**NICCOL**[**Ò MACHIAVELLI’S CONCEPT**](https://en.wikipedia.org/wiki/%C3%92)

[**OF POLITICAL POWER: AN EXPOSITION**](https://en.wikipedia.org/wiki/%C3%92)

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**APPROVAL SHEET**

In partial fulfilment of the requirements for the degree of **BACHELOR OF ARTS MAJOR IN PHILOSOPHY**, this research paper entitled, **NICCOL**[**Ò MACHIAVELLI’S CONCEPT**](https://en.wikipedia.org/wiki/%C3%92)[**OF POLITICAL POWER: AN EXPOSITION**](https://en.wikipedia.org/wiki/%C3%92)**,** prepared and submitted by **SEM. CHRIS** **LAURENCE A. BOÑOL** has been examined and recommended for acceptance and approval for oral examination.

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To all the people who have helped and prayed for him.

* **THE RESEARCHER**

**DEDICATION**

To the Almighty Father

The source of all existence…

To the Blessed Virgin Mary

The seat of all Wisdom…

To my family, relatives, and friends

Whose love and support is unwavering…

To the institution of the Immaculate Heart of Mary Seminary

In forming men holistically for the greater glory of God.

To all the people who were blinded by power and ignorance.

**This work is humbly dedicated.**

**Thesis Abstract**

Niccolò Machiavelli is one of the most famous political philosophers in the world. His philosophy continues to influence the ideas of today’s political leaders. This is the reason why the researcher is determined to study Niccolò Machiavelli’s political ideas. Niccolò Machiavelli is famous for his work, *The Prince*, which is a political handbook for achieving goals by any means necessary. His work consists of ways in acquiring power, maintaining power, and using political power. Machiavelli’s political ideas can be deduced into a positivistic approach. He suggested ways that are morally evil but are effective in governing a state. Therefore, any means that will be beneficial for the ruler and for the state’s glory are necessary to be acted upon. Furthermore, the researcher only intends to expose the political ideas of Niccolò Machiavelli. Hopefully after reading this paper, the reader will have a full grasp of understanding Niccolò Machiavelli’s political philosophy.

Keywords: *Niccolò Machiavelli, Politics, State, Political Power, The Prince*

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***It is best to be both feared and loved;***

***However, if one cannot be both,***

***It is better to be feared than loved.***

**Niccolò Machiavelli**

**CHAPTER I**

**1.1 Introduction**

Every man has a desire towards power and glory. Man’s desire towards these possessions is caused by the finitude of man’s being. This finitude gives a realization to man that he is limited and insufficient. The reason why man will crave for more pleasure and satisfy his never-ending love for possessions. Man who possesses free-will has the capability to choose what he desires. Thus, the possibility of man to fall under the influence of immorality and sin is likely to happen. St. Augustine said that, “Man is not an intellect only, he is also a will, and so long as his will does not conform to the prescriptions of moral truth, there is no morality.”[[1]](#footnote-1) Indeed, man has the capacity to actualize his desires due to his free will. This desire includes material possessions, immaterial possessions that are in accordance to Christian morality, sovereign attributes, and power. Nevertheless, the possession of power is used by the person who possesses it. The usage of power is determined by man’s desires and wants. The will to power[[2]](#footnote-2) as Nietzsche conceives of it is neither good nor bad. It is a basic drive found in each one of us, but an individual expresses it in many different ways. The philosopher and the scientist direct their will to power to truth. Artists channel it into a will to create an art. Businessmen satisfy it through becoming rich. Same is true for tyrants or princes. They willed their power in accumulating political power for their glory and security. Nietzsche states, “My theory would be that will to power is the primitive form of affect, and all other affects are only developments of it.”[[3]](#footnote-3)

Indeed, the cause of man’s finitude is the reason why we are living in a world where violence, wickedness, war, and political conflict exist. The finitude of man is the reason why some people chose to become a tyrant to seek power and security for themselves. Power is what everyone wants to achieve and possess. Power makes man invincible and supreme. Love for power is achievable everywhere in our society but it is expensive and sacrificial. It is sacrificial because man will do anything for the sake of acquiring power. Man will turn down all moral qualities including the virtues which are found in Christian values. The possession of power will make man effective to the body of people over whom he wished to govern.

In politics, power is crucial and essential because it is what gives man an authoritative identity. Tyranny occurs when absolute power is granted to a ruler.[[4]](#footnote-4) However, being a tyrant who possesses power in a political society should be maintained properly. If a political power is not properly used by the ruler, people would resort into revolution against the ruling party. This possibility has been a threat among tyrants and immoral politicians in our modern day. With this being said, how does a ruler resort to good governance? How can he maintain his political power? Despite the challenges that will test his authority, should he follow moral and ethical norms? Or should he follow his immoral desires?

Niccolò Machiavelli was an Italian diplomat, politician, historian, philosopher, and poet of the Renaissance period. He has often been called the Father of Modern Political Science. He was born on May 3, 1469, in Florence, Italy. He was the second son of Bernardo di Machiavelli and Bartolomea di Stefano Nelli. Niccolò Machiavelli’s father was a lawyer and a small landowner. His childhood occurred during the tumultuous era in which popes waged wars against Italian city-states. People from his time fell from power as France, Spain, and the Holy Roman Empire battled for regional influence and control. The downfall of the Medici family occurred in 1494, in which year Machiavelli entered the public service.[[5]](#footnote-5) In 1498, Machiavelli was appointed secretary of the second chancery of the Republic of Florence, Italy.[[6]](#footnote-6) From his assignments, Machiavelli met such luminaries like Louis XII of France, Pope Julius II, the Holy Roman Emperor Maximilian I, and the prince of the Papal States named Cesare Borgia. In 1512, Machiavelli was dismissed from his post as chancellor. He was imprisoned, tortured and exiled for conspiracy against the Medici family. The conditions of his exile condemned him for a time to live on a small property and forbade him to set foot in Florence. During this time, he wrote his work *The Prince[[7]](#footnote-7)*. He states, “I am living in the country since my disgrace… When evening comes I return to the house and go into my study… I no longer fear poverty or death… From these notes I have composed a little work, *The Prince*.”[[8]](#footnote-8)

During his exile, Machiavelli continued his work, *The Prince*, which he dedicated to Lorenzo di Piero de’ Medici with the hope that they might invite him back to public service. Despite being copied and transmitted in manuscript form, Machiavelli's book was not published until 1535, five years after his demise. Within twenty years of its publication, it had passed through twenty-five editions. Niccolò Machiavelli’s book, *The Prince*, offers a systematic approach in acquiring political power. Furthermore, his book is intended for uniting Italy and ridding of foreign countries.

In spite of every political leaders’ moral obligation, Machiavelli maintains how a virtuous Prince should act for the glory of his own and for the state. He recognizes in *The Prince* that the situation has reached its extreme degree of corruption, and therefore only an extremely strong and resolute analysis can shake the minds of those who can still do something to resist the forces that are preparing to devour Italy.[[9]](#footnote-9) Niccolo Machiavelli witnessed during his time the moral degradation of Italy. He witnessed political division in Italy that made the state look weak. For Machiavelli, Italy must be united under a strong central government. For him, a strong and powerful ruler must govern Italy. It calls for a virtuous prince and virtuous action to save Italy’s destiny.[[10]](#footnote-10) In ruling a state, a ruler must possess all attributes needed to maintain order. In the sense of keeping one’s own glory and of the state. Hence, the basis of the ruler’s decisions and actions is himself as the sovereign. Thus, it can be deduced that Machiavelli’s concept of politics is a subjective justification of the ruler’s actions.

**1.2 Statement of the Problem**

This study aims to answer the problem, ***“What is Niccolò Machiavelli’s Concept of Political Power?”*** To answer this, the following sub-problems need to be answered:

1. What are the ways in acquiring political power according to Machiavelli?
2. How does a man maintain political power according to Machiavelli?
3. How does a man use political power according to Machiavelli?

**1.3 Importance and Significance of the Study**

This study is important because it is directed to expose Niccolò Machiavelli’s theory of politics which is relevant in politicizing. Niccolò Machiavelli is a political-philosopher who influenced aspiring politicians through his writings. His work consists of ways of acquiring power, maintaining power, and the using of power. The scope of his theory covers the whole of statecraft, statesmanship, and political power. His theory of politics departed from the theocentric political-philosophies of other philosophers. Whereas for Niccolò Machiavelli, all means that are necessary must be done in order to achieve the glory of the state and of the Prince. Thus, the study of Niccolò Machiavelli’s theory of politics can serve as a guide on how to govern a state.

The researcher hopes that through Niccolò Machiavelli’s theory of politics, people may be able to distinguish him differently from other political-philosophers as he views politics subjectively. Finally, the researcher hopes that this study will give awareness to the readers that Niccolò Machiavelli’s political ideas are possible in governing a state.

**1.4 Scope of the Study**

This study is compelled primarily to expose the political philosophy of Niccolò Machiavelli. The exposition covers the political philosophy of Niccolò Machiavelli which is found in his book, *The Prince*. Three main topics are presented by the researcher in this study. These three main topics are the following: Acquiring Political Power, Maintaining Political Power, and Using Political Power.

**1.5 Limitation of the Study**

The researcher reads and interprets for reference Niccolò Machiavelli’s book, *The Prince*. Another limitation is that the researcher relies on other related books, portable document format books (PDF), commentaries, and internet sources as his secondary sources.

