

*„Wer in der Demokratie schläft,  
wacht in der Diktatur auf“*

*Author unknown*

# **Political Systems: Their Roots and Evolvment**

version 2.0 (en) as of 21.03.2015

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

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

*It was shown that this distribution – and thereby also the current political system – is significantly impacted by education system prevailing in the society.*

*The interaction between the education system and the implementation of the aspiration of society members after being contented drives an autonomous changing mechanism: the political system is permanently changing its form, namely out of the inner impetus of a society. The source of this inner impetus lies in contradiction (being immanent for any society) between the generation of decision makers and the generation of youths ('fathers and sons' conflict).*

*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 through the ethical system of society.*

*We suggest establishing a dedicated independent institution monitoring an adequate balance between a rapid, but inhuman development of society on one side and a societal stagnation on the other side.*

*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 individuals<sup>1</sup> and these individuals shall be able to claim their interests in the population<sup>2</sup>.

**1b.** Let us also assume, the individuals possess different qualities, but a big majority of them aspires after being content and happy (howsoever this ‘being content and happy’ is mannered in this population). The ‘happiness’ standard, i.e. how the state of individual ‘being content and happy’ is understood, generally differs in different populations.

**1c.** A human being is content, if he or she can fulfil/achieve his or her wishes/interests<sup>3</sup> 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’ (i.e. the first part of the sentence 1c taken along) is internally inconsistent, if population members interact with each other: it defines when a human is content and automatically entails his discontent.

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<sup>1</sup> 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. [1], chap. 13.

<sup>2</sup> 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 social rank, but not within the entire population).

<sup>3</sup> 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 within a population. 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 system*.

It is important to stress that an *ethical system*<sup>4</sup> represents a set of the individual-internal motives of individual's acting, whereas a *political system* externally determines the frame of individual's behaviour.

A political and an ethical system are established within a population in order to achieve a balance of interests between interacting population members<sup>5</sup> (in the areas where their interests interfere). In such a way, these systems enable population members to 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; originally in German: Agierensvertrag) 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 liberalism<sup>6</sup>.

**A concrete form of political system – and it is very important – mainly depends on the distribution<sup>7</sup> of success capabilities<sup>8</sup> among the members of society.**

Now, we consider separately each single form of political system:

In the case there is a great many individuals with above-average success capabilities, they will have an interest in such an acting agreement, which fixes merely minimal necessary restrictions: 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*.

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

<sup>5</sup> 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.

<sup>6</sup> The term ‚liberalism‘ is used here not in the sense of an ideology, but as a form of political system, cf. [2].

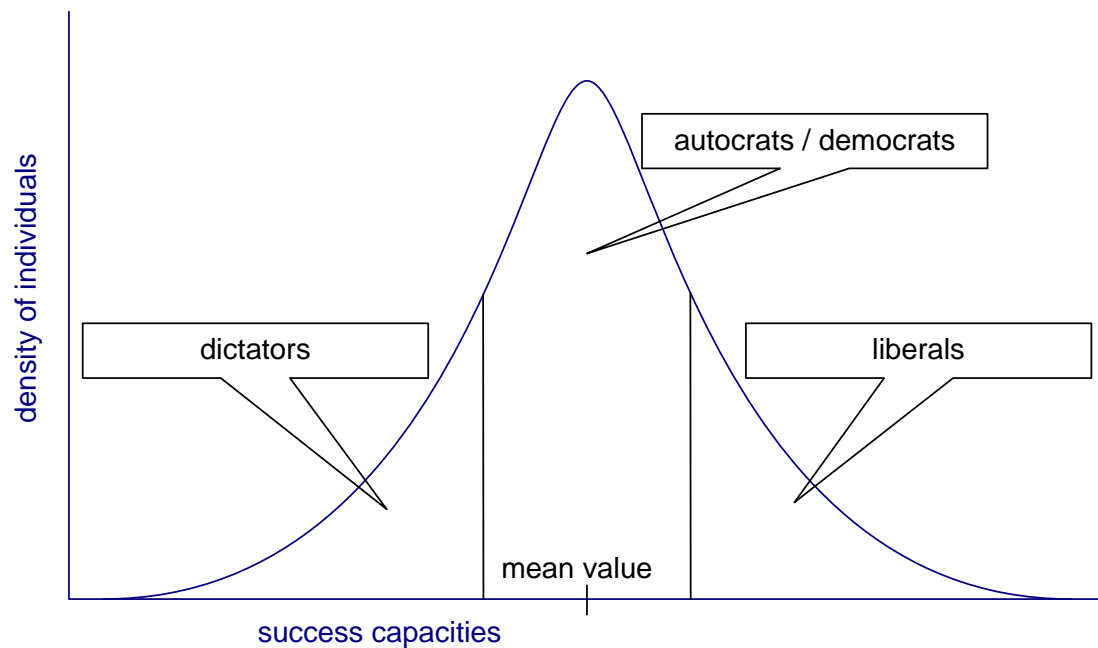
<sup>7</sup> the term ‘distribution’ is here used in the meaning of ‘mathematical distribution’

