations and other productive associations is encouraged, women tend to organize themselves to solve their problems, developing joint efforts to exercise their rights. The integration and ownership of the programme by the Government for the creation of public policies, as well as the incorporation of other public and private stakeholders, contributes to the consolidation, sustainability and ownership of development initiatives. This type of technical assistance enables substantial improvements in productivity, so that a small business can become a medium or even large company. Capacity-building and awareness-raising efforts targeting political authorities and community leaders have proven to be effective in increasing levels of programme support and developing a more supportive and gender-sensitive environment. From the outset, the design of the programme incorporated aspects related to its sustainability, integrating different public stakeholders at all three levels of government, NGOs and civil society, especially in the creation and participation of actions. This ownership is precisely what is needed for the sustainability of the actions. The women decided with which business they wanted to participate, some chose to change their activity while others chose to strengthen the one they were developing. Work on demand was one of the elements most valued by the beneficiaries, and a guarantee for the sustainability of the intervention, since nothing was imposed. Women have a high social focus because of their broad-based relationship with the community and often involve family members in activities.

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The primary role of free women in classical Athens was to marry and bear children. Tyrrell, for example, said: In *Politics*, Aristotle asked: Although wealthy families may have had slaves to enable free women to remain in the house, but most would not have had enough slaves to prevent free women from leaving at all. David Cohen writes, "One of the most important activities of women included visiting or helping friends or relatives", [88] and even wealthy women who could afford to spend their entire lives indoors probably interacted socially with other women outside in addition to the religious and ritual occasions when they were seen in public. Schaps citing Cohen, the ideology of separation in classical Athens would have encouraged women to remain indoors but necessary outside activities would have overridden it. Athenians, metics, and slaves. Eva Cantarella disagrees, arguing that both of the Greek words used to denote citizenship, *aste* and *politiss*, were used to refer to Athenian women. She thus argues that the English words "citizen" and "citizenship" are best avoided when discussing Classical Athenian concepts. Like slaves and metics, they were denied political freedom, [] being excluded from the law courts and the Assembly. Suggestions of this can be seen in a play written by Aristophanes called *Lysistrata*. The rights of metic women were closer to those of metic men. Metic women only paid 6 drachmas per year poll tax, compared to the 12 paid by their male counterparts, [note 5] and did not perform military service, but other than this their legal rights and responsibilities were the same as those of male metics. Once, he says, she criticised Pericles for making war against other Greek cities; [] on another occasion she pleaded with him not to prosecute her brother Cimon on charges of treason. Walters, for instance, explicitly dismisses the possibility, arguing that without a citizen father a child had no way of gaining entry into a *deme* or *phratry*. The state-controlled Eleusinian mysteries, for instance, were open to all Greek speaking people, men and women, free and unfree alike. In this section, the leading girl carries an incense burner; those behind her carry jugs for pouring libations. According to Herodotus, before the Battle of Salamis the priestess of Athena encouraged the evacuation of Athens by telling the Athenians that the snake sacred to Athena which lived on the Acropolis had already left. The girls were required to be virgins; to prevent a candidate from being selected was, according to Pomeroy, to question her good name. Every four years, for the Great Panathenaea, the *peplos* was for a much larger statue of Athena and could be used as a sail. Both these festivals were rites of passage in which girls became adult women. In the *Brauronia*, virgin girls were consecrated to Artemis of Brauron before marriage; [] in the *Arrhephoria*, girls *Arrhephoroi* who had spent the previous year serving Athena left the Acropolis by a passage near the precinct of Aphrodite carrying baskets filled with items unknown to them. Whether women were permitted to attend the theatre during these festivals has been the subject of lengthy debate by classicists, [note 6] largely revolving around whether the theatre was considered a religious or a civic event. Along with the major community-based religious rituals, women played an important role in domestic religion. They were especially important in celebrating rites of passage – especially weddings, childbirth, and funerals. They also played a major role in funeral and mourning rituals. Historians have traditionally considered that ancient Greek women, particularly in Classical Athens, lacked economic influence.

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