

# Shaftesbury Philosophie Et Politesse (Download Only)

**Robert Theis, Lukas K. Sosoe**

**Locke, Shaftesbury, and Hutcheson** Daniel Carey, 2006-02-02 Daniel Carey examines afresh the fundamental debate within the Enlightenment about human diversity. Three central figures - Locke, Shaftesbury, and Hutcheson - questioned whether human nature was fragmented by diverse and incommensurable customs and beliefs or unified by shared moral and religious principles. Locke's critique of innate ideas initiated the argument, claiming that no consensus existed in the world about morality or God's existence. Testimony of human difference established this point. His position was disputed by the third Earl of Shaftesbury who reinstated a Stoic account of mankind as inspired by common ethical convictions and an impulse toward the divine. Hutcheson attempted a difficult synthesis of these two opposing figures, respecting Locke's critique while articulating a moral sense that structured human nature. Daniel Carey concludes with an investigation of the relationship between these arguments and contemporary theories, and shows that current conflicting positions reflect long-standing differences that first emerged during the Enlightenment.

Toward Responsible Innovation: Responsibility And Philosophy For A Humanely Sustainable Future Xavier Pavie, 2021-11-08 For fifty years, innovations have taken on a new dimension: the Internet, DNA sequencing, genomic manipulations, advances in transhumanism, nanotechnologies ... and much more. These recent innovations are not without addressing new issues whose consequences are as important as irreversible. The innovator, of whom Steve Jobs and Mark Zuckerberg are emblematic contemporary figures, appears as a personality as brilliant as he is destructive, who aspires to change the world regardless of the violence that may ensue. With this then, emerges the need to establish responsible innovation, in which the innovator should be accountable for his actions and review his position as a hero. To establish this new ethic, philosophy is a necessary recourse, since it questions, among other things, the self-control of the Stoics, the prudence of Aristotle, respect of Kant, the will power of Nietzsche and the power of Foucault.

The Making of the Sympathetic Imagination Roman Alexander Barton, 2020-07-20 How is it that we feel with fictional characters and so approve or disapprove of their actions? For many British Enlightenment thinkers writing at a time when sympathy was the pivot of ethics as well as poetics, this question was crucial. Asserting that the notion of the sympathetic imagination prominent in Romantic criticism and poetry originates in Moral Sentimentalism, this study traces the emergence of what became a key concept of intersubjectivity. It shows how, contrary to earlier traditions, Francis Hutcheson and his

disciples successively established the imagination rather than reason as the pivotal faculty through which sympathy is rendered morally effective. Writing at the interface of ethics and poetics, Adam Smith, Lord Kames and others explored the sympathetic imagination as a means of both explaining emotional reader response and discovering moral distinctions. As a result, the sentimental novel became the sight of ethical controversy. Arguing against the dominant view of research which claims that the novel of sensibility is mostly uncritically sentimental, the book demonstrates that it is precisely in this genre that the sympathetic imagination is sceptically assessed in terms of its literary and moral potential.

Literary Translation J. Boase-Beier, A. Fawcett, P. Wilson, 2014-08-29 *Literary Translation: Redrawing the Boundaries* is a collection of articles that gathers together current work in literary translation to show how research in the field can speak to other disciplines such as cultural studies, history, linguistics, literary studies and philosophy, whilst simultaneously learning from them.

**Humor and the Good Life in Modern Philosophy** Lydia B. Amir, 2014-02-01 An exploration of philosophical and religious ideas about humor in modern philosophy and their secular implications. By exploring the works of both Anthony Ashley Cooper, Third Earl of Shaftesbury, and Søren Kierkegaard, Lydia B. Amir finds a rich tapestry of ideas about the comic, the tragic, humor, and related concepts such as irony, ridicule, and wit. Amir focuses chiefly on these two thinkers, but she also includes Johann Georg Hamann, an influence of Kierkegaard who was himself influenced by Shaftesbury. All three thinkers were devout Christians but were intensely critical of the organized Christianity of their milieu, and humor played an important role in their responses. The author examines the epistemological, ethical, and religious roles of humor in their philosophies and proposes a secular philosophy of humor in which humor helps attain the philosophic ideals of self-knowledge, truth, rationality, virtue, and wisdom, as well as the more ambitious goals of liberation, joy, and wisdom.

