

Political Systems: Their Roots and Evolvment

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Beginning with the presumption that a big majority of individuals aspires after being contented/happy, necessity for a political and an ethical system was inferred from.

It was established that a concrete form of a political system is determined by the current distribution of the success capabilities of society members.

It was shown that the distribution of success capabilities – and thereby also the current political system – is significantly impacted by prevailing education system.

This drives an autonomous changing mechanism, whose source lies in contradiction (being immanent for any society) between the generation of decision makers and the generation of youths ('fathers and sons'): the political system is permanently changing its form, namely out of the inner impetus of a society.

Based on this autonomous cycle of the forms of political system, it was shown the benefit of splitting of executive in two sectors: the economic executive and the social executive, which shall have significantly different cycles.

Parallel to the well-known powers (legislative – judiciary – executive), a further power was introduced – educative. This power aims achieving a balance of interests within ethical system.

This contribution addresses the circle of readers being interested in questions of societal evolvement and related political aspects.

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1 Individual Psychology: Preliminary Considerations

1a. Let us consider a population of individuals who can interact with each other. This population shall statistically be a big one: it shall comprise at least several thousands of individuals¹ and these individuals shall be able to claim their interests in the population².

1b. Let us also assume, the individuals possess different qualities, but a big majority of them aspires after being content/happy (howsoever this 'being content / happy' is mannered in this population).

1c. A human being is content, if he or she can fulfil/achieve his or her wishes/interests³ without interfering with other members of the population.

This condition results from the following logical deliberation: let us suppose, a human would be content, if he can just fulfil/achieve his wishes/interests; in doing so, he ignores the interests of other. This circumstance pertains to each member of population. Consequently, another will fulfil his wishes in such a way that I cannot fulfil my wishes any more and, hence, become discontented. And, vice versa, I would fulfil my wishes 'at his charge', so that he becomes dissatisfied. It means that such a 'short definition' is internally inconsistent, if population members interact with each other: it defines when a human is content and automatically entails his discontent.

¹ Starting from this population size, mathematical statistics yields reliable results. It is remarkable that a social structure within a population also arises beginning with this population size, cf. Jared Diamond 'Guns, Germs, and Steel: The Fates of Human Societies', chap. 13, W.W. Norton & Co., 1997.

² Slaves and thralls represent examples for individuals, who belong with a population, but cannot claim their interests within the population (they can claim their wishes e.g. within their own family or within another group of equal rank, but not within the entire population).

³ This first part of the sentence taken along we call 'short definition'.

2 What Causes the Momentary State of a Political System?

2a. It follows from **1b** and **1c** that there shall be mechanisms regulating the balance of interests. Since a balance of interests can be entailed through individual-external as well as individual-internal factors, there respectively are also two main mechanisms for this: one of them is called *political* and other – *ethical*⁴ *system*.

It means that a population establishes a political and an ethical system in order to achieve a balance of interests between interacting population members⁵ (in the areas where their interests interfere) and, in such a way, to let them get content/happy.

A population with established political and ethical systems is a *society*.

One can say, **a political and an ethical system represent two immanently different societal mechanisms by which an acting consensus (acting agreement) among a big majority of a society is implemented.**

2b. A concrete form of a political system can range from absolutism/dictatorship over autocracy, democracy through to liberalism⁶.

It mainly depends on two factors:

- on the majoritarian societal definition what an individual social success is, and
- on the distribution of success capabilities⁷ among the members of society.

If the members of a society possess very different success capabilities (i.e. the distribution is strongly non-uniform), it is very probable that either a *dictatorship* (in the case, there is a great many individuals – but still no majority – with below-average success capabilities) or *liberalism* (in the case, there is a great many individuals – but still no majority – with above-average success capabilities) would be established.

If a big majority of the members of a society possesses more or less comparable success capabilities (i.e. the distribution is quite uniform), it is very probable that either *autocracy* or *democracy* would be established.

⁴ without to consciously distinguish here, whether an ethical system rests upon reason or belief – commonest upon both of them.

