

**PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC
RESEARCH**



University of Tlemcen
Faculty of Letters and Languages
Department of English

Machiavellian Policy and its Impact on Nowadays Political Leaders
According to The Prince

**Extended Essay Submitted to the Department of English as a Partial
Fulfillment of the Master Degree in English Literary and Cultural Studies**

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Academic Year 2018-2019



Dedication

To the one who knows all my flaws, and stills
proud of me.

I love you mommy (SEKRANE Karima)

Acknowledgements

I am highly indebted to my supervisor Mr. KAMECHE Mohammed for his beneficial guidance, indispensable assistance, and invaluable proposals. I would love to thank him for his patience as I am eternally grateful for his devoted time and efforts. Straightforwardly, this research paper would not be terminated to the fullest if his wise supervision has not existed.

Words cannot describe how grateful I am for my examiners Dr. Sidi Mohammed Habib BELLACHOUI and Dr. Abdelkader BENSFAFA for their precious time that was given to analyze and comment on this dissertation. I would like to inform you that all your remarks and critiques would be taken into consideration.

Great-hearted thanks Moustfaoui Zineddine Youcef for his guidance and presence whenever I needed him, either to share knowledge or to correct my flaws.

I extended my fullest gratitude to all persons who have helped in one way or another in making this research feasible.

Abstract

Since Machiavelli's writings are read until these days especially The Prince; this dissertation deals with the Machiavellian policy and its impact on nowadays leaders and political life. Machiavelli's book came with a new mentality known by "Machiavellianism", there are many doubts whether this policy still matters or it vanishes as other political doctrines. At the heart of Machiavelli's advice, analyze his book to explore the existence of this policy in the 20th-century leadership first sight on Machiavelli's political treatise The Prince, many other writings and audio sources that help to examine this study and reinforce its data. Machiavellianism may occur in the politicians' behaviours as a political thought or as innate general conduct. The work is divided into three chapters, the first of which covers the major theoretical dimensions necessary for the analysis that will be carried on in the second chapter while the results of this research will be cited in the third chapter as well. This thesis is written to reach the conclusion that Machiavellianism still matters until these days in our world.

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List of Acronyms

AKP: Adalet ve Kalkınma Partisi (Justice and Development Party)

AW: Arab World

DT: Dark Triad

GDP: Gross Domestic Product

ISIS: Islamic state of Iraq and Syria

MI: Machiavellian Intelligence

TGNA: Grand National Assembly of Turkey

General Introduction

Introduction

Politics might be known as procedures, methods, and rules to govern the livelihood of societies. As a result of their importance in social life; there was an occurrence of political sciences that are concerned with the study of theories, states, regimes, and the interpretation of ideas that are adopted by various nations. For that purpose solely, these studies were taught by many universities as a major, particularly. Political concepts have evolved over the years, leading to the emergence of new principles, schools, and doctrines; amongst which could be Machiavellianism that has for long perceived, especially through the sixteenth century as an intellectual Italian epidemic and a strange policy that hit Northern Europe. This policy gained a strong rejection immediately after the publication of The Prince,

The aforementioned work of art is considered as the one singular sample of literature that paved the way for the allowance of exploitation, duplicity, and deception to achieve goals. Through this set of instructions, the writer of the book utilized a terse, frank kind of language while addressing the new prince. He (the writer) Illustrated with examples from historical incidents as he granted exemplification out of his own experience with people who belonged to the same societal environment in which he dwelled.

Niccolò De Bernardo De Machiavelli had put the summary of his thoughts and political experiences in this book and offered it to Lorenzo De Medici. This was with the hope to help him in achieving the desired goal presented in the unification of Italy. The Prince appeared in 1532 as a posthumous publication, it was marked as the first book that deals with the ethics of politics, something that no one preceded before. Though, it includes unacceptable devilish ethics that suits only dictators and tyrant leaders. However, nowadays it is regarded as one of the most significant political treatises ever written; this latter has become an important political reference for many of the world's leaders. The book had a political value, yet its bad reputation led to include all Machiavelli's works in the list of books prohibited

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from publication in 1559 and considered as a disgrace that is pursuing his author even after his death by several centuries.

The book was an open door to a new policy known by “the Machiavellian policy” or “Machiavellianism” illustrated as the employment of devious ways and fraud in statecraft or in general conduct. Known by myriad of those who studied it as a doctrine that did not try to decorate its thoughts with a good intentions, it had just moulded in principles and beliefs that did not try to cover up the meaning of abjectness, opportunism, and lack of respect for the rights of others, it allowed using pressure and dictatorship in order to preserve the stability of The Princedom and the prince’s survival.

A principle that initially intended the prince to have a good behaviour and to collect all the good qualities he boasts of around people even if all his fiendish and built a strong society where its citizens felt safe and comfortable. These days, leaders make wars, interfere in other countries, and set up alliances just to reinforce their states. Thus, the majority of this notable behavior was well-structured in Machiavelli’s book that gave the ruler ideas on how to choose his subordinates, ideologies, and steps. Machiavelli also directs the rulers to the importance of the oppression of his opponents and their elimination in a manuscript written many centuries ago. Some researchers who got acquaintance with the book, considered it as a reference to political leaders, while others perceived it as an evanescent work.

The word Machiavellianism initially appeared at the end of the sixteenth century in Europe. Its first occurrence was to refer to Nicollo Machiavelli's thoughts mentioned in The Prince. Numerous analyses, debates, and studies of the content of the booklet generated a new political stream named “Machiavellian policy” that sweeps the political world from that time till now. Many research tools of this topic were available as books, websites, articles, and even thesis that benefits this research; The prince was used as a primary source where others tools were used as a secondary useful source. Various

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researches have dealt with this policy yet this experimentation deals with the existence of this policy in the 20th century proved by current examples. This has triggered the following research questions:

- 1.From where did Machiavellianism come from?
- 2.What is Machiavellianism and what are its fields?
- 3.Where Machiavellianism may be found? And Are Machiavellian thoughts still relevant in nowadays political life, illustrate?

By answering the previous questions, this interdisciplinary research will attempt to understand politicians' behaviors and the existence of the Machiavellian policy up to the present day. While many researchers dealt with Machiavellianism in general or in relation to a specific field, this extended essay's aim is to investigate its actuality in the 20th century. However, data used in this research paper were collected by the observation of nowadays leaders compared to the themes mentioned in the book.

This work will be divided into three main chapters. The first chapter will temp to explain and analyze the book The Prince from which the Machiavellian policy came from. The second chapter will deal with the Machiavellianism and its fields in a detailed manner. The work is finalized by a third chapter which would present the impact of this policy on nowadays leaders with illustrations.

Chapter One

Critical Analysis of The Prince

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1.1 Introduction

Chapter One: Analysis of The Prince

Niccollo Machiavelli an educated and intellectual politician who attached to his dearest country wrote one of the most contentious political treatises in the world known under the name of The Prince. Machiavelli shared all his historical knowledge, experienced advice, political and military intelligence, in this book. This manuscript was written as a Machiavellian reaction on the frequented failures of his homeland. When the Medici's came to power, Machiavelli was mistreated by them; charged with treason and was exiled. So, to prove his loyalty and eliminate bloodshed and power struggle among his nation principedoms, Machiavelli gifted his work to the new prince Lorenzo De Medici.

2.1 Nicollo Machiavelli's Biography

Niccollo De Bernardo De Machiavelli's biography is well précised by (Machiavelli, 2014) according to bibliography website he was born on May 3, 1469, in Florence, Italy, Niccolò Machiavelli was a diplomat for 14 years in Italy's Florentine Republic during the Medici family's exile. When the Medici family returned to power in 1512, Machiavelli was dismissed and briefly jailed. He then wrote The Prince, a handbook for politicians on the use of ruthless, self-serving cunning, inspiring the term "Machiavellian" and establishing Machiavelli as the "father of modern political theory." He also wrote several poems and plays. He died on June 21, 1527, in Florence, Italy



Figure 1.1 Portrait of Niccolò Machiavelli by Santi di Tito

Chapter One: Analysis of The Prince

Niccollo Machiavelli is one of the prominent thinkers, philosopher and founder of real political philosophy. He was a Florentine statesman and a political theorist during the Renaissance era. Machiavelli got a strong influence during this period especially due to his book The Prince (Mansfield, 2018), it was written in 1513, dedicated to Lorenzo De Piero De Medici who was ruling Italy at that time, it was written in a period where the country suffered from conspiracies and non-unity. The book did not see the light until 1532, 5 years after the death of his writer. The Pope Clement VII immediately blacklisted it as had been written by the hand of Satan; so the book gained a bad reputation especially after its reject by the church.

The book includes a new political thought in a non-fiction form, it was considered one of the most reliable and influential works that possessed a paramount political significance ever written. It was translated into many languages; it is far incredibly esteemed by all age groups of readers as it teaches how politics actually works. The book presents itself as a handbook offering realistic advice to the new prince telling him how to gain leadership, consolidate, and keep political and military power on top. The Prince deals with historical and political backgrounds that reinforce the given suggestions and ideas, it also tackles diverse themes as generosity, virtue, cruelty, manipulation, moralities, and ethics... Machiavelli as a wise statesman did not neglect the military system and the art of war.

The Prince is a realistic political book that deals with the concrete side of politics, not the theoretical one i.e. it engages in how politics works not in how it should work. Besides, it embarks upon religion, ethics, art of war and numerous other sides that must be exploited for political purposes. The book is best known for being a symbol of opportunism, guile, and the unusual disciplines. Despite the small size of the book, it contains a lot of ideas and ideologies that strongly impact nowadays societies. Machiavelli tried to summarize the state's control issue and ensure its continuity through his treaties. The book consists of twenty-six chapters each one tries to explain and clarify Niccollo's intentions full of advice which help the leader to rule and control his nation and also to spread his power all over the world cleverly.

Even though the intention of Machiavelli is not well determined until now, however, at the first sight it can be notable that the authoritarian ethics contained in the book fit only the evil and tyrannical rulers, so that he is considered as a reference to every dictator, where many leaders and heads of state rule so far.

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Thiran (2017, para. 15) justifies the playful principles mentioned in the book when he said “It’s important to keep in mind that Machiavelli lived at a time that was politically tumultuous and where countries were ruled more often by the strong than by the wise.”

1.4 Characterization

Machiavelli included countless characters in his book; sometimes as historical role models and other times as examples of an extreme failure.

The most noticeable personalities are:

1.4.1 Cesare Borgia

He is also known by Duke Valentino (1476–1507). Due to the strong admiration of Machiavelli for this personality and strife for power, Cesare Borgia was mentioned more than once and praised as a primary example of the successful, courageous, and clever leader. The link of his power with his father's strength (Alexander VI) dropped his rule immediately after his father’s death. This lapse did not prevent Machiavelli from glorifying him for his effective history and choosing him as a fundamental inspiration for The Prince.

1.4.1 Pope Alexander VI

His real name is Rodrigo Borgia (1431–1503); he became a pope in 1492. Alexander VI appeared enough times in the book since Machiavelli considered him as the man who did much to strengthen the papacy and increase the power of the Catholic Church. This man was hiding a great shrewdness and political greatness under the Papacy robe. Machiavelli pointed out that the pope had a great credit for his son's arrival to power. Besides, he acknowledged his great role in the march of Cesare, as he contributed to taking most of the political decisions that led to his ascension to Authority. Pope Borgia gained the admiration of Machiavelli in spite of his rejection of the church; he praised his political cleverness, not his religious attitude.

1.4.2 Lorenzo De Medici

Known as “the magnificent” (1449-1492), he is the chosen one to whom the writer addressed his advice and presented his thoughts and experiences in order to obtain his satisfaction and intimacy after his taking of the Florence' reign. The Prince is opened by a dedication to Lorenzo De Medici to take advantages from what he wrote and to make the book as a reference in all cases when he may need advice.

1.4.3 Ferdinand of Aragon

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He was the King of Spain (1452-1516). Despite the fact that this character appeared only two times in the book, Machiavelli praised this personality in an exaggerated manner that suits his deeds, he did not see him solely a prince who developed himself from an ordinary prince to a strong prince who was able to extend his influence over other countries; yet he also saw his political skills when he exploited it smartly in addition to good use of his religious intensity and the parsimony politics that helped him to reach the goal of expelling intruders and imposing his prestige on others.

1.5 Themes

The Prince deals with a lot of topics, where Machiavelli tried to discuss several aspects. Ratliff (1960, 16) has distinguished that there are seven main themes mentioned in the book that are cited as follows:

1.5.1 Human Nature

Human nature is that comprehensive behaviour in life, swinging between good and bad, vice and virtue. These behaviours change as conditions change, where it controls human minds and manage it wherever it wants. Loftson (1998) mentioned that Machiavelli explores the reality of human beings as it is not with how it ought to be (p. 169). Machiavelli used human nature to verify the validity of his advice to the prince, as all his manuscript was supported by examples from reality; trying to clarify that humans reverting to the 'beast within' when matters come to self-preservation when faced with the ultimate test of death or survival. And since people are fundamentally self-interested and unreliable, for his life is sometimes difficult enough to allow some to break the rules, where life conditions encouraged them to show no mercy.

For Machiavelli human nature describes the common showed characteristics of people; unstable disciplines as greed, integrity, cruelty, good intentions, sovereignty, and hatred. All these smaller themes are related to a subject of a great nature as all of them are related to behaviours that humans appeared in society.

Although human nature is variable and it can be devilish as it can be angelic, Machiavelli insists on showing the good side of this nature as much as it is possible especially to gain people while he allowed using evil with enemies and terrifying people. In 2012, Unger found that “Machiavelli shows how a well-ordered society can profit when base human nature is exploited to increase the well-being of all.”(p. 267)

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1.5.2 The Contrast between the Ideal and the Real

Machiavelli tried to highlight the huge gap between principalities in reality and imagination; where the conditions and circumstances are much more realistic than virtual. He explained that the magic stick that creates the good conditions do not exist in reality and relying on rational plans is highly recommended in fact as making strategies, planning cleverly and using intelligence to improve the principality...etc.