*Exercícios (Askhmata)* Shaftesbury, 2018-04-04 Como alguém se torna filósofo? É uma pergunta interessante, que não admite resposta única. Basta percorrer a honorável tradição filosófica da antiguidade aos nossos dias, para se dar conta de que todo o grande filósofo tem um jeito próprio de pensar e trata a filosofia de maneira original e inconfundível. Para Anthony Ashley Cooper, terceiro conde de Shaftesbury (1671-1713), tornar-se filósofo é descobrir-se como membro de uma espécie, a humana, cidadão de um país, a Inglaterra, herdeiro de uma tradição, a do estoicismo, que se enraíza na Grécia antiga. É o que transparece na obra que o tornou famoso, as *Características*, publicadas em 1771 e lidas em toda a Europa. Para Shaftesbury, a filosofia, por estar enraizada no que é propriamente humano, ou melhor, no que torna o homem membro de uma ordem natural maior do que ele mesmo, não é algo que se descubra fortuitamente. É resultado de um exercício de disciplina das paixões, de modulação dos sentimentos, de ajuste do corpo aos ditames da razão. Exercício que se realiza na linguagem através da qual o pensamento adquire vida e se torna formador. Estes Exercícios, escritos em prosa límpida, são o testemunho de como o próprio Shaftesbury veio a se tornar filósofo - um dos grandes de sua época, pronto para ser

redescoberto pela nossa como um verdadeiro clássico.

*Das "Orakel der Deisten"* Mark-Georg Dehrmann,2008

**L'innovation à l'épreuve de la philosophie** Xavier Pavie,2018 La 4e de couv. indique : Depuis cinquante ans, les innovations ont pris une nouvelle dimension : Internet, séquençage de l'ADN, manipulations génomiques, avancées du transhumanisme, nanotechnologies... Ces innovations récentes ne sont pas sans soulever des problématiques nouvelles dont les conséquences sont aussi importantes qu'irréversibles. L'innovateur, dont Steve Jobs, Mark Zuckerberg ou Elon Musk sont des figures contemporaines emblématiques, apparaît comme une personnalité aussi géniale que destructrice, qui ambitionne de changer le monde quelle que soit la violence qui découlera de son innovation. Se dessine alors la nécessité d'établir une innovation-responsable, dans laquelle l'innovateur devrait rendre compte de ses actes et revoir sa position de héros. Pour établir cette nouvelle éthique, la philosophie est un recours nécessaire, puisqu'avec les stoïciens, Aristote, Kant, Nietzsche et Foucault, entre autres, elle interroge la maîtrise de soi, la prudence, le respect, la volonté de puissance et le pouvoir, toutes notions à rapprocher de la figure de l'innovateur.

L'essai Pierre Glaudes,2002

**Principes de la Philosophie Morale Ou Essai de M. S. Sur Le Mérite Et La Vertu, Avec Réflexions**

SHAFTESBURY-A.,2018-05-29

**Shaftesbury et l'art d'écrire dans la philosophie morale** Laurent Jaffro,1994 Cette étude prétend démontrer que le problème de l'autorité du philosophe est la meilleure manière d'articuler l'œuvre inédite et l'œuvre publiée (les characteristics) de Shaftesbury. Que signifie devenir un auteur, pour un philosophe ? Le gouvernement des autres exige le gouvernement de soi et ce que Foucault appelle subjectivation. Le souci de Shaftesbury est d'habiliter par l'ascèse privée à la publication de la philosophie morale. L'essai sur le soliloque est la théorie publiée des askemata impubliables. L'enthousiasme est l'état primitivement indifférencie de la communication. Le développement de la communication implique la présupposition pragmatique du sensus communis, que Shaftesbury conçoit comme une forme de la civilité susceptible de grandeur et de décadence. La philosophie exige un art d'écrire, défini comme une théorie des styles et des genres, et l'art d'écrire au sens classique, comme technique de dissimulation et de communication indirecte. La foi déiste du philosophe ne peut être divulguée ouvertement. La communication de la philosophie suppose une pratique du secret et le repli du soliloque. Les relations entre espace public et autorité philosophique, communauté et foi privée, répondent à un même modèle. Ce modèle est théologico-politique. Il s'agit de la conformité occasionnelle. La philosophie morale de Shaftesbury est la tentative, dans les langues religieuses et politiques de son temps, d'une formulation de l'éthique de la communication de l'éthique.

