SCIENCE OF POLITICS
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Abstract

This is the logical framework of the science of politics developed as a systemic body of knowledge. The method of research, *systemic intuition,* is based on the General System Theory, actually the Hegel's dialectical philosophy, interpreted in modern terms and proved by the author's research in theoretical physics. The work consists of three chapters: 1- Human society, 2-Governance, 3- Self-governance. Chapter 1 starts with the investigation of human being, family and the development of society into the world community characterized by its ideal model, the World-Consistent Nation (WCN), governed by the International Law and expected to have developed the universal religion, philosophy and science. Chapter 2 investigates the logical connection and specific features of different types of government, from monarchy to republic, the latter proving to be ideally the best government, the *Project* of the WCN. Chapter 3 shows the transformation of the republican governance into self-governance, first as its unstable form, demo-republic, and then its real stable form – empire. There appear two empires with different ideological orientations, social-private and private-social, dividing the whole world into two spheres of influence, competing with each other and solving best all global problems. The evolution of the empire is actually that of its three institutions: the Assembly - an institution responsible for domestic affairs, the Senate – an institution responsible for foreign affairs, and the Church or another religious institution responsible for ideology and justice; each of them having a tripartite structure to represent the other two. Other nations, when developed to the status of demo-republic, join one of the empire with different extents of affinity and creating different associations called solidarity, preference, neutrality, culture, commerce and global unions, thus promoting the development of the empire from its initial form, Empire-1, to its most perfect form, Empire-7, the *Realization* of the WCN-Project.

Preface

This work was suggested by the General System Theory discovered by my decades-long research in systems theory and theoretical physics. Understanding the complexity of the task and being not a professional politician, I had tried to commit some professional political scientists and philosophers with the task and expected an enthusiastic response, but in vain. There was perhaps a strong doubt concerning the very possibility of generating the science of politics as a logical and systemic body of knowledge, because of the prevailing view of this field as a collection of works dealing simply with analyses 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 much grateful for any serious remarks concerning its subject matter.

Content

Introduction

The science of politics studies human society as an integral organic entity developing from its origin, the family, *the embryo* of society, to its most developed form, the world civilization. In contrast to numerous works of the so-called *political science* based mainly on the analysis of historical facts, this study is based on arranging in a systemic, logical order the knowledge about the main stages of human society and suggesting its future development. The method of research, *systemic intuition,* is based on the General System Theory, actually the Hegel's dialectical philosophy, interpreted in modern terms and proved by the author's research in theoretical physics. The study starts from the element of the human society - *the human being.*

Chapter 1. Human society

1.1. Human being

A. As the Bible testifies, the first human being was *a man,* called 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 another 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.*

1.2. Family

A. Partners of the family are engaged in *private intercourse, a corporal, material* embodiment of life, the *life proper.*

B. The family struggles for existence and acquires a *dwelling;* there appear *children.* The children begotten and raised leave the family that eventually disintegrates. The children make their own families that give rise to new children and new families, and a family to occupy the original dwelling thus reviving the original family as a *dwelling-family,* an element of human society engaged in *social intercourse.*

C. The private and social intercourse correspond to each other, complement and presuppose each other, thus merging with each other and turning the dwelling-family into a *home;* the home has a *social, moral authority* and is characterized by its *social status*, the *spiritual* embodiment, the *quality* of life. The home produces children supplying them to the market of fiances and fiancees.

Comments:
The above suggests that it is only homes, not simply human beings or families, that are the real constituents of society and subjects of politics.

1.3. Home

A. The home suggests *a social environment,* the existence of an indefinite multitude of homes. As regards the private aspect of their life, homes are hostile to each other, repel each other and *separate* from each other.