<sup>8</sup> ‘success capabilities’: personal capabilities/characteristics of an individual facilitating the achievement of the social success in the given society.

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 relatively 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*.

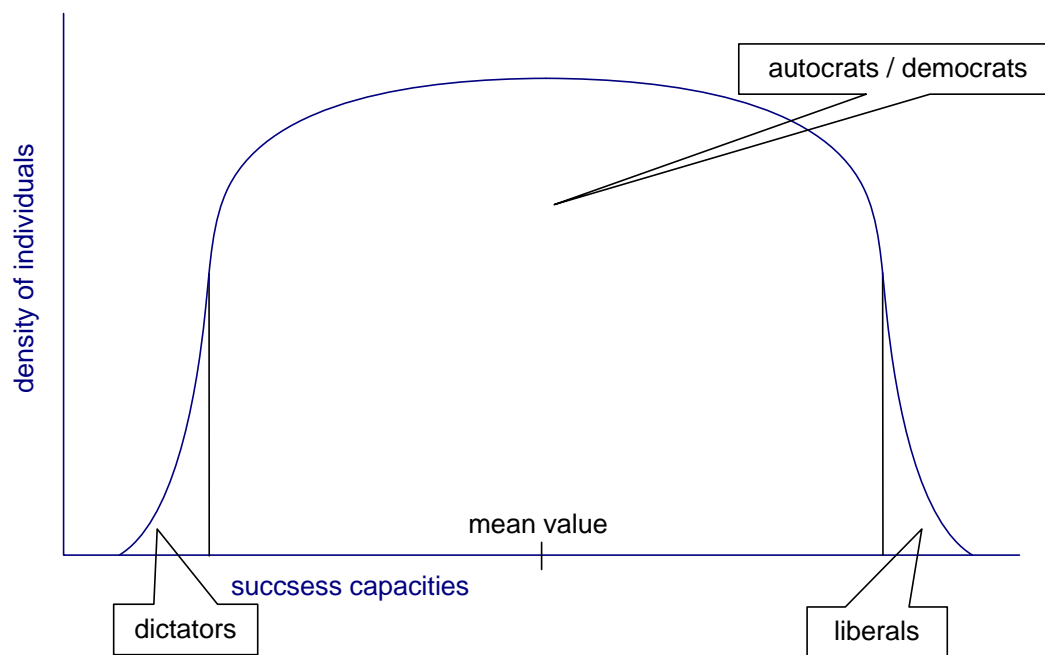
If this success-capabilities distribution of the members of society is a normal (Gauss) one<sup>9</sup>, these statements can be illustrated by the following diagrams:



**Figure 1: Dictatorial or liberal society**

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<sup>9</sup> what represents a quite realistic assumption



**Figure 2: Democratic or autocratic society**

So, we come to the following result:

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 *liberalism* (in the case, there is a great many individuals – but still no majority – with above-average success capabilities) or a *dictatorship* (in the case, there is a great many individuals – but still no majority – with below-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.

**2c.** It means that a political system is intrinsically value-free, i.e. 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.** A concrete form of political system mainly depends on the distribution of success capabilities among the members of society. The majoritarian societal definition, what individual social success in a given society is, generally varies from society to society and in the course of time.

