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He accurately reflects the interests of the public interest in the political life of the societies, issues commands to the rulers, and justifies all his orders and instructions on these issues for a stable policy. Machiavelli's presents the rulers with challenges which have not lost their place to this day, and as long as there are governments, Machiavellian questions and answers will also be on the agenda.

The opinions of this Italian thinker have been accompanied by misunderstandings, and this may have the potential to exploit these leading thoughts. I hope that the expression of the views of this scientist in social management can take a small step in removing these limiting views in the field of political philosophy.

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thinkers need to consider the ways in which various types of political regimes can be better preserved.

The dream of a stable republic was nothing new for Machiavelli as a thriving thinker; however, he was seriously seeking to bring about the formation of a late republic by discovering sustainable social management practices. He regularly examines the fate of political regimes and the ways to achieve greatness, preserve independence and freedom, and overcome deficiencies. The Machiavellian dream was to create a single Italian republic to give this country specific grandeurs and honor.

He knew that maintaining a republic could be problematic as much as its establishment. But achieving this goal is not easy and the rulers and people have to face many challenges, tensions and crises, and pass through these incidents safely. They must work hand in hand, with mutual respect to the values and interests of the public in order to preserve the republic and ensure its security and prosperity in a fit and proper manner.

By developing ideas such as virtue, fortune, corruption, the dynamics of transformation and change and how to respond to innovations, uncertainty and unrest, the evolutionary process of institutions and organizations and ways of corporate governance, he presented a chance to establish and maintain enduring republics, and his intellectual endeavors are valuable legacies for communities.

Machiavelli has set his political and historical theory based on partial victories, not a general progress. The stabilization of minor progression forms in the historical peak of Machiavellian theory. He suggests rulers to have in mind proper understanding of public interests and states that the periodic understanding of history and its domination and prosperity are certain.

By relying on the analysis of the periodical rules of history, he tells the rulers that they can escape destiny and preserve their power. But in general, it defines a historical perspective; no government, no matter how well organized, can keep itself always at peak.

In his book, Machiavelli outlines political guidelines for gaining and preserving power, and discusses the doctrine of the balance of forces in a republican order. This contradiction and dichotomy makes up his theory of freshness and guarantees the freshness of his ideas.

lives under the rule of law. Officials evolve alongside unofficial institutions that promote civic values based on the patriotism and strategic will of the nation. This equilibrium is the very concept of social management and Machiavellian moment: when a republic can exist, but is constantly threatened and can lead to corruption or affect civic virtues by the common virtues of the prince and the people in order to pass through this stage safely.

The third dimension is the decision-making system. General political decisions are made on the basis of existing knowledge of policymakers. Organizational systems are rules of the game that can reduce uncertainty when the system is faced with unknown problems and situations. These processes are evolutionary and involuntary and have the capacity to cope with innovation to create the most effective institutions. (Claude Rochet, 2008: 74)

As a result, the decision-making system faces three situations in the tumultuous outbreak of these assumptions:

First, the evolution of knowledge is against the common beliefs and privileges of several officials. This can lead to a rejection of reality to preserve the overcoming of obsolete theory.

The second situation differs with respect to the degree of uncertainty and the question that whether the system can identify levels of uncertainty or not; the first three levels of uncertainty relate to the incremental advances associated with Machiavellian innovations.

Third, improving information processing through knowledge inventories can reduce uncertainty. At a higher level of uncertainty, useful knowledge stocks should be strengthened within the same institutional framework. And at a higher level, the institutional structure should be investigated. This decision-making process eliminates the unimaginably standardized decisions, which means that decisions are made on the basis of circumstances, not on the basis of a default.

Conclusion

By presenting their ideas and thoughts, political theorists state that there are stable political regimes for leaders and social managers, and since every state is condemned to ruin, these

as pollution, social evolution, risk taking, technological assessment, ensuring solidarity and sustainable development. In the process of utilizing the services of informal institutions of governance and good governance, the main goal is to define the principles of new global public governance. Opposition to the goals of pursuing public interests and efficiency in our public administration leads us to the trap of philosopher prince, the philosopher without any effect on the one hand, and on the other hand relying on modern management techniques proposed by the relevant specialized agencies.

This is precisely what Machiavelli intended to avoid when he wrote *The Prince*; when it is possible to use efficient tools to serve common interests, they are not used, and policy is reduced to management and violate expected equations. It is the reflection of modern political philosophy that claims to have solved the political problem in a political form. This view is the renunciation of the Renaissance heritage, which liberated human mind and its creativity from any cosmic predicted order. (Maurizio Viroli, 2000: 163)

The birth of political government and the definition of a new concept based on the idea of separation from management techniques and values that created powerful bureaucratic structures in Machiavelli's theories. Machiavelli's social management community can be represented as a 3D system in today's public administration.