*Principes de la Philosophie Morale Ou Essai Sur Le Mérite Et La Vertu* Comte Anthony Ashley Cooper de

Shaftesbury,2023-04-19 Principes de la philosophie morale; ou Essai de M. S\*\*\* sur le mérite et la vertu . Avec réflexions  
Date de l'édition originale: 1745 Le présent ouvrage s'inscrit dans une politique de conservation patrimoniale des ouvrages de la littérature Française mise en place avec la BNF. HACHETTE LIVRE et la BNF proposent ainsi un catalogue de titres indisponibles, la BNF ayant numérisé ces oeuvres et HACHETTE LIVRE les imprimant à la demande. Certains de ces ouvrages reflètent des courants de pensée caractéristiques de leur époque, mais qui seraient aujourd'hui jugés condamnables. Ils n'en appartiennent pas moins à l'histoire des idées en France et sont susceptibles de présenter un intérêt scientifique ou historique. Le sens de notre démarche éditoriale consiste ainsi à permettre l'accès à ces oeuvres sans pour autant que nous en cautionnions en aucune façon le contenu. Pour plus d'informations, rendez-vous sur [www.hachettebnf.fr](http://www.hachettebnf.fr)

**Polis und Politesse** Christine Zabel,2016-01-15 Das antike Griechenland und insbesondere dessen kulturelles Zentrum, Athen, wird nicht erst seit Hannah Arendts Vita Activa als Wiege europäischer Kultur und Politik angesehen. Diese Sicht auf den antiken Stadtstaat ist das Ergebnis einer frühneuzeitlichen Neubewertung: Während politische Theoretiker der italienischen und französischen Renaissance Athen als politisches oder soziales Vorbild verwarfen, veränderte sich die Einstellung zur attischen Polis in der zweiten Hälfte des 17. Jahrhunderts zuerst in Frankreich im Umfeld der von Kardinal Richelieu unterstützten Académie française, und schließlich auch im post-revolutionären England. Athen wurde nun für sein Diskussionen anregendes Leben in der Öffentlichkeit gelobt und zum urbanen Modell für gute Umgangsformen, Bildung und Geschmack, für die Raffinesse der Sprache, für gute Sitten und Höflichkeit erhoben. Der Verweis auf Athen war nun strategisches und rhetorisches Kampfmittel sozialer Aufsteiger, die ihre Position innerhalb ihrer Monarchie festigen und die kulturelle Überlegenheit des eigenen Landes proklamieren wollten. So konnte das demokratische Athen zum sozio-kulturellen Vorbild in den beiden Monarchien Frankreich und England werden.

*Le jugement pratique* Danielle Lories,Laura Rizzerio,2008 La notion aristotelicienne de phronesis met en evidence une specificite de la raison pratique. Celle-ci a ete constamment reconnue au long des siecles, en depit des avatars de la phronesis face a l'evolution de l'esprit scientifique jusqu'a la techno-science et la societe de l'information contemporaines. Les theses d'Aristote prennent place dans une histoire retracee ici a gros traits, des Presocratiques a Kant et a la scene hermeneutique, phenomenologique et analytique d'aujourd'hui. D'une part, le present recueil inscrit l'actuel interet pour la notion aristotelicienne dans une histoire tout au long de laquelle la rationalite de l'action est toujours parvenue a se dire dans ce qu'elle a de propre. Il montre, d'autre part, que le jugement, cette aptitude mentale tres humaine et finie, constitue le noeud des debats contemporains et le coeur de la pratique elle-meme. Juger droit et juste, voila qui est a la fois au centre et a la marge des discussions en cours sur l'agir humain. Au centre, parce que c'est cette aptitude qu'il est besoin d'eclaircir, si l'on veut affronter les enjeux vitaux de tous ces debats. Mais a la marge, parce que c'en est le non-dit ou la tache aveugle. C'est ce que suggerent l'ensemble des textes reunis ici et les grands textes de la tradition qu'ils etudient.

