

THE SCIENCE OF POLITICS

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Preface

This work was suggested by the program of the Reform Science Center based on my research in exact sciences that initiated the reform of modern physics in 2007. There were numerous notifications concerning that program, and I expected enthusiastic response from political scientists and philosophers, but in vain. There were perhaps strong doubts concerning the very possibility of generating the science of politics as a logical and systematic body of knowledge, because of the prevailing view of this field as a collection of works dealing simply with analysis of different historical facts. So, seeing no interest in this subject from professionals and understanding its social importance, I decided to try and create a short course of such a science on my own, given my above experience in physics. As a result, there appeared the work stated below. As it is supposed to be the first work of this kind, I would be very grateful to its possible readers for any remarks concerning its subject matter.

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Introduction

The science of politics is the science studying the human society as an integral developing entity. In contrast to numerous works studying various aspects of the so-called *political science* based mainly on the analysis of historical facts, this study is based on arranging in a systematical, logical order the knowledge about the main elements and processes of the human society, predicting possibly its future development.

The new method, *systematic intuition*, enabled us to develop the framework of the science of politics as a systematic body of knowledge, with fundamental results; its three chapters: 1-Human society, 2-Government, 3-Self-governance. Chapter 1 investigates the development of society to the world community characterized by its ideal model, *the World-Consistent Nation* (WCN), governed by *International Law* and having universal religion, philosophy and science. Chapter 2 investigates the types of government, from monarchy to republic, the latter being ideally the best government. Chapter 3 shows the transformation of the republican government into a self-governing society, first as its unstable form, *demo-republic*, the merger of democracy and republic, and then as its stable form – *empire*. There appear two empires with different ideological orientations, *social-religious* and *religious-social*, competing with each other, governing the world in the best way and presenting *realization* of the WCN ideal.

The research was carried out in the format of *reform science* [1] and therefore had to start with the very origin of society, *the human being*.

Chapter 1. The human society

1.1 The human being

A. As the Bible testifies, the first human being was *a man*, Adam. Adam is begotten by nature, and therefore is different from it, a spiritual animal, *a spirit-body*. That his duality is one-sided, a disharmony suggesting the existence of a dual type of human being, *a body-spirit*, a woman.

B. As the Bible testifies, the first woman was *Eve*. Separately, Adam and Eve are abstract, but they are begotten for each other, feel attraction and meet, thus creating a natural unity, *a family*.

C. The family is the union of two dually equal partners, in which each side finds its dual self in the other side, becomes self-affirmed by that unity, *self-conscious* and *real*. The family is the initial human reality, *the embodiment of spirit*, the foundation of *life*.

Comment:

The above text suggests that it is families, not separate human beings, that are the real constituents of society and subjects of politics.

1.2 Life of the family

A. Partners of the family are engaged in *private intercourse*, the *material* component of life, the life proper; the family struggles for existence and acquires *home*; there appear *children*.

B. The children begotten and raised by the family leave the family that eventually disintegrates. The children make their own families which give rise to new children and new families, and a family to occupy the home of the original family, thus *reviving* the original family as *a home-family*. Via that *social intercourse*, the home-family acquires *a social, moral authority* - the *spiritual*

component of life.

C. The private and social intercourse correspond to each other, complement and presuppose each other, and together characterize *the social status* of the family, the *quality* of life.

1.3 The social status

A. The social status suggests the existence of an indefinite multitude of home-families. As regards their private life, families are hostile to each other, repel each other and separate from each other, which manifests itself in their separate *dwellings*. Different dwellings are occupied by different families which as social and moral families are similar to each other.

B. As carriers of moral authority, families are friendly and attracted to each other. That friendship manifests itself in *common faith and traditions*.