⁵ According to the definition of political system as given here, merely such population members are subjects of political system, who can claim their interests within the population. In this sense, e.g. slaves and thralls are not subjects of a political system, though they belong to a population.

⁶ The term ‚liberalism’ is used here not in the sense of an ideology, but as a form of political system, cf. Colin Crouch ‚*Post-democracy*’, Oxford 2004.

⁷ individual capabilities/characteristics facilitating the achievement of this social success

Indeed, in the case there is a great many individuals with above-average success capabilities, they will have an interest in such an acting agreement, where there ideally are no restrictions (quasi an agreement about not existing any one): owing to their above-average success capabilities, they will ensure their social success alone, without external aid. A political system with few restrictions is liberalism.

In the case there is a great many individuals with below-average success capabilities, they will have an interest in such an acting agreement, where their own interests are contractually ensured, for they cannot enforce these interests by themselves. A political system, where the interests of a person or of a small group are contractually ensured, is a dictatorship.

If a big majority of the members of a society possess more or less comparable success capabilities, each single member of the society can achieve his own interests neither in a liberal solo nor through a dictatorial acting agreement, for they approximately are equal-capable. Therefore, they will be forced to establish a political system granting approximately equal opportunities in achieving the social success to the big majority of the society members. Such a political system is either an autocracy or a democracy.

If this distribution of success capabilities among the members of society is a normal (Gauss) one⁸, these statements can be illustrated by the following diagrams:

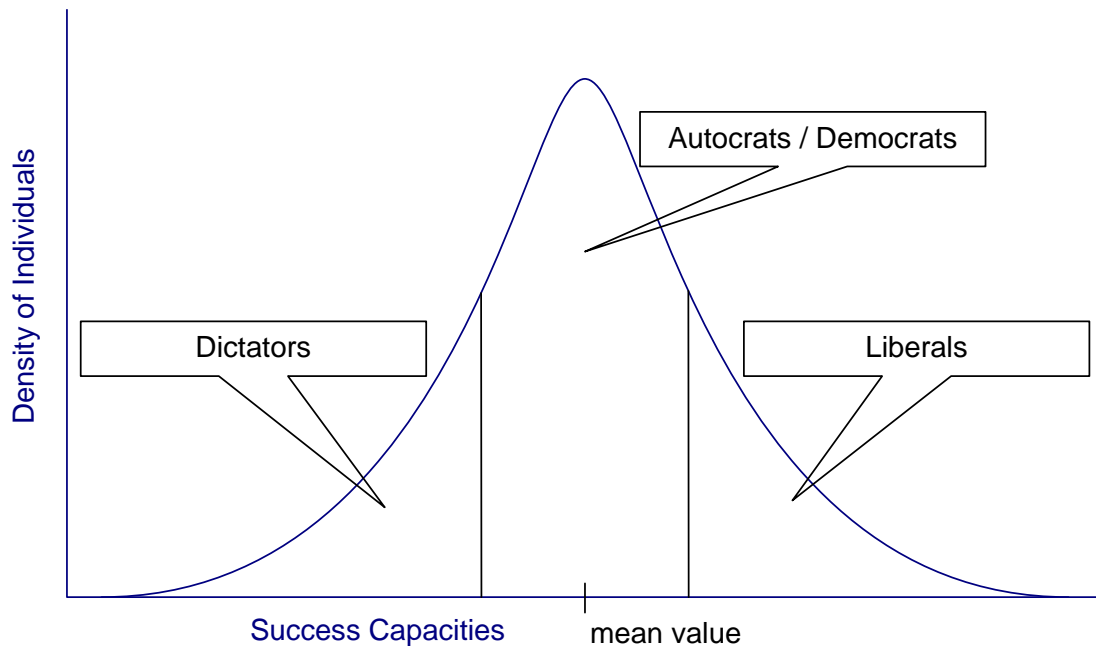


Figure 1: Dictatorial or liberal society

⁸ what represents a quite realistic assumption

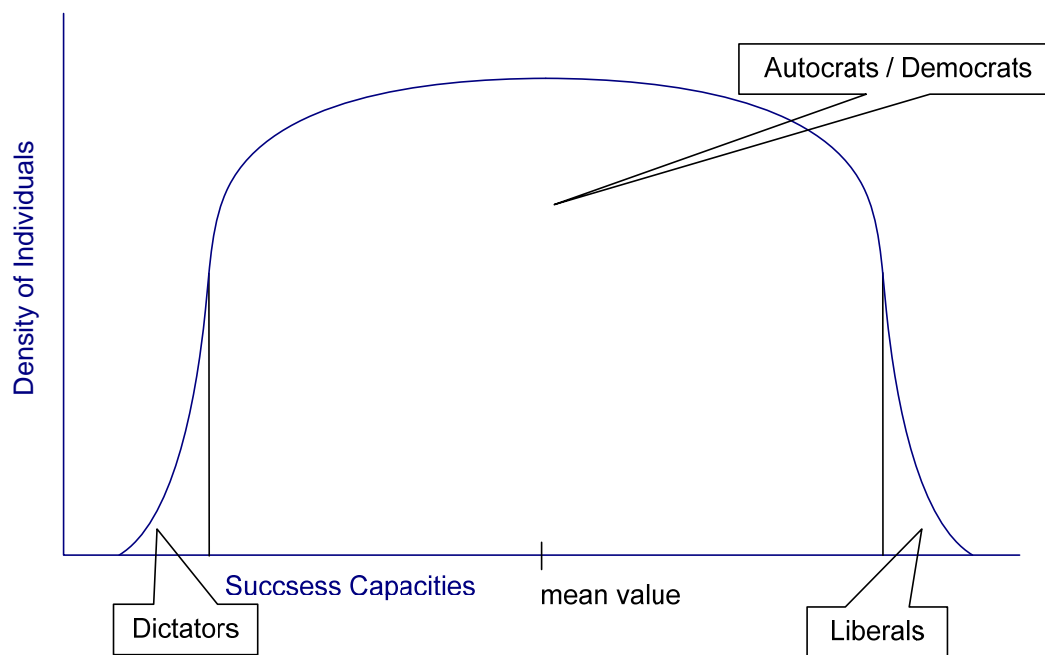


Figure 2: Democratic or autocratic society

2c. It means that a political system is intrinsically value-free (neither good nor bad): it rather reflects current societal consensus in the context of current ethical system. This consensus can shift itself in the course of time.

2d. Examples for the role of societal definition for individual success:

- 1) Let us suppose, there is a society where a significant gap of incomes between the poor and the rich dominates (i.e. with a weak marked middle class). Let us also assume that a big majority of its members leads an intensive family life (i.e. they are integrated in families with many children).

If this society defines individual societal success through *individual income*, the related distribution will be like in Figure 1 and this society rather be *dictatorially or liberally* organised (dependent on which wing of the distribution will prevail – the poor (on the left) or the rich (on the right)).

If same society, by a majority, defines individual societal success through *family life*, the related distribution will be like in Figure 2 and this society rather be *democratically or autocratically* organised.

- 2) Let us suppose, there is a society with a well developed middle class (there is no considerable gap of incomes between the poor and the rich). Let us also assume there are big differences in family life: i.e. a great many individuals without families and, simultaneously, a great many persons with many children (the families with 1-3 children are not popular).

If this society defines individual societal success through *individual income*, the related distribution will be like in Figure 2 and this society rather be *democratically or autocratically* organised.

If same society, by a majority, defines individual societal success through an *intensive family life*, the related distribution will be like in Figure 1 and this society rather be *dictatorially or liberally* organised (dependent on which wing of the distribution will prevail – the family-less (on the left) or the with-many-children (on the right)).

3 What Causes the Diachronic Development of a Political System?

3a. What impacts the distribution of success capabilities among the members of a society?

