

Fondazione Luigi Firpo
Centro di Studi sul Pensiero politico
Palazzo d'Azeglio, via Principe Amedeo 34
10123 Torino

Dipartimento di Studi Politici
dell'Università di Torino
Via Giolitti 33
10123 Torino

Facoltà di Scienze Politiche
Università degli Studi di Torino
Vicolo Benevello, 3/a
10124 Torino

Machiavellism and Machiavellisms in the Western Political Tradition (16th-20th Centuries)

**An international on site / on line Research and Discussion Network
(2007-2013)**



Some of the conferences of the Network Research Project (2007/2013)
have received the High Patronage of the following Institutions



1. Why do we return to Machiavellism? The Scientific Assumptions and Objectives of Research.

The year **2013** will mark the **fifth centenary since the drafting of Machiavelli's *Prince***, anticipated by the Florentine thinker and politician in the well-known letter to Francesco Vettori dated December 10, 1513. This occasion cannot be ignored by scholars of political thought; on the contrary, it must become for them an opportunity and an incentive for a wide ranging research and debate, which should involve, in a suitable time frame (2007-2013), numerous Italian and even more international specialists, with the aim of reconstructing and analysing – finally in a comprehensive way – the extraordinary circulation of the works and ideas of one of the most important and famous Italian political writers, in the various historical situations in the geopolitical and cultural realities of the Western world.

The papers presented and the rich debates triggered during two scientific conferences held in Turin in 2004 and 2005, respectively on “Platonism, Neoplatonism, and Hermetism between Humanism and the Counter-Reformation” and on “Machiavellism and Machiavellisms in the

European Political Tradition (16th-19th centuries): A First Survey”, have clearly shown not only the existence of important connections among the macro-issues there examined, but also that these questions are in fact located at the foundation of important aspects of modern culture as a whole, and not only of “political modernity”.¹

In particular, the conference on “Machiavellism and Machiavellisms” – organized thanks to the precious help of Paolo Carta (Univ. of Trento) and the punctual indications of Alessandro Arienzo (Univ. of Naples) – highlighted the vast amount of work still to be done in order to draw a precise **map of the presence and role of Machiavellism in the various Italian and Western cultural areas between the Renaissance and the present day.**

This work requires a vast investigation of the circulation, prevalently underground and instrumental, of Machiavelli’s theories and of the more or less distorted and fictitious use of his figure, his writings, and their translations, as well as an accurately planned study of the authors involved in this process, that is on the potentates, authors, translators, and cultural circles, whose motives were often not entirely clear. These are some of the paths and goals of research that can be accomplished only by creating a **Network of researchers of various nationalities**, determined to start new, coordinated studies on manuscript sources, letters and published works so far neglected or not sufficiently analyzed, in order to find in them traces of Machiavelli. **Obviously, this must be done without prejudice against specific schools of thought and points of view, but with the intention of conducting innovative and rigorous research.**

A **systematic inquiry** such as this will inevitably need even more sophisticated methodological coordinates and will rest on the historical contextualization of the texts and theories considered. This clarification is required not only due to the spreading of fascinating but groundless interpretations, but also due to the ever more extensive and many-sided use of the term “Machiavellism”, which, from a psychological point of view, refers also to a well codified personality disorder.² But we also find a Machiavelli deprived of any historical context and reduced to a guide to everyday life for individual or professional practices, a Machiavelli for managers or marketing professionals; a Machiavelli presented as an infallible model of all day to day choices related to the use of force and power, or as teacher of leadership norms for work environments, of business politics, a Machiavelli for bosses and even a Machiavelli for women, he who was deeply misogynist, but also sanguine and always ready for adventures. And obviously a Machiavelli for political leaders of any continent and latitude, in the present and in the future; a Machiavelli as a meter and a model to measure their real ability to conquer, consolidate and preserve their power, but also to measure the “political virtue” of leaders and powerful individuals of the past. Tens and tens of books, reprinted in an exceptional number of editions, especially in the Anglo-Saxon world, but also in the German world: this confirms a popular success totally incomparable with that given by the much smaller number of the readers of the scientific contributions of the Florentine Secretary.

