

CAPPFLASH



In the column on the right hand side of Machiavelli's The Prince, identify each aspect of CAPPFLASH. You may use an additional sheet of paper if necessary

C

Content - The general topic and ideas contained in the document. The content should be briefly and capably expressed and begin with the word HOW.

A

Audience - Who is this document intended for?

P

Purpose - The rationale behind the document. Why was this document created? What is the intent of the writer? Express as an infinitive (to warn, to entertain)

P

POV - Who is the speaker? What influences (class, gender, political party, education, religious affiliations, etc.) may have shaped this writer's opinion? Why might he/she feel this way about the subject?

F

Format - What type of document is this (sermon, private letter, government proclamation)? When was it written? Was it published or private? *Always link with POV*

L

Limitation (Accuracy) - What information is missing from this source? What limits the author? *Always link with Purpose*

A

Authorship (Reliability) - Is the author of this document speaking with all the facts in place? Are they a reliable source of this information? *Always link with POV*

SH

Situation Historically - What is happening contextually? The BIG context of what's going on in Europe around this situation.

MISROW



In the column on the right hand side of Chabod's Machiavelli & the Renaissance identify each aspect of MISROW. You may use an additional sheet of paper if necessary

MI

Main Idea - What point is the author trying to make?

S

Supporting Evidence - What evidence does the author use to support their argument?

R

Refuting Evidence - What evidence does the author acknowledge are threats to their arguments?

OW

Other Way of Seeing - Do other authors, outside of Chabod, that we know of have opinions on the subject? What are they?

From Niccolo Machiavelli, *the Prince* (1513)

Retrieved from Medieval Sourcebook: <http://www.fordham.edu/halsall/source/prince-excerpt.html>

Document
.01

TO STUDENTS: *The Italian Renaissance developed in an environment in which politics took on an increasingly competitive, secular tone. Within each Italian state, parties fought for power while at the same time the states fought each other for dominance or advantage. After 1492, Italy was invaded numerous times by Spain, France, and the Holy Roman Empire. Niccolo Machiavelli, a diplomat in the pay of the Republic of Florence, wrote The Prince in 1513 after the overthrow of the Republic forced him into exile. It is widely regarded as one of the basic texts of Western political science, and represents a basic change in the attitude and image of government. The Prince is one of the best examples of a Renaissance text focusing on civic humanism – the use of classical studies to produce effective political leaders.*

CONSIDER: The ways in which this work reflects values or practices typical of the Renaissance; how these same principles might be applied to twentieth-century politics

That Which Concerns a Prince on the Subject of the Art of War

The Prince ought to have no other aim or thought, nor select anything else for his study, than war and its rules and discipline; for this is the sole art that belongs to him who rules, and it is of such force that it not only upholds those who are born princes, but it often enables men to rise from a private station to that rank. And, on the contrary, it is seen that when princes have thought more of ease than of arms they have lost their states....

Concerning Things for Which Men, and Especially Princes, are Blamed

It remains now to see what ought to be the rules of conduct for a prince toward subjects and friends. And as I know that many have written on this point, I expect I shall be considered presumptuous in mentioning it again, especially as in discussing it I shall depart from the methods of other people. But it being my intention to write a thing which shall be useful to him to apprehends it, it appears to me more appropriate to follow up the real truth of a matter than the imagination of it; for many have pictured republics and principalities which in fact have never been known or seen, because how one lives is so far distant from how one ought to live, that he who neglects what is done for what ought to be done, sooner effects his ruin than his preservation; for a man who wishes to act entirely up to his professions of virtue soon meets with what destroys him among so much that is evil.

Hence, it is necessary for a prince wishing to hold his own to know how to do wrong, and to make use of it or not according to necessity....

Concerning Cruelty and Clemency, and Whether it is Better to be Loved than Feared

Upon this a question arises: whether it is better to be loved than feared or feared than loved? It may be answered that one should wish to be both, but, because it is difficult to unite them in one person, it is much safer to be feared than loved, when, of the two, either must be dispensed with. Because this is to be asserted in general of men, that they are ungrateful, fickle, false, cowardly, and covetous. As long as you as long as you are successful they are fully devoted to you; they will offer you their blood, property, life, and children, as is said above, when the need is far distant; but when it approaches they turn against you. And that prince who, relying entirely on their promises, has neglected other precautions, is ruined; because friendships that are obtained by payments, and not by nobility or greatness of mind, may indeed be earned, but they are not secured, and in time of need cannot be relied upon; and men have less scruple in offending one who is beloved than one who is feared, for love is preserved by the link of obligation which, owing to the baseness of men, is broken at every opportunity for their advantage; but fear preserved you by a dread of punishment which never fails.

