

**BEYOND CYNICISM: UNPACKING MACHIAVELLI'S  
LEGACIES: A HISTORICAL EXPLORATION**

By

**Olamiji Rasheed KAYODE**

Department of Political Science and International Relations  
College Management Sciences  
Joseph Ayo Babalola University, Ikeji-Arakeji,  
Osun State,  
[Kayoderasheed66@gmail.com](mailto:Kayoderasheed66@gmail.com)  
08160850034

**Soboyejo Akintayo OLUDEMI**

Department of History and International Studies  
Federal University of Oye Ekiti, Faculty of Art  
[Soboyejo.oludemi@fuoye.edu.ng](mailto:Soboyejo.oludemi@fuoye.edu.ng)  
08023405339

**Adeyinka Adebola ADEWALE**

Department of Business and Public Administration  
College of Management Sciences  
Mountain Top University  
Lagos–Ibadan Expressway, Prayer City, Ogun State,  
[adeyinkaadewale123@gmail.com](mailto:adeyinkaadewale123@gmail.com)  
09025444116

&

**Emmanuel Ojo ADEFILA**

Department of Political Science  
School of Arts and Social Sciences  
Ero College of Education, Ero, Ondo State,  
[bigboyemmanuel@gmail.com](mailto:bigboyemmanuel@gmail.com)  
07039597738

## **Abstract**

For centuries, Niccolò Machiavelli has been maligned as a champion of tyranny, anarchy, and moral despair. This misleading narrative has obscured his profound contributions to political thought. This study revisits Machiavelli's life and works, contextualizing his ideas within the tumultuous landscape of Renaissance Italy. Through a rigorous historical analysis, it dispels the myths surrounding Machiavelli's philosophy, revealing a nuanced thinker who navigated the complexities of power, human nature, and statecraft. By examining his most famous works, *The Prince* and *The Discourses*, this study uncovers Machiavelli's enduring insights into the dynamics of power and leadership, the interplay between morality and politics, the human condition, and psychological motivations. The study demonstrates that Machiavelli's ideas remain essential to understanding modern politics, international relations, and human behaviour. By shedding light on the historical context that shaped his thought, this study challenges prevailing misconceptions and reasserts Machiavelli's significance as a foundational figure in political science. This nuanced exploration invites scholars and readers to reevaluate Machiavelli's legacy, moving beyond the caricatures and misconceptions that have haunted his reputation for centuries. Ultimately, this study reveals the timeless relevance of Machiavelli's ideas, offering a richer understanding of the complexities of politics, power, and human nature.

**Keywords:** Political thought, Renaissance Italy, Human nature, Morality, Politics.

## **Introduction**

Niccolo De Bernado Machiavelli was an Italian diplomat, historian, statesman and psychologist, who preached political dishonesty with intellectual honesty, and for daring to expose human's duplicitous tendencies, he has constantly been maligned for over five hundred years. He is arguably the most misunderstood and misrepresented political thinker in the annals of political history (Mukherjee and Ramaswamy, 2011). The adjective "Machiavellian" derived from his last name, lexically means "cunning, scheming and unscrupulous, especially in politics", such is the sinister reputation Machiavelli commands without logical justification (Shamma, 2022). Skinner (1981:2) submits that:

When we appropriately place Machiavelli in the prime position in which his ideas were originally formed, we can begin to relish the extra-ordinary originality of his attacks on the prevailing ethics laden assumptions of his era. And also, once we understand the implications of his own moral compass, we can readily see why his name when deployed, invoked "awe", whenever issues bordering on political power, authority and leadership are the subjects of discussion.

Machiavelli's vilification and pejorative labeling is not a contemporary phenomenon, it began from the "Renaissance", the age that coincided with his era. William Shakespeare, (1564-1616), the English Literary icon called him "Murderous Machiavel". He was portrayed in the Elizabethan stage as a professional inventor of stratagems, a mentor to rogues and despots. Thus,

the term “Machiavellism” epitomizes villainy (Strauss 1958, Skinner 1982, Shamma, 2002). The initial reaction to his writings, particularly, “The Prince” was acerbic and Machiavelli himself was denounced as an author of evil. “A damned Machiavel”. commenced Shakespeare; “Holds the candle to the devil himself”, alluding to the devil as “Old Nick” (Mukerjee and Ramaswamy, 2011). The criticisms of Machiavelli majorly stem from his sanction of the use of deception, cruelty, force, violence and ploy for political expedience (Skinner, 1982).

