

Flattery And The History Of Political Thought

Marilyn Lake

Flattery and the History of Political Thought Daniel J. Kapust, 2018-01-25 Demonstrates flattery's importance for political theory, addressing representation, republicanism, and rhetoric through classical, early modern, and eighteenth-century thought.

The Ciceronian Tradition in Political Theory Daniel J. Kapust, Gary Remer, 2021-01-26 Cicero is one of the most influential thinkers in the history of Western political thought, and interest in his work has been undergoing a renaissance in recent years. *The Ciceronian Tradition in Political Theory* focuses entirely on Cicero's influence and reception in the realm of political thought. Individual chapters examine the ways thinkers throughout history, specifically Augustine, John of Salisbury, Thomas More, Machiavelli, Montaigne, Hobbes, Locke, Adam Smith, and Edmund Burke, have engaged with and been influenced by Cicero. A final chapter surveys the impact of Cicero's ideas on political thought in the second half of the twentieth century. By tracing the long reception of these ideas, the collection demonstrates not only Cicero's importance to both medieval and modern political theorists but also the comprehensive breadth and applicability of his philosophy.

Before Anarchy Theodore Christov, 2015 Against the twentieth-century 'Hobbesian anarchy', *Before Anarchy* reconsiders the originality and reception of Hobbes's interpersonal and international state of nature.

A Dangerous Passion Haig Patapan, 2021-05-01 *A Dangerous Passion* argues that leadership and honor are mutually constitutive and that this dynamic relationship fundamentally shapes the character of political practice. Haig Patapan shows how our contemporary blindness to this leadership-honor dynamic and neglect of the significance of honor (and shame) in modern politics have caused us to fundamentally misunderstand the nature of leadership. We have lost sight of how honor shapes the ambitions and aspirations of those who seek political office, and the opportunities and limits it imposes on leaders when engaging with their followers. What has been obscured are the two faces of honor: how it is the dangerous passion that fuels the ambitions of the glory seekers to pursue tyranny and empire, as well as being the source of good leadership that is founded on noble ambition and sacrifice for the common good. Patapan examines classical magnanimity, Machiavellian glory, and Hobbesian-dispersed leadership, views that continue to be debated, and then offers insights from these debates to illuminate a series of contemporary political challenges for leaders, including the politics of fame, identity, and nationalism.

A History of Western Political Thought J. S. McClelland, Dr J S McClelland, 2005-07-15 *A History of Western Political*

Thought is an energetic and lucid account of the most important political thinkers and the enduring themes of the last two and a half millennia. Written with students of the history of political thought in mind, the book: * traces the development of political thought from Ancient Greece to the late twentieth century * focuses on individual thinkers and texts * includes 40 biographies of key political thinkers * offers original views of theorists and highlights those which may have been unjustly neglected * develops the wider themes of political thought and the relations between thinkers over time.

Commercial Republicanism in the Dutch Golden Age Arthur Weststeijn,2011-12-23 This book is the first comprehensive study of the radical political thought of the brothers Johan and Pieter de la Court, two eminent theorists from the seventeenth-century Dutch Republic who played a pivotal role in the rise of commercial republicanism.

Machiavellian Rhetoric Victoria Kahn,1994-07-05 Historians of political thought have argued that the real Machiavelli is the republican thinker and theorist of civic virtù. Machiavellian Rhetoric argues in contrast that Renaissance readers were right to see Machiavelli as a Machiavel, a figure of force and fraud, rhetorical cunning and deception. Taking the rhetorical Machiavel as a point of departure, Victoria Kahn argues that this figure is not simply the result of a naïve misreading of Machiavelli but is attuned to the rhetorical dimension of his political theory in a way that later thematic readings of Machiavelli are not. Her aim is to provide a revised history of Renaissance Machiavellism, particularly in England: one that sees the Machiavel and the republican as equally valid--and related--readings of Machiavelli's work. In this revised history, Machiavelli offers a rhetoric for dealing with the realm of de facto political power, rather than a political theory with a coherent thematic content; and Renaissance Machiavellism includes a variety of rhetorically sophisticated appreciations and appropriations of Machiavelli's own rhetorical approach to politics. Part I offers readings of The Prince, The Discourses, and Counter-Reformation responses to Machiavelli. Part II discusses the reception of Machiavelli in sixteenth-and seventeenth-century England. Part III focuses on Milton, especially Areopagitica, Comus, and Paradise Lost.