The “almost superhuman” soldiers who want to become members of the *Delta Force* – the special forces of the United States army whose main job is to fight terrorism – are accurately selected through a series of tests that push their resilience and psycho-physical strength to the limit uninterruptedly for more than two weeks. At the end of a terrible march of more than 40 miles, which is required as a last physical test, they receive Machiavelli’s *Prince* together with a series of questions they need to answer after reading it. “They have eighteen hours to convince their judges that they have understood the wisdom they have been ordered to read, and, although

¹ The proceedings of both conferences will be edited by A. E. Baldini for the Fondazione Firpo Collection (Olschki).

² “A person’s tendency to deceive and manipulate others for personal gain” is the definition we find in “Wikipedia” (<http://en.wikipedia.org/wiki/Machiavellianism>). The reference to this encyclopedia, that was born and constantly grows online, is not a coincidence, as all visitors of Internet and data banks perfectly know: by typing “Machiavellism” or “Machiavellianism” (recently also “Machiavellismo”) in search engines, data banks, journal archives or library catalogues one finds many entries unrelated to the concept of Machiavellism, object of the present study, and denoting instead the above mentioned mental disorder, by now accurately defined and currently used by psychologists (R. Christie et alii, *Studies in Machiavellianism*, New York, Academic Press, 1970).

physically and psychologically exhausted, can apply it to tough, unpleasant tasks of the sort they may have to perform”³.

This is the lucidly ruthless and muscular Machiavelli, who has been used in the last few decades as a flag for the supporters of an inevitable permanent conflict and it is surely the Machiavelli who has developed “iron rules” are just as valid today as they were five centuries ago.

We find a vast amount of documents and evidence regarding all of this on the Internet; these documents are almost always (although not always openly) full of ideological and partial assertions; they aim to build and use Machiavelli in such an instrumental way as to make it completely functional to specific political and cultural instances: again, thus, a form a Machiavellism that probably would deserve more attention on the part of the scholars.

On the Internet, however, we also find very valuable scientific materials on the kind of Machiavellism that interests us. I refer to the Machiavellism that emerges from the translations and dissemination of his works and his ideas in the Western world, to the kind of Machiavellism generally understood as political realism or to the kind of Machiavellism that manifests itself in the more or less distorted use of his figure, his works, his ideas or ideas attributed to him by informers, cultural figures and politicians of the Modern and Contemporary Ages, who have often used him as a cover for their own political proposals. And the list of these users is very long and reaches up to our time.

Towards the end of the conference in Turin a session was allocated to new research projects and open debates on the topics of the conference. The Project that had made the conference possible and had gathered such a significant number of deeply motivated specialists was thus enriched by new arguments to be studied and developed, as well as a rich calendar of seminars and conferences covering the different geopolitical areas of modern and contemporary Europe. These conferences will take place in Naples, Milan, Trento, Grenoble, Lyon, Paris, München, Rotterdam, Turin, Budapest, Bucarest, Barcellona, Lisbon, Warsaw and other universities, where new research groups are taking shape, as highlighted hereafter.

In sum, a project similar to the one started in 1990 on the Reason of State is gradually developing; both projects emerged from a series of scientific meetings held in memory of Luigi Firpo, first in Turin – at the Department of Political Studies of the University and at the Firpo Foundation – and later in Naples, Trento, Milan, Florence, Paris, Lyon, Warsaw and Brussels,⁴ the conference in Turin being the first one to be held, a year after Firpo’s death in 1989.

³ M. LEDEEN, *Machiavelli on modern Leadership: why Machiavelli Iron Rules are timely and important today as five Centuries ago*, New York, Truman Talley Books - St. Martin’s Press, 1999, p. ix.