Dominating educational system represents here one of the most important factors: a broad, general education abets the distribution in Figure 2, against what an elitist education advances the distribution in Figure 1.

This drives an autonomous changing mechanism:

An elitist education has a better quality causing a situation, where the members of society consider egalitarian values as moral and, therefore, strive for flat ‘democratic/authoritarian’ distribution (Figure 2).

A broad, general education usually brings a mediocre quality causing a situation, where the members of society accept being-low-educated as moral. For this reason, the shares of the population growth who are either actually low- or really elitist-educated: this entails ‘dictatorial/liberal’ distribution (Figure 1).

If a society is currently in the development phase, where there is a great many success-capable members, the appropriate political system is liberalism, because they can reach their being-content ‘on their own account’. The related social paradigm is then individualism. These many success-capable, elitistly educated members also contribute to and abet a high prosperity of the society. Since an individual gets merely a low social pressure, there are also few persons being willing to educate themselves (we call them education-willing members), see Figure 3.

This contrary circumstance leads to a situation, where the layer of success-capable members is becoming thinner and prosperity is consequently decreasing. The distribution of success capabilities among the members of society is drifting from the liberal (Figure 1) to the democratic (Figure 2) paradigm. There, there is a great majority of the members of society with approximately uniform success capabilities. Democracy (but not autocracy!) establishes owing to the egalitarian values of elitistly educated individuals (this shows the important role of moral⁹ being represented here through egalitarian values!).

The societal development process does not stop here, but continues with all tendencies: the layer of success-capable is continuing its thinning, whereby the number of education-willing members is increasing. Prosperity is gradually decreasing down to a certain ‘level of poverty’. The distribution of success

⁹ of ethic system

capabilities among the members of society is drifting from the democratic (Figure 2) to the dictatorial (Figure 1) paradigm.

Evermore members of the society are poorly educated, their success capability is not a big one. Hence, they cannot achieve their being-content on their own account: they need (i) an acting agreement contractually ensuring their interests and (ii) an authority governing them ('showing them the ropes'). The related political system is dictatorship, the social paradigm – collectivism. An individual gets in this dictatorial phase a significant social pressure, what abets a great number of education-willing members being egalitarianly educated.

Also this societal development does not stall: many of education-willing members are slowly, but surely becoming success-capable individuals and their number begins to increase. Prosperity is also growing. The distribution of success capabilities among the members of society is then drifting from the dictatorial (Figure 1) to the autocratic (Figure 2) paradigm, because there are evermore members of society possessing similar capabilities. Autocracy (but not a democracy) establishes due to the elitist values of egalitarianly educated individuals (this shows the important role of moral¹⁰ being represented here through elitist values!).

Also here, the societal development process does not pause, but continues with all tendencies: the layer of success-capable is continuing its augmenting, whereby the number of education-willing members is decreasing. Prosperity is gradually increasing up to a certain 'level of superfluity'. The distribution of success capabilities among the members of society is drifting from the autocratic (Figure 2) to the liberal (Figure 1) paradigm.

Evermore members of the society are well educated, their success capability is getting more and more. As result, they can again achieve their being-content on their own account: they need an acting agreement contractually not interfering with their interests. The related political system is liberalism, the social paradigm – individualism.

Thus, the societal development process has performed a convolution (a coil, not a circle!), see Figure 3.

