

From Autocracy to Democracy to Technocracy

From Autocracy to Democracy to Technocracy:

An Evolution of Human Polity

By

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INTRODUCTION

Humans are gregarious. They live in groups, organizations, communities, and nation-states. As they interact with one another in groupings, humans develop rules, codes, procedures, and mechanisms to regulate behavior, conduct business, and maintain order. Along with directions, regulations, laws, measures, and protocols, there emerge networks, structures, and hierarchies that divide but organize, categorize nonetheless unite, and specialize yet generalize individuals for differential access to resources, opportunities, and privileges in work and life.

This book explores human polity with respect to its nature, context, and evolution. Specifically, it examines how individual wills translate into political beliefs, visions, and ideologies; investigates what social forces converge to shape and reshape political arrangements, configurations, and institutions; and probes whether human polity necessarily progresses from autocracy to democracy to technocracy. Five general hypotheses are entertained throughout the volume. The first is commonsensical: Where there are people there is politics. The second is analogous: Humans govern themselves socially in a way that is comparable to how a body regulates itself physically. The third is rational: Humans set rules, organize activities, and establish institutions on the basis of facts and reasons as well as for the purpose of effectiveness and efficiency. The fourth is random: Human affairs take place haphazardly with respect to specific time, place, person, and thing while overall they exhibit some general pattern, certainty, trend, or predictability. The last is inevitable: Human polity evolves from autocracy to democracy to technocracy.

In content, this book consists of five parts. Part I touches upon the human agent, analyzing individuality, governability, controllability, and activity inherent in individuals, wills, utterances, and acts. Part II, Part III, and Part IV focus on the three systems of human polity from autocracy to democracy to technocracy, researching each system with respect to its form, content, operation, and impact. Part V delves into human agency, studying collectivity, potentiality, rationality, and consequentiality intrinsic to collectives, potentials, rationales, and actions.

It is hoped that this book will serve as not only a critical reference for human polity and its historical evolution from one form to another, but also an inspirational source in the human pursuit of the best possible practice

in which human agents harness their own agency to the optimum of logic, evidence, and justice.

PART I

HUMAN AGENT

Humans are individual living beings. Each human individual appears and operates in a specific time and place. He or she thinks with ideas, feels in emotions, utters words, and takes actions. To understand how individual human beings aggregate in groups, societies, and cultures, creating human institutions, making human civilizations, and sustaining human species, it is necessary to know what individuals are and what lies under individuality, how wills exhibit themselves and how wills converge in governability, when utterances matter and when utterances coincide with controllability, plus where acts take place and where acts demonstrate activity (Mead 1938; James 1960; Freud 1962; Nietzsche 1966; Bernstein 1971; Martine 1984; Kohli 1990; Bailey and Goodson 2000; Pink and Stone 2003; Kendon 2004; Shaw 2004; Berger and Anderson 2005; Kretchmar 2005; Sorabji 2006; Carston 2008; Stein 2011; Kockelman 2013; Shaw 2013; Manning and Massumi 2014; Herron 2016; Bush 2017; Muller 2017; Rosenthal 2017; Kouba and Došek 2018; Takano and Osaka 2018; Uleman 2018; Bourrat 2019; Kateb 2019; McCole 2019; Shaw 2019; Zavatta 2019; Frogel 2020; Witzel 2020).

CHAPTER 1

INDIVIDUALS AND INDIVIDUALITY

Human polity is about control, discipline, coordination, and integration. On the one hand, each and every individual takes precautions, exercises restraint, and makes an effort at self-organization toward his or her full potentiality and complete actualization. On the other hand, multiple and all individuals race, resonate, and reciprocate with one another in social settings in order to achieve and maintain a system of collective existence at a level of coherence for a state of efficiency (Freud 1962; Martine 1984; Shaw 2004; Sorabji 2006; Kockelman 2013; Wong, Hall, Justice, and Hernandez 2015; Herron 2016; Bush 2017; Takano and Osaka 2018; Uleman 2018; Bourrat 2019; Jäger, Han, and Dingemans 2019; Kateb 2019; Luo 2019; Maduro 2019; McCole 2019; Shaw 2019; Zavatta 2019).

Inevitable Beings

Conceptually it is a chicken-and-egg question as to whether a human species exists in the first place, dictating that human individuals breed in space and multiply over time, or whether there are only individual humans living in particular generations and through specific stages, giving rise to a general collective known as humankind.

Beginning with a dictating human race, individuals obviously become inevitable beings. They appear because the human species occurs unavoidably in the form of individual entities. They continue since the human species persists unstopably by way of individual existences. In the concrete, individuals crawl and jump like monkeys when humans remain undifferentiated from their primate kinfolks. They walk vertically with hands performing productive acts where humans embark on an evolutionary journey distinctive from that of the animal kingdom. Individuals struggle in nature when the human species is set to survive in the world of commonsense. They wrestle with fear and faith as humanity debuts, displays, and demonstrates within a realm of religion featuring heaven, hell, otherworld, and afterlife. Individuals relish self-created material amenities where

humankind explores and exploits facts, rules, and truths through science and technology.