C. The separation of families from each other suggests their attraction, because otherwise there would be no necessity for separation; in a similar way, the attraction of families to each other suggests their separation. Thus the separation and attraction of families are complementing features suggesting the existence of their unity, *a world community*, in which every separate family interacts and communicates with its social environment. The world community is characterized by its *communicability* which depends on both above trends. Through communication, the world community perceives its *unity* and comes to the question of the purpose of its existence; as the answer to this question cannot be found in the sphere of lay and social issues, it should be sought for in the sphere of spiritual, *religious* issues; thus the world unity gives birth to religion; as the spiritual sphere cannot exist without the social one, the answer to the above question proves to be this: the purpose of humankind's existence is both social and spiritual, *social-religious*.

Comment:

In the above contest, the term “social” relates to the family within its human environment, while the term “religious” relates to the whole society perceived as a single entity. Thus the social view of society is an internal, subjective one, while the religious view is an external, objective one.

1.4 The world community

A. The world community is an indefinite multitude of families. That multitude is both discrete and connected: it is discrete as it consists of isolated families distinguished by their *family names*; it is connected as any single family is *a social, moral entity* similar in this respect to any other family.

B. As to the single family, it is also, like the whole community, both discrete and connected: it is discrete as a family distinguished by its *specific ethnic* features, an *ethnic* family; it is connected as it is similar in this respect to any other family of *ethnicity*.

C. The confrontation between the world community and the single family is settled in *the ethnic community*; the latter is a multitude of families, like the world community, and, like the single family, it has a family name, that of its *chief*, a male or female representative of the family with the most respectable social status. The ethnic community generates its *ethnic culture and religion*.

1.5 The ethnic community

A. The ethnic community unites families having *ethnic affinity* with its chief and is characterized by its *population*. The families that do not meet the criterion of affinity belong to other ethnic communities separated from each other by *borders*.

B. As the criterion of affinity is disputable and unable to determine the border exactly, some families find themselves belonging to two or more ethnic communities simultaneously, which results in conflicts between ethnic communities. But different ethnic communities are located in places with different *geography* and natural, *territorial* borders, which helps to settle conflicts [2].

C. The ethnic community separated by territorial borders is *a territorial community, a nation*; it has a characteristic *territorial ethnicity* of its families and a definite border with its neighbors. The nation generates its *national culture and religion*.

Comment:

The above reasoning suggests the way to solve ethnic conflicts. Indeed, if two or several ethnic communities find themselves in an existential conflict about ethnic borders, to survive, they eventually have to unite into a new, *common ethnic community* within a recognizable geographical borders, thus elevating themselves to the status of nationhood.

1.6 The nation

A. The nation establishes its national laws and regulations, which promotes *national restrictions*. But the nation borders others nations with different laws and regulations.

B. The borders between nations become the cause of uncertainty and hostility. The nation struggles to settle its relations with its neighbors; the latter struggle to settle relations with their own neighbors and so forth; as a result, the national laws and regulations experience *a world mediation* and return to every given nation in the form of a mediated, *universal, international law*.

C. With the formation of the international law, the nation becomes consistent with the world and turns into *a world-consistent nation (WCN)*, the international law being its *essence*, its comprehensive characteristic. The WCN is a society with an *ideal* unity of national and international relations, *a religious community*, where all the lay duties have ideally religious motivations. The WCN generates *the universal religion, philosophy and science*.

1.7 Summary. Table 1

Table 1 stated below summarizes the above reasoning*).

Table 1. Human society

A Thesis	B Antithesis	C Synthesis	Q Quality
Man Spirit-body	Woman Body-spirit	Family Embodiment of spirit	Life Self-consciousness
Private intercourse Material side of life	Social intercourse Spiritual side of life	Social status Quality of life	Self-affirmation
Separation of families Family names	Attraction of families Faith, traditions	World community Communicability	Birth of religion
Multitude of families Population	Single family Ethnicity	Ethnic community Ethnic population	Ethnic religion and culture
Chief of community Ethnic affinity	Border of ethnicity Geography	Nation Geographical borders	National religion and culture
National laws National restrictions	Interaction across borders and mediation	World-consistent nation (WCN). International law	Universal religion, philosophy, science

*) The concepts of Table 1 are codified as PL-1*ik*, *i* – the column letter, *k* – the row number [1].