The first dimension is the moment of institutional growth, when our ancestors founded the society. Machiavelli's *Prince* works in two ways; he establishes formal institutions to act in accordance with common demands, but most importantly, he can only practice virtues among people seeking security and prosperity, an objective which is realized through alliance and partnership. It has been observed that the organization of the citizenship and political life of all citizens is an indispensable condition for creating synergy between economic activity; this is a shared benefit because the purpose of sharing it is appreciated. People, who are not good or bad at first, become a citizen. The *Prince's* problem is that managing the transition to the republic is compromised.

The second dimension is related to dynamics and institutional flexibility. That is, formal institutions are created and the community

can understand the future of the nation and change the destiny of himself and that of his nation.

9. The Evolutionary process of institutions and organizations

Institutions and organizations that define common roles and interests must have evolved well; as long as the character of the citizens is ruined by interventions and manipulations, they can fulfill their adaptive role among individuals and social groups; additionally, they are more likely to hurt public interest.

In Machiavelli's analytical philosophy, the form of institution and organization determines its nature and function. Machiavelli has changed and redefined the link between formal and informal institutions, citizenship and their personalities. (Claude Rochet, 2008: 74)

Machiavelli's theory is part of Aristotle's theory, in which there are many forms of institutional superiority that depend on the nature of society. As a permanent system of shared beliefs, formal institutions can act as coaches and agents of change and contribute to the development of informal institutions, which can be referred to as the dynamics of changes in informal institutions. With Machiavelli, the formula for the evolution process between formal and informal institutions seems both exogenous and internal. In the unrealistic world, the main skill of learning is the adaptive process that creates new informal institutions which stimulate new knowledge and beliefs. This institutional dynamics requires the learning of a collective organization and, as a Machiavellian amplifier, is responsible for combating systemic deviations and corruption.

10. Social management in Machiavelli thinking

Neoclassical economics poses technology as a foreign factor bearing on the burden on workers and society, thus implying that the laws in force in nature must be obeyed by politicians. From the point of view of socialist economies, technology was also a foreign factor that encountered the laws of history and gave birth to a new world. In both of these perspectives, the social trend of endogenous changes is not taken into account, and this is the reason for their complete failure. Technological degradation has caused political disappointment. The emergence of the Third Industrial Revolution requires further discussion on the use of technology in issues such

society is a zero-sum game; but, Machiavelli introduced change and confusion to the idea of the soglasation of a good society, and political controversy and unrest to confront uncertainty and change necessary. (Claude Rochet, 2008: 74)

Civic values shared by individuals and leaders, as well as the quality of urban life, can help the system find its balance and bring flexibility when faced with uncertainty.

The Machiavellian legacy is disturbed by the theory of the war of religions. This new ideology has nothing to do with the Machiavellian efforts, and this is when the flames of religious intolerance take all credibility of faith into the altar. (Maurizio Viroli, 2000: 168)

8. Reaction to innovation, uncertainty and unrest

Technological changes emerge from within the economic and social systems, and they are not specifically incompatible with the evolution of the causes outside of these systems. In other words, economic and industrial enterprises are affected by technological changes. Hence, technological evaluation becomes important for political choices.

On the other hand, civic values can create anomalies because virtues and values have a systemic character. The virtues and values of the people are more precious than the values of a government, because the sum of the values and virtues of the people form the monarchy and the state and the most interactions between citizens occur through civil and political activities. Fortune can be seen as a process of social degradation, while virtue and its value are constructive in terms of creativity. These interactions among citizens are commonplace in economic activities. Creating wealth appears as a social and collective process, while emphasizing the role of the individual becomes more and more significant and multi-dimensional. While public interest and the role of the educated person who becomes a citizen are two pillars of the Renaissance, Machiavelli explained how corruption begins and the power of a few people is superior to the power of a community when an individual loses his own individuality and can no longer act as an active citizen. Machiavelli has emerged as a political thinker in a changing world in which humanity progressed gradually from a spectator to master and expert. In the world of Machiavelli, as a political thinker, the Prince

organization before the development of unpleasant conditions. Detection of each situation depends on specific circumstances.

In order to avoid the maintenance of the interests of the ruler and to balance public interests of, the leader must be chosen from among people, and he should be flexible in face of possible recommendatons and critiques. He does not want to create a coherent social system but he believes that the struggle between social classes and opposites is natural and represents an active civil life that works for the benefit of public welfare; such forces do not threaten but strengthen the state, because no republic can exist without its organized emotions and statements. Renewal of civic virtue through conflict creates a dynamic balance.

