

Original Paper

Opportunities Threats and Challenges in Anarchistic and
Autarkic States-Utopian States versus Dystopian States-Plight of
Communities and Individuals in the Modern World

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Abstract

This research looks at the hypothetical state of no governments and no external trade, the autarky situation as well as the ideal utopian democratic state juxtaposed as Utopia versus Dystopia. This essay is motivated by the current world situation of global internet connectivity which transcends borders and defies government regulation. The essay focuses on examining what opportunities would be presented in a situation of no government and also what challenges and threats would exist in such an instance bordering on Dystopia. The paper comprises findings that have been drawn from analyzing the different opinions, facts and findings from researchers on the topic of public policy. It fundamentally addresses the question from an assumption that there were no governments and concludes by drawing on the importance of public policy and why this is essential in order to avoid anarchy that arises as a result of not having laws and regulations to control the behaviors of societies and individuals in those Hobbesian societies. The findings in the paper are that a state of no government presents itself as a state of confusion and that it descends into the extreme form of a totally unregulated free market capitalist approach for communities and societies. This, in the end, results in lawlessness that to an extent permits the emergence of anarchist states where the rich take advantage of their power and become more powerful than societies or states as exemplified by the MNCs. The purpose of government is to provide essential services and ensure that the rights of individuals are protected. Without the regulatory and protective umbrella of government, the concept of protection and extending the benefits of external trade become the preserve of rich individuals who may brutally exploit and assault the poor to the point of enslavement and exploitation.

Keywords

government, taxation, anarchy, control, state, system, power, autarky, public policy, freedom, sovereignty, liberalism

1. Introduction

A state of anarchy is a situation where there is no central government and all activities are controlled by individuals in a state of chaos. Calamaras in his research brought out the fact that the rise of non-state actors in global politics poses a challenge in international relations (Calamaras, 2007). In a situation where individuals and communities controlled all activities, it would be possible for one state or a few powerful individuals and groups to conquer and take over the wealth and possessions of others without being answerable to any law or protection; and tyranny and despotism would take root. In Africa and other parts of the world, this scenario is enacting itself despite checks and balances guaranteed in their constitutions and political systems. Central governments were established in order to create sanity and have a method of regulating human behavior so that it conforms to propriety, and the civilized norms and ethics of society. Dahl (2005) in his epic book, “*Who Governs?*” noted that in a pluralistic society, power resides with interest groups, the elite, elected members, those with knowledge, wealth, social status, and those with access to resources. Unfortunately, resources are scarce and they cannot go round for everyone to access them; hence market competition.

French & Raven, Weber, and Deustch all concurred that sources of power could be from expertise, traditional sources, legitimate and illegitimate sources, *de jure* and *de facto* sources, coercion, control over technology, constitutional sources, bureaucratic sources, referent group power, and personal charisma. Dahl (2005) noted that unfortunately, power in society is distributed unequally and it is skewed. A recent addition to the sources of power is people’s power of organizing mass protests through internet connectivity which has managed to cause regime change in Sudan, Algeria, Burkina Faso, and in the Arab Countries where we had the Arab Spring protests. This digital-demo power seems spontaneous and tsunami-like. We will call it Digito-Demo-Tsunami power (DDT) which is currently reflected in the Yellow Vests protests in France and the Environmentalists’ protests in London, as well as the pro-democracy protests in Hong Kong against mainland China’s hegemony.

Society has norms and morals to which all members are expected to adhere. In the early years before governments were established, societies lived by morals and by their conscience in a simple way that helped to create order and harmony. Thomas Hobbes in his epic book, *Leviathan*, referred to the pre-civilized state or state of nature where the jungle law of the survival of the fittest reigned, and where life of man was “short, nasty, brutish, and miserable” (Hobbes, *Leviathan*). In the pre-civilized state, the harmony and order which existed in many of those societies that existed was because individuals in those societies were governed by some sort of unwritten laws or Covenants or conventions under Common Law. They were customary in nature and not formally articulated or

publicized wide enough to protect citizens from foreign invasion and domestic enemies who might have been more powerful than their social setups could deal with.

This paper explores the proposition of a non-state situation where no Central government exists and no taxes also exist. It looks at the opportunities, threats and challenges that such a scenario would present, and contrasts it with a state of ultra-dictatorship on the one extreme, and ultra-freedom or laissez-faire on the other extreme. In exploring these extreme propositions and assumptions, the paper looks at extremes of no government and also extremes of highly-centralized governments in the current world order. We find vestiges of both extreme traits existing on the one hand with regard to global internet connectivity governance, and on the other hand the deplorable situation of exploitative and oppressive nature of some regimes which abuse the public purse for their own selfish interests, to the detriment of the majority of the people they govern. The world seems to be gravitating towards a situation of convergence towards a borderless digital governance of digital natives and digital migrants who in seconds use Social media platforms to organize and coalesce in order to stage mass protests worldwide. This ephemeral virtual governance on the one hand bodes well for controlling the seemingly unfettered powers of dictatorial formal governments which reside in some failed states. On the other hand, it paints a gloomy picture of powerlessness of central governments to deal with some lawless digital natives such as hackers, terrorists, fraudsters and pedophiles. Improvement in ICT technology is providing prospects for changing the concept of a nation-state and the concepts of citizenship, sovereignty, and patriotism as there are now many people with multiple identities. That notwithstanding, it must be said that the 2007-2008 global financial crisis or the sub-prime mortgage crisis revealed that such monstrous failures of global economic and market systems require governments to be on standby to intervene on a massive scale by rescuing some corporate entities from bankruptcy. In the USA and the UK, huge funds provided by the state saved some giant corporations from going under like the Titanic did in 1912. Without massive government injection of capital into those economies, so many large commercial entities were also going to collapse as it would have created a multiplier or domino effect on small enterprises which directly and indirectly dealt with those giant corporations. The whole world was going to be affected adversely if central governments had stood by in an aloof manner waiting for the market to correct itself. By a similar analogy, when the SARS virus broke out in South East Asia (2003), Ebola in West Africa (WHO, 2014), and Mad Cow Disease (Bovine Encephalopathy) in the UK in 1992, individuals could not have dealt with such dangerous disease outbreaks. Therefore, governments are needed in such dire situations to wade in and enforce compliance with established precautions. Individuals cannot, on their own enforce such compliance because they do not have the right apparatus or mechanisms or capacity and capability to do so.

