

freedom because whenever the discontent of one party decreases, the discontent of the other increases. Now we are in position to consider the interaction of the variables which compose the social discontent sector of the model.

The discrepancy between popular desired levels of freedom and the government policy produces discontent. Under normal circumstances, this discontent reflects itself in public protest of the government's policies.

"...for the people were crying out against the senate, and the senate against the people; the population was running wildly through the streets, closing their shops, and leaving the city in droves.." (*Discourses*, 184)

It is through this public protest that the populace is able to influence legislative decisions.

"I reply that every city must have a means by which the people can express their ambition, and especially those cities that wish to make use of the people in important affairs: the city of Rome was among those possessing such a means, for when the people wished to obtain a law they either did some of the things mentioned above or they refused to enlist for the wars, so that in order to placate them it was necessary to satisfy them in some measure." (*Ibid.*, 184)

It is important to realize, as Machiavelli points out above, that the ability of the people to express their desires is not always present. One of the characteristics of freedom is the right to protest. As freedom decreases, popular protest becomes more difficult. In the extreme, where there is no freedom, it is impossible for the populace to protest, no matter what the level of discontent. Economic deprivation has a similar effect, allowing the populace less energy to devote to political protest.

Unlike the populace, the aristocrats are assumed to have unlimited freedom to do as they please, and aristocratic discontent directly affects the legislative process. This is justified by the likely influence and power of the ruling families in the city. During this time period, the arm of justice seldom embraced the noble. He was free to do whatever he wanted except conspire against the government.

One might be prone at this point to conclude that within the regime bounded by popular norms, freedom can vary easily due to the conservation of discontent. That is, as the discontent of one faction decreases, the discontent of the other increases. This would be true if social norms were constant. However, they are not. Popular desires can vary due to a number of factors. As protest increases, the community is likely to become more aware of injustices and less tolerant of the status quo. The amount of current opposition to the government has a similar effect.

However, opposition in this model means violent resistance to government measures. Violence tends to undercut moderate measures, making reconciliation more difficult and escalating the struggle. Tradition is also a factor in determining popular desires. This variable is used to represent the community memory as well as the influence of traditional customs, institutions, and modes of production.

There are two factors included in the model which tend to keep the desires of the populace in check. Throughout the Middle Ages and Renaissance the church exerted enormous influence over popular norms. Machiavelli recognizes the value of using religion to control the people in his writings:

"Numa found the Roman people most undisciplined, and since he wanted to bring them to civil obedience by means of the arts of peace, he turned to religion as an absolutely necessary institution for the maintenance of a civic government, and he established it in such a way that for many centuries never was there more fear of God than in that republic--a fact which greatly facilitated any undertaking that the senate or those great Romans thought of doing." (*Ibid.*, 207)

It is much easier to get the populace to accept the judgement of God's disciple on earth than the judgement of a human leader. Thus, most rulers of this period found it expedient to support the church. The other factor tending to control the thoughts of the people is propaganda. Here this means much more than the distribution of biased polemics. It includes political patronage, selective justice, and control of information on the part of the executive. By selectively exiling all dissidents, a ruler can have a large effect upon the political views of his subjects.

Neither can aristocratic desires be expected to remain constant. As this model does not include provisions for a revolt by the aristocracy, aristocratic values are affected only by tradition and popular opposition to the government. Again, traditional effects include the role of community elders, customs, economic modes of production, institutions, environment, etc. The effects of government opposition are explained by the tendency of the upper class to react against the breakdown of social order. Violence is a polarizing force, unearthing radical tendencies in the populace and reactionary ones in the aristocracy.

Thus, in this sector the interaction of conflicting norms, policies, and social conditions result in aristocratic discontent and popular protest in an attempt to influence the legislative process and decrease the discontent of each respective faction. Operating parallel to this sector is one representing economic class conflict. There the variable of interest is economic welfare, again scaled from 0 to 100, representing the units of output allocated to the average citizen during any given month. Conflict in this sector produces economic discontent and protest which also

affects legislation.

3.2 The Legislative Sector

It is in the legislative sector that "rationally established norms" (Bell 1973) are determined. Here we see how society deals with conflicting desires. In addition to popular protest and aristocratic discontent, executive discontent also influences legislation at this stage. Executive discontent is determined normally, with respect to the desires of the executive. Each faction's discontent is then weighted by its respective legislative influence in order to arrive at the current legislation--the rate of change in the law (Figure 3.5).