A republic leader believes in the positive freedom, that is, the individual's ability to produce mental and collective rights. He believes that there is a link between common interests and personal liberty, and as Skinner (1992) has shown, Machiavelli is distinct from John Rawls, because his theory of justice addresses only individual rights and rejects the organization of cooperation. The life of citizenship, and the rights it brings about, is an additional burden on the shoulder of the state. (Maurizio Viroli, 2000: 102)

7. Dynamism of changes and transformations

The most obvious innovation in Machiavelli is the integration of change in the dynamics of the republic's life; the republic is able to change its institutions in the face of destructive leaps. They lose their efficiency rules completely and must be restored by reconsidering the new Prince as a founding father in the event of a major crisis. Machiavelli can be called a political philosopher, although he sees himself as more of a philosopher, a philosopher who wants to integrate the legacy of classical philosophy with the requirements of the modern age, establish the efficacy of the changing world and stimulate the Italian renaissance and the onset of the industrial era caused by technological innovations. He did not believe in the linear evolution of history, because he is aware of the lack of exploiters and seeks the emergence of the non-linear nature of history; in this regard, Machiavelli predicts the historical cycles of speculation.

Classical political philosophy, which was founded on Aristotelian theory, rejected innovation and change; based on this theory, life in

professional practice that can be reconciled with uncertainty; politics becomes the art of government. Machiavelli claimed that it was his only profession- an organized professional, similar to the Wool Weavers Organization of Florence.

In Machiavelli's Republican rule, government functions as an ultimate end in itself, but it is preserved through civil liberties and active participation of the people; there is a clear relationship between state strength and civil and political activity.

6. Virtue, fortune, corruption and social management

Machiavelli expresses three concepts that illuminate the fundamental principles of the state: Furton or uncertainty, Virto (virtue) or the combination of civil virtue and the power required to preserve and enforce the political system, and corruption, which is the disappearance of civil values. In Machiavelli's view, corruption is a modern, practical and material entity that does not impede education and respect for contracts, but refers to the loss of civic values; Fortuna is a permanent threat to the balance of the republic. The future of the Republic is clearly determined in the political life, activity and sharing of civil values among citizens.

The more civic values are, the lower the cost of organizations. The social management is more than ever in the evolution of societies that have the alliance of these three conditions. The sharing of civilian values among citizens will foreground virtue and increase the ability to deal with corruption in countering attacks. (T. Flanagan, 1972: 147)

According to Machiavelli, once a leader is qualified for the administration of society if he can change his behavior between good and bad and change the situation in his own favor. Machiavelli defines the main characteristics of the republic's leader; first of all, he is an architect, thus encouraging profitable behaviors in institutional and physical areas; he makes dams and canals to fight floods and protect cities from destruction. Secondly, he knows how to create appropriate cultural institutions without question; his concern is the content of the institutions, not their shape. Thirdly, a manager is like a physician; he does not just think of a cure, but he thinks of pre-moderate prevention; thus, he will prevent corruption by facilitating institutional adaptability. A manager must be able to strengthen the

Machiavelli claims that those who condemn the differences between the masters and the slaves blamed Rome for freedom, and they pay more attention to rumors. He said that these disorders were due to the consequences of prosperity. Opponents do not take into account the fact that there are two different directions in each state: people and the aristocrats, and all the laws that are desirable for freedom support the opposition. (Maurizio Viroli, 2000: 102)

It should be noted that The Prince has been written after Discourses on Livy, and he clearly recognizes the Republican regime. As Levi Strauss, one of the famous critics of Machiavelli, clearly shows, his two most popular works, The Prince and Discourses on Livy, are Republican. The Prince can be considered as an excerpt from discourses devoted to a very delicate political situation. As Cassirer states, The Prince is neither ethical nor unethical; it describes the facts as they are. Machiavelli, as Lefevre says, wants to make power effective. He considers the state independent of any (religious) and metaphysical affiliations. (Maurizio Viroli, 2000: 102)

Following Felix Gilbert's work (1984), the Machiavelli Republicanism is clearly interpreted as a civilization of the Renaissance based on the Aristotelian tradition. (T. Flanagan, 1972: 145)

Modern democracy, as described in the Federalist essays, is opposed to the tradition of classical republican's direct participation of people in public affair; people must participate, but only indirectly and more or less through elections and delegations in a democracy based on individual rights and business morale. (Claude Rochet, 2008: 74)