2. Method

The research on this article was conducted using secondary data from other authors on public policy issues because the nature of the topic required consulting opinions from informed sources which could only be found in already published articles and books. Desktop research or secondary research provided essential information from various published literature that was related to the study or the topic. Journal articles were the main sources of information and they provided insights and arguments that were either against or for the factors related to the topic. The authors went out to discover relevant material through analysis of literature in order to review findings by other authors. The researchers did preview and review existing data for insight and motivation to assemble the facts presented before by other writers, hence a desktop research was highly suitable for completing the work on this publication. The findings from analyzing the literature provided sufficient information to be able to conclude on the research topic.

3. Results

3.1 *The Concept and Definition of Government*

Governments were formed in order that human beings can be organized and controlled for the purposes of creating order (Wolfenden, 2010). Hobbes' *Leviathan* argued that mankind is fundamentally flawed and that human beings should be ruled by a sovereign power (Malmesbury, 1651). Government therefore in general can be seen as a way of creating structures, rules, and procedures by which citizens can abide by, and in order to put them under control so that peace and order can be achieved. Government is therefore a creature of the people, created for their own good and in the public interest. The establishment of central control forms the basis for creating the Rule of Law, and allowing the central government to distribute resources equitably among citizens through wealth redistribution. This takes the form of progressive taxation of incomes, and penalty taxes on consumption of luxury goods, services, and demerit goods. Such actions lead to distributive justice or fair allocation of resources. Be that as it may, Fairness is however, a subjective and relative concept when viewed ontologically. However, it must be borne in mind that certain aspects of fairness are universal and constant.

Barenboim et al. (2000) in their research stated that the Rule of Law signifies "*imperium legum*", or rule by a sovereign state which means the empire of laws based on reason or rationality, and not laws based on whims and caprices of men. To organize human beings, laws and rules were necessary to be implemented in order to have peace and tranquility. Government is therefore a necessary evil as it is the means by which the weak are protected and the rights of both the minority and the majority are respected and protected. An enlightening treatise on this subject can be found in the book written in 1980 by the Harvard professor, Karl Wolfgang Deutsch entitled, "*How People Decide their Fate*". The Merriam-Webster dictionary defines the term government as the machinery through which political units exercise authority and perform functions which are usually classified according to the distribution of power given in the constitution (Webster, 2008). Government is therefore the vehicle through which

the collective will of the people is manifested and exercised. This definition of the term government interprets into the fact that government is given power and the mandate by the people it governs to execute business on their behalf and to exercise power over them in strict accordance with the dictates and tenets of the Constitution, the Social Contract, and the Public Interest.

Karl Marx however, argues differently as he compares politics (Governance) to religion and according to him, these two are like the “bourgeoisie and the proletariat” or the division between the rich classes and the poor peasants (Marx, 1974). Karl Marx advocated for the abolishment of religion as he compared it to governance in so many ways. In his view, governments oppressed individuals through wealth distribution and restriction. He preferred society to go back to the time when there were no governments and people survived through exchange of goods for goods or barter and no currency was used for trade. The view by Karl Marx seems to suggest that governments of any form are detrimental to human development and wellbeing, and that governments are unnecessary impositions and appendages to the people because in some instances, those in power do their own will and not the will of the majority, bringing into play the enactment of the principal-agent dilemma which triggered demands for good corporate governance in companies (cf. Dodge vs. Ford Case 1910).

Karl Marx and Frederick Engels in their book, *Das Kapital*, written in 1848, argued for the oppressed people to overthrow the yoke or burden put on their necks by the few selfish ruling classes (the Oligarchs or Plutocrats) who had enslaved and exploited them from time immemorial. They argued about Dialectical Materialism or the dichotomy in the world order whereby the economic foundation of society dictated the outcomes of who enjoyed social and material benefits, and thought that it was an anomaly. Their interpretation of history was said by some critics to be unjustified and a simplistic interpretation of history in a linear manner. Be that as it may, history can be interpreted in the light of historical circumstances and people’s perceptions based on their experiences, values, and beliefs and therefore there is no room for being judgmental. History is therefore experiential in part and in other parts it is a manipulative narrative with objective and subjective aspects.

In a way, Marx and Engels were right to a point, judging from the context of the time. However, their approach was too revolutionary and rebellious, as it called for the overthrow of all accumulated norms and wisdom of the ages. It would seem rational and natural, as well as more civilized, to adopt and rather prefer an incremental and evolutionary path to development than a catastrophic and diastrophic change. Constructive change should be preferred over revolutionary and destructive change. There are times when evolutionary change will be overwhelmed by tsunami-like external forces which will demand being perpetually tuned to the environment (cf. Amitai Etzioni). From another angle, governments can be seen as protectors of the less-privileged and enforcers of justice through the laws and human rights charters which they put in place. Therefore, we can conclude that some form of government is better than no government at all, and therefore Marx and Engels’ arguments were flawed.