1.8 Discussion

The above reasoning puts some questions to answer as follows:

(1) Is the world-consistent nation a real one? No, it is not; it is an abstract, ideal model of the nation which is supposed to comply ideally with the international law.

(2) Is it possible to express the international law verbally? No, it is not; it is an ideal law that can only be intuited and thought. It only *manifests* itself, in constitutions for example; so it is possible to conceive it by considering constitutions of most advanced nations.

(3) What are then the fundamental principles of the international law and the ideal constitution? The above reasoning suggests that any constitution should contain three parts concerned with domestic issues, international relations and global issues. Domestic issues are supposed to be regulated as justly and wisely as possible, with reference to such most authoritative documents as the Ten Commandments of the Old Testament, the New Testament, the Constitution of Medina [3], the Constitution of France, the Constitution of the United States of America, and the like. International relations are supposed to be regulated the same way considering all nations as members of one global community. The global issues are supposed to be regulated in a way ensuring the prosper of civilization as a whole.

(4) Why does civilization need the universal religion, philosophy and science? The cognizance of the world seems to be not only the highest inspiration for humankind but also the warranty of its existence on the Earth. That cognizance has been developing in three spheres: Religion (The Unity), Philosophy (The General) and Science (The Specific). For common success, these three spheres should be in harmony, as was at the time of Aristotle, otherwise there arises a crisis, which seems to be the case at present. The present crisis originated mainly in the 18th century, when the great success of exact sciences gave birth to the illusion that science was the only true source of knowledge, and its further development disturbed the initial tripartite harmony. Thus, for civilization to survive, it is necessary to restore the harmony of the above three spheres.

Chapter 2. The government

In Chapter 1, we have reached the stage where the human society is developed into the world-consistent nation governed by the international law. But that society and its law are still latent, abstractions which cannot be directly expressed in familiar terms. So we should proceed with the study of the human society to discover its patterns of government.

2.1 The world-consistent nation

A. In the world presented by the world-consistent nation, every nation is a *particular* religious community living in particular geographical conditions, having a particular national *constitution* and united by its *devotion* to god.

B. Devotion to god, *a universal deity*, suggests necessity for devotion to *a national deity*. Indeed, there arises a religious family with the *highest* social status that becomes the leader of the community, *a ruler*, the national deity.

C. The religious community governed by the ruler is *a monarchy*, a type of government based on *devotion* of the people to the *monarch* considered *a minister* of god. The monarchy, an ideal unity of the nation, enlightens the people through religious dogmas to maintain the unity of the nation.

2.2 The monarchy

A. To rule the nation, the monarch-family surrounds itself with relatives and devotees, creating a circle of favorite families and assigning to them various *administrative functions*; the monarch-family thus sustains itself by the devotion of that *proxy-circle* of families; the proxy-circle functions as a *civil security guard* of the monarch-family, suggesting necessity for a *special security guard*.

B. The monarch-family hands down its power to its closest relatives, establishing a *hereditary succession* of power. The hereditary succession of monarchs gradually degrades the social status of the monarch-family and the devotion of its proxy-circle of families. To protect its sovereignty, the monarch-family does set up the above-suggested special security guard and keeps enforcing its rule on the nation by *coercion*.

C. The monarchy governed by coercion leads to a *tyranny*, the tyrant being the embodiment of the *power* of the nation. The tyranny enforces a habit to *social discipline* necessary to maintain the unity of the nation.

2.3 The tyranny

A. The tyrant-family rules for the sake of its own power. By thus cynically using its power and pushing its security measures to the extreme, it ceases to be a religious family and deprives itself of the devotion of the people and that of the proxy-circle of families as well, who start serving simply as *governmental functionaries*.