**1.6 Methodology**

The researcher uses expository research design in studying Niccolò Machiavelli’s concept of political power. Expository methodology is defined as a research used to investigate a problem which is not clearly defined.[[11]](#footnote-11) Expository studies tend to draw from naturalistic inquiry, which asserts a commitment to studying something. It is often referred to as grounded theory approach or interpretive research as it used to answer questions like what, why and how.[[12]](#footnote-12) In this method, the researcher does not use any of the variables but rather only describes the sample and/or the variables. With the use of expository method, the researcher discovers essential ideas that are the products of his exposition. Hence, he evokes ideas that are crucial in explaining the main problems of this research. With this method, the researcher studies Niccolò Machiavelli’s political theories on *Acquiring Political Power, Maintaining Political Power, and Using Political Power.* Thus this study does not attempt to compare Niccolò Machiavelli’s concept of political power with the political philosophy of other philosophers.

**1.7 Review of Related Literature**

Starting with the Greek philosophers, political theories have always been their concern. Plato is one of the prominent philosophers who established an ideal political theory. Plato’s political philosophy had its basis on his fundamental doctrine. For Plato, there are two worlds: The World of Ideas, and The World of Copies. The World of Ideas differs from the world of phenomena.[[13]](#footnote-13) Thus the world of copies are imperfect copies of the World of Ideas. A human body is a material substance and its soul is imprisoned in the body. The soul as the fundamental principle of life pre-exist in the World of Ideas. According to Plato, “The soul has three parts: rational as found in the head, the irascible as found in the heart, and the appetite as found in the stomach.”[[14]](#footnote-14) Humans, according to Plato, are social beings and find their fulfillment in society. Having been influenced by Socrates, Plato’s political ideas point towards promoting morality. The state’s system coincides with his idea about the three parts of the soul. The ruler (head) controls the state; the warrior (heart) has courage; and the producer (stomach) has sensory desires. Wisdom belongs to the ruler, courage to the soldiers, and temperance to the producing class.[[15]](#footnote-15) Plato employs that the ruler must be educated and that he must possess the virtues and wisdom needed to rule a state. The aristocratic state has its basis on intellect since the ideal ruler is a philosopher. Leo Strauss and Joseph Cropsey in their book *History of Political Philosophy* presented the political philosophy of Plato which focuses on the dialogue of Socrates in regards to the philosopher king.

Socrates is therefore compelled to revise his original suggestion according to which the rule of philosophers is the necessary and sufficient condition of the coming into being of the just city. Whereas he had originally suggested that the good city will come into being if, when the philosophers have become kings.[[16]](#footnote-16)

This is because the philosopher king is intellectually capable in grasping the ideas from the World of Ideas. Through the philosopher king’s capability, he would make wise decisions for the good and end of the state. Hence, the state must function according to the philosopher king’s decisions. These decisions pertain on what is suitable and good for the state and its citizens. But Plato’s political philosophy is different from that of Niccolò Machiavelli since Machiavelli’s theory on politics gives an important realization which Plato does not have.

Another philosopher who focused on political philosophy is Aristotle. Unlike Plato, Aristotle is an empiricist whose teachings had its basis on the material world. Ernest Barker in his book, The Politics of Aristotle, translated with introduction notes and appendixes by Ernest Barker, said that for Aristotle, “Seeing everywhere the growth on an initial potentiality into a final form or end, and seeing in its form or end the essential nature of everything, he (Aristotle) applied his general philosophy to man.”[[17]](#footnote-17) Aristotle departed from Plato’s teaching and he established a new school of thought that coincided with the material world. In the material world, man’s nature is affirmed as an existent being. This being achieves his nature in the *polis*.[[18]](#footnote-18) In other words, the nature of man is adapted in a *polis*, or a city-state. Ergo, “man is by nature a political animal.”[[19]](#footnote-19) Aristotle arrived at this conception and questioned the purpose of the state. He further states,

The city is necessary even to the bare survival of mankind because the individual man and the individual family are both too weak and too limited to be self-supporting. But once it has into being for the sake of *mere* life, the city is preserved for the sake of the *good* life. The city provides an environment in which the individual can achieve the proper *telos* of a man; and this, as we have learned from the Ethics, consists in the enjoyment of happiness in the exercise of the intellectual and moral virtues.[[20]](#footnote-20)

The state is like a composition of the individuals in a family. The state finds its glory when its members participate and comply with the needs of its nature. Aristotle enumerates six types of constitutions: monarchy (ruler surpasses others), aristocracy (few good men rule), polity (citizens of equal merits rule), democracy (property-less masses rule the state), oligarchy (rich men rule), and tyranny (selfish despot rules).[[21]](#footnote-21) According to Aristotle, the first three types are right and the last three types are wrong. Of all these constitutions, Aristotle affirms aristocracy as the ideal ruler of the state. He discusses in Book III that the best regime is aristocracy. Aristotle’s idea about aristocracy is similar to Plato’s ideal ruler, the philosopher-king. The aristocratic makes ethical virtue the end of its citizens and it is ruled by those who exemplify virtue. Hence, among the aristocracies that Aristotle differentiated, the practical aristocratic regime is the best of all.[[22]](#footnote-22) Practical aristocratic regime is the best for most-cities. Although Aristotle did not explicitly emphasize his political philosophy in regards to the different types of regime. Yet his political philosophy can be deduced into the ideal ruler which possesses intellectual capacity and virtue to govern the citizens of the state. Henceforth, Aristotle’s theory on politics has its own essential idea which is different to that of Niccolò Machiavelli’s theory on politics. It is the task of the researcher to establish the difference of Niccolò Machiavelli’s political philosophy from the rest of the philosophers.

In medieval thought, St. Augustine of Hippo re-established the political philosophy of Plato. As a Christian, St. Augustine modified the political philosophy of Plato to suit the requirements of the Christian faith. He fused two independent teachings, namely, the pagan philosophy of Plato and the Christian teachings for the purpose of establishing a profound teaching. As a result of the reconciliation of the two elements, faith would be rationalized. Christianity did not reject philosophy as an alien but sought early to enlist its support, making room for philosophy within the walls of Christendom, where it continued to thrive with varying degrees of ecclesiastical approval and supervision.[[23]](#footnote-23) Even in matters of faith, philosophy may be used also as a tool to gain an understanding of the divine truth. Therefore, faith finds its fulfilment in grasping principles with the use of reason. Henceforth, St. Augustine’s philosophy differs on three points: the notion of virtue, monotheism, and the dichotomy between religion and politics.[[24]](#footnote-24)

The center of St. Augustine’s political philosophy is said to be his concern on virtue. Man by nature is a social being. Through co-existing and associating his being with others, man will achieve perfection. Humanity, living in a society, is divided into cities and nations. Each one is distinct from others in terms of law, norms, rites, and way of life. But according to St. Augustine, “Sacred Scripture distinguishes only two kinds of societies, to which all men of all times belong, the City of God and earthly city.”[[25]](#footnote-25) He further states:

The distinction between them corresponds to the distinction between virtue and vice, with the implication that true virtue is Christian virtue. What establishes a person as a member of one or the other of these two cities is not the race or nation that he might claim as his own but the end that he pursues and to which he ultimately subordinates all of his actions.[[26]](#footnote-26)

The “City of God” is founded on divine law. Those who reside in the City of God are the followers of Jesus Christ. True virtue exists in the City of God because it adheres to the nature of the True God. Thus humans are capable of pursuing a virtuous lives here on earth. In contrast to the City of God, St. Augustine said that, “The earthly city is guided by self-love and lives according to what Scripture calls flesh.”[[27]](#footnote-27) The flesh in the words of St. Augustine, does not refer to any human parts but to pleasure and material desires.

The difference between the City of God and the earthly city gave St. Augustine a concept of an ideal society. St. Augustine did not reject the earthly city, but he points that it must be supplied and provided. Civil society continues to be indispensable in that it procures and administers the temporal or material goods which men need here on earth and which may be used as instruments to promote the good of the soul.[[28]](#footnote-28) Moreover, the best regime for St. Augustine, is the one who adheres to the laws of God in order to maintain peace and harmony in the society. Christianity does not destroy patriotism but it establishes it to become a religious duty. St. Augustine’s theory on the ideal state is different from Niccolò Machiavelli’s political philosophy since St. Augustine accepted the Sacred Scriptures as the foundation of an ideal state. Niccolò Machiavelli and St. Augustine may have the same goal which is to provide a foundation of establishing an ideal state and ruler. But both philosophies differ in context and means. Therefore, Niccolò Machiavelli’s theory on politics is different from St. Augustine’s theory on politics.

Another philosopher who established a theory on politics is St. Thomas Aquinas. Like St. Augustine, St. Thomas Aquinas Christianized the philosophy of Aristotle. St. Thomas Aquinas fused the pagan philosophy of Aristotle and the Christian teachings. St. Thomas Aquinas followed the Aristotelian doctrine on politics. But he modifies the Aristotelian teaching in accordance with the Christian faith. According to St. Thomas Aquinas, “The state is a part of the universal empire of which God is the maker and ruler. Its laws are, or can be made to be, particular determinations of this empire’s eternal code; and the authority which enforces these laws is a power whose origin is also in God.”[[29]](#footnote-29) Following the political animal of Aristotle, St. Thomas Aquinas emphasized that “the promotion of the appropriate conditions of life in both the economic and the cultural sphere is, then, the purpose of the state.”[[30]](#footnote-30) Hence, the purpose of the state is directed on the common good.

Reason tells us what these subordinate tasks, these indispensable occupations are; nature furnishes the appropriate workers for them; authority must see to it that the right man is put in the right place. When this is done, we say that “order” has been introduced, which means that multiplicity has been reduced to unity, and that, consequently, action is possible within the sphere affected by the desire for the common end. Society is obviously nothing else than the unification of men for the purpose of performing some one thing in common.[[31]](#footnote-31)

God as the Ultimate Designer directs order for the purpose of unifying all the components of nature. Therefore, individual beings are directed to the highest good because of the order of the universe.