The United Nations for instance can be seen as an International Governmental Organization or Supra-national World Government that promotes world peace and ensures that there is respect and protection for sovereign geographical territories and human rights. It provides a global forum and arena for world leaders to converge and debate contentious issues and also for them to reach accord on burning global issues such as Climate Change. In disagreement with the view of Karl Marx that governments are unnecessary, in contrast, in actual fact, governments do serve a greater purpose and a greater good than behold the eye of the onlooker. When central governments were collapsed in Iraq and Libya by external forces, there has not been any semblance of order or political stability in those countries as they face anarchy and atrophy. Therefore, some bad government in place is better than no government at all. Therefore, the lesson learnt is that failed states are caused mostly by brutal external intervention and partially by internecine squabbles and greed for power among many players or warlords. Political systems take time to evolve and they should be given time to mature by allowing sovereign states to make mistakes and learn from their internal errors and the errors of others. Countries which are developing have a plethora of challenges which sometimes require strong leaders and strong institutions. However, repression and suppression are to be condemned through and through in this discourse as “banana republics” or bogus governments are not sustainable in the long run. Every situation is different in time and space as one universal template of governance does not fit all. States should learn to live with others by not judging them by their own standards in the process of pursuing their narrow selfish self-interest through military intervention. That does no one any good. Sanctions are preferable as they are progressive forms of punishment. Even within democracy, we have a wide spectrum and array or gradations and hues of democracy. Therefore, there is need for accommodating the nuances and idiosyncrasies of democracy in some developing countries as the analogy in biology informs us that when we have strong and weak solutions juxtaposed, eventually there is equilibrium and uniformity as the two solutions eventually do become one solution in a process of osmosis through exchange of cations and capillary action. So it is with democracy. The intermediation of internet connectivity is gradually uniting and changing the world towards convergence in all aspects but we believe that the process will take some time because Rodgers model of innovation informs us that there are always laggards and late adopters of innovation.

The provision of local services and amenities is only possible when resources are collected by one central authority and used for the benefit of all the contributors in a particular jurisdiction. This brings about economies of scale and enables accountability and transparency to be observed. If there were no central governments, few greedy individuals would appropriate resources for themselves and the equitable distribution of wealth might not be possible. This eventually can lead to power being vested in Individuals who may take advantage of the poor minority and majority groups to enrich themselves while they oppress them. France before the 1789 Revolution depicted a state with very many small and fragmented jurisdictions with a plethora of taxes which bore down on the poor farmers and peasants. The numerous taxes drastically reduced the quality of life and standard of living of the peasants. France

in pre-1789 was in an anarchistic state of the *Ancien Regime*. The wide income gap between the rulers and the peasants beggared belief at the time.

The laws and regulations put in place by governments are necessary so that societies are responsible for the consequences of their actions and that human behavior is controlled and regulated. Adam Smith stated that the first role of any government is to protect society from violence and invasion (Lagrangian Republican Association, 2013). In view of Adam Smith's statement, if there were no umbrella central governments, there would be anarchy and no protection of societies from either cruel individuals or other external forces. Britain many times in its history, before the Norman Conquest of 1066, used to suffer various invasions from the marauding seafaring Vikings, the Visigoths, and Ostrogoths who came from the sea and raided the coastal areas, killing, pillaging and setting houses on fire and carrying off loot and booty from the spoils.

Such external threats forced the feuding local autochthones to coalesce and form alliances for collective security, thereby forcing central government to be formed by the small splinter kingdoms. Nozick (1974) in his epic book, *Anarchy, State and Utopia* opined that a state should have minimal power and when it exceeds a certain threshold of power, rebellion could be the result from what J.J. Rousseau referred to as "the natural consequence of things". Nozick called his idea the Minimalist State. He observed that the state protected individuals against theft, fraud, and contract violations. Thus, there should be balance and reciprocity in relationship between the state and individuals concerning duties, responsibilities, obligations, rights, and privileges. The state should create enough space for individuals, just as individuals should create room for state actions and inactions.

3.2 Modernity and Modern States and Trends

It is not all doom and gloom for all countries in the world today so far as governance is concerned. We can envisage the world today as being made up of seven main powers namely power of States or Nation-States, power of Giant Corporations or Multinationals (MNCs), power of Regional Groupings or Blocs, power of International Governmental Institutions, power of Virtual or Digital Communities, power of Geographically-Contiguous Local Communities, and power of individuals. Nation-States are fixed in area and identified by their symbols of state such as the paraphernalia of a national flag, a coat of arms, a national currency, a Constitution, national institutions and heritage, and a standing army. Giant Multinationals operate across many geographical boundaries and they employ multinational and multicultural labor force. They have giant operations in many locations and have a lot of assets far in excess of some Nation-States. They are recognized by their household name Brands, Trademarks and logos. The *Independent Newspaper* of the UK (n.d.) reported that the 10 top MNCs in the world had revenue in excess of the GDPs of 180 countries out of the 200 countries in the world. According to *The Independent*, the 10 top countries in the world include the USA, China, Japan, Germany, France, UK, Italy, Brazil, and Canada. They wield a lot of influence as they behave like Giant octopuses with their tentacles wrapped around the globe, and sucking the world's global natural resources into fiendish extinction. Their majority shareholders form less than 1% of global population, yet they control about

70% of global wealth. Their mantra is to achieve convergence in global tastes and promote consumerism, materialism, and exponential growth at the expense of all other stakeholders. Regional Economic Groupings and Blocs are bedeviled by bickering and the desire by the dominant ones for hegemony, despite noble intentions of collectively achieving synergy, expanded markets, and exploiting benefits of agglomeration, critical mass, and economies of scale and scope. The European Union which was founded by the Treaty of Rome in 1957, and deriving from the Benelux Union of 1953 as well as the European Coal Alliance, has become moribund and anachronistic, outliving its original noble objects in this 21st century. The collective security which Europe sought after the end of the Second World War is no more relevant after the end of the Cold War, with the fall of the Berlin Wall in 1989, and the demise of the Soviet Union through Glasnost and Perestroika in 1990. The rapid rise of China and the Asian Tiger economies means that there is a new axis in world geopolitics as well as a paradigm shift in the way the global power calculus is configured. With the rise of the internet and criss-crossing of virtual relationships, countries have had to rethink their interests in new directions by casting away old moulds and slouching off old garments for new ones in order to accommodate new global realities and insights. A more realistic and multi-prong, flexible, and fleet-footed approach to global trade and geopolitics has to be developed. All these concerns and developments have led to cracks and fissures in the Trading and Economic Blocs such as the EU. The EU created an economic enclave with extremely rigid rules to debar access to non-members and emasculate the sovereignties of members. The internet has circumscribed and circumvented those iron-clad curtains and now online trading from Amazon or Ali Baba is the preferred norm. The EU and similar economic enclaves or blocs have become marooned in their own cultural and economic cocoons. It makes more practical sense now to open up to the oyster of the world than to barricade yourself behind your own fortress and drawbridge, entrapping yourself and sequestering yourself behind a moat, away from enjoying the privileges of globalization. The new philosophy underpinning modern geopolitics is, "I am a friend to all but no particular friend of anyone. The building of bridges today will lead to future lasting friendship among all. 'One for all, and all for one' A friend today will snowball into many friends tomorrow through networking", so it seems.

