

JOURNAL OF PEACE AND CONFLICT STUDIES (JPCS)

POWER, POLITICS, AND GLOBAL GOVERNANCE: A CRITIQUE OF MACHIAVELLIAN INFLUENCE IN INTERNATIONAL RELATIONS

OGUNSEYE, Inioluwa Iyanu¹

Abstract

Politics is who gets what, when and how? (Lasswell, 1936 cited in Lasswell, 2018). States are covered by this, in addition to individuals. Power politics play a crucial role in how states across borders in the international system actualize their foreign policies and conduct politics. However, under a few areas, this study is prepared to offer a critique of Machiavellian Power-politics in International Relations. The study adopted realism as a theory of International Relations and the force theory of state. Niccolò Machiavelli's life was marked by profound and remarkable periods due to his unique background and bittersweet personal experiences under the Florentine government which shaped his social life and ultimately had a significant influence on his political writings. Though, a few of his theories still hold true in the modern democratic system because he asserted that morality and politics are unrelated, Nigeria is endowed with amoral leaders who do not give a damn about morality or righteousness and instead pursue power by any means necessary. A leader needs to possess the following qualities: character, skill, and opportunity to succeed in a political position and fulfil his objectives for the state. The study concluded that Political situations require a leader to be aware, aware of the issues, skilled, flexible, and full of strategy, which is why they are still in demand today in world politics, and in the field of International Relations that speaks to power and influence.

Keywords: Power, Politics, Power-Politics, Global Governance, International Relations

¹ Department of Political Science,
Ajayi Crowther University, Oyo
ii.ogunseve@acu.edu.ng

Introduction

Politics is who gets what, when and how? (Lasswell, 1936 cited in Lasswell, 2018). States are also covered by this, in addition to individuals. Furthermore, power politics play a crucial role in how states across borders in the international system actualize their foreign policies and conduct politics. Many nations use their influence for different purposes. Maintaining the nation-state's sovereignty and territorial integrity, achieving the country's interests, maintaining the balance of power, and maintaining its hegemonic status are the key justifications. Furthermore, political power has been significantly influenced by the writings of theorists and philosophers such as Machiavelli, Sun Tzu, and others (Toffler, 2022; Greene, 2023).

However, under a few areas, this study seeks to offer a critique of Machiavellian Power-politics. His early life, profession, and background make up the first. His ideas and arguments regarding power politics make up the second. The third is the reasoning underlying his Power-politics theories and arguments. The

fourth section discusses the advantages and disadvantages of his power-politics views. Additionally, the nexus between power, politics and global governance from the theoretical stand points of realism and force theory will be discussed. Also, because of their unparalleled military might, economic might, and political ability to create a global environment that supports their interests and ideals, Nigeria, the country with the largest black population in the world and the United States are relevant examples of Machiavelli's power politics today (Lindsay & Daalder, 2003). The conclusion appears in the Fifth. Several theories have been used by scholars from 2019-2025 to ground the study on power, politics and global governance, considering the influence of Machiavelli on International Relations from the theoretical stand point of realism (Ilodigwe, 2019; Wicaksono et al., 2022); Ethics (Mujahid, 2020; the researcher's study was qualitative, analyzing comprehensively, holistically, and critically, departing from empirical generalizations and historical social realities to provide an ideographic

generalization from an ethics theoretical standpoint). Also, another scholar utilized the nation-states theory as the work of Khanna & Saluja, J(2021) in Digital Diplomacy: in the Light of Machiavellian Paradigm of Statecraft, Global Governance and Foreign Policy revealed. Also, (Ambrose et al., 2024) adopted the realist theory in “Enduring Imprints and Legacies of Machiavellian Political Treatise on Realist Theory of International Politics. Social Sciences, 1(2), 1-20.” But then, as at 2025 there is no study that has adopted the realism and force theory to explain and critique “Power, Politics, and Global Governance: A Critique of Machiavellian Influence in International Relations.” This is the gap that the study intends to fill.

MACHIAVELLI: Background, Early Life and Political Career

Machiavelli's early life is mostly unknown compared to the lives of many other significant Italian Renaissance personalities (Capponi 2010; Celenza 2015). In contrast, Niccolò Machiavelli passed away in Florence on June 21, 1527, having been born there on May 3, 1469. El Principe, the most well-known

work of Italian Renaissance political philosopher and statesman, earned him a reputation as an unethical and cynical sceptic (Mansfield in Encyclopaedia Britannica, 2023). He was also the secretary of the Florentine Republic.

Additionally, Paolo da Ronciglione, a well-known Latin instructor, took on young Machiavelli as a student. There are also rumours that he studied at the University of Florence, and a cursory look through his corpus indicates that he had a top-notch humanist education (Honeycutt, 2023; Internet Encyclopaedia of Philosophy, 2023). However, we don't get a complete and accurate picture of his life until he comes into the public eye and is appointed as the Republic of Florence's Second Chancellor in 1498 (Stanford Encyclopaedia of Philosophy, 2022).

Additionally, Machiavelli conducted a period of diplomatic activity on behalf of Florence for the next fourteen years, visiting key Italian cities, the French royal court, and Maximilian's imperial curia (Nederman, 2009). Further evidence of his political tasks and his keen ability to analyze people and organizations comes from the numerous

JOURNAL OF POLITICS AND INTERNATIONAL RELATIONS (JPIR)

surviving letters, dispatches, and sporadic writings (Zuckert, 2017).

Furthermore, Florence had been governed by a republican government since 1494, when the powerful Medici family and its allies were overthrown. Under the sponsorship of Florentine gonfaloniere (or chief administrator for life) Piero Soderini, Machiavelli flourished during this period (Pesman, 2010). Nonetheless, the Medici overthrew the republic's armed forces and overthrew the government in 1512 with the help of papal troops. The regime transition directly affected Machiavelli, who was first put into an internal exile (Baker, 2009) and then imprisoned and tortured for several weeks in 1513 after being falsely accused of plotting against the Medici. The opportunity and motivation to pursue literary endeavours came from his retirement to his farm outside of Florence (Jurdjevic & Ray, 2019).

Likewise, Machiavelli was first hired in 1520 by the cardinal to settle a lawsuit involving liquidation in Lucca. During this time, he used the opportunity to produce a manuscript outlining the city's government and to create "The Life of

Castruccio Castracani of Lucca" (1520; La vida di Castruccio Castracani da Lucca) (Mansfield, 2023). The cardinal decided later that year to have Machiavelli become the official historian of the republic. He was appointed to this position in November 1520 and paid 57 gold florins year, which was later raised to 100 (Byatt, 2022). However, he was tasked with writing a discourse on Florence's political arrangement in the interval by Leo X, the Medici pope who ruled from 1513 to 1521 (Giombetti, 2021).