**Les sources de la philosophie kantienne au XVIIe et XVIIIe siècles** Robert Theis, Lukas K. Sosoe, 2005 La source peut être entendue comme ce qui exerce une influence. L'influence, dira la Critique de la faculté de juger, est de l'ordre de la succession (Nachfolge), non de l'imitation (Nachahmung). Elle est ce à quoi on puise, ce qui oriente une pensée, mais aussi ce par rapport à quoi on définit sa propre position. Les études rassemblées dans le présent volume ont pour objet les sources de la pensée kantienne aux XVIIe et XVIIIe siècles. Les contributions essaient de les thématiser à partir de l'œuvre même de Kant, c'est-à-dire à partir de ce qui, dans les écrits kantien, est repérable en tant que source

**Cours de l'histoire de la philosophie** Victor Cousin, 1841

*Oeuvres (Shaftesbury, Anthony Ashley Cooper, Earl of, 1671-1713)* Anthony Ashley Cooper Earl of Shaftesbury, 2002

**Responsible Innovation** Xavier Pavie, 2020-07-16 The major innovations which have occurred between the end of the 20th and the beginning of the 21st century represent a fresh challenge to the responsibility of innovators. Innovators have disrupted, and continue to disrupt the world through the growth of technology, DNA sequencing, genetic engineering, the management of large databases, different forms of intrusion into our private lives, etc. It is up to them to take full responsibility for their actions, and question what they are accomplishing, why they are accomplishing it, to what end and with what means. Such questionings are those found in a practice conducted by Ancient philosophers: spiritual exercises. These were internal or external discourses, enabling individuals to act, think, to know how to behave and how to master oneself. It is surely toward these practices innovators of today should turn in order to innovate with wisdom.

*Shaftesbury* Fabienne Brugère, 2000-01-01

**Taking Philosophy Seriously** Lydia Amir, 2019-01-17 Taking Philosophy Seriously initiates a meta-philosophical dialogue that challenges the division between academic and practical philosophy. In contradistinction to the perfectionist tradition of philosophy, it offers a melioristic view of philosophy that rethinks the approach to philosophy, reinvigorates its academic teaching and secures the respectability of its practitioners outside the academe. It addresses the neglected topic of philosophers' education through a subtle analysis of the mentor-apprentice relationship and the remedies philosophers have found to its tensions. It reveals the problems inherent in emulating past practical philosophies from Alexandrian times, the Enlightenment or the 19th century, and the necessity of reevaluating the tools, reconsidering the means, and rethinking the methods of the contemporary practice of philosophy. To that purpose, it problematizes the notions of dialogue, self-knowledge, and self-transformation, and questions the feasibility of autonomy and self-integration as well as the differentiation between philosophy and psychology. It offers original solutions to the problems it highlights and points to unique benefits in the practice of philosophy that contribute to resolving the contemporary crisis of philosophy. This book combines high academic standards and an accessible style, and will engage academic and practical philosophers alike, professionals in education and the helping professions, and the general public.