B. As social and moral entities homes are similar to each other, friendly and attracted to each other. That friendship manifests itself in *common faith and traditions.*

C. The separation of homes from each other suggests their attraction, because otherwise there would be no necessity for separation; in a similar way, the attraction of homes to each other suggests their separation. Thus the separation and attraction of homes are complementing features suggesting the existence of their unity, *a world community,* in which every separate home 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 private issues, it should be sought for in the sphere of spiritual, *religious* and *social* issues. Thus the world unity gives *birth to religion;* as the social sphere cannot exist without the private sphere, the answer to the above question proves to be this: the purpose of humankind's existence is both social (religious) and private, *social-private* or *private-social.*

Comments:
(1) The above-mentioned term "private" relates to the human being within his human environment, while the term "social" relates to the whole society perceived as a single entity. Thus the private view of society is an internal, subjective one, while the social view is an external, objective one.
(2) The above reasoning suggests *an ideological division* of the world community: one part giving preference to the social, religious aspects of society, another – to the private aspects; the first may be called the Eastern type of society, the second - the Western type. There are certainly some *neutral* societies that do not give preference to any of the above ideologies.

1.4. World community

A. The world community is an indefinite multitude of homes. It is *connected* because every home is a moral entity similar in this respect to, and engaged in *spiritual interaction* with, any other home. So it is a community characterized by *moral, spiritual connectivity.*

B. The world community is also discrete because the *marital interaction* of homes splits it into separate communities each of which is connected by the *ethnic identity* of its homes and is characterized by its *ethnic connectivity.*

C. Spiritual and marital interactions unite in the *ethnic community.* It is similar to the world community, because, like the latter, it consists of indefinite number of homes; on the other hand, it is similar to the single home, because, like the latter, it has a name, that of its *chief*, a male or female representative of the home with the most respectable social status. Connected by its spiritual and ethnic identity, the ethnic community is characterized by its *ethnic cohesion* and generates its *ethnic religion* and *culture*.

C. The above similarity of the ethnic community to both the world community and the single home settles the above contradiction. Indeed, now that the world community consists of ethnic communities, its connectivity, carried out by the spiritual interaction of ethnic communities as identical moral entities, does not contradict its discreteness, because the marital interaction of homes takes place only inside ethnic communities. With its spiritual and marital connectivity, the ethnic community generates its *ethnic religion* and *culture*.

1.5. 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 the first by *a border.*

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 the conflicts [1].

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.*

1.6. 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 the original 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 nation governed by the international law. The

WCN is a society with an *ideal* unity of three entities: the home, the nation and the international community; it is *a religious community,* where all the lay duties have religious motivations. Accordingly, the WCN generates three spiritual cornerstones of its ideology: science, philosophy and religion.

Comment:
The WCN is the *essence* of the whole theory. Neither the structure of the WCN nor the international law can be expressed verbally: they only manifest themselves, in constitutions in particular. To find their exact meaning it is necessary to proceed with the research.

1.7. Summary

The logical structure of Chapter 1 is summarized schematically in Table 1 below.

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. Corporal side of life	Home. Children. Social intercourse. Spiritual side of life	Home-family. Social status	Quality of life. Well-being
Separation of families. Family names	Attraction of families. Faith, traditions	World community. Communicability	Birth of religion
Spiritual interaction of homes	Marital interaction of homes	Ethnic community Cohesion	Ethnic culture and religion
Chief of community. Ethnic borders	Geographical. Territorial borders	Nation. Territory. Geographical borders	National culture and religion
National laws and restrictions	Interaction across borders. Mediation	World-consistent nation (WCN). International law	Universal science, philosophy, religion

1.8. Discussion

The above reasoning may put some questions 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. Ideally, the life of any real nation should be as close to the above model as possible.

(2) If so, what are then the fundamental principles of the international law?
As suggested above, the international law can only manifest itself. Indeed, the most authoritative documents, such as the Ten Commandments of the Old Testament, the New Testament, the Constitution of Medina [2], do state some fundamental principles of the international law.