B. With the degradation of the status of the ruler-family, there appears a group of respectable and religious persons with a high social status, *aristocrats*, who become national tribunes, exponents of the lofty ideals of the people and leaders of the popular *discontent*.

C. In condition of total discontent, the aristocrats lead the people to overthrow the tyrant family and establish a *collective* form of government, *aristocracy*, “rule of the best”, the embodiment of the *morality* of the nation.

2.4 The aristocracy

A. The aristocracy reunites the secular duties of the government with the religious ideals of the people, thus re-establishing the loyalty of the people. The aristocracy is government *at the discretion of the elite*, a group of *wealthy* people.

B. To maintain its power, the governing elite surrounds itself with a circle of the like, wealthy people and relatives, trying to keep the power within that circle; in doing so, without popular control, the governing elite gradually loses its lofty ideals and degrades into a group of *mediocre* people, *wealthy functionaries*, *oligarchs*.

C. The aristocracy thus turns into an *oligarchy*, “rule of few”, the embodiment of the idea of *collective* power. The oligarchs *organize* the government in a way conducive to keep the power within their own circle.

2.5 The oligarchy

A. The oligarchy is the rule by an *organized elite* who, having no lofty ideals for government and no control from ordinary people, rule for their own sake, an *organized collective tyranny*. By separating religion from popular life and substituting it by a set of formal rituals, they turn religion into an *organized religion*, thus *exempting* people from the necessity for sincere consideration of the

spiritual content of their daily duties; with that exemption, the life of the nation comes eventually to a conflict with the international law, which results in *a national crisis*.

B. In conditions of crisis, the people find themselves exempt from religious loyalty to the government and advance *an organized collective of enlightened people*, who set up *an organized popular movement* against the government; the organized elite now confronts *the organized people*.

C. The struggle between the popular movement and the ruling oligarchy leads to *a revolution* overthrowing the ruling elite and establishing *democracy*, “rule of the people”.

History:

The classical reference point of early democracy is Athenian democracy established in 507 BC. Originally, it has two distinguishing features: (1) allotment (selection by lot) of ordinary citizens to the few governmental offices and the courts, and (2) the assembly of all citizens [4].

2.6 The democracy

A. Democracy is a type of government in which all citizens have equal rights to vote and be elected and, making use of this *popular sovereignty*, elect three collective bodies, an administrative council, a legislative assembly and a court, which *collectively, by majority vote*, decide all political issues. These bodies create the precedent of a government with *a primitive hierarchical organization* suggesting the similar organization of the people.

B. Pushing the popular sovereignty to the extreme, becoming “a collective tyrant”, government of “the mob”, the democracy gradually loses high religious ideals and the very goal of government, which leads to its decay. The decay of democracy gives rise to *a council of enlightened people* who become carriers of spiritual, religious and scientific ideals of society, critical of democracy. So the administrative council now faces the council of enlightened people – a hierarchical organization of the people.

C. Criticism of the democracy government leads to its disintegration and transformation into *a republic*, a form of collective hierarchical government with *personal responsibility of officials*. Typically for a republic, common citizens elect *a senate* and *an assembly*; the senate consisting of so-called noble citizens (aristocrats) who elect *and* control administration for offices endowed with supreme power; the assembly consisting of regional representatives who elect administration for civil offices and public affairs. By thus subordinating the authority of common people and aristocrats, the republic reunites the religious ideals and lay duties of society and ideally presents *the embodiment of the world-consistent nation*.

2.7 Summary. Table 2

Table 2 below summarizes the above reasoning*).