To understand Machiavelli as he should, it is primal to explore the historical context that produced this unique individual, who transformed the field of political science, from mere ethical excavation and normalized studies, to a robust field of study, capable of integrating scientific tools for critical examination. Gramsci (1971:125) insists that:

Before Machiavelli, political science had taken the form either of the Utopia or of the Scholarly treatise. Machiavelli fusing the two, gave thorough imaginative and artistic forms to his conception, by epitomizing the doctrinal, rational elements in person of a condottiere, who represents plastically and “anthoromorphically” the symbol of the collective will.

The above reveals the primacy of Machiavelli’s stand in the field of political science. Russel (1961:491) encapsulates Gramsci’s submission in these words;

Although the renaissance, the age of enlightenment, produced no significant theoretical philosopher, but it produced a man of supreme eminence in political philosophy, Niccolo De Bernado Machiavelli. It is a tradition to be shocked by his postulations and undoubtedly, his thoughts are shocking. But many others would be equally shocking, if they were truly free from humbug....

This assertion subtly encapsulates that the socio-political milieu in which Machiavelli grew up in Italy., It significantly impacted on the quality of his thoughts and the works he produced. His understanding of history and his stint as diplomat, before the Medici out-staged the Republican government he served under, creamed on the quantum of works and the seemingly amoral nature of his writings. It is apposite to examine the socio-political context in which Machiavelli was born and lived from infancy to death.

### **NICCOLO MACHIAVELLI'S LIFE SKETCH**

Niccolo Machiavelli was born on May 3, 1469 in Florence, Italy, a city renowned for its intellectual and artistic prowess. Italy of Machiavelli's era was however, made up of independent, divisive and quarreling principalities, which were necessarily invaded by foreign powers such as Spain, France and Germany (Enemmo, 1999) His era coincided with the one in which Lorenzo de Medici (1440-1492), with the appellation "Lorenzo, the magnificent, the most Florentine of Florentines" became the uncrowned ruler of Florence. It was the same individual who sacked the

Republican government in which Machiavelli served as a diplomat (Skinner 1982, Shamma 2022, Mukerjee and Ramaswamy, 2011). Although Florence was economically buoyant but it was ridden with civil strife and political disorder, and that weighed heavily on the young and impressionable mind of Machiavelli. His love for Florence was profound. Mukerjee and Ramaswamy (2011:150) incline that;

Machiavelli loved Florence, his birth place dearly. Very little was known about his childhood. His father Bernado was a notary (Civil lawyer) and held several important public offices. Aside from his legal works, Bernado received rents from his hectares of land...

The background of every political thinker from classical era through Medieval to the Modern age, had significant impacts on the nature and the direction of their thoughts. For instance, Thomas Hobbes' notion of "state of nature" was connected with turbulent events in England, during the first half of the seventeenth century. The series of events constituted the bases of his postulations (Enemu, 1999). In the opinion of Hale (1966), Machiavelli's thoughts as espoused in his most acclaimed work, "The prince", were influenced by his experience as a diplomat of his native state of Florence. Three intertwined experiences stood out as the tipping points. The first was the military scandal of 1499, when the mercenary, Paolo Vitelli, jettisoned the attack on the city of Pisa, when the principality was for take. The second was the ridicule the French subjected the Italians to,

deriding them as having no army of its own, Machiavelli was deeply hurt by the scurrilous comments as a diplomat on mission. The third factor was his meeting with Ceasar Borgia, who employed both coercion and subtlety to conquer and annex territories in central and eastern Italy (Hale, 1966). It has been suggested by biographers of Machiavelli that “the prince” idealizes Ceasar Borgia as a model of leadership.

