

5. The Political Prince

1. Politics: all those processes pertaining to the power to govern: winning it, squandering it, opposing it, undermining it, keeping it, exploiting it ...

2. Dominion

3. Ethics:

virtues and values
consequentialism
appearances
pluralism

In a situation of friendship it is obligatory to keep promises; in a situation of war fraud is praiseworthy and glorious. [Disc III.40] The good prince must be careful not to say a word that does not seem to be inspired by a good quality: compassion, faith, integrity, devoutness etc. [Prince XVIII] he should try to demonstrate grandeur, courage, sobriety, strength etc in his actions. [Prince XIX]

Machiavelli compared with Aquinas and Augustine

Aristotle: virtues are positioned as the mean between an excess and a deficit;

mixedness of good and evil: *we live in a paradoxical and complex world in which a bad, like fraud, can be a good in a particular situation (war) [Disc III.40]; in which virtues can ruin a prince and vices make him.*[Prince XV]

4. Violence

uses of cruelty
tumult
cities and military power

The way of Manlius (exemplary cruelty, severity, ruthlessness) is correct for a republic: impartial, dispassionate, the ruler acts entirely within the public interest, not in pursuit of his own ambition; The way of Valerius (compassionate) is right for a principality – it will make the prince loved.[Disc III.22]

If tumults led to the creation of the tribunes, tumults deserve the highest praise. [Disc I.4] out of the resistance to domination comes the energy of the republic, and legislation favourable to liberty.

M rejects the idea of a garrison, because of the disorder that soldiers' proclivity to violence will pose to the city. [AW 1:14-15] 'War makes thieves, and peace hangs them'. Instead: citizen-soldiers: 'good men when war is over return cheerfully to their former way of life' [AW 1:19] The art of war should be practiced in times of peace as an exercise, practiced by the state alone.[AW 1:19]

Machiavelli compared with Rousseau

5. Fortuna

Hobbes: appalled by the precariousness and violence of life in any natural state seeks to avoid chance by exchanging it for certainty.

Machiavelli: violence ordered;
chances distributed

Texts

Machiavelli:

The Art of War

Discourses, on the first ten books of Titus Livy

The Prince

References

Berlin, I. (1998 fp 1972). The Originality of Machiavelli. In H. Hardy & R. Hausheer (Eds.), *The Proper Study of Mankind* New York: Farrar Strauss. pp. 269-325 (also in *Against the Current: Essays in the History of Ideas*, Oxford, Clarendon Press, pp 25-79 ed.,).

Strauss, L. (1958). *Thoughts on Machiavelli*. Chicago: University of Chicago Press.