Robert Owen, a rich textile merchant from Wales in the UK, went to Lanark in Scotland in 1800 and set up a model factory to share his idea of a happy work community with his employees living under Utopian conditions, sharing communal values of care, nurture, passion and compassion (study.com). He had decried the ultra-profit motive model of capitalism, and advocated for a more humane and less industrial approach to employment through Utopian Socialism. Owen stressed the social aspect of employees' welfare by introducing an 8-hour work day (study.com). He had borrowed the concept of the ideal happy state or Utopia from William Blake, a 16th Century British playwright. Much earlier on, Aristotle in his *Nicomachean Ethics* had written about Eudemonia or the highest state of bliss and human happiness. Owen's idea travelled the world and inspired many statesmen to think about the ideal

state. The American Constitution which was crafted in 1776 by the 13 Colonies began their preamble thus:

We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness—That to secure these Rights, Governments are instituted among Men, deriving their just Powers from the Consent of the Governed, that whenever any Form of Government becomes destructive of these Ends it is the Right of the People to alter or to abolish it, and to institute new Government, laying its Foundation on such Principles, and organizing its Powers in such Form, as to them shall seem most likely to effect their Safety and Happiness.

(Centre for Civic Education, [online])

We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

(Centre for Civic Education [online])

The quotes above from the American Constitution inform us that the Founding Fathers had far-reaching vision for their offspring and indeed for all humankind. The moral ethos and tenor of the American Constitution is without parallel and it resonates well with modern requirements for Human Rights as reflected in the Universal Declaration of Human Rights Charter of the UN which was promulgated in 1948 for all nations. With regard to the noble aspirations enshrined therein in the American Constitution, there are no qualms or scruples with regard to upholding the larger freedoms of liberty, protection, and the ultimate desire for good democratic governance.

Table 1. Locus and Distribution of Global Power among Entities

Entities	Power	Wealth	Influence Status
1. Nation- State	Sovereignty; Constitutional; Political; Centralized or diffused	GDP but relatively skewed in distribution	Waning influence due to digitization and increasing poverty levels
2. MNCs	Expertise; Technology; Business Acumen; Highly concentrated power	Vast wealth and highly concentrated in few hands	Increasing influence from globalization and increasing wealth
3. Regional Blocs	Suzerainty; Collective	Vast; Diffused	Fear of dominance;

		Commonwealth; Diffused power			cracks; tokenism; Waning from Brexit example
4.	International Institutions	Governmental	Veto/Majoritarian; Power distribution skewed; Waning power due to self-interest of members	Tied-wealth	Skewed and Token; with waning influence from digitization; Old-fashioned
5.	Digital/Virtual Communities		Global virtual power; diffused power	Individual and dispersed	Increasing; Shifty, Inconstant; Diffused influence
6.	Geographically-Contiguous Local Communities		Low power; Marginalized	Meager wealth	Waning from Global Warming and digitization; Facing extinction
7.	Individuals		Extremely marginal for majority with low power locus and extremely high for the influential	Billionaires/Political Leaders, Opinion Leaders/Activists and Bloggers, Celebrities	Power increasing for Bloggers and Billionaires

We can infer from Table 1 above that power is a function of variables such as Charisma, People, Wealth, Fortitude, Networks and Connections, Influence, Benevolence, Cruelty, Crudity, Force or Coercion, Discipline, Knowledge, and Luck.

Power = f (Charisma, People, Wealth, Fortitude, Networks, Influence, Benevolence, Cruelty, Crudity, Force, Discipline, Knowledge, and Luck).

The variables Cruelty, Crudity, and Force can secure power but power obtained from such sources is not sustainable as they are illegal, unethical, and have their own in-built seeds of decay. They border on Machiavellian foundation of power. Table 1 identifies power to be wielded by states, MNCs, Regional Blocs (such as the EU), International Governmental Institutions (such as the UN, World Bank, WEF, IMF, OECD, NATO, and AU), Internet Digital Communities, Local Communities, and Individuals. With multiple identities of individuals, and also plural membership of states in many groupings, it is now complicated to delineate the locus of power for states and individuals.

Table 2 below shows countries in the world which rank high in good governance, using the proxies of the Human Development Index (HDI), the World Happiness Report (WHR), and the Social Progress

Index (SPI). Some critics still question the objectivity of such indices which can be labeled as Western value-laden impositions. The HDI for instance was worked on and developed under the auspices of the late Mohammed Ibn Haq, a renowned Cambridge-trained World Bank Economist from Pakistan (Malik, 2014). The countries which performed well in the three rankings automatically qualify to be looked upon as practicing good governance tenets, hence their posting high performance economically, socially, and environmentally. These countries provide excellent political, economic and social environments for their citizens for their pursuit of happiness. These countries are mostly the Scandinavian countries and also those countries with excellent governmental institutions such as Canada, Singapore, New Zealand, Australia, and Switzerland. These countries cherish the dream of looking after their citizens from cradle to grave through their liberal provision of educational facilities, health delivery, transport and telecommunication infrastructure, and human capital investment opportunities.