*Thinking About Tears* Marco Menin, 2022-07-28 A crucial period for the birth of the modern subject, France's 'long eighteenth century' (approximately 1650-1820) was an era marked by the formulation of a new aesthetic and ethical code revolving around the intensification of emotions and the hyperbolic use of weeping. Precisely because tears are not a simple biological fact but rather hang suspended between natural immediacy, on one side, and cultural artifice, on the other, the analysis of crying came to represent an exemplary testing ground for investigations into the enigmatic relations binding the realm of physiology to that of psychology. *Thinking About Tears* explores how the link between tears and sensibility in France's long eighteenth century helps shed light on the process through which the European emotional lexicon has been built: from viewing tears as governed by the sphere of 'passions' and 'feelings', thinkers began to view crying as first a matter of sensibility and then of sensiblerie (a pathological excess of sensibility), thereby presupposing an intimate connection with the category of 'sentiments'. For this reason, this volume examines not only or even primarily the actual emotion of crying, but also the attempt to think about and explain this feeling. Drawing on a wide range of early modern philosophical, medical, religious, and literary texts-including moral treatises on the passions, medical textbooks, letters, life-writings, novels, and stage-plays-*Thinking About Tears* reveals another side to a period that has too often been saddled with the cursory label of 'the age of reason'.

*Philosophie Morale Réduite À Ses Principes Ou Essai Sur Le Mérite Et La Vertu. Nouvelle Édition* Comte Anthony Ashley Cooper de Shaftesbury, Denis Diderot, 2020-10 Philosophie morale réduite à ses principes, ou Essai de M. S\*\*\* sur le mérite et la vertu . Nouvelle édition... Date de l'édition originale: 1751 Le présent ouvrage s'inscrit dans une politique de conservation patrimoniale des ouvrages de la littérature Française mise en place avec la BNF. HACHETTE LIVRE et la BNF proposent ainsi un catalogue de titres indisponibles, la BNF ayant numérisé ces oeuvres et HACHETTE LIVRE les imprimant à la demande. Certains de ces ouvrages reflètent des courants de pensée caractéristiques de leur époque, mais qui seraient aujourd'hui jugés condamnables. Ils n'en appartiennent pas moins à l'histoire des idées en France et sont susceptibles de présenter un intérêt scientifique ou historique. Le sens de notre démarche éditoriale consiste ainsi à permettre l'accès à ces oeuvres sans pour autant que nous en cautionnions en aucune façon le contenu. Pour plus d'informations, rendez-vous sur [www.hachettebnf.fr](http://www.hachettebnf.fr)

Philosophie critique de l'innovation et de l'innovateur Xavier Pavie, 2020-03-01 Les innovateurs ont-ils conscience de leurs rôles ? Ne sont-ils pas écrasés par une pensée trop capitaliste et ultra-libérale de l'innovation ? À partir de la philosophie, il est possible de concevoir l'innovation dans une perspective différente, en dehors des catégories habituelles des sciences de l'ingénieur et du management. C'est avec elle que l'innovation peut être (re)pensée pour être plus responsable, éthique et humaniste, car la philosophie est autant curative que préventive, autant cathartique que thérapeutique. Trois axes de réflexion sont proposés : un premier s'attache, avec la philosophie non-standard, à mettre à

l'épreuve l'essence de l'innovation, jusqu'à sa définition ; un second s'appuie sur la phénoménologie husserlienne pour permettre une analyse exhaustive de ce que nous accomplissons lorsque nous innovons ; un dernier insiste sur les exercices spirituels philosophiques et la nécessité de former les innovateurs aux techniques et au souci de soi pour veiller à considérer les conséquences de leurs actes. Cet ouvrage propose à la fois une philosophie critique de l'innovation et de l'innovateur, en interrogeant autant la discipline que les modes de vie qui conduisent au choix d'innover.

*Le Dialogue: introduction à un genre philosophique* Frédéric Cossutta,2004 On accorde trop peu d'importance à l'étude des formes à l'oeuvre dans le discours philosophique. Pourtant l'élaboration des doctrines n'est pas indépendante des genres textuels qui leur offrent un cadre d'exposition. Ce volume, qui réunit les contributions de philosophes et de spécialistes d'analyse du discours, se propose d'introduire à l'étude du dialogue, genre omniprésent dans l'histoire de la philosophie. Les chapitres consacrés à un problème de méthode (comment sont-ils construits, comment les analyser ?), à une oeuvre (Platon, Galilée, Descartes, Leibniz, Hume, Shaftesbury, Diderot), à une période (la Renaissance, le libertinage érudit au XVIIe siècle), permettront de s'interroger sur le degré de nécessité qui lie son adoption aux thèses et thèmes qu'il permet de traiter.