The role of the societal definition for individual social success in a given society is shown by the following examples:

- 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 weakly 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 exclusively through *individual income*, the related distribution will be like in Figure 1, because there will be sufficiently many quite poor and sufficiently many quite rich members (= weakly marked middle class).

This society will 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) one.

If same society, by a majority, defines individual societal success through *dedicating to family life*, the related distribution will be like in Figure 2, because a big majority of its members leads an intensive family life. This society will 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). 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 1-2 children are not popular).

If this society defines individual societal success exclusively through *individual income*, the related distribution will be like in Figure 2, because a big majority of its members (a well developed middle class) has comparable income.

This society will rather be *democratically* or *autocratically* organised.

If same society, by a majority, defines individual societal success through *dedicating to family life*, the related distribution will be like in Figure 1, because there will be sufficiently many family-less and sufficiently many with-many-children members.

This society will 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) one.

If same society defines individual societal success through a *poor family life*, then there will be again *dictatorship* or *liberalism*, but the wings of the distribution in Figure 1 will interchange: with-many-children (on the left) will facilitate dictatorship and family-less (on the right) – liberalism.

### 3 What Causes the Diachronic Development of a Political System?

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

Dominating educational system represents here one of the most important factors: a broad general education facilitates a situation, in which the members of society possess comparable success capabilities and, hence, also the distribution in Figure 2, whereas 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 to get away from the non-uniform ‘liberal/dictatorial’ distribution (Figure 1) to the 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, they strive to get away from the flat ‘democratic/authoritarian’ distribution (Figure 2) to the non-uniform ‘liberal/dictatorial’ distribution (Figure 1).

Let us now consider the *main cycle* of the development of society caused by this autonomous mechanism.

Let us start with an arbitrary development phase. Let us imagine, a society is currently in a development phase, where there is a significant share of success-capable members. Hence, the appropriate political system is liberalism, because the members of the society 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.

How are these two factors connected with each other? The education process within an educational system supposes putting external pressure on pupil, existence of different forms of disciplines<sup>10</sup>. If a human being experiences merely small social pressure, he tries to avoid any ‘disciplining’ incl. disciplining through the educational system.

This contrary circumstance leads to a situation, where the layer of success-capable members is becoming thinner and prosperity is consequently decreasing. The

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<sup>10</sup> it is no coincidence that ‘pupil’ in Latin is ‘discipulus’

success-capabilities distribution of the members of society is drifting from the liberal (Figure 1) to the democratic (Figure 2) paradigm.

Simultaneously, the number of education-willing members is increasing, because the social pressure is also increasing in parallel with thinning the layer of success-capable liberals.

In the democratic paradigm, there is a great majority of the members of society with approximately uniform success capabilities. Just democracy, but not autocracy establishes owing to the *egalitarian* values of *elitistly* educated individuals (this shows the important role of moral<sup>11</sup> being represented here through *egalitarian* values).

The main cycle of society development 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 success-capabilities distribution of the members of society is drifting from the democratic (Figure 2) to the dictatorial (Figure 1) paradigm.

Evermore members of the society are insufficiently 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 the number of latter begins to increase. Prosperity is also growing. The success-capabilities distribution of the society members is then drifting from the dictatorial (Figure 1) to the autocratic (Figure 2) paradigm, because there are evermore members of society possessing similar capabilities. Just autocracy, but not a democracy establishes due to the *elitist* values of *egalitarianly* educated individuals (this shows the important role of moral<sup>12</sup> 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 success-capabilities distribution of 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.