⁴ Beside *Botero e la ‘Ragion di Stato’*, Proceedings of the conference in memory of Luigi Firpo, Turin 8-10 March 1990, ed. by A. E. Baldini, Florence, Olschki, 1992, see: *Raison et déraison d’Etat. Théoriciens et théories de la raison d’Etat aux XVIe et XVIIe siècles*, ed. by Y. Ch. Zarka, Paris, Puf, 1994; *Aristotelismo politico e ragion di Stato*, Proceedings of the international conference of Turin, 11- 13 February 1993, ed. by A. E. Baldini, Florence, Olschki, 1995; *Repubblica e virtù. Pensiero politico e monarchia cattolica tra XVI e XVII secolo*, ed. by C. Continisio, C. Mozzarelli, Roma, Bulzoni, 1995; *Il pensiero politico in Italia e in Polonia nei secoli XV-XVII*, Proceedings of the conference Radziejowice 21-23 September 1993, “Odrodzenie i Reformacja w Polsce”, 39 (Warszawa), 1995; *Ragion di Stato e ragioni dello Stato (secoli XV-XVII)*, Proceedings of the Conference in Naples, 9-10, July 1990, ed. by P. Schiera, Naples, Istituto Italiano per gli Studi Filosofici - L’Officina Tipografica, 1996; *Jean Bodin. Nature, histoire, droit et politique*, ed. by Y. Ch. Zarka, Paris, Puf, 1996; *Jean Bodin a 400 anni dalla morte: bilancio storiografico e prospettive di ricerca*, Proceedings of the international conference, Turin 6-7 December, ed. by A. E. Baldini (Florence, Olschki, 1997, monographic number of the review “Il Pensiero Politico”); *L’antimachiavélisme de la Renaissance aux Lumières*, Proceedings of the Colloque de Bruxelles 9-10 May 1996, ed. by A. Dierkens, “Problèmes d’histoire des religions”, 8, 1997; *La ragion di Stato dopo Meinecke e Croce. Dibattito su recenti pubblicazioni*, Proceedings of the international seminar, Turin, 21-22 October 1994, ed. by A. E. Baldini (Genoa, Name, 1999, II ed., 2001); *Prudenza civile, bene comune, guerra giusta. Percorsi della ragion di Stato tra Seicento e Settecento*, Naples 22-24 mag. 1996, ed. by F. Borrelli, Naples, “Archivio della Ragion di Stato”, 1999; *Machiavelli e la cultura politica del meridione d’Italia*, Proceedings of the conference held in Naples, 27-28 November 1997, ed. by G. Borrelli, Naples, “Archivio della ragion di Stato”, 2001; *Tacito e tacitismi in Italia da Machiavelli a Vico*, Proceedings of the conference held in Naples, 19-19 December 2001, ed. by S. Suppa, Naples, “Archivio della Ragion di Stato”, 2003; *Langues et écritures de la République et de la guerre*.

The group of scholars who had animated that fertile season of research (and who are now seeing the results of their experience and inquiries) largely constitutes the core of the new and articulated team; they have been joined by skilled European and American scholars, all led by the desire to find – through a punctual reconstruction and analysis of Machiavellism – new paths and new interpretative categories, with which to improve their comprehension of the circulation of ideas and the development of the political debate in Early-modern Europe.

For this reason (as already happened in the “Reason of State” project) none of the scholars involved in the present initiative would be surprised to find that Machiavellism has not only generated controversies and disputes in various western countries, but that it has also promoted and fostered the dialogue between Italian and other European cultures, at times when the spreading of political ideas and debates was very difficult and – if we read through the disputes themselves – that it had even encouraged the evolution of European political thought as a “dynamic propulsion”, in Anna Maria Battista’s words.

2. Stages and operational methodologies of the research and discussion network

In accordance with what has been said above, the Luigi Firpo Foundation, the Department of Political Studies and the Faculty of Political Science of the University of Turin will maintain a coordinating role for this articulated and multi-faceted scientific initiative, in which each centre of research will clearly enjoy the widest autonomy within the broader lines upon which all have agreed. Besides, the three institutions in Turin will develop one or more lines of the present Project through archival and bibliographical (as well as theoretical) inquiries on Machiavellism in Italy, focusing on some of its peculiarities and its connections with the European context (first of all with France, England and Germany), always proceeding along the path opened by Luigi Firpo.

Past events

2007 – Four events

1.

The first conference, *Machiavelli e il machiavellismo nella cultura politica inglese e statunitense (sec. XVI-XX)* [*Machiavelli and Machiavellism in the political culture of England and the United States (16th to 20th centuries)*], has taken place in Naples on **26-27 February 2007** (organized by **Alessandro Arienzo**, Univ. of Naples and **Gianfranco Borrelli**, Univ. of Naples).

2.