A good state must have a strong political platform. According to Machiavelli, political requirements may go beyond ethical considerations; sometimes in order to reach goals. In contrast between the real and the ideal, those with good principles are not necessarily good politicians, and sometimes the concealment of political greed under a dress of piety is essential in order to conceal the true political intention. For the reason that sometimes good principles must be shunned so as to attain goals.

1.5.3 Virtue

The word “virtù” was widely used in the booklet, it did not have the usual English meaning, for Machiavelli it was the melting of ability, strength, wisdom, strategy, vitality and when necessary ruthlessness in one person. These themes were vastly used in this book especially from chapter XV to XIX. Machiavelli attempted to elucidate that good behaviour does not certainly mean that the person is virtuous because sometimes good qualities are just a cover that hides the vile truth of some people. Therefore, the author explained that the appearance of generosity and religiosity of a leader in some occasions does not necessarily mean that this person is durably generous and religious. Justifying this by there is no harm to claiming good qualities to earn citizen's love and support.

In Machiavelli's concept of virtue, it is allowed showing some cruelty and ruthless when it is necessary to extend the power or intimidate the enemies. Thus, everything is admitted when a suitable justification exists, so there is no defect in resorting to vice or what is known in Machiavellianism as “criminal virtù”.

1.5.4 Fortune

Machiavelli used the word 'Fortuna' several times in his book; it was hard to choose the appropriate meaning of it. Machiavelli (1988, 104) mentioned that "It is possible to distinguish six senses: a non'-human 'force'; luck; favour or help; condition or conditions; circumstances; success and failure." Machiavelli (2008) believes that “Fortune is a woman and you must if you want to subjugate her, beat and strike her.” (p.369)Machiavelli trusts that

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fifty percent of the human deeds are controlled by fortune while the other half is controlled by their own. It refers to circumstances beyond human control that may result the success or failure of a ruler whatever he was. Benner (2013, 292) pointed out that “The Prince has treated fortune as a power that gives or takes desired goods regardless of a person's qualities or actions.”

Due to Machiavelli fortune is a sudden change caused by various events unpredictably. The Prince's book states that there is a strong relationship between fortune and circumstance, if conditions are appropriate and suitable, luck will certainly be the prince's ally and vice versa. For this, a prince must create the right conditions for fortune, and if it is not available, he must only rush with courage and recklessness in order to survive.

1.5.5 Qualities of the Ruler

In this book, Machiavelli underlined the crucial characteristics and traits that any leader should consist of, where the qualities of the ideal prince swing between being human and being brutal. These features are the conclusive factors in whether the ruler will be successful or not.

Machiavelli is betting that the people's feelings towards the leader are among the most important factors that help to stabilize the prince's position; being loved helps him a lot to gain the support of the citizens, as without people who support his decisions no actions can be made. While being feared helps more The Prince to be safer and away from conspirators, yet if a prince cannot combine between the two it is much more admitted being feared but not hated; since hatred leads to people's scheming and ultimately executing an assassination.

Reess and Lock (2000, 30) mentioned that “...the ruler must not possess the qualities commonly thought of as being good in themselves but those which are needed, even if they appear to be vice, for the good of the state.” The real ruler according to Machiavelli is the one who leads by deception, having virtue or pretend to have it is a very important process. Be fully virtuous can somehow limit the ability of the leader; so that, it is more suitable to the leader to use virtue in front of his citizens, but secretly use the criminal virtue and do what has to be done to achieve success.

One of the basics of a successful leader is to rely on his own forces, as resorting to the use of the others' power has more damage than benefits. Hence, the prince should strengthen his army as much as possible, in addition to planting the national spirit in his people to recruit

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them in time of need. If people do not believe in their prince's ability, they will not join him in conflicts, they will rebel and either kill him or banish him from their territory. Bono, Remme, Jones, & Heijden (2008, 35) concluded the qualities of the ideal Machiavellian ruler when they said: "Machiavelli argued that a leader must always exhibit mercy, honesty, humaneness, uprightness, and religiousness and how to be deceitful when it suits his purpose and not appear that way."

1.5.6 Military Forces

Machiavelli gives importance to the military devices as much as he gives to politics. Among the most important things emphasized by the writer are army and art of war; the army is the pillar on which the state is based; the more it gets stronger the more the power of the state increases, its reinforcement is beneficial for the country's safety. A wise prince counts only on himself, his arms, and his own military because the use of foreign powers may cause more harm than good. The prince was advised also to take care of the art of war and study it even in times of peace since caution must be exercised even if there is no danger appeared, as he must also be aware of his military affairs, since ignorance of this field can cause him the loose of the respect of his soldiers. A successful prince must be strong and aggressive among his military as much as possible since a weak prince is easy to remove.

1.5.7 Patriotism

Machiavelli's highest value is patriotism since it is the soul of the state. The Prince was written in a period where Italy became the scene of intense political conflict; Italy was treated, detached, conspired by the Church, and blackmailed that time. When Machiavelli wrote his book, he was stripped of anything related to the high class where he spent his days with ordinary people in his exile according to his letter to Francesco Vettori Coyle (1995, 196). From this, it can be asserted that all he wrote about patriotism was real. Bellioti (2015, 16) stated that:

Machiavelli concluded that patriotism was both intrinsically and instrumentally valuable because of the need to develop civic virtù, the nature of the world, the requirement of personal identity, the importance of personal security, and the nature of the quest deserved glory

This situation influenced Machiavelli's perspective toward government, which is what formed a backdrop for his later impassioned pleas for the unification of Italy.

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1.5 Analysis of the Book's Chapters

The book is one of the most remarkable works of the Renaissance era; it was gifted to Lorenzo de Medici who was the new leader of Italy at that time. Nicollo wrote the book showing his strong determination to reinforce and unify Italy again; while his real purpose was to satisfy his greed to regain his position in the Italian king tale or even got a better job than before. The book gave detailed advice to the prince; advice that almost suited all the potential problems which could blow his principedom. The Prince is prefaced by a dedication and contains ideas that are divided into twenty-six chapters that gave plans to many problems in a malicious mould.

1.6.1 Dedication

Nicollo initiates his work with a dedication to the new prince. Despite the lack of the princes' interest of books and manuscripts, and their happiness of the costly gifts such as luxurious and precious presents or poems that glorify them, Nicollo took the risk and offered Lorenzo De Medici an unusual gift; where, he insisted on giving him the extraction of his experiences and experiments in these papers hoping that this work would gain the acceptance and the satisfaction of the prince, and help him to unify Italy and reinforce it.

1.6.2 Chapters

The book contains twenty-six chapters; it can be noteworthy that some chapters are connected with one another. Strauss (1978, 55) divided it into four sections that can be cited as follows:

1.6.2.1 Section One: Various Kinds of Principalities (Chapters 1-11)

This section contains eleven chapters; at the first sight, it can be distinguished that in the first three chapters, Machiavelli deals with kinds of principedoms and examines the differences between them, while in the rest chapters he tackles the acquirement and the preservation of it.

- ❖ Chapter I: The Various Kinds of Principedoms and How They May be Acquired

Chapter One: Analysis of The Prince

Machiavelli mentions in the first chapter the major terms that have a great significance in his book; he initiates his book by an abridged passage where he gives the different types of principedoms and how they are categorized, acquired, and settled.

❖ Chapter II: Concerning Hereditary Principedoms

Nicollo clarifies that this book tackles just monarchs, not republics. He states that monarchs are effortless to maintain, mainly if they are ruled by the same family or families for a long time. In addition, a beloved prince can easily preserve his principedom even in the case of losing it; there is always a chance to restore his position again if he is surrounded by his people's support.

❖ Chapter III: Concerning Mixed Principedoms

One of the longest chapters of the book, Machiavelli declares the strong difficulties that can be faced while holding new principedoms. In mixed principalities, there are always distinguished disorders because of pressures; since, some acquired principalities are taken by its own citizens' help; by those who hope to improve their situation through this new leader. Thence, it would be better to gain their trust and love to avoid any prohibited revolution. Nicollo distinguishes that there are two different kinds of occupied principedoms; the easiest one; the principality that shares the same traditions, language, customs...etc, with the mother principedom. While the hardest one is the mixed principality, but for Nicollo there are always suggested solutions to rule it; so he urges the prince to live there, get in touch with citizens in order to gain their love and to fix any probable troubles, send colonies, besides strengthen himself and weaken the others. He also mentions that a strong conqueror is always supported by the oppressed people who have been pushed by their hatred to revolt against their prince.

Machiavelli summarizes the possible common mistakes when he cites Louis as an illustration so that the prince can benefit from these errors and avert them in the future.

Louis XII had made these five mistakes: he wiped out the less powerful men, increased the power in Italy of someone already powerful, brought into Italy an extremely powerful outsider, did not go there to live, and did not establish colonial settlements.

Machiavelli (2008, 121)

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❖ Chapter IV: Why the Kingdom of Darius, Conquered by Alexander, did not Rebel against Alexander's Successors after his Death

According to Machiavelli, there are two different sorts of principedoms. The first that are ruled by both the prince and his ministers who are considered as his followers, they support him and reinforce his position such as the Turkish Empire. While the second one is ruled by the prince and aristocratic class, as they are the real rulers and the royal family is just a symbol controlled by them such as France. However, this aristocratic class is the real treat for the colonizer and the royal class itself since they are hard to satisfy and harder to be destroyed. Nicollo illustrates by the Darius' kingdom that did not fall because it was just like the Turkish Empire; both had no barons to make the revolt easy.

❖ Chapter V: How One Should Govern Cities or Principedoms That Lived Under Their Own Laws Before They Were Conquered

Machiavelli states that there are three ways to control a state which previously lived in liberty; those methods are: destroy them, go to live there, and take a tribute from the citizens so as to leave their lifestyle as it was. Further, he adds that the country that used to live in liberty is easy to be controlled by using its own citizens. In addition, he claims that who becomes a leader to a non-destroyed state, this reason will destroy him itself because of the nostalgia of its citizens who still live on old days.

❖ Chapter VI: Concerning New Principedoms Acquired By One's Own Arms and Virtù

This chapter is a leap to another level, where Nicollo uses the word "virtu" for the first time in his book, where he insists that being virtuous or pretending it has a good income. He asserts that the preservation of any state treated with the superiority of the invaders and the good use of opportunities; illustrating by historical examples (The prophet Moses, Borgia...). He also stresses that those who easily gain the leadership will never lose it with ease; the only difficulties that will face them are the implication of new laws and the management of new regime.

❖ Chapter VII: Concerning New Principedoms Acquired by Other Men's Armed Forces and Fortune

Machiavelli often combines the success of the prince by vertu and fortune, for him the leadership which is gained unexpectedly or by fortune is easy to earn but hard to preserve; as what rises quickly has no strong platform, and it vanishes as fast as it is grows. There are two

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examples of gaining positions whether by good fortune or by ability. The first is Francesco Sforza who had involved from an ordinary citizen to a leader by his ability with fortune and faced many troubles. On the other hand, Cesare Borgia “Duke Valentine” who gained his position by good fortune in addition to his father's weight and lost it when this power was gone.

Machiavelli gives a hidden strategy to the prince by using Pope Alexander VI as an example when he followed two plans: the first that dealt with the present when he made a strong minister Romero De Acro on the top of government and gave him unlimited authorities to control citizens and after earning their subjection, he tragically killed him so as to show who the real leader was. The future plans where he destroyed the ruling family, earning the satisfaction of the noble class, controlling the Cardinals’ Council, and getting a great power in the footsteps of the Pope. Machiavelli (2008, 169)

❖ Chapter VIII: Concerning Those Who Became Princes Through Iniquity

Machiavelli points that there are other ways to control without virtue or fortune; but getting to power by using smartly the criminal virtue, wicked deeds and cruelty to own the subjection of the citizens, and not hatred. In spite of this unacceptable advice, Machiavelli (2008, 181) clarifies his intention when he says “yet it cannot be termed virtù to murder one's fellow citizens, to betray friends, and to be without loyalty, mercy, and religion; such methods can cause one to win power, but not glory.”

❖ Chapter IX: Concerning The Civil Princedom

In this chapter, Machiavelli divides the selection of a civil principality into two types:

1. Selected by People:

They had a deep hatred for the great class; consequently, they will try to be led by one of them. This leader is considered as a son of the people, chosen by them for the hope that he is feeling their pain. Those citizens choose one of them when they are not able anymore to face the aristocrat class. This selected prince will never find troubles with the people because all of them are trying to seek his service, so he gained their satisfaction by equality.

2. Selected by the Great:

This class tried to select a leader from them in order to preserve their benefits. This leader will face strong difficulties with people who are considering him as the new oppressor and the class of the great itself whom will consider themselves as rivals those are separated

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into two categories who are cowards they do not pose any treat and others who are ambitious who are the real treat.

❖ Chapter X: How the Strength of Any Principedom Ought To Be Assessed

Machiavelli states that there are two different kinds of principedoms; the strong one which is hard to be ruined; its strength is based on its own military forces. The other one is weak and unable to defend itself without foreign forces. For Machiavelli, the second one is constituted as an unstable state that has to fortify itself by collecting supplies and weapons.

❖ Chapter XI: Concerning Ecclesiastical Principedoms

Machiavelli (2008, 211) summarizes his opinion about the ecclesiastical states when he says that:

But ecclesiastical principedoms are held without either of these qualities, because they are sustained by long-established religious customs which are of such great might and merit that they keep their princes in power no matter how they behave or live.