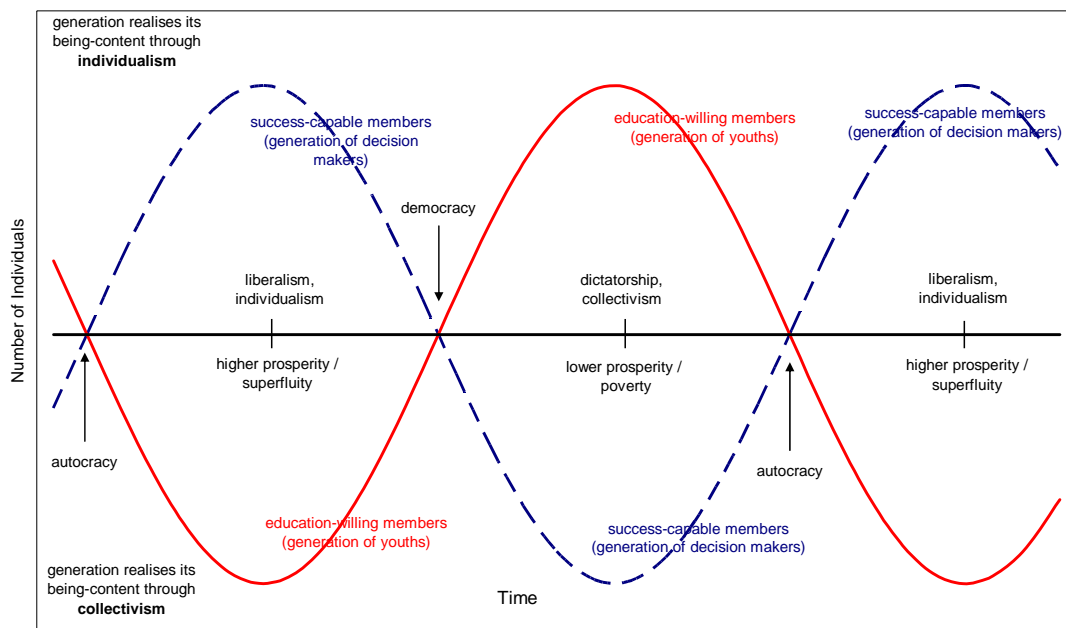
The related political system is liberalism, the social paradigm – individualism.

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<sup>11</sup> of ethic system

<sup>12</sup> of ethic system

Thus, the *main cycle* of societal development has performed a convolution (a coil, not a circle!), see Figure 3.



**Figure 3: Autonomous main cycle of societal development:**  
 ... -> 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' conflict).

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'), but 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.

When this main contradiction manifests especially clear, it facilitates the establishment of liberalism or dictatorship as political systems, see Figure 3. In the phases of societal development, when this contradiction is levelled ('salved'), the establishment of democracy or of autocracy is more likely.

The adroitness of a society consists in retaining the following balance:

- **On one side, to damp the extreme amplitudes<sup>13</sup> of this main 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 of amplitudes as small as necessary in order not to stall the drive of societal development, which lies just in this generation contradiction (avoiding a societal stagnation<sup>14</sup>).**

**3c.** Mass phenomena like, for example, 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 main cycle of societal development, see Figure 3. Else, without such a ‘shock’, this process of societal development goes more or less uniformly.

As result of this ‘shock’, 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. **5b** below), it is more probable that such ‘jumps’ could happen between liberalism and dictatorship, namely in both the directions.

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<sup>13</sup> in this case, the distribution in Figure 1 has a sharp peak

<sup>14</sup> in case of a stagnation, the distribution in Figure 2 has degenerated side wings (on the left as well as on the right)

## 4 Legislative – Judiciary – Executive – Educative

**4a.** A political system shall be organised and endure. This societal task is undertaken by a special organisation – state<sup>15</sup>.

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) Recording<sup>16</sup> 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 modus of acting of the members of a society (‘the real life’) with the respective target modus<sup>17</sup> and determining deviations there.

This service is called ‘Judiciary’<sup>18</sup>.

- (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. Hence, they also organise themselves (as the

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<sup>15</sup> 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.

<sup>16</sup> for reducing deviating interpretations

<sup>17</sup> represented by acting agreement in form of the legislation

<sup>18</sup> 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.

secondary task) in 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 three social institutions: school, religion and mass media<sup>19</sup>.

In order to be able to fulfil this task, school, religion(s) and mass media provide the entire society - each - with an ‘education service’ promulgating common<sup>20</sup> ethical codes among the members of society.

This service, what we call *Educative*, aims entailing a balance of interests through *individual-internal* factors. It is so significant for adherence to 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.