¹⁰ of ethic system

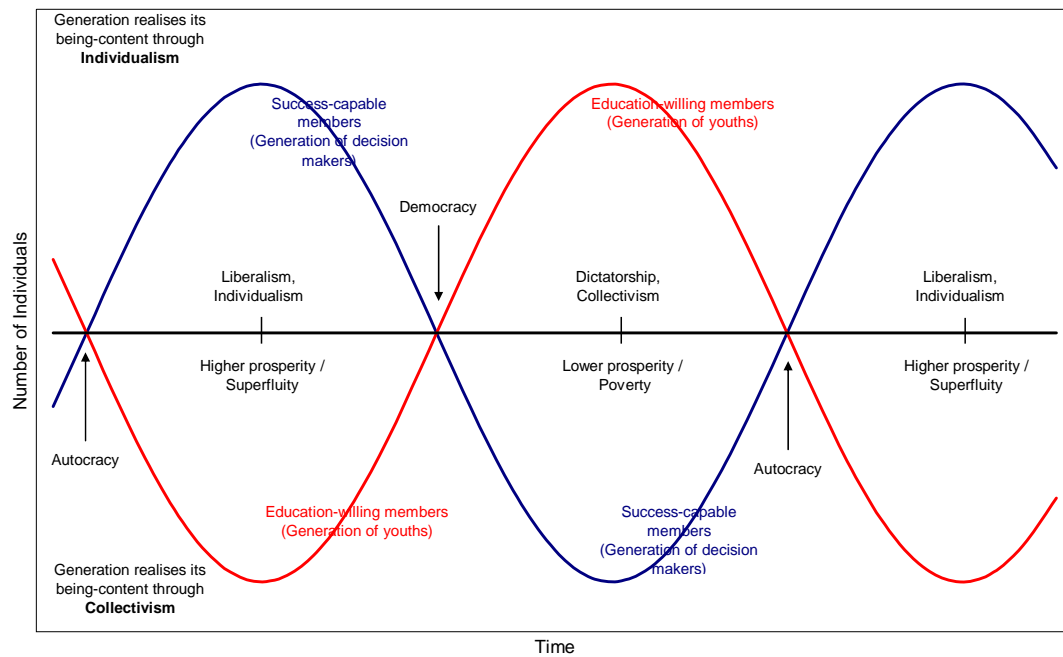


Figure 3: Autonomous Societal Cycle
 ... -> Liberalism -> Democracy -> Dictatorship -> Autocracy -> Liberalism -> and so on...

3b. This consideration shows that society evolves from its immanent contradiction: from the contradiction between the generation of decision-makers and the generation of youths ('fathers and sons').

The main contradiction here consists in complementary definitions of being-content: When the generation of decision-makers realises its being-content through the social paradigm of individualism ('we can do everything by ourselves'), the generation of youths defines its being-content through the social paradigm of collectivism ('we must stick together in order to achieve success') (the related political system is liberalism), see Figure 3.

When the generation of decision-makers realises its being-content through the social paradigm of collectivism, the generation of youths defines its being-content through the social paradigm of individualism (the related political system is dictatorship).

Adroitness of a society consists in retaining a balance:

- **On one side, to damp the extreme amplitudes¹¹ of this contradiction between generations in order to avoid cruel dictatorships as well as inhuman liberal societies (as e.g. 'wild capitalism');**
- **On the other side, to keep this damping as small as necessary in order not to stall the drive of societal development, which lies just in this generation contradiction (avoiding a societal stagnation¹²).**

¹¹ in this case, the distribution in Figure 1 has a sharp peak

¹² in case of a stagnation, the distribution in Figure 2 has degenerated side wings (on the left as well as on the right)

3c. Some mass phenomena like im- and emigration, war and displacement, pandemic deceases can impact the evolvement process of a society. It happens indeed, if such mass phenomena qualitatively change current distribution in the society (be it the ‘liberal-dictatorial’ (Figure 1) or the ‘democratic-autocratic’ (Figure 2) one).

This qualitative change of the current distribution entails a jumpy, jerky shift in the course of the societal development process on the time axis, see Figure 3; else, this process goes more or less uniformly. As result, the society makes a ‘jump’ (in historical dimension) from its current state to a new state being commensurate with the new distribution in the society. With respect to this new distribution, another political system establishes, too.

One can say that such grave mass phenomena jumpily modify the ‘inner-societal time’ of a society.

Since such mass phenomena rather occur in the less stable development phases of a society (that are liberalism and dictatorship, cf. sec. **5a** below), it is more probable that such ‘jumps’ could happen between liberalism and dictatorship, namely in both the directions.

4 Legislative – Judiciary – Executive – Educative

4a. A political system shall be organised and endure. This societal task is undertaken by a special organisation – state¹³.