Another important episode that steeled up Machiavelli, was his being referred to as “Ser Nihilo”, which translated to “Mr. Nothing” on his French diplomatic mission. The experiences taught him the need to be cunning, thrifty, ruthless and only cultured on the surface, if he must succeed in politics. Little wonder, that Machiavelli favoured political expediency over morality. (Strass 1958, Hale 1966, Skinner 1982, Mukerjee and Ramaswamy, 2011) The culmination of the above forged and crystallized Machiavelli’s political theories.

### **MACHIAVELLI'S LEGACIES UNPACKED**

“The prince”, the book for which Machiavelli becomes infamous for. among many, would not have been written, if Italy was a united and virile state. Since the book is said to be dedicated to Lorenzo de Medici, whom many writers claimed did not read the text, it is safe to affirm that Machiavelli wrote the book specifically to appeal to the Medici, in the hope that they would be able to unite and make Italy a formidable force in Europe and beyond (Strauss 1958, Lee, 2024). Rousseau projected Machiavelli as

a patriot, republican, a satirist of tyranny and a honourable man (Mukerjee and Ramaswey, 2024). Thus, if one wishes to understand the “Meaning” of “The Prince”, one should start with understanding the author, Machiavelli himself. This intellectual Journey will imbue one with specific context for which the book was written (Lee, 2024, Beard and Stone, 2024). Machiavelli’s socio-political idea can be distilled into the following;

**(A) His Conception of Human Nature:** Until one grasps the conception of Machiavelli on human nature, it will be impossible to understand the nitty gritty of his works and this is not limited to “The Prince”, it permeates all of its corpus. (Hadjer, 2020). In the opinion of Machiavelli, man is hedonistic. He is fundamentally selfish, weak, ungrateful, exhibitionist and artificial. Thus, he persistently avoids danger and excessively greedy for gains, without corresponding inputs to earn such gains. It is this human proclivity for aggression and cupidity, that causes disorder in human society. Thus, Machiavelli recognized the importance of order, through the establishment of a stable, lawful political community, comprising of individuals who are public spirited and upright. The contention of Machiavelli here is that, Civic Virtue (Civic Virtue), is primal to the enthronement of order and political qualities necessary for individuals to maintain a healthy and functioning republic (Strauss 1958, Beard and Stone, 2024, Lee, 2024) Machiavelli is without doubt, the most political of all political theorists, his writings deviated from the usual idealistic perception

of politics, to a much more realistic expose. This affirms his status as the first truly mover of behaviouralism or behavioural school of thought (Gramsci, 1971).

**(B) The Raison'd Etat (The Reason of the State):** Machiavelli was a nationalist and the central thesis of his argument remains the importance of the state. "Raison d'Etat refers to a principle of governance, according to which the state has the absolute right and obligation to take decisions that are essentially in the best interest of the country, even if such decisions contravene religious, moral or international ordinances or treaties. Enemu (1999:69) stresses that:

Machiavelli's thematic focus is such that any means that would ensure the preservation of the state, no matter what, is legitimate. He specifically states that in the actions of rulers, "the end justifies the means," ergo, let a prince therefore aims at conquering and maintaining the state, and the means will be vindicated or judged honourable and applauded by everyone.

Invariably, Machiavelli stance here is that, a ruler could not govern morally and be successful and stemming from the historical experiences, Machiavelli could not but, advocate for firm government, with ultimate goal of the state at heart. It was for that reason, that Gentile (1875-1944) described him as a champion of republican government, rather than a protagonist of tyranny (Mukherjee and Ramaswamy, 2011). In the opinion

of Skinner (1982), the "reason of the state", is a pragmatic political optimism, since it aims at making stability and order within the state. To Yigsa (2017), the "reason of the state", represents the utmost, and the roles of the government is to ensure the triumph of the state's goals at all times. Brunetto Latini sees the "reason of the state" as means of preserving the state's supremacy over its populations, through diverse means (Yigsa, 2017). Though Machiavelli's reason of state seems to violate certain human liberties, but in the final analysis, it protects the general well-being of the state, not also forgetting that human beings are basically restless, ambitious, aggressive and utterly selfish, and the primary purpose of the state is to establish a system of order to curtail such excesses (Machiavelli, 1513). This conception further proves that Machiavelli's detractors have some misgiving not rooted in empiricism. As Viroli (2014) points out, Machiavelli is not an apologist or a proponent of despotism, but rather, a staunch defender of democratic values, such as justice and common good.

