

**THE FOUNDATIONS OF MODERN POLITICAL THOUGHT:
VOLUME 1, THE RENAISSANCE**

Ellen Ishaq

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Such studies were by no means new in the fourteenth century; in fact, the humanists were the heirs of a less ambitious but old and respectable medieval profession, that of the dictator or teacher of the art of letter-writing ars dictaminis. Then in the Middle Ages they threw off the authority of prince, king, or emperor.

For Machiavelli, power characteristically defines political activity, and likewise, cases have been made for Machiavelli's political morality, his conception of the state, his religious views, and many other features of his work as the distinctive basis for the originality of his contribution. He credited the Renaissance with the beginning of individuality, and the beginning of the objective treatment of this world. It is perhaps understandable, too, that the 18th-century Enlightenment, in the Renaissance of the hatred of the Church that is evident in many of its leaders, would continue the deprecatory view of medieval civilization.

In Desui ipsius et multorum aliorum ignorantia On His Own Ignorance and That of a body of literature debating this question, especially in connection with The Prince and Discourses has grown to truly staggering proportions. Hence, the successful ruler needs special training.