(3) What is the importance of the universal religion, philosophy and science?
As human knowledge suggests, the cognizance of the universe, the world and the human society is not only the highest inspiration for humankind but its main function and the warranty of its existence. 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 about at the time of Aristotle, otherwise there arises a crisis, which is 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, the illusion that gradually disturbed the initial harmony of the above three spheres. Thus, for civilization to develop peacefully, it is necessary to restore the harmony of the above three spheres.

Chapter 2. Governance

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 that cannot be directly expressed in familiar terms. So we should proceed with the study of human society to discover its governance.

2.1. 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 governance 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. 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. 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 gradually 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 a degraded 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. 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 the governance *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. Oligarchy

A. The oligarchy is the rule by *an organized elite* who, having no lofty ideals for governance and no control from ordinary people, rule for their own sake, establishing *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 their 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 faces *the organized people*.

C. The struggle between the popular movement and the ruling oligarchy leads to *a revolution* that overthrows the ruling elite and establishes *democracy,* "rule of the people".

Comment:
 The classical reference point of early democracy is the Athenian democracy established in 507 BC. Originally, it had two distinguishing features: (1) the allotment (selection by lot) of ordinary citizens to the few government offices and the courts, and (2) the assembly of all citizens [3].

2.6. 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", "governance of the mob", democracy loses high religious ideals and the very goal of governance, 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 democracy leads to its disintegration and transformation into *a republic,* a form of collective hierarchical governance with *personal responsibility of officials.* Typically for the 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 the people and ideally presents *the embodiment of the world-consistent nation.*

2.7. Summary

Table 2 below summarizes schematically the reasoning of Chapter 2.

Table 2. Governance

A Thesis	B Antithesis	C Synthesis	Q Quality
Devotion to god, universal deity	Devotion to ruler, national deity	Monarchy - devotion-based government	Religious elevation and unity
Proxy-circle of families. Civil security	Security guard. Special security	Tyranny. Governance based on coercion	Unity enforced by discipline
Governance by common functionaries	Aristocrats – enlightened and trustworthy	Aristocracy. Governance based on trust	Education and enlightenment
Circle of enlightened wealthy people. Heritage of property	Circle of wealthy functionaries. Heritage of power	Oligarchy. Governance by self-sustainable circle of functionaries	Education in collective organization
Organized functionaries. Personal authority	Organized people. Collective authority	Democracy. Governance by organized people	Manifestation of people's sovereignty
Hierarchy of offices. Collective responsibility	Hierarchy of organizations. Personal responsibility	Republic. Collective governance with personal responsibility	Ideal embodiment of WCN. Ideal model of governance

2.8. Discussion

The review of Chapter 2 shows a steady progress of society from monarchy to republic. In that development, every succeeding form of government does not obliterates the preceding one but includes it as its own main principle and mechanism. Indeed, the tyranny does not obliterates 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 collectively organized trust by collectively organized discipline; democracy includes oligarchy substituting its power of organized collective by the power of organized 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 governance – 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 confirms Aristotle's view of the best government which, in his opinion, should be of a mixed type.

Chapter 3. Self-governance

3.1. Republic

Republic seems to be an ideal form of governance, 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 nothing to do but to proceed with the research.

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 governance reflecting one another, interacting with each other and turning one into another. Therefore, under proper conditions, democracy and republic merge giving birth to a higher form of governance – *a demo-republic;* in the latter 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-governance.*

3.2. 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 satisfy 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. Empire

The empire is a *real* implementation of the WCN; there emerge two kinds of empire with dual ideologies: some giving preference to private interests rather than to social (religious) ones, *PS-empires,* others giving preference to social (religious) interests rather than to private ones, SP-empires.