In the University of Chicago Centre in Paris, on **8 June 2007**, **Jean Balsamo** (Univ. of Reims) has organized, in cooperation with the University of Chicago, a one day seminar on *Machiavélisme - antimachiavélisme: figures françaises* [*Machiavellism – Anti-Machiavellism: French figures*]. This seminar will be preparatory to a future conference on *French Machiavellism in the Eighteenth century*.

3.

On **September 25 to 28, 2007** an international conference has taken place in Munich on *Machiavellismus in Deutschland - Chiffre von Kontigenz, Herrschaft und Empirismus in der Neuzeit* [*Machiavellism in Germany – Cipher key of Complexity, Machtpolitik and Empiricism*]

Études sur Machiavel, ed. by A. Fontana, J.-L. Fournel, X. Tabet, J.-C. Zancarini, Genoa, Name, 2004; *Rivolte ragion di Stato e ordine politico tra Cinque e Seicento*, Proceedings of the conference held in Turin, 16-17 October 2001, ed. by A. E. Baldini, Milan, Angeli, 2006 (in press).

in the Modern Age] (organized by **Annette Meyer** and **Cornel Zwierlein**, both of the Univ. of Munich).

4.

Juan Manuel Forte Monge (Univ. Complutense Madrid) has organized in Madrid on **26-27 November 2007** an International Study Seminar on *Maquiavelo y maquiavelismo en el pensamiento político español de los siglos XVI y XVII: filtración y crisis*. The meeting has dealt in particular with the aspects of challenge and break that Machiavelli's thought represented with respect to the Spanish cultural tradition in its various components in the Sixteenth and Seventeenth Centuries.

2008 – Six events

5.

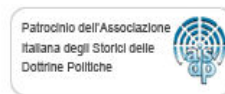
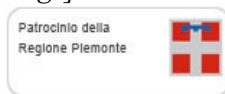
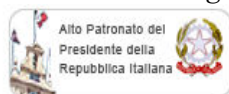
In Rotterdam, on **April 25, 2008**, at the l'Erasmus Center for early-modern Studies, **Hans Blom** (Univ. Rotterdam) has organized a conference on *Machiavelli in the (Dutch) Republic: Machiavellianism 1590-1730*.

6.

On May 15, 2008 a introductory meeting on *Machiavelli e le Guerre di religione di età moderna [Machiavellism and religious wars in the Modern Age]*, was held, in preparation for the conference at the Firpo Foundation, at the Department of Political Studies, during which recent works by Corrado Vivanti on Machiavelli and on religious wars in the Modern Age were discussed. The meeting was chaired by Enzo Baldini (Univ. of Turin and Firpo Foundation).

7.

On 26-27 September 2008 a conference in honour of Corrado Vivanti has taken place in Turin, at the Firpo Foundation. The conference, coordinated by Enzo Baldini (Univ. of Turin and Firpo Foundation) dealt with *Machiavellismo e guerre di religione nell'Europa dell'età moderna [Machiavellism and religious wars in the Modern Age]*.

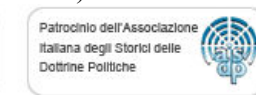
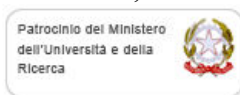
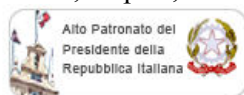


8.

On September 30, 2008 a Study seminar has taken place in Genoa on *Traduzione e divulgazione: le prime versioni del "Principe" in età moderna [Translation and dissemination: the first versions of the "Prince" in the Modern Age]* (coordinated by **Roberto De Pol**, Univ. of Genoa). This conference represents the first result of a vast research project on the translations of the *Prince* into European Languages between the 16th and the 20th century.

9.

16-17 October 2008, at the University Suor Orsola Benincasa in Naples, a conference was organized in memory of Anna Maria Battista, 20 years after her death, on the topic of *The classics in Machiavelli and Machiavellism in the Modern Age* (coordinated by **Gennaro Carillo**, Univ. Suor Orsola Benincasa, Naples, and **Francesca Russo**, Univ. Suor Orsola Benincasa, Naples, and **Enzo Baldini**, Univ. of Turin and Firpo Foundation).



10.