If there is order, there is a ruler. St. Thomas Aquinas assumed that there should be a commanding authority and has a political power. The power is given by God to the ruler in order that he may realize justice on earth.[[32]](#footnote-32) Inasmuch as the goal of any ruler should be the “unity of peace,” the regime is better governed by one person rather than by many.[[33]](#footnote-33) Thus the ruler of the state must accord his kingship to the power of God. St. Thomas Aquinas further implies the characteristic of a ruler. First, the extent of the legislative power of the ruler depends naturally on the nature of the political regime.[[34]](#footnote-34) The laws imposed by the ruler are based on his rationality. These laws are directed for governing the people and keeping the common good. The second characteristic of a ruler is that “the ruler is not only the Lawmaker; he is also and above all the judge, the supreme judicial authority.”[[35]](#footnote-35) The ruler as the judge executes the necessary actions needed in governing the state. The judicial orders are necessary for upholding justice. The third characteristic of a ruler according to St. Thomas is that “the ruler who is under the obligation to protect the common good from the assaults of the enemy, has the right and duty to resort to the necessary measures of war.” This means that the declaration of war is just if it conforms to keeping what is good for the state. With the good intention of the ruler, the declaration of war is just and necessary. The fourth and fifth characteristics of a ruler is that “the ruler of a state which is a perfect community has a perfect (complete) power of coercion, and therefore he may inflict irreparable penalties, such as death and mutilation.”[[36]](#footnote-36) The fifth characteristic of a ruler is that the ruler’s “political order is, then, the rule of justice.”[[37]](#footnote-37) Wherein the ruler must be just in imposing orders, laws, and actions toward his subjects. The political theory of St. Thomas Aquinas can be deduced as a monarchical type of government that is based on reason and of the power of God. For St. Thomas Aquinas, “Monarchy is a regime in which one person excels and the others are by nature constituted to obey and it is necessary that the king differ naturally through the possession of a certain greatness of goodness.”[[38]](#footnote-38) The political ideas of St. Thomas Aquinas are similar to St. Augustine’s basis which is founded on Christian teachings. St. Thomas Aquinas may have philosophized the characteristics of a ruler in accordance with virtue and reason. Therefore, his philosophy differs from that of Niccolò Machiavelli’s theory of politics. Their difference lies within the context of their political ideas. Thus, the researcher continues to prove that Machiavelli’s political philosophy is important to be studied.

In the renaissance period, Thomas Hobbes tackled political ideas. In *Leviathan[[39]](#footnote-39)*, he said, “The universe - that is, the whole mass of things are incorporeal, that is to say, body.” Hobbes maintains that man has conceivable physical features. With this, men are capable of harming each other for the sake of achieving their desires. Thus Hobbes presents that man must subject his will to the Sovereign. He states that, “I authorize and give up my right of governing myself, to this man, or to this assembly of men, in this condition that thou give up thy right to him, and authorize all his actions in like manner.”[[40]](#footnote-40) This sovereign authority is what Hobbes called the Leviathan. Through making a covenant to the sovereign, man may be able to maintain peace in society. The commonwealth as an artificial body is composed of the agreements of men. As what Hobbes said, “The rational pursuit of self-preservation is what leads men to form commonwealth or states, the laws of nature give the conditions for the establishment of society and stable government.”[[41]](#footnote-41) The sovereign’s work is to give order to the society. Hence, peace and order in the society will be established.

Thomas Hobbes’ concept of politics can be linked up with Machiavelli’s concept of politics because they are of the same notion on keeping the absoluteness of the sovereign’s power. But they differ in terms of establishing a system of governance.

Similar to Thomas Hobbes’s defense of the theory of sovereignty, Jean Bodin tackled the “absolutism” of a sovereign. Jean Bodin sees politics as a family composed of husband, wife, and the children. The man must govern and rule the family. Thus there must be unity among the family in order to actualize its end. Jean Bodin further states:

The end of the State cannot be stated as anything less than the realization of all good for mind and body. In a sense the body must come first. A State that lacks means of subsistence will have no great care for moral or intellectual values. In a well-ordered State, government will concern itself first of all with justice, defence and economics.[[42]](#footnote-42)

From this passage, it is evident that monarchy is an ideal state for Jean Bodin. For him, the monarch should rule the state in order to satisfy all the needs of his subjects. With this notion, laws must be enacted by the sovereign to govern. According to Jean Bodin, “Law is nothing else than the command of the sovereign.”[[43]](#footnote-43) He continues by stating that:

If the end of the political association be the realization of all possible good, if, therefore, the government should have power to control all relations, the recognition of a sovereignty unlimited in law seemed to him (Bodin) a necessity. Since the end of the State is an unlimited good, the State must itself possess sovereignty in this absolute sense or contradict itself by admitting that its end is unattainable. It seemed to him to follow that in every State there must be a recognized legal sovereign with unlimited powers.[[44]](#footnote-44)

It is clear that Jean Bodin defended the absolutism of the sovereign. His political philosophy might be similar to Machiavelli, but they differ in terms of the whole context of the State’s origin. Henceforth, it is the task of the researcher to expose Machiavelli’s political philosophy which is different from the rest of the philosophers.

Feorillo Petronilo Demeterio III in his article entitled *The Philippine Church, State, and People on the Problem of Population*, argues that,

Due to the immediate connection between justice and ethics/morals, the Church also should not just stand back and watch whatever political actions the state and the people transact. The Encyclical suggests that the Church should form the faithful into enlightened, ethical, moral, and charitable statesmen and people who will then be responsible in establishing a just and humane society.[[45]](#footnote-45)

According to Demeterio, the Church as the foundation of morals should be the core of the society. The Church should be the basis of the statesmen in governing the society. Through the Church’s wisdom and morals, the statesmen will rule in accordance to teachings of the Church. As a result, morality and ethical actions will flourish throughout the lives of every citizens. But this can only be done through sincere dialogue between the people and the state who are both enlightened with the wisdom and morality of the Church.[[46]](#footnote-46)

It is evident that Demeterio’s argument in regards to the Church’s intervention is different from Machiavelli’s concept of politics. It can be deduced that both concepts are different in terms of its own foundation and basis. Since Machiavelli advocates a ruler who possesses a legal positivistic approach in ruling a society, there is a need to continue this research study for it will expose Machiavelli’s concept of politics.

Similar with Demeterio’s notion, Efe Baştürk in his article entitled “Political-Theological Source of the “State of Exception”: Re-Reading Sovereignty within the Divine Oikonomia,” said that “Sovereignty should be understood within the concept of political theology.”[[47]](#footnote-47) In other words, the basis of the ruler’s authority should be based on understanding Christian theology. The ruler who governs the state has the authority to safeguard his subjects. Hence, the ruler’s political power is a manifestation of the Divine power of a Supreme Being. Efe Baştürk argues that, “Sovereign is he who decides an exception.”[[48]](#footnote-48) In other words, the ruler has the absolute capacity to decide and cope with inevitable unfortunate circumstances. The ruler’s sovereignty is designed by the Supreme Being’s transcendental power to cope with chaos and difficulties in governing.

The state of exception does not show the limit of the governance, but rather, it shows the incarnation of the power. The political-theological context of the state of exception is an example of the sabbatical power which is the moment of the divine power that is incarnated from its potentiality. So, the state of exception shows the pure and potential form of the governance since it presents the incarnated form of the power.[[49]](#footnote-49)

Efe Baştürk’s notion is based on Christian theology. Unlike Machiavelli who based his concept on positivism and subjectivism. It can be noted that Efe Baştürk’s notion is different from the concept of Niccolò Machiavelli. Their philosophy differs in terms of its own foundation. Hence, there is a need to continue this research study in order to understand how Machiavelli’s concept of politics differs from other concepts.

In connection to Efe’s notion with regard to the foundation of the ruler’s authority, Benjamin Barber argues that “The ultimate power of the society are the people themselves, and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion.”[[50]](#footnote-50) The authority of the ruler comes from the citizens. The citizens choose the ruler through complete deliberation.

It is necessary that the citizens must be taught on how to exercise their power to choose in order for the establishment of good governance. Thus the outcome of their deliberation would be the installation of a righteous ruler. Benjamin Barber relies heavily on the rights of every citizens. Without the citizens, the ruler is just an ordinary powerless man. Furthermore, there are points that somehow relates Benjamin Barber’s concept to Machiavelli’s concept. But, Benjamin Barber’s concept still lacks in arguing the sovereignty of a ruler. Therefore, it is only fitting that there is a need to pursue this research study.

Lawrence Torcello in his journal entitled “Why Tyranny could be the Inevitable Outcome of Democracy”said that “power belonged to anyone who could harness the collective will of the citizens directly by appealing to their emotions rather than using evidence and facts to change their minds.”[[51]](#footnote-51) That in acquiring power, the aspiring ruler must appeal to emotion. In appealing to the emotion of the individual men, the aspiring ruler must touch the weak point of their feelings. This way, the individual men will submit their will to the aspiring ruler. The submission of will by men will make the ruler achieve political power. Wherein the submission of the will presupposes an authority to govern. The statement of Lawrence Torcello somehow fills the concept of Niccolò Machiavelli’s theory of politics. But it is still not adequate to supplement Machiavelli’s political philosophy.

