

Machiavelli and Burke: Philosophers in Conservatism

Throughout history, there have been those who were opposed to dynamic, or radical, change, either from irrational fears or to protect their interests. They were persons disposed to keep to established practices and well-beaten paths; they were conservatives. In political philosophy, there were two men who sought to guard these ways and keep them fixed, and they preferred governments that could preserve tradition. These two men were Niccolo Machiavelli and Edmund Burke.

Born in 1469, Machiavelli was a native of Florence, Italy, during the reign of the mighty Medici family. Although he considered himself a republican, he understood the necessity of gaining favor with those in power. So, in 1513, he addressed his work, The Prince, to the ruler of Florence, Lorenzo di Medici. Along with The Prince, Machiavelli produced two other major works of political philosophy. In 1521, he wrote The Discourses on the First Ten Books of Titus Livy [a Roman historian], in which he introduced his preference for a republican form of government by examining the Roman one. In his later years, Machiavelli was commissioned by Pope Clement VII to write The Florentine Histories. The forms of government may have changed throughout these works, but the principles which allowed these various governments to operate remained the same, because Machiavelli focuses on the means of the state, rather than its ends (Ebenstein, 284).

Throughout his works, fortune held a primary place in Machiavelli's political philosophy. In The Prince, Machiavelli devoted a whole chapter to the discussion of fortune, its role in human affairs and how to oppose it. He began his discussion by mentioning those who believe in being ruled by chance. Machiavelli rejected this view, because in his analysis, free will had not been altogether extinguished (120). In chapter 25, Machiavelli compared fortune to a raging river that occasionally floods, and destroys, the earth, but when it is quiet, men might use their free will to prepare against it, "hoping to conquer her by force" (125). However, men could not eliminate change, so "...the prince must be adaptable to unforeseen events" (34).

A significant cause of these unforeseen events was religion. In The Florentine Histories, Machiavelli wrote, "But among so many changes, change of religion was not of lesser moment, because in the struggle between the custom of the ancient faith and the miracle of the new, the gravest tumults and discords were generated among men" (Machiavelli, 15). Some of those tumults were centered around Girolamo Savonarola, who caused quite a stir in Florence, ultimately ending in his execution. Rejecting the secularism of the Renaissance, Savonarola became a Dominican preacher, calling the people of Florence to repentance (Grimm, 46). His forceful preaching earned him respect in Florence, whose people began to institute his reforms. According to Machiavelli, these reforms eventually lead to his undoing. In The Discourses, he tells a story of one of Savonarola's reforms, which involved trials for treason. The reforms allowed those convicted of treason to appeal the judgment, but shortly after the law was passed, five men were convicted of treason and were not allowed to appeal. Machiavelli states that Savonarola never condemned the violation of the new law, and "Since this made it plain to all that at heart he was ambitious and a party-man, it ruined his reputation and brought him much reproach" (Discourses, 221). Ironically, when the people turned against him, he was convicted of treason and executed by the very government that he had created. One of the events leading to

From Machiavelli To Burke

Jyoti Prasad Suda



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Machiavelli's Virtue Harvey C. Mansfield, 2024-05-31 A masterly new book on the Renaissance courtier statesman and political philosopher Roger Kimball The Wall Street Journal Uniting thirty years of authoritative scholarship by a master of textual detail Machiavelli's Virtue is a comprehensive statement on the founder of modern politics Harvey Mansfield reveals the role of sects in Machiavelli's politics his advice on how to rule indirectly and the ultimately partisan character of his project and shows him to be the founder of such modern and diverse institutions as the impersonal state and the energetic executive Accessible and elegant this groundbreaking interpretation explains the puzzles and reveals the ambition of Machiavelli's thought The book brings together essays that have mapped Mansfield's paths of reflection over the past thirty years The ground one would think is ancient and familiar but Mansfield manages to draw out some understandings or recognitions jarringly new Hadley Arkes New Criterion Mansfield's book more than rewards the close reading it demands Colin Walters The Washington Times An outstanding contribution to Machiavelli scholarship Choice A brilliant interpretation Mansfield's grip on the textual and contextual ramifications is little less than awe inspiring Kenneth Minogue Times Literary Supplement **Western Political Theory: From Machiavelli to Burke** Lee Cameron McDonald, 1968 Provides

substantial discussions of major political theorists of each historical period Most chapters are devoted to a single figure with a biography of the theorist a description of his ideological milieu a summary of his major ideas with quotations from his works a critical discussion of the ideas that influenced him objective appraisal of the differing interpretations of his work