On October 31, 2008, at the University of Chicago Center in Paris, a conference in honor of Corrado Vivanti was organized on the topic of *Machiavelli and the religious wars* (coordinated

by **Philippe Desan**, Univ. of Chicago and **Jean Balsamo**, Univ. of Reims), as a continuation of the conference in Turin in September 2008.

2009 – Three events

11.

On **September 25 and 26, 2009**, in Turin, a conference was held on the topic of *Machiavellism, Platonism and cultural “heterodoxy” in Italy in the Modern Age*. The conference has taken place at the Department of Political Studies and the Firpo Foundation and it will be held in memory of Luigi Firpo, 20 years after his death (Scientific coordinator **Enzo Baldini**, Univ. Turin and Firpo Foundation).



12.

On **8-10 October 2009**, in Bucarest and Sinaia, a conference was held on the topic of *New research perspectives on Machiavelli and Machiavellism. Methods and historiography* (chairman **Gheorghe L. Stoica**, Univ. Bucarest). The aim of this conference was that of analysing the most recent studies on Machiavelli and Machiavellism, with special but not exclusive attention dedicated to the Romanian cultural environment.

13.

On **5-6 November 2009**, in Barcellona, **Helena Puigdomènech-Forcada** (Univ. Barcellona) has organized a conference on *Maquiavel a Espanya / Espanya a Maquiavel*. Her research group is working in particular on the manuscript and unpublished translations on Machiavelli's works, together with their first editions, as well as on the presence, reception and use of Machiavelli's works in the political thought and debate in Spain in the Modern and Contemporary ages.

2010– Four events

14.

On **May 7 and 8, 2010**, the Faculty of Law of Bahcesehir University hosted an international conference on *Machiavellism and the issue of modernity. Machiavelli and Machiavellism in Turkey* (coordinated by **Süheyl Batum**, **Cemal Bali Akal** and **Günes Kalyoncu**).

15.

On **May 27-29, 2010** the University of Sussex in Brighton hosted the conference *Pact with the Devil: the Ethics, Politics, and Economics of Anti-Machiavellian Machiavellism* (coordinated by **Ioannis D. Evrigenis**, Tufts Univ, MA, and **Mark Somos**, Univ. of Sussex). The conference originates from a large research group composed by very prestigious British and American scholars.

16.

The research unit coordinated by **William J. Connell** (Seton Hall Univ.) and **Jacob Soll** (Rutgers-Camden University), with the participation of scholars from various American Universities, organized a conference on **September 24-25, 2010** on *Machiavelli's letters and their reception* (chaired **William J. Connell**, Seton Hall Univ).

17.

On **December 2-3, 2010** a conference was held in Erice with the title *Machiavellism and Anti-Machiavellism in European Christian political thought of the Nineteenth and Twentieth century*.

The coordinators are **Eugenio Guccione** (Univ. Palermo) and **Giorgio Scichilone** (Univ. Palermo).

2011 – Five events

18.

On 28-29 May 2011 in Cambridge, MA (USA) Ioannis Evrigenis (Tufts University, USA) and Mark Somos (University of Sussex, UK) organised a conference titled *Wrestling with Machiavelli*, as a continuation of the previous conference held in Brighton on 27-29 May 2010.

19.

On **19-20 September 2011** at the University of Bari **Silvio Suppa** (Univ. Bari) convened a conference on *A partire da Machiavelli. Conflitti e crisi della democrazia*, with a special session on *Recenti studi su Machiavellismo e crisi della democrazia in Europa*.

20.

On **25-28 October 2011** in Niterói and Rio de Janeiro **Rodrigo Bentes Monteiro** (Univ. Federal Fluminense, Niterói - RJ - Brasile), **Sandra Bagno** (Univ. Padova), **Ângela Maria Barreto Xavier** (Univ. Lisboa), **Giuseppe Marcocci** (Scuola Normale Superiore di Pisa) will organise a conference on *Machiavel dissimulado. Hetrodoxias político-culturais no mundo luso brasileiro*.

21.

Ângela Maria Barreto Xavier (Univ. Lisboa) e **Giuseppe Marcocci** (Scuola Normale Superiore di Pisa) are planning a conference on *Machiavel dissimulado (séc. XVI-XX)*. The conference will take place in Lisboa on **18-19 November 2011** and will be the continuation of the conference held in October in Brasil.