In the case of Germany’s history, absolute power was conferred to the monarch because Germans aimed at what is good for their country. German intellectuals argued that individual freedom was a luxury or indeed a weakness not fit for the forging of German national identity.[[52]](#footnote-52) The aim of Germany is to expand their wealth and territories. Germany had surpassed Britain in iron production and become a leading industrial power.[[53]](#footnote-53) In the year 1933, the Nazi party was established and it was led by Adolf Hitler. With the purpose of maintaining political power, “the Nazis imprisoned political opponents, required loyalty oath of all civil servants, banned opposition political parties, and placed all social organizations under restriction or party control.”[[54]](#footnote-54) Adolf Hitler who has been influenced by his ideologies in enriching political power, deceived the minds of the Germans through promising them political stability.

Hitler identified and vilified scapegoats for Germany’s ills, resurrected the flailing economy, and united the divided country. With extraordinary charisma, he delivered heroically and almost miraculously on his promise to rearm the nation, reclaim lost territories, and restore Germany’s pride, power, and prestige. The Nazi propaganda machine effectively used pageantry and propaganda to amplify Hitler’s inherent magnetism.[[55]](#footnote-55)

Perhaps it can be seen that Adolf Hitler somehow embodied the political philosophy of Niccolò Machiavelli. But there are things from Machiavelli’s political philosophy which are not found in Adolf Hitler’s principles. Furthermore, there are lapses in Adolf Hitler’s political movement. Hence this research study must be continued for this investigates the true concept of Niccolò Machiavelli’s political philosophy.

Anthony Lawrence Borja in his article entitled “Virtù, Fortuna, and Statecraft: A Dialectical Analysis of Machiavelli” said that,

Machiavelli’s endeavor is comparable not to the act of stopping a river but to exertions to remain afloat or control its direction. Furthermore, with Fortuna as the overarching term used to tackle the grave and aleatory character of the aggregate effects of these others’ activities and engagements with the subject and with each other.[[56]](#footnote-56)

The relationship between *virtù*[[57]](#footnote-57) and *fortuna*[[58]](#footnote-58) are crucial in determining how the prince must stay on top of the state. The dialectical approach of Machiavelli’s *virtù* and *fortuna* points on the future undertakings of the prince. The uncertainties of what the future holds are the result of a continuous movement of *fortuna*, Thus *virtù* must be used in order to not resist but to be complimentary with *fortuna*. The article of Anthony Lawrence Borja supplements the study of the researcher. With that being said, there is a need to continue this study for it will give light to the whole concept of Niccolò Machiavelli’s theory on politics.

In connection to Anthony Lawrence Borja’s article, Romualdo Abulad, in his article entitled *Philosophy and Politics: Do they Mix?*, said that “the foundation of Machiavelli’s view of politics is power and war which is opposed to morality.”[[59]](#footnote-59) It can be noted that Machiavelli focuses mainly on political power. The political power which the prince possessed is capable of doing what the prince wants. There are no moral grounds that could control the actions of the prince. Furthermore, the article of Romualdo Abulad supplements the researcher’s study.

Rhoderick John Abellanosa in his article entitled “Niccolò Machiavelli and the Possibility of the Post-political” said,

Machiavelli may not have developed a systematic treatment of politics and political concerns within the ethical framework. Two important things can be our response to this: (1) even among political philosophers who have a clear and extensive ethical treatment of politics have acknowledged the reality of evil in the sphere of politics (the secular sphere if we may) and thus some exceptions or justifications for lesser evils to be considered if only to defend the greater good, and (2) the exercise of power by way of legitimate authority is acknowledged.[[60]](#footnote-60)

The political framework of Machiavelli serves as a blueprint for aspiring rulers. This blueprint contains the necessary information for the ruler to succeed in governing. Abellanosa further states that, “Rulers have to be trained in virtue more than just being reliant on fortune. Politics requires an understanding of what and who are being managed, and of the very vision of the very process of governance or management.”[[61]](#footnote-61) The supplication of Abellanosa’s article to the researcher’s study will give light in understanding thoroughly the political theory of Niccolò Machiavelli. Henceforth, there is a need to pursue this study.

**1.8 Outline**

This study is organized into five chapters. Chapter one introduces the study and gives an overview of the research study. This chapter includes the Statement of the Problem, Importance and Significance of the Study, Scope and Limitation, Methodology, and Review of Related Literature.

The second chapter discusses the idea of Acquiring Political Power. The subtopics are the following: Defining Political Power, Hereditary, Fortuna, Virtù, Wickedness, and Civil Principality. These five topics are the important ways of man in attaining kingship in the state. In this chapter, the five topics will be explained thoroughly by the researcher to give light to the succeeding chapter.

The third chapter discusses on Maintaining Political Power according to Machiavelli. To expound this topic, the researcher tackles on important themes that expose Machiavelli’s political philosophy. Machiavelli’s political philosophy is uncovered through the researcher’s discussion on Organizing the Army, The Prince’s Duty to the Army, Being Generous, Being Feared, Avoiding Hatred, Avoiding Neutrality, and Choosing Ministers. These seven subtopics are crucial if the ruler wishes to continue his kingship in the state.

The fourth chapter of this study deals on Using Political Power in the light of Machiavelli’s political philosophy. The researcher expounds this theme through discussing its subtopics. The subtopics that are included in this chapter are the following: How to Avoid Losing a State, Withstanding the Effects of Fortune and Liberating the Country from Invaders.

The fifth chapter summarizes the discussions and the findings of the study. It also gives the conclusion and recommendation for further study.

**CHAPTER II**

**ACQUIRING POLITICAL POWER**

**2.1 Defining Political Power**

Political power is the ability to control the behaviour of people through the passage, approval and implementation of laws and regulations.[[62]](#footnote-62) Niccolò Machiavelli did not explicitly give a definition of political power. But he suggested ways of acquiring political power and how to maintain and use it. It can be noted that political power is a drive or physical force done by the ruler in a society. As what Errol Harris has stated,

Power and the use of force are essential factors in political organization. The social co-ordination of human activities is not possible without regulations which control these activities and maintain their coordination must be formulated, promulgated, and enforced. These conditions necessitate the existence of a recognized authority which makes and declares the law and in whom the power is vested to enforce it.[[63]](#footnote-63)

Clearly, political power in the light of Machiavelli’s thought is a force done by a ruler. The ruler who holds power has the authority to will what he wants. Without any moral boundaries, the ruler wills the necessary actions that are needed in staying atop of the state. Thus the foundation of Machiavelli’s view of politics is power and war which is opposed to morality.[[64]](#footnote-64) Machiavelli paints the prince as forever immortalized by his power and glory.[[65]](#footnote-65)

**2.2** **Hereditary**

In ruling a state, a monarchical type of government is one of the options. Monarchies may be hereditary, if the family has governed the state for generations. Monarchy or one in which the supreme and final authority is in the hands of a single person without regard to the source of his election or the nature of duration of his tenure.[[66]](#footnote-66) Like in China, there are political dynasties in China wherein the political power is passed down to the heir of the ruler. One of the examples is the Zhou dynasty. When King Wu died only a few years later, the heir to the throne, Prince Cheng, was still a minor and the Duke of Zhou stepped in as regent and effectively ruled until Prince Cheng could assume his role as monarch.[[67]](#footnote-67) Thus monarchy is one of the steps in acquiring political power.

According to Niccolò Machiavelli, “principalities are either hereditary, in which the family has been long established; or they are new.”[[68]](#footnote-68) The ruler who inherits the position to rule the state must adhere to the customs imposed by his ancestors. This way, the people in the state will no longer need to adjust to the new ruler. For it is sufficient not to transgress the customs of his ancestors, and deal prudently with circumstances as they arise.[[69]](#footnote-69) Hence the people would not resort to violence as a form of revolution against the new ruler. The people would somehow continue to maintain what they were accustomed to. For the hereditary prince has less cause and less necessity to offend; hence it happens that he will be more loved.[[70]](#footnote-70) The hereditary prince is expected to follow his ancestors’ way of ruling a state. If the hereditary prince will introduce new laws that are different from those of his predecessors, the people will overthrow the prince. If it happens that the successor does not resume the virtue of his ancestor, the kingdom will come into ruin.[[71]](#footnote-71)

**2.3 Arms of Others or by Good Fortune**

In chapter VII of Niccolò Machiavelli’s book, he said that,

Those who rise from private citizens to be princes by fortune have little trouble in rising but very much in maintaining their position. They meet with no difficulties on the way as they fly over them, but all their difficulties arise when they are established.[[72]](#footnote-72)

These private citizens became rulers because of their good fortune. Their good fortune was the very reason why they acquired political power. Contrary to those who worked hard through their abilities in order to attain political power, these private citizens found their way through using fortune. Their fortune could be from their wealth, noble friends, or aristocrats. This ruler will hardly become effective in his position because he has no experience in politics. His life prior to his accumulation of political power is the reason why he has no background in governing a state. This ruler is dependent on the people who installed him to power because the loyalty of the army is not to him but to the installing army.[[73]](#footnote-73) With this being said, the installed ruler must maintain a good relationship with his noble friends. It is fitting that he must follow the mandate of the people who helped him attain political power.

If the installed ruler cannot maintain a sound relationship with his noble friends, then, the army will turn their backs against the ruler. When the ruler no longer has the support of the army, the people in the state will revolt against the ruler. This will become the start of the prince’s ruin. Thus, the prince must not injure those people who helped him attain political power. Also, the prince must be cautious in choosing his decisions to avoid error in governing. It has been said in Chapter VII of *The Prince:* “He who believes that new benefits will cause great personages to forget old injuries is deceived. Therefore, the duke erred in his choice, and it was the cause of his ultimate ruin.”[[74]](#footnote-74)

**2.4 Virtù**

Virtù is drive, talent, or ability directed toward the achievement of certain goals, and it is the most vital quality for a prince.[[75]](#footnote-75) Virtù is an Italian word for “virtue.” Machiavelli has stated that, “Now as the fact of becoming a prince from a private station presupposes either ability or fortune.”[[76]](#footnote-76) This way, Machiavelli recognized that through one’s own ability, an individual can attain political power in a state. There are rulers who have attained political power through their abilities. One of the examples who paved their way in attaining political power is Sun Tzu.