As far as polity is concerned, directions, guidelines, and rules come deductively from the human species being the core construct. Apparatuses of governance inhere in the way that humans organize themselves while political operations take place in the manner in which humans go about living. In other words, the human race as the seed determines which ones come into being as individuals, how they relate to each other, what they do, how far they go, how long they last, and how much they bear in their individual lives. Or the human species as the origin dictates the number of people being in existence, the mode of interaction taking effect from individual to individual, the type of institutions emerging amid social dynamics, and the kind of politics playing out among people. To an extent, autocracy arises when a few are born to be wiser, stronger, and of higher privilege than a great many individuals in society. Democracy spreads where the majority of individuals are assigned to lay claim to rights, interests, and powers as equal, competitive participants across social arenas. Technocracy will prevail as the human species reaches an evolutionary stage at which individual human beings remain educated, informed, and specialized in their respective areas of work and life, including polity, policymaking, and politics.

Random Individuals

From the other point of view, there is no initial, original, or essential human construct or species per the will of a supernatural force or by the truism of nature. Humans appear on the face of the earth simply because the earth happens to be at a place in the universe where water, air, and other substances amenable to life become available. Individuals come into being purely due to the fact that they eat and drink, grow and expand, mate and give birth to offspring. Physically, a particular individual may look short or tall, fat or skinny, pretty or ugly. In the mental dimension, a specific human may think quickly or slowly, feel plainly or richly, and relate to fellow human beings with wisdom or stupidity. Over the course of a life, one may struggle in hunger or thrive on material abundance, endure disease or enjoy health, and live long by success or short in despair. It is totally a matter of randomness that positives converge, negatives reinforce one another, or negatives cancel out around one person, making a king, general, commoner, pauper, drug addict, or prisoner in society.

With regard to polity, codes, policies, and regulations form inductively as people deal with one another in collective settings. Whereas

institutions of power emerge from general needs in defense, enforcement, and order keeping, processes of politics unfold amid specific factions and forces across social arenas. In fact, younger or weaker individuals follow older or stronger ones in day-to-day living. Smaller or looser groups submit to larger or sturdier ones over critical decision-making. Across space, as people expand from mini groups to compound communities to mega societies, they create families, kinships, tribes, states, and empires. Over time, whilst individuals multiply from generation to generation, they produce cultures, ethnicities, races, and generally, humankind. In a sense, autocracy reigns where group feuds, military campaigns, and social movements train certain individuals to become final winners, ultimate commanders, or prime leaders. Democracy takes shape when ideological debates, economic competitions, and political manipulations groom people to act, represent, and play on stages of power or in theaters of control and influence. Technocracy will dominate as individuals grounded in empirical fact, logical reasoning, and knowledge set to be full and complete, acting rationally and dutifully toward optimal collective effectiveness and efficiency.

Surviving Beings

Whether they arrive accidentally by the principle of randomness or come inexorably upon the inevitability of an original force, human beings must survive individually in nature. They eat and drink in order to stay alive. They must hereto find, gather, produce, store, and process foods and water from their surroundings. There are scorching heat, piercing cold, barraging rains, blitzing snows, sweeping tornadoes, overwhelming hurricanes, erupting volcanoes, trembling earthquakes, and other natural harshness or destruction. Individuals must hence find, build, and maintain homes and shelters for safety, rest, and comfort. During task performance, farmers, porters, craftspeople, and workers may suffer acute injuries and acquire chronic conditions. They then need to find drugs and make devices for the treatment of wounds or the maintenance of bodily functions. In everyday life, children and elderlies, wives and husbands, brothers and sisters can fall ill, feel distressful, or face a terminal disease. They therefore need to take medications or go through procedures just to keep pain, suffering, and fear under control.

In view of governance, surviving calls for joint efforts. One finds, collects, produces, and stores a larger variety of foods for a longer period of use where one works with neighbors in communities. One explores more territory and travels a longer distance when one embarks on a journey with

partners in groups. One develops better strategies and takes more effective actions as one joins fellow human beings in facing and tackling problems, emergencies, and crises at work and in everyday life. Collaboration and partnership obviously necessitate the control of impulses, the discipline of acts, and the surrender of rights on the part of individuals. On the part of collectives, contracts, policies, and laws emerge to regulate individuals and individual behaviors just as bodies of enforcement, adjudication, and arbitration arise to impose order and maintain peace. If autocracy is an expression of individual wills and wants in collective settings, from kinships to tribes to kingdoms, democracy is a demonstration of collective plays and performances through individual participation, such as voting, venting, and vying. Synthesis lies eventually in technocracy wherein individuals rise above and beyond survivals in societies integrated on the basis of fact, logic, and reason.

Needing Individuals

Besides surviving or meeting basic living challenges, individuals find and feel a need for affection, power, and achievement as they compare and compete with each other in social settings. Indeed, with no exception, one is born to one's parents. Almost universally, one is raised along with one's siblings or relatives. In all likelihood, one is survived by one's known or unknown kinfolk. Namely, individuals arrive, grow, act, react, and leave in relation to one another through family, kinship, and other groupings.