Adam Smith Reconsidered Paul Sagar,2022-04-19 A radical reinterpretation of Adam Smith that challenges economists, moral philosophers, political theorists, and intellectual historians to rethink him—and why he matters Adam Smith has long been recognized as the father of modern economics. More recently, scholars have emphasized his standing as a moral philosopher—one who was prepared to critique markets as well as to praise them. But Smith's contributions to political theory are still underappreciated and relatively neglected. In this bold, revisionary book, Paul Sagar argues that not only have the fundamentals of Smith's political thought been widely misunderstood, but that once we understand them correctly, our estimations of Smith as economist and as moral philosopher must radically change. Rather than seeing Smith either as the prophet of the free market, or as a moralist who thought the dangers of commerce lay primarily in the corrupting effects of trade, Sagar shows why Smith is more thoroughly a political thinker who made major contributions to the history of political thought. Smith, Sagar argues, saw war, not commerce, as the engine of political change and he was

centrally concerned with the political, not moral, dimensions of—and threats to—commercial societies. In this light, the true contours and power of Smith’s foundational contributions to western political thought emerge as never before. Offering major reinterpretations of Smith’s political, moral, and economic ideas, *Adam Smith Reconsidered* seeks to revolutionize how he is understood. In doing so, it recovers Smith’s original way of doing political theory, one rooted in the importance of history and the necessity of maintaining a realist sensibility, and from which we still have much to learn.

Roman Political Thought Jed W. Atkins,2018-04-12 A thematic introduction to Roman political thought that shows the Romans' enduring contribution to key political ideas.

Utopia Thomas More,2019-04-08 *Utopia* is a work of fiction and socio-political satire by Thomas More published in 1516 in Latin. The book is a frame narrative primarily depicting a fictional island society and its religious, social and political customs. Many aspects of More's description of *Utopia* are reminiscent of life in monasteries.

Political Self-Deception Anna Elisabetta Galeotti,2018-09-13 Explores self-deception and its consequences for political decision-making.

Progressive New World Marilyn Lake,2019-01-07 The paradox of progressivism continues to fascinate more than one hundred years on. Democratic but elitist, emancipatory but coercive, advanced and assimilationist, Progressivism was defined by its contradictions. In a bold new argument, Marilyn Lake points to the significance of turn-of-the-twentieth-century exchanges between American and Australasian reformers who shared racial sensibilities, along with a commitment to forging an ideal social order. *Progressive New World* demonstrates that race and reform were mutually supportive as Progressivism became the political logic of settler colonialism. White settlers in the United States, who saw themselves as path-breakers and pioneers, were inspired by the state experiments of Australia and New Zealand that helped shape their commitment to an active state, women’s and workers’ rights, mothers’ pensions, and child welfare. Both settler societies defined themselves as New World, against Old World feudal and aristocratic societies and Indigenous peoples deemed backward and primitive. In conversations, conferences, correspondence, and collaboration, transpacific networks were animated by a sense of racial kinship and investment in social justice. While “Asiatics” and “Blacks” would be excluded, segregated, or deported, Indians and Aborigines would be assimilated or absorbed. The political mobilizations of Indigenous progressives—in the Society of American Indians and the Australian Aborigines’ Progressive Association—testified to the power of Progressive thought but also to its repressive underpinnings. Burdened by the legacies of dispossession and displacement, Indigenous reformers sought recognition and redress in differently imagined new worlds and thus redefined the meaning of Progressivism itself.

Tacitus’ History of Politically Effective Speech Ellen O’Gorman,2020-09-03 This study examines how Tacitus' representation of speech determines the roles of speakers within the political sphere, and explores the possibility of

politically effective speech in the principate. It argues against the traditional scholarly view that Tacitus refuses to offer a positive view of senatorial power in the principate: while senators did experience limitations and changes to what they could achieve in public life, they could aim to create a dimension of political power and efficacy through speeches intended to create and sustain relations which would in turn determine the roles played by both senators or an emperor. Ellen O'Gorman traces Tacitus' own charting of these modes of speech, from flattery and aggression to advice, praise, and censure, and explores how different modes of speech in his histories should be evaluated: not according to how they conform to pre-existing political stances, but as they engender different political worlds in the present and future. The volume goes beyond literary analysis of the texts to create a new framework for studying this essential period in ancient Roman history, much in the same way that Tacitus himself recasts the political authority and presence of senatorial speakers as narrative and historical analysis.

