How to Build a New Policy?

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Abstract

I intend to describe how to build a new policy and what we must eliminate to get there, politics is very important to generate organization in a society, but what happens to the population, if the policy is used with corruption, and does not focus on to serve society.

Keywords: Politics, State, Legitimacy, Power, Social Contract, Democracy, Domination, Society, Build

Introduction

To build a new policy, the representatives of this activity should remove their mask of sophist and become the equanimous of society, where the tranquility of an entire community can rest. Politics is not only for a few, “the elect”; it is ubiquitous, because it is intended by democracy that is for everyone regardless of the context where it is located.

In effect, the Machiavellian definitions of the political point out that this activity (politics) is essentially something conflicting and transgressive if not directly immoral. With Machiavelli’s words, whoever wants to do politics must be willing to enter the path of evil - that is, he must be willing to sacrifice his ethics to the political objective that has to be obtained. (Del Águila, 1997, p.22)

Totally in agreement with Machiavelli; I point out that those who see politics as something fruitful to only achieve their personal goals, should not take this path that is for the objectives of society in general; these captious people should get away from this activity or as Machiavelli mentions locking himself in the path of evil.

We must leave behind that old policy that is centered on clientelism, which is the gateway to corruption; we must bet on a better education for the population because a well-educated people do not believe in lies like the Castro-Chavism, like believing that Colombia is going to become another Venezuela; This allows the construction of a better way, of building a comprehensive policy where a better form of government can be implemented, in an equitable way where a better social security is established; where you can believe in a policy without blemish and without wrinkle, a policy that did not fail, that was not defeated that is fair and peaceful, you have to bet on a comprehensive policy, where that regime of corruption for a better democracy disappears.

In the interpretation of Hobbes, the pact or social contract, is where men reject their natural right, and is attributed to a single person or institution, who must ensure and generate social organization, although for that it must deprive some of the freedom people. Bobbio and Habermas also consider that the social contract has been emphasized in the pact of ownership and this generates a power pact. Hobbes says that human rights are emphasized because the same State generates violence in society; and this refers to a breach and breach of the social pact. That is why you have to denounce and monitor compliance 100% of this. The State must ensure that the pact is respected, because it has a moral duty and institutional obligations; The East must maintain a reciprocal relationship with society, to strengthen democracy as a form of government; In addition, society as previously announced must also monitor the actions of the State and demand an excellent reproduction. According to Hobbes; “The state must guarantee peace and life, otherwise the people have the right to resist their order.” (Mejía, 1997, page 47).

According to Hobbes if our sovereign or ruler does not fulfill his role as protector and does not generate a better organization of society where he shelters us all, it is in his right to substitute him and not generate legitimacy in his mandates.

And so, whoever holds the supreme legislative power in a State, is bound to govern according to what the laws established, promulgated and known of the people dictate, and to resolve the lawsuits in accordance with said laws, and to use the strength of the community, exclusively, so that those laws are executed within the country ... and all this should not be directed to any other purpose than to achieve peace, security and the good of the people. (Mejia.1997, page 47)

Strongly agree, despite the fact that today the only purpose of politics is to achieve their well-being and not that of their neighbor; I believe that we should build a better policy where the State is apersonal of its protective role and where the political system is incorrupt and the people who are going to exercise this activity do not see as a means of exit the enrichment to fill their pockets, it is not bad that like the money, the bad thing is that they use the policy to obtain it.

Now, the human being is a political being, because his own intelligence and the search of solution to the satisfaction of his needs in group, have forced him to
structure the best forms of social coexistence that allow him to reach his aims. The State itself does not only involve political purposes, these must be totally related to social welfare. Politics, law and social welfare are totally immersed in the idea of the State, because the legal norms seeks to impose social equilibrium through compulsory.

The current state coincides clearly with the definition of Weber adduces, because it only seeks the legitimacy of its actions to control and dominate society. "The State, understood as the institution that collects for itself, with success, the monopoly of violence legitimate within a territory" (Del Águila, 1997, p.21.) That is why we must build a new policy where the objective of the State agrees with the definition provided by Mac Iver" the State as the association that maintains social order through a government that acts through the law" (Del Águila, 1997, p.142) when this form of government is used, it will be leaving behind injustice, state domination, the power struggle and above all begins to build a new history where the political system is impartial with corruption and is adjusted to improve positive changes in society.