22.

On **25-26 November 2011** a conference is planned on **Machiavelli's Heirs: Humanism, Tacitism and Reason of State in the Dutch Republic** (Royal Netherlands Institute in Rome) ; this event will be organized by **Hans Blom** (Univ. Potsdam), **Koen Stapelbroek** (Univ. Rotterdam), **Arthur Weststeijn** (Royal Netherlands Institute in Rome) and will take place in Rome.

Further events are still being planned

23.

Sarà organizzato a Grenoble un convegno su *Les machiavélismes français* (coordinatori **Giuliano Ferretti** e **Thierry Ménissier**, entrambi Univ. Grenoble II).

24.

Massimo Campanini (Univ. Napoli L'Orientale) ha costituito un gruppo di ricerca su *Machiavelli nel mondo arabo-islamico: idee politiche a confronto con la tradizione occidentale*. Un convegno internazionale sull'argomento è programmato a Milano e Napoli.

25.

Walter Ghia (Univ. del Molise, Campobasso) sta organizzando un gruppo di ricerca su *Il pensiero politico spagnolo di fronte alle vicende italiane: machiavellici e antimachiavellici (sec. XVI-XVIII)*; su tali problematiche intende organizzare un convegno.

26.

Gennaro Barbuto, **Gianfranco Borrelli** e **Dario Caruso** (all of the Univ. of Naples) have put together a research group to plan and manage a conference on *Machiavellism in Italy* and particularly in *Southern Italy*, to be held most likely in **2011**. A section on *Machiavellism and Anti-Machiavellism in Sicily in Modern Age* is coordinated by **Giorgio Scichilone**.

2012

27.

Hillay Zmora (Ben-Gurion University Beer-Sheva) is organising a research group on *Machiavelli and the Jewish Political Tradition, 1650-2000*, to explore what kind of influence Machiavelli's works have exercised on Jewish political and moral philosophy; to identify the texts, published and unpublished, through which his ideas were disseminated and absorbed; to reconstruct the geographical, historical and cultural contexts of this reception. In **2012** a conference will be organised on this topic.

28.

In **2012**, in Budapest, **Balázs Trencsényi**, (Central European University, Budapest) will organize a workshop on *Machiavellism in the Danubian countries in Eastern Europe*. This will be the first of a series of meetings aimed both at reconstructing the presence and use of Machiavelli in the Danubian countries of Eastern Europe from the Modern age and at analysing the historical and methodological peculiarities in the same geo-political environment of Machiavellism during the Communist rule.

29.

In **2012** will take place in Lyon a conference on *Connessioni tra Machiavellismo italiano e francese* [*Connections between Italian and French Machiavellism*], with particular reference to the French translations of Machiavelli and Florentine republicans in exile (organized by **Paolo Carta**, Univ. of Trento, and **Jean-Louis Fournel**, Univ. of Paris VIII). The meeting will be preliminary to a further conference on the same topic to be held in Trento and Lyon.

30.

A research group on *Machiavelli and Machiavellism in Tudor and Stuart England* is currently being organised; its aim is to reconstruct the circulation of manuscripts and printed editions, as well as the influence of Machiavelli's works and of Machiavellism within the literary production and the political debate in England from the late sixteenth to the early eighteenth century. The group is coordinated by **Alessandra Petrina** (Università di Padova), who will be responsible for literary issues, and **Alessandro Arienzo** (Università di Napoli), who will be in charge of the political issues; there will also be the participation of British scholars. The conclusion of the project will be marked by an international conference in **2012**.

➤ New initiatives concerning **other countries**, which will inevitably and punctually emerge from further research and debates, have not yet been identified in detail.

Seminaries and conferences organized by the different research units cover the whole period up to the year **2012**, but they will last until **2013**: the five hundredth anniversary of the writing of Machiavelli's *Prince*. In 2013, in fact, our American colleague **Jacob Soll** plans to organize a *grand exhibition on Machiavelli and Machiavellism*.