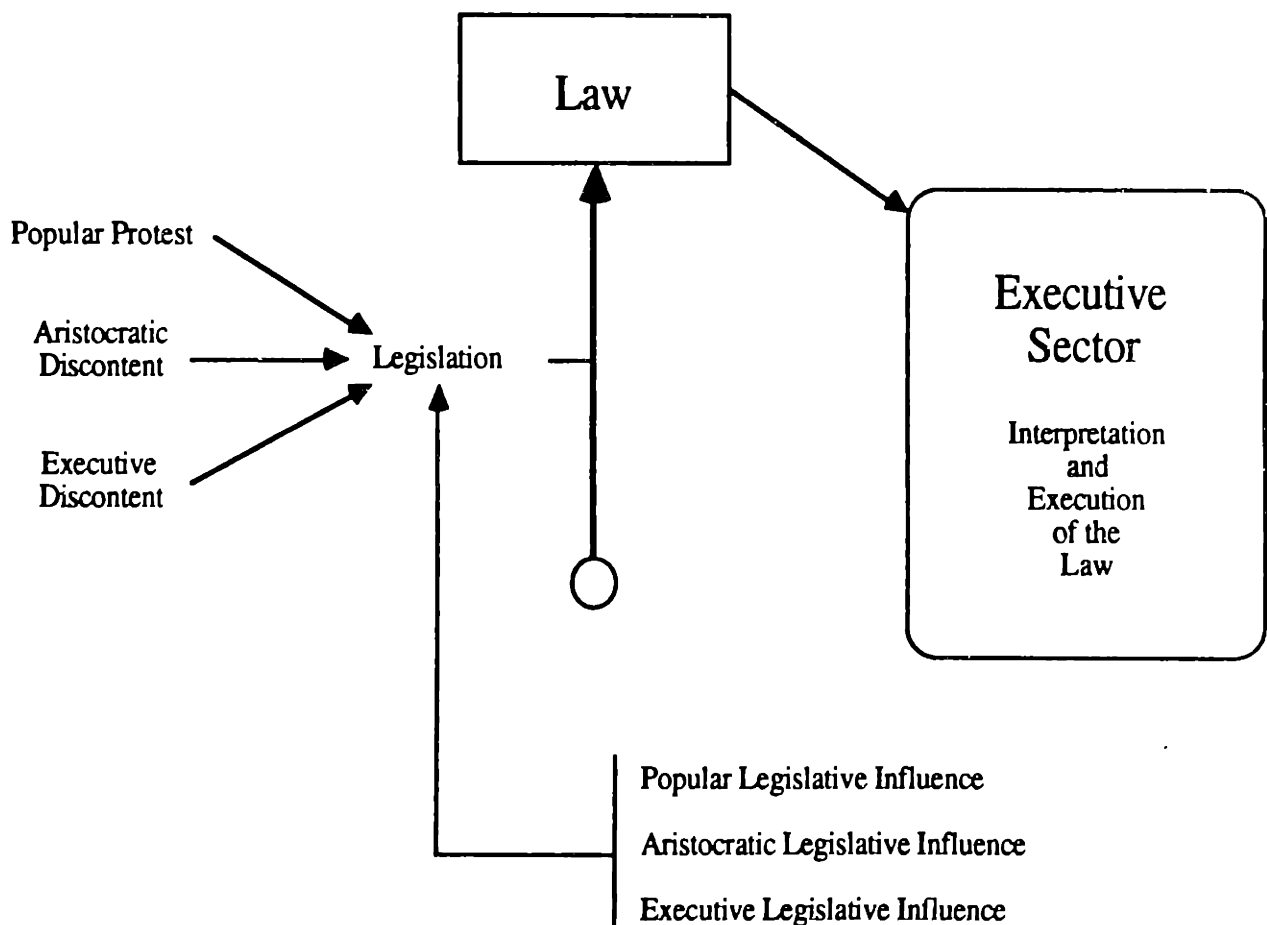


Figure 3.5: The Legislative Sector

The distribution of legislative influence is of some interest here because it is the weighting function by which society judges the importance of eliminating the discontents of a particular class. The sum total of these three weights is one. By allocating all legislative influence to a