I'm not a bot

O príncipe maquiavel livro

Ask the publishers to restore access to 500,000+ books. Imagem não disponível paraCor: Para ver este vídeo faça o download Flash Player Jump to ratings and reviewsMachiavelli needs to be looked at as he really was. Hence: Can Machiavelli, who makes the following observations, be Machiavellian as we understand the disparaging term?1. So it is that to know the nature of a people, one need be a Prince; to know the nature of a Prince, one need to be of the people.2. If a Prince is not given to virtues of those that make him hated, it is unusual for his subjects to show their affection for him.3. Armed prophets win; disarmed ones lose.4. Without faith and religion, man achieves power but not glory.5. Prominent citizens want to command and oppress; the popularce only wants to be free of oppression.6. A Prince needs a friendly populace; otherwise in diversity there is no hope.7. A Prince, who rules as a master and treats his subjects as slaves, will be sold or secure.9. Mercenaries are dangerous because of their cowardice.10. There are two ways to fight: one with laws, the other with force. The first is rightly man's way; the second, that way of beasts. 33.5k people are currently readingNiccolò di Bernardo dei Machiavelli was an Italian political philosopher, musician, poet, and playwright. He is a figure of the Italian Renaissance and a central figure in political thought (The Prince) on the land and republicanism (Discourses Livy) on the other.Displaying 1 - 30 of 14,738 reviews.Sep 11, 2011 That single statement boys and girls is the crux at the heart of the matter dealing with the world-changing classic in the defining use of realpolitik in governance and foreign policy. Despite popular perception, Machiavelli, whose name has often been used as a synonym for political ASSHATery, was not arguing that it is right to lie, cheat, and kill. Rather, Machiavelli was demonstrating, through reasoned analysis based on numerous historical examples, that the most effective way to govern a population is through decision-making based on the current situation without muddying up the waters with considerations of morality. Holy snickerdoodles that's amoral!! Uh...yes, by definition it is. However, Machiavelli, in his famous use of end justifying means, supports the rightness of his position by citing numerous examples of "princes" who, in acting "all just and proper like" in their neighbors and subjects, led their people right into the waiting arms of bondage and slaughter at the hands of those who were less vituous in their thinking. Should such murdered and subjugated populations thank the princes for their unwavering morality? Machiavelli says HELLS NO. He argues that the Prince's #1 priority is to safeguard his holdings and maintain stability within his borders. Allowing other considerations to affect such judgements will only provide an advantage to third parties who will exploit it. In the end, Machiavelli argues, fewer lives will be lost and less suffering incurred by the Prince who can govern EFFECTIVELY. Not necessarily warm and fuzzy Sesame Street thinking, but there is some serious power to be reasoning. I wish we lived in a world in which that was not the case. I wish Machiavelli's insights were not needed and that we lived in a world where loftier morals could carry the day. However, until we do, Machiavelli's words provide much insight into and thought for. PLOT SYNOPSIS I don't want to sound like a book report so I'll just summarize briefly here: The book is laid out.Machiavelli wrote The Prince for Lorenzo de Medici, whose family ruled Florence at the time, as basically a job application. He wanted to get in good with the de Medici family secure a place at their court. The book, while jumping around a bit, can be divided into 3 or 4 sections, the last really being a summarizing "call to arms" to the Italian people that they need a wise prince to lead them back to the greatness of the Roman Empire. Discounting the rah rah speech at the end, the other 3 sections deal with (1) the kinds of principalities and how they are acquired; (2) the proper organization of the military and the best kind of soldier to comprise it; and (3) the internal make up of a princes court (i.e., associates and subordinates). Section 1 is interesting and fun to read, but basically wordiness for anything other than historical perspective. Machiavelli discusses territories won be conquest, inheritance or luck and talks about the various characteristics of each. While not exactly "awe-inspiring" in its perception, the narrative itself is interesting and Machiavelli's "voice" is engaging. Section 2 can be summarized as follows: Mercenaries well and truly SUCK and should not be used under any circumstances because their suckage will end up squandering your resources and giving squat in return. Therefore, the wise Prince keeps a standing army sufficient to the country's interests. Section 3 is the real meat of the work and contains the bulk of the advice