**Principes de la philosophie morale ou Essai de M. S. sur le mérite et la vertu** Shaftesbury-A,2018-02-28

**Self-love, Egoism and the Selfish Hypothesis** Maurer Christian Maurer,2019-03-21 The dawn of the Enlightenment saw heated debates on self-love. Do people only act out of self-interest? Or is there a less pessimistic explanation for human behaviour? Maurer delves into the contributions to these debates from both famous and lesser known authors, including Lord Shaftesbury, Bernard Mandeville, Francis Hutcheson, Joseph Butler, Archibald Campbell, David Hume and Adam Smith, and puts them in their philosophical, theological and economic context. Maurer identifies five distinct conceptions of self-love and looks at their role within theories of human psychology and morality while drawing attention to the heuristic limits of our contemporary notion of egoism. He compares the central arguments and the different strategies intended to morally rehabilitate human nature and self-love before and during the Enlightenment.

**Qu'est-ce que la politesse ?** Michel Malherbe,2008 Ce volume aborde la notion de politesse, examinant la différence entre politesse du coeur et politesse des manières, dans son rapport à l'estime de soi et des autres : il s'agit de savoir si la politesse constitue la condition de toute culture et l'acheminement vers la moralité. Avec des textes de l'Encyclopédie et de A. Shaftesbury.

*L'expérience de la beauté* Fabienne Brugère,2006 Pourquoi la philosophie a-t-elle pris sur elle, à un moment donné, de libérer le beau d'idéaux et de règles qui le maintenaient dans une recherche métaphysique ? Au XVIIIe siècle, dans le registre de l'art, ont lieu de nouvelles expérimentations anthropologiques qui dissolvent les présupposés platoniciens de la beauté absolue. Les phénomènes esthétiques basculent dans une valorisation sans précédent du relatif. D'une part, la beauté est

affaire d'expérience perceptive. D'autre part, son contenu dépend de l'époque, des institutions politiques, des coutumes et des modes. Le dispositif théorique qui contribue à ce renversement de perspective peut être nommé en philosophie l'empirisme. A l'intérieur de ce nouveau regard sur la beauté, les positions de philosophes comme Hutcheson, Hume, Smith ou Reid s'avèrent profondément novatrices. Ces pensées, à travers le souci d'une enquête sur la nature humaine, dressent un portrait de l'homme esthétique dans lequel percepts et affects déterminent une appréciation subjective de l'art. La beauté est une modalité essentielle de la tonalité affective de l'homme et indique un nouveau rapport à soi. Elle est aussi un instrument de la distinction sociale car elle participe d'un questionnement sur le progrès de la civilisation, le degré de raffinement, et le développement d'une société marchande qui l'intègre dans le tableau de la prospérité, du luxe et de la puissance.

Le doute philosophique, 2002 La Lettre clandestine fête ses dix ans. A cette occasion, toujours fidèle à ses préoccupations épistémologiques, à son souci d'interdisciplinarité et à son attention à l'histoire du livre et de la lecture, elle consacre son sixième dossier thématique aux rapports entre la pensée clandestine et les grands systèmes philosophiques. En dix ans La Lettre clandestine n'a pas changé de méthode, d'inspiration ni de politique mais le sujet encore un peu marginal de son premier bulletin de liaison est devenu un des thèmes centraux des études dix-huitiémistes. Les numéros précédents étudiaient les conditions de production et de circulation manuscrite, analysaient certaines des idées ainsi véhiculées, exploraient les formes littéraires empruntées. En dégagant les liens intellectuels qui existent entre cette production souvent anonyme et les grandes œuvres philosophiques de l'Age classique, le présent numéro éclaire l'unité et la diversité d'inspiration des manuscrits philosophiques clandestins. Il n'existe pas d'idéologie commune à toute la littérature clandestine et en particulier elle n'exprime pas toujours le scepticisme. Mais tous ses textes ne sont-ils pas le fait d'esprits saisis, à un moment ou à un autre, par le doute ? Sur la nature et le rôle de ce doute, le retour vers les grands textes inspireurs est d'autant plus nécessaire que La Lettre clandestine a démontré d'année en année que la technique des emprunts est fondamentale dans la genèse du corpus clandestin. Ce volume annuel de La Lettre clandestine fournit également une bibliographie exhaustive, des études, une documentation, des informations sur la littérature philosophique clandestine à l'Age classique et sur les recherches qui sont conduites dans le monde entier à son sujet.