They are measured as one of the easiest conquered principedoms since they do not need to defend themselves militarily, or to govern their subjects.

1.6.2.2 Section Two: The Prince and his Enemies (Chapters 12- 14)

❖ Chapter XII: Concerning the Various Kinds of Armies and Mercenaries

The powerful state is the one that gives a large importance to the means of attack and defense. Its power lies in the strength of its army; there are three different types of armies noted by Machiavelli: the first are the states which rely on its own forces to bring glory to the monarch. The second is the use of mercenary armies that are considered as a real danger, because of their greed or incompetence. The Third type is the mixed forces which are composed of different parties (own army, mercenary, allies ...)

❖ Chapter XIII: Concerning Troops That Are Auxiliary, Those That Are Mixed, and Those That Are A Prince's Own

In this chapter, Machiavelli clarifies the danger of the auxiliaries' forces. According to his point of view; owing on them has always a negative income since in case of victory, the prince will always be under their mercy while the case of failure the leader they will not stand

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in his side. The main idea of this chapter is that the writer tries to explain the prospective damages of the use of these armies are more than the outlook benefits.

❖ Chapter XIV: What a Prince Should Do about Military Affairs

For Machiavelli, a wise prince should care about the art of war, and give a large importance to collect weapons and reinforce his army, since non-armament makes the state worthless. In addition, the ideal prince should know the nature of his country and study terrains, roads...etc. Military trainings are very important even during peacetime. Since The Prince is illustrated with many historical examples, Machiavelli insists on the new leader to read the history of the great leaders to get benefits from their experiences.

1.6.2.3 Section Three: The Prince and his Subjects and Friends (Chapters 15- 23)

❖ Chapter XV: Concerning Matters for Which Men, and Particularly Princes, Are Praised or Blamed

The Florentine diplomat tries in this chapter to teach the prince how to act and how to balance between virtues and vices. Even if the prince has some bad behaviours, he should hide them, especially those that will push his people to hate him and show only the good ones.

❖ Chapter XVI: Concerning Generosity and Frugality

The generous prince should always use generosity in a good way; otherwise, it will be an indignation that will destroy him specifically if he extravagantly shows up this discipline that will lead to imposing taxes because of budget deficiency, and consequently being hated by citizens. On the other hand, it can be acceptable if the prince is stingy if it is necessary to protect the public treasury.

❖ Chapter XVII: Concerning Ruthlessness and Compassion: Whether It Is Better To Be Loved Than Feared, or Feared Than Loved

In the concept of love and fear, due to Machiavelli, it is necessary to be loved by surrounded people; yet it is more important to be loved without reducing his respect and being feared without gaining their hate. In case of the inability to balance between the two, it would be best to be feared than loved. Yet a wise Machiavellian prince should be loved and respected, he should impose his respect without unnecessary cruelty.

❖ Chapter XVIII: How Princes Should Keep Their Word

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Machiavelli divides the prince abilities into a fox (use of cunning) and a lion (use of power), for him it is better to use the fox capacities when it is more beneficial than using arms. The most important part of this chapter is where Machiavelli hints that aims justify means. A prince has to do whatever he could even use cunning, religion's manipulation and restore to evil to reach the desired goals. According to him, a successful leader must keep his word and promises with his people as much as possible, as he can break them secretly if it is more beneficial.

❖ Chapter XIX: How To Avoid Contempt and Hatred

After describing the most important qualities that a successful prince should have, Machiavelli still insists that being loved by people is the only weapon who guarantees respect and support. He also insists that a wise prince should avoid greed and raping neither properties nor women of others, the prince has to comply with his decisions and opinions in order to impose the prestige and show off his greatness to the conspirators. The ruler is concerned to worry enough about two kinds of relations that are: internal that can be controlled by what has been mentioned above; and external that can be controlled with good weapons and good friends.

Despite the people's love of the prince the internal affairs can get worse in case of conspiracies and this machination cannot be eliminated just by people's love and loyalty to their prince, whom will support whatever the circumstances and conditions. It is therefore wise to win the love of the people to maintain the position, and the satisfaction of the noble class to reinforce his rule.

Finally, the leader has to satisfy the army and compatibly treat well the former and citizens, to avoid exceeding the limits. Since the army is capable of carrying out far more dangerous violations than those that may be carried out by the people, and vice versa the danger lies in the power of the controlling party in The Princedom.

❖ Chapter XX: Whether Fortresses and Sundry Other Resources Used Regularly by Princes Are Useful or Useless

The rulers' decision does not settle down in the matter of conferring confidence and arms to their people or not. Therefore, in Machiavelli's opinion, for a new princedom, there is no harm in granting some of their weapons in order to gain them in his side so as to recruit them in case of emergency; whereas, for an acquired princedom that is added to an old one it must be completely disarmed, and made amalgamate' collaborators weak and worthless to avert their danger. Also, a prince must study the reasons behind the coup against their former

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ruler and take advantage of it in his favour. Additionally, the prince must get rid of his enemies, weaken loyalists and establish the forts.

❖ Chapter XXI: How a Prince Should Act to Obtain Prestige

The preferable method to gain fame and glory is by doing great and unusual deeds; particularly on the level of the internal management. Besides, a brave leader should never feel afraid to show his support for a specific side; since neutrality sometimes seems cowardice. So that, in case of victory the winner will always owe to the prince. While, in case of failure the defeated will continue to help the leader as long as he could. And not to associate himself with someone stronger than himself to avoid being under someone else's control. Machiavelli advises the prince to survey his people and honour the talented, urge citizens to work, contact them directly, give importance to all art kinds, and ultimately rely on rewards to gain people.

❖ Chapter XXII: Concerning the Prince's Confidential Staff

The prince's wisdom lies in the good choices of his secretaries, entourage, and trustees and understands each one's thinking since bad choices will undoubtedly destroy his position. Thence, Machiavelli gives a golden rule to choose a good secretary; a sage ruler lies on observing the primacy of him, whether it is given to himself or the prince. So, he knows who is best for his company and rewards them to satisfy the human greed.

❖ Chapter XXIII: How To Avoid Flatterers

There are three different methods to deal with flatterers. First, facing them with a direct confrontation, avoiding flattery by claiming the interest to know the truth no matter what it is, or seeking advice from a self-made council of sages to review their views and deal with it in his own way. A prince must resort to advice when he needs it not when it is supposed by others.

1.6.2.4 Section Four: Prudence and Chance (Chapters 24- 26)

❖ Chapter XXIV: Why Italian Princes Have Lost Their States

Machiavelli insists on averting the former prince's mistakes and dealing with all the advice mentioned above to reinforce the position of the new prince as the first impression on any prince depends on his first reflection. In this chapter, Machiavelli lists that the main causes that lead the princes of Italy to lose their state are: Lack of weapons, the hostility of the people to their ruler, conflicts with the aristocrat class, or neglect preparing and planning strategies for war during peacetime.

❖ Chapter XXV: The Power of Fortune in Human Affairs and How She Can Be Countered

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Machiavelli argues that fortune is a double-edged sword since it controls half of our business while we control the other half. So that, a prince who depends entirely on his luck, is damaged when it changes. For him, when circumstances are good, luck is perfect and vice versa. In his point of view, the greatest princes in history rise to power through their own efforts, virtue, wisdom, and essentially by their ability to adapt to changing circumstances.

❖ Chapter XXVI :An Exhortation to Seize Italy and Free Her From the Barbarians

Lucchese, Frosini, and Morfino (2015, 253) mentioned that:

In chapter 26 Machiavelli no longer speaks about politics from the plan of the natural history of mankind, but rather from the plan of its sacred history, more particularly, from what appears to be a politico-theological understanding of sacred history

Machiavelli strongly appeals in this chapter to Lorenzo De Medici to use what has been summarized in order to unify Italy; with an urge of using the power of virtue, strict laws and good weapons. Thereby, Machiavelli tried to convince the new prince that he is the “Redemptor” and the envoy from God to save this scattered country from problems and barbarians.

1.7. Conclusion

The Prince presents different pieces of advice and thoughts drastically various from what were known at that time, through a twenty-six chapter Machiavelli mentions the principles of an ideal prince and clarifies mysteries of leadership. Since he was fascinated by strength and governance, his council balanced between morality and cruelty, consequently, he allowed the use of all cards to preserve supremacy and to maintain power. The book comes as a strong storm that affects politics, it has been being read and debated all over the centuries; these debates have led to the occurrence of Machiavellianism, a political doctrine based on what was mentioned in The Prince.

Chapter Two

Machiavellian policy

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Chapter Two : Machiavellian Policy

2.1 Introduction

The word "Machiavellianism" comes as an interpretation of recommendations, instructions, and ideologies that are written in The Prince. The Machiavellian policy may be studied in two various fields that deal with two different subjects; which are the political domain and the psychological range. In politics, it tackles political strategies and statecraft' ideologies, besides analyses of leaders and politicians' attitudes and behaviours. While in psychology it is studied as a personality dimension that deals with psychopathic illness.

2.2 The Concept of Machiavellianism

The word Machiavellianism refers to the Florentine diplomat Niccollo Machiavelli, it appeared after the publication of his book The Prince in 1532. Rogelberg (2007, 467) defines it as follows "Machiavellianism is a strategy of interpersonal conduct whereby others are manipulated and deceived in the pursuit of one's own interests." It is the political doctrine that does not deal only with honourable ethics but on all what had a relation with duplicity, deception, guile, and manipulation. Goodwin (2017, para. 1) defines it specifically:

The word Machiavellian is used to describe a ruler who leads by the philosophy of the ends justify the means. In other words, it is justifiable to do whatever it takes to get and maintain power. The ability to enforce fear and behave evilly or good is essential when one is trying to obtain, preserve or lengthen their power according to the principles of Niccolò Machiavelli.

This idea is emphasised while analysing The Prince observing how much he glorified politicians, leaders, and popes who reach their aims following twisted methods.

2.3. Fields of Machiavellianism

Many studies of Machiavellianism distinguish that this discipline deals with politics and psychology since it tackles thoughts and personality.

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2.3.1. Political Field

Machiavellianism as a political doctrine divorced from morals and religion from politics, since it treats how politics is, not with how it ought to be.

2.3.1.1 Machiavellianism as a Political Thought

Niccollo distinguished himself from the rest of his contemporaries' writers when he gave birth to new political thoughts known by "Machiavellianism" through his controversial book The Prince; a manuscript that sought to abolish religious and other emotional factors from political practice. Zuckert (2017, 2) mentioned that: "In the early twentieth century Freidrich Meinecke argued that Machiavelli was an advocate of "reason state" or "power politics". Machiavelli smartly separated politics from ethics and granted absolute powers to the principle of ends justify the means.

However, his most radical and distinctive insight was his rejection of Christian virtue as a guide for leaders. Thus, he only cared about the political aspects of religion; he strongly urged that being a good politician has no relation with being a good Christian reverse what was wide spread that period. Machiavelli greatly opposed the church and believed that it is just weakening ability of ruling; claimed that there is a strong incompatibility between Christian ethics and good governance illustrating by the case of Girolamo Savonarola who was an enthusiastic Christian who had wanted to build the city of God on earth, but he completely failed because of the lack of power.

Machiavellianism denotes a pattern of political practice, which cannot be separated from unusual behaviours, where power is built by intrigues, lies, hypocrisy, and deceptive strategies; these prohibited excesses are all permissible and desirable on occasion. This concept has been linked to politics as manipulation and secret deceit that associate Machiavellian policy with unacceptable discipline that contains all the bad patterns, because of its argument that evil means were sometimes necessary to achieve desired ends, no matter the methods.

What can be said about Machiavellianism and political thought that this doctrine cannot deal with religious and moral thought, this policy tackles only the effectual truths of politics. For the roughness of these thoughts, an anti-Machiavel side appeared and deny this policy.

2.3.1.2 Machiavellianism and Real-Politik

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Machiavellianism as a policy is more rational and real, there is a relation between it and realpolitik (“Realpolitik | political philosophy”, 2018) it is known as a realistic politic based on practical and material elements, it can be known as pragmatic politics which ignores moralities. Genovese (2013, 96) "In the Prince (a book often misunderstood by critics), Machiavelli rejects Christian idealism in favour of blunt realism, and gives his prince advice, not on how to be a good person, but how to be an effective leader and wielder of power".

Although the differences between the two, sometimes Machiavellianism is known as the synonym of Realpolitik, Machiavellian aspects can be observed in many aspects of it and vice versa since both care about practical politics and neglect the moral side.

2.3.1.3 Machiavellianism and Political Skills

Machiavellian political skills are much different from any other abilities in politics. Machiavellian leaders are remarkable that they separate morals ethics and religion from politics, for them being a good Christian or an ethical person has no relation to being a good politician, ethics are far away from politics and to be a wise and a successful prince it is obligatory to take off morals and replace it with deception, cunning, and duplicity The concept of political skills in Machiavellianism is summarized in the word “virtù” and “political intelligence” that describe the qualities and the skill of the Prince.

Political virtù in Machiavellianism does not have the literary meaning of the word in English, it is deeper than what it appears, Machiavelli meant by it the mixture between some good and bad behaviours. Machiavellian politicians are characterized by enthusiasm and work mastery, as they put their own interest above all, from these, it can be distinguished that they work with the principle of selfishness where they always worked hard, tried to exploit opportunities and divorced ethics and religion from politics to achieve desired goals.

Whelan (2004, 129) stated that “some of whom Machiavelli admires as outstanding examples of virtù in the classical sense of human excellence as well as in his more usual and narrower sense of political skills.” For him, the Machiavellian political skill had a strong relationship with the concept of the word virtù. The

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Machiavellian leader seeks always to rule and to be on the top of leadership in addition to the other Machiavellian principles. These skills can be found in the leader's vigilance, well-planning, manipulation, rationality, and others. Whelan adds in the same page that "Leadership is an especially prominent theme in Machiavelli's political theory, where it is tied to his administration of political virtù (skills) and to this general views on human nature"; where he clarified that the top of the Machiavellian political skill is at first on leadership.