The King of Wu saw that Sun Tzu was one who knew how to handle an army, and appointed him general. In the west Sun Tzu defeated the Ch’u state and forced his way into Ying, the capital; to the north he put fear into the states of Ch’i and Chin, and spread his fame abroad among the feudal princes. And Sun Tzu shared in the might of the kingdom. So Sun Tzu became a general for the King of Wu.[[77]](#footnote-77)

Clearly, through using one’s own abilities, an individual is capable of attaining political power. From the Christian perspective, the word “virtue” is an act of doing good and moral acts. However, Machiavelli has a different definition when referring to a *virtù* of a prince. The virtue that Machiavelli is pointing here is that the ruler must be obligated to do all the means necessary in keeping his way through attaining political power. He can be good or evil depending on the circumstances.[[78]](#footnote-78)

The ruler who acquired political power through *virtù* is more likely effective in governing than the ruler who acquired political power through fortune. It was because of their remarkable qualities that they were able to recognize and grasp the opportunities, bringing glory and even greater good fortune to their countries.[[79]](#footnote-79) Whereas an individual who acquired political power through fortune, he is dependent on the people who installed him as ruler of the state. With this reason, the ruler is weak and is not most likely effective in ruling a state. Contrary to fortune, virtù is what makes the identity of the prince as strong and powerful.

Nevertheless, he who has relied least on fortune has established the strongest.[[80]](#footnote-80) It can be noted that a ruler who depends on his own abilities is strong enough to handle the difficulties in ruling a state. He is effective in ruling a state because the people see him as the right authority that needs to be followed. Hence, no one can dictate his government or no one can resist his political system.

**2.5 Wickedness**

Wickedness is defined as moral depravity; sin and crime.[[81]](#footnote-81) Acquiring political power through wickedness is one of the ways of Niccolò Machiavelli. Through wickedness, an individual acquires political power through committing crimes. Without any morality, an individual seizes power. According to Niccolò Machiavelli, he said that, “The business of a Prince is to make himself and his people secure against all possible enemies, and to do this he must often act wickedly, because the world is so wicked that he cannot, otherwise, attain his end.”[[82]](#footnote-82) From this passage, Machiavelli considers wickedness as a way in attaining an end or goal.

There are rulers who paved their way through wickedness. One of these rulers who acquired political power through wickedness is Alexander the Great. In 336 B.C., Alexander’s father Philip was assassinated by his bodyguard Pausanias. Just 20 years old, Alexander claimed the Macedonian throne and killed his rivals before they could challenge his sovereignty.[[83]](#footnote-83) The crime committed by Alexander the Great is one of the examples of wickedness, according to Machiavelli. Either by some wicked or nefarious ways, one ascends to the principality.[[84]](#footnote-84) It is then that through wickedness, the prince who acquired principality would eventually become a tyrant. A prince rules by law, and it was recognized in the force of corruption to transform him into a tyrant.[[85]](#footnote-85) The prince who does not abide with the laws of the state is considered a wicked ruler. Thus a prince who acquired political power through wickedness is feared by its people.

When fear is marked inside the minds of the people in the state, the people would show no signs of rebellion against the prince. If too much wickedness is imposed on the people, it would be hard for a prince to be loved by the people. Hence it is also important to note that a ruler must also learn how to become lovable by his people. From Machiavelli’s narration, Agathocles and Oliverotto da Fermo are examples of a ruler who imposed complete wickedness. Machiavelli points in his book on how Agathocles and Oliverotto acquired political power but later on came into ruin. Like Oliverotto, Agathocles killed all the people and the members of the senate of Syracuse. His barbarous cruelty with infinite wickedness do not permit him to be celebrated among the most excellent men.[[86]](#footnote-86) Thus his achievement is not attributed to fortune or virtue. Yet it cannot be called talent to slay fellow citizens, to deceive friends, to be without faith, without mercy, without religion; such methods may gain empire, but not glory.[[87]](#footnote-87) In other words, the usurper may acquire political power but the people surrounding him will only show their fake support to him.

The prince will have no glorious kingship because the people surrounding him are only pretending because they fear the prince. Imposing complete wickedness may harm the prince and a continuous wickedness will make the prince’s kingship impossible to maintain. That is because the people surrounding the prince will have no doubts in wishing harm to the prince in order to end his wickedness. With this being said, the prince’s kingship will come into ruin in a short matter of time. As Oliverotto experienced, after one year he committed parricide, he was strangled.[[88]](#footnote-88) Truly, wickedness is an effective way of acquiring political power. But given the inevitable circumstances, there is no assurance for the prince to hold his kingship for a long period of time. Driven with fear, people surrounding the prince might betray him. Furthermore, the prince will find no glory with no love.

**2.6 Civil Principality**

Man always chooses what is good.[[89]](#footnote-89) Hence people in the society always prioritize their needs and wants. Security is included in their priorities. Thus they must choose a leader who can understand their wants and needs. With this being said, Niccolò Machiavelli considers civil principality as one of the ways in acquiring political power. Coming to the other point – where a leading citizen becomes the prince of his country, not by wickedness or any intolerable violence, but by the favor of his fellow citizens – this may be called a civil principality.[[90]](#footnote-90) This particular way of Machiavelli for a prince to rise in power is relevant in our society today. Even in private organizations or societies, people choose a leader that they can be comfortable with. People do not choose this type of citizen because they are afraid of him. But they choose this citizen to become a leader because they have faith in him. They believe that this prince will protect and maintain peace in the society. The people, finding they cannot resist the nobles, also cry up the reputation of one of themselves, and make him a prince so as to be defended by his authority.[[91]](#footnote-91)

Choosing a citizen to become a leader depicts that the people are willing to submit their will. The laws coming from the installed prince are absolute and true. For this reason, people in the society are obliged to follow. Without any violent resistance, people will follow gladly because they know that the prince they had installed was the outcome of their deliberation. Machiavelli continues to state the importance of maintaining a good relationship with the people.

A man who becomes king with the support of the people, then, must keep those people on his side. This is easy enough since all they want is to be free from oppression. But the man who becomes king against the will of the majority and with the support of the wealthy nobles must make it an absolute priority to win over the affection of the common people. This will be easy if he takes them under his protection. When people are treated well by someone they thought was hostile they respond with even greater loyalty; they’ll go over to his side at once and be even more devoted than if he had taken power with their support. There are all kinds of ways a king can win the people’s affection, but since these depend on particular circumstances and one can hardly lay down rules, I’ll leave them out of our discussion. I’ll just conclude, then, that a ruler must have the people on his side; otherwise when things get tough there’ll be no way out.[[92]](#footnote-92)

What Machiavelli suggests here is that the prince must maintain a good relationship with the people who installed him. The prince must not change the way he acts before being installed. The prince’s evident personality that lifted him to be elected by the people is the reason he must continue to keep it. As a result, the loyalty of the people is only for the kingship of the prince and not for others. The danger here is that when the prince ascends from civil order to an absolute monarchical authority, the prince will run into peril.[[93]](#footnote-93)

**CHAPTER III**

**MAINTAINING POLITICAL POWER**

**3.1 Organizing the Army**

An army is a large organized body of men armed for military service on land.[[94]](#footnote-94) Its sole aim is to follow the mandates of the prince. Therefore, an army recognizes the authority of the prince. An army is a manifestation of how prepared a state is. It can respond to any threat depending on the mandates of the prince. A state cannot have good laws if it does not have good armed forces, while if it has good armed forces good laws inevitably follow.[[95]](#footnote-95) A good army is a foundation that keeps the power of the prince strong. If the prince’s army is weak, his political foundation is also weak and would eventually cause him ruin. It is like building a house with weak concrete parts. If a house has a weak foundation, it would easily fall because it cannot withstand any calamities. An army that is evidently seen by the citizens as almost invulnerable, the citizens will not resort into rebellion. A strong army can force its citizens to follow the laws imposed by the prince. As a result, the prince can continue maintaining his power in the state.

Niccolò Machiavelli considers those who are able to support themselves by their own resources who can, either by abundance of men or money, raise a sufficient army to join battle against anyone who comes to attack them.[[96]](#footnote-96) It is inevitable for a state to engage in wars. Therefore, a state must always prepare for these inevitable circumstances. If the prince’s army is stronger than the invader’s army, victory is always attainable by the prince. The primary responsibility of an army is to conduct prompt and sustained land combat as part of the joint force. The army must deliver ready, trained, and equipped forces to meet the demands placed upon it.[[97]](#footnote-97) The army must follow the commandments of the prince. Threats that can harm the state and ruin the prince’s government are the first priority of an army. Furthermore, the purpose of an army in a state is to secure its glory and maintain the power of the prince.