**Principes de la philosophie morale, ou essai de M. S\*\*\*. sur le mérite et la vertu. Avec réflexions** Anthony Ashley Cooper Shaftesbury, 1745

Adam Smith als Moralphilosoph Christel Fricke, Hans-Peter Schütt, 2008-08-22 Adam Smiths Theorie der ethischen Gefühle (1759) erfährt seit einigen Jahren zunehmende Beachtung. Dafür gibt es gute Gründe. Smith beschäftigt sich nicht nur mit der Frage nach vernünftigen Gründen für moralisches Handeln, sondern auch und vor allem mit moralischen Gefühlen und einer entsprechenden moralischen Erziehung. Seine Theorie bietet daher eine viel versprechende Alternative zu den in vergangenen Debatten oft zitierten Theorien von David Hume und Immanuel Kant. Ausgehend von der



Moralphilosophie des vornehmlich als Nationalökonom bekannten Adam Smith lässt sich zudem ein perspektivenreicher Beitrag zu aktuellen Debatten (Liberalismus, Wirtschaftsethik) entwickeln. Der Band mit Beiträgen namhafter Moralphilosophen und Adam-Smith-Forscher dokumentiert die vielfältigen Perspektiven, aus denen die Moralphilosophie von Adam Smith heute besonderes Interesse verdient.

**Histoire de la philosophie en Angleterre depuis Bacon jusqu'à Locke** Charles de Rémusat,1875

**Shaftesbury and the Culture of Politeness** Lawrence E. Klein,1994-02-25 The third Earl of Shaftesbury was a pivotal figure in eighteenth-century thought and culture. Professor Klein's study is the first to examine the extensive Shaftesbury manuscripts and offer an interpretation of his diverse writings as an attempt to comprehend contemporary society and politics and, in particular, to offer a legitimation for the new Whig political order established after 1688. As the focus of Shaftesbury's thinking was the idea of politeness, this study involves the first serious examination of the importance of the idea of politeness in the eighteenth century for thinking about society and culture and organising cultural practices. Through politeness, Shaftesbury conceptualised a new kind of public and critical culture for Britain and Europe, and greatly influenced the philosophical and cultural models associated with the European Enlightenment.

**Principes de la philosophie morale ou Essai de M. S\*\*\* sur le mérite et la vertu. Avec réflexions** Anthony Ashley Cooper Shaftesbury (comte de.),1745

**Stoïcisme antique et droit naturel moderne** Valéry Laurand,Jean Terrel,2003 Encore une revue dira-t-on? Et une revue-papier en outre ? Et l'on répondra deux fois oui sans confusion, ni embarras. Ce que nous voulons, c'est une revue vivante, une revue qui soit capable d'entendre des voix contradictoires, qui ne recherche pas la polémique, mais qui ne s'effraie pas du débat, de la disputatio, de la remise en cause dès lors qu'elle est argumentée et qu'elle respecte les règles ordinaires de la courtoisie. Nous voulons une revue qui dépasse les barrières disciplinaires. Ce qui ne veut pas dire proposer à tout moment du pluridisciplinaire , mais en revanche avoir constamment le souci de l'ensemble des points de vue disciplinaires représentés dans notre centre de recherche, le CIBEL - Centre interdisciplinaire bordelais d'étude des Lumières - dont elle est l'émanation. Cette revue aura, comme son titre aussi l'indique, les Lumières à son programme. Il nous a semblé que les Lumières avaient encore de beaux jours devant elles en tant qu'objet d'études mais pas seulement et ce, malgré les soupçons que l'on fait peser sur elles ou les imputations et les accusations dont elles font souvent l'objet. Sur tout cela nous reviendrons également. Il nous a semblé donc qu'il y avait encore beaucoup à dire et à écrire sur le sujet, d'hier à aujourd'hui. C'est dans cet esprit et avec cette conviction que nous nous mettons à l'œuvre.