However, Machiavelli's innovation is, according to Quantin Skinner (1990, 2001), undoubtedly the establishment of a political life. In Aristotle's political philosophy, virtue is the ultimate perfection of the man who will achieve citizenship through civil activity. (Maurizio Viroli, 2000: 102)

Machiavelli's political life is not an ethical goal on its own, but a means to defend civil liberties and multiple goals of individuals to maintain the stability of the state in a difficult period. Political thinkers have been disappointed in the process of predicting the changing world, and they condemn themselves in mistaken anticipation of the events. Consequently, from his point of view, politics requires a

Public interest is a different political structure and the implication of the concept varies depending on whether the political regime is a monarchy or a republic.

Machiavelli proclaims that a good society is governed by civic virtue and civic values, and educational institutions are necessary to pursue the realization of an ideal and good society. (Machiavelli, 1377: 124)

People are not there as long as they are not trained as a political group under the guidance of a prince, a man of intelligence, motivated, moral virtue, who has the authority to pursue public interests (and this is a Machiavellian heritage has often been interpreted mistakenly), even if the prince, with his natural selfish tendencies, records his glory in his history. This tension between the people and the ruler (prince) is at the center of Machiavellian thinking. (Machiavelli, 1377: 24)

Machiavelli had served the poor Republic of Florence, who was supposed to be the heir to the Roman Republic; he regarded this weakness as a problem of the personality of the small and medium bourgeoisie for the administration of public affairs and the emergence of leaders (the history of Florence) for the well-being of the majority of people. He considered public interest of good nature, and believed that if the interest is small and insignificant, it would be limited to the interests of the prince and his circle.

The common public interest derives from an optimal coordination between the good and welfare of the public and the good of the elders and a dynamic interaction between the institutions and citizens of the republic. In Florence, Machiavelli clearly opposed the tensions that appeared in Rome and Florence. He saw this political instability as a result of the struggle between the factions of the ruling class, the chaos that had nothing to do with the real classes of Florence.

However, political conflicts reflect the real class struggles that are necessary for the life of a republic in Rome. In spite of the obsession with political stability, Machiavelli believed in the possibility of the creativity of class struggles, and viewed it as an unchanging feature of republican politics. This contrasted with the establishment of a platform in Rome, thus opening the way for a large part of the government that fought for the power and stability of the Republic.

be taken into account. In this view, public interest is not in itself based on good (idealistic theory), nor does it mean the compromise of private interests (realistic theory), and does not count as a result of the partial expediency (utilization theory). In this theory, public interest is a practice and decision that is made on a time-critical basis and according to the expected results. These consequences are about both individual freedom and collective interests.

The recent doctrine is a fluid perception; it is not confined within a limited sphere and includes a set of relations between individuals and groups. This allows us to consider the complexity of individual and collective issues and the temporal and spatial needs when discussing interest. This theory provides a picture of social cohesion and a favorable public order. This doctrine believes that public interest is achieved by a balanced combination of civic virtue and individual liberty. Interest, in this sense, is an expedient that does not belong to an individual or a certain group; it, rather, is in possession of the public or, at least, a large number. Doubts about the practical realization of interest cannot be denied in most of the actions of governments and ruling parties, but this ambiguity cannot be extended to its definition. The concept of public interest cannot be distinguished from associated concepts such as justice, fairness, freedom, and equality. The challenge of realizing public good occurs when these concepts serve individual and group politics.

5. Machiavellian heritage

As stated by Levi Strauss, reading and understanding Machiavelli's thinking and opinions needs serious contemplation and interpretation; Machiavelli intended to understand how a republican government could be maintained in the interests of the common good. Common public interest is a concept understood from various modern concepts, such as 'public services'. Machiavelli proposed himself as a predictor of political thought and, in a very complex field, as the founder of the rebuilding of the power of the human mind in interpreting an extremely important social life of mankind.

In Machiavelli's view, humans are neither good nor bad; they are united in securing and fulfilling personal desires, attaining all their goals and gaining what they want. (Claude Rochet, 2008: 74)

the direction of individual life and the enrichment of personal belongings, which seems inevitable and rationale.

4.2. Group interest

Group interests are shaped and pursued in the form of converging and committed organizations whose members have shared goals. This kind of interest is as reasonable and indisputable as the personal interest.

Generally, individual and collective material should not be imposed on public interests. In planning, decision making, and legislation, individual and collective interests can be achieved through the realization of public interests.