In social life, surviving creatures turn into needful beings. Individuals begin creating needs, developing expectations, and making demands for things not necessarily essential to living. One is affection. People care about how they see and treat each other, specifically whether they embrace neighbors, workmates, and even strangers as fellow humans, whether they identify with a group, organization, or community for a sense of belonging, and whether they follow a crowd, fashion, or way of life toward a share of commonality. Another is power. People observe the division of labor, experience the distribution of wealth, and witness the hierarchization of social life. They know what a difference there is between making and following rules, taking and giving orders, gaining and losing power. Still another is achievement. People strive to create things, change states of affairs, and leave something behind. They understand how deep they might plow into a culture with individual doings, how long they could endure over a tradition through individual deeds, and how much they would contribute to human civilizations, humanity, and humankind by way of individual actualization.

As far as control is concerned, fulfilling needs involves collective strategizing, planning, and organizing. One creates a network of friends when one just extends one's hands. One fashions an atmosphere of apathy or empathy, love or hatred, respect or contempt when one builds a group around an interest, cause, or goal. But within a group, one needs to institute rule and control to attain particular results, either affective or non-affective. One exerts a degree of power where one merely plays one's natural role as a parent or child, brother or sister, and teacher or student. One spreads a spirit of conscience, loyalty, and submission or evil, betrayal, and defiance where one establishes an organization with an agenda, task, or mission. Across an organization, however, one needs to implement policies and regulations to achieve specific outcomes, whether it is power-enhancing or power-lessening. One reaches a level of accomplishment as one simply lives one's life. One sets in motion a culture of unity, solidarity, and prosperity or division, subversion, and decline as one rises above a crowd to lead a society. Throughout a society, nonetheless, one must resort to law, lawmaking, and law enforcement to maintain order for individual livelihoods and collective wellbeing. In one word, groups, organizations, and social entities as large as nation-states provide needful individuals with critical institutional vehicles in their striving for affection, power, and achievement once they are managed through such mechanisms as persuasion, manipulation, reward, and punishment.

Natural Ego

Individuals are built around with predispositions ranging from self-service, self-preservation, and self-gratification to self-perpetuation. Coming with id at the time of birth, they instinctually avoid pain, seek pleasure, and do things just in response to basic needs and drives including hunger, thirst, sex, and sleep. Developing in ego over the course of growth, individuals habitually compare choices, weigh options, and calculate gains or losses between self-interests and external conditions. Transcending by way of the superego through the process of expansion, they intentionally establish standards, set goals, and impose rewards or punishments in terms of compliance or violation, fulfillment or disappointment, success or failure.

With a mind evolving naturally from id to ego to superego, individuals first know that they need to conquer hunger, quench thirst, gratify sex, and secure shelter. They may meet these needs by invasion and domination or surrender and submission in relation to fellow humans, which apparently sets the stage for autocratic practices. Gradually people realize that they each are born or created equal, with similar rights to assert

autonomy and comparable abilities to maintain sufficiency. They can choose surrogates, delegate power, vote over candidates, vie for offices, and empower representatives to manage political affairs, which obviously usher in an era of democratic governance. Eventually individuals will understand that social control is as natural as automated bodily regulation, which in its maturity shall neither cave inward to impulsive, ego-centric autocracy nor roam afield to spectacular, ego-surreal democracy, but rather fall back in rational, ego-neutral technocracy.

Social Identity

Individuals live in social settings, from family, kinship, tribe, work organization, interest group, and professional association to nation-state. Arriving as an infant is to land a place or fall into a framework for individual identity among a collective. Growing up as a child is to cultivate a character and develop a personality relating to who one is in comparison to fellow members of society. Taking on a job or task is to translate natural talents into social deeds and impacts. The latter apparently defines where one stands from place to place as well as from time to time. Pursuing an interest or cause is to expand one's sphere of activity and influence above and beyond adaptation and survival. The former evidently determines what profile and position one holds across a group, culture, or era. Overall, living by way of doing and saying not only sustains individuals but also supports collectives. Life by measure of experience and legacy demonstrates both the realization of individuality and the creation of social identity.

Identity is perceived inside by individuals and projected outside upon social units. It can be small or large, intense or loose, close or remote, positive or negative. Small, loose, and remote identities are likely to be owned by the crowd of commoners in submission under autocracy, the mass of ordinaries through participation in democracy, and the army of civil servants in the effect of function and functionality beneath technocracy. For example, one stays negligible and naught as one is repressed openly or even removed secretly in a country of dictatorship. Large, intense, and close identities, in contrast, are typically in the possession of autocratic rulers, democratically elected officials, and technocrats who move up or down a career ladder by virtue of education, performance, and experience. For instance, a mayor, governor, or president thrown into office by public votes may represent a city, embody a province, or symbolize a nation in the time of crisis or normalcy and in the matter of war or diplomacy. As far as sentiment is concerned, one feels positive about one's identity in a group or organization when one commands due respect, receives fair treatment, and

maintains a sense of comfort, fulfillment, and satisfaction. Otherwise, one may embrace negativity toward society, culture, and humanity, especially in situations where one faces manmade barriers, suffers from unjust persecutions, or struggles so often with irrational odds or hostile currents.