Modernity and Its Discontents Steven B. Smith, 2016-01-01 11 Flaubert and the Aesthetics of the Antiburgeois -- 12 The Apocalyptic Imagination: Nietzsche, Sorel, Schmitt -- 13 The Tragic Liberalism of Isaiah Berlin -- 14 Leo Strauss on Philosophy as a Way of Life -- 15 The Political Teaching of Lampedusa's *The Leopard* -- 16 Mr. Sammler's Redemption -- Part Four: Conclusion -- 17 Modernity and Its Doubles -- Notes -- Index -- A -- B -- C -- D -- E -- F -- G -- H -- I -- J -- K -- L -- M -- N -- O -- P -- Q -- R -- S -- T -- U -- V -- W -- X -- Y -- Z

Confronting Leviathan David Runciman, 2021-09-09 'Bracingly intelligent ... a wonderful read' Guardian 'Incredibly timely ... presented [with] wonderful elegance and clarity' Irish Times Based on the History Of Ideas podcast series by Talking Politics host David Runciman, *Confronting Leviathan* explores some of the most important thinkers and prominent ideas lying behind modern politics - from Hobbes to Gandhi, from democracy to patriarchy, and from revolution to lock down. While explaining the most important and often-cited ideas of thinkers such as Constant, De Tocqueville, Marx and Engels, Hayek, MacKinnon and Fukuyama, David Runciman shows how crises - revolutions, wars, depressions, pandemics - generated these new ways of political thinking. This is a history of ideas to help make sense of what's happening today.

Republicanism, Rhetoric, and Roman Political Thought Daniel J. Kapust, 2011-03-07 *Republicanism, Rhetoric, and Roman Political Thought* develops readings of Rome's three most important Latin historians - Sallust, Livy and Tacitus - in light of contemporary discussions of republicanism and rhetoric. Drawing on recent scholarship as well as other classical writers and later political thinkers, this book develops interpretations of the three historians' writings centering on their treatments of liberty, rhetoric, and social and political conflict. Sallust is interpreted as an antagonistic republican, for whom elite conflict serves as an outlet and channel for the antagonisms of political life. Livy is interpreted as a consensualist republican, for whom character and its observation helps to maintain the body politic. Tacitus is interpreted as being centrally concerned with the development of prudence and as a subtle critic of imperial rule.

Mandeville's Fable Robin Douglass, 2023-05-02 Why we should take Bernard Mandeville seriously as a philosopher Bernard Mandeville's *The Fable of the Bees* outraged its eighteenth-century audience by proclaiming that private vices lead to public prosperity. Today the work is best known as an early iteration of laissez-faire capitalism. In this book, Robin Douglass looks beyond the notoriety of Mandeville's great work to reclaim its status as one of the most incisive philosophical studies of human nature and the origin of society in the Enlightenment era. Focusing on Mandeville's moral, social, and political ideas, Douglass offers a revelatory account of why we should take Mandeville seriously as a philosopher. Douglass expertly reconstructs Mandeville's theory of how self-centred individuals, who care for their reputation and social standing above all else, could live peacefully together in large societies. Pride and shame are the principal motives of human behaviour, on this account, with a large dose of hypocrisy and self-deception lying behind our moral practices. In his analysis, Douglass attends closely to the changes between different editions of the *Fable*; considers Mandeville's arguments in light of objections and rival accounts from other eighteenth-century philosophers, including Shaftesbury, Hume, and Smith; and draws on more recent findings from social psychology. With this detailed and original reassessment of Mandeville's philosophy, Douglass shows how *The Fable of the Bees*—by shining a light on the dark side of human nature—has the power to unsettle readers even today.