Machiavelli boldly recommended the pope to reinstate the republic in place of the unstable blend of principality and republic that was in place at the time (Scott, 2016; Pedulla, 2021). He attacked both the Medici dictatorship and the republic that followed, which he had served. He was shortly after dispatched for two weeks in May 1521 to the Franciscan chapter at Carpi, where he developed his capacity to "reason about silence." Campbell (2018) and Atkinson (2010). It is noteworthy that Machiavelli struggled to reveal the truth about the Medici family's growth in Florence

without upsetting his benefactor (Winter, 2018; Kelly, 2022).

The Prince, the work that is most frequently linked to him, was, in the end, the first of his more introspective compositions. This was written in late 1513 or early 1514, although it wasn't properly published until 1532 (Onwunyi, 2019; Ardito, 2021). In the meanwhile, Machiavelli engaged in other literary endeavours as a result of his forced retirement. In addition to writing plays, poems, and brief prose, he also created biographical and historical sketches and a study on The Art of War, which was published in 1521 (Machiavelli, 2009). Crucially, he wrote the Discourses on the Ten Books of Titus Livy, which is his other great contribution to political philosophy. It is a summary of republican ideals presented as a commentary on the writings of the renowned Roman Republic historian (Balot & Gilmore, 2022).

MACHIAVELLI: Arguments and Views on Power-politics

Niccolò Machiavelli's main points of view and arguments on power politics are

covered in this section. These include the topics found in his 23-chapter book, The Prince, which was released in 1532. For monarchs wishing to acquire and hold onto power, "The Prince" provides a useful manual. Interestingly, "The Prince," his first work in which he examined authority, was written quickly by an author who was attempting to reclaim his position in Florentine politics, among other reasons (Masters, 2016; Fiorito, 2020). Encyclopædia Britannica, 2023) notes that his other work is the 1531 publication, Discourses on Livy.

In "The Prince," Machiavelli makes several main points. First, he believed that political decision-making and personal ethics should be kept apart by leaders. The morality of private individuals differs from that of rulers (Chaudhuri & Chakravarty, 2022). Second, he contends that in order to seize and hold onto power, leaders must be prepared to employ whatever tactics required, including cruel or dishonest ones (Nnamdi, & Ogan, 2019; Mujahid, 2020). Thirdly, Machiavelli places a strong emphasis on governance's practicality, emphasizing the reality of

JOURNAL OF POLITICS AND INTERNATIONAL RELATIONS (JPIR)

power over lofty or utopian ideals (Ilodigwe, 2019; Jeko, 2022). Fourth, Machiavelli contends that virtù, a combination of flexibility, strategic thinking, decisiveness, and situational awareness is a necessary quality for a leader (Trogaidou, & Triantari, 2023).

Furthermore, he contended that a ruler should be feared as well as adored, but that if one must choose, it is safer to be feared. Fear "is more reliable and controllable than love," according to Machiavelli (Raymond, 2017). In order to maintain the stability and efficacy of their reign, Machiavelli argued in the sixth point that rulers needed to be adaptable and ready to change course when necessary (Prinzi, 2022). According to Stanley (2018), leaders should refrain from taking any action that incites disdain and animosity among the public because such feelings have the potential to undermine stability. A ruler's efficacy also depends on preserving a positive public image, according to Machiavelli. In addition, perception frequently determines political reality (Nederman & Bogiaris, 2018).

Furthermore, Machiavelli highlighted the need of virtù, or talent and flexibility, in obtaining goals and grasping opportunities, even though fortune, or luck or chance, might influence a ruler's circumstances (Kim, 2020). Additionally, he offers particular guidance on alliances, military strategy, governance, and responding to both internal and external challenges (Jackson & Moore, 2016; Wright, 2022). Tenth, leaders should exercise caution when associating with flatterers since they could offer inaccurate or biased advice (Bellioti, 2020). To preserve credibility and dependability, Machiavelli also contended that a ruler's word and assurances should be honoured (Zuckert, 2021). In addition, he believed that leaders should consult with capable secretaries and advisors who offer frank and insightful advice (Olasupo & Musa, 2016). In a similar spirit, Machiavelli advised that a Principality should utilize fortifications and other defensive strategies sparingly since they have the potential to both strengthen and damage it (Winter, 2018). The sixteenth point he made was that in order to keep a good public image, leaders need to find a

balance between charity and financial caution (McCormick, 2018).

Lastly, Cosans and Reina (2018) note that Machiavelli offers guidance on the conduct and leadership traits a prince ought to display in combat. Moreover, he stresses the value of honouring commitments and the possible repercussions of breaking them in the political sphere (Paton, 2017). In order to accomplish their political objectives, monarchs may strategically build reputations for either stinginess or liberality, as Machiavelli discusses (Lamus, 2017). These points of contention collectively constitute the fundamental ideas that Machiavelli presents in "The Prince" to direct rulers in their quest and upkeep of power.

Key Themes in the book, "The Prince"

In "The Prince," Machiavelli suggests that a prince reject the idea of "what should be done" and instead seek out the "effectual truth" of a situation, lest he bring about his own downfall. A prince needs to know how to be bad in order to preserve himself, and he must employ this expertise "according to

necessity"(Synder, 2023). Stated differently, Niccolò Machiavelli, an Italian diplomat and philosopher, wrote "The Prince," a political treatise, in the early 16th century. Furthermore, according to Kallinikos (2023), it is regarded as one of the most important publications on political theory in Western history. According to Davis (2023), the book provides rulers with useful guidance on acquiring and retaining power.

Separation of Ethics and Politics, the book's first major issue, is Machiavelli's contention that the morality of public officials should be kept apart from that of private citizens (Baccelli, 2017). Furthermore, he stresses that rather than depending on accepted moral principles, a ruler's acts should be assessed according to how well they accomplish political objectives (Shotunde, 2019). The second is called "Ends Justify the Means." Now, Machiavelli is frequently linked to the expression "the ends justify the means." Furthermore, according to Machiavelli, in order to gain and maintain political power, a ruler must be prepared to use whatever means required,

including cruel or dishonest ones (Ogonnaya, 2016).

Realism and Practicality, the third, shows that Machiavelli is a realist who emphasizes the pragmatic elements of government. Furthermore, he thinks that rather than pursuing idealistic or utopian ideals, leaders should adjust their techniques to the realities of power because politics is fundamentally unethical (Edinger, 2021). Machiavelli distinguishes between virtù, or virtue or talent, and fortune, or chance, in his fourth theme, Fortune and Virtù. Notably, however, virtù denotes the capacity to grasp opportunities and adjust to shifting conditions in order to accomplish one's goals, even when luck can influence a ruler's circumstances (Burelli, 2023).

