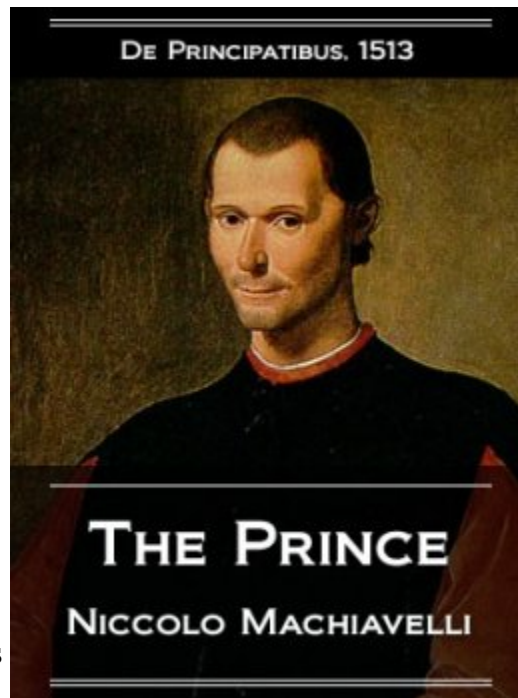


Machiavelli's political philosophy in the modern political practice?

Most clearly defined term policies meet the ancient Greeks. The Romans were successful in developing the concept and applying the law. The very fact that has its roots in antiquity policy gives the title of the ancient science. Politics is not only that, it's contemporary reality that governs our everyday life, in which we participate and which forms the circumstances of our daily lives.



When you create a parallel between ancient and modern conceptions of politics leads to the clear conclusion that there is no difference in meaning, but only in the totality of real consequences for human society embodied in the State or Union countries. Here is a classic and modern learning. Free parlance, this would be the equivalent of the Greek polis, and today the EU or the U.S.

Politics is even in the ancient world was inseparable from the government, even the etymological roots of the word politeia in Greek and Latin word politia¹. With this is bound within the household and life-oikos, from which today's economy is essential and etymological roots. For this period was characterized by the policy shall not be separated from morality, and thus one of the most important philosophers of antiquity, such as Plato and Aristotle wrote about the virtues of a good citizen and ruler. Even a very interesting idea sophocracy Platonic philosophers ask where political principles, or where philosophers were the rulers, or the other way around where the rulers were philosophers.

Either way, the policy is changed through different time periods according to the spirit of the time and circumstances of its mutations. What is left is certainly a key question is whether the policy in the modern era have become separable from, or still permeate as a symbiotic whole?

One of the most representative understanding of the concept of politics in the modern sense did Niccolo Machiavelli. For him specifically that he has become known for its famous motto "the end justifies the means", even though it does not explicitly can find this phrase in his most influential work, "The Prince." Problems with this view leads to a very ethical problem questions the morality of political praxis if any action was allowed in the path to a higher purpose. In particular, this criticism was

¹Lifestyle and interior decoration of any human community, or simply - a matter of general policy for all citizens.

Ljubomir Tadic, "Science Policy", page 22, in Belgrade, the Belgrade, 1996

directed at him because of bad historical experience, especially after the World War II period and the egregious crimes that took place in the name of "higher goals". Critical public has become not sensitive understatement of the political doctrine of Machiavelli's attitude scared of retroactive pernicious political philosophy and ideology of Nazism. The quick answer to this kind of thinking is given in the form of cosmopolitanism that has endured through the era of Christianity, communism and even today liberalistic structure of the world. It's not even been a better understanding of the pragmatic and policy-making is just like Machiavelli and Charles Sanders Peirce was characterized as a proponent of non-selection of tools to use and success. Which is only partially true.

Machiavelli merit to demystify the phenomenon reflected in the government and the rulers. This is especially evident in his work "ruler" which also left his previous philosophical vision of the ideal ruler under the umbrella of ethical qualities as a ruler and extended hands of God, which is drawn from medieval philosophy and humanism. Do this part of Machiavelli's idea was turned sophocracy that the ruler should be erudite and philosopher. The new attitude is reflected in Machiavelli's break with the ruler facing towards transcendence and back in life rulers turned to the political realities. This is also the beginning of modern political philosophy, with access to politics empirically, it is safe to say scientific.