4.3. Public interest

There is no single view and there are various doctrines in the definition of "public interest". Each perspective defines public interest in accordance with certain criteria. Public interest theories are classified into four categories:

1. Perfectionism: In this theory, goodness is in itself a beautiful and valuable thing, and the public interest, which is based on goodness and is intended to be beautiful, is desirable. This is an idealistic theory. The roots of Platonic perfectionism are quite obvious in this type of theory. Plato's belief in "originally good" is based on a perfectionist foundation.
2. Realism: Realistic theories of public interest are the compromise of the interests of individuals. From this perspective, public interest is the compromise of the interests of the people over a minimum.
3. Utilitarianism: According to this theory, public interest is the compulsory aggregation of private property of individuals, and an issue is considered beneficial if it brings the highest benefit to the greatest number of people and serves private interest as much as possible.
4. Consequentialism: Equal to this doctrine is the criterion of determining public interest in judging the outcome of a matter. It is not necessary for this outcome to be understood by a community, but its impact on individual interests should also

masters. Machiavelli likens fate and dignity to a slime, which, as it rages, destroys the tree and the house and every obstacle. (T. Flanagan, 1972: 127)

On the other hand, he believes that despite the devastating motion of the flood, in a situation that is normal, it can be resisted by making necessary dams and flooding strong battalions against possible outbreaks.

4. Different types of interest on the basis of difference in the source of recognition

Depending on the sources of recognition, interest can be divided into the following types;

- 4.1 Personal interest: approaching corruption with benefit can have different causes, including expediency, necessity, goodness, and requirement. The discussion of interest in its legal sense, along with the issue of "government", is conceivable. Interest refers to a specific type of benefit presented by sovereignty for the goodness of subjects upon whom he rules; this benefit is related to the preservation of faith, their lives or their intellect, or to preserve their honor and property, and it comes into discussion when an individual or the community is in the presence of interest; as is clear from this description, attaining legal understanding of all this is of paramount importance. In providing this model of interest, personal interest of each individual in the nation is tied to protecting their religion, soul, intellect, honor, and property and it turns out to be closely related to public possessions and interest; thus, fulfilling personal interest without respecting the collective goods would be, simply, impossible and absurd.

Compensation and corruption in government rulings revolve around the community and the public, because the government is related to the society, and the individual as a member of the community, is in the realm of government rulings. Therefore, the religious ruler must consider the interests of the community and the public. Personal interest represents a convention, or contract, the realization of which requires taking action or non-action on the part of the individual; personal interest is mostly overshadowed when it comes in conflict with public interest. The application of personal interest makes sense only in

Italy and Florence, during Machiavelli's short life, were plagued by political fluctuations and alternate changes in power and insecurity caused by displacements in the field of political power. The long tradition of politics, displacements and political fluctuations sometimes gave an unpleasant end to the elites who relied on the throne or those in power. Machiavelli was personally the victim of such a situation; accordingly, the maintenance and consolidation of power was primarily important for him.

3.2. Beliefs in common nature of human beings at all times and places

Machiavelli believed in the concept of equality of men in having the same nature in the realm of emotions and feelings. The nature of human beings is the same at all times and places and among various nations; this equality of nature would provide a common understanding of human behavior and the reasons justifying their behavior. Machiavelli believed that the dominance of emotions and feelings on the political behavior of all individuals and nations, including the rulers, was common and comprehensive among all; he said that materialism and ambition were constant and inherent attributes which have necessitated certain behaviors for persuasion and perseverance of such sensual desires.

3.3. Separation of ethics from politics

Machiavelli prescribes a number of ethical principles for preserving the political power of the prince in case of necessity and interest (Machiavelli, 1376: 60). Of course Machiavelli addressed the rulers and governors, not the masses of people.

This prescription has been made by Machiavelli on the pretext of the equal convenience of the prince to the benefit of the country and the nation. Under this pretext, he differentiated these two important categories of human life. Machiavelli has brought himself a huge bulk of criticism through theorizing immorality under the pretext of interest.

3.4. The impact of fortune, virtue and divine will on human destiny

Despite the belief in the role of intellect and the determination of human beings in the organization of life, including politics, Machiavelli believes in another factor known as fortune or virtue, which occasionally brings about the destruction of states and

in Socrates' political thought. However, from Trysima's perspective, virtue refers to every individual act that pleases the person and necessitates conquering others. For Aristotle, virtue refers to actions which procure pleasure for the individual.