that general Niccolo his much deserved reputation for suggesting the propriety of abandoning morality in governance. He speaks of the need of the Prince to be able to deceive and act against the "five" virtues of the righteous man when necessary for the betterment of his state and his people. Therefore it is unnecessary for a prince to have all the good qualities I have enumerated, but it is very necessary to appear to have them. And I will dare to say this also, that to have them and always to observe them is harmful, and that to appear to have them is useful; to appear merciful, faithful, humane, religious, upright, and to be so, but with a mind so formed that if you require it to be so, you may be able and know how to change to the opposite. The prince given was a necessary of the past. He put the "real" in realpolitik. I don't think the contribution he made to political theory can be overstated. It was The Prince that called out the distinction between what men "say" and what they "do." He did not invent political immorality, but he did recognize it as an effective, and at time crucial, aspect of rule. Something the famous rulers of history have always known...and practiced. In addition, I was surprised at how much fun the book was to read. Machiavelli includes dozens and dozens of juicy anecdotes from the Italian Peninsula. The author was apparently a bit of a jerk, but he was a good one. He was a cripple there is nothing they can do. If you need to injure someone, do it in such a way that you do not have to fear their vengeance." In addition to post-revolutionary France, Machiavelli's ideas became a rallying point for those who wished to see a unified Italy free from the influence of the Papacy and the Holy Roman Empire. Machiavelli's ideas were so influential that he was placed on the Catholic Church's list of forbidden books lest the Church lose its hold on the Italian people. Parks has gone to great trouble to reduce the cross comparison of Nicolaccio's text - I have this from reading his excellent Translator's Note - and I appreciate that. He's also tried hard to make it accessible to modern audiences. It's a clear and easy translation. Good intro, too. And a glossary of proper names at the back, so you can ow the various contemporary figures you don't recognize.I'll close with my favorite quote: "It is better to be impulsive than cautious; fortune is female and if you want to hold her you have to slap and thrust." Machiavelli: kindof a dick.2010 reading-through-history rth-lifetime August 22, 2021II Principe = The Prince, Niccolò MachiavelliThe Prince is a 16th-century political treatise by the Italian diplomat and political theorist Niccolò Machiavelli. Machiavelli said that The Prince would be about princedoms, mentioning that he has written about republics elsewhere (a reference to the Discourses on Livy), but in fact he makes discussion of republics into this work in many places, effectively treating republics as a type of princedom also, and one with many strengths. More importantly, and less traditionally, he distinguishes new princedoms from hereditary established princedoms. He deals with hereditary princedoms quickly in Chapter 2, saying that they are much easier to rule. For such a prince, "unless extraordinary vices cause him to be hated, it is reasonable to expect that his subjects will be naturally well disposed towards him". Chapters 3 and 4 deal with the problems of ruling a newly acquired principality, and the difficulties of keeping it. Chapter 5 deals with the ruling of a city or principality that was formerly governed by its own laws, and the three ways to keep such a city or principality under control: destroy it, live there, or let the people live according to their own laws but set up a government that will be friendly to the prince. Chapter 6 deals with the ruling of a principality that is entirely new, and the difficulties involved in such a rulership. Chapter 7 deals with the ruling of a principality that is entirely new, but which is acquired through the aid of others, and the difficulties involved in such a rulership. Chapter 8 deals with the ruling of a principality that is entirely new, but which is acquired through wicked means, and the difficulties involved in such a rulership. Chapter 9 deals with the ruling of a principality that is entirely new, but which is acquired through the aid of the people, and the difficulties involved in such a rulership. Chapter 10 deals with the ruling of a principality that is entirely new, but which is acquired through the aid of the people, and the difficulties involved in such a rulership. Chapter 11 deals with the ruling of a principality that is entirely new, but which is acquired through the aid of the people, and the difficulties involved in such a rulership. Chapter 12 deals with the ruling of a principality that is entirely new, but which is acquired through the aid of the people, and the difficulties involved in such a rulership. 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