**(C) Separation of Ethics from Politics:** Machiavelli's notion of divorcement or separation between ethics and politics is knitted with his conception of "Raison'd Etat". He holds that ethical and religious considerations or principles, should not be allowed to constitute impediments to the "Prince" in the discharge of his political duties (Breckft, 2024) One of the rationales for Machiavelli to moot for the separation of politics from ethics, is his contention that, such separation is ultimately true

to basic facts of human existence. (Haikal, 2020). In the view of Peter (2024), Machiavelli in context of the socio-political events of the Renaissance Italy, offered advice to rulers as to what they must as a matter of urgency do, to achieve their aims and secure their power. He poignantly nudges rulers to ignore ethical rules, if such ethical concerns are antithetical to the goals of the state. To him, it is necessary for a ruler, who wishes to maintain himself in power, to learn not to be good (Strauss 1958, Viroli 2014, Peter, 2024). It is for such comments that littered his epochal book, “The Prince”, that Machiavelli is often maligned by his critics. So startling is the criticism and cynicism of Machiavelli, that “the Prince” has been suggested to satirize the conduct rulers of the Renaissance Italy (Mukherjee and Ramaswamy, 2011). Though “the Prince” gained instant notoriety for its shocking political revelations and the author’s name has become synonymous with political treachery, cynicism and ruthlessness, nevertheless, the book has achieved the goal of separating ethics cum religion from politics. As Peter (2024) points out, despite the deluge of condemnation, the work led to a sharper appreciation of the distinction between the lofty or normative ethical systems of philosophy and the practical realities of political space or life. The goal of Machiavelli in disaggregating ethics from politics, is to enable the ruler to perform his duty unencumbered. Kieran and Apebende (2010:340) subtly embody Machiavelli’s thoughts on ethic and politics in this assertion:

The ruler who lives by rights alone, will surely come to ruin and ultimately perish arising from the profession of such ethical standards, because in the rough and tumble of political shenanigans and conflicts, those who prefer power to ethical considerations are more likely to succeed.

The Renaissance Italy was akin to array of banana Republics (Skinner, 1982) Kieran and Apebende (2010) are of the opinion that, to comprehend the full importance of Machiavelli's writings and the milieu, it is apparent to understand the series of cultural, economic, historical and political changes that orchestrated the Renaissance.

(D) **Politics and Power:** The whole essence of "The prince", the book for which Machiavelli is renowned and at the same time infamous for, is to inundate the ruler with how to gain and keep power. To Machiavelli, "Power is the ultimate aphrodisiac", apology to Henry Kissinger. This implies that, the staying power of the ruler, comes from insistence on the need for a focused and clear sighted disposition. Appreciation of how men really are, as different from the moralizing claptrap about how they ought to be, formed the nucleus of Machiavelli's conception of political life (Anderson, 2021). The Prince is undoubtedly dedicated to Lorenzo de' Medici among other things, to curry favour from the ruler, and more importantly, in the hope that the ruler would use his firm grip on power to unite the insidiously divided Italian principalities. Power to Machiavelli is not an end in itself, rather a means to an end. To him, political system should

be predicated on a system of the power of arms, not only the power of love and peace. It becomes obvious from this assertion, that Machiavelli prioritizes power for the purpose of achieving the goals of the state (Chekaranut, 2017) In the view of Machiavelli (1992), there are rules for considering cruelty as a virtue, that is when such act of cruelty is to salvage the state from imminent collapse, it is for such reasons that some notable writers and thinkers consider Machiavelli as a patriot (Mukherjee and Ramaswamy, 2011). Enemuo (1999:70) maintains that;

It is imperative to emphasize that Machiavelli only approves shenanigans, ploys and scheming by the ruler, as a means of saving the state. However, his philosophy has been twisted and corrupted by treacherous rulers, to justify all shades of political villainy for personal aggrandizement, political victimization and mephistophelean practices. Without doubt, some of Machiavelli's suppositions are shocking, but they help to underline the level of deception and decadence for which men can sink into, in order to get power and perpetuate themselves in authority.