The Suspecting Glance Conor Cruise O'Brien, 2015-03-19 The *Suspecting Glance* first published in 1972 collects Conor Cruise O'Brien's four T.S. Eliot Memorial Lectures as delivered at the University of Kent Canterbury in November 1969 The lectures were inspired by O'Brien's experience of holding the Albert Schweitzer Chair in Humanities at New York University from 1965-9 and there teaching students in whom he noted burning radical convictions but also a disconcerting lack of suspicion in those bright young eyes Whereas to O'Brien's mind the suspecting glance was a mark of political maturity that had to be first directed at one's own opinions prior to decrying another's O'Brien's Eliot lectures were as his friend Frank Callanan noted a corrective gesture toward his New York experience In them he considers four writers Machiavelli Burke Nietzsche Yeats whom he reads as being profoundly aware of the resource and versatility of violence and deception in man in society and in themselves *Machiavelli's and Burke's Understandings of History* Parviz Emamzadehfard, 1981

Changing and Unchanging Face of U.S. Civil Society Marcella Ridlen Ray, 2017-12-02 Ray has written a book that should be read by anyone interested in the current debates about the general health of civil society in the United States American Journal of Sociology The formation maintenance and well being of American civil society is a topic of intense debate in the social sciences Until now this debate has lacked rigor with the term civil society commonly used interchangeably and imprecisely with other terms such as civic engagement Today's discourse also lacks methodological discipline and relies too heavily on narrowly selected evidence in support of a particular argument In this invaluable contribution to the debate Marcella Ridlen Ray supplies an empirical study based on a theoretical model of democratic civil society one that posits high levels of communication diversity autonomy mediation and voluntary association In Ray's account the emergent story of U.S. civil society is that of a dynamic institution not necessarily one that is linear in its progression It is a tale of flux resilience and stability over the long term that is consistent with subtexts on political equilibrium she notes in the work of early political analysts such as Aristotle Machiavelli Locke Burke and later Tocqueville Ray dispels the widely accepted myth that Americans are increasingly apathetic and withdrawn from common interests The evidence reveals a persistence of long standing public spiritedness despite the fact that individuals use wider discretion in deciding if and how to attach to community and despite a historical lack of enthusiasm for performing civic duties in lieu of more pleasurable leisure activity This public spiritedness continues to reflect embedded religious cultural values that disproportionately influence how and when people dedicate time and money to associational life U.S. civil society has grown more inclusive and democratic as Americans venture at growing rates across differences in perspective *Political Thinking, Political Theory, and Civil Society* Steven M. DeLue, Timothy M. Dale, 2016-07-01 This comprehensive overview of the Western tradition of political

thought approaches concepts with the aim of helping readers develop their own political thinking and critical thinking skills This text is uniquely organized around the theme of civil society what is the nature of a civil society why is it important that will engage students and help make the material relevant Major thinkers discussed in the text are explored not only with the goal of understanding their views but also with an interest in understanding the relationship of their ideas to the notion of a civil society DeLue and Dale contend that a civil society is important for securing the way of life that most of us value and want to preserve a way of life that allows people to live freely and place significance on their own lives New to the Fourth Edition Connects traditional political theory to contemporary challenges to civil society including new coverage of US electoral politics the Black Lives Matter movement Citizens United and Robert Putnam s view of the decline of social support systems Updates the coverage of feminism and feminist thinkers including coverage of gay marriage in the context of civil society Expands coverage of global civil society especially in terms of contemporary challenges posed by ISIS the failure of the Arab Spring and ongoing humanitarian crises in Syria Iran and beyond

Armour and Masculinity in the Italian Renaissance Carolyn Springer,2010-01-01 During the Italian Wars of 1494 to 1559 with innovations in military technology and tactics armour began to disappear from the battlefield Yet as field armour was retired parade and ceremonial armour grew increasingly flamboyant Displaced from its utilitarian function of defense but retained for symbolic uses armour evolved in a new direction as a medium of artistic expression Luxury armour became a chief accessory in the performance of elite male identity coded with messages regarding the owner s social status genealogy and political alliances Carolyn Springer decodes Renaissance armour as three dimensional portraits through the case studies of three patrons of luxury armourers Guidobaldo II della Rovere 1514 75 Charles V Habsburg 1500 58 and Holy Roman Emperor from 1519 56 and Cosimo I de Medici 1519 74 A fascinating exposition of male self representation Armour and Masculinity in the Italian Renaissance explores the significance of armour in early modern Italy as both cultural artefact and symbolic form