Potentiality at Birth

Individuals are born with potentials and potentialities. From a commonsensical point of view, a newborn is bound to grow by nature. In terms of religion, a creature is initiated to charter a journey, reveal a message, or fulfill a purpose under the will of Allah, Buddha, God, or a supernatural force. On the basis of science, a human being carrying the genetics of its species is programmed to live in the chain of cause and effect across the universe of material existence. With concrete potentials, individuals develop in physique from small to large and through consciousness from simplicity to sophistication. They pass through stages of infancy, childhood, adolescence, adulthood, and senility. They utter words, sing songs, express feelings, and create meanings. They act out, gathering wood, opening trails, growing crops, making goods, killing animals, cutting trees, contaminating water, and in general producing things, destroying objects, and leaving marks all over their surroundings. Down to potentiality, individuals have first and foremost the capacity of thought. They perceive the world, explore nature, gather information about the environment, seek truth on reality, and build a knowledge enterprise for the control and conquest of existence and the universe. They reflect upon experience, contemplate the future from past to present, meditate the otherworld or afterlife against the earthly or secular, and create a belief system toward purpose and permanency over phenomena and the cosmos.

In relation to one another in society, individuals seem to come with three dictates. One is to develop self, build ego, and nurture individuality. On this front, a few people are somehow able to go as far as forcing many individual egos or self-identities into naught only for themselves to exercise will and extend individuality as disciplinarians, despots, or dictators. Autocracy hence arrives on the scene, featuring an imposition of self-centered individuality in the sphere of will and control. Another is to join groups or networks, form partnerships or alliances, and cultivate civility or sociability. In this arena, a majority of people often gather to voice opinions, debate issues, and cast votes to not only lay claim to personal rights but also to fulfill obligations for social responsibility. Democracy therefore comes into play, exhibiting a spectacular of mutually reciprocated sociability in the theater of power and politics. Still another is to delve into intellectual

faculty, act upon facts and with reasons, and foster a spirit of rationality. Toward this direction, all individuals will always assume positions, play roles, and serve duties in systems built upon neutral knowledge and objective truth. Technocracy will then take shape, demonstrating the effect of naturally synchronized functionality within the framework of institutional decision-making and policy execution.

Actualization toward Death

Living is to actualize one and one's individuality. Physically, one needs to grow into a complete being with all bodily parts, features, and functions relating to where they belong, when they display, and how they operate. There are apparently both ascribed defects and acquired deficiencies that could leave an impact upon one's actualization in the corporal aspect. Mentally, one needs to mature into a full subject with all inner feelings, reasoning, and thoughts appropriate to the places, times, and ways in which they occur, exist, and last. There are obviously not only born disorders but also learned maladies that might cause a disturbance to one's actualization over the subjective dimension. In terms of social development and expansion, one expects to pass through all the main stages from infancy to childhood to adolescence to adulthood to senior age as a healthy baby, a charming kid, a promising juvenile, a fulfilling member of the community, and a beloved elder of society. Or throughout the course of life, is one summarily a failure or success by power, wealth, fame, or a combination thereof in comparison to other people, particularly within one's circumstance or era and generally over human history?

In view of socialization and social interaction, individual actualization is first about discipline and control. One develops and obtains a habit of reconciling submission, pain, humility, and altruism with repression, pleasure, arrogance, and egoism. One remains docile and obedient at the bottom or appears commanding and domineering at the top as in the social institution of patriarchy, authoritarianism, dictatorship, or autocracy. Individual actualization is also about comparison and competition. One embraces and upholds a spirit of approaching fellow humans with attitudes and behaviors ranging from apathy to empathy, accommodation to competition, or compassion to conquest. One participates, votes, and cheers with the majority or fights, protests, and suffers in the minority, such as over the polity of democracy, across the marketplace of laissez faire economics, or throughout the social arena of public debate, mass opinionating, interest grouping, power representation, and media supervision. Furthermore, individual actualization is about contribution and integration. One enters

and endures in a state of synchronization with society as a member of a collective, part of a system, or force of a process. Indeed, technocracy serves well in making policy, implementing decisions, and keeping order when it incorporates different factors and interests on the basis of fact and where it integrates diverse functions and contributions by way of logic.

CHAPTER 2

WILLS AND GOVERNABILITY

Individuals possess wills and tend to translate their wills into what they say and do in everyday life. Within oneself, one experiences and oversees change in desires and drives, needs and wants, ideas and thoughts, emotions and sentiments from time to time as one attempts to remain calm, stable, and functional as a person. In relation to fellow human beings, one witnesses and manages the flow of pushes and pulls, supports and sabotages, gains and losses, rises and falls from place to place while one struggles to be part of a crowd as a follower or leader (James 1960; Nietzsche 1966; Crozier, Huntington, and Watanuki 1975; Kohli 1990; Bailey and Goodson 2000; Pink and Stone 2003; Ho 2011; Gómez Bruera 2013; Shaw 2013; Knott 2014; Wright 2015; Huddleston 2016; Rayman 2016; Vigoda-Gadot 2016; Muller 2017; Rosenthal 2017; Kouba and Došek 2018; Ernst and Haar 2019; Frogel 2020).