Table 2. Government

A Thesis	B Antithesis	C Synthesis	Q Quality
Devotion to god, universal deity	Devotion to ruler, national deity	Monarchy - government based on devotion	Religious elevation
Proxy-circle of families Civil security	Security guard Special security	Tyranny - government based on coercion	Organized discipline
Official functionaries Ordinary people	Aristocrats – noble, enlightened and trust- worthy people	Aristocracy - govern- ment based on trust	Education and enlight- enment
Circle of enlightened wealthy people Heritage of property	Circle of wealthy func- tionaries Heritage of power	Oligarchy – government by self-sustainable circle of functionaries	Education in popular organization
Organized government Personal authority	Organized people Collective authority	Democracy–organized collective government	Manifestation of people's sovereignty
Hierarchy of offices Collective responsib- ility	Hierarchy of people Personal responsibility	Republic – collective government with personal responsibility	Ideal embodiment of WCN. Ideal model of government

*) The concepts of Table 2 are codified as PL-2*ik*, *i* – the column letter, *k* – the row number [1].

2.8 Discussion

The above theory shows a steady progress of society. In that development, every succeeding form of government does not obliterate the preceding one but includes it as its own main principle and mechanism. Indeed, the tyranny does not obliterate the monarchy but includes it as the power of the state; similarly, the aristocracy includes the tyranny substituting subjugation by fear with subjugation by trust; oligarchy includes aristocracy substituting its government by unreliable trust with the government by organized discipline; democracy includes oligarchy substituting its collective power by the power of the people; finally, republic includes democracy as the principle and mechanism of the people's representation in the government.

As a result the republic contains all the preceding forms of government – monarchy symbolized and presented by the head of the state, tyranny in the form of laws enforcing discipline on the people, aristocracy presented by the senate, oligarchy presented by the heads of the governmental offices, and democracy presented by the assembly and the representative principle of its election. That conclusion explains Aristotle's view of the best government which, in his opinion, should be of a mixed type.

Chapter 3. Self-governance

3.1 The republic

Republic seems to be an ideal form of government, but its structure has not been shown explicitly, and it is not clear how to realize it; so republic seems to be rather *a project* of the best government than its real model. To realize that project, we have no other means than to proceed with the analysis of the results obtained.

As we have seen, democracy is a popular government lacking in lofty ideas, while republic is a government controlled mainly by elected aristocracy. In the republic, its senate has a dominant position because it elects the heads of higher offices. However, as the senate is elected by the

assembly, the solution of the first should ideally be *in the interest* of the second, the assembly, that is democracy; that means the transition *republic-democracy*.

As to the democracy, it elects the council which, to perform the proper governance, needs lofty ideals and education, which is the prerogative of aristocracy elected to the republican senate; that means the transition *democracy-republic*. Thus democracy and republic are dual forms of government which reflect one another, turn into each other, and need a mutual interaction with each other to become the true government. Therefore, under proper conditions, democracy and republic start interacting, merging and transforming one into another, which results in the birth of a higher form of government – *a demo-republic*, a *merger* of democracy and republic, in which the assembly elects the senate *and* control its decisions. The demo-republic is the government of competent heads of offices elected *and* controlled by the people, *a self-government*.

3.2 The demo-republic

In the demo-republic, neither the assembly nor the senate has priority over one another, which seems to be the best case. However, if the senate passes laws that do not content the assembly, there may arise a predicament requiring priority of one side. That means that the demo-republic cannot be a stable form of government: it would *alternate* between democracy and republic; that suggests the necessity for *a double demo-republic*, one half having priority in democracy, another in republic - *a bipartisan government*. The demo-republic with a bipartisan government turns into *a double-republic*, a stable self-governance, *an empire*.

3.3 The empire

The empire, the *real* implementation of the world-consistent nation, ends the counter-position of the secular and spiritual (religious) aspects of government, presenting their *merger*; that is either a *social-spiritual* government or a *spiritual-social* one; that duality suggests the existence of two empires, one having priority in social issues, another in religious ones. These two dual empires become *political poles* of the world, dividing it into two *spheres of influence* – social-religious (SR) and religious-social (RS).