Table 2. Highest Performing Countries in the World 2018/2019 Pro-Utopian

Human Development Index (HDI)	Social Progress Index (SPI)	World Happiness Report (WHR)
i) Norway	New Zealand	Finland
ii) Switzerland	Switzerland	Denmark
iii) Australia	Iceland	Norway
iv) Ireland	Netherlands	Iceland
v) Germany	Norway	Netherlands
vi) Iceland	Sweden	Switzerland
vii) Hong Kong	Canada	Sweden
viii) Sweden	Finland	New Zealand
ix) Singapore	Denmark	Canada
x) Netherlands	Australia	Austria
xi) Denmark	Austria	Australia
xii) Canada	Germany	Israel

Eight of the twelve countries listed in Table 2 above appeared in all three groupings and these are some of the best countries in the world in terms of performance economically, socially, politically on rankings of GDP, well-being and social progress, happiness, peace and security, and good governance. The eight pro-Utopian countries which appeared in all three rankings are Norway, Switzerland, Australia, Canada, Netherlands, Sweden, Iceland, and Denmark. New Zealand, Finland, Germany, and Austria appeared in two groups while Ireland, Israel, Singapore, and Hong Kong appeared in only one group. All of these countries could be said to be the top model countries in the world in terms of high

literacy rates, high life expectancy, and high standards of living. Therefore, they should also be considered to be countries whose citizens are happy, wealthy, and well looked after by their governments.

Table 3. Lowest Ranked and Worst Performing Countries in the World Pro-Dystopian

Human Development Index (HDI)	Social Progress Index (SPI)	World Happiness Report (WHR)
1) Yemen	Mauritania	Liberia
2) Eritrea	Togo	Comoros
3) Mozambique	Nigeria	Madagascar
4) Liberia	Pakistan	Lesotho
5) Mali	Yemen	Burundi
6) Burkina Faso	Niger	Zimbabwe
7) Sierra Leone	Angola	Botswana
8) Burundi	Sudan	Malawi
9) Chad	Guinea	Rwanda
10) South Sudan	Burundi	Tanzania
11) Central African Republic (CAR)	Central African Republic (CAR)	Central African Republic (CAR)
12) Niger	Chad	South Sudan

Table 3 above shows the twelve worst performing countries in the world obtained from the global rankings. These were at the bottom of the pile. Most of these countries are in Africa. This informs us that Africa requires greater changes and a paradigm shift in governance institutions. Africa has some bogus and rogue governments in place which are exploiting their citizens. That notwithstanding, most of these countries are potentially rich in terms of endowments of natural resources. Sudan, Nigeria, Congo DR, Central African Republic, and Liberia have great mineral wealth yet their citizens wallow in poverty. The continent of Africa has been dubbed the last frontier in the world to be opened up. It will require leaders with great vision and foresight to unlock the untapped wealth of Africa. Perhaps, such leaders are yet to be born. Unlocking Africa's wealth will also require investment in Human Capital as well as tapping into its existing Human Capital both at home and in the Diaspora.