This exhibition could be considered as the worthy conclusion of the Project, but only if organized in a modular way and with innovative characteristics and aims, for example the use of both online and on site methodologies: each unit, in fact, could follow paths and issues of Machiavellism by preparing more or less traditional exhibitions (if possible also with a substantial use of digital media), but all strictly connected with a consistent corpus of textual, iconographic or other kind of material, suitably published on the Internet, whose function would

be that of keeping together and integrating the work of the various research units. The spin-off and implementation of these digital instruments on a global level as well as in the geographical area where each research unit operates would thus become very diversified, since they would be aimed at various kinds of audience, such as schools, universities, cultural associations, non-specialist users and even specialist scholars. Furthermore, the event could be associated with prestigious local, national and international institutions.

The exhibition, in fact, could be projected and “staged” with the help of a solid online set of tools, obviously Internet-based, created by the multifaceted digital “Hypersystem” that we have called “**Hypermachiavelism**”.

3. Hypermachiavellism

The whole project “Machiavellism and Machiavellisms” will proceed side by side with the project “**Hypermachiavelism**”, which will not be limited either to the online publication of single texts or group of texts (of and on Machiavelli), or of a wider corpus of texts of and on authors connected with Machiavellism in the West, or to a simple online edition of similar texts, however accurately developed and scientifically sound.

The “**Hypermachiavelism**” will in fact contain manuscripts, images, texts of different kinds (also in their preliminary version, not yet ready for publication), doctoral theses, conference and seminar proceedings and papers, projects and research programs, primary and secondary bibliographies, links to sites of similar scientific reliability, that is to say to data banks, archives of online journals, library catalogues, digital manuscripts, digital archives, and so on. All items will be structured and indexed so that it will be possible to submit cross-referenced and complex queries, thus facilitating not only lexical and linguistic research, but also content-based and conceptual works (although these in a very broad sense and with due precaution).

The online digital system we have referred to, which will be created and maintained by the University of Turin – within the frame of its own web portal, where it will be made available to the scientific community - should be conceived and created as an instrument for research, publication and debate. Therefore, besides being connected to the specific web sites of each research group, it should also be planned, used and constantly integrated by the entire scholarly community belonging to the Project “Machiavellism and Machiavellisms”; naturally, this will be done through a very close coordination and with the continuous assistance of the computer scientists and experts in textual codification of the research group in Turin. In this way, the single units and their members will be allowed to operate in an cooperative and cumulative fashion, irrespective of where in the world they may be located. The **Hypermachiavelism**, in fact, will provide researchers and scholars not only with a significant help for their work, but also with the opportunity to publish the results of their research in the digital network, in a suitably designed section (in addition to the traditional methods of publication), thus spreading these results on a global scale⁵.

Obviously, the digital system will be constantly revised according to the new and updated requirements of the research network. Therefore, the digital system will soon become the foundation of the whole Project in its plural articulations, as well as the instrument of debate among the scholars, who will thus be able to continue to discuss within the specific online groups or within a wider online community that will permanently involve all members of the

⁵ A strong reference point is the project Nietzsche Source (www.nietzschesource.org), although Hypermachiavellism aims at strengthening the dynamic component of the interaction among the scholars and the Research Units.

various units, well beyond the two or three on site meetings that will be organized yearly, starting in 2007, in the form of seminars or conferences.

In virtue of the digital competencies lately acquired in the field of textual codification (Biblioteca Italiana Digitale: www.bibliotecaitaliana.it) and e-Learning (ICoN-Italian Culture on the Net: www.italicon.it), the Turin group intends to offer an important contribution – in terms of both design and implementation – to the digital Project **Hypermachiavelism**, although contributions from each research group will always be precious.

The first presentation of this initiative and the conferences that have already taken place or are being organized is available online, on the website of the University of Turin – www.unito.it, under the section “Gli speciali di Unito”> Machiavellismo e Machiavellismi – English version (http://www.unito.it/machiavelli_english.htm) and on the newly released dedicated web portal www.hypermachiavellism.net.

A. Enzo Baldini
(Univ. Torino – Fac. Scienze Politiche)

Torino, May 24, 2010

A. Enzo Baldini

Priv.: Via Righetti 4, I-16146 Genova

Tel: +39010316901

Univ.: Department of Political Studies

Via Giolitti 33, 10123 Torino

Tel: +390116704101; Fax: +390116704114

enzo.baldini@unito.it