Zoran Djindjic, the late Serbian Prime Minister, by profession a doctor of philosophy, started an avalanche when he said that Machiavelli was misunderstood. Like a modern European politician, winning prestigious international awards, but also a philosopher Djindjic has introduced a new approach to understanding the political praxis. And he was absolutely right. For, to speak out against Machiavellianism, just to talk about a book you've never read. This is illustrated by the fact that the "ruler" of Machiavelli explicitly cited examples from the past, especially Italian from Florence, where he made it clear that the cities of the republic can not survive, but it is a historic neighborhood such that it is necessary to make the monarchy. He was not talking about the ideal state, not even want to deal with it. He had an analytical approach to reality, believed that the world should be seen for what it is and a big problem should be broken into smaller problems. This is significant because it is the only way to predict the future political developments. A similar view, political and philosophical encounter with Djindjic, who was Machiavelli's idea of 'leaders' understood in the right way. Politics is for Machiavelli magnificent activity was even able to win ratio. The point of his political doctrine is to establish a communist government in which the ruler is to rely on the people, not the nobles. Such civil rights is the solution of class antagonisms, but also the purpose of the policy. A very important moment in his political philosophy is constitutional authority and institutional consensus. This is reflected in his painting ruler as a private citizen and non-violence nezloželima, but only sympathy of his fellow-citizens coming to power. This paragraph is deleted automatically "shame" completely misunderstood the maxim "the ends justify the means", and under that could happen and the worst atrocities. This paragraph is genuinely democratic. Truly, no hidden agenda. Some will be inclined to say that he also does not exclude the use of force. Correct, but the definition is not a modern country and force? Is the power of the law, the police and military forces are not? How to society and a country survive without it? Who would have control of the citizens? It is said that the ruler has to please the people and to do everything to maintain his satisfaction, but it also can not be determined, and not resort to force if necessary. The force on the doctrine applies when there is a mess. Is that a bad attitude that exists in all modern democracies? If we refer to the Declaration of Human Rights and the concept of tolerance, we're on the right track. Because tolerance has its limits. The famous scholar of dialogue and tolerance, Djuro Susnic in their namesake section discusses how to set boundaries must be tolerant to violence. And that I think is the correct attitude. Machiavelli speak about the different republics of the monarchy. However, this division will not be addressed. Much more important is the technique of maintaining its authority, it is pragmatic, technical, and it is very important to point out it is neutral with respect to

morality. Virtue is deprived of Machiavelli traditional ethical content: he sees virtue as the sum of a statesman and political skills that are different from the ruler of plebs. To synthesis of power, the will, the courage, strength, ability to adapt to circumstances, caution, persistence, diligence and objective assessment of available power. Thus, the virtue of rulers does too ethical to do with politics but with value. For me the problem tripartite techniques² in power and the idea of the establishment of new states. It felt a spirit of conquest, no Pacific, but again put aside the fact that wars and conflicts are a reality and that it is in accordance with the spirit of his time and the time involved. So he was very pragmatic minded strategist. It is interesting that Machiavelli was not at all fatalistic, about fortuna referred to as the apparent circumstances beyond one's power, because it actively virtuous even she can win! Here we are on the trail of a little chauvinistic attitude, somewhat contradictory, and which tells of a man who has free will, but that happiness is like a woman you should beat and conquer. This is the most challenging part of his presentation of "a ruler". In total the conflict, and the gap with the values of today's modern world, where women's rights and the fight for gender equality and non-violence as a core value. So, here is a complete step with the modern era and the political organization of the modern world philosophical 21st century. And no one remembered to point the finger at this position, but in the dead of purpose that justifies the means. The ruler should be common sense that they would overcome fate and that there is no role model, but his spiritual nourishment principle in the philosophy was.

The world has become sensitive to the suffering and death after World War II, after the unprecedented horrors of Hiroshima and Nagasaki after the Nazi camps, persecution and torture. Jump science has led to fears of further evade the control of scientific achievements in the field of nuclear science, bioethics, genetic engineering, medicine, and other fields. The idea of the UN and the EU, the Geneva Declaration and numerous other documents testify to the fact that the idea of tolerance and human rights, the preservation of life as the most important concept both in politics and in other areas is what you should cultivate. Machiavellian pragmatism and are subject to an anti-self. And it is not inconceivable that they like the idea of Nietzsche's "superman" abuse decades and poorly interpreted. So you should have an analytical approach and a clear awareness of what constitutes a paragraph.

How is the modern political practice in the spirit of morality is debated question. Does need to be addressed by this idea. For our capitalist reality. And policy is not a classic term. But the concept of utilitarianism. But not in the full sense, only in certain segments. Simply put, our reality is that the economy became what is the driving force of society. And that's understandable, because sitorijsko-social circumstances are such that large countries, such as the present, and can not survive without the market.

But, as the company will not survive without ethics? This is especially a key issue. Need a philosophy for a healthy society and strong economy for the state. This is the essence of modern political practice in my opinion.

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²The tripartite structure of society-people (popolo Grass (middle class), popolo minuto (the middle class)), lords and rulers.

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