Machiavellian political skills can be found within the concept of political intelligence as well.

When Roderick Kramer calls "political intelligence" the ability to size up the weakness, insecurities, likes, and dislikes of others so that you can turn them into your instruments, he is referring narrowly to the Machiavellian political skills that are crucial for the hard power of threats and inducements.

Nye (2010, 80)

It deals with strength more than any other doctrine, where the Machiavellians have the ability to turn the game to their advantage whatever their position was.

In Machiavellianism leadership is always related to success, all the methods and ways are allowed in order to reach goals. Machiavellian political skills combine between the good and the bad (bullying, deception...) but the degree of each one is different from one person to the other. Riggio (2014, para. 3) concluded the Machiavellian political skills when he said "Machiavellians are skilled at manipulating others – they possess a form of social intelligence (i.e., knowing what makes others tick and how to influence them), but they lack emotional intelligence (i.e., ability to understand emotions, particularly the emotions of others)".

2.3.1.4 The Impact of Machiavellian Thoughts on Politics

Machiavellianism have planted their roots in politics many centuries ago, it gave birth to a modern political thought, primarily based on Niccolò Machiavelli's thought when he summed up the core of his thoughts within The Prince, on which he supplied arguments, narrated instructions and gave all the vital solutions to confront

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any potential crisis which is current until now chiefly in modern politics. The disciplines mentioned in that book have a large influence on politics from his time until the present time; this elusive politician indicated the very founding qualities of politicians and rulers.

The Machiavellian political thoughts were not coincidental. however, it was the result of numerous studies taken from Nicollo's life and experiences, which is pointed out by Vilches and Seaman (2007, 3) who stated that Machiavelli envisaged his opinions by examining the deeds and ideas of the old Roman leaders and from his own experiences that he gained from his work as a secretary, where he had an surprising influence on politics where he explained how to achieve power and master political matters towards separating politics from principles and morals. Likewise, they confirmed that “Machiavelli provides a provisional starting point to understanding politics as a republic responsibility that cannot be based on the morality that characterizes the private sphere.”(2007, 273)

Perhaps the most prominent characteristic of Machiavelli that can be distinguished from other thinkers is the domination of his principle of “end justifies the means” on his thoughts. Where there was no embarrassment in praising some successful rulers despite their contrary methods to morality and standards. Since Machiavelli separated ethics and values from politics; all what can be noticed is that the Machiavellian thoughts impacted politics in a non-acceptable way. Even though he gave instructions and thoughts to build a non-destroyed society he totally deleted the human and moral side of politics; when he insisted on using sly, deceit and manipulation to achieve goals. Ryan (2013, 40-41) concludes his principle when he said: “Machiavelli outraged opinion because he took pains to insist that political success demands morally obnoxious acts from anyone seriously engaged in politics”.

According to him, there is no harm to manipulate others and even promote lying and deception to convince others. Machiavelli detached politics from honesty, for him as much as politicians pretend virtue, faith, and honesty as much as they will succeed more than politicians who are already honest, which means building a good political platform based on hypocrisy and pretense.

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First to the extent that the political actor is responsible for the consequences of his actions, his moral claim is compromised when evil triumphs as the result of his attempts to uphold his personal moral purity. Second, this position concedes Machiavelli's fundamental point: hypocrisy is often necessary to achieve certain political aims. Grant (2008, 35)

Machiavelli wrote about political reality he did not try to cover his bad intention, he simply mentions his ideas without flattery or courtliness insisting that using cruelty, violence, and intimidation policy are the characteristics of a good leader, putting an end to the question whether being loved or feared is best concluding that it is better to be feared than loved.

The dominant interpretation of Machiavelli as a saviour of republican thought is challenged by interpretations characterizing his thought as evil, as scientific, as rupturing the divide between politics and ethics, or as radically innovative, perspectives that would seem to be diametrically opposed.

Vilches and Seaman (2003, 273) separated religious morals For Machiavelli being a good Christian has no relation with being a good politician. He is considered one of the first proponents who called to secularism since for him religion struggled politics illustrating by Girolamo Savonarola who wanted to build the city of God in Rome but his hope had ended up tragically as previously mentioned.

Machiavelli's influence on politics cannot be denied; he had affected politics from numerous centuries ago until nowadays. He contributed to the rise of a new thought called Machiavellianism, that Borghini (2017, para. 11) pointed out that these ideas were despised and often misunderstood, as the politicians justified their transgressions. Vatter (2013, 25) said that “according to one influential version of the history of political thought, developed in the aftermath of WWII, Machiavelli turned politics into a technique of domination and the state into a machine designed to crush under its cogs all human freedom”.

Machiavelli raised a great deal of controversy through in his treatise, where he left no range of morality in the world of politics. Meanwhile, for him, the wise

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politician is the one who promotes greed, violence, duplicity... etc but succeeds to hide these immoral principles by virtue and fake faith. Vilches, Seaman, and Ashley (2007, 279) summarized Machiavelli's point of view when they said "He began to realize that successful statecraft required tools that many classical, philosophical, and political ideals simply could not finish. Successful politics was about mobilizing money and the sheer force of arms and doing whatever it takes to win in a situation.

Machiavellianism as a political doctrine impact many fields in the world, being a Machiavellian or follow Machiavellian policy as a plan is somehow widely used by nowadays politicians. Machiavelli impact policy where vice and virtù are equal and the proper aim of a leader is to maintain his state whatever the deeds are.

2.3.2 Psychological Field

Machiavellianism as an important studied field did not associate only with politics, but also shares some common traits with psychology. Through years, it has evolved into a colloquial term that invokes up image of someone who is dishonest, lying, and deceitful et cetera. It is a personality trait that based on Niccolò Machiavelli's writings mainly *The Prince*. Kirchler (2007, 60) "Machiavellianism defines an orientation towards one's own interests that stretch beyond the limits of ethical standards." The word is widely used in psychology when Regoli, Hewitt and Delisi (2011, 99) agreed that Machiavellianism as a term is considered as one of the three subjects of personality traits studied in the dark triad, in addition to narcissism and psychopathy. However, this term was related to psychology since the characteristics of a good leader that was cited by Machiavelli in his writings insist on moral criteria that should be available in every leader.

Christie and Geis (1970) were the first researchers who use Machiavelli's writings to describe a group of people who skilfully manipulate their environment to achieve their own goals. They operationalized Machiavellianism as a personality feature when they develop a self-report questionnaire named Mach scale inspired by Nicollo's writings. Precisely, "Machiavellianism is seen as a kind of personality trait, with its own tests on which individuals may score as ' high-Machs' or 'low-machs'." Whiten and Byrne (1997, 12)".

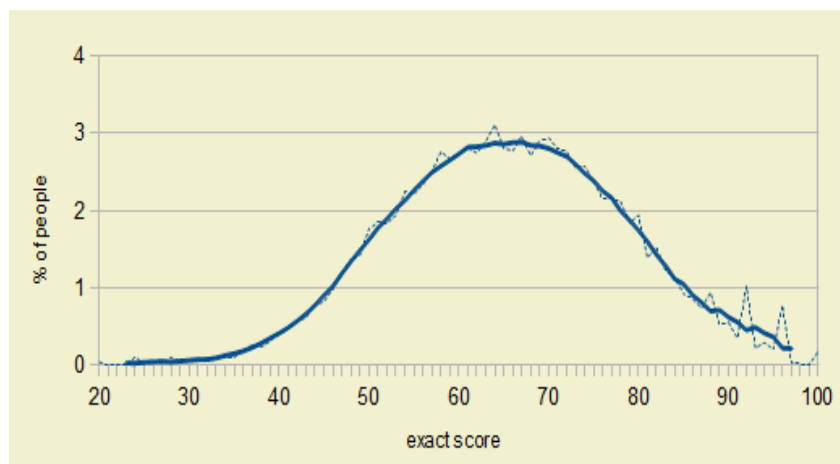
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Machiavellian personality has no relation with age, gender, social class...etc a person can be a Machiavellian from his childhood but the degree of it may differ from one person to another (high-mach/ low-mach).

2.3.2.1 Machiavellianism as a Personality Trait

Philips and Gully (2013, 85) had defined Machiavellianism as a singular's common system for managing individuals, and a standard which they feel through that they could control others. Since it is an inseparable part from psychology, this process has a strong connection with personality traits; Psychologists have identified special criteria for linking Machiavellianism to certain behaviours and making them a psychological case which sees an individual concentrated on their own investment they will manipulate, deceive, and misuse others to accomplish their objectives. This psychological case is studied and examined beside narcissism and psychopathy as a psychological subject known as a Dark Triad.

Most analysts and psychiatrists rely on the MACH- IV to diagnose Machiavellianism, which is a scale created by Kristie and Geis (1970) based on several criteria that deals with Nicollo Machiavelli's writings (The Prince and the discourses). More than 40 years ago the MACH VI had been developed progressively; hence this process resulted in 20 items (10 items representing Machiavellian attitudes, while 10 items representing anti-Machiavellian attitudes), depending on the results of the scale's answer it can be possible to distinguish how much the Machiavellian spirit exists within a manipulative, exploitative, deceitful, and distrustful attitude.



2.1. Figure Score of MACH-IV (high-Mach)

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Machiavellianism in the psychological field is caught by a personal analysis that describes a person's inclination to be unemotional. This mental state helps Machiavellians to be more rational and real, Machiavellian tendency varies from one person to another specify by high-mach and low-mach. Whatever its score was, Machiavellians are more willing to bend norms and, sometimes accidentally harm others. For them, they are not evil, immoral, or sinful they just want to achieve goals and are desired to go further than others in order to do so.

2.3.2.2 The Dark Triad (Machiavellianism)

The dark triad is a psychological subject that deals with three fields: psychopathy, narcissism, and Machiavellianism. They are all collected in one triangle, as they share some common psychological troubles such as cruel-manipulative personality pattern.



Machiavellianism in DT (Dark Triad) is judged by the principles mentioned by Nicollo Machiavelli in his book The Prince

Figure 2.3The Dark Triad Sample

manipulation, deception, duality...etc, those behaviours lead this mentality to be classified as a psychological illness. Hartley (2015, para. 9) differ between the three overlapping personality variables when he said that “while psychopaths and malignant narcissists generate much interest and discussion, Machiavellians typically get far less attention. Machiavellian behaviour, however, is typical not just of High Machs, but of psychopaths and narcissists as well”.

The word dark in DT is not mentioned randomly, it is chosen because the three measures are zoned in the category of devilish and malevolent human traits.

2.3.2.3 Machiavellian Intelligence

Powell and Gifford (2018, para.4) mentioned that the word Machiavellian intelligence first appeared where some primatologists used this expression to identify the monkeys lived in large communities under a control scale related to the complex political attitude. The word is wide used in psychology when it comes to Machiavellianism as a personal trait. It has been defined by Hoyle & Leary

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“The term Machiavellian intelligence (more than the related terms) implies that the skillful manipulation of others conferred a significant evolutionary advantage”. (2009, 101)

Primatologists did not combine between the MI and the behaviour of monkeys in vain since various similarities shared among the two societies, both coexist in an environment in which everyone seeks to exploit the conditions to develop themselves and graduate in the hierarchies of social dominance. Since these communities share some common features such as protection against predators and foraging, and doing whatever it takes to get to the top of the scale. Such behaviours can help to prove the MI such as "Blaming and forgiveness, lying and truth-telling, making and breaking alliances, making and breaking promises, making and breaking rules, misleading and misdirection." (Machiavellian Intelligence, 2018, para.2). At first glance, it can be observed that these conducts carry many contradictions; but after reading the book of The Prince this contradiction can be understood, as Machiavelli advice using good virtù in front of people as much as it is possible while the leader is free to misbehave these moralities and allowed his criminal virtù to control privately.

Machiavellian intelligence is defined by reference to three issues: the intelligence that is needed in dealing with conspecific in the context of social interaction; the special nature of social environment and its distinction from the 'technical' world: and the claim that it is this kind of intelligence that simulated the evolution of non-human primate and human cognitive skills”

Whiten & Byrne (1997, 52)

To conclude, MI as a psychological aspect can be found in both human and animal world, it can simply be known also by Machiavellianism since both rely on the same traits, in which others are socially manipulated in a way that benefits the user.

2.4 Characteristics of a Machiavellian Leader

In order to recognize the characteristics of a Machiavellian leader, it is essential to understand what the Machiavellian leadership is; Hill (2009, para.4) indicates that it is the permission of using all the available means, which includes

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brutality, deception, and strength when the reverse methods failed so as to maintain the state.

By and large, the consideration of the Machiavellian leader differed, while some saw it as a detestable opportunistic character like Clark and Gruber (2017, 87) viewed it as a “manipulative and dishonest”. Others defended it as an ambitious figure seeking to achieve its goals such as Roter (2017, 116) defended that “Machiavellian leaders tend to be highly motivated to lead and are very effective at running organizations”. Others went further and assert that Machiavellians are a combination of positive and negative characteristics relying on their methods of leading such as Jurkiewicz (2015, 65) mentions that “Machiavellians can rise in organizations through both legitimate prowess and through subterfuge. The ability to use subterfuge means that the Machiavellian can often rise higher than would ordinarily happen through sheer prowess alone.”

Researchers differ in the number of criteria that determine the Machiavellian personality in the political domain. However, the most frequent characteristics were eight. Monge (2013) identifies it as follows:

2.4.1 Duplicity

Since Machiavelli has allowed flattery, hypocrisy, and duality; these qualities have been combined in the form of duplication. Melzer, Weinberger and Zinman (2003, 78) defined Machiavellian duplicity as “...the deliberate separation between men’s hidden feelings or motives and their public face- an obsession that the rhetorical attitude only enhanced.” The meaning of duplicity can be summed up as the contradictions in thought and speech and in hidden and explicit intentions.