Machiavelli through the above, obviously understood the significance of politics as a public responsibility and the critical needs to deploy politics for public good and not private sphere. More than any other political theorist and philosopher, he stressed the need to judge by princely political criteria and through moral compass. This position rendered moral platitudes inconsequential in Machiavelli's view (Mukherjee and Ramaswamy, 2011).

(E) **Republicanism:** The description of Machiavelli as a champion of Republican government, rather than a supporter of despotism by Giovanni Gentile (1875-1944), is likely to be puzzling to most readers, who are not acquainted to other works of Machiavelli, other than the Prince. Machiavelli expressed his perspectives on his Republican ideals, in his book “Discourses on the First Ten Books of Titus Livy (Vijadinovic, 2013). According to Horowitz (2010:3)

Machiavelli in his mould as a political sociologist, sees the practicality of three fundamental types of regime. The first being a feudal situation where nobles with humongous wealth possess landed property and armies. To him, this scenario is dangerous and unacceptable. The second situation has level headed aristocrats, but without warriors and with vast estates and fields. They are obviously far less dangerous in comparative terms. The third situation is the one Machiavelli tagged one of “equality”. The emphasis is on the society and not individuals. It possesses a mercantile orientation together with prominence of a productive entrepreneur. This to Machiavelli is the best attempt at a republic.

Through the prism of the above, it is obvious that Machiavelli is averse to any form of government that places individuals above the collective desire of the state. He frowns at a situation where wealthy individuals possess armies, and the state has to rely on the mercenaries of the oligarchs to pursue its national interest. The ridicules Florence and Italy at large, were subjected to, during his diplomatic missions to France and other states, influenced the

direction of this thought, coupled with other harrowing experiences (Strauss 1958, Skinner, 1982, Mukherjee and Ramaswamy, 2011 and Viroli, 2014). Machiavelli (1513) holds that the Republican type practiced by Rome was ideal for its activities and expansionist philosophy. He distinguished in succinct manners, between republics and princedoms, independent and unfree states. Independent states were those free from external control and were capable of governing themselves according to their will (Mukherjee and Ramaswamy, 2011). The unfree states were subject to the whims and caprices of other states. In Machiavelli's supposition, a republic was superior to a princedom (Mukherjee and Ramaswamy, 2011) Making such distinction attests to the quality of Machiavelli's vast understanding of politics, statecraft and its ancillaries. He advocated for strong state and deeply admired the Romans for their zest for liberty and dedication cum love for their country (Macarone, 2020).

**(F) Significance of History:** Various biographers of Machiavelli attest to his penchant for history. His great biographer, Orestes Tommasini (1844-1919), insists that, Machiavelli was already an accomplished historian in his own right, before he authored the "Florentine Histories" (Najemy, 2014). A perspicacious and keen observer will discover through painstaking reading of Machiavelli's volume, that history is the foundation of Machiavelli's political philosophy. He drew data from historical events to "distill" his thoughts, thereby dismissing the norms and traditions of humanist

historiography and never fully aligning with humanism's idealization of antiquity. He sought in history, the causes of political failures and antidotes to fugacious nature of principalities of his days (Najemy, 2011)

His attitude to history was pragmatic, as he rightly saw history as a cyclical movement, tending to repeating itself, rather than generating new things. Change to him, was primarily Kaleidoscopic, with no profound transformation. (Mukherjee and Ramaswamy, 2011, Najemy, 2011). Machiavelli (1513:14) holds that;

When one considers things in the present and things in the past, one will seamlessly understand that the same drives and humour are and always being incident to all states and people, so by conscientiously examining the course of history, one can foresee or pre-empt what will happen in any state and as such, seek out remediation against future evils, courtesy of sound knowledge of history.

Machiavelli broadens his readers understanding of the nexus between the past and the present. He surely acknowledged the fragmentary and fugacious nature of historical knowledge and through that, exposed fashionable philosophies of history in terms of cyclical movement and static nature of human passions, celestial influences and laws governing nature, in context more encompassing than Marxian interpretation of historical epochs (Najemy, 2014)

**G. Machiavelli and the science of statecraft:** The modern notion of "statecraft" is another of Machiavelli's numerous legacies. Without doubt, the issue of statecraft pervades or permeates Machiavelli's political discourses, and his primary contribution to contemporary practice and "theorisation", is obviously an exposition of the ineluctable complexities behind human actions, within and outside political space (Bodja, 2016). Machiavellian statecraft has acquisition and maintenance of power as its thematic focus.

