

*Ordinary
Vices*

Judith N. Shklar

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Ordinary Vices:

Ordinary Vices Judith N. Shklar, 1984 The seven deadly sins of Christianity represent the abysses of character whereas Shklar's ordinary vices cruelty hypocrisy snobbery betrayal and misanthropy are merely treacherous shoals flawing our characters with mean spiritedness and inhumanity Shklar draws from a brilliant array of writers Moliere and Dickens on hypocrisy Jane Austen on snobbery Shakespeare and Montesquieu on misanthropy Hawthorne and Nietzsche on cruelty Conrad and Faulkner on betrayal to reveal the nature and effects of the vices She examines their destructive effects the ambiguities of the moral problems they pose to the liberal ethos and their implications for government and citizens liberalism is a difficult and challenging doctrine that demands a tolerance of contradiction complexity and the risks of freedom Civic Liberalism Thomas A. Spragens, 1999 In Civic Liberalism Reflections on Our Democratic Ideals prominent political theorist Thomas A. Spragens Jr asserts that most versions of democratic ideals libertarianism liberal egalitarianism difference liberalism and the liberalism of fear lead our polity significantly astray Spragens offers another alternative He argues that we should recover the multiple and complex aspirations found within the tradition of democratic liberalism and integrate them into a more compelling public philosophy for our time or what he calls civic liberalism Civic liberalism Spragens contends endorses both liberty and equality although neither can properly be understood as a maximizing principle Instead liberty should be seen as the constitutive threshold good of autonomy and equality should be seen as a moral postulate and instrumental good Moreover civic liberalism explicitly embraces forms of fraternity civic friendship and civic virtue consistent with respect for social pluralism Therefore a better understanding of our democratic ideals will free us from the constrictive orthodoxies of the left and right lead us toward better public policy and help us become a well ordered society of flourishing self governing civic equals **Between Utopia and Realism** Samantha Ashenden, Andreas Hess, 2019-09-27 From her position at Harvard University's Department of Government for over thirty five years Judith Shklar 1928-92 taught a long list of prominent political theorists and published prolifically in the domains of modern and American political thought She was a highly original theorist of liberalism possessing a broad and deep knowledge of intellectual history which informed her writing in interesting and unusual ways Her work emerged between the end of ideology discussions of the 1950s and the end of history debate of the early 1990s Shklar contributed significantly to social and political thought by arguing for a new more skeptical version of liberalism that brought political theory into close contact with real life experience The essays collected in Between Utopia and Realism reflect on and refract Shklar's major preoccupations throughout a lifetime of thinking and demonstrate the ways in which her work illuminates contemporary debates across political theory international relations and law Contributors address Shklar's critique of Cold War liberalism interpretation of Montaigne and its connection to her genealogy of liberal morals lectures on political obligation focus on cruelty and her late reflections on exile Others consider her role as a legal theorist her interest in literary tropes and psychological experience and her famed

skepticism Between Utopia and Realism showcases Shklar's approach to addressing the intractable problems of social life. Her finely honed political skepticism emphasized the importance of diagnosing problems over proffering excessively optimistic solutions. As this collection makes clear, her thought continues to be useful in addressing cruelty, limiting injustice, and combating the cynicism of the present moment.

Contributors: Samantha Ashenden, Hannes Bajohr, James Brown, Katrina Forrester, Volker M. Heins, Andreas Hess, Samuel Moyn, Thomas Osborne, William E. Scheuerman, Quentin Skinner, Philip Spencer, Tracy B. Strong, Kamila Stullerova, Bernard Yack.

Fear Corey Robin, 2004-10-01

For many commentators, September 11 inaugurated a new era of fear. But as Corey Robin shows in his unsettling tour of the Western imagination, the first intellectual history of its kind, fear has shaped our politics and culture since time immemorial. From the Garden of Eden to the Gulag Archipelago to today's headlines, Robin traces our growing fascination with political danger and disaster. As our faith in positive political principles recedes, he argues, we turn to fear as the justifying language of public life. We may not know the good, but we do know the bad. So we cling to fear, abandoning the quest for justice, equality, and freedom. But as fear becomes our intimate, we understand it less. In a startling reexamination of fear's greatest modern interpreters—Hobbes, Montesquieu, Tocqueville, and Arendt—Robin finds that writers since the eighteenth century have systematically obscured fear's political dimensions, diverting attention from the public and private authorities who sponsor and benefit from it. For fear, Robin insists, is an exemplary instrument of repression in the public and private sector. Nowhere is this politically repressive fear and its evasion more evident than in contemporary America. In his final chapters, Robin accuses our leading scholars and critics of ignoring fear. American Style, which as he shows is the fruit of our most prized inheritances—the Constitution and the free market—With danger playing an increasing role in our daily lives and justifying a growing number of government policies, Robin's *Fear* offers a bracing and necessary antidote to our contemporary culture of fear.

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 Niccolò 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.

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