The fifth topic also deals with flexibility and adaptability, where Machiavelli counsels rulers to be adaptable and modify their plans in response to shifting conditions. In addition, he makes the case that an effective leader needs to be able to handle a range of circumstances, both positive and negative (Burelli, 2023). Another subject in the book "The Prince" is fear vs love. Machiavelli talks about

the difference between being feared and loved. Furthermore, he made the argument that it is preferable for a ruler to inspire dread since it is a more dependable and manageable emotion than love (Panichi, 2023). But Machiavelli also emphasized the significance of avoiding hatred (Dawson, 2023). Additionally, Machiavelli highlights the value of military might and strategic thinking in his seventh subject, Art of War (Amoroso, 2016).

Furthermore, he thinks that a king ought to be an expert in combat and ready to defend the nation (Yigzaw, 2017). In addition, Machiavelli uses a plethora of historical examples such as Cicero and Cyrus the Great to support his arguments throughout "The Prince" (Reynolds, 2019, Shotunde, 2019). Notably, he uses the triumphs and tragedies of many emperors to illustrate the values he supports (Del Lucchese, 2018; Kungu et al., 2023).

However, academics contend that "The Prince" is still a contentious and contested work, with varying readings that range from seeing Machiavelli as a supporter of brutal dictatorship to seeing

him as a sober analyzer of political realities (Sink, 2017; Lagus, 2019; Jeko, 2022). Nevertheless, it has had a significant impact on political philosophy and has long been studied by academics, politicians, and business executives.

NICCOLO MACHIAVELLI: Basis of Arguments and Views on Power-politics

In order to fully comprehend Machiavelli's perspectives on Power-politics, it is imperative to examine the rationale or foundation for his arguments, viewpoints, and Power-politics. I have maintained that the foundation of his theories on power politics must first be realistically placed in the historical setting, rather than merely being the focus of intellectual and moralistic discussion. In addition, Florence had been governed by a republican government since 1494, when the powerful Medici family and its allies were ousted from office. Machiavelli flourished at this time thanks to Piero Soderini, the Florentine gonfaloniere (or head administrator for life) (Kolewski, 2021).

Yet the Medici overthrew the republic's military in 1512 and overthrew the government with the help of papal soldiers (Dahlquist, 2023). In 1513, Machiavelli was wrongly accused of plotting against the Medici, leading to his imprisonment and weeks of torture (Winspeare, 2016; Schmidt, 2018; Vivanti, 2019; Onwunyi, 2019; Hughes-Warrington et al., 2023). This resulted in Machiavelli being a direct victim of regime change and being initially placed in a way of internal exile.

Thus, I have contended that Niccolo Machiavelli's socio-political life, which influenced his later political writings on Power-politics, developed in a series of steps following this terrible incident. Furthermore, as citizens of a state that governs us, I vehemently contend that our social lives determine and influence how much attention we pay to "the political" or political issues (Oshana, 2016; Lippmann, 2017; Yack, 2023). Because of this, he had the opportunity and motivation to pursue literary endeavours after retiring to his farm outside of Florence. Therefore, around 1513, I have also contended that he resorted to books

like "The Prince" and the Discourses on Titus Livy (Nederman & Lahoud, 2023).

In a similar vein, I have also argued that, in contrast to many of Machiavelli's colleagues in the republican government who were swiftly rehabilitated and allowed to return to service under the Medici, he was not (Nederman, 2023), possibly because he was forgotten (Kelts, 2020), and because the times and seasons changed, negatively affecting his political standing in Florentine affairs.

Scholars have also contended that "The Prince" was written hurriedly by an author who wanted to restore his standing in Florentine politics, among other reasons (Masters, 2016). Extending the previous argument, I have also argued that no politician in the republic, state, or nation would want to be forced out of office by the inevitability of time after having "tasted the treats of the usage of political power." This is because many of his colleagues in the republican government were swiftly restored to health and returned to service under the Medici, and it is possible that he was forgotten and absorbed much later. However, until the day of their death,

politicians will make every effort to continue or be relevant in political matters (Taylor, 2023).

Interestingly, it was originally intended to be presented to Giuliano de 'Medici, who would have valued it. However, after Giuliano passed away, the dedication was altered to Lorenzo de 'Medici, who most likely did not read it when he received it in 1516. Therefore, "The Prince" was written by Niccol Machiavelli towards the end of 1513 or probably early in 1514, and it wasn't legally published until later in 1532, possibly as a means of arguing with the Medici Florentine government (Barthas, 2019; Corradetti, 2022).

Realism, Power-Politics and Global Governance: The Nexus

An essential framework for understanding power dynamics in international politics is offered by realism in international relations theory, which highlights states' relentless quest for power, influence and security amongst anarchic systems devoid of centralised authority (Badie, 2025). Realism, which has its roots in the works of philosophers

like as Thucydides and Machiavelli, holds that states put their national interest, military might, and strategic alliances ahead of moral or ideological considerations in order to survive (Wicaksono et al., 2022). Also, this viewpoint was first established by Machiavelli's *The Prince* and *The Discourses*, which promoted practical statecraft in which leaders must strike a balance between maintaining stability at home and pursuing assertive foreign policy in order to counter external dangers (Bhamidipati, 2025). Machiavelli's claim that "the ends justify the means" is consistent with realism's view of coercion, deceit, and *realpolitik* as strategies for state survival, which supports the theory's emphasis on power as the medium of exchange in international affairs (Biehl, 2021; Kim, 2024). This I have strongly argued reflects and informs the main theory and overall argument of the paper.

Besides, it has also been argued in this paper that under realism, the relationship between global governance and power shows underlying conflicts. Furthermore, Realists contend that rather than

promoting collective security, powerful states' desire to solidify their interests ultimately shapes international governance organisations like the UN and NATO (Anderson et al., 2024). In the same vein, in as much as alliances and multilateral accords frequently function as tools for power consolidation rather than sincere cooperation, Machiavelli's emphasis on diplomacy as a way to project power and deter adversaries highlights these dynamics (Berridge, 2022). Furthermore, Machiavelli's caution that external threats require constant vigilance undermines faith in global governance systems, as seen by the security dilemma when states' defensive efforts lead to unintended wars (Bhattacharya, 2025). Therefore, I have argued further that ‘ ‘“realism portrays and raises global governance as a competition for power instead of the practical activation of international law”’.