According to Machiavelli, a successful prince should prioritize the preservation of the state above all else, even to the point of ruthlessness and manipulation, primarily for the State's political expediency. To him, one of the key strategies for holding onto power, is to instill fear in one's subjects. He posits that a leader should be feared, rather than loved, if it cannot invoked both. It is from conception as the above, that the statement "the end justifies the means" emanated (Virioli 2014). Machiavelli maintains that the rulers who wish to make a profession of goodness at all times, would come to ruin, among several people who are not good. He reasons that, in order to firmly establish themselves, using deception, violence and coercion, should not be jettisoned by rulers when required (Horowitz, 2010, Virioli 2014).

**Machiavelli on the violence and the need for caution:** Although Machiavelli approved the use of violence, but he was convinced that

violence could be regulated. He recommended judicious, cautious and expedient deployment of violence. An exercise of despotic violence tends to create hostility and pervasive distrust, thereby creating social and political instability (Mukherjee and Ramaswamy, 2011). Wolin (1960:223) explains that;

Machiavelli devised violence as a means of exercising control within the political space, but he was critically aware of dangers of entrusting its use to the morally obtuse. He approved the use of selective violence in the absence of other alternatives, particularly if it was politically expedient. Indiscriminate use of acts of violence will always be counter intuitive and counter-productive.

Rogers (2021) affirms the above stance when he points out that;

In the opinion of Machiavelli, Agathocles was the ideal example of a ruler who deployed cruelty well. A pleb by birth, he rose through the ranks, eventually, becoming the practor of Syracuse through finesse of characters and martial prowess. His natural desire to acquire power, made him scheme against rivals, he invited them to a feast, and in cold blood, had them all wiped out. Subsequently, he switched to his usual life of moderation and virtues.

Machiavelli thought and taught that, government ought to use force carefully, even in external relations. He asserted that wars are inevitable but their consequences are often colossal, thus, he counseled rulers to minimize

the carnage, through discipline, organization and strategy. He guided a prince to thoughtfully consider the available resources, expediency and gains, before delving into such war of attrition. To him, trivial reasons, should not drive a prince to a war, with uncertain consequences (Mukherjee and Ramaswamy, 2011)

### **Relevance of Machiavelli's Postulations to Nigerian Contemporary Politics and Governance**

The Machiavellian theory offers a compelling lens through which to examine Nigerian politics, particularly in addressing the country's pressing challenges. The theory's emphasis on firm government, realism, and pragmatism resonates deeply with Nigeria's current security landscape. The rise of Boko Haram, banditry, and separatist agitations underscores the need for a strong, centralized authority that can assert its power and maintain stability. A Machiavellian approach would advocate for a combination of force and strategic diplomacy to neutralize these threats, recognizing that a leader's primary responsibility is to ensure the security and survival of the state.

Corruption, a longstanding cancer eating away at Nigeria's fabric, is another area where Machiavelli's ideas strike a chord. His emphasis on realism and pragmatism serves as a stark reminder that leaders must prioritize accountability and transparency, rather than using power as a tool for personal enrichment. Nigerian leaders would do well to heed Machiavelli's

warning that a ruler's reputation and legitimacy are crucial to their survival, and that corruption can erode this legitimacy, ultimately threatening their grip on power.

In a country as ethnically and regionally diverse as Nigeria, managing diversity and promoting inclusivity are essential to maintaining national unity and stability. A Machiavellian leader would recognize the importance of balancing competing interests, building alliances, and making tough decisions to ensure that no single group feels marginalized or disenfranchised. By doing so, they can foster a sense of shared citizenship and common purpose, rather than allowing divisions to fester and undermine the state.