In Machiavelli's political thought, the concept of human virtue was an intrinsic trait and referred to merits of victorious rulers or to the conquest of the realm of a prince through the implementation of virtue. Therefore, the concept of virtue is taken to mean using available equipment to fulfill an intended purpose in Machiavelli's thoughts and works. In addition to the concept of virtue, the topic of fortune comes to be of paramount importance in his works. From his point of view, virtue is the physical and intellectual ability of man and fortune represents the force that a virtuous person must use to achieve his purpose; therefore, in Machiavelli's mentality, power is the process of collision between these two forces.

Virtue is not courage, dignity, and obedience to law in Machiavelli's idea; virtue is, rather, helping the prince to achieve his goals; it might refer to deception and cruelty employed by a prince to maintain his own state of power, regardless of consequences.

The word "virto" is translated from the Greek term 'arete', and from the Latin word "Vir", meaning "man", which is translated as an enormously courageous man; however, this concept is taken to mean masculinity for Machiavelli. The word "Fortune", or destiny that was regarded as a well-meaning deity by Romans, has always been wished for and sought by human beings. Machiavelli states fortune always helps the brave individuals, those who are not scared or hesitant and enthusiastic, and whatever excites the lady and makes her react is of paramount virtue and significance.

3. Public interest in Machiavelli's Political Philosophy

In two of his works, The Prince and Discourses on Livy, Machiavelli explained his most important theoretical foundations, mainly based on practical politics in history, as well as his personal political experiences; followings are some of the most important ideas explicated by Machiavelli.

3.1. Authenticity of consolidation and preservation of political power

for individual autonomy, and politics, as the exercise of power, becomes the sole producer of security for human beings. The need to replace Aristotle's essence with his thought is considered to be the main factor in the mobility of humans.

Machiavelli describes how to conquer and preserve power and reflects the complex situation in Italy as a tiny land of political games, the power of kings, small local republics, and the games these groups play to usurp power in *The Prince*, a game in which they resort to every possible means to control power. Accordingly, *The Prince* treatise is more of an elaboration on how to succeed in politics rather than how to apply it.

Fortune and virtue are two main pillars of Machiavelli's political thought. These two forces dominate and control human life. Fortune is an unpredictable and often irresistible force that influences the fate of human beings from outside. But human beings are not mere playthings totally at the mercy of their fortune; any creature has the potential of conquering his own destiny depending strengths and limitations nature might have given him; the greater the virtue of man, the more he will be able to achieve, and control, his own destiny. For Machiavelli, fortune is like a tumultuous river that makes trees, plants, and surrounding building to kneel when it gets angry. (Machiavelli, 1377: 6)

Since fortune is not stable, people would succeed as long as fortune and politics are not harmonious, and they would fail when these two forces conflict. For Machiavelli, the power of fortune resembles a woman and he prescribes the use of violence and coercive ways to subjugate it. In political philosophy, Machiavelli's conception of fortune is like a woman who must be beaten up to be submissive and come under command. According to him, fortune is the same as the incidental force that places man in opposition to the power of destiny, which is the predetermined purpose for the realization of which world's causality system does its best.

Another key word appearing in all Machiavelli writings is Power, to which scholars and thinkers refer as human will. Bourcock summarizes it as the unity of power and ability or power.

The key to Machiavelli is to understand the power of virtue. But what is virtue? Virtue comes as the greatest good for a human being

German-French rivalry over Italy ruined the monarchy of the Medici family once again. Machiavelli tried to revive his political activity late in his life, but he was over due to cooperating with the house of Medici; while he was ill, he dies at the age of 58.

2. Machiavelli's position in the history of political thought

In the course of history, politics has not always been applied to the art, science or technique conquering power. In ancient Greece, politics meant the participation of citizens in the administration of the city. At that time, politics was taken to refer to a set of citizens and the constitution, the mixture of which formed the structure of the city. Aristotle laid down his political philosophy on the basis of the creation of an ideal state and government, the same as the good man and the good citizen, and considers the goal of the state to train the supreme type of human being. In Machiavelli's thinking, politics is not a reflection of social problems; it, rather is a separate institution along with other entities. From his point of view, policymakers and citizens do not form a single reality, but they create the dichotomy that separates politics from the social realm. (Opter, 2001: 43)

Machiavelli bases politics on the basis of a new concept of profit-based ethics, the culmination of which one can observe later in thinkers like Hobbes; even, with the abandonment of medieval thoughts, he poses a new set of political questions based on novel ethical insights. He searches for individual autonomy and the power of the Renaissance in a new relationship between man and power. This relationship derives from the emergence of a new image of politics (politics as the exercise of power) and, in general, from the emergence of a new attitude of being. Since Machiavelli, political power has emerged in its own right without the need to consider another power, such as the power of the pope for the approval of political power and its support. The separation of politics from religion and ethics has become of paramount importance since then. This internal and material transformation of politics is shaped in such a way that a policy justifies the circuit of its actions only in relation to a particular purpose, which is determined by the nature of politics rather than a transcendental truth. (Pahlavan, 1987: 67)

In this sense, the rebirth of politics becomes apparent in Machiavelli's thought; his thinking turns out to be based on the need

The essay on the relationship between idealism, relativism, Machiavillism, and cultural values with immoral behaviors by Mohsen Golparvar was conducted to investigate the role of ethical ideologies (idealism, relativism, and Machiavilism) and cultural values (materialism and distance power) in the occurrence of immoral behaviors, after controlling the role of occupational stress and burnout.