3.4. Evolution of the empire

The empire evolves by unions with other nations that have reached the level of demo-republic. As demo-republics dispersed over the world have different ideological preferences, unions are concluded accordingly. There are six possible types of union as follows:

(a) *solidarity unions* unite those demo-republics that have a *firm ideological affinity* with the empires; these unions are open to all kinds of activity and cooperation;

(b) *preference unions* unite those demo-republics that *prefer* to take side with the empires of their ideological orientation; these unions are open to activities aimed at consolidating the unions;

(c) *neutrality unions* unite those demo-republics that *have no ideological preference*; these unions are engaged in all activities of mutual interest;

(d) *cultural unions* unite those demo-republics that *prefer to take side with the counter-empires*; these unions are engaged mainly in cultural exchange and all activities of less affinity;

(e) *commercial unions* unite those demo-republics that have strong *affinity with counter-empires*; these unions are engaged mainly in commercial activities;

(f) *the global union* unites two global counter-empires, involving them in mutual interaction and activities of global importance. All unions of higher rank can participate in the activities of lower rank unions.

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 Church (CH) or any other religious institution responsible for the ideology (the Unity). Every two of these institutions suggest the third. Indeed, (A, S)→CH 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 Church; (A, CH)→S because, to decide on domestic affairs and ensure their unity and consistency with foreign relations, the Assembly and the Church need a general approach provided by the Senate; (S, CH)→A because, to decide on general issues and ideology, the Senate and the Church need to consider all the specific issues of social life and therefore should consult the Assembly.

3.5. Global empires

There emerge two dual global empires, the SP-empire and the PS-empire, with the social-private and private-social ideological orientations, respectively. The global empire, irrespective of its ideological orientation, is the highest stage of the empire presenting the most perfect implementation of the WCN project initiated implicitly by the republican form of governance. The two global empires compete for the spheres of influence, solving in this way all global problems, merging the social and private aspects of life and implementing the best possible interpretation of the international law.

3.6. Global governance

The above theory naturally solves the problem of the so-called global governance. Indeed, 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. As is suggested above, at higher stages of development, society resorts to self-governance: there appear two empires, PS-empire and SP-empire, that gradually develop by contracting unions with demo-republics as well as between themselves.

The ideal scheme of the self-governing world is symbolically shown in Fig.1. Each of the empires has a circle of close allies (solidarity unions) and a circle of less close allies (preference unions) of the respective ideological orientation. There is a group of neutral demo-republics contracting agreements of mutual interest with the empires. The two empires compete with each other for the spheres of influence thus solving all global problems. If one of the empires starts dominating, solving global problems to its own advantage, some of its preference allies change their choice in favor of the

counter-empire, thus restoring the global balance of power and justice. This mechanism of global self-governance seems to be quite flexible, able to allow for any contingencies.
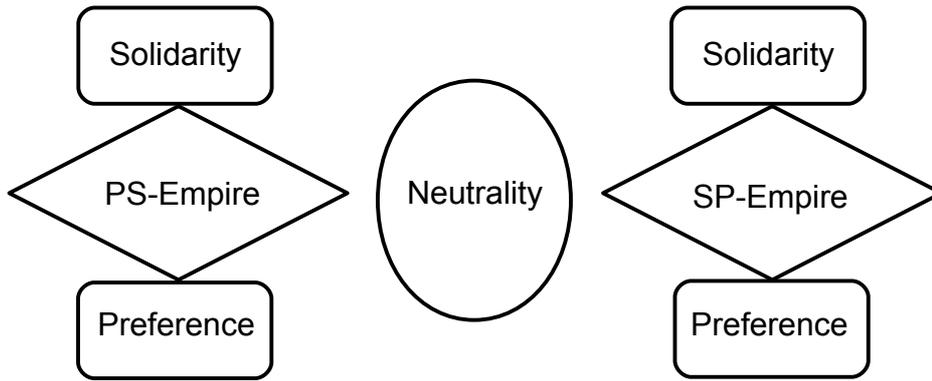