Machiavelli also points that it is best to build an army composing of the prince’s own citizens. It is even better for a prince to lose a war with his own men than win with foreign forces because it is not a real victory at all.[[98]](#footnote-98) Engaging in battle with the prince’s own people is better than with foreign mercenaries because victory is more gratifying by the people of the state. Foreign mercenaries are only fighting for the prince because they were hired to do. Thus victory is not glorious and it is bland. The victory attained through using foreign mercenaries is seemingly glorious because foreign mercenaries are only fighting for money and not for their own glory. They have no other attraction or reason for keeping the field than a trifle of stipend.[[99]](#footnote-99) Mercenaries don’t care if the prince will go to ruin. The mercenaries’ only concern is how to keep their own glory. Mercenaries and auxiliaries are useless and dangerous; and if one holds his state based on these arms, he will stand neither firm nor safe; for they are disunited, ambitious, without discipline, and unfaithful.[[100]](#footnote-100) The prince must not trust the foreign mercenaries if he wishes to continue his political power. If a prince has an organized army with the composition of his own citizens, the prince will not go to ruin because resistance from his people and invasion are unsure. Machiavelli criticizes mercenary armies and he defended the citizen militia that is linked in with civic virtue.[[101]](#footnote-101) Machiavelli maintains the necessity of a citizens’ army as one of the most important achievements for every prince. It would be foolish of a prince to go to war without the support of his state’s population, unless that prince wanted to risk rebellion and protest, causing chaos in his kingdom.[[102]](#footnote-102)

**3.2 The Prince’s Duty to the Army**

Niccolò Machiavelli did not just point to the army as the sole foundation of a state and prince. But Machiavelli also points to the prince’s duty to the army. The prince as the mastermind of the state must also equip himself with discipline in order to strengthen his political foundation.

A prince ought to have no other aim or thought, nor select anything else for his study, than war and its rules and discipline; for this is the sole art that belongs to him who rules, and it is of such force that it not only upholds those who are born princes, but it often enables men to rise from a private station to that rank. And, on the contrary, it is seen that when princes have thought more of ease than of arms they lost their states. And the first cause of your losing it is to neglect this art; and what enables you to acquire a state is to be master of the art.[[103]](#footnote-103)

Machiavelli suggests that a prince should master the art of discipline. In a sense that a prince should focus mainly on maintaining his political power. A prince should be intellectually capable to handle war. The prince needs to be equipped with necessary foundations needed for a ruler to last. One of these foundations is the prince’s duty to the army. The prince should not look incapable to the eyes of the army because the prince will lose their faith. If the army looks at their prince as incapable to lead, the army will not believe the prince’s commandments. If the prince loses the faith of the army, his kingship will come into ruin. Therefore, the prince must be knowledgeable about arms and wars.

A prince who does not understand the art of war will not be respected by his soldiers nor can rely on him.[[104]](#footnote-104) Machiavelli’s ideal of a prince is to be intellectually capable to plan and organize wars. The prince’s knowledge about wars will become the master plan of his army. Indeed it is true and effective wherein one of Machiavelli’s ways of maintaining political power is through knowledge.

Through the use of knowledge, the prince learns to know his country and is better able to undertake its defence.[[105]](#footnote-105) The possession of knowledge is crucial in leading a state. Through knowledge, the prince may be able to strategize the defence of his state and devise a plan for war. War and conflict is inevitable. A threat to a state is not predictable. Therefore, the prince should always prepare himself for possible invasion or harm. All of these can only be done if the prince has a conditioned mind that is ready whenever circumstances arise. As part of disciplining the mind of the prince, Machiavelli suggests that:

To exercise the intellect of the prince, he should read histories, and study there the actions of illustrious men, to see how they have borne themselves in war, to examine the causes of their victories and defeat so as to avoid the latter and imitate the former; and above all do as an illustrious man did.[[106]](#footnote-106)

It is true that knowledge is power. Knowledge lifts man through possessing power. A power that is able to change the course of life. Through knowledge, man learns how to act and determine his action. Nothing can be acted unless it is known.[[107]](#footnote-107) If the usage of knowledge is not appropriately used, the prince will come into ruin. Therefore, the prince should practice discipline in order to perfect his knowledge in ruling the state.

**3.3 Being Generous**

Every government, every political right and duty, is thus a means to an end, and must be justified by its relation.[[108]](#footnote-108) A prince must direct his actions towards an end. Without any hindrances and obstacles, the prince must always act for his own security and glory. The actions of the prince are good in a way that it will affect how he maintains his political power. By being cruel and through being good to his people, the prince must exercise all the necessary ways in order to keep atop the state.

One of the qualities that a prince must possess is generosity. The citizens are composed of individual men. Society emerges from the needs and aspirations of human nature itself.[[109]](#footnote-109) Thus the prince must supply the citizens’ needs in order for them to survive. Having said this, man has a limited nature. Man cannot contain every wickedness done to him by the prince. If man cannot contain wickedness, man will resort into rebellion. Thus, the prince should know how to maintain his political power through being generous to his people. Generosity is one of the manifestations that you are a good leader. Thus, there is leadership in action. Generosity presupposes an action of being good in order to receive love. Leadership is attainable if the citizens show their love to the ruler. The prince’s generosity should be strategized carefully so as not to burden the people with high taxes or steal money from the coffers of the government and give it to the people.[[110]](#footnote-110)

Also, the prince should give special generosity to his armed forces to ensure loyalty from them.[[111]](#footnote-111) If they are not treated well, it should be noted that an army can easily overthrow their ruler because they are equipped with arms.

The prince ought to entertain the people with festivals and spectacles. And as every city is divided into guilds or into societies, he ought to hold such bodies in esteem, and associate with them sometimes, and show himself an example of courtesy and liberality; nevertheless, always maintaining the majesty of his rank.[[112]](#footnote-112)

Being generous while maintaining the prince’s authority is one of the ways wherein the citizens will learn to appreciate the prince. Appreciation in the sense that the citizens know that the prince is being considerate in their wants as citizens. This way, the citizens will learn to value and respect the authority of the prince. If the prince has gained the respect of his citizens, it will be easy for him to maintain his political power.

**3.4 Being Feared**

It would seem that fear hinders action. For action is hindered chiefly by a disturbance in the reason, which directs action.[[113]](#footnote-113) Every action that is shown by the prince to his citizens must entail fear. The disturbance caused by fear will hinder any resistance from the citizens. This way, the citizens will learn to respect the authority of the prince. Being compassionate is one of the ideal qualities that a prince must possess. But having too much of a compassionate attitude will lead to disrespect and abuse. The citizens will not learn how to respect the prince’s authority. Being feared because of cruelty is more compassionate than the leader whose excessive compassion leads to public disorder, muggings and murder which harm everyone.[[114]](#footnote-114) Therefore, being feared is important in maintaining political power.

Instilling fear to the citizens will lead into the glory of the prince because their freedom to choose is hindered by their fear. Freedom can be limited and taken away by various subjective factors that at times control the mind such as fear, desire, and resentment.[[115]](#footnote-115) If the freedoms of the citizens are hindered, the prince can freely impose laws in keeping his political power. Upon this a question arises:

Whether it be better to be loved than feared or feared than loved? It may be answered that one should wish to be both, but, because it is difficult to unite them in one person, it is much safer to be feared than loved, when, of the two, either must be dispensed with.[[116]](#footnote-116)

Love and fear cannot co-exist together because they are different. If the people were in fear, they are not in place of love. When we’re in a place of love, they cannot be in a place of fear. It is impossible to think that they are both in the state of fear and love.[[117]](#footnote-117) They are different because love is associated with affection while fear is associated with solicitude. A prince cannot be loved by the citizens if he imposes fear. And a prince cannot be feared if the citizens love him. Hence there can only be one thing that the prince must choose and that is what he thinks is best.

If the prince is being loved by his subjects, the prince will come into ruin. A prince must assume that each man composing the society has a natural inclination to be bad or good at times. The Prince must govern in the real world with men as they are, and not in some ideal world where men behave as they ought to.[[118]](#footnote-118) The prince rules in the state where man is not good, therefore he must do what is necessary in order to succeed. And it is only fitting that fear must be instilled in the minds of the citizens in order to avoid conflict when ruling. When the prince is too compassionate to his citizens, the citizens will abuse his authority. The citizens can be good and bad at times. And it is only right to assume that each one of them is bad. As what Machiavelli has stated, “This is to be asserted in general of men that they are ungrateful, fickle, false, cowardly, covetous, and as long as you succeed they are yours entirely; they will offer you everything.”[[119]](#footnote-119)

In addition to this, the famous quote that says “prevention is better than cure” can somehow summarize the conclusion why Machiavelli suggests that it is better for a ruler to be feared than loved. Prevention in the sense that rebellion cannot easily exist because the prince has the respect of the citizens. If rebellion exists, it would be hard for a prince to maintain his political power. Therefore, fear is necessary if the prince wishes to maintain his political power.

Not only that the prince should be feared by his citizens, but also he needs to be feared by his army. An army who does not respect the prince will tend to disobey the commandments of the prince. But if an army fears the prince, the army will follow the commandments of the prince. All the same, while a ruler cannot expect to inspire love when making himself feared, he must avoid arousing hatred. Being feared is actually compatible with not being hated.[[120]](#footnote-120)

**3.5 Avoiding Hatred**

A ruler must avoid any behavior that will push his people to hate him or hold him in contempt.[[121]](#footnote-121)

It makes him contemptible to be considered fickle, frivolous, effeminate, mean-spirited, irresolute, from all of which a prince should guard himself as from a rock; and he should endeavor to show in his actions greatness, courage, gravity, and fortitude; and in his private dealings with his subjects let him show that his judgments are irrevocable, and maintain himself in such reputation that no one can hope either to deceive him or to get around him.[[122]](#footnote-122)

The positive acts that a prince must show to his citizens are the qualities that will avoid him to be hated. The negative acts show that a prince is not capable of leading the state. It is necessary that the prince should be hard as a rock. In the sense that nothing can touch or destroy his kingship without being hated. If the negative attitudes are possessed by the prince, he will tend to be deceived by the people around him. Deception causes the prince to be manipulated by the people around him. The subject does not treat other individuals as persons in such acts of manipulating them.[[123]](#footnote-123) The people surrounding the prince do not see him as a ruler who has authority. Rather, the prince is seen as a weak and incapable ruler by his citizens and army. If the citizens and army see that their ruler is as soft as cotton, they will despise and hate him.