A political system is the organizational expression of a set of stable interactions through which politics is exercised in a context limited by the population. This system is made up of agents, institutions, organizations, behaviors, beliefs, norms, attitudes, ideals, values and their respective interactions, which maintain or modify the order that results in a certain distribution of profits, leading to different decision processes of the actors, which modify the use of power by the political to obtain the desired objective. (Gómez, 2015, page 36)

For a political system to work well, it is necessary to end corruption and create better public policies that are truly applied to society and that the community itself be vigilant that everything is being carried out, so that the end is obtained Peace among all and do not look for the benefits or the particular comforts.

"Every man must strive for peace, while he hopes to achieve it; and when he cannot obtain it, he must seek and use all the aids and advantages of war" (Mejía, 1997, page 42). With regard to the foregoing, man must ensure that he lives in harmony and seeks it through the peace and faith he has; In addition to ensuring the common good, where we all protect ourselves so that we do not have to resort to war. There are some rules and laws that we must respect; It is time to overcome the natural laws in which we act by instinct, in which we can pass over others - and vastly - we are going to build a new State in which the main objective will be to create a political system worthy of any society, where everyone can respect their freedom and that of others, where we can all think of each other, where we can build a new public policy that focuses on society, where the value of life and respect is worth more than power and the money.

Politics governs the world and this in turn has used that power so that society obeys and accepts what they have available, even against their will; like the norms and laws that to a great extent are not applied for all, an example of this is the inequality, marginality and social exclusion that lives the great majority of the population. Del Águila (1997) refers that power is not only reflected by the use of violence or force, but also by ideas, beliefs and the obtaining of obedience; It is also true that power generates domination by defining it in Weber's words as "the probability of finding obedience to a given content mandate between people" (Solozabal, 1986, p.156). It is true that domination is not always established through violence, but it is true that it is the power that gives this sovereignty.

In this sense, the explanation of power that Weber adduces is important.

Defines power as the possibility that an actor in a relationship is willing to carry out his own will, despite the resistance of others, and regardless of the moment in which rests that possibility (in persuasion, in manipulation, force, coercion, etc.) (Del Águila, 1997, p.24).

We see that through political history the power exercised through legitimate authority towards society continues to prevail. And a monarchy has also been built that is only looking for power and money, and not the welfare of society, if it is possible to end the population and its leaders to achieve its end.

The monarchy has tried to justify its dominance with this type of argument, without recognizing that submission to a government is an act of freedom and consent and thus imposing, in fact, a more arbitrary power than slavery itself, because this is a state of war between a victor and a captive. (Mejía.1997, page 45)

And this type of mandate is what we must eliminate to build a policy with a sovereign that looks at people as the central axis of their political actions.

Sovereignty that will be characterized ... by being irrevocable, absolute and indivisible, and that culminates when the pact ends by compliance with the obligation or remission of it by the sovereign. (Mejía.1997, page 43)

The commitment of the sovereign must be impartial and very positive to be put at the service of society; of not complying with the laws, you can stop legitimizing so that you lose all power within society; it is a contract or pact what he has with society and with it; The fundamental problem to which the social contract gives a solution, according to Rousseau, is to find a form of association that defends and protects all the common force, the person and the assets of each associate and remains as free as before, the social contract does not it removes freedom but guarantees it, it is a pact of union, contrary to Hobbes’ which is one of submission. In it, his own interests are renounced by the community. Rousseau tells us that politics is a collective expression and bases morality. Later I can say that the social contract is essential to live in an organized society.

In chapter VIII "of the beginning of political societies" Locke begins by saying that since men are free and equal by nature, they cannot be subtracted from that state and submitted to political power without their full consent, in order to constitute a civil society among them there must be an agreement that in some way allows them to form a community and in turn a
According to the above, Locke believes that society should be created from another perspective, such as the state of nature where a state of peace, goodwill, collaboration and conservation is generated.

The political or civil society is born by a social agreement to form the political community and this renounces its natural powers. So when we speak of political community it refers to those who are united and have a common or collective law, and whoever is against them is punished. Exactly the State must watch over and ensure the peace of all, and use the laws in an equitable and not individual way.

Man loses his natural freedom and the right limited to everything when he wishes and can achieve, while gaining civil liberty and ownership of what he possesses. (Jacobo, 1999, page 19). This is one of the objectives of the social contract, it must be complied with and must be respected in order not to enter a state neither of war nor of conflicts.

Finally I argue that to build a new policy we must abolish the one that already exists, that we must not forget our historical memory in order not to fall back on it. I also suggest that we should be aware that politics is to generate a common, not individual, good. That the rulers appropriate their role as leaders and leaders who care about the population and finally that the State generates a better political system where public policies can be built that are really public and agree with the needs of society; all this will generate the elimination of the corruption regime and bet on a better democracy.

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