Though, critics argued against the undermining effects of Machiavellian realism: while his support for strong, centralised states prioritises domestic order, his rejection of ethical constraints

JOURNAL OF POLITICS AND INTERNATIONAL RELATIONS (JPIR)

in foreign policy runs the risk of justifying authoritarianism and aggressive expansionism (Baylis et al., 2022). Moreover, according to contemporary scholars, this approach has fuelled cycles of interventionism and power struggles, especially in postcolonial states where leaders use realist principles to suppress dissent under the pretext of national security (Bastos, 2021; Sirleaf, 2023; Zamiri, 2024). Noteworthy, the 21st-century resurgence of realism, as exemplified by theorists like John Mearsheimer, is critiqued for ignoring transnational issues (like climate change) that call for cooperative solutions beyond zero-sum power politics (Leoni, 2024). It is important to note here that Machiavelli's legacy reflects a irony: although his observations on state conduct and human nature are still applicable, they also uphold a disjointed international order that is opposed to just governance (Denman, 2019; Laursen, 2021; Giusti, 2022).

Also, the influence of Machiavellian realism is still evident in modern international politics, especially in

nations negotiating ideological or ethnic divides. Similar to Machiavelli's counsel to combine "the lion and the fox" in statecraft, leaders in nations like Nigeria and Kenya frequently place a higher priority on regime survival through coercive measures and alliance-building (Suleiman, 2018). However, because elite power consolidation takes precedence over the public interest, this strategy runs the risk of strengthening corruption and weakening democratic institutions (Nwokeke, 2019; Ceva & Ferretti, 2021). Also, remarkably, realism's unwavering acceptance of power imbalances is what makes it so appealing, its Machiavellian foundations also highlight its shortcomings in tackling structural injustices (Qudrat-Ullah, 2024). Significantly, as global governance develops, maintaining stability in a globalised society continues to require striking a balance between ethical requirements and realist practicality (Safavipour & Jalalirad, 2025).

Force theory, Power-Politics and Global Governance: The Nexus

JOURNAL OF POLITICS AND INTERNATIONAL RELATIONS (JPIR)

It is very interesting to note that the force theory of politics and the generality of ideas of power, politics, and global governance show enduring conflicts in the ways that force (coercion) impacts state conduct and international structures. Primarily, political authority, according to force theory, comes from coercive control, in which dominance in the military, economic pressure, or ideological manipulation are used to gain obedience (Hassan et al., 2022; Amilakhvari & Baghaturia, 2024). Thus, since moral legitimacy by itself cannot provide stability, this supports Machiavelli's claim that strategic use of force is necessary for good governance (Youvan, 2024; Burelli, 2024; Corradetti, 2025). This is also one of the thesis of the paper. As instance in history is that of how force supports state establishment and longevity, having considered historical empires like Rome and colonial governments that used coercive power to annex new territory and quell conflict or opposition or rebellion (Cohen, & Toland, 2024; Strikwerda, 2024). Nevertheless, on the other hand, contemporary critiques contend that this viewpoint oversimplifies

power relations by ignoring the institutional and structural factors that influence global governance (Bo, 2021). Though, Miller (2018), Ani (2024) posited about power in international relations, I have also argued that there are so many indices just like force/ coercion to be considered when explaining and assessing power configurations in the international system or in many conflict situations today which is critical for state survival, perpetuity and dominance in her relationships with other countries globally if they are to be taken seriously. More so, "the manoeuvrability of force" by the leader or President or Prime Minister is a crucial component in power configuration, relations and successful foreign policy attainment in the international system and in conflict situations.

Furthermore, International relations are notably impacted by the realism of Machiavelli, that observes and analyzes politics as anarchy and a never-ending struggle for supremacy. His division of morality from statecraft, typified by the adage "the ends justify the means," places

survival and national interest ahead of moral considerations (Ogonnaya, 2016, Pandurang, 2024; Black, 2025). Also, states using economic penalties, military might, or asymmetric alliances to establish dominance, frequently at the price of multilateral cooperation, are examples of this in global governance (Farrell & Newman, 2019; Khan, 2025). While Machiavellian strategies run the risk of turning diplomacy into a zero-sum game, Barnett and Duvall's typology of power, for instance, emphasises the interaction between institutional and obligatory (coercive) power in international institutions (Levon, 2023). Moreso, I have strongly argued further that as established in the governance of global health notwithstanding, when wealthy powerful countries control resources and decision-making measures, such an approach tightens the misuse of money resources, creates and maintains various power alliances against “a no commitment or stagnant international policy phenomenon” in which countries that possess sufficient coercive power can force commitments (Bagg, 2024). Super powers force for global action in so

far as it bothers on sovereignty, national security, national interest and foreign policy (Owen IV, 2025; Craig et al., 2024).

Finally, I concomitantly argue with other scholars and emphasize that Machiavellian influence is compatible with global government. Modern problems like pandemics and climate change which necessitate cooperative solutions sometimes require coercive measures, notwithstanding the emphasis on state-centric authority placed by force theory and realism (Bloor, 2022; Lee, 2022; Singh, 2023; Zachara-Szymańska, 2023). Super powers through force theory and realism promote powerful commitment, and power inclusivity principles that are overlooked in idealistic frameworks of international institutions and international law (Saaida, 2024). I strongly argue that and it is corroborated by scholars that even super powers now stress that hard power must come first, then may be balanced with discursive, moral, and network-based techniques in the face of growing dictatorships terrorism, wars and resource conflicts globally, depending on the sensitivity of

the issues at hand(Surowiec & Manor, 2021; Zimmer, 2024).

MACHIAVELLI: Strengths, Weaknesses, Relevance of Arguments on Power-Politics

The arguments and perspectives Machiavelli expressed in his book "The Prince," which was written at the end of 1513 or the beginning of 1514, are examined in this part, and their merits and shortcomings are discussed. First, in his most famous work, The Prince, Machiavelli extensively critiques the moralistic conception of authority (Addison, 2016). Moreover, Machiavelli believed that there was no moral foundation for distinguishing between right and wrong uses of power (Mujahid, 2020). Instead, authority and power are practically equal: the person in charge has the right to rule; yet, virtue does not guarantee power, and being good does not grant one additional authority (Viotti & Kauppi, 2019).

However, some academics have criticized this Power-politics theory, claiming that there is a unique bond between morality and legitimate power (Jackson & Gau,

2016; Zheng, 2023). Furthermore, a lot of academics, especially those who wrote royal advice books in the modern era, contended that a ruler's use of political authority could only be justified if that monarch had a strictly moral personal character (Koenane & Mangena, 2017; Anweting, 2023).

As previously stated, I have maintained that morality is a prerequisite for the kind of character that leaders in political systems, especially democracies, must possess in order to establish a free, acceptable, and peaceful government in the modern era (Kruger, 2016; Haruna, 2019; Chukwurah et al., 2020; Erhunmwunse, 2023). Ayeni (2018) and Chinweuba (2020) have both made the case that the public's opinion of a candidate's moral character is important before elections for leadership positions in Nigeria and around the world in contemporary politics.