Finally, Machiavelli's ideas on good governance and the importance of a strong economy are particularly relevant to Nigeria's development challenges. The country's over-reliance on oil revenues, coupled with widespread poverty and inequality, underscores the need for leaders to prioritize economic diversification, invest in human capital, and create opportunities for growth and development. A Machiavellian approach would advocate for a pragmatic, results-oriented approach to governance, one that prioritizes tangible outcomes over ideological posturing or personal gain.

## **Conclusion**

Machiavelli is arguably the most vilified and censured political theorist of all ages, after almost five hundred years of his demise, the narratives that started in his lifetime, has not shown any sign of abating, as writers and politicians alike, cast aspersions on his first and last names, without taking troubles to understand the historical underpinnings that influenced his thoughts, and examining his invaluable contributions, not only to political philosophy, but also to history, psychology and diplomacy. Machavelli laid the intellectual foundation of Political Science, as prior to his advent, the study of politics was narrowed to ethics and religions. It was purely normative. His writings challenged the intellectual orthodoxy, and paved way for real politicking. Those who regarded Machiavelli as the "child of the Renaissance", clearly understood, the centrality of the gadfly, to politics and statecraft. Little wonder that the epitaph on his tomb reads "Tanto nomini nullum par elogium" (for such a great name, no praise is adequate).

## References.

- Anderson, J. L. (2021). *Machiavelli on politics and power*. Restless Book.  
<https://restlessbook.org/book>
- Beard, J., & Stone, M. (2024). *The Prince by Machiavelli: Political impact and purpose*. Study.com.
- Borja, A. L. A. (2016). *Virtu, fortuna, and statecraft: A dialectical analysis of Machiavelli*. *Kritike*, 10(1), 192-212.
- Brekft, P. (2024). *The separation between ethics and politics*. *Word on Fire*.  
<https://wordonfire.org/article>
- Burley, R. (2017). *The reason of the state*. Cambridge University Press.
- Cerqueira, M. C. (2020). *Political action in Machiavelli's republicanism*.  
Dol/Https/doc/.
- Chekaramit, T. (2017). *Niccolo Machiavelli's perspective of politics*. Master programme in Administration in International Organisation, Faculty of Law, Administration and Economics, University of Wroclaw.
- Holler, M. J. (2009). *Niccolo Machiavelli on power*. *RMM Perspectives in Moral Science*, 335-354. <http://wwe.mmm.journal.del/>
- Horowitz, A. (2010). *Machiavelli on republics and on fortune*.  
Yorku.ca/Horowitz course.
- Khatir, H. (2020). *Machiavelli's political thought and its reception*. *Journals of Humanity and Social Science (JORS-IHSS)*.
- Lee, A. (2024). *Why Machiavelli wrote The Prince*. [Engelsbergiaades.com/e](https://engelsbergiaades.com/e).
- Najemy, J. M. (2014). *Machiavelli and history*. The University of Chicago Press and Renaissance Society of America, JSTOR digitise.  
<http://www.jstor.org>
- Machiavelli, N. (1513). *The Prince* (Trans. W. K. Marriott). New York, NY: Penguin Classics. (1999 edition).
- Mukherjee, S. and Ramaswamy, S. (2011). *A History of Political Thought: From Plato To Marx* (PHI Learning Private Limited) New Delhi.
- Ojong, K. A., & Apebonde, S. A. (2010). *Morality and politics in the thought of Piccolo Machiavelli*. *LWATI: A Journal of Contemporary Research*, 7(1), 337-345.

- Rogers, Z. (2021). *Machiavelli's restrained violence*. Voegelin View. <https://voegelinview.com>
- Singer, P. (2024). *Machiavelli on the history of Western ethics*. Britannica. <https://britannica.com/topic/et/>
- Viroli, M. (2014). *Redeeming The Prince: The means of Machiavelli's masterpiece*. Princeton University Press.
- Vujadinovic, D. (2013). *Machiavelli's republican political theory*. *Philosophy and Social Criticism*, 40(1), 43-68.
- Wolin, S. (1960). *Politics and vision, continuity and innovation in Western political thought*. Little, Brown.
- Yigzaw, T. S. (2017). *Reason of the state in philosophical works of Niccolo Machiavelli*. *African Journal of History and Culture (AJHC)*, 2017.0379. <https://academicjournals.org/AJHC>