Fig. 1 Global self-governance

3.7. Summary

The reasoning of Chapter 3 is summarized schematically in Table 3 that shows the development of the empire from its initial stage, Empire-1, to its highest stage, Empire-7. The first column of the table contains all the stages of the empire; the next seven columns, A-G, correspond to different zones of affinity and contain the lists of demo-republics joining the empire at its different stages for the different reasons as follows: A- the core of the empire; B- solidarity; C- preference; D- neutrality; E- culture; F- commerce; G- global interaction with the counter-empire; the last column (Q) characterizes the distinguishing features of every stage of the empire. The concepts of the Table 3 are indexed as this: PL-3ik, where PL for Politics, 3 – the table number, i - the column letter, k-the row number [4].

Table 3. Self-governance

Affinity: Empires	A	B	C	D	E	F	G	Q Quality
Empire-1 (PL-3-1)	PL-3A1							Empire center (PL-3Q1)
Empire-2 (PL-3-2)	PL-3A2	PL-3B2						Solidarity (PL-3Q2)
Empire-3 (PL-3-3)	PL-3A3	PL-3B3	PL-3C3					Preference (PL-3Q3)
Empire-4 (PL-3-4)	PL-3A4	PL-3B4	PL-3C4	PL-3D4				Neutrality (PL-3Q4)
Empire-5 (PL-3-5)	PL-3A5	PL-3B5	PL-3C5	PL-3D5	PL-3E5			Culture (PL-3Q5)
Empire-6 (PL-3-6)	PL-3A6	PL-3B6	PL-3C6	PL-3D6	PL-3E6	PL-3F6		Commerce (PL-3Q6)
Empire-7 (PL-3-7)	PL-3A7	PL-3B7	PL-3C7	PL-3D7	PL-3E7	PL-3F7	PL-3G7	WCN Realization (PL-3Q7)

3.8. Discussion

There has been introduced a new concept – demo-republic; is it a real entity? Yes, it is; it is an initial, simple case of self-governance; as a separate entity, it is unstable and becomes stable only when associated with an empire or another demo-republic. For example, 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. Nowadays, the American states sharing their power with the federal government seem to be a kind of present stable and flourishing demo-republics.

The existence of dual ideologies, as mentioned above, may result in different interpretation of some common concepts, such as *democracy*, for example. Indeed, democracy is usually interpreted as equal rights to vote, as *individual freedom*, the freedom to express personal views. That seems to be the Western concept of democracy. But democracy may be interpreted as *the rule of the people, the voice of the united people, the unity of the people*. This seems to be the Eastern concept of democracy. The Western concept seems to be more active and challenging, while the Eastern concept is more passive and conciliatory. These two concepts, different as they are, are certainly both legitimate.

The above theory makes it possible to predict some features of the future society as follows. As mentioned above, there will be two empires with the dual ideologies dominating the world and dividing it into two spheres of influence. The developed nations are supposed to elevate themselves to the status of demo-republics taking side with one of the empires with the appropriate extent of affinity. The developing countries will also strive to achieve the same status and take side with one of the empires. The two empires will struggle to expand their spheres of influence, managing at the same time the global issues, striving to soften their difference and adapt to each other, thus making the social (religious) life increasingly more private and the private life more social (religious). For that development to go smoothly, it is especially important to reform modern science, religion and philosophy harmonized with each other.

The conclusion about the tripartite structure of the Empire's government consisting of the Assembly, the Senate and the Church (or some other religious institution), may have important implications for modern society. One of the main inferences is that every of the above governmental institutions must also have a tripartite structure equally representing two other institutions. Such a tripartite structure seems to be the principal distinguishing feature of any self-governing society. That may suggest the way to solve political crises by changing one-party and bipartisan governance to the tripartite self-governance.

Conclusion

There has been created the first systemic account of the science of politics that makes it possible to understand the true meaning of the known terms and facts, get rid of some delusions, predict in rough the future development of human society and choose the proper way out of its present crisis. The results of the research suggest necessity of the reform of the present international institutions.

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