3.4 Evolution of the empire

The empire evolves by unions with other nations that have reached the level of demo-republic. In the union, the empire *assigns* its ideological priority to the demo-republic, turning it into a stable self-government. As the demo-republics dispersed over the world have different *ideological affinity* with the counter-empires, unions are concluded accordingly. There are those demo-republics that are close allies of one of the empires, those that prefer to take side with one of them and those that are neutral, having no certain ideological orientation. Accordingly, there are five main types of affinity that may be categorized as follows: solidarity, preference, neutrality, counter-preference and counter-solidarity. So, with the addition of the global union between the counter-empires, there are six types of union as follows:

(a) the solidarity union: unites demo-republics with a *thorough ideological affinity* with the empire; this union is engaged in all kinds of activity and cooperation;

(b) a preference union: unites those demo-republics that prefer to take side with one of the empires rather than with its dual counterpart; this union is engaged in activities aimed at consolidating the union as well as all activities of less affinity;

(c) a neutral union: unites those demo-republics that have no certain ideological orientation; this union is engaged in all activities of mutual interest;

(d) a counter-preference union: unites those demo-republics that have contracted the preference union with the counter-empire; this union is engaged in activities of mutual interest;

(e) a counter-solidarity union: unites those demo-republics that have contracted the solidarity union with the counter-empire; this union is also engaged in activities of mutual interest;

(f) the global union: unites two counter-empires; this union is engaged in activities of global importance including scientific cooperation, in particular.

The evolution of the empire is actually the evolution of its three institutions: the Assembly (A) – an institution responsible for domestic affairs (the Specific), the Senate (S) – an institution responsible for foreign affairs (the General), and the Synod (SY) or any other highest religious institution responsible for the ideology (the Unity). Every two of the above institutions suggest the third. Indeed, (A, S)→SY because, to decide on domestic and foreign affairs and ensure harmony and unity, the Assembly and the Senate need the proper ideology provided by the Synod; (A, SY)→S because, to decide on domestic affairs and ensure their unity and consistency with foreign relations, the Assembly and the Synod need the general approach provided by the Senate; (S, SY)→A because, to decide on general issues and ideology, the Senate and the Synod need to consider all the specific issues of social life and therefore should consult the Assembly.

To achieve the full harmony inside and between the above three governmental institutions, every one of them must be developed to a full-fledged system and, therefore, must have also a tripartite structure to represent the other two.

With the full set of unions, the empires become the *global* ones. They present the *realization* of the WCN ideal and its project suggested by the republican form of government. The two empires keep competing for the influence in the world, while adapting to each other and making social issues increasingly more religious and religious issues increasingly more social.

3.5 Summary. Table 3

The evolution of the empire from its initial stage, Empire-1, to its highest stage, Empire-7, is shown in Table 3^{*)}. The first column of the table contains the list of all the above stages of the

Table 3. Self-governance

Affinity: Empire ↓	A Emp-1	B Solid	C Pref	D Neut	E C-pref	F C-solid	G C-emp	Q Quality
Empire-1 (PL-3-1)	PL-3A1							Self-governance (PL-3Q1)
Empire-2 (PL-3-2)	PL-3A2	PL-3B2						Solidarity union (PL-3Q2)
Empire-3 (PL-3-3)	PL-3A3	PL-3B3	PL-3C3					Preference union (PL-3Q3)
Empire-4 (PL-3-4)	PL-3A4	PL-3B4	PL-3C4	PL-3D4				Neutrality union (PL-3Q4)
Empire-5 (PL-3-5)	PL-3A5	PL-3B5	PL-3C5	PL-3D5	PL-3E5			Counter-preference union (PL-3Q5)
Empire-6 (PL-3-6)	PL-3A6	PL-3B6	PL-3C6	PL-3D6	PL-3E6	PL-3F6		Counter-solidarity union (PL-3Q6)
Empire-7 (PL-3-7)	PL-3A7	PL-3B7	PL-3C7	PL-3D7	PL-3E7	PL-3F7	PL-3G7	Global union (PL-3Q7)