**The Politics of Eloquence** Marc Hanvelt,2012-03-08 History has shown us that the power of political speech can be put to both positive and manipulative ends - while rhetoric is a powerful tool for those who seek to persuade others to adopt their views, it can also be employed to foment factionalism and undermine the very basis of a democratic society. In this unique

study, Marc Hanvelt shows how eighteenth-century philosopher David Hume confronted questions about the negative moral and political effects of rhetoric, and how he differentiated between manipulative and non-manipulative political speech. Drawing on Hume's philosophical, historical, and popular writings, *The Politics of Eloquence* presents an understanding of rhetoric that can be properly ascribed to this important thinker, an understanding hitherto overlooked in the scholarly literature. Offering an original approach to thinking about political rhetoric – an essential element of democratic politics – Hanvelt makes important contributions to both Hume scholarship and to broader areas in political theory and philosophy.

*Bildungstheorie vor der Bildungstheorie* Rebekka Horlacher, 2004 Der Band arbeitet die Vorgeschichte der Bildungstheorie im 18. Jahrhundert auf. Die gängige pädagogische Historiographie stützt sich bei der Beantwortung dieser Frage in der Regel auf die Bedeutung von Anthony Ashley Cooper, third Earl of Shaftesbury, der als Begründer des Konzept der inneren Bildung gesehen wird, eine Begründung, die sich auf die Übersetzung von Shaftesburys Konzept der inward form mit Bildung zurückgeführt wird. Die vorliegende Arbeit konzentriert sich auf die Rezeption der Schriften Shaftesburys im deutschsprachigen Raum im 18. Jahrhundert und fragt sich, in welchen Diskurskontexten sich diese Rezeption abgespielt hat und welche Bedeutungen die verschiedenen Diskurse für die Ausformulierung einer deutschen Bildungstheorie hatten. Dabei zeigen sich vielfältige Einflüsse religiöser, literaturtheoretischer und ästhetischer Art, die einen Hinweis darauf zu geben vermögen, weshalb Bildung als Konstrukt in der deutschen Tradition bis heute diffus und überhöht geblieben ist. Dabei zeigt sich auch, dass der Begriff im Vergleich zu anderen Diskursen erst relativ spät Eingang in einen pädagogischen Diskurs gefunden hat; wohl auch ein Grund für die Schwierigkeiten, die die deutsche Bildungstheorie für die Pädagogik immer wieder darstellt.

**Music as a Science of Mankind in Eighteenth-Century Britain** Maria Semi, translated by Timothy Keates, 2016-04-29 *Music as a Science of Mankind* offers a philosophical and historical perspective on the intellectual representation of music in British eighteenth-century culture. From the field of natural philosophy, involving the science of sounds and acoustics, to the realm of imagination, involving resounding music and art, the branches of modern culture that were involved in the intellectual tradition of the science of music proved to be variously appealing to men of letters. Among these, a particularly rich field of investigation was the British philosophy of the mind and of human understanding, developed between the seventeenth and eighteenth centuries, which looked at music and found in its realm a way of understanding human experience. Focussing on the world of sensation – trying to describe how the human mind could develop ideas and emotions by its means – philosophers and physicians often took their cases from art's products, be it music (sounds), painting (colours) or poetry (words as signs of sound conveying a meaning), thus looking at art from a particular point of view: that of the perceiving mind. The relationship between music and the philosophies of mind is presented here as a significant part of the construction of a Science of Man: a huge and impressive 'project' involving both the study of man's nature, to which – in

David Hume's words - 'all sciences have a relation', and the creation of an ideal of what Man should be. Maria Semi sheds light on how these reflections moved towards a Science of Music: a complex and articulated vision of the discipline that was later to be known as 'musicology'; or Musikwissenschaft.

Principes de la philosophie morale Anthony Ashley Cooper Shaftesbury (3rd earl of),1745

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