2.4.2 Cunning

Cunning is one of the pillars of Machiavellianism, Machiavelli insists that it is preferable to avoid using force and arms when it is possible to use cunning and nasty ways to attain the desired goals. Using power consumed time and effort while using mental abilities is much easier, safe, and beneficial.

Machiavelli urged the prince to be a lion plus a fox, and recommended him to know when to use each one capacity, Genovese (2013, 44) clarifies that "the occasional use of cunning may be necessary to preserve an advanced power. It is only wise to use cunning when it is absolutely necessary". Since arms and strength are not

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enough without good strategies and plans, a wise prince must be powerful as a lion and cunning like a fox.

2.4.3 Narcissism

Hoyle and Leary (2009, 100) mentioned: "three overlapping personality variables_ Machiavellianism, narcissism, subclinical psychopathy have come to be known as the dark triad of personality ". Although there are some notable differences between narcissism and Machiavellianism, in psychology both stand up under the concept of the DT.

Machiavellians share some characteristics with narcissism; such feelings of self-importance as they are the centerpiece of everything. Also, they have a strange selfishness and they glorify themselves in a suspicious way. Whatever the similarities were between the two the most important common is that both share ego and the two care only about the personal interest.

2.4.4 The Belief that Ends Justify Means

Machiavelli and his followers strongly believed that ends justify means. For them, it is acceptable to follow all methods and take all measures to reach the desired goals even if these means are morally unacceptable and legally prohibited. In Machiavellianism, the methods are not important as much as the importance of achieving aims.

Furthermore, it is easy to note that this principle is a Machiavellian characteristic; since Machiavelli defend aspiring to achieve goals whatever it costs. This thought has been accepted by some but strongly deprecated by many like Hegel and Dyde (2008, 67) who said about the ends justifies means that "This expression, as it stands, is trivial, because one could as vaguely reply that a just end justifies the means, but an unjust end does not." But Machiavelli justifies these excesses of limits so that they can bring solutions but not honor and glory.

2.4.5 The Belief of the Big Game Theory

Since Machiavellian personality depends primarily on the use of reason and wisdom, their presence in any condition or situation whether it was good or bad it is only a game they have to win at all costs. For them, the world is just the platform of

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the game whereas the circumstances and obstacles are just challenges they face in their daily game.

These personalities are distinct by their love of competitions and challenges for attaining leadership. This belief was interpreted by Roter (2017, 117) as “... They believe everything is part of one big game that they are playing- the workplace, their careers and every interaction with every individual are all part of this game. It is part of master plan to either gain power or influence or position themselves in an advantageous spot.”

2.4.6 Manipulation and Control

Handelman (2009, 4) defined manipulation as the trying of a person to handle others for a particular desire. Therefore, the Machiavellian personality is well-known by this aspect, Machiavelli insisted that this principle should be used instead of resorting to force since in some cases the use of reason is much better than using the arm. Thence, Machiavellians occupy the lead in manipulation.

The first thing that Machiavellians seek to achieve is to attain power and control people who are around them, the Love of control is one of the most notable features of them. All they want is being at the forefront. MacDonald (2016, para.11) noticed that

High Machiavellians generally like to feel in control and dislike showing weakness and might thus be prone to feeling distraught when someone else displays control over them — by making them look weak and exploitable by using their own weapon of deception against them.

Machiavellians are generally control-obsessed; they use a very different way to get their goals. If peaceful methods are not enough undoubtedly, they use all available inappropriate methods such as deception, manipulation, and other media to obtain goals.

2.4.7 The Choice of the King Between Being Loved or Feared

Machiavellians do not refuse being loved by everyone, but they associate love with prestige since it would be more beneficial to combine between the two as Vacno

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maintains that (2007, 150) “The emotion of love is the glue that holds a people to its leader, and the emotion of fear is the incentive that presses them to his authority.” Nonetheless, they do not want this love to be at the expense of their prestige and respect, according to them in case of inability to combine the two they will not hesitate to choose to be feared.

Machiavelli based his theory on two emotions: love and fear, from all the human emotions he selected these two since they are the most shared by people to their leader.

A leader is free to choose between being loved or feared, but for Machiavelli, it is wise to be feared if it is not possible to be both because love is based on changeable feeling (it is possible to hate someone we loved in the past because of a bad attitude or deeds). Love is fickle, that is why sometimes it easily falls out, unlike fear which is a stable emotion preserved by using some pressure or cruelty (this feeling is always standing as long as the leader is preserving his status and prestige).

This is what Al-Jubouri (2014, 109) transmitted in other words:

This strategy reveals their adherence to the Machiavellian belief that it is better to be feared than loved. Their attitude borders on Machiavellian methods on holding onto control and discipline by creating a reputation for brutality and ruthlessness to inspire fear rather than love which are his methods for securing and manipulation power

2.4.8 Mystery and Ambiguity

Nicollo insists on ambiguity and mystery because showing the real intentions and feelings, may cause a negative effect on his position. Machiavellians are characterized by ambiguity, where they hide their feelings, intentions, and plans. It is their basic habit that they hide their trump cards and reveal only the regular ones to reach their goals, avoid concurrence and guarantee the success since a hidden plan unexpected plan is hard to lose.

2.5 Machiavellianism in the Workplace

At the workplace, Machiavellian employees can be either bosses or ordinary workers, regardless to their grade; both share the same interests that are: gain power, improve and develop the workplace, and achieve the required goals.

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The only difference between the two is that the boss has the power, and he tries to reinforce his position while the ordinary worker seeks to prove himself and gain leadership.

Machiavellian bosses impose themselves by strength and strictness. Rogelberg (2007) explains that this behaviour can be seen as followed” in the workplace people who are high in Machiavellianism (referred to as high machs) regard coworkers as means toward personal ends.” (p. 457). While a Machiavellian co-worker is easy to distinguish from the others since the majority of them try to be the superior of the team that is what can be known as bullying. Gully & Phillips (2013, 86) argued that Machiavellian people have a strong relationship with workplace bullying since they are supposed to rule not to be ruled. This belief pushes the Machiavellian ordinary worker to pass all the limits and break many rules in order to achieve leadership.

Machiavellianism at the workplace does not deal only with bosses and workers. it can also tackle the job seekers too. Levashina & Campion (2006, 304) noted that those people with a high-mach do not hesitate using lies and to give dishonest answers during interviews in order to gain the satisfaction of the work responsible.

Machiavellians in a workplace does not hesitate using manipulation, deception, duality and many other Machiavellian disciplines; according to them any method can be followed if it has a good income. They are good at brainwashing the others mainly when they work in a team since they use a malicious method of persuasion mixed with their profession in manipulation for these they can manage people easily. As it is very noticeable that Machiavellian workers are somehow disloyal since they rely on duplicity. Accordingly, they can betray their co-workers when they can benefit from it.

Greenberg & Baron (2003) clarified that Machiavellian avoid sharing important information with their team as they distort the image and disseminate rumours about a worker to the administration if necessary. Machiavellians do not even feel ashamed using ruthless and criminal virtù when it is necessary since they do not rely on moderation; when they are obliged to hurt, they hurt badly.

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At the workplace, whatever the rank of the worker is (leader, ordinary worker, job seeker...etc). The Machiavellian mentality is present whatever the conditions of the work were since the desire for leadership is what can combine between all of them.

2.6 Machiavellianism Point of View about Religion

At that time, the church and the papacy were the pillars of the state. They ruled the state in spite of their lack to the political wisdom. Machiavelli separated moralities from politics; as he did not hesitate to separate religious instructions and celestial legislation from it. As a result, he considered Christian religion and the church as one of the biggest struggles that face the political life.

Machiavelli explained that the Church cannot rule a state illustrating by Girolamo Savonarola. According to him, Girolamo was an incompetent faithful man who loses leadership because of his religious plan to build a city of God in Italy and neglected the necessity to pay attention to the military and political sphere more than the religious side.

Machiavellianism believes that ends justify means, so that, there is no shame to use religion as a tool in order to achieve desired goals. There is no harm claiming piety and religiosity so as to gain people's support and love. This is what Scharfstein (1995, 17) mentioned:

All these Machiavellians held ordinary religious views, and although they had no compunctions about using religion for state purposes, there is no sign that their acceptance of religion as such as cynical. To them, politics was a field that had to take other matters into consideration, politics, and religion being different pursuits with necessarily different principles."

For Machiavelli, it is necessary to be a good pretender more than a good faithful since people see what you appear not what you really are. According to Machiavellianism religion exists for the rule of people not for the control of the leader.

Religious teachings are not categorically rejected by Machiavellianism; all that is necessary for Machiavellians is to use religion in a good manner and separate it from politics. Machiavellianism deals with the real world (practical) as religion deals

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with the spiritual world (theoretical). Machiavelli did not totally deny the role of religion in the state. But he called for secularism as another option for him it is the essence of Machiavellianism. Subsequently as he separates politics from moralities, he divorced it also from religion, in order to develop the country.

People judge the ruler as what he appears not what he intended. Machiavelli (2008, 283) stated that: “For to maintain his rule, he is frequently obliged to behave in opposition to good faith, to charity, to humanity, and to religion”. From this Machiavellianism insists that even if the leader is not religious enough he may use religion as a winning card to reinforce his position or to justify some wars or interventions. Consequently, faith is considered as an instrument for ruling more than a spiritual belief in Machiavellianism, in another sense what Garin and Printon (2008, 505) mentioned: “Machiavelli had violently subordinated religion to politics”.

Machiavelli did not call for atheism as what has been rumored, but he demanded to give less importance to religion and the church and separated them categorically from the state since in Machiavellianism a secular state is stronger than a religious state. Also, Machiavellianism insists on the correct use of religion, it does not doubt on the spiritual side of it as it counts on using it as a tool to justify wars or as a quality of the leader to gain people's support.

Niccollo Machiavelli was not an infidel or a heretic, he did not attack religion but he attacks the bad use of it; for him it is a tool that can be used maliciously when it is obligatory. Machiavellianism point of view about religion is concluded in Machiavelli's opinion when he explains that there is no harm that the politician is not religious as long as he can show the opposite.

2.7 Conclusion

Machiavellianism means the use of cunning, manipulation and duality in statecraft or in general conduct. The term is related to cynical beliefs and pragmatic moralities retrieved from Niccollo Machiavelli's thoughts.

After The Prince's publication, Machiavellianism became a studied political concept, which influences politicians and politics as well. It did not stand only with political aspects, but it is recognized in the psychological world. Machiavellianism describes one part of the Dark Triad and caught through a MACH-VI test. Since

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researchers and psychologists integrate unemotional, rational, manipulative individuals as Machiavellians.

Machiavellianism in both fields deals with strength, strategies, success and so forth. More than 500 years of its publication; this manuscript is still under discussion. The concept of the book affects many politicians and ordinary persons who are seeking to gain power and leadership.

Chapter Three

The impact of Machiavellianism on nowadays
leaders

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3.1 Introduction

Machiavelli wrote The Prince as a reaction of the political corruption and military failure which his country faced that time. The book contains different strategies, plans, and advice that may help any prince to save his country and develop it. Although the political treatise was gifted to Lorenzo De Medici, he was not lucky enough to benefit from this book.

Despite the revolution and the development of politics through years, a small analysis on nowadays leaders' characteristics and personality traits resulted that this book has an immortal value even if it was first published in 1532.

Machiavelli did not know that his book would influence the world from that time till now; especially on the recent and current leaders, who proved that Machiavelli's ghost still exists in the political world.

3.2 Machiavellianism and Society

Machiavelli was seeking to build a strong society, yet the social conditions of his country were not good enough to reach this dream. So that, he wrote The Prince that can be considered as a constitution of how a government should be ruled.

Machiavelli did not describe the perfect society as his contemporaries did; instead, he gave the real plans and advice that can promote the state. At the same time, he took care of every detail that can affect the society and gave rational solutions.

According to Machiavelli, society is the playground where power and material interest are the winning cards of any successful leader. Machiavellianism sees society from the realistic perspective that is why he allowed using manipulation, deception and much unethical behaviour because for him in a real society ends justify means, which permitted using some cunning and criminal virtù to achieve goals. A wise prince is who uses his mind more than his arms.

Despite some unethical aspects of Machiavellianism, its existence can help societies. Undoubtedly, Machiavellians are masters of manipulation and deception, as they are more observant than ordinary people. Even Machiavellianism in a society is

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imposed by one leader; its incomes are shared between him and his people since people derive their strength and dignity from their state.

Machiavellian policy can have a good impact on society and as it can be the main cause of its destruction. Machiavellianism in society is more justified; some miss behaviours by the public interest; that is why it is sometimes good to control a large group of people.

Machiavellianism is more pragmatic as it deals with how societies work and how people have to be ruled; it is more practical than theoretical. Machiavelli in The Prince dealt with social conducts of human nature and feelings, religion, military, virtù...etc. Delue & Dale (2015, 129) mentioned that

Even if Machiavelli does not write the political theory of the new civil society, he helps define the vision upon which that theory is contracted. In arguing for a regime that seeks to secure the happiness of citizens within the context of respect for civic constraints, he moves society into the modern world, and he opens the door to the type of civil society theorizing to which we now turn

The big hope of Machiavelli was to write a book that benefits the new prince of Florence to unify Italy, but he did not know that the content of the book would be read by all social classes, and his continent would affect different minds. So the politics cited in the book was and still exists in various societies.