Nevertheless, a prince ought to inspire fear in such a way that, if he does not win love, he avoids hatred; because he can endure very well being feared whilst he is not hated, which will always be as long as he abstains from the property of his citizens and subjects and from their women.

Machiavelli and the Renaissance (1960)

Federico Chabod

Document

.02

Retrieved from: Western Civilization: Sources, Images and Interpretations

TO STUDENTS: *Reactions to and appreciations of Machiavelli's thought in The Prince form an apparently contradictory history in themselves. On the one hand, few thinkers in the history of political theory rank more highly than Machiavelli; he is recognized as being the first modern political theorist. On the other hand, there is a more popular tradition of rejecting his ideas as immoral; the term Machiavellian is pejorative, referring to political opportunism and ruthlessness. In the follow selection Federico Chabod, and Italian historian who has written extensively on Machiavelli, analyzes Machiavelli and the significance of his ideas.*

CONSIDER: Why Machiavelli's ideas are so appropriate to the historical realities of his time; how the selections from *The Prince* support this interpretation of Machiavelli

The recurrent theme of Machiavelli's posthumous life was his great assertion as a thinker, representing his true and essential contribution to the history of human thought, namely, the clear recognition of the autonomy and the necessity of politics, 'which lies outside the realm of what is morally good or evil.' Machiavelli thereby rejected the medieval concept of 'unity' and became one of the pioneers of modern spirit...

For Machiavelli accepted the political challenge in its entirety; he swept aside every criterion of action not suggested by the concept of *raison detat*, i.e., by the exact evaluation of the historical moment and the constructive forces which *The Prince* must employ in order to achieve this aim; and he held that the activities of rulers were limited only by their capacity and energy. Hence, he paved the way for absolute governments, which theoretically were completely untrammelled, both in their home and in their foreign policies.

If this was made possible by the Florentine Secretary's recognition of the autonomy of politics, it depended, conversely, on his own peculiar conception of the State, which he identified with the government, or rather with its personal Head. Accordingly, in *The Prince* all his attention was riveted on the human figure of the man who held the reins of government and so epitomized in his person the whole of public life. Such a conception, determined directly by this historical experience which Machiavelli possessed in such outstanding measure and presupposing a sustained effort on the part of the central government, was essential to the success and preeminence of his doctrine.

This was a turning point in the history of the Christian world. The minds of political theorists were no longer trammelled by Catholic dogma. The structure of the State was not yet threatened in other direction by any revolt of the individual conscience. An entire moral world, if it was not eclipsed, had at any rate receded into the shadows, nor was any other at once forthcoming to take its place and to inspire a new fervor of religious belief; hence, political thought could express itself without being confused by considerations of a different character. It was an era in which Unitarian States were being created amid the ruins of the social and political order of the Middle Ages, an era in which it was necessary to place all the weapons of resistance in the hand of those who had still to combat the forces of feudalism and particularism. It was, in short, an era in which it was essential that the freedom and grandeur of political action and the strength and authority of central government should be clearly affirmed. Only thus was it possible to obliterate once and for all the races of the past and to offer to the society of the future, in the guise of a precept, the weapons which would preserve the life of the united nation in the face of disruptive elements old and new.

This was the great achievement of Machiavelli, who accordingly became the legitimate representative of politics and government, the man who was at once admired and hated, followed and opposed, throughout two centuries of European history; and it was on him that the eyes of men were to be fixed, because only he, a poor, weary citizen of a city divided against itself, had proclaimed with an eloquence that was now muted the natures of the arms which the sovereign authority must employ in order to achieve victory.

AP European History

Summer Map Assignment

During the first week of class, students will be expected to pass a map quiz. The following nations, regions, cities and bodies of water listed below are eligible to be assessed. The following map is a great one to use for practice:

http://eduplace.com/ss/maps/pdf/eur_countrynl.pdf



Nations & Regions	Cities	Bodies of Water
<ul style="list-style-type: none">• Ireland• England• Scotland• France• Spain• Portugal• Germany• The Netherlands• Italy• Greece• Hungary• Austria• Russia• Switzerland• Turkey• Ukraine• The “Balkan” Region• The “Baltic” States	<ul style="list-style-type: none">• London• Paris• Amsterdam• Moscow• St. Petersburg• Vienna• Berlin• Rome	<ul style="list-style-type: none">• Atlantic Ocean• Mediterranean Sea• Black Sea• Baltic Sea• North Sea• Adriatic Sea• Strait of Gibraltar• Aegean Sea

Name _____

Date _____

Europe