Passions, Politics and the Limits of Society Heikki Haara, Koen Stapelbroek, Mikko Immanen, 2020-08-24 The 1st part of the volume engages with the theme of inclusion and exclusion in the history of ideas from different perspectives. The 2nd part of the volume discusses debates on natural law, human nature and political economy in early-modern Europe. Its contributions explore the sorts of political and moral visions that were relevant in post-Hobbesian moral philosophy and the development of economic thought.

Western Political Thought: from Plato to Marx Amal Kumar Mukhopadhyay, 1988

Spinoza and the Freedom of Philosophizing Mogens Lærke, 2021-02-25 *Spinoza and the Freedom of Philosophizing* is a study of freedom of speech, good government, civic responsibility, public education, and the foundations of religion and society, as seen through the eyes of seventeenth-century Dutch philosopher Spinoza. During the Golden Age of the Dutch Republic, a new kind of public sphere emerged. Courtly structures of political advice made room for new, republican forms of public consultation between the sovereign powers and the general citizenry. Missing, however, were guidelines for how and when to address questions of public concern and how to form unprejudiced citizens in possession of their own free judgment, capable of speaking up for themselves in public deliberations with the common interest in view. The book argues that Spinoza's conception of the freedom of philosophizing, and the systematic political theory he developed to defend it in his 1670 *Theological-Political Treatise*, were conceived to provide just such guidelines. It shows how Spinoza understood the freedom of philosophizing as a collective style of reasoning and argument based on mutual teaching and advising, a model for

the public sphere in a free republic. It studies the conditions under which such a public sphere of free philosophizing could flourish, how it would require popular reform of public education and democratic reorganization of the relations between political counsel and sovereign command. It also shows how Spinoza designed theological and political doctrines of universal faith and social contract in order to promote true religion and a sense of civic duty, and asserted the state's right over sacred matters as a means to ensure mutual toleration in a multi-religious society.

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Table of Contents Flattery And The History Of Political Thought

- | | | |
|---|--|---|
| <ol style="list-style-type: none">1. Understanding the eBook Flattery And The History Of Political Thought<ul style="list-style-type: none">◦ The Rise of Digital Reading Flattery And The History Of | <ol style="list-style-type: none">Political Thought<ul style="list-style-type: none">◦ Advantages of eBooks Over Traditional Books2. Identifying Flattery And The History Of Political Thought<ul style="list-style-type: none">◦ Exploring Different Genres◦ Considering Fiction vs. Non-Fiction◦ Determining Your Reading | <ol style="list-style-type: none">Goals3. Choosing the Right eBook Platform<ul style="list-style-type: none">◦ Popular eBook Platforms◦ Features to Look for in an Flattery And The History Of Political Thought◦ User-Friendly Interface4. Exploring eBook |
|---|--|---|

- Recommendations from Flattery And The History Of Political Thought
- Personalized Recommendations
 - Flattery And The History Of Political Thought User Reviews and Ratings
 - Flattery And The History Of Political Thought and Bestseller Lists
5. Accessing Flattery And The History Of Political Thought Free and Paid eBooks
- Flattery And The History Of Political Thought Public Domain eBooks
 - Flattery And The History Of Political Thought eBook Subscription Services
 - Flattery And The History Of Political Thought Budget-Friendly Options
6. Navigating Flattery And The History Of Political Thought eBook Formats
- ePub, PDF, MOBI, and More
 - Flattery And The History Of Political Thought

- Compatibility with Devices
- Flattery And The History Of Political Thought Enhanced eBook Features
7. Enhancing Your Reading Experience
- Adjustable Fonts and Text Sizes of Flattery And The History Of Political Thought
 - Highlighting and Note-Taking Flattery And The History Of Political Thought
 - Interactive Elements Flattery And The History Of Political Thought
8. Staying Engaged with Flattery And The History Of Political Thought
- Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Flattery And The History Of Political Thought
9. Balancing eBooks and Physical Books Flattery And The History Of Political Thought
- Benefits of a Digital Library
 - Creating a Diverse Reading

- Collection Flattery And The History Of Political Thought
10. Overcoming Reading Challenges
- Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Flattery And The History Of Political Thought
- Setting Reading Goals Flattery And The History Of Political Thought
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Flattery And The History Of Political Thought
- Fact-Checking eBook Content of Flattery And The History Of Political Thought
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
- Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
- Integration of Multimedia

Elements

- Interactive and Gamified eBooks

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