3.3 The Relevance of Machiavellian Policy in Recent and Current Leaders and Politics

Niccolò Machiavelli is one of the most influential figures in politics; he lived with different social classes. At first, he lived with a middle-class family. Then he got in touch with intellectuals and nobles of the court in his youth and earned their trust. Finally, he suffered from poverty and misery in his exile in the midst of peasants and illiterates. As a result, Machiavelli lived three different cases and touched three various social layers that were totally far from each other. And because he examined different mindsets and cultures in addition to his historical, philosophical and social knowledge, he succeeded in formulating one of the most important references in the

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world of politics. In spite of the small size of the book, it is still a subject to study and analyze from 500 years ago until the present-day time. Accordingly, the Machiavellian mentality did not remain only in Italy but spread to Europe and then swept the rest of the world.

Due to the political accuracy of The Prince, it is easy to find that the principles of the book are still present strongly in the current era and modern politics. This is what was confirmed by Thomas (2006, 94).

More interesting is that even after over 500 years, his legacy lives on in today's world. His work is very much an exploration of power; how to achieve it and how to hold on to it. Still today, any form of manipulative organizational or political behaviour is frequently described as being Machiavellian

The Prince is a good guide for those who desire to control, lead, and maintain power, as his contribution to modern politics is endless. There are a lot of politicians who follow some Machiavellian disciplines blindly, they insist on the concept of virtue even if it is not a part of the leader personality, but he has to pretend this. In this process, Goodwin (2017, para. 3) mentioned Obama as an example of a leader who did not keep his word as he rejected the idea of the same sex marriage under the guise of religiosity and submission to the rules of Christianity in 2006, while permitted it later on when he won the presidential elections.

Machiavelli put plans and instructions for the creation of a strong state, under the protection of a successful leader. He spoke about the practical aspect of politics, as opposed to what former writers did. This is what helped him to emerge and establish his name in the Renaissance period till currently. Machiavellian thinking is generally understood as the determination of creating a playful, deceitful, manipulative, unemotional, and a power lover who believes that there is no harm to sacrifice with some people to achieve desired goals or as they justify “the public interest”. This mentality can be found largely among nowadays societies and leaders.

People always seek the ideal leader, it is necessary for them to have good qualities such as generosity, virtue, and softness with his people, while he must be strict and harsh with his enemies, especially when it comes to the safety of his people and state, those should be preserved no matter what the circumstances are. As Thiran

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(2017, para. 13) adds that Machiavelli states that a leader has to be virtuous, clever, who imposes fear to avoid rebellion when he cannot be both feared and loved, and gain people's support. This can easily be noticed in nowadays leaders who are covering their greed and terrorism under the veil of human rights and their public interest. Thus, Goodwin (2017, para. 01) gave a good example of that which is Harry Truman who justified throwing an atomic bomb on Hiroshima and Nagasaki causing the death of millions of innocent people that this decision would stop the war ignoring all human rights.

It seems that the Machiavellian thought had a bad influence on current leaders, where rulers are seen as immoral persons who are thirsty for power. Machiavelli insisted that rulers should behave in public the same way people seek while they could be themselves when using the privilege of privacy. Thus, there are some defenders who said that Machiavelli was misunderstood, and they justified this judgment when they declare that Machiavelli said that those deeds do not bring glory, but they may help to unify his country. Whatever the impact of Machiavellianism on leaders and politics is, many facts and analyses can be proved that it is still used by nowadays leaders.

3.4 The Impact of Machiavellianism on the World

The world is ruled by political power and military strength. Machiavellianism as a political doctrine, spread from Italy to the rest of the world where it proved itself in countless societies.

3.4.1 The Impact of Machiavellianism on the Arab World

Despite the remoteness of the Arab world from political development and the cultural knowledge about the field, some Machiavellian Milestones may appear in many Arab governors.

3.4.1.1 Politics in the Arab World

Away from all attempts of some politicians and government employees to decorate the image of politics in the AW with the support of mercenary media, it cannot be denied that political freedom and democracy in the Arabic countries are

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merely ink on paper. Therefore, the AW is facing successive political crises that classified it as the countries that are the most suffering from the regime's corruption.

Politics and democracy in the AW are noted by its absence rather than its presence, due to the failed adopted policy, the majority of the Arabic countries suffer from many obstacles and problems. These troubles led to the occurrence of crises and civil wars that drove many countries to an Arab Spring in Tunisia, Egypt, Libya, Syria...and the ISIS (Islamic State of Iraq and Syria) who try to impose power in some regions.

Politics in the AW is characterized by the rigour of its laws since the simple political practices and rights are tightly controlled and surrounded by several laws. The opposition is only a formality; that is organized to hide the bitter reality.

The majority of government bans freedom of assembly, manifestations, dissemination of political publications and wading into political affairs, plus other unacceptable participations. The AW suffers also from restrictive electoral laws and poll rigging as what Kaye et al (2008, 3) mentioned that "What seems to produce the most frustration in repressed societies is not that people cannot go to the polls, but rather the lack of personal freedoms and rights."

The AW policy suffers from countless excesses; the most unacceptable one is that politics is subject to military force. These abuses of political freedom are justified by the state security or the public interest. Owing to the political repression in AW, a big number of political detainees can be counted; most of them are subjected to the worst torture and abuse.

This geographical area aches from clinging to chairs policy, Bachar El Asad inherited his position from his father Hafez el-Assad while Muammar al-Gaddafi governed Libya for more than four decades (1969- 2011) and tried to inherit it to his son. In Algeria the constitution was modified and Abdelaziz Bouteflika has ruled Algeria since 1999 until his recent resignation.

Despite all the efforts to reform the political system in this region, most of them failed although the AW shares the same language, religion, traditions and customs, race, area...etc Most of the Arab countries face foreign political

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interventions, Corruption of Parliament, border disputes (Algeria and Morocco), gender discrimination... Hence, politics in the Arab world did not contribute to its unification but increased the gap between them.

3.4.1.2 Machiavellianism in the Arab World

The aim of The Prince was to reinforce and unify Italy; Machiavellianism allowed unethical and cruel methods to achieve goals, but all of these excesses were for the good of their country.

The same principles may be found in some Arab leaders, but they are not striving for the benefits of their countries as much as they are striking for their own good or for the benefits of the powerful countries.

Even there are some traces of Machiavellianism on some Arab rulers' personality, the majority of them did not serve enough the interests of their people.

3.4.1.3 Machiavellian Leaders of the AW

Arab rulers have changed over the years; some were just whereas others were dictators. Here are examples of two Arab Machiavellian leaders where one is considered as an agent while the other one is considered as a hero.

3.4.1.3.1 Abdel Fattah El-Sissi

Abdel Fattah El- Sissi is one of the most controversial Arab presidents; the sixth president of independent Egypt (since 2014), and a part of the military coup against Mohamed Morsi in 2013. El-Sissi, a military man, who printed his name in the Egyptian military history and obtained several military decorations, came back again sweeping the Egyptian Political sphere as a president.

El-Sisi can be seen as a good example of the Machiavellian leader, Machiavelli (2008, 111) maintains that "For men can avenge slight injuries, but not severe ones; hence an injury done to a man ought to be such that there is no fear of reprisal." It is notable that El-Sisi is following the principle blindly after the military coup against Mohammed Morsi on 3 July 2013. Wedeman, Sayah, and Smith (2013, para. 02-03) stated that he arrested the elected president carried out a large-scale arrest

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campaign that included leaders of the Muslim Brotherhood, stop all channels that support Morsi and broke up sit-ins and demonstrations that support the president. It is known that the Egyptian court convicted Morsi and many of his fellows, for arresting and torturing protesters and incitement to violence, the judge handed down a 20-year penalty for Morsi and the others.

Furthermore, Morsi has faced several other charges such as espionage, terrorism, murder, and others, as he was sentenced to death but the charge was dismissed. But he was subsequently condemned to life imprisonment. Since Morsi was removed, the Muslim Brotherhood has been banned; and many of his supporters were sentenced to death. Akkad (2018) mentioned in her report that the former president is suffering from a cruel and inhuman situation where he is facing death every day because of the lack of the medical care and the absence of the minimum life requirements at his solitary confinement where he sleeps on the ground.

Sisi believes that ends justify means. This belief appears when he committed a military coup against the elected president Mohamed Morsi for the aim of a presidency, ignoring that he was one of his men since he appointed him the army chief of the Egyptian state. The current president improved the Egyptian-Israeli relations, although the Egyptian refusal. Diab (2014) mentioned that relations with Israel have improved significantly just after Mohamed Morsi's elimination. And that means that he committed many cases of abuse for the common good. (Middle East Monitor, 2014, para. 17) clarify that Morsi's being isolated and the return of the remnants of the old regime represented in Sisi and his office help Israel to reestablish its influence through a new government where it is gaining its security and suppressing the Palestinians while the Egyptian military council receives American aids.

Cutler (2005, 61) mentioned one of the Machiavellian beliefs "People should either be caressed or crushed. If you do them minor damage they will get their revenge; but if you cripple them there is nothing they can do". El Sisi caressed his people when he waived half of his salary, in addition to his donated half of his personal money to rebuild the economy of Egypt. Kirkpatrick (2014, para.2) reported that he visited a woman who was sexually assaulted in the hospital during the celebrations in Tahrir Square in Cairo and expressed his fear of this phenomenon since Egypt is considered as one of the countries where women are subjected to abuse and sexual harassment.

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El-Sisi attends Christmas Mass and he became the first Egyptian president who celebrates this ceremony in the history of the country (Kingsley, 2015, para. 01). El-Sisi is trying to caress his people in order to clean up his reputation and image with people who are against the military coup and his policy. But the era of El Sisi is considered as one of Egypt's darkest periods. This president practices various forms of oppression and cruelty against his people, especially those who are suspected of links with the Muslim Brotherhood or terrorism. The human rights organization reported that he uses brutal torture, arbitrary imprisonment and numerous abuses against suspects. (Egypt, n.d.)

El-Sisi was noted to be more tending to violence and intimidation, despite the availability of many peaceful methods. Human right watch declares that he committed numerous crimes which detract from human dignity such as arbitrary imprisonment, execution without trial, torture... etc (Egypt. n.d.) Mubarak who ruled Egypt for decades, it is said that his victims are less than El-Sisi's (Cambanis 2016, 255).

Another informer about El-Sisi's override on July 8, 2013, Al-Sisi's soldiers gunned down 51 unarmed protesters as they prayed. Within another six weeks, on Aug. 14, 2013, his security forces stormed the Rabaa Al-Adawiyya and Al-Nahda Squares and committed the largest massacre of civilians in modern Egyptian history.

(Middle East Monitor, 2014)

Here, it can be noticeable that El-Sisi is following a Machiavellian advice blindly; he imposes his fear around the place, and eliminates his opponents and shows that the actual leader of Egypt is him.

Machiavelli was not totally against religion, but he was with the good use of it. For him, spiritual beliefs can be helpful to rule people just if it is supported by good arms. El-Sisi coups against an Islamic president who wanted to establish an Islamic country. Galal (2015) said that El-Sisi pretends to be more tolerant with Islam, while in reality he is working hard to blur the features of the Islamic personality. From these El-Sisi is a Machiavellian leader who does not keep his word as what Niccolò recommended.

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El-Sisi balances between being a good or a bad leader, the diversity of the views about him does not matter. However, it can possibly confirm that there are aspects of Machiavellian thoughts in his actions and behaviours even if they were not intended.

3.4.1.3.2 Saddam Hussein

The fifth president of Iraq is one of the most famous figures in the Arab world. Opinions vary between supporters and opponents of him and his policy, although the variation of views the majority agree that he is one of the most courageous Arab rulers. He was well-known by his hostile position to Israel and America, in addition to his launching of many wars and committing massacres. His policy was described as brutal, and he was executed in 2003 by America.

Saddam falls under a definition of a ruler who obtained his dominion by valour and crime. Saddam's accession to power was not easy, in his youth he was not lucky to join the military academy, so he continued his education and was involved in the Baath Party, where his positions changed through years. His name appeared in the coup against the regime to reach the presidency. According to his biography (Saddam Hussein. 2017, para. 07) after a campaign to liquidate his enemies and opponents within the Baath Party on the pretext of betraying the party, Saddam came to power in the state of Iraq, and became president of the Republic and a country secretary for the Arab Baath Socialist Party in 1979.

From this, it can be obvious that Saddam practiced a Machiavellian plan to reach power by deception. Literally Saddam was the 20th- century' Agathocles, who reach power by cruelty and deception. Both came from the lowest strata of society while Agathocles graduated in military ranks and killed the Senate to achieve leadership, Saddam advanced in politics and assassinated members the Baath party to reach the same goal. Consequently, Saddam Hussein had applied the first lesson in Machiavellianism. But Machiavelli (2008, 76) mention that "it cannot be termed virtù to murder one's fellow citizens, to betray friends, and to be without loyalty, mercy, and religion; such methods can cause one to win power, but not glory."

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Machiavelli asked leaders to choose between love or fear. Therefore, he stressed that fear is the best choice in case of the inability to combine the two. It is easy to distinguish that Saddam chose to be feared rather than loved.

Saddam was known as a dictator president who used different unacceptable methods to reinforce his country and preserve his position. He committed many massacres especially his persecution of Turkmen and Kurds since it is well-known that he was not merciful with them.

Johns (2006, para. 5) mention that Human Right Watch pointed out that the genocide of Al-Anfal caused nearly the death 100000 persons, many mass graves related to the event were found near the place of genocide. In addition, there were many accusations of using chemical weapons in this crime. As Saddam imprisoned many and destroyed buildings in that area. Too, the name of Saddam was related to the massacre of Al Dujail and the use of chemical weapons that are totally illegal. The former president committed many horrible crimes that were examples of inhumanity and cruelty; these encroachments gave Saddam's people an internal fear of him.

The relationships with Saddam was completely varied from one country to another; some knew a large support of him while others were hatred and opposition.