The second is that, despite talking less about power itself and more about "maintaining the state," Machiavelli said that the sole true interest of the political ruler is the acquisition and maintenance of power (Chaudhuri & Chakravarty,

2022). Machiavelli was opposed to a moralistic view of politics. Accordingly, I have also contended with certain academics that Machiavelli offers a sharp critique of the idea of authority by claiming that the idea of rightful rulership does not enhance the real exercise of power (Nederman & Bogiaris, 2018; Wilson, 2023).

Moreover, the third point is that The Prince aims to portray the self-aware political realism of a writer who understands from firsthand experience with the Florentine government that morality and virtue alone are insufficient to gain and hold public office (Fiorito, 2020). It is significant, intellectually relevant, and true that Machiavelli maintained throughout the Middle Ages and into the present that morality and decency alone are insufficient to gain and hold public power. Similarly, I have made the case that, in some cases, virtue and righteousness alone are insufficient for someone to win and hold political office. A politician's longevity in office is determined by a variety of interrelated factors, including wealth, charisma, political acumen, education, rectitude,

track records, genuine policies and programs, public trust, and adherence to the rule of law (Lam, 2016; Jones, 2023).

Last but not least, Machiavelli aims to understand and impart the laws of political power. Machiavelli believed that the use of power determines political action, hence understanding this concept is essential for every effective ruler (Holman, 2018). Furthermore, he contended that Machiavelli believed that the ruler could only impose safety and security on the state and compel people to follow by using authority properly (Hacifevzioğlu, 2018). Here, I've argued that, at bottom (Adegbami & Uche, 2016; Abubakar & Muhammad, 2019), Machiavelli prioritizes political education for those holding political office or holding positions of authority in order to teach them how to utilize their power responsibly.

Thus, it may be argued that this is expressed in the political systems of nations such as Nigeria, which establishes a legislative studies school to instruct politicians and/or newly elected lawmakers on the legislative process following election victory (Fashagba &

JOURNAL OF POLITICS AND INTERNATIONAL RELATIONS (JPIR)

Nwankwor, 2020). However, he omitted a clear definition of what he meant by the "appropriate use of political power." Instead, he supported the "uncharacteristic" use of force for any purpose. Does this mean, for instance, that people will continue to submit to a ruler who uses political power to seize state resources and amass wealth- a misuse of that authority used for personal gain (fraud) at the expense of the state- and that the ruler will be able to keep the state safe and secure? Given the democratic system and the rule of law in place today, this is not politically feasible. Politicians in power won't have a way to be investigated and held responsible because of this. Hence, in order to accomplish governance rather than democracy, the state may now start to adopt what I call "powertocracy," or rule by the "bullish power" of the rulers. Political game-playing is indeed immoral.

Moreover, Machiavelli's theory of "ends justifies the means" may inspire rulers to use force negatively to accomplish any goal, no matter the circumstances, regardless of what or who is being benefited (Ogonnaya, 2016). According

to Bell (2017) and Lawson (2023), this idea of power politics is arguably linked to realism in international relations, explaining why states use their political power to further their interests, wage war against other states, commit war crimes, and commit crimes against humanity. For instance, United States of America did not choose to invade Iraq in 2003 because the country possessed Weapons of Mass Destructions (WMDs), but for the desire to maintain American hegemony in the Middle East and to obtain Iraqi oil for use overseas (Tunç, 2017; Boussaa et al., 2022).

In Conclusion, Niccolò Machiavelli's life was marked by profound and remarkable periods due to his unique background and bittersweet personal experiences (torture, imprisonment, and exile) under the Florentine government. These events shaped his social life and ultimately had a significant influence on his political writings. In actuality, though, a few of his theories still hold true in the modern democratic system. Because he asserted that morality and politics are unrelated (Scharfstein, 2016). Therefore, it is clear

that Nigeria is endowed with amoral leaders who do not give a damn about morality or righteousness and instead pursue power by any means necessary. Therefore, in order to win elections, politicians turn to methods like vote buying, bribery, intimidation, and manipulation of voters and electoral institutions. Legitimacy is not prioritized over goals or the rise of power. Additionally, it is men who honour titles rather than titles honouring men. For this reason, a leader needs to possess the following qualities: character, skill, and opportunity to succeed in a political position and fulfil his objectives for the state. Furthermore, Machiavelli stated that war cannot be avoided; it can only be delayed for the sake of others. It follows that his perspectives on power politics were shaped by the times in which he was raised. Political situations require a leader to be aware, aware of the issues, skilled, flexible, and full of strategy, which is why they are still in demand today in world politics, and in the field of International Relations that speaks to power and influence.

References

- Abubakar, H. I., & Muhammad, A. (2019). Electoral Manipulation and Democratic Process in Nigeria: Lessons for the 2019 General Elections. *FU Lafia Journal of Social Sciences*, 2(2), 123-135.
- Addison, J. G. (2016). A Machiavellian Christian: Analyzing the Political Theology of 'The Prince'.
- Adegbami, A., & Uche, C. I. (2016). 'Despotic Democrats' Versus Good Governance: Challenges of Administration of Nigeria's Fourth Republic. *The Journal of Developing Areas*, 50(4), 195-210.
- Amilakhvari, L., & Baghaturia, O. (2024). Russia's Militaristic Rhetoric, Imperialism, and Expansion: Wars in Georgia and Ukraine. In *Dealing With Regional Conflicts of Global Importance* (pp. 161-181). IGI Global.
- Amoroso, A. (2016). War and Politics in the Thought of Machiavelli. *Armstrong Undergraduate Journal of History*, 6(2), 85-96.
- Anderson, E., Mugo, W. N., Taim, A., Davis, I., & Lehmann, S. (2024). *Global Geopolitics*. IPR Journals and Book Publishers.

