The Standard Model Introduced

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THE STANDARD MODEL INTRODUCED
2 OCL 318_1
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ABSTRACT.
The standard model offers civil society’s perspective on the creation, management and disposition of political society. There is a one-to-one relationship between a civil society and a political society. In turn, each political society creates, manages and disposes of systems. Taken as a system-of-systems, a political society fulfills service missions on behalf of and at the behest of the civil society. Agreement on this point may be drawn from Aristotle to Burke: civil society views a political society as a contrivance to fulfill its needs. Our Constitutional Logic offers three purposes of political societies considered as constructs within civil or bourgeois society: (1) promoting private wealth (and its counterpart goal: avoiding wealth destruction); (2) disabling hostility to minorities identified as such; (3) setting a threshold by which minorities (in coalition) may block organic change.

KEY WORDS: civil society, civil polity, political society.

A. INTRODUCTION. Civil society accomplishes these purposes – (1) promoting private wealth (and its counterpart goal: avoiding wealth destruction); (2) disabling hostility to minorities identified as such; (3) setting a threshold by which minorities (in coalition) may block organic change – by creating, managing and disposing of political societies, generally, and, specifically, authorizing a political society to accomplish these goals through service missions defined by and fulfilled by that political society’s systems or structures, actors or bodies all of which are treated equivalently at this level of abstraction.

In virtually all political societies studied to any degree in western Europe, the chartered organization is the focus of attention. ‘What have you done for me recently?’ is the question that civil society poses to political society. The answers may be grouped under natural language headings known as service missions.

B. SAMPLE SERVICE MISSIONS. A more complete list is supplied at A Survey of Service Missions in Political Societies in the Eighteenth Century, 2 OCL 318_3. For now, these will suffice:

❖ enhancement of public knowledge,
promoting science and technology,
post office services,
judicial services,
coinage.

C. **Political Society Defined and Distinguished From Chartered Organization.** A political society may be viewed as a chartered organization. Our Constitutional Logic is careful to distinguish the terms. Aristotle’s definition of political society turns on partnership, which is our point of departure.

Every state is (as we see) a sort of partnership, and every partnership is formed with a view to some good (since all the actions of all mankind are done with a view to what they think to be good). It is therefore evident that, while all partnerships aim at some good the partnership that is the most supreme of all and includes all the others does so most of all, and aims at the most supreme of all goods; and this is the partnership entitled the state, the political association. The Politics, 1252a3-7.

In addition, Aristotle remarked that: “But justice is the bond of men in states, for the administration of justice, which is the determination of what is just, is the principle of order in political society.” 1253a38-39. See Why Do Political Societies Exist? [Jowett trans.] 2 OCL 883.

Aristotle is speaking of judicial procedure, but the point he makes is broader: a political association politika koinōnia requires order and this order is supplied by arrangement τάξις which the translator typically brings into English via regulation as in Rackham’s well-known rendering in the Loeb Library edition [=order in Jowett’s]. Hence, ἡ γὰρ πολιτικῆς κοινωνίας τάξις ἐστίν, ἡ δὲ δικαιοσύνη τοῦ δικαίου κρίσις becomes judicial procedure (= the decision of what is just) is the regulation of the political partnership.

From this point forward, OCL refers to the state or modern political society as a chartered organization rather than as a partnership. There are differences that matter, to be sure. That is, whether the members of a state are regarded as partners rather than voters. As a matter of accountability, which is the supreme virtue in modern political societies, that is, the one accounting to the all, the citizen-voter comes to the fore. For the civil society it serves, partnership stands supreme, because non-destruction of family wealth is the sine qua non from which the three goals may readily be teased.

For now, charters matter because most of the time OCL assumes a perspective from the political society’s point of view.
If order is treated as a feature of all chartered organizations – and our focus turns to COs exclusively – it drops into the background. What is predictable or unpredictable becomes merely a matter for investigators to sort out, as they will surely do, generation after generation, narrowing the range in which outcomes are considered to be unaccounted for, as a matter of causal inference.

On the other hand, destabilizing events come to the fore, since chartered organizations have a poor track record of managing disequilibrium. Indeed, one aspect of the standard model is to sort out real-time problems which systems in political society face in the course of delivering táxis – arrangement, regulations, order – as a good to civil society from ho-hum problems investigators face in trying to explain how political society does its job.

Order táxis in political society is supplied by contours which exist whether or not anything approaching a US-style constitution exists. Thus the existence of such text (whether located in one place or proclaimed) is not determinative in any serious consideration of chartered organizations. See National Legislators Appraise their Chartered Organizations: A Comparison of US and UK Text Writers (1801-1802), 2 OCL 561 [comparable text shows public need expressed in similar expressions; assumed differences in chartered status between US and UK drop out of analysis]. Hence, if OCL is comparing and contrasting British and American political societies, OCL will discuss chartered organizations as equivalent in these two political societies.