Inner Wills

Inner wills spring out of the body and bodily existence. They pose secure ways and means for the satisfaction of the fundamental needs of survival. One is the innate need to eat or the will to find, gather, produce, store, prepare, and consume foods to maintain the existence of a body. Another is the instinct to drink or the will to discover, make, transport, and take in water to maintain the function of a body. Still another is the drive to engage in sex or the will to love, reproduce, and care for fellow human beings to continue the presence of the whole species. Inner wills operate on the principle of pleasure and gratification. They are self-centered, self-serving, and self-fulfilling. Furthermore, inner wills stand to expand and express themselves, through positive demonstrations from competency, proficiency, and sufficiency to persistency as well as in negative exhibitions such as greed, indulgence, extravagance, and recklessness.

Inner wills change over the course of life. They tend to be autocratic at the beginning, democratic toward the middle, and technocratic through a considerable part of an individual's journey. Specifically, infants,

children, and teenagers are preoccupied with their own desires, wants, and needs. They crave attention, seek pleasure, and enjoy material gratification. Toward parents, teachers, and other adults, they are submissive, passive, and reactive, which not only cultivate autocratic mindsets for themselves, but also foster dictatorial spirits out of authorities and authority figures. Then come late adolescence and early adulthood when individuals venture forth to explore, entertain, and conquer the world. Adults play roles, make promises, execute contracts, and fulfill responsibilities in relation to a group, community, and society. They know they must take the initiative, make policies, and lead the way sometimes. They also understand they need to compromise, give up, or cooperate with one another on issues oftentimes critical to their fundamental interests. Maturing adults are thus trained and habituated for democratic participation in social settings. However, as they give and take through exchange, competition, and manipulation, adults realize they can find better rules, procedures, and mechanisms to tame personal impulses, institute social practices, and regulate political operations. Individuals may hence become equitably involved in social affairs either by a feeling of desire or a sense of duty. Society may therefore stay in a state of peace and order naturally through both institutional means and historical momentums. In other words, individuals march toward being technocrats with regard to their role in polity and society equilibrates toward technocracy over its function in governance.

Outer Wills

Outer wills develop, grow, and expand as individuals socialize in groups, interact with each other in collective settings, play social roles, and fulfill communal obligations. They are about who one is, what image one holds in public, what goal one sets for life, and what standards one sticks to in day-to-day behavior. Identity inheres in both the sense of belonging and the feeling of identification. One perceives oneself to be part of a group, community, culture, ethnicity, or race whilst one follows its beliefs, norms, values, sentiments, and lifestyles. Image builds on public impression and reputation. One leaves a favorable impression in a community and wants to keep it as long as one stays around. One earns a positive reputation among one's relatives, friends, colleagues, and business partners and wishes to own it for the rest of one's life. A goal regards mission and task, deed and duty, aspiration and actualization relating to work and career as well as living and survival. One aspires to be a leader in one's profession and has indeed founded a school of thought or established a way of practice. One strives to make remarkable contributions to a particular cause or organization and has

actually donated a large amount of money or put in a long time of service. Finally, standards concern morality, principles, and qualities. One adheres to a set of moralities, such as honesty and fairness, in business dealings. One follows a series of principles, including evidence and objectivity, in professional pursuits. One maintains a measure of standard, be it material amenity or nonmaterial pleasantness, in everyday life. One does not just survive or stay alive. One lives a life of decency, with dignity, and up to a certain level of quality.

Outer wills radiate from where one sits to be oneself to where one acts and impacts as the member of a society. In the beginning and close to oneself, one tends to be egocentric. One follows an innate interest and takes impulsive action as one exercises wills, expresses feelings, and exerts influences. Autocracy arises as a few overwhelm a great many individuals with power, control, and order in collective settings. Then and away from oneself, one sees a community of fellow human beings on an equal footing, individually making valid claims for rights and fulfillment. One joins groups, plays roles, and finds platforms as effective and efficient ways to put one's wills into action. Democracy figures in social dynamics while individuals expand and spread their outer wills from one arena to another through participation, comparison, and competition. Later and further away from oneself, one realizes a system larger than one's society and a process longer than one's era. On a new horizon, one discovers the thrust of human wills and actions in the logic of social creation and existence. In a different worldview, one understands the essence of social function and functionality amid the fact and factuality of individual life. Technocracy will eventually reign in human polity and social order maintenance when people act out of personal wills and society builds upon individual actions by way of evidence, reason, and science.

Wills to Command

Wills to command are first and foremost to take control of one's inner world. There are selfish versus altruistic desires, noble versus evil spirits, good versus bad feelings, bodily versus mental gratifications, joyful versus painful moments, so on and so forth. In one situation, individuals hope to withhold, contain, or eliminate one kind of need, want, disposition, mentality, or sentiment whereas in another circumstance they wish to release, facilitate, or amplify the other. Overall, most people just attempt to keep a balance, feel at peace, and steel themselves toward control. Beyond oneself, one aspires to demonstrate wills in things that one does, share wills with fellow humans to whom one relates, and realize wills in the times and places

through which one passes in one's journey of life. In plain terms, one tends to feel one's own wills best or better reflect an era, represent a society, embody the essence of humanity, or convey the message of an almighty entity or a supernatural force. As a result, a few impose their wills upon many, oftentimes creating patriarchy, authoritarianism, or dictatorship; a minority implement their wills at the expense of a majority, sometimes even maintaining a public impression of legitimacy as in the form of democracy.