One of the Machiavellian principles is to attack before being attacked; Saddam invaded Kuwait in 1990 that is one of the well-known invasions in the Arab history; he attacked Kuwait (“Invasion of Kuwait,” n.d., para 5) and launched air, ground and naval campaigns, ended up by making strong blows to the Kuwaiti side. This operation consequence was an occupation to a big percentage of the Kuwaiti lands in a short period. His military arrogance did not stop to this extent, but he attacked Israel, Iran, Kurdistan, and others.

It is known that Saddam was not tolerant since he did not go beyond mistakes, even if the offender is one of his family's members. Machiavelli's point of view is that attacking someone must be violent so much so that he does not think of revenge. After the critiques of his two sons-in-law Saddam Kamel al-Majid and his brother Hussein, they were brought to Iraq with false promises of forgiveness, after few days Saddam

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executed them. (“Saddam Hussein,” n.d., para. 11) Through this method, Saddam gave a clear message to his foes and traitors that there is no mercy with betrayers.

Many said that Saddam Hussein was an authoritarian Arab nationalist, not an Islamist that is why he wanted to build a secular strong state. Machiavelli called for secularism in his book The Prince explained that religious principles are only struggles for the advanced of any nation especially when it cannot be used to gain political benefits. Hardy (2005, para. 1) confirmed that the Muslim president believes in secularism when he said: “Under Saddam Hussein, Iraq was a centralized and largely secular state.” This is one of the reasons that made him hated by his people.

In the concept of council, Machiavelli mentioned that (2008, 351):

Therefore a prince must constantly seek advice, but do so when he wants it, not when others want him to seek it. Indeed, he ought to discourage everyone from advising him about anything unless he asks for it. But a prince certainly ought to question

Saddam as all Machiavellian leaders believed that ends justify means. Consequently, he committed many crimes, assassinations, tortures, and invasions (El Kuwait invasion that widened the gap between the Arabs). All of these excesses did not have a strong argument. It can be justified that Saddam was trying to impose himself on the region and control it with fear.

Opinions about the former Iraqi president vary between glorifiers and despisers. Some consider him as an Arab hero where others classify him as a bitter dictator. There are lots of reasons that link between Saddam Hussein's character and the Machiavellian prince who rules by fear combining between the political experience and the military competence. Despite all the views about him, Saddam Hussein was a real threat for many strong nations.

2.4.2 The Impact of Machiavellianism on the Asian Continent

The Asian continent was also impacted by this policy that may appear in many of its political rulers.

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2.4.2.1 Politics in Asian Continent

Politics within the Asian continent varies from one region to another considering that language, region, traditions, culture...and so on are extremely different in comparison to the AW. Politics in Asia balance between democracy and oppression, because it combines between the third world countries that are still afflicted by injustice and poverty and developing countries. A number of them associate their policy with religion (Saudi Arabia), others their politics depend on the intervention in the other's affairs (Russia).

In Asia, political life largely differs: some countries rely only on one party state whereas others are monarchs ruled by heredity, while others are republics and more democratic. In addition, Asia contains constitutional and absolute societies, federal and dependent, democratic and dictatorial states...etc, due to these varieties affected politics in this continent.

3.4.2.2 Machiavellianism in the Asian Continent

Due to the political variance in the region, it is hard to judge generally whether this policy exists in all countries or not. However, at first sight on the analysis of the Asian leader's personalities it can be caught that Machiavellianism impacted them but with different levels.

2.4.2.3 Machiavellian Leaders of the Asian Continent

Personalities of Asian leaders vary from one to the other. In spite of their differences all share a common goal, which is being on the top and reinforcing the position. The two examples previously cited are about the most noticeable Machiavellian leaders in the Asian continent. One of them is seen as a just governor (Recep Tayyip Erdoğan) where the other one is considered as a dictator of the modern era (Kim Jung-Un).

2.4.2.3.1 Recep Tayyip Erdoğan

He was the Prime Minister from 2003 to 2014 and the current President of Turkey. He was called sometimes by The Prince of Istanbul. Many of the Machiavellian aspects appeared in the personality of the leader since there is a

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resemblance between some of these policies mentioned in the Prince and what is happening in Turkey nowadays.

In chapter XVII Machiavelli highly recommends the prince to be loved and feared, the Turkish president is one of the few leaders who could successfully combine between the two. Erdogan worked hard for this, he insists on the direct contact with his people, he uses social media regularly such as Twitter to brief their news, as he responds to his people's tweets usually. Erdogan also reassures the situation of his inhabitants directly by unexpected phone-calls and sudden visits to markets, universities, and malls...etc.

Erdogan shows a prodigious love and modesty to his nation. As a result, he managed to win the satisfaction of his people, who are ready to sacrifice themselves for him. In addition to love, Erdogan earned the fear of his people to him, opponents, and other governments too. He imposed his respect when he did not allow the interference in the affairs of the Turkish state by anyone, punish the offenders severely specially those who are accused by the state betrayal. Besides, his dealing with the military coup against him helped him to earn his prestige among his people and an international fear of him.

One of the pieces of advice that Machiavelli gave to the prince to impose power and gain fame is the courage to show support for one party in a conflict. For him, no matter how risky this decision is, the wise prince must accept the challenge and express his position. Machiavelli declared (2008, 333-335) "A prince also attains prestige when he is a sincere friend or an avowed enemy: that is when he unreservedly shows his favor toward one man against another. Such a policy is always more useful than neutrality".

Few countries show their support to the Palestinian cause while others are either neutral or supporting Israel as a powerful state. Erdogan deals differently with this case, he did not feel afraid of showing his financial and moral support to Palestine.

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Despite the Israeli hostility to the proponents of this issue, he backs up the case and advocates the Palestinian factions that defend against the Israeli aggression as he strongly condemns Israel's wars against an unarmed people.

Although many countries have committed themselves to neutrality, Erdogan shows his full support for Palestine. This courageous attitude helps him to spread his popularity and show his strength to the world. He had the valour to show support and hostility, as a good friend or an enemy with honor.

For Machiavelli, religion in politics is an obstacle if it is not well used. He did not reject it but he insisted on the beneficial side of it, in Machiavellianism religion may be used as a tool to gain people's support and trust. Toronto and Ferrari (2016, 118) mention that: "AKP 2 has also been using religion like the Machiavellian prince for political purposes and maintains power." AKP is the party generated by Erdogan, it is easy to distinguish that this president is using religion to reinforce his position. Turkey was a secular state for many decades, the current president as a religious man; he does not hesitate to show religiousness and his adherence to the Islamic faith. Erdogan frequently appears in Friday sermons, praying and reading the Quran, this is what helps him to gain love and respect of his people that the majority of them believe in Islam.

In Machiavellianism, people's love and support are one of the best weapons that can be used by an ideal prince. It is noticeable that Erdogan is completely following this rule; he worked hard to gain this love, his folks' attachment helped him at overcoming the military coup against him. Erdogan was subjected to a military coup attempt on 16 July 2016 by a group of officers of the Turkish armed forces. People gather around their beloved president and appeared that the will of the people above all, and took part in pro-regime demonstrations.

The Turkish military coup 2016 is one of the strongest Erdoganian political blows. Many gaps led to reflect on the reality of this coup. Since the Turkish army is known by its efficiency, the non-strategic plan followed in this coup, left the impression that Erdogan planned this incident to get rid of hostile figures following the Machiavellian rule "A wise prince should, when opportunity offers, adroitly nurse

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some enmities against himself, so that by overcoming them his greatness may be increased.” Machiavelli (1882, 71) the first measure in any coup is to overthrow the president and his fellows, Erdogan and his men were free and safe. Too, the organizers of the coup are unknown, and they did not announce themselves. Besides, networks and media stations were not blocked, and damages of the TGNA were not great...etc (Philips 2017)

From these, it can be evident that Erdogan was the third side of the coup, and he tried to wipe out his known and unknown opponents and strengthened his greatness among his people. So, he organized a coup with the least losses to crush all his enemies at once. Consequently, Erdogan has deceived his oppositions before they deceive him; this is what can be known as a purely Machiavellian plan.

Despite his strategies, what Erdogan committed was not only for his own good but for the public interest. As a result, his presence of mind in sculpting himself after a Machiavellian prince helps him to be an ideal example of the Machiavellian politician who is aiming at building a strong independent Turkey.

3.4.2.3.2 Kim Jong-un

Kim Jong-un is of the youngest presidents in the world and the supreme leader of North Korea. He reaches power after his father's death in 2011. This Asian leader is well-known for his brutality and rigour.

The North Korean leader has the rank of daejang (the equivalent of a general) this makes him constantly familiar with military affairs. Machiavelli (2004, 75) states that

A prince, then, should have no other thought or object so much at heart, and make no other thing so much his special study, as the art of war and the organisation and discipline of his army; for that is the only art that is expected of him who commands.

Kim Jong insists on studying the art of war and the army's reinforcement peacetime as if they were in wartime. Even if North Korea is not at a state of war, but

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he is always found ready to respond to any attack. Craw (2017, para. 01) mentioned that more than 20 % of the annual North Korean Gross Domestic Product (GDP) is spent on military. This percentage is very high for a country that its people are suffering from poverty and hard living conditions. Kim is known to be among the presidents who are on the arms race, he challenged various international laws and sanctions and still developing the North Korean nuclear industry, Kim Jong made himself a good example of the Machiavellian prince who believes that a good army keeps the nation safe.

In chapter XVII (The Prince) Machiavelli put the choice between the usage of cruelty and clemency to deal with people and government's members. Kim Jong is known for his brutality and intensity; he believes that use cruelty and strict penalties are important and avoid coups.

Kim Jong does not make exceptions in punishment, Millar (2017) mentioned that he executed his uncle Jang Song-thaek without any mercy, as there are many accusations that Kim was the main cause of his semi brother's death. Kim committed countless executions even in his entourage; these deeds gave him a high prestige and help him to be feared in his society and outside.

Between fear and love, Jong-un chooses to be feared than loved and seek to spread terror among his people to keep them under control. In Chapter XXI, Machiavelli stressed that the brave prince should not be afraid of showing his hostility to a particular party. Kim does not hesitate to express his total hatred to USA, as he shows this on several occasions. Mullen (2015) stated that North Korea is ready to deter any potential attack by USA counting on its nuclear weapons. This act has given Kim Jong a wide fame in the world since it is not usual that a small state can threaten a great power as USA. Subsequently, Kim Jong-un has shown great courage following The Prince's advice.

One of the most reputed Machiavellian principles is that ends justify means. It can be observed that Kim Jong is following this principle indiscriminately. To achieve goals, the North Korean leader uses inhumane methods, violence, assassination, terror ...etc. He restricts the freedom of people and imposes strict penalties for the sole

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purpose of averting overthrows and staying in power; sometimes its severity amounted to a violation of human rights.

For Machiavelli, small injuries are easy to forget and without any value. Furthermore, according to him, if you are obliged to hurt someone the damage must be destructive and fatal. Tan (2015, 48) mentioned that “as a leader that keeps his people in line through a Machiavellian utilization of fear, Kim Jong Un has seized a stranglehold on his raw power through these concentration camps.” This is what Kim blindly is doing; from his family's members, friends, and workers... no one is safe from his cruelty. In Machiavellianism, this is normal and allowed as long as it will produce satisfactory results.

Kim is a good sample of the modern Machiavellian leader who has gained the leadership by heredity and handles his position by cruelty. Kim challenged the great state of the world and showed eternal courage and rigorous handling, where he balanced between wisdom and brutality, melting between the lion strength and the wolf maliciousness. Despite the extreme poverty of his people and the repressive policies of him, he managed to avoid any clashes or coups because of its dependence on a pure Machiavellian base.

3.4.3 The Impact of Machiavellianism on Europe

Europe was the cradle of Machiavellian policy that appeared in Italy, It is named by the thoughts of Nicollo Machiavelli that was written in The Prince.

3.4.3.1 Politics in Europe (in General)

In spite of the vast European area, its countries succeed in gathering in one block known by The European Union, which dominates its modern policy contrary to Asia.

European continent was not the cradle of politics since it faced many political conflicts besides the church oppression and the scourge of the two world wars.

In ancient time, the political subject was not flourished because it was associated with the church in which popes dominated in the name of religion,

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consistent with their desires and advantages faraway from democracy and justice. With the bypass of ages, this field changes completely, in modern days' politics in Europe have become more available and democratic.

3.4.3.2 Machiavellianism in Europe

Machiavellian policy first appeared in Europe, founded by the Florentine diplomat Nicollo Machiavelli, who wrote The Prince as a response to the crisis faced by Italy at that time. The principles mentioned in the book become famous during the Renaissance era and then spread to the whole continent and the rest of the world, although it was rejected by European thinkers and prohibited by the church.

3.4.3.3 Machiavellian Leaders in Europe

A lot of Machiavellian leaders appeared in this continent, yet among the most controversial European figures is Adolf Hitler on the top of the list; he is one of the well-known presidents who is still remembered all over the world even after his death.

3.4.3.3.1 Adolf Hitler

One of the most controversial leaders in the world, born in 1889, he is well-known as a German dictator and a founder of the Nazi's party. Hitler was extraordinarily megalomaniac, which makes him capable to acquire power and prestige easily. He attempted to improve his political and economic conditions for the German society, whereas it cannot be ignored that he is one of the bloodiest and cruel personalities in history since his policy caused the death of millions of people.