The present study analyzed Machiavelli's views on the subject of interest in social governance and political rule in form of Machiavellian heritage, virtue, luck, corruption, dynamism, transformation and change, response to innovation and uncertainty, institutions and organizations, and social management in Machiavellian thinPrince.

1. Machiavelli's life

Machiavelli was inspired by the great political thinkers of the 15th and 16th centuries during the rule of Medici dynasty in Italy (1499-1537). Italy and Florence, the birthplace of Machiavelli, were inflamed and full of various developments. In his younger years, the death of Lorentzio the Christian prince in 1492 ignited a scandal in Italy. The prince was trying to organize five states of Naples, Rome, Venice, Florence and Milan. Various unequal governments in Italian cities as well as religious differences that emerged along with gradual emergence of the modern era made Italy a highly insecure country. Machiavelli, who had been in jail for several years as a victim of the same developments and insecurities, devoted himself to finding solutions that could equip Italy and Florence with techniques and methods to overcome chaos and dispersal. With the start of the Republican government at the age of 29, he was appointed Secretary of State for the Great Patriotic War of Rome, and he was at the center of political activity and taught many political experiences in the field of political action with government affairs for 14 years. With the expulsion of the French from Italy, the pope returned to the house of Medici to bring peace. With these developments, Machiavelli was removed from imprisoned for political activity.

After being freed from prison, he found his place in the house of Medici by writing a few books, such as The Prince, The History of Florence, and The Tales on the First Ten Volumes of History of Titus Livos, which helped him to find political missions again. But the

these rules is considered to be detrimental to maintaining the power and, in particular, dealing with conflict.

In chapter eighteen of his book, *The Prince*, Machiavelli states that "everyone knows how fluent and honest a Prince is in speech, promise, and practice; however, the experience of our time has shown that Princes who do noble and elegant acts have not respected nobility and grandeur and they have manages to win over those who were righteous and true through being clever.

Social theories interpret the ratio between the individual and the society and the human relationship with the world around based on the importance of the factor and its impact on the facts and structure. Public interest is one of the theories of Machiavelli's political philosophy deriving from his political theology. For the introduction of Machiavellian political thought at the level of the Iranian community, the books of this Italian thinker have been translated and published many times in Persian. Unfortunately, due to the political situation in Iran, scholars have not been able to address this issue seriously and rationale for entering such a debate was provided after the establishment of Expediency Discernment Council by Imam Khomeini. Of course, despite this opportunity, misunderstanding Machiavelli's ideas has made it difficult to provide full analysis, overcoming any possible form of courage to investigate and discuss the issue at length.

The works that have been published on Machiavelli's ideas and their impact on other social issues are very small and insignificant; following examples are some rare instances;

A paper, entitled "Machiavilism and Fascism", by Mohammad Abedi Ardakani and Gholamreza Mohobzadeh Novandani has investigated the effect of Machiavelli's thoughts, with emphasis on two of his books, *The Prince* and *My Battle*, on one of the most significant twentieth-century totalitarian schools, Fascism.

Another paper, entitled "The Relationship between Organizational Culture and Machiavellianism", by Elaheh Mo'azz, Dawood Khan Hosseini, Mohammad Nikoo Rati, Hamed Kheiri, investigates the relationship between organizational culture and Machiavellianism. Research has shown that Machiavellian properties are determinant factors in work environment behaviors.