Hume and Machiavelli Frederick G. Whelan,2004-01-01 Hume and Machiavelli compares the political thought of David Hume usually seen as a classical liberal theorist of the Enlightenment and Niccolo Machiavelli the founder of modern political realism Through an extensive survey of the two authors approaches to political science domestic and foreign statecraft political ethics and historical interpretation Frederick G Whelan demonstrates the presence of numerous Machiavellian themes in Hume including both borrowings and similar patterns of analysis and judgment These similarities indicate that Hume s political theory grounded as it is in the real world of historical experience and moral complexity may be characterized as a realist variant of liberalism standing in contrast to better known rationalist and ideal oriented liberal theories The book concludes with a general account of realist liberalism with illustrations from the Federalist Papers and several recent political philosophers in addition to Hume

The Arts of Rule Sharon R. Krause,Mary Ann McGrail,2009-01-16 Two generations of students inspired by Harvey Mansfield come together here to demonstrate how their diverse approaches

illuminate the topic of the arts of rule and speak to the wide scope of Mansfield's contributions. The essays collected here cover both ancient and modern ground. The first section covers topics such as Xenophon's question of what it is to be a gentleman, Aristotle's view of friendship, Montaigne's account of the highest good, and Montesquieu's elevation of modesty. The second section engages Machiavelli's political theory and its influence on subsequent thinkers such as Bacon, Hobbes, and Hume. Authors in the third section examine the sources, conditions, and practices of freedom in the context of modern politics, drawing on writers from Shakespeare to Tocqueville to shed light on contemporary debates. The arts of rule cover the exercise of power by princes and popular sovereigns, but they range beyond the domain of government itself, extending to civil associations, political parties, and religious institutions. Artful rule both directs the use of authority toward a specific end and posits a more comprehensive vision of the best way of life for human beings. Making full use of political philosophy and benefiting from a range of backgrounds, this collection recognizes that although the arts of rule are comprehensive, the best government is a limited one.

Skepticism and Memory in Shakespeare and Donne A. Sherman, 2016-04-30 This book fills a lacuna in the intellectual history of the seventeenth century by investigating the role that skepticism plays in the declining prestige of memory. It argues that Shakespeare and Donne revolutionize the art of memory thanks to their skepticism and thereby transform literary strategies like mimesis, exemplarity, and pastoral.

Community Without Unity William Corlett, 1989-06-30 Winner of the 1990 Foundations of Political Theory Section of the American Political Science Association First Book Award. Now available in paperback with a new preface by the author, this award-winning book breaks new ground by challenging traditional concepts of community in political theory. William Corlett brings the diverse and sometimes contradictory work of Foucault and Derrida to bear on the thought of Pocock, Burke, Lincoln, and McIntyre, among others, to move beyond the conventional dichotomy of individual vs. community, arguing instead that community is best advanced within a politics of difference.

Kenneth Burke's Weed Garden Kyle Jensen, 2022-06-29 Since its publication in 1950, Kenneth Burke's *A Rhetoric of Motives* has been one of the most influential texts of theory and criticism. Critics have discovered in its pages concepts that reveal new dimensions of human motivation. And yet, despite its obvious genius, critics have interpreted *A Rhetoric of Motives* as a collection of provocations rather than a systematic treatment of rhetoric. In this book, Kyle Jensen argues that the coherence in Burke's thought has yet to be fully appreciated. Drawing on unpublished drafts and voluminous correspondence, he reconstructs Burke's drafting and revision process for *A Rhetoric of Motives* as well as its recently discovered second volume, *The War of Words*. Jensen's extensive archival analysis reveals that Burke relied on the concept of myth to draw together the loose ends in his argument. For Burke, all general theories of rhetoric are formed and structured using mythic images and terms. By exploring what Burke added and omitted and by putting his writing process into the context of daily life after the Second World War, including Burke's attempts to clear the weeds from his Andover farm, Jensen sheds new light on the key problems that Burke encountered and the methods he used to overcome them. Kenneth Burke's

Weed Garden is essential for those who study Burke and the tradition of modern rhetoric that he helped found *THE POLITICAL PARTY IN AMERICAN THOUGHT*. ROBERT PHILLIPS, 1929 **Machiavelli and Empire** Mikael Hörnqvist, 2004-11-25 Mikael Hörnqvist challenges us to rethink the overall meaning and importance of Machiavelli's political thinking. Machiavelli and Empire combines close textual analysis of *The Prince* and *The Discourses* with a broad historical approach to establish the importance of empire building and imperial strategy in Machiavelli's thought. The primary context of Machiavelli's work Hörnqvist argues is not the mirror for princes genre or medieval and Renaissance republicanism in general but a tradition of Florentine imperialist republicanism dating back to the late thirteenth century based on the twin notions of liberty at home and empire abroad. Weaving together themes and topics drawn from contemporary Florentine political debate, Medicean ritual and Renaissance triumphalism, this study explores how Machiavelli in his chancery writings and theoretical works promoted the long-standing aspirations of Florence to become a great and expanding empire modelled on the example of the ancient Roman republic. This is a distinctive and important work.

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