^{*)} The cells of Table 3 are codified as PL-3-*k* for the first column and PL-3*ik* for the rest ones, where *i* – the column letter, *k* – the row number [1].

empire; the next seven columns, A-G, correspond to different zones of affinity mentioned above and contain the list of demo-republics joining the corresponding unions at different stages of the empire; column A corresponds to the *core* of the empire, Empire-1, with no demo-republics joined; column G includes only the counter-empire and corresponds to the formation of the global union; the last column (Q) characterizes the expansion of the empire determined by its last union.

3.6 Discussion

Concerning the above theory, there may be some questions to answer, as follows:

(1) Is the demo-republic a real entity?

Yes, it is. The Paris Commune that emerged during the French Revolution and governed Paris for over two months (March 18 – May 28, 1871) was clearly a demo-republic, even if for a short time. The American states sharing their power with the federal government is an example of the present stable and flourishing demo-republics.

(2) Some political theorists nowadays support the idea of so-called *global governance*. How does the above theory view that idea?

The above theory shows there is no necessity for global governance at all, because civilization as a whole is a self-governing entity and would develop naturally and best unless impeded. Indeed, as is shown above, at higher stages of development, society resorts to self-governance: there appear two empires, RS-empire and SR-empire, that gradually develop by contracting unions with demo-republics as well as between themselves. The ideal image of the self-governing world is presented in Fig.1. The two empires compete with each other solving all global problems in the best possible way. If one of the empires starts dominating, solving global problems to its own advantage, some of its allies change sides in favor of the other empire or become neutral, thus restoring the global balance of power and justice. This natural self-governance is very much flexible, able to allow for any contingencies of real life.

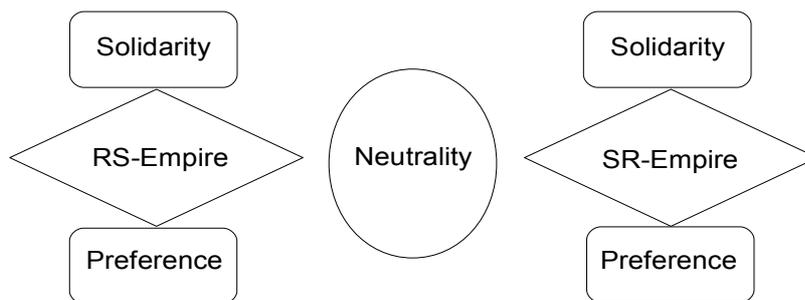


Fig. 1 Global self-governance

(3) How is it possible to promote the development of such self-governing global structure?

At present the development of such structure is obstructed by the general ideological crisis, which is indeed the main problem of our time. To solve that problem, it would be necessary to reform modern religion, philosophy and science into the universal disciplines. Fortunately, there is now a methodology for such a reform [1]. However, to carry out that mammoth task, it would be necessary to reorganize UNESCO and engage the whole scientific community.

(4) The present liberal view advocates the division of the state and religion. But the above theory suggests religious institutions to be integral parts of the self-governing society. So does the above theory contradict the present view of the role of religion in society?

No, there is no contradiction. In conditions of the present general ideological crisis, the liberal view of religion is quite appropriate. The above theory, however, supposes ideological harmony in society and, therefore, its view of religion is different.

(5) The above theory suggests the empire to have a tripartite structure. Does the demo-republic have such structure too?

Yes, it does. A tripartite structure is the distinguishing feature of any self-governing society having to consider all issues from three points of view: specific, general and unity.

Conclusion

There has been created the first systematic account of the science of politics that makes it possible to understand the true meaning of its concepts and facts, get rid of some delusions, predict in the rough the future development of human society and choose the proper way out of its present crisis.

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