Over the course of life, infants, children, and teens learn to find, develop, and claim their wills. To caregivers, parents, and teachers, they act out of wills, drawing attention, concern, care, and support. Adolescents and adults mature to express, exercise, and control their wills. To neighbors, workmates, and partners, they play in accordance with wills, advancing interest, position, visibility, and influence. Adults and seniors march to solidify, protect, and continue their wills. To juniors, followers, and successors, they work with a focus on wills, securing functionality, peace, stability, and legacy. As far as a group and grouping are concerned, wills to command tend to create autocrats in small organizations and close-knit communities where individuals are bound by strong ties and frequent interactions. In large institutions and open societies, however, wills to command are likely to produce democratic participants when individuals are made aware of both personal rights and social obligations. With the contrast of autocratic occurrence and democratic practice, technocratic operation will debut and become fashionable where people entertain their wills to command in the spirit of fact and logic and society moves toward an equilibrium of function and sustainability by the principle of science and technology.

Wills to Follow

Wills to follow are the other side of the coin on which sit wills to command. Internally, one builds upon one's innate quality and draws from one's instinctual force as to what desires, needs, or feelings one explores, pursues, or keeps for oneself in everyday life. It is a simple logic that one must follow what comes out of one's body or nature before one can decide whether one needs to exert wills to command and what one shall contain and control or facilitate and fulfill within one's mind. Externally, one aspires to be gregarious and strives for recognition, acceptance, and belonging. Being in isolation causes fear. Wandering outside of a crowd leads to despair. Indeed, one needs to be part of a group, community, and society not just as a follower, but even as a commander. That is, wills to follow are more original, basic, and essential than wills to command.

From a developmental point of view, one is born to follow one's body as a living system as well as one's nature as an object evolving in subjectivity and a subject surviving through objectivity. One grows when one eats and drinks. One is hungry where one is deprived of foods. One feels satisfactory when one enjoys a delicious meal. During infancy, childhood, and adolescence, one is reared to follow parents, teachers, elders, and figures in power. One heeds warnings, takes orders, observes rules, and acts on commands. Following is part of growing up and socialization. Even during adulthood and senior age, one is still cultivated or coopted to follow relatives, friends, workmates, and neighbors in maintaining kinships, friendships, partnerships, or just relationships. One gives up needs, compromises on interests, defers to authorities, and carries out duties. Following is essential for living in conformity as a member who fits or is practicing good citizenship in relation to other members in a group, community, or country. With regard to wills to follow, following oneself too closely, too frequently, or too much can make one autocratic while following oneself too loosely, too sporadically, or too little may prompt one to become democratic as one surrenders one's rights to someone else, a representative or representative entity. In between, one turns technocratic when one follows oneself as equally, objectively, and rationally as one would follow other people in collective settings, whether they are kinships, tribes, congregations, interest clubs, business corporations, professional associations, or nation-states.

Weak Wills

Weak wills are not just about the quantity of wills. Inner wills are weak when they fall under a certain level or wills to follow become weak where they fail to bring about expected results. Weak wills are also about the quality of wills. In other words, they represent kinds of wills that reveal human apathy, passivity, susceptibility, submission, and inertia. With apathy, one shows a lack of affection and concern for fellow humans. Under passivity, one has little motivation and courage to act upon environments toward better living. Out of susceptibility, one takes things at face value and makes no effort to seek the truth beneath a phenomenal occurrence. In submission, one takes whatever comes from life and flows wherever one is pushed or pulled by factors and forces in existence. By inertia, one does neither dare to think above one's experience nor bother to move beyond one's reality. One embraces comfort, likes easiness, feels laziness, cares nothing, and stays in purposelessness. Specific instances include: roaming or vagrancy from place to place, disowning or homelessness from time to

time, surrendering to or claiming disability to be out of work, and escaping or lying about illness to be away from action in life. A more illustrative example is this: One uses a substance, following the effect of it to addiction, self-harm, and self-destruction.

Weak wills by measurement may seem easy to manage, being pushed back, contained, or suppressed for the good of peace and order. For example, when one possesses weak wills to command, one is likely to make concessions, accept compromises, and admit control. However, a challenge can arise to governance, both law enforcement and policy implementation, where members of a society or sovereign entity remain weak in their wills to follow. The same holds true for weak wills as a category. On the one hand, a culture, society, or country can run naturally as a social system without a strong center of power, a clear sense of purpose, and a common target of achievement when individuals act or remain inactive upon their weak wills to follow or command in work, governance, and everyday life. On the other hand, a few may emerge to become either autocratic heads or democratic representatives with a total disregard for or just lip service to a mass of people who, out of their weak wills, care little and do not bother to do much about one another and their collective wellbeing.

Strong Wills

Strong wills feature self-discipline, self-control, and self-esteem within oneself. One knows what one wants, cultivating, channeling, and protecting it. One understands where one stands, explaining, defending, or changing it. One accepts who one is, expressing, respecting, and celebrating oneself. Without oneself, strong wills reveal concern and care for fellow humans, an obligation and duty to human collectives, hopes and wishes for humankind, and a connective urge and protective drive toward phenomenal existence. Specifically, one embraces other people as relatives, friends, neighbors, workmates, and partners with a conscience, acting honestly, fairly, and empathetically. One contributes to society as a parent, educator, organizational stakeholder, community leader, media personality, social luminary, and/or head of government with dedication, acting collegially, dutifully, and responsibly. One relates to the human species with a feeling of humbleness as a negligible element of a large unit, an entire generation, and a whole era; yet through a sense of belonging one exercises good wishes for human progress, prosperity, and permanency. One remains enmeshed in the cosmic occurrence so that one can follow one's instinct to love nature, protect the environment, and facilitate existence.