D. The Three Purposes of Political Society. Political society promotes the formation of private wealth; political society avoids the destruction of private wealth. This is the same goal restated as a prohibition. Second, political society identifies minorities and deals with them by disabling official hostility and promoting their acceptance through assimilation. Third, political society commits itself to quantifying the power required to block organic change. The purposes are fulfilled on behalf of civil society. Id. For the reader’s purposes, the second goal typically involves some aspect of the skin-color (precisely) or ethnicity (generally) or religious affiliation. The third goal is frequently offered (at least in program) as not involving such attributes.

E. The Power to Undo Power. In Chartered Organizations: An Introduction to Their Patterns, 2 OCL 413, OCL argues that chartered organizations lack the power to commit suicide:

Our Constitutional Logic introduces the subject of chartered organizations. ‘What role do charters, whether the organizations hold them as proclaimed or diffuse, play in political societies?’ OCL has previously posed the question ‘Why do political societies exist?’ In this article OCL suggests that suicide by ‘lament or amend’, if a choice at all, is not a choice that a political society may exercise.
Since chartered organizations lack such power, there is no point in searching constitutions for directions that actors or bodies refrain from taking action to preserve the existence of the political society they represent. To rethread the point made earlier in this essay: ask a political society if it would embrace a disordered, mal-arranged, or unsystematic organization to accomplish its goals. The answer is that political societies can’t exist without order; therefore order supplied by political society is not worth talking about, unless you are engaging Locke in an inside-out discussion, such as, what is being accomplished by moving the investigation inside political society.

If this is the case, then it is futile to assert, as well, that chartered organizations must abide, to the death, any charter’s lack of one, ten or twenty words. That’s not just the end of politeia as seppuku. That’s the end of textualism.

Take recoverable and available methodologies. Or take chronistic and anachronistic approaches. If we ask, ‘why is John Marshall channeling Zeno through Aristotle in his Friend essays?’ we must supply a framework for the inquiry in the first place; except for Bentham, Locke and Aristotle most writers do not bother to bring their own framework into the discourse they offer the reader. If OCL proposes to erect a standard model, then it is proposing to make a place for everyone’s ideas – gatherings of topics – so that apples-to-apples comparisons can be made.

G. Perspectives on Political Society. Locke’s Second Treatise on Civil Government (more properly Book II) contains this passage which introduces perspective as an investigator’s tool:

**CHAPTER. II.**
**OF THE STATE OF NATURE.**

Sect. 4. TO understand political power right, and derive it from its original, we must consider, what state all men are naturally in, and that is, a state of perfect freedom to order their actions, and dispose of their possessions and persons, as they think fit, within the bounds of the law of nature, without asking leave, or depending upon the will of any other man.

A state also of equality, wherein all the power and jurisdiction is reciprocal, no one having more than another; there being nothing more evident, than that creatures of the same species and rank, promiscuously born to all the same advantages of nature, and the use of the same faculties, should also be equal one amongst another without subordination or subjection, unless the lord and master of them all should, by any manifest declaration of his will, set one above another, and confer on him, by an evident and clear appointment, an undoubted right to dominion and sovereignty.

Locke draws our attention to the possibility of considering how civil society would appear if we subtracted the goals and accomplishments of civil government. It
doesn’t matter whether we take this as a foundation myth or theorizing as to pre-history or theorizing, more precisely, as to some interval lying between the Garden of Eden and the Age of Pericles.

One can stand, at any time, outside political society. If the investigator can stand outside it, can depart civil society at will, then civil society offers itself as perspective without any obligation to then dress up the adventure in any historizing garb even if that’s what Locke does. Once upon a time ... And all that.

Textual analysis will make clear how Locke’s apparent (taken casually) fascination with pseudo-history, plays a positive role in permitting later investigators to use his work to shape the perspectives they offer on political society. These writers include Bentham, Madison, Burke and Story. See (forthcoming) Clusters of Word Families in the Subject Matter Areas Law and Science, Surveyed in Six Selected Works, 2 OCL 368.

**G. The Critical Region.** Political societies manage – or attempt to manage – shocks to their systems through different styles in accountability. Two styles predominate: The presidential and the parliamentary. The first features fixed terms and diffuses accountability; the second features contingent terms and concentrates accountability.

**H. Resources.** For on-line access to Peter Aschenbrenner’s articles, tables and charts see purdue.academia.edu/PeterAschenbrenner or works.bepress.com/peter_aschenbrenner/

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**I. Preferred Citation Format.** Please cite as 2 Our Constitutional Logic 318_1 or 2 OCL 318_1.

**J. Server Location.** This file is maintained on the I/D server.

**K. Last Revised.** This file was last revised on February 3, 2015; it is version 022.

**L. File Format.** The format of this file is MS Word 2010.