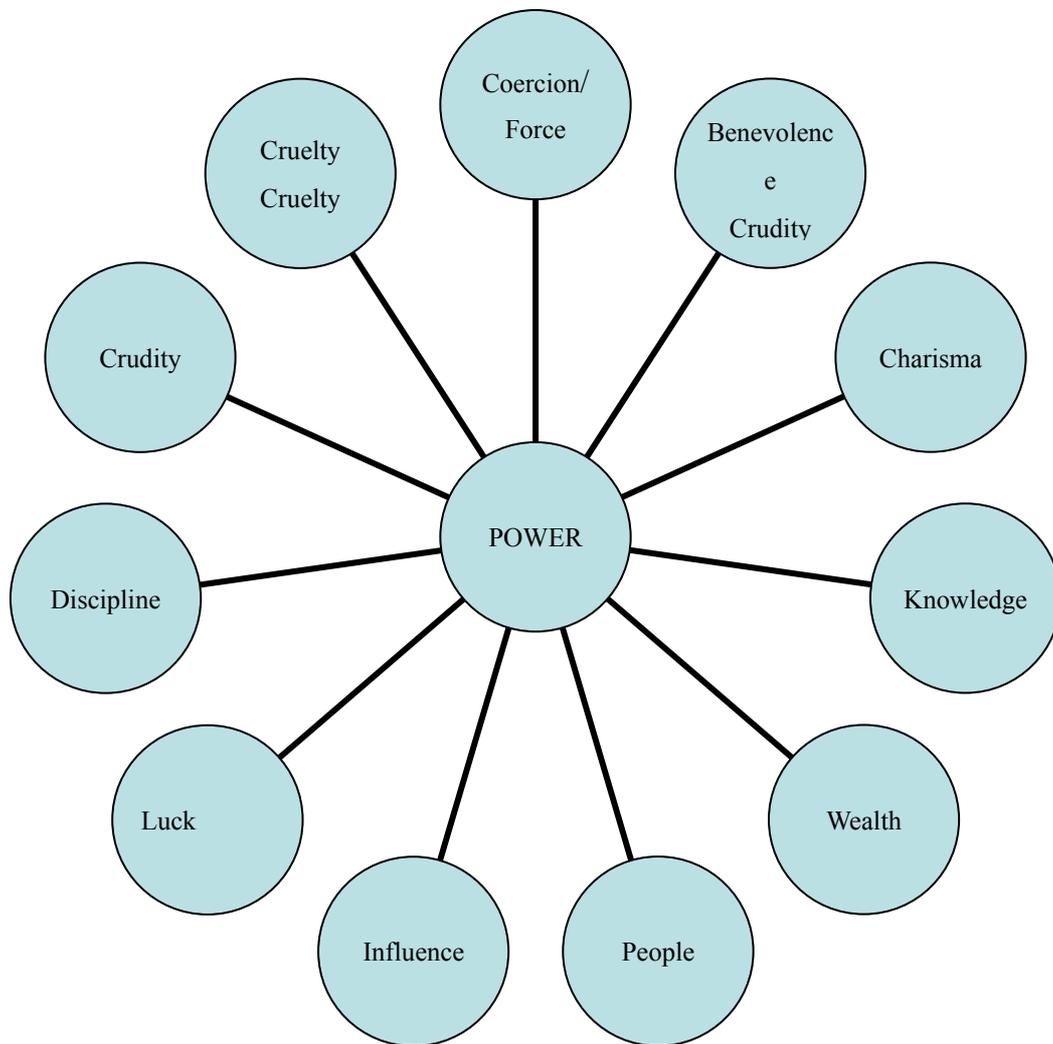


Figure 1. The Sources of Power Calculus

3.3 The Purpose of Government

Governments exist because people need to live in organized states. To be organized means they must have a set of rules by which they abide. This is the reason why laws and regulations always take into account the morality and cultural factors in their dispensation. Morality is defined as a social, psychological and cultural science which deals with what is right and what is wrong (Series, 2012). Alternative arguments from the latter assertion can be presented that if human beings have a natural morality in them, then they do not need rules and ultimately and rationally, they do not need a government in place, and still they can live in harmony due to their morals, which enables them to determine what is evil and what is not. Could Karl Marx then be correct in his argument that communities existed in peace and were able to trade peacefully long before government structures were created? To provide a response to this question, it is important to dwell on definitions of what a central

government is and what its significance is. The Cambridge dictionary defines central government as the political authority that controls the whole nation.

A central government system has its origins from the Roman Empire that controlled a whole nation and vassal states or provinces and demanded that its citizens and subjects pay tax or tributes to the Caesar in Rome. The central government was then responsible for administering the wealth throughout the empire. It is a correct conclusion that during the Roman Empire, there was peace (*Pax Romana*) and stability; however, on the other hand, it can also be seen as a system of oppression by those that were governing as the subjects complained of heavy tax demands from the central authority, and no regard for their way of life. A publication by the Santa Clara University reviews the fact that the profit motive is disadvantageous or deleterious to people in the long run (Velasquez, 1986). Weber (1880) in his book, "*The Protestant Ethic and the Spirit of Capitalism*" argued that the Protestants' will to succeed in life made them ascetics, thereby their being frugal, thrifty, prudent, and hardworking, despite their belief in predetermination or fate. They imbibed the idea of denying themselves luxuries for some time for a better tomorrow. Contrary to this ethic are numerous religions and beliefs which are premised on living life as it comes along without worrying about tomorrow. Therefore it stands to reason that capitalism and democracy are antithesis of many other religions and beliefs which are non-materialistic. Based on this fact therefore, democracy cannot be the universal standard for all people as in matters of religion, obedience to the spiritual leader comes first. In the Santa Clara Publication (Velasquez, 1986) earlier alluded to, they cited a woman who was turned away at a health Institution because she did not have Health Insurance. The following questions then arise, "Should the state deny its citizens some basic needs of life because they are poor?" "Should the state apparatus be primed such that it benefits some of its citizens or should some services be the preserve of some enclaves or autochthones on the basis of color, creed, race, positional power, wealth, or some privilege or criterion?" Are all humans not born equal according to the Preamble to the American Constitution? There could be free-riders but that is it. No system is watertight or fool-proof. The best policy is to provide basic needs for all from the tax pool and try to make the tax system efficient. States which have been in existence for centuries include Switzerland, Norway, Sweden, France, Germany, the Netherlands, Italy, Spain, Portugal, Greece, Ethiopia, and the U.K. All these except Ethiopia embrace social cover for their citizens because they can afford it and Ethiopia cannot. It must however, be qualified that only rich countries can afford to give state cover and even the poor countries also can if they rearrange their priorities well enough. The National Health Service (NHS) of the UK for example, is the envy of many advanced countries despite questions raised about its sustainability.

The taxes that are demanded by governments are often seen as cruel and individuals tend to think that governments are oppressive through the taxation system which they impose. Therefore, we experience high rates of tax evasion, transfer pricing, and tax avoidance. During the Roman Empire, the citizens felt oppressed by the central government system. This oppressive character of governments is what leads to the assertion that a system without a governance structure is more desirable than a formal

governance system. Plato contended that we are comprised of three parts and yet not everyone has aligned all parts in a healthy balance. Tax payment has become an anathema or hated item to many people because of the lavish lifestyles of many rulers who care less about the plight of their citizens.

Plato further stated that greed, ambition, and foolishness rule in these people (Davis, 2016). Plato here speaks to politicians and leaders who make policies and decide on national wealth which in essence is the collection of taxes gathered from the contribution of both the rich and the poor in a state. It is therefore, unthinkable of a system which taxes the poor more than the rich as we currently behold in the USA. Such a tax system widens the income gap and enslaves the poor, condemning them to poverty in perpetuity. Perhaps, in such a sad and sadistic state, the poor may resort to crime to break out of poverty, reminding one of a Ghanaian Akan proverb which states that if doing “good” did not end in any good, then there is no harm doing evil.

Plato in his wisdom concluded that the real world is illusory so reality should be found in abstract concepts which are non-illusory and are eternal. In this case, we would partially agree with those religious followers who subscribe to the religious kingdom. Be that as it may, they cannot also enter that heavenly state without fulfilling their earthly obligatory imperatives.

3.4 Autarky States in Discussion

Autarky states are defined by the Oxford dictionary as states or societies that are economically independent (cf. Lucas, Hicks). These states operate as islands and do not need dependence on others. Such states can be seen to be more stable and self-sufficient as they seem to give rise to the advantage of the Autarky state. John Steele Gordon states that even if the millionaires and the billionaires pay their taxes, ultimately the electorate must decide, and at the end of it all, fairness is hardly an objective standard (Gordon, 2011). Gordon seems to argue that paying of taxes is not a fair aspect in governance as those who pay more seem to look after or patronize those who pay less. He, in actual fact, supports the concept of an Autarky state. On the other hand, if governments did not collect taxes and give grants, then the poor might become poorer and they might be deprived of good standards of living as they would have no access to clean water, good health facilities, and the wealthy will take advantage of them. During the time before and during Adam Smith, mercantilism or near autarky state was at its peak. Autarky states only benefit the rich exporters because the poor cannot have access to cheap imports as the mercantilists believe in exports and less imports. An autarky state is also similar to the anarchistic state of the survival of the fittest. China currently is close to an autarky state on account of driving down imports from foreign countries. Japan used to do the same so many years back.