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<sup>19</sup> family, of course, plays one of the most important roles in conveying moral values; however, it does not occur in a family on the level of a social institution

<sup>20</sup> 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. This procedure includes, amongst other, sub-procedures for giving authority to state powers.

For a dictatorship, authority is given to the dictator or to a sufficiently tight circle of governing elite 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 is no necessity either in elections or in free mass media or in free confession.

A parallel to private companies cannot be overlooked here: for the similar reason, a lot of them, especially big, tend to an authoritarian or semi-dictatorial corporative culture.

For an autocracy, authority is given partly through elections and partly directly through the acting agreement. Elections are important, in the first instance, for

- Legislative,

and the acting agreement gives authority to

- Judiciary and
- Executive.

A rather weak feedback from the society to the powers is there established through elections and partly free media.

For a democracy, authority is given partly through elections for

- Legislative and
- Executive

and partly directly through the acting agreement for

- Judiciary.

A relative strong feedback from the society to the powers is there established through elections and (merely politically) free media.

For liberalism, powers do not need a strong authority, because the acting agreement determines merely minimal 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 all these aspects. Therefore, liberalism also anticipates no real feedback from the society to the powers, because its existence does not really depend on it.

Please notice that autocracy and democracy – concerning giving authority to powers – differ merely by the position of Executive: for autocracy, the authority is given to Executive through acting agreement, whereas for democracy – through elections. The reason for this difference is that a society enters autocracy coming from dictatorship (cf. Figure 3), where the authority of powers was fully given through the agreement,



whereas a society enters democracy coming from liberalism, where the authority of powers was of minimal character.

**5b.** 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<sup>21</sup> within the society. Dictatorship and liberalism are in the first instance susceptible to such system-immanent instability.

**5c.** 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.

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 taxis there to participate in elections to Executive. It may enhance the feeling of fairness and entail a more responsible management of public resources.

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<sup>21</sup> in the sense of sec. **2b**

## 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 to reach more societal stability, a society should adequately handle/control such a long cycle. For this, 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 counteraction<sup>22</sup>.

‘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 diversity 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 before the ‘expected’ dictatorship). 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) Also at the right time, but a bit later (ca. 10 years before the ‘expected’ dictatorship), alleviating making decisions by the members of society concerning their needs, e.g. through a gradual reducing the choice of goods

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<sup>22</sup> Technically speaking, one needs a negative feedback without oversteering

and services; in other words - by reducing the amount of available options. 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 diversity 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 before the ‘expected’ liberalism). It would be a task of the *Social Executive*;
- ii) Also at the right time, but a bit later (ca. 10 years before the ‘expected’ liberalism), conscious and targeted complicating making decisions by the members of society concerning their needs, e.g. by increasing the choice of goods and services through liberalisation of markets; in other words - by increasing the amount of available options. 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.

In order that government bodies can timely initiate and adequately implement the corrective measures, the conception outlined in this work shall become the common knowledge of political class, i.e. shall become political technology.

## 7 Conclusion

As we can see, a concrete form of the political system in a society 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.

We concluded that the current political system is significantly impacted by education system prevailing in the society. Additionally to the well-known powers (legislative – judiciary – executive), a further power was introduced – educative. This power aims achieving a balance of interests through the ethical system of society.

The interaction between the education system and the implementation of the aspiration of society members after being contented drives an autonomous changing mechanism: the political system is permanently changing its form, namely out of the inner impetus of a society. The source of this inner impetus lies in the contradiction (being immanent for any society) between the generation of decision makers and the generation of youths (the ‘fathers and sons’ conflict).

It turned out that a crucial adroitness of a society consists in retaining a balance:

- On one side, to damp the extreme amplitudes of the 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 of amplitudes as small as necessary in order not to stall the drive of societal development, which lies just in this generation contradiction (avoiding a societal stagnation).

Retaining this balance is so important for any society that we even suggest establishing a dedicated independent institution monitoring this balance.

## 8 References

- [1] *Guns, Germs, and Steel: The Fates of Human Societies*, Jared Diamond, W.W. Norton, 1997
- [2] *Post-democracy*, Colin Crouch, Polity Press, 2004