In order to be able to fulfil this task, state provides different services being executed by related government bodies.

Each state has to provide three primary services (also called powers), namely:

- (i) Recording¹⁴ and modifying, if necessary, an acting agreement being the basis of political system.

Recording the acting agreement takes place in form of laws whose entirety constitutes the legislation of respective society.

It means that a legislation represents the form of related political system or, in other words, a political system exists in form of related legislation. The content of a political system shall be in accordance with existing ethical system reflecting societal moral.

This service is called ‘Legislative’.

- (ii) Comparing the actual state of acting of the members of a society (‘the real life’) with the respective target state¹⁵ and determining deviations there.

This service is called ‘Judiciary’¹⁶.

- (iii) Enforcing the fulfilment of the acting agreement, namely on the basis of the results of Legislative and Judiciary.

This service is called ‘Executive’.

These three primary services of a state are resting on each other. They are designed in such a way that they organise not only the political system (as their primary objective), but also the state as entirety (i.e. also themselves, as the secondary task) in

¹³ for great societies. For small societies (e.g. tribes) where a state is not necessary, this task is undertaken by a headman or/and by a small council.

¹⁴ for reducing deviating interpretations

¹⁵ represented by acting agreement in form of laws

¹⁶ Constitutional Court represents here an exception: its task is verifying the actual state of laws against the constitution of the society. From this point of view, Constitutional Court does not belong to Judiciary, but to Legislative.

order to achieve their societal objective. From this circumstance, the *self-preservation law of state* results in a natural way.

As already shown, all the three primary services shall be provided by each viable state. For different states and form of states, not the question ‘whether’ is asked, but the question how these powers are concretely implemented: is there a separation of powers, are they independent of each other and to which degree, etc.

4b. An ethical system shall also be organised for the entire society. This task – among other societal duties – is undertaken in a modern society in the first instance by two social institutions: religion and mass media.

In order to be able to fulfil this task, religion(s) and mass media provide the entire society each with an ‘education service’ promulgating common¹⁷ ethical codes among the members of society.

This service, what we call *Educative*, and which aims entailing a balance of interests through individual-internal factors, is so significant for adherence to an acting agreement that it may also be named a power. I.e., amongst other, that *Educative* is to be provided by each viable society; it has merely to be asked how this educative power is concretely implemented in different societies: is there a separation of powers, are all the powers (Legislative – Judiciary – Executive – *Educative*) independent of each other and to which degree, etc.

¹⁷ ideally

5 How Is Authority Given to State Powers?

5a. One of the component parts of acting agreement is a procedure how a political system shall in principle work and herein, amongst other, how authority is given to state powers.

For a dictatorship, authority is given to the dictator directly through the acting agreement; therefore, a dictatorship does not need any feedback from the society: its existence is guaranteed as per contract. Hence, there are neither elections nor free mass media.

A parallel to private companies cannot be overlooked here: for a similar reason, a lot of them tend to an authoritarian company culture.

For an autocracy, authority is given partly through elections (in the first instance for Legislative¹⁸) and partly directly through the acting agreement (in the first instance for Judiciary and Executive). A rather weak feedback from the society is there established through elections and partly free media.

For a democracy, authority is given partly through elections (for Legislative¹⁸ and Executive¹⁹) and partly directly through the acting agreement (for Judiciary). A relative strong feedback from the society is there established through elections and (merely politically) free media.

For liberalism, one does not need any authorities, because the acting agreement merely determines the absence of restrictions. Everybody is himself an authority (law of the jungle). Whether elections or other regulations are being applied, whether mass media advance their opinion, plays here merely a marginal role as long as these elements do not interfere with the 'on-my-own-principle': liberalism is rather indifferent to it. Therefore, liberalism also anticipates no feedback from the society, because its existence does not depend on it.