Michael Harrington argued that only the intervention of the government in the USA can help the poor. He presents a very strong argument that social welfare is only possible through the tax contribution of the citizens (Malanga, 2004). Huntington (1996) looks at the advantage of having a central government in that it becomes responsible for the protection of the poor and the provision of necessary needs for its citizens through social programs and equitable distribution of national wealth. If there was no central government, there would be chaos and there would not be the Rule of Law.

Law was created to organize people and so were religion and politics. In his epic book, *The Clash of Civilizations*, Huntington envisioned that in the 21st century, there would be wars based on religions and cultures and not based on national identities. This is being played out in Syria and other parts of the world. It is not a localized war but a scatterized war everywhere. This shows that national identities are weakened by virtue of global internet connectivity among Millennial, Generations X, and Z, and the Baby Boomers. Central government is seen to play the role of a parent in the state as it plans, organizes and regulates human behavior with the intent of ensuring that there is sanity and that the rich do not take advantage of the poor. However, this central control is being undermined by the digital natives and inhabitants who transcend national boundaries because of convergence of media platforms.

Kissenger's (2014) book entitled "*World Order*" saw the world segmented and segregated into four main groups namely, the Westphalian Peace states, the Chinese Confucian philosophy states, the Religious Supremacy of Islam states, and the Democratic Ideal of American Western Democracy states. These are the forces currently shaping the destiny of nations and making nations form coalitions. These ideological and religious divides are creating crises for nations and making individuals have multiple identities, thus making it difficult to draw the lines where individuality begins and where statehood ends. We can add another dimension to Kissenger's categorization by adding the Digital natives and migrants who meet in a virtual world and plot their trajectories. This is a force to watch in years to come.

The role of government according to Adam Smith is to protect its citizens. He says if our own property can be stolen by a foreign power, then we are no better off if it is stolen by our neighbors (Butler, 2011). Adam Smith justifies the advantages of having a governance system in place. In actual fact, he states that a central government system creates wealth for the nation and ensures that this wealth is distributed through the various economic sectors that benefit the poor and enables them have access to facilities such as education, health and food. Without a central government, the poor would remain poor and there would be no uplifting of their lives from a state of poverty to a state where they can afford basic needs and be able to improve their wellbeing. Governments collect taxes; ensure that the economy is balanced so that both the wealthy and the poor can have access to services such as social protection, human rights, and protection from both domestic and foreign enemies. Without a central government, individuals will have to keep private armies, police, prisons, and central banks which would create a state of bedlam.

Morgenthau (1985) saw state apparatus as machinery which is used for creating restrictions, deterrence, restitution, and compensation in the relationship between state and individuals. He discussed absolute good and absolute evil and said the use of power could always be interpreted in the national or public interest. In the eyes of Sen (1999), the freedom of individuals lie in their ability and right to participate in the development nexus for their own good. If this right is restricted or taken away, then there is no meaning to the word Development because Development is people-centered and people-oriented. In Geography, we say that, "the environment has meaning only with regard to the environed" (cf. Carl

Sauer). Thus, government is the people, and the people are the government. The two are intrinsically intertwined.

3.5 Taxation and Governments

The concept of taxation started long before formalization of governments, though its origins are scattered. It is a system that has existed for many centuries. Taxes were in operation during the time of the ancient Mesopotamians, Egyptians, Greeks and Romans. It is referred to in the Bible where mention was made of Zaccheaus and Matthew as tax-collectors. Also the Romans in ancient Palestine conducted census which necessitated Mary and Joseph, parents of our Lord Jesus, to travel to Bethlehem to be enumerated. We learn of William the Conqueror (c.1066) commissioning the *Doomsday Book* to take census of everything living and non-living in Britain. Taxes in ancient days provided revenue to sovereigns to enable them maintain soldiers, pay their salaries and also to help them execute wars and maintain the state bureaucracy.

The purpose of tax is to centralize decision making and ensure that development cuts across all people in a nation. The behavioral response assumes that taxpaying is imposed by the decision making unit (Martin, 2008). Central government makes critical decisions concerning its citizens; they collect taxes and use either GDP or GNP to represent the total amount of wealth that is collected in a revenue year. The total earnings are then distributed across all sectors according to priorities and this is done through the Central government functions and operations through the Budget, and the disbursements from the Treasury.

In a capitalist setting, the wealthy contribute more tax but they also have access to many financial opportunities through tax concessions that governments are able to provide. While taxation seems to be the means by which government can distribute national wealth equitably, it brings up arguments from sectors of society that governments cannot decide on what the priorities of the poor are. It also turns out that accountability of public revenue poses a serious challenge, especially in developing countries where there are many leakages, loopholes, malfeasances, and inefficiencies.

In African countries, for example, there have been some serious outcry about the misuse of public resources and this has resulted in citizens not appreciating or getting the benefit of paying tax. In a situation where individuals control the reins of power and there was no central government, payment of tax was not going to be possible, and the rich would obviously become richer and the poor would become poorer as there would be no Central government to provide services such as affordable health facilities and free education. Essential services would be too expensive to attain even though from an economic viewpoint, when demand for such services falls, the prices might go down as well. That would mean few people would be educated and many poor would die of diseases, creating an Iron Law situation and a Vicious Circle of poverty.

In a world of no central government, where all activities are controlled by individuals, there would be exploitation of the poor and breakdown in the Rule of Law. The Rule of Law in the Universal Declaration of Human Rights (1948) is aimed at protecting Individuals from aggression and assuring

fair procedure in the dispensation of law (Glendon, 2004). Governments are created to ensure that the Rule of Law serves its citizens and for the attainment of this responsibility, the three arms of government (Montesquieu's *Trias Politica*) are put in place in order to create checks and balances in the functioning of governments. The three arms of Government are the Executive, the Judiciary, and the Legislature.