Introduction

In *The Principles of Good Thought and Goodness*, Stuart Mill delineates on the basis of morality; "The concept of interest has been the subject of controversy from Socrates to Protagoras, and the thinkers have been split into several sects in confronting this specific subject. Some have looked for a proper comprehension of interest within the domain of convention. Convention, in turn, roots in regulations and traditions specified by a strong ruler; it either comes ignorance or from the whims and desires of certain individuals, and none of which is supported and protected by a rational criterion. (Stuart Mill, 2013: 126)

Discussing interest is woven into delineating on two basic concepts of "justice" and "law", a discussion which is backed up by briefly referring to Aristotle's *Ethics of Nicomachus*. Aristotle states that the one who violates the law is wrongdoer and the one who obeys the law is righteous. Therefore, everything authorized by law is right and legal. But laws govern different things, and law is implemented for public interest, either the benefit of all citizens, those in power, or other leaders who have been elected relying on specific criteria. After the Renaissance, philosophers tended to be more profiteers according to individual personal view and desire. This way of thin Prince is reflected in the works of Schopenhauer and Nietzsche. For Nietzsche, the love of power is a fundamental principle.

After the Renaissance, instead of emphasizing general interest, Hobbes insisted on the interest of the community through an absolutist government. The result of this view is the establishment of a totalitarian system. Adam Smith looks at the economic interest with an emphasis on individual aspect. According to Mandeville, personal mistakes and public interest turn out to be interrelated. In other words, in this approach, the only, and the best, way of providing universal interest is to go beyond, and go through, personal and individual interests (Ed., 1373: 52). Unlike ancient philosophers, Machiavelli does not regard the prosperity and the good of states as adhering to ethical virtues; rather, according to him, public interest depends on the stability and consolidation of state. Generalization of power and obedience of citizens, thus explicitly exempting political leaders from the permanent requirement of the rules. Adherence to

Abstract:-

Governments and public administrations have been struggling to cope with productivity in the last century; they have, therefore, transferred fundamental ethical issues in the field of government and public administration without sharing their actions with the public. As the main concept of Machiavellian thinPrince, public interest is an invisible hand, and an immensely efficient tools, that reduces the cost of creating mutual understanding between the government and the people; it, actually, seems to be the cornerstone of a government. One of the most significant and fundamental changes in public administration and government thinPrince occurred during the Renaissance, and Machiavelli presented us with a comprehensive view of the governance and direction of societies in a changing and uncertain world. The present paper examines the concept of interest as an unknown legacy of Machiavelli in the analysis of the underlying foundations of public sovereignty; it, further, examines what should be done in order to realize efficient public management to confront daily challenges, the to return to the sources of the philosophy of Classical politics, how the problems facing public management in societies can be handled by implementing a set of tools and techniques, including standardized and proven tools as a new paradigm in public management, all of which aim at generating and forming good governance behaviors. As a political and legal concept, interest is of paramount importance in the field of administration in all communities. With the advent and development of the principle of interest in government patterns, it is necessary to consider various types and the theoretical foundations and its applied patterns by the experts in terms of the nature and results expected in the general management of various societies, specifically from the perspective of thinkers. For this purpose, the authors considered the political thinPrince of one of the greatest scholars of Western political philosophy as an example in order to form valuable ideas through paying attention to non-Islamic intellectual, political and legal and, to put it more precisely, adapting theoretical foundations and its executive agencies to present systems. Accordingly, the principle of "interest" was designed and pursued at the foundations of Machiavelli's political thought; it is hoped to implicate the findings of the present study in order to develop and generalize the concept of interest in the Islamic Republic of Iran.

Keywords: Machiavelli , Machiavellian Political Thought, General interest, Virtue, Luck, Corruption, Social Management.

المخلص:

المصلحة العامة كمفهوم رئيسي للتفكير الميكافيلي هي يد خفية تقلل من تكلفة التفاهم المتبادل بين الحكومة والشعب، ويبدو أن هذا المفهوم بإمكانه أن يعتبر حجر الزاوية في الحكومات. خلال عصر النهضة إذ يعد أحد أهم التغييرات الأساسية في الإدارة العامة والحكومية المتمثلة في نظرية ميكافيلي، إذ قدم لنا ميكافيلي في ذلك العالم المتغير نظرة شاملة للحكم وإدارة المجتمعات، وهذا البحث يتطرق إلى مفهوم المصلحة العامة كمفهوم غير مدروس وغير معترف به من تراث ميكافيلي في تحليل الهيكل الأساسي للسيادة العامة ويحاول دراسة ما يجب إنجازه في برمجة الإدارة العامة لمواجهة التحديات السائدة في عصرنا، الأمر الذي يتطلب العودة إلى مصادر الفلسفة السياسية الكلاسيكية لإنشاء نموذج جديد في الإدارة العامة وخلق سلوكيات للحكم الرشيدة.

الكلمات المفتاحية: ميكافيلي - الفكر السياسي الميكافيلي - المصلحة العامة - الفضيلة - الحظ - الفساد - الإدارة الاجتماعية.

Public Interest as Machiavellian Legacy in Social Management and Political Governance

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