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**POLITICS AND SOCIETY DEVELOPMENT**

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Aristotle (384-322 b.C.) noted that humans had a natural tendency to form social units in which individuals come together to form families, villages and cities. Just like some animals – bees, termites and ants (*Insecta*), cattle (*Mamifera*) – are distinguished by their willingness to live in colonies or flocks, humans are social by nature. Their comments came to the conclusion that "*man is by nature a political animal.*"

This definition places man as an animal whose nature is to live in society in a polis. For him, it was inconceivable that humans could live in any other way. Anyone living outside of a polis believed the philosopher, was not human, and can be both superior to men, that is, a god, as inferior to them, that is, a wild animal.

This condition of living in *polis* and get some harmony led to a system that in Ancient Greece had the direct character of popular Government, and which was called democracy by the Greeks. It was the assembly of the citizens, whose number never exceeded 20 thousand people, which decided directly by plurality of the votes, on the public affairs. Citizenship was restricted to the free men, with the exclusion of the slaves and foreigners domiciled in Athens. This type of democracy is known as radical, tends to simplicity and media concentration.

The period of the Enlightenment in the sequence of the Middle Ages in Europe, that exercised the Greek democracy, presented new visions of human nature. Many thinkers believed that, by analyzing the "instincts" and human behaviors that State of nature, it would be possible to develop a system of Government that satisfy the needs of citizens, promoting good behaviour and deal with the bad guys.

The English writer Thomas Hobbes (1588-1679) was one of the enlightenment thinkers to guide his argument in an articulated vision of the State of nature. His vision was that humans needed to be governed since the State of nature was terrible, a world of every man for himself that takes perpetual war men lock in their natural state. This condition caused him to say: "*man is a wolf to man*".

In his most famous work, *Leviathan* (1651), Hobbes showed humans as rational agents who seek to maximize their power and act according to their own interests, since acting otherwise would endanger their self-preservation. In it, he advocates the Foundation of the State on the basis of a social contract. His work was one of the foundations for the formation of the Absolutist State, in which monarchs ruled by **divine right**.

The title suggests the writer's opinion about the State and human nature. *Leviathan* is the name of an aquatic monster of Phoenician mythology mentioned in the Bible, in the book of job, where it is featured as a symbol of paganism. For Hobbes, the State is the "*great Leviathan... that is nothing but an artificial man, though of greater stature and strength than the natural man, for whose protection and defense was designed. In it, sovereignty is an artificial soul, as it gives life and motion to the whole body.*" The State would be a cruel artificial construction, however necessary for the good and protect its citizens.

In Europe, particularly in France, many political philosophers have begun investigating the Absolutist State because of its power structure: the monarchy, the clergy and the aristocracy. The thinkers François Marie Arouet Voltaire (1694-1778), Jean-Jacques Rousseau (1712-1778) and Charles-Louis de Secondat, Baron de Montesquieu (1689-1755) highlighted the studies and observations of this type of State.

Montesquieu advocated the power to pass the monarchy to the people, Voltaire argued that there was a separation of Church and State and Rousseau said that society could be shaped by their political institutions. The Absolutist State began to suffer criticism, studies and political mobilization contrary to its *Status Quo* that contributed modifications in the State with division of powers: executive, legislative and judiciary.

There is the birth of the representative democracy as political representation of modern Europe. This type of democracy is termed liberal, depends on the balance of powers, by checks and balances. It undergoes while national traditions or less strongly

individualized and also the tradition religious in which the inspirations (Judeo-Christian countries of Europe and North America) have a particular importance.

This new political regime is associated with a social State characterized by a division of labor very developed by the existence of a civil society, in which bourgeois give legitimate expression to the diversity of their interests and of their opinions.

Democracy is taken to arbitrate, from the point of view of the hierarchy of values which she proposes, among the three terms of the French division – liberty, equality, fraternity – with the latter term designates a collective solidarity.

Taking a temporal cut in this process, history and political at the same time, answer to the current Brazil has that the expansion of political participation is a recent movement, which perhaps for this condition, it has not yet been possible to put an end to the cronyism until then present in the everyday Brazilian politician, especially because the democratization is a new suit and is still consolidating in a nation with large social differences, income, and between regions and States.

On the other side, the development of a society in current sociological conception is a process of political, economic achievements, social and environmental should be in constant improvement. In democracy, the elections represent a time and an important tool in these achievement and their respective improvements.

To this end, two factors are decisive. The first is the level of politicization of the voter, in order to understand that in a democracy the alternation of power "oxygenates" not only the political environment, as the development of society. Otherwise, democracy can become a "dictatorship" hegemonic party, not conducive condition balance of political forces.

The second concerns the vote. This "snake" of voters the "virtue" to allow them to distinguish between their private interest and the public good, which is in line with the level of politicization. But the vote also puts a logical problem. It consists of "aggregate" individual preferences to build a collective preference that has the property to engage each and every one.

Brazil, in this century, has the challenge to consolidate as a democratic country in its fullness, and for achieving the election should be understood as a tool that "oxygenates" politically the society, and at the same time boost the factors of development, so that it is a constant, and is based on sustainability under its various aspects, in economic growth and social justice.

These conditions are also responsible for the proper functioning of these institutions and to development. The institutions cannot be equipped by political parties that if gets hegemonic, under penalty of diversion of its functions, which are providing good services to citizens.

This aspect is so essential in democracy which is already subject to economic theory. Was born in the United States for about 40 years and today has specialists in Europe and in other parts of the world, including in Brazil. Two of its biggest names, Ronald Coase and Douglas North, won the Nobel Prize in economics in 1991 and 1993, respectively.

It concludes to be of vital importance, in a democracy, the role that carries out the formation of a political awareness by the citizen. Because, as Martin Luther King (1929-1968): *"nothing in this world is more dangerous than sincere ignorance"*.

Therefore, it is necessary that the elector vote with this political consciousness or seeking to have her, because only thus contributes to democracy itself and for the development of society, consequently his.

Brazil in 2014, with general elections for President, Governors, Senators, Federal and State Deputies depends on the growing political consciousness formation of voters to prevent Kickback, and reap a future with better indicators of development. Democracy must become an instrument to keep society in permanent quest of sustainable development and sustained, and with social justice.