Before Machiavelli started to give a set of advice and instructions to the Prince, he first touched to the subject of acquiring prinedoms, giving plans for each one. This was the first lesson practiced by Hitler; as an ordinary citizen, it was not easy to be on power in Europe at that time. Hitler arbitrarily followed many Machiavellian principles in his decisions and treatments. Since as a politician he had separated politics from morality, which is the first lesson that can be taught by Machiavelli. Since Machiavellianism is based on three aspects: duplicity, manipulation, and deception. Hitler's acquirement of power was based on manipulation and deception; he was one of the biggest beneficiaries of the great

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depression, after establishing his position in politics, Hitler worked hard to win the German people by his side to deceive them that the Jewish people are a real enemy who is treating the German society that period. He also where he convinced them that he was the saviour of the economic downturn wave, As well as the Treaty of Versailles and Communism and the “Jewish Bolsheviks”. By deception and manipulation, Hitler found the road to the presidency and made the German people believing that he is a real hero.

In chapter XV, XVI, XVII Machiavelli described how traits of a leader ought to be (on the subject of human nature), he insists that a successful ruler need to recognize the human nature and manage it for its personal benefits. Machiavellian human nature cited on the book integrates between right and bad traits. Hitler as a wise leader fully understood this tool and use it for his own benefits, Michael (2016) stated that Hitler succeeded within the comprehension of it, and he knew how the good use of it.

In the concept of being loved or feared, it is easy to distinguish what Hitler chooses to be. He is known as a leader who assassinated millions of souls. Hitler's biggest fear was the destruction of the German prestige, so he worked hard to impose his fear to save his beloved country. As a cruel person, it is hard to believe that Hitler was not hated by his people as what Vasey (2006, 33) confirmed: “Many German loved Hitler and appreciated what he said.” Although he won the love of many of his people, he gained the fear of the world owing to the destruction and the assassinations he caused.

When it comes to the ends justify means, Hitler is the best sample of this principle. Hitler as the prince who wanted to unify his country and clarify it from the other races (just for Aryans) he stripped of his humanity and morals and cost the world millions of death in a word war that had a large effect on Europe and the world, destruction of vital installations, changed the political parameters especially in Europe...etc. Since Hitler was the leader of the Nazi party, as a result, all good or bad deeds committed by him cannot be separated from the party's reputation, Newman & Erber (2002, 245) "Because ends justified means, the Nazis set about erecting their

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ideal society by first getting rid of all the people whom they regarded as unsuitable for membership".

Hitler as a strong president succeeded in achieving goals by manipulation and deception. Despite his sacrifice of the German souls in wars, in order to satisfy his megalomania, he always succeeded in conveying his people that all this tears and blood are for the good of his country, with a help of his enthusiastic speech relying on his good choice of words and a confident body language. This is what was witnessed by Jäckel (1984, 90) when he mentioned: "The relationship of Germans to Hitler rested on deception, conscious deception on his part and self-deception on their part".

Hitler did not rely on the German military that he founded when he became on the top of the state. However, he reinforced and enlarged his army, as he employed many spies and soldiers and built a strong army; hence he followed Machiavellian advice that insists that a wise President does not unarm his people instead, he gave ordinary people the right to defend themselves against betrayers and enemies. Also, Hitler did not stand in between as Machiavelli said that a good leader must be a true enemy or a true friend. So that, Hitler has shown his right position when it is obligatory.

Hitler is a strong military man and a competitive politician of Nazi's party; he made himself a good example of the Machiavellian leader who seeks to unify his country and reinforce it, as what Machiavelli expected from Lorenzo De Medici. Hitler followed what was stated in the booklet and separated politics from morals and followed randomly too many other disciplines. Arditti (2008, para.02) mentioned that he always carried The Prince with him.

3.4.4 Machiavellian Politics in USA

United States of America is best known for its political strength and prestige, Machiavellianism as a political thought is highly found in many of its leaders during centuries.

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3.4.4.1 Politics in USA

The USA as a federal republic distributes its power between the President, the Congress, and the federal courts, as provided for in the Constitution, as a diverse society that held people from different races roots this has influenced the political life (because of the ethnic nationalism).

Political parties are one of the important diplomatic appearances in any society. The USA gives a great significance to this process in addition to elections; its political parties have an unprecedented resonance and power. Moreover, there is a strong concurrence between republicans and democratic (the two dominant parties in the USA), as well as electoral campaigns characterized by its force and ferocity.

There are numerous variations in the political system in the USA. In this nation, the Supreme Court has a great authority contrary to other developed countries, aside from the separation of the executive and legislative branches and the limitation of political decision-making to only two parties.

Other political parties are no longer having a political impact in the United States as compared to other evolved democracies; too the USA foreign policy is one of the well-known policies that intervene in the others countries policies, this gain it domination and hatred.

3.4.4.2 Machiavellianism in USA

As all continents of the world, Machiavellianism as policy has reached the new world and established a strong platform of Machiavellian leaders there. This policy can easily be found in the characters of USA. Since most of them are Machiavellian with a difference on the Mach-level. Despite the negative outlook to Machiavellianism Nye (2010, 82) stated that:

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In politics, efforts to rate leaders on scale of Machiavellianism had mixed results. One study finds Machiavellianism negatively correlated to leader's performance, but a study of charismatic U.S presidents finds a positive relationship between Machiavellianism and performance

3.4.4.3 Machiavellian Leaders in USA

At the first sight, it is easy to distinguish that many of the American leaders share some common characteristics with Machiavelli's principle

3.4.4.3.1 Barack Obama

His full name is Barack Hussein Obama, the 44th president of United States, born on 4th August 1961 in Honolulu Hawaii. He is considered the first dark-skinned president of United State of America.

Despite the daily evolution of political sciences, even after 500 years of Niccolò Machiavelli's death the Machiavellian tendency still matters in nowadays world. Consequently, those morals and beliefs can be seen in Obama's actions and behaviours.

Between being feared and loved, Obama swings here and there; he is more loved than feared. He succeeded in winning the love and the support of his people, as the American society saw Obama as the saviour from the political arrogance of Bush that cost the USA numerous souls in two wars plus the terrorist threat of Bin Laden. Obama gained the love of his citizens by giving them peace and safety. Furthermore, he contributed to the reduction of racial racism in a multi-ethnic country. Many other qualities help Obama to gain the acceptance of his folks such as modesty and direct contact with them. As a result of the seriousness of Obama's politics, he managed to gain the respect of the American people and the fear of the rest of the world.

In chapter XVIII Machiavelli defected from morality and separated it from politics as an extraordinary behaviour. Bourland and Johnston (1991, 102) revealed that for Machiavelli " a wise lord cannot, nor ought he to, keep faith when such observance may be turned against him, and when the reasons that caused him to

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pledge it exists no longer." Each presidential candidate has a programme full of promises and dreams that people desire, Obama as all presidents came with high hopes and strong words; among his famous promises was the end of the war in Iraq within 16 months and close the Guantanamo Bay's Prison. Americans were tired of war and violence, so those pledges were a good reason to elect him as a president. Obama did not keep his promise yet he only decreased the population of the imprisonment because he was unable to transfer all detainees and close it. In addition, the American combat troops were taken out from Iraq in December 2011 long period after the date given by Obama. Thus, according to (Soffen, 2017) among 40 promises given by Obama 17 were broken, 11 were kept, and 12 were compromised.

For Machiavelli, an ideal prince should have good qualities, such as generosity as long as this liberality will not hurt him. In contrast of a generous leader, Obama was not; he was not that much liberal, he chooses to maintain this adjective from the Americans' pockets. Obama shows a great generosity when he offered the American citizens a healthcare that helps them to economize and accumulate money tax-free for paying their medical costs and stewarding it to care for themselves and their families. It is a good political behaviour to gain peoples' vote yet the hidden truth is that this health care is not totally free; the reality behind this generosity is that the price tag for this project is at least \$800 billion. Obama does not have that much of money, so he raises taxes and the healthcare will be paid by them, not by the government. Obama showed a Machiavellian cleverness when he raised taxes to use its incomes to look generous.

A prince, therefore, being compelled knowingly to adopt the beast, ought to choose the fox and the lion; because the lion cannot defend himself against snares and the fox cannot defend himself against wolves. Therefore, it is necessary to be a fox to discover the snares and a lion to terrify the wolves. Those who rely simply on the lion do not understand what they are about

Tucker (2015, 194)

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Since human capacities are limited; in Machiavellianism, it is obligatory to balance between the use of power (lion) and cunning (fox) as from time to time it is better to use the power of the reason than the strength of arms.

The strategic intelligence of Obama's policy emerged on many occasions, and maybe the most clever ones were those mentioned by Glastris, Cooper, and Hu (2002) among fifty accomplishments stated the foxiest ones were: his trying to revive his country's economy by signing the act of the American recovery and reinvestment to contribute for the reduction of the unemployment rate. In 2010, Obama signed the Dodd-Frank Wall Street Reform and Consumer Protection Act and invested in the world of the automotive industry that, he took care of the environment and the veterans' problems, encouraged gender equality in wages, improved education ... etc for the good of his citizens. Also, he enhanced the image of America and its foreign policy which was hated because of Bush's bloody policy. These deeds helped Obama to show off his maliciousness and to gain people's love and support without being rough. While he showed the lion strength when he executed Ben Laden and faced ISIS on his war against terror.

Machiavelli encouraged the leader to show his support or his objection to any party. Obama did not feel afraid to support the Egyptian people's coup against Mubarak and the Libyan against Moammar Gaddafi. Too, he helped South Sudan to declare its independence from the north under the cover of the people are free to choose their leader and territories. This shows the courage and strength of Obama.

Machiavelli insisted to the prince to look faithful even if he was not. In Machiavellianism pretending is a good weapon to gain people's support. Obama is a Protestant Christian who attended church with some regularity and showed tolerance and acceptance of different religions even Islam that its reputation has been discredited and became a symbol of terrorism in the USA. Holder & Josephson 2016, 45) witness that "Barack Obama is one of the most successful politicians in contemporary America; one who claims that faith is an important part of his self-understanding and his political understanding." So that Obama well-used religion for political purposes.

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Because of the American arrogance and its hostility with many other countries, it was compulsory to be prepared militarily for any potential attack even in peacetime. Machiavelli contended that military intelligence has the same equivalence as political intelligence. Obama is more skillful with political affairs than military objectives. Nonetheless, this did not stop him to sweep the military field. Despite the fact that America lives in peace, Parsons and Hennigan (2017) mentioned that U.S. military forces have been at war for all eight years of Obama's term, the first two-term president with that distinction. He launched airstrikes or military raids in at least seven countries: Afghanistan, Iraq, Syria, Libya, Yemen, Somalia, and Pakistan.

Even there was not a direct attack on the USA; he has protected his country's interests in several countries through indirect wars. And from these, Obama has been interested in the art of war despite the security of his country, where he succeeded in imposing the fear of the USA in the world especially in the Middle East and gave his army training in real war conditions that helped it to develop the military abilities.

Among the strongest testimonies that prove Obama's Machiavellianism, that concludes the ex-American president deeds was the one stated by Block (2014, 78) when he added that in the presidential term of the claimed American "saviour" pilotless attacks were at its peak as he caused the death of hundreds innocent. Obama is an immoral president who justifies his transgressions to justify the means.

It has become clear that President Obama has acquired many political strategies that are very similar to Machiavellian ideas, supporting the fact that Obama is one of the modern Machiavelli's of this age.

3.5 Conclusion

The Prince's policy is not only limited to one region in the world but this belief is also shared among numerous leaders in the world. As a result of many researches and analyses on nowadays leaders and political systems, it is effortless to distinguish that Machiavellianism still matters at the present time politicians, despite the variation of their religion, language, classes... etc.

Some politicians indiscriminately follow this mentality as a studied plan while others are instinctively Machiavellians. Ultimately, whether this discipline is acquired

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or innate in the 20th century's rulers' personalities, they all share the same interest to bring glory and success to themselves and their countries whatever the ways are.

General Conclusion

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As the sixteenth century's sun started to set Europe faced a new political stream molded in a special treatise known by The Prince; this book brought a new discipline which called for policy liberalization from ethical and religious restrictions. Due to the value of the book, Machiavelli cited all his thoughts and experiences in a professional method to gain the satisfaction of the desired prince Lorenzo De Medici, yet he precised and concised his ideas till it became data of a new political doctrine recognized as Machiavellianism This political aspect did not relate only on politics yet it was linked to psychological attitude. Notwithstanding the fact that the book was published 500 years ago. A primary reading of this treatise is a lead to compare current leaders conduct with Machiavelli's instructions.

Machiavellianism deals with politics and psychology, consequently, this policy may be found anywhere. The Machiavellian tendency can be found in all social classes' people, but its level differs from one to another it can be caught by Christie and Geis Mach-scale. When Machiavelli mentioned historical models he did not recognize that those examples will incarnate in present rulers.

Machiavellianism deals with different personal characteristics, in comparison with present politicians' features and deeds, a Machiavellian touch is found there. Machiavellians believe in using cunning, manipulation, shrewdness, and ruthless to reach desired goals. Nowadays leaders are following all these steps to achieve their goals justifying that the results justify the means.

Machiavellianism is a much criticized doctrine since it is not known what kind of politics it is. The Machiavellian policy did not endorse nor did it condemn the doing of vices or virtue, rather endorsed prudence in taking suitable solutions that suit each case. According to Machiavelli, there are several criteria to deal with situations because occasionally being too good or too wicked can lead to downfall.

The Prince's writer proved this fact through historical references and. Machiavelli deals with the real human nature and politics, Machiavelli was criticized by those who could not handle the truth. Subsequently, Machiavellianism was between opponents and supporters because of its principles.

This research has focused only on the Machiavellian policy token from The Prince and its impact generally on nowadays leaders. The purpose was to highlight the

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existence of this belief in the 20th century's leaders which would surely manifest in the years to come and would call for a more in-depth updated research.

To conclude, the field of Machiavellian policy and its impact is very vast, it is hoped that other researchers and studies will be conducted on such category and provide some helpful simplifications for both teachers and learners. Future studies may focalize on whether Machiavellianism was misunderstood or it is simply an anomalous policy that calls for evil and deception.

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