JOURNAL OF POLITICS AND INTERNATIONAL RELATIONS (JPIR)

- Ani, K. J. (2024). Power in International Relations The History and Transformations in the Age of Globalisation, 265-278.
- Anweting, L. (2023). Power and Authority Adrift: The Machiavellian Antics in African Political leadership. *Sapientia: Journal of Philosophy*, 17.
- Ardito, A. M. (2021). Machiavelli and the modern state. Cambridge University Press.
- Atkinson, J. B. (2010). Niccolò Machiavelli: a portrait. *The Cambridge Companion to Machiavelli*, 14-30.
- Baccelli, L. (2017). Political imagination, conflict, and democracy: Machiavelli's republican realism. *Machiavelli on Liberty & Conflict*, 352-371.
- Badie, B. (2025). A Subjective Approach to International Relations: The Battle for Meaning. John Wiley & Sons.
- Bagg, S. E. (2024). The dispersion of power: A critical realist theory of democracy. Oxford University Press.
- Baker, N. S. (2009). For Reasons of State: Political Executions, Republicanism, and the Medici in Florence, 1480–1560. *Renaissance quarterly*, 62(2), 444-478.
- Balot, R. K., & Gilmore, N. K. (2022). Machiavelli's Roman Republic. A Companion to the Political Culture of the Roman Republic, 21-39.
- Barthas, J. (2019). 'Altra volta ne ragionai a lungo': A Reinterpretation of Niccolò Machiavelli's Cryptic Clause in The Prince.
- Bastos, M. (2021). Foreign Policy of Pakistan: a Critical Approach (Doctoral dissertation, University of Westminster).
- Baylis, J., Wirtz, J. J., & Johnson, J. L. (Eds.). (2022). Strategy in the contemporary world. Oxford University Press.
- Bell, D. (2017). Political realism and international relations. *Philosophy Compass*, 12(2), e12403.
- Belliotti, R. A. (2020). Dante's Inferno: Moral Lessons from Hell. Springer Nature.
- Berridge, G. R. (2022). Diplomacy: theory and practice. Springer Nature.
- Bhamidipati, G. K. (2025). Strategic Autonomy and India's Foreign Policy Towards the GCC, Israel and Iran: Exploring the Kautilyan Foreign Policy Principles.
- Bhattacharya, R. (2025). Foundations of Political Science. Educohack Press.
- Biehl, B. (2021). Leadership in Game of thrones. Wiesbaden: Palgrave Macmillan.

JOURNAL OF POLITICS AND INTERNATIONAL RELATIONS (JPIR)

- Black, R. (2022). Machiavelli: From Radical to Reactionary. Reaktion Books.
- Black, R. (2022). Machiavelli: From Radical to Reactionary. Reaktion Books.
- Black, R. (2025). Machiavelli, the Perennial Dissident. *Dissident Renaissance: Rewriting the History of Early Modern Philosophy as Political Practice*, 2, 208.
- Bloor, K. (2022). Understanding global politics. *E-International Relations*.
- Bogiaris, G. (2021). Machiavelli's Platonic Problems: Neoplatonism, Eros, Mythmaking, and Philosophy in Machiavellian Thought. Lexington Books.
- Burelli, C. (2024). No virtue like resilience: Machiavelli's realistic justification of democracy. *Political Studies*, 72(4), 1471-1490.
- Byatt, L. (2022). Niccolò Ridolfi and the Cardinal's Court: Politics, Patronage and Service in Sixteenth-century Italy. Taylor & Francis.
- Campbell, T. J. (2018). *The Jesuits, 1534-1921*. BoD—Books on Demand.
- Capponi, N. (2010). *An Unlikely Prince: The Life and Times of Machiavelli*. Da Capo Press.
- Celenza, C. S. (2015). Machiavelli: a portrait. Harvard University Press.
- Ceva, E., & Ferretti, M. P. (2021). Upholding public institutions in the midst of conflicts: the threat of political corruption. *Ethics & global politics*, 14(3), 163-182.
- Chaudhuri, S., & Chakravarty, P. (Eds.). (2022). *Machiavelli Then and Now*. Cambridge University Press.
- Chinweuba, G. E. (2020). The Spectre of Democracy and Governance in Nigeria. *Nasara Journal of Philosophy*, 115-135.
- Chukwurah, D. C. J. D. D., Nnamani, O., & Nduba, J. O. (2020). Governance and political leadership in Africa: Focus on Nigeria@ 59. *Governance*, 4(3), 36-46.
- Cohen, R., & Toland, J. D. (Eds.). (2024). *State formation and political legitimacy*. Taylor & Francis.
- Corradetti, C. (2022). The Solitude of Machiavelli's Prince. *Philosophia*, 50(3), 1035-1053.
- Corradetti, C. (2025). Deconstructive Dynamism in Machiavelli's the Prince. *Jus Cognes*, 1-19.
- Craig, C., Ruzicka, J., & Egeland, K. (2024). A subtle call to greatness: Unipolarity, US foreign policy, and the indefinite extension of the NPT. *European Journal of International Security*, 1-18.

JOURNAL OF POLITICS AND INTERNATIONAL RELATIONS (JPIR)

- Daalder, I. & Lindsay, M(2003). The Globalization of Politics: American Foreign Policy for a New Century. <https://www.brookings.edu/articles/...> Accessed on 19th October, 2023.
- Dahlquist, K. (2023). Machiavelli's Ambush: perspectives in an age of conspiracy. *Inquiry*, 1-34.
- Davis, E. A. (2023). A New Perspective on Machiavellian Leadership. *Political Research Quarterly*, 10659129231180190
- Dawson, L. (2023). Introducing Machiavelli: Distinguishing Leaders from Followers. In *A Business Leader's Guide to Philosophy* (pp. 5-10). Cham: Springer Nature Switzerland.
- Del Lucchese, F. (2018). Machiavelli and constituent power: The revolutionary foundation of modern political thought. *Machiavelli and Constituent Power: the Revolutionary Foundation of Modern Political Thought*, 81-102.
- Denman, D. S. (2019). Machiavelli and the fortress city. *Political Theory*, 47(2), 203-229.
- Edinger, H. (2021). Theory of irrational politics: Classical realist lessons on foreign policy analysis. *International Studies Review*, 23(4), 1181-1207.
- Erhunmwunse, P. O. (2023). Unraveling Electoral Corruption in Nigeria: Analysis of Corrupt Behavior and Its Implication for Democratic Processes (Doctoral dissertation, Idaho State University).
- Farrell, H., & Newman, A. L. (2019). Weaponized interdependence: How global economic networks shape state coercion. *International security*, 44(1), 42-79.
- Fashagba, J. Y., & Nwankwor, C. (2020). Legislative Turnover in a New Democracy: An Insight from The Nigerian National Assembly (1999-2019). *Studia Politica: Romanian Political Science Review*, 20(4).
- Fiorito, U. (2020). Machiavelli's Aesthetic Advice: Visual Arte and the Political Sublime in The Prince (Doctoral dissertation, Concordia University).
- Giombetti, L. (2021). The Forgotten Republic: Florence Without the Medici, 1494-1512 (Doctoral dissertation).
- Giusti, S. (2022). The Fall and Rise of National Interest: A Contemporary Approach (Vol. 1, pp. 1-138). Palgrave Macmillan.
- Greene, R. (2023). The daily laws: 366 meditations on power, seduction, mastery, strategy, and human nature. Penguin.
- Haruna, S.(2019). The Rule of Law As An Essential Ingredient In Democratic Governance: A Critique On Nigeria: 1999-2017.