Like weak wills, strong wills can be realized as either a reading of measurement or quality over typology. In a measurement of strength, inner wills may appear too strong while wills to command can be excessive in intensity. As a category, strong wills may center on oneself early in life whereas during adulthood they can shift outwardly to one's relationship with society or one's standing across a larger space or over a longer time frame. An interesting observation nonetheless is of possible developments when strong wills measure improper strength or around likely consequences when strong wills fall below average in strength. For example, one becomes a loner with an autocratic personality when one is obsessed with self-discipline and inner order. One changes into an antagonist with democratic impulsivity when one is overtaken by competition in sharing interests in social settings. One serves as a conformist in a technocratic functionality if one keeps a balance between inner and outer wills, wills to follow and wills to command, weak wills and strong wills, as well as their respective quantity and contrasting intensity.

Wills Here and Now

Wills here and now are about taking care of oneself, participating in collective affairs, and practicing good citizenship. For oneself, one attends to one's need for food and water, one's desire of sex and love, as well as feelings toward sufficiency and happiness. One takes time to heal from illness or injury. One works to achieve material wellbeing against natural and humanmade hurdles. In one's groups, one seeks to play a role, perform a duty, build a reputation, and make an impact. One teaches values and skills as a parent, pastor, or educator. One fulfills obligations and responsibilities by civil agreements, business contracts, or legal codes. In good citizenship, one expresses concern, offers care, commits time, and contributes resources for or to people in a group, organization, community, and country of which one is a member. Institutionally, one pays fees and taxes so that aid can be rendered to people who are in need. In specific incidents, one participates in a rescue or campaign through which lives are saved from a natural disaster or a system failure.

Wills here and now follow people in a trajectory that features growth, expansion, and maturation. In the phase of growth, individuals work on their own necessities and sentiments. Wills are to assert themselves, demand recognition, and secure resources toward survival and sufficiency. During expansion, individuals attend to their contacts and contrasts with groups. Wills are to protect themselves, claim rights, and advance interests for impact and influence. At maturation, individuals serve in their roles and

positions within a social system. Wills are to express themselves, maintain a presence, and endure in function and functionality. In a different view, wills here and now can bring about autocratic practice, creating autocrats, when they revolve excessively around individuals and individuals themselves. They may lead to democratic institutionalization, making demagogues, while they hover unduly over groupings and group competitions. Wills here and now will result in societal integration, producing technocrats, as they sink properly in the humanities and human functions.

Wills Then and There

Wills then and there manifest in three spheres. In the world of commonsense, people want to pass on ideas, push through agendas, and continue legacies even after they function or live as members of a society or era. Indeed, each individual is unique, with an innate drive to permeate and perpetuate, by personal deeds and traits, human society, culture, civilization, and species. Across the realm of religion, believers aspire to search for general spirits and reach the state of spirituality with an almighty entity or supernatural force in the universe. Without doubt, humans are religious, with instinctual penchants to transcend secularity and worldliness toward consummation and eternity. In the arena of scientific inquiry, explorers, experimentalists, and researchers strive to gather evidences, find universal laws, and attain truths underpinning a phenomenal occurrence and existence throughout the cosmos. As a matter of fact, humans are curious, with natural genes to delve into what they experience by way of their five senses for knowledge and understanding about what they can possibly reach within their intellectual capacities.

People become concerned with connections and consequences as soon as they achieve active consciousness. One holds some ideas, visualizing how those ideas may translate into actions. One does something, envisioning how these deeds may impact one's standing in the future. Wills then and there are inherent in the natural setup of mind and subjectivity. They crystalize over the course of life into personal wills to influence descendants in an insistent striving toward longevity, reflecting the autocratic nature of human individuals and individuality. They mature through the collectivization of human fear, belief, and religiosity into popular wills to reach general spirits in a persistent pursuit of spirituality, revealing the democratic quality of human groupings and sociability. They progress through the systemization of human intelligence, knowledge, and reasoning into common wills to discover universal laws in a consistent

search for truth, demonstrating the technocratic attribute of human functions and functionality.

CHAPTER 3

UTTERANCES AND CONTROLLABILITY

Humans utter words. Words are units of language to express feelings, describe situations, exchange ideas, and record experiences. Given the fact that humans think in words, feel with words, and act out of words, language as a collection of words constitutes the entire world of human consciousness and subjectivity. In view of the datum that thoughts, actions, and all human experiences can be documented in words, language as a system of words equals the whole repertoire of human existence and objectivity. With regard to control, words mirror states of mind, reflect conditions of life, and signify order, stability, or controllability in human experiences (Kendon 2004; Shaw 2004; Berger and Anderson 2005; Carston 2008; Nabi-Abdolyousefi 2014; Jeffrey 2019; Balcerak Jackson 2019; Peng and Li 2019; Notebaert, Georgiades, Herbert, Grafton, Parsons, Fox, and MacLeod 2020; Tian, Guan, and Wang 2020).