Another thing to note on avoiding hatred is that the prince must protect his people, avoid interfering in their private lives, and must not take their properties.[[124]](#footnote-124) Man is also a creature who has dignity and honor. Man has rights in exercising what he wants to will. No man should be regarded by another as a mere possession; or used as a mere instrument, or treated as a mere obstacle to another’s satisfaction.[[125]](#footnote-125) Therefore the prince should respect the rights of every citizen in order to gain their respect. If the prince has the respect of his citizens and army, it will be easy for him to maintain his political power.

Marcus Aurelius is one of the examples of a prince who succeeded in his kingship. It was hard to give satisfaction to both soldiers and people because the people loved peace while the soldiers loved the warlike prince.[[126]](#footnote-126) But Marcus possessed many virtues which made him respected, he always kept both orders in their places while he lived, and was neither hated nor despised.[[127]](#footnote-127) Henceforth, those which are proper actions in glorifying the citizens and army are necessary in maintaining political power.

**3.6 Avoiding Neutrality**

In politics, conflict between states is inevitable. Thus Machiavelli does not consider neutrality if the prince wishes to maintain his political power. A prince is respected if he is either a true friend or an enemy, that is to say, he declares himself in favor of one party against the other; which of course will always be more advantageous than standing neutral.[[128]](#footnote-128) Being neutral presupposes that the prince is not a trustworthy ally. If the other party sees that the prince is a neutral leader, they will not support the prince in his future endeavor. For example, two children may each appeal to their mother to intervene with her support in some argument between them. Their mother knows that if she refuses to intervene, the older one, stronger and more resourceful, is bound to come out on top. If she actively intervenes with equal help or hindrance to both of them, the result will necessarily be the same. In other words, the decision to remain neutral, according to the terms of our present definition, would amount to a decision to allow the naturally stronger child to prevail.[[129]](#footnote-129)

With this being said, it is therefore better for a prince to declare whose party he is willing to support than remain neutral. It is a win for both the prince and his ally if the prince declares to support a party. But before declaring the party whom the prince wishes to support, the prince should choose which one is stronger. If the prince will not side with the stronger party, the prince will regret that he was being neutral in choosing who to support. If the prince do not declare himself, he will fall as prey to the victorious conqueror.[[130]](#footnote-130) The victorious conqueror does not want an untrustworthy friend because he cannot trust someone who cannot support him in his trial. Similar to the one who loses, the loser will not harbor the prince because he did not willingly, sword in hand, court his fate.[[131]](#footnote-131) Therefore, it is only right for the prince to avoid neutrality and choose a side in order to maintain his political power.

In choosing who to defend and support, the other party will see that the prince is a trustworthy ally and they will be indebted to him. A debt is paid depending on how much it costs. Through paying back the debts by the prince’s ally, the prince will gain favor which is good for his kingship. The ruler has to realize that every politics leans toward a certain conception of what is good.[[132]](#footnote-132) This good must be directed to the prince’s own security. If the prince does not realize that his actions are not directed on keeping his political power, it will be the start of his downfall.

**3.7 Choosing Ministers**

The prince, as a monarch, cannot contain all systems in the state. The reason why he needs ministers to help him in managing these systems in the state. Ministers are people who work for the prince. They play an important role in defining the kingship of the prince. The reason why choosing ministers is very crucial for a prince. If the prince is not careful in choosing his ministers, the prince will eventually come into ruin because ministers play an important role in maintaining the prince’s political power. The citizens will praise the prince if his ministers are loyal to him because the prince is able to acknowledge the ministers’ capability to help him rule. If the prince has mistakenly chosen the wrong ministers, the citizens will criticize him.[[133]](#footnote-133) According to Machiavelli, “To keep his servant honest, the prince should honor him, do him kindness, and let him see that he cannot stand alone.”[[134]](#footnote-134)

Through letting the ministers see that they are dependent on the prince, they will realize that they need the prince in order for them to survive. If they have concluded that their survival depends on the prince, they will give glory to the prince and be loyal to him. When the prince sees the ministers are thinking more for themselves than for him, they will never be a good minister and the prince should not trust them.[[135]](#footnote-135) The ministers should always prioritize the priorities of the prince. The priorities of the prince pertain to keeping his glory and of the state. Thus the ministers should prioritize these important matters before their own.

If the prince notices that his ministers are loyal to him, the prince will trust them. Trust plays an important role in maintaining the relationship between the prince and his ministers. Through trust, the prince can easily maintain his political power. Also, the ministers will trust that their ruler will grant them honor because they helped him manage his political agendas. The ministers should not break the prince’s trust because it will be the start of their end. Also, the prince should not break the trust of his loyal ministers. If the prince breaks the trust of his loyal ministers, it will be the start of his ruin.

**Chapter IV**

**USING POLITICAL POWER**

**4.1 How to Avoid Losing a State**

A prince who carefully observes the rules will quickly become safer and secure in his state than if he had been ruling his state for a long time.[[136]](#footnote-136) The prince must serve as an example of a ruler who exemplifies the rules of the state. For this reason, the citizens will conclude that their prince is a ruler full of prudence. The actions of the prince are a manifestation that he is marked by prowess.[[137]](#footnote-137) If the prince is marked by prowess, the citizens will seek no further ruler because they enjoy the present good in the prince.

In using the prince’s political power, Machiavelli states that, “It will be a double glory for a prince to have established a new principality, and adorned and strengthened it with good laws, good arms, good allies, and with a good example.”[[138]](#footnote-138) Through the prince’s authority, he is able to establish a profound state. Thus the stability of the state depicts that the state will not be easily conquered by the invaders. Furthermore, despite the unpredictable circumstances caused by fortune, the prince will still be able to withstand the challenges when ruling. Fortune should not be accused for the loss of the prince’s principalities, but rather his own sloth.[[139]](#footnote-139) The prince who does not use his political power in securing his kingship should be accused of being careless and lazy. Sloth and other negative qualities should not be possessed by the prince.

**4.2 Withstanding the Effects of Fortune**

According to Machiavelli, “fortune governs the affairs of the world and men with their wisdom cannot direct them.”[[140]](#footnote-140) Hence fortune is not something that pertains to wealth or luck. Fortune pertains to an arbitrary force that is affecting human affairs. Fortune is like a raging river that destroys everything in its path.[[141]](#footnote-141) The inevitable circumstances caused by fortune direct the change of course of the prince’s political power. The turn of events caused by fortune is the main reason why the prince has not prepared to resist it. Thus valor has not prepared to resist fortune. Fortune is now something like a side constraint and a deterministically understood fate or destiny, the blind force of necessity, and it becomes the main obstacle.[[142]](#footnote-142)

In order to resist fortune, Machiavelli states that “fortune may be the arbiter of one half of the prince’s actions, but she still leaves the other half, or perhaps a little less, to his free will.”[[143]](#footnote-143) In other words, there is still a way to resist fortune. In resisting fortune, the prince should exercise his political power in withstanding the effects of fortune. Machiavelli adds by stating, “Make provision, constructing both defences and barriers, so when fortune rose again, the waters would pass by safely in a canal, and their force be neither so wild nor so dangerous.”[[144]](#footnote-144) The prince who is in authority should exercise his political power through preparing the necessary elements needed in resisting fortune. One of the examples on how the prince should use his political power in resisting fortune is through building the defences of the state. In ruling a state, foreign invaders are a threat to the prince’s kingship. Threat comes unexpectedly and it would be too late for the prince to respond against it. Therefore, it is fitting that the prince must be prepared to withstand its effects.

Upon using political power, the prince’s virtue should serve as a guide to make right decisions and preparations. In other words, the prince should rely solely on virtue and not on his luck. A prince may be seen prosperous today and ruined tomorrow without having made any changes to his character.[[145]](#footnote-145) When luck runs out, the prince would eventually come into ruin because he did not plan ahead the possible threat to his state and kingship. Due to the inevitable effects of fortune, Machiavelli points that it is necessary for the prince to change his behavior when necessary. Machiavelli states that, “I believe that he will be successful who directs his actions according to the spirit of the times, and he whose actions do not accord with the times will not be successful.”[[146]](#footnote-146) Through the use of his political power, the prince must do what is necessary even if it would cost him to change his behavior. Machiavelli supports his claim in his book The Discourses on Livy, he states:

Good or bad fortune of men depends on whether their methods of acting accord with the character of the times… some men act impulsively, others warily and with caution… He, however, will make fewest mistakes, and may expect to prosper most, who, while following the course to which nature inclines him, finds, as I have said, his method of acting in accordance with the times in which he lives.[[147]](#footnote-147)

Furthermore, the prince who wants to withstand the effects of fortune must accord his actions toward the signs of the times. In using political power to build defenses and the like, the prince must rely on his virtue. Thus virtue must be the foundation of the prince that will help him overcome the changes of events. By doing so, the prince can withstand the effects of fortune.

**4.3 Liberating the Country from Invaders**

 In Machiavelli’s view, a good ruler could rise above adversity, while a weak ruler could not. When the opportunity presents itself, the strong leader strikes, and thus shows his or her greatness.[[148]](#footnote-148) The virtue of the prince rises when tested. It is like an iron that moulded its shape as a sword when tested with fire. The prince manifests his identity as a strong ruler when he imposes commandments that are necessary in keeping his state and government. The prince has to do all necessary actions when he faces conflicts in ruling.

Machiavelli posits that conflict is inevitable. Whenever the state is conquered by foreign invaders, Machiavelli suggests a way in liberating the state through using political power. Machiavelli suggests that war is necessary if the prince wishes to keep his political power. There is great justice in the prince’s, because when it is a necessary war, that war is just, and weapons are hallowed when there is no other hope but in those weapons.[[149]](#footnote-149) Henceforth, the end justifies the means.