JOURNAL OF POLITICS AND INTERNATIONAL RELATIONS (JPIR)

- Hassan, M., Mattingly, D., & Nugent, E. R. (2022). Political control. *Annual Review of Political Science*, 25(1), 155-174.
- Holman, C. (2018). *Machiavelli and the Politics of Democratic Innovation*. University of Toronto Press.
- Honeycutt, K. (2023). Niccolò Machiavelli (1469—1527). *Internet Encyclopedia of Philosophy*. A Peer -Reviewed Academic Resource, <https://iep.utm.edu/machiave/> Accessed on 22nd October, 2023.
- Hughes-Warrington, M., & Woolf, D. (2023). *History from Loss: A Global Introduction to Histories written from defeat, colonization, exile, and imprisonment* (p. 271). Taylor & Francis.
- Ilodigwe, D. (2019). Machiavelli and the limits of realism in international relations. *Journal of International Relations and Foreign Policy*, 7(1), 20-38.
- Ilodigwe, D. (2019). Machiavelli and the limits of realism in international relations. *Journal of International Relations and Foreign Policy*, 7(1), 20-38.
- Jackson, J., & Gau, J. M. (2016). Carving up concepts? Differentiating between trust and legitimacy in public attitudes towards legal authority (pp. 49-69). Springer International Publishing.
- Jackson, M., & Moore, T. (2016). Machiavelli's Walls: The legacy of realism in international relations theory. *International Politics*, 53, 447-465.
- Jeko, V. O. (2022). *Power and Leadership in Machiavelli's Political Thought: A Strategy for Sustainable Democracy in Nigeria*.
- Jones, P. (2023). *Corrupt Britain: Public Ethics in Practice and Thought Since the Magna Carta*. Springer Nature.
- Kąkolewski, I. (2021). *Melancholy of Power: Perception of Tyranny in European Political Culture of the 16th Century* (p. 502). Peter Lang International Academic Publishers.
- Kallinikos, P. (2023). *Political Realism in the Chinese Warring States Period and the European Renaissance: Han Fei and Machiavelli*. *Conatus-Journal of Philosophy*, 8(1), 127-166.
- Kelly, P. (2022). *Machiavelli: politics and the use of violence*.
- Kelts, S. A. (2020). *Machiavelli's Humanity*.
- Khan, A. M. (2025). *Navigating the China-Russia Alliance: A New Paradigm in International Relations*. *Contemporary Journal of Social Science Review*, 3(1), 334-344.
- Kim, S. Y. (2020). *Kim Dae-Jung's Leadership as Relevant to the*

JOURNAL OF POLITICS AND INTERNATIONAL RELATIONS (JPiR)

- Sunshine Policy (1998–2003) (Doctoral dissertation, Syracuse University).
- Kim, Y. I. (2024). National Identity and National Behaviour: A Constructivist Analysis on the Influence of National Identity over Foreign Policy.
- Koenane, M. L., & Mangena, F. (2017). Ethics, accountability and democracy as pillars of good governance-case of South Africa. *African Journal of Public Affairs*, 9(5), 61-73.
- Kruger, F. (2016). Corruption in South Africa's liberal democratic context: Equipping Christian leaders and communities for their role in countering corruption (p. 362). AOSIS.
- Lagus, N. (2019). Kim Il Sung as Machiavelli's New Prince: early development of North Korean regime.
- Lamus, F. (2017). Machiavelli's moral theory: Moral christianity versus civic virtue.
- Lasswell, H. D. (2018). *Politics: Who gets what, when, how*. Pickle Partners Publishing.
- Laursen, E. (2021). *The operating system: An anarchist theory of the modern state*. AK Press.
- Lawson, S. (2023). *International relations*. John Wiley & Sons.
- Lee, W. (2022). *Principles and laws in world politics: classical Chinese perspectives on global conflict*. 1-40.
- Leoni, Z. (2024). *Coopetition in International Relations and the New Cold War: A Review*. *A New Cold War*, 27-52.
- Levon, K. (2023). *European Union's Influence on Israeli-Palestinian conflict* (Doctoral dissertation, Kauno technologijos universitetas.).
- Lippmann, W. (2017). *Public opinion*. Routledge.
- Machiavelli, N. (2009). *Art of war*. University of Chicago Press.
- Machiavelli, N. (2020). *The Politician. A Companion to Niccolò Machiavelli's The Prince*. <https://link.springer.com/book/10.1007/978-3-030-39091-4>
- Mansfield, H. (2023, October 13). *Niccolò Machiavelli*. *Encyclopedia Britannica*. <https://www.britannica.com/biography/Niccolo-Machiavelli>.
- Masters, R. D. (2016). *Machiavelli, Leonardo, and the science of power*. University of Notre Dame Press.
- Miller, L. H. (2018). *Global order: values and power in international relations*. Routledge.
- Mujahid, H. (2020). *Ethics and Power: Niccolò Machiavelli's thoughts on Ethics and Power in Politics*. *The International Journal of*

JOURNAL OF POLITICS AND INTERNATIONAL RELATIONS (JPIR)

- Politics and Sociology Research, 8(3), 92-103.
- Mujahid, H. (2020). Ethics and power: Niccolo machiavelli's thoughts on ethics and power in politics. *The International Journal of Politics and Sociology Research*, 8(3), 92-103.
- Nederman, C. (2009). Niccolò Machiavelli. *Stanford Encyclopedia of Philosophy*.
- Nederman, C. J. (2023). *The Rope and the Chains: Machiavelli's Early Thought and Its Transformations*. Rowman & Littlefield.
- Nederman, C. J., & Bogiaris, G. (2018). Niccolò Machiavelli. In *The History of Evil in the Early Modern Age* (pp. 53-68). Routledge.
- Nederman, C. J., & Lahoud, N. (2023). "This is the way I pray": precatory language in the writings of Niccolò Machiavelli. *Intellectual History Review*, 33(2), 161-182.
- Nederman, C. (2019). Niccolò Machiavelli. *Stanford Encyclopedia of Philosophy*. <https://plato.stanford.edu/entries/machiavelli/>.
- Nnamdi, B. S., & Ogan, T. V. (2019). Niccolò Machiavelli and the Morality of "The End Justifies the Means" in *The Prince: A Philosophical Perspective*. *Journal of Good Governance and Sustainable Development in Africa*, 4(3), 33-39.
- Nwokeke, P. O. (2019). Democratic consolidation in Ghana and Nigeria: understanding the role of the political elites. (Doctoral thesis , University of Canterbury).
- Ogonnaya, C. K. (2016). Machiavellianism in Nigerian Politics: A Philosophical Appraisal (Ph.D. dissertation Uni Zik).
- Ogonnaya, C. K. (2016). Machiavellianism in Nigerian Politics: A Philosophical Appraisal.(Doctoral thesis, Nnamdi Azikiwe University, Awka).
- Onwunyi, E. C. (2019). The end justifies the means: examining the Nigerian society in the light of Machiavellianism (Doctoral dissertation).
- Oshana, M. (2016). *Personal autonomy in society*. Routledge.
- Owen IV, J. M. (2025). Why Great Powers Compete to Control International Institutions. *International Security*, 49(3), 84-121.
- Pandurang, H. A. (2024). *Fundamentals Of Political Science*. Horizon Books (A Division of Ignited Minds Edutech P Ltd).
- Panichi, A. (2023). " The Greatest Master There Is": Forms and Functions of Fear in Niccolò Machiavelli's