The political systems without any or with a rather weak feedback from the society can tendentially be destabilised in an easier way due to the fact that their political elites either not at all or merely very late perceive a shift of balances and of the distribution (in the sense of sec. **2b**) within the society. Dictatorship and liberalism are in the first instance susceptible to such system-immanent instability.

¹⁸ Due to the specific function of Legislative (see sec. 4a-(i)), it is sensible to call all mature members of a society permanently living in it to participate in elections to Legislative. It may enhance the acceptance of related acting agreement by a broader circle of the society members, and, by this, lead to more social freedom.

¹⁹ Due to the specific function of Executive (see sec. 4a-(iii)), the latter directly manages and uses public (tax) resources of a society. Therefore, it is helpful to call all mature members of the society paying taxes there to participate in elections to Executive. It may enhance the feeling of fairness and entail a more responsible management of public resources.

6 Political Implications

6a. The societal development cycle (cf. Figure 3) is strongly coupled with the cycles of the education level of majority within a society (cf. sec. **3a**). Since education of a modern generation lasts ca. 20 years, we assume that the whole development cycle of a modern society may take ca. 80 years.

In order that a society can adequately handle/control such a long cycle, in order to reach more societal stability, it is advisable to split Executive as follows:

- ⇒ *Economical Executive* with short change periods regarding relatively short cycles of modern economy (4 – 5 years). The Economical Executive shall be parties-based and care about economy incl. regulation of trends, employment market, finance, defence, inner security, etc.
- ⇒ *Social Executive* with long change periods respecting the long educative cycle (16 – 20 years). The Social Executive shall be parties-independent (non-partisan) and care about education, healthcare, pensions and other long-term social processes.

Both the Executives shall be equipped with all the resources being necessary for their independent acting.

6b. One of the efficient opportunities for avoiding or mitigating extreme amplitudes in societal evolvement (cf. sec. **3b** and Figure 3) is political intervening at the right time according to the principle of counteraction²⁰.

‘Sliding down’ a society into a dictatorship is caused, as we know, through a situation, where the members of a society cannot get by any more on their own, without external aid (cf. sec. **3a**). This is primarily caused by two factors: first, through sinking the average education level of society and, second, through a relative high complexity of societal relationships (as the heritage of previous liberalism, cf. Figure 3). It means that the society also has two macro-instruments for mitigating the ‘sliding down’ into a dictatorship:

- i) Conscious and targeted raising the education level at an early stage, still in the democratic development phase (i.e. ca. 20 years beforehand). It can be advanced by enhanced investments in and more stringent assessments of training success at educational institutions. It would be a task of the Social Executive;
- ii) Reducing complexity of societal relationships also at the right time, but a bit later (ca. 10 years beforehand). It can be achieved e.g. through reducing

²⁰ more precisely, negative feedback without oversteering

the choice of goods and services in order that people can easier decide on their needs. It would be a task of the Economical Executive.

Since such economical measures take effect in the short term (within 2 – 3 years) and the early raising the education level comes already to fruition, the society will become significantly more autocratic, but at least not a cruel dictatorship.

On a similar way, it should also be feasible to mitigate ‘slipping’ a society in liberalism. ‘Slipping’ in liberalism is caused, as we know, through a situation, where the members of a society do not like to be patronised (cf. **3a**). This is primarily caused by two factors: first, through increasing the average education level of society and, second, through a relative low complexity of societal relationships (as the heritage of previous dictatorship, cf. Figure 3). It means that the society also here has two macro-instruments for mitigating the ‘slipping’ into liberalism:

- i) Non-advancing the education level, e.g. by less investments in and weaker assessments of training success at educational institutions. It should be done at an early stage, still in the autocratic development phase (i.e. ca. 20 years beforehand). It would be a task of the Social Executive;
- ii) Conscious and targeted raising complexity of societal relationships, e.g. by increasing the choice of goods and services through liberalisation of markets. It would be a task of the Economical Executive.

Since such economical measures take effect in the short term (within 2 – 3 years) and the early ‘freezing’ the education level yields already results, the society will become significantly more democratic, but at least not an inhuman liberalism.