When war is won the state will slowly recover and become stronger because it has been tested with difficulties. And it is only fitting that the prince must establish a new and strong state. Nothing honors the prince more than to establish new laws and new ordinances when he himself has newly risen.[[150]](#footnote-150) When the prince has won from the war, the prince should immediately use his authority to impose laws in order for the state to become stronger than before. Hence invaders and conquerors will have a hard time figuring out how to destroy the prince’s government.

Machiavelli adds by stating that “Or can one express the love with which he would be received in all those provinces which have suffered so much from these foreign scourging…What door would be closed to him? Who would refuse obedience to him?”[[151]](#footnote-151) The citizens will look up to the prince as their liberator and praise him for his deeds. The actions done by the prince will bring him great reputation. The result of his actions justifies his intention wherein the citizens will favor the prince’s actions.

The use of political power should be for the good of the state and the prince’s. The virtue of the prince should serve as a handmaid in imposing laws and commandments. For this reason, the prince will gain praise from the people in the state. As what Petrarch has stated in Machiavelli’s narration, “Virtue against fury shall advance the fight.”[[152]](#footnote-152)

**CHAPTER V**

**SUMMARY, CONCLUSION, AND RECOMMENDATION**

**5.1 Summary**

Political power is what makes man extraordinary than the common people. Political power can be achieved through Hereditary, Fortuna, Virtù, Wickedness, and Civil Principality. Hereditary is a means of acquiring political power through inheriting a principality from the ruler’s ancestors. Secondly, Fortuna is a means of acquiring political power through good fortune. Hence fortuna depends on luck and not on the capacity of man to strive. Thirdly, contrary to Fortuna, Virtù is different from Fortuna in terms of acquiring political power. Virtù is one of the ways of acquiring political power. It pertains to the ability of man to strive towards acquiring his goal. With this being said, Virtù paves the way for man to become a ruler of a state. The fourth way in acquiring political power is Wickedness. Through wickedness, man acquires political power through committing immoral acts and crimes. Lastly, the fifth way in acquiring political power is through Civil Principality. It is a way in which citizens will vote for their desired ruler. Thus a ruler is installed primarily by the citizens. These are the ways proposed by Niccolò Machiavelli if man wishes to seize power in a state.

Upon seizing political power in a state, man becomes a prince. The prince decides and acts subjectively because he holds the power to do so. The actions of the prince are subjective in the sense that the prince wills the necessary actions that must be done in order to maintain his position. In maintaining the prince’s position, Niccolò Machiavelli proposed ways for a prince to stay afloat. Organizing the Army, The Prince’s Duty to the Army, Being Generous, Being Feared, Avoiding Hatred, Avoiding Neutrality, and Choosing Ministers as the means for a prince to maintain his political power. These means are deemed necessary if the prince wishes to continue ruling in the state. Organizing the Army pertains on preparing the army for the possible circumstances that might shatter the prince’s regime. Secondly, The Prince’s Duty to the Army points toward disciplining the Prince’s army. Thus the Prince should be the role model. The third means of maintaining political power is by being generous. Being generous is necessary because a Prince must learn how to be loved by his citizens. Through being loved, resistance from the citizens would likely not occur. Fourthly, Being Feared is one of the means suggested by Machiavelli for a Prince to maintain his position in a state. Machiavelli argues that fear must be instilled into the minds of every citizen because each one of them has the capacity to become a bad citizen. Therefore, being feared is deemed necessary in maintaining political power because resistance from the citizens would likely not exist. The fifth means of maintaining political power is by avoiding hatred. Through avoiding hatred, the Prince will succeed in ruling because if the Prince has the respect of his citizens, his kingship would likely not come into ruin. Sixthly, Avoiding Neutrality is one of the means in maintaining political power. Conflict is inevitable in the system of government. Thus it is necessary that the Prince must ally himself with the stronger party in order to secure his position. Lastly, the seventh mean in maintaining political power is Choosing Ministers. In ruling a state, the Prince must choose his ministers. The ministers will help the Prince in managing his government. Both the Prince and his ministers should have a mutual trust in order to maintain a good government in the state.

In maintaining political power, it is necessary that the Prince knows how to use his political power. If the Prince does not know how to use his political power, he is marked as weak and a fool ruler. Therefore, in maintaining political power, Machiavelli suggests ways in using appropriately the Prince’s political power. The first way of using political power is to withhold the state. Machiavelli argues that the Prince must embody the characteristics of a fox and a lion in order to establish a robust governance. A fox is a clever animal while a lion is a brave animal. Henceforth, upon using political power, it should have its basis on being clever and brave. This way, the state would not fall. The second way of using political power is on how the Prince can withstand the effects of fortune. Fortune governs half of man’s actions. Thus there is a need to prepare from inevitable circumstances that might occur during the Prince’s reign. The Prince must use his political power in preparing for any threats that might shatter his kingship. The third way of using political power is on how the Prince can liberate his citizens from foreign invaders. In a state, conflict is inevitable. Therefore, war is necessary if the Prince wishes to continue his reign. For this reason, the citizens will look up to their ruler as their saviour and liberator. Laws and commandments are the outcomes of political power. It is indeed clear that the Prince must use his political power wisely and efficiently.

**5.2 Conclusion**

Every man desires to stay on top of society. In order to stay on top, man needs to have a position that will stand as his trademark as an extraordinary man. The position can only be acquired if man has an avenue and power to do so. Therefore, the accumulation of political power is crucial in governing a state. To acquire political power, man must resort to considering Niccolò Machiavelli’s political ideas.

Considering Niccolò Machiavelli’s political ideas as a way in acquiring political power, man must also know how to maintain it. The maintenance of political power is important if the ruler wishes to continue his reign. His political power is not only important, but it is also necessary to sustain his subordinates’ loyalty to him. For this reason, Niccolò Machiavelli suggested ways on how the ruler can maintain his political power. The ways that were suggested by Machiavelli may have been immoral. It is immoral to the point that Machiavelli’s book was banned by Pope Paul IV for publication. But Machiavelli deemed his ideas necessary and effective if the ruler wished to maintain his political power. Machiavelli is concerned primarily on the outcome of the Prince’s action. Setting aside the moral grounds, any action done by the Prince that is deemed necessary is justifiable. Hence, the end justifies the means.[[153]](#footnote-153)

On the other hand, not only that Machiavelli’s political ideas are immoral, but his political ideas also depict goodness. There are things that are acceptable to moral norms and at the same time, helpful in preserving political power. Machiavelli pointed out that the Prince must not be too cruel to the extent that his citizens will hold hatred against him. With this being said, a ruler must know when to be bad and to be good when needed.

It can be noted that the whole political ideas of Machiavelli point towards making the Prince a deceiver. Deception seemingly validates falsehood. The Prince deceives his people through being bad in order to be feared. On the other side, the Prince deceives his people through being good in order to gain their loyalty. The consummation of deception is political power. Deception then foretells that the Prince is wise and brave. The Prince is wise because he is able to deceive his subordinates. The Prince is also brave because he is able to deceive his subordinates.

With these virtues, the Prince will be able to use wisely his political power in actualizing his intended desires. Following Machiavelli, the Prince as the sovereign of the state will rule efficiently. But his kingship will be lived with lies and deception. In summary, Machiavelli's theory of political power emphasizes the importance of effective leadership, the use of force and diplomacy, and the willingness to act immorally or deceitfully when necessary.

**5.3 Recommendation**

Niccolò Machiavelli’s political theory may be used in studying the present condition of our political leaders today. It is inevitable that there are political leaders who seemingly embody the philosophy of Machiavelli. One of the examples is Adolf Hitler. Maritain puts it by stating that, “Hitler told me he had read and reread The Prince. It has disencumbered him from plenty of false ideas and prejudices. It is only after having read The Prince that Hitler understood what politics really is.”[[154]](#footnote-154) Hitler was marked as a dictator responsible for the mass genocide. Not only in Germany that a dictator reigned and ruled but also in the Philippines.

By 1970, Pres. Ferdinand E. Marcos Sr. was among the strongest men in Asia, with undisputed control over the three branches of government which all looked up to him for a share in the spoils of government. He had cleverly put in the ministries a number of competent but supine technocrats, a system that enabled him not only to have close control over transactions, but also to dictate his terms. Thus, even before he imposed martial rule, Marcos had become a dictator.[[155]](#footnote-155)

Though there are no accounts that show Marcos was an advocate of Machiavelli’s political philosophy. Yet it can be deduced that Marcos somehow embodies the political concept of Machiavelli. The control over his subordinates makes him a dictator. In the sense that the decisions done by Marcos were based on his own desire to keep his political power. Hence, he only aims at the outcome of his actions. Therefore, without any moral grounds, in accordance with Machiavelli’s political philosophy, his actions justify the means.

Those are some of the political issues that are related to Machiavelli’s political philosophy. Niccolò Machiavelli’s political philosophy continues to influence man in aspiring sovereignty. Given the historical events that shattered the course of humanity, how can we determine that our ruler is an advocate of Machiavelli? It is inevitable that there will come a time where a dictator will rule our country again. Thus there is a need to prevent this kind of kingship. Through preventing this kind of ruler to rise from power, we, the citizens of the state will be able to exercise gracefully our freedom.

Henceforth, the researcher recommends that citizens should learn how to avoid traps set by the deceiver. By learning how to not be deceived, citizens should study Machiavelli’s political philosophy in order to determine whether the ruler is an advocate of Machiavelli or not. Furthermore, the researcher also recommends that further study should be conducted in relation to the rulers today as this paper only exposes the political philosophy of Niccolò Machiavelli.

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* IHMS Pontifical Servers

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