JOURNAL OF POLITICS AND INTERNATIONAL RELATIONS (JPIR)

- Work (Doctoral dissertation, Johns Hopkins University).
- Pedullà, G. (2021). The political logic of conflict: a debate on Machiavelli in Tumult. The political logic of conflict: a debate on Machiavelli in Tumult, 109-175.
- Pesman, R. (2010). Machiavelli, Piero Soderini, and the republic of 1494–1512. The Cambridge Companion to Machiavelli, 48-63.
- Prinzi, S. (2022). Machiavelli: On Power, Freedom and the Use of Time. Notebooks: The Journal for Studies on Power, 1(2), 241-269.
- Qudrat-Ullah, H. (2024). Overcoming Might is Right: Promoting Global Peace Efforts. Ethics International Press.
- Reynolds, H. G. (2019). Machiavelli on Leadership Studies: Chapter XIV of The Prince. Florida Political Chronicle.
- Saaida, M. (2024). Criticism of the Liberal Theory of International Politics.
- Safavipour, A., & Jalalirad, H. (2025). The Philosophical Underpinnings of Trump's Foreign Policy: Analyzing Key Influences and Implications. Journal of Humanities and Education Development, 7(1), 1-11.
- Schmidt, R. J. (2018). Reading Politics with Machiavelli. Oxford University Press.
- Scott, J. T. (2016). The Routledge Guidebook to Machiavelli's The Prince. Routledge.
- Shotunde, A. O. (2019). Machiavelli's Political Philosophy: Analysis of Its Substance and Contemporary Relevance. Lagos Historical Review, 19.
- Singh, S. (2023). Modern Geopolitics: Celebration of Realism over Idealism-An Analysis. National Law University and Judicial Academy ASSAM, 1-35.
- Sink, J. W. (2017). Machiavelli in Modern Times: Political Theory in the Leadership of Stalin, Churchill and Roosevelt During the Second World War.
- Sirleaf, M. (Ed.). (2023). Race and National Security. Oxford University Press.
- Snyder, A. (2023). "I am the queen; I'll kill Orual too..." Monarchy and Commentary in Till We Have Faces (Doctoral dissertation).
- Stanley, J. C. (2018). Machiavelli's military virtue: lessons from a 16th century political theorist (Doctoral dissertation).
- Strikwerda, C. J. (2024). The Origins of the Contemporary Global Order. Springer.
- Suleiman (2018). Assessment of the Challenges to Nigeria's Medium Power Role in Global Affairs: A Case Study of the Fourth Republic (1999-2015) (Masters

JOURNAL OF POLITICS AND INTERNATIONAL RELATIONS (JPIR)

- dissertation, Ahmadu Bello University,).
- Surowiec, P., & Manor, I. (Eds.). (2021). *Public diplomacy and the politics of uncertainty*. Cham: Palgrave Macmillan.
- Taylor, L. R. (2023). *Party politics in the age of Caesar (Vol. 22)*. University of California Press.
- Toffler, A. (2022). *Powershift: Knowledge, wealth, and power at the edge of the 21st century*. Bantam.
- Trogaidou, A., & Triantari, S. (2023). Leadership: The Aristotelian and the Machiavellian Leadership Attributes in “Black Swan” Periods. *Journal of System and Management Sciences*, 13(3), 550-562.
- Tunç, H. (2017). What was it all about after all? The causes of the Iraq war. In *Warfare in the Middle East since 1945* (pp. 365-385). Routledge.
- Viotti, P. R., & Kauppi, M. V. (2019). *International relations theory*. Rowman & Littlefield.
- Vivanti, C. (2019). *Niccolò Machiavelli: an intellectual biography*. Princeton University Press.
- Wicaksono, A., Suyastri, C., & Sundari, R. (2022). Understanding Political Realism: A Review of the Thoughts of Thucydides, Machiavelli, Hobbes, and Morgenthau. *Journal of Government and Political Issues*, 2(2), 80-91.
- Wicaksono, A., Suyastri, C., & Sundari, R. (2022). Understanding Political Realism: A Review of the Thoughts of Thucydides, Machiavelli, Hobbes, and Morgenthau. *Journal of Government and Political Issues*, 2(2), 80-91.
- Wilson, S. (2023). Leadership through History: Rethinking the Present and Future of Leadership via a Critical Appreciation of its Past. *The SAGE Handbook of Leadership*, 322.
- Winspeare, M. (2016). The Medici: the golden age of collecting. *The Medici*, 1-66.
- Winter, Y. (2018). *Machiavelli and the Orders of Violence*. Cambridge University Press.
- Winter, Y. (2018). *Machiavelli and the Orders of Violence*. Cambridge University Press.
- Yack, B. (2023). The problems of a political animal: Community, justice, and conflict in Aristotelian political thought. University of California Press.
- Yigzaw, T. D. (2017). Reason of State in the philosophical works of Niccolò Machiavelli. *African Journal of History and Culture*, 9(10), 78-84.
- Youvan, D. C. (2024). Machiavellian Dynamics in Modern Governance: Crisis, Control, and

JOURNAL OF POLITICS AND INTERNATIONAL RELATIONS (JPIR)

the Manipulation of Power. 1-32.

- Zachara-Szymańska, M. (2023). Global Political Leadership: In Search of Synergy (p. 311). Taylor & Francis.
- Zamiri, R. (2024). Iran's Survival Mode: Navigating Repression, Deterrence, & Protest Movements (Doctoral dissertation, Doctoral dissertation, San Francisco State University).
- Zheng, R. (2023). Reconceptualizing solidarity as power from below. *Philosophical Studies*, 180(3), 893-917.
- Zimmer, P. (2024). Tracing the Precursors and Amplifiers of Conflict in the Information Age: An NLP Inquiry of Tensions, Political Communication, and Misinformation (Doctoral dissertation, Massachusetts Institute of Technology).
- Zuckert, C. H. (2017). Machiavelli's politics. University of Chicago Press.