Words in Private

In private, one may engage in self-dialogue, seek connection to a supernatural force, or share thoughts with people whom one deems to be close and trustworthy. Through self-dialogue, one clarifies thoughts, solidifies feelings, and organizes experiences, keeping peace and order in mind. Between “I” and “Me,” the former gives order, command, and direction when the latter offers information, advice, and response. The latter extends understanding, comfort, and confirmation where the former expresses desires, emotions, and sentiments. In fear and awe of nature or an almighty entity, one prays for forgiveness, protection, and blessings. Words uttered can be descriptions of sins or wrongdoings, pleas for clemency, and pledges of actions. To people who care, love, and trust, one spreads joy or pain, gain or loss, success or failure. There are voices of concern, gestures of care, expressions of affection, and moves of compassion all in audible words or through flows of consciousness yet recordable by words.

Words in private can burst out of control or run smoothly like a singing creek. When one is preoccupied with one’s own survival and inner

experience, one tends to act as an autocrat who may assign blame, spill shame, or cast anger inwardly to oneself or outwardly to someone else. Explosive words yelled in one's sole presence may include: "I am a coward"; "I am ashamed of myself"; and "I hate my parents." Inasmuch as one takes part in collective affairs with enforced comparison and competition, one is bound to perform like a democrat who can make an advance, initiate a campaign, or launch an attack against other people out of a circumstance. Partisan libretti spewed in one's private rehearsal can range from "I am on the right side of history", "I can be a monster", and "I want to beat them all" to "May the Almighty push them off to hell!" Only where one is integrated in a system, may one play one's role as a technocrat who functions in a way that contributes to one's personal wellbeing as well as the system's social existence. Words floated within one's consciousness are therefore these: "I am part of a crowd"; "I suffer when the system breaks down"; and "What can I do to better myself while improving the system and its efficiency?"

Words in Public

Words in public are uttered or recorded in collective settings, oftentimes in the presence of a third party who may be a reporter, lawyer, or witness. Across workplaces, employees talk about task performance. In neighborhoods, residents chat about living matters. On paper, people write contracts, forge agreements, and make laws in formal terms. Individual's voices announce plans, declare initiatives, or pledge actions with expressive words. Through public forums, speakers preach a faith, promote an ideology, and spread a message. Over the mass media, reporters broadcast current news, publishers release content materials, and critiques churn out reactive commentaries. From different sources, words in public gather in various forms from personal wills formalized with the aid of an attorney, folklore passed on from generation to generation in a culture, public speeches recorded on digital devices, judgments handed out by a jury in a court of law, and documents stored in official archives to books or journals collected by college libraries.

In public, one can talk about one's aspirations, determinations, adventures, accomplishments, and life courses, divulging one's autocratic dispositions and actions. In writing, there may be diaries, journals, memoirs, and autobiographies, revealing one's mindsets and behavioral patterns out of autocratic selfness. In another dimension, one may speak about one's interactions with other people, involvement in group activities, competitions for social resources, and contributions to collective welfares,

informing one's democratic spirit and participation. Recorded in words, there can be arguments, debates, policies, and legislations made through partisan manipulation, exploitation, and confrontation, highlighting one's ways of thinking and behavior upon democratic egoism. In yet another dimension, one can comment on one's synchronization with fellow humans, function through the social system, and integration in human civilizations, pointing to one's technocratic personality and moderation. In written language, there can be reports, documents, manuals, and statistics compiled by the principles of logic, fact, and truth, shedding light on one's cooperative tendency and institutional functionality on the basis of technocratic innateness.

Words of Affection

Words of affection spring out of a human need for sex and love, instincts of procreation and care, as well as drives for aggregation and companionship. Sex, along with food and water, derives from the body and bodily existence. As sex involves a couple of individuals, words revolving around it not only address impulses from one side but also attractions between the two sides. Upon sex, there is love that signifies physical intercourse prompting mental synchronization with the latter facilitating the former. Feelings of love are uttered instantly between couples, reinforcing sex from moment to moment. Portrayals of love are presented constantly in novels, poems, and fairytales, creating sensations all over the place. As far as procreation is concerned, it builds upon sex, involves labor, and induces care. Since it emits from the self toward another human, the instinct of parenting carries a spirit of altruism. Care for children hence engenders a natural well of words symbolizing commitment, highlighting dedication, and celebrating sacrifice. With regard to the drive of aggregation, people strive to connect to be one another's witness, reference, and source of inspiration, encouragement, or support. Groups extend and thrive while societies continue and prosper. Words of affection on socializing, companionship, friendship, and grouping therefore proliferate, creating a wealth of vocabularies and expressions in oral and written communications.

Affection fluctuates from time to time. Words of affection reflect control and controllability from place to place. Over the course of life, one begins with one's need for sex, sexual gratification, and sexual feelings. Words uttered feature either masculinity on the part of man and manhood or femininity in the interests of woman and womanhood. Voices take an autocratic tone as one attempts control and order while reaching out to or embracing the opposite force from or within one's own sphere of nature.