In the USA, around 1787, state representatives of the initial 13 Colonies signed the Declaration of Independence to make decisions on how their States would be governed. Through the first articles of their constitution, the first 13 Colonies created the Federal Government (Roland, 1959). In the USA, the States are independent as they have residual powers, and they may have different governance structures with their own legal frameworks but they report to the Head of the Executive (The President). In the UK and most Commonwealth countries, they operate unitary states with the exception of the vast and populous ones such as Canada, India, Australia, and Nigeria which have Con-federal and Federal systems of government.

3.6 Highly Centralized Governments

A Unitary state is where all government functions and decisions are centralized (John Gerring, 2007). The functions of central governments, whether Federal or Unitary, are to provide controls and ensure that individuals are protected and provided with essential needs for survival. They aim to ensure sanity and to organize people in a nation. Without Central government, there would be no laws, no protection and no respect for human rights; it will be completely impossible to attain civic organization whereby the national wealth is distributed equitably. The functions of governments in both Federal and Unitary states are similar even though the operating systems of governance may differ in aspects of centralization and decentralization, and devolution of powers.

Governments create structures and state-owned companies which provide employment for their citizens while ensuring that essential services are affordable for their citizens. In a situation where there is no central government and everything is controlled by individuals, access to essential services would not be a legal right for citizens since there is no tax contribution and no government to be held accountable. Governments institute Bill of Rights which stipulate the rights and liberties of citizens; among these are rights to safe and clean sanitation, the right to education and good health facilities, right to liberty, life, and property (cf. Locke). If individuals were in total control, they would have discretion with regard to these rights, and they would discriminate against people and abuse their powers. In actual fact, a state controlled by individuals becomes ungovernable since the Individuals would be looking after their own self-interest, such that the state would experience State-Capture and become a Failed State, reverberating the poetic phrase, "The center cannot hold and mere anarchy is loosened upon the world".

Governments support citizens' development through subsidies and capital provision in some instances so that their businesses or enterprises can grow and contribute tax which they can use to provide essential services. Through grants to corporate enterprises, governments are able to encourage firms

and organizations to participate actively in Corporate Social Responsibility (CSR) as a way to improve social lives in communities. CSR benefits the less-privileged in society as they have access to better amenities through government's initiatives. Milton Friedman of the Chicago School was against CSR stating that the business of business is business since business had no business doing the business of government. On the other hand, Henry Mintzberg and Stenberg argued that corporates paid taxes but the negative externalities they created from their economic activities was far in excess of the taxes they paid so they should compensate and atone for their "sins" by undertaking CSR as a palliative and behaving as "good corporate citizens".

In the absence of a central government, individuals would build empires for themselves and even exploit other citizens. A system with no government would give rise to practices such as slavery and human trafficking which are only illegal because of legal systems that have been set up by governments throughout the world to proscribe and outlaw them. A state of no government is a state of no control and it is analogous to a rudderless ship sailing on uncharted oceans (American University, 1996). This means that in the absence of governments, individuals would have the liberty to act and behave in a manner of their choice with no regard for the rights of others. St Augustine states that an unjust law is no law at all and that citizens are free to break such laws and bear the consequences of their actions (Augustine, 1950). St Augustine seemed to be reacting to some laws that governments put up that were deemed Oppressive to people and which encouraged citizens not to obey them. According to St Augustine, a situation of laws without morals should be resisted.

Without governments in place to enforce laws, citizens would revolt and create anarchy, making society a complete chaotic setup. Alexis de Tocqueville in the 19th century, travelled to the USA and he was appalled by their ultra-individualism, stating that their social set-up lacked buffers and institutions to support the individual. He also chastised their love of freedom which ironically was juxtaposed their practice of slavery and their oppression of minorities such as the Red Indians (History, Online).

In the structure of government whereby we have the three wings of government, the Executive, the Legislature, and the Judiciary, this is meant to increase transparency in the work of government and ensure that citizens' rights are protected. The Executive has a function to ensure that citizens have access to basic human needs and also to enforce the law, while the Judiciary deals with breakers of the law and interpretation of the law. The Legislature on the other hand, comprises people's representatives who make and amend the law. A state of no government means that these functions are not performed and that the law breakers are not dealt with even when they are taking advantage of the defenseless in society.

The three arms of government were in actual sense created to provide checks and balances and ensure that no one arm abuses its powers. The concept was made popular through the work of the French philosopher, Montesquieu (Secondat). The concept is also referred to as *Trias Politica*.

The legislature, in many countries, has the authority to summon the Head of State and he can be answerable to a House of Representatives or a National Assembly that has the full right to impeach him when there is overwhelming evidence of breach of the Supreme Law of the land.

The focus on creating all these central government structures is ensuring that citizens' rights are protected and that governments are obligated to provide them with essential services. In countries such as Canada and those of the Scandinavian countries of Europe, they have very strong social welfare policies that ensure that all those who are not in employment are paid the Dole or Unemployment Benefit by the government by taxing those in employment to look after the old and the unemployed. The Scandinavian Countries and Canada had a welfare system of "from cradle to grave" policy of state support. This position by many governments has created debate by some taxpayers and critics who contend that Social Welfare programs promote laziness and it is not fair to the taxpayers (Spalding, 2012). Some of these countries have since discontinued the practice or watered it down as it is deemed unsustainable in the long run.

In the USA, there has been an outcry from many taxpayers who see governments as abusers of public funds since they are seen to have misplaced priorities. According to many citizens, the question they raise is, "Why should Central government collect taxes and then make decisions on their behalf on how the tax revenue should be spent?" The government of the USA spends massively on defence expenditure and foreign policy issues over which many taxpayers have no say. Of course, in a Representative Democracy, Members of Parliament or Congress and House of Representatives approve expenditure allocations or appropriations on behalf of the electorate.

These arguments would seem to support the notion that a state of no governance is better as long as individuals can have enough resources to sustain themselves. Stronger arguments in favor of individually-controlled nations have been put up in the form of upholding the concept of capitalism. Capitalism is an economic situation or system whereby private individuals are allowed to own and control the use of property according to their interests (Scott, 2006). Adam Smith in 1776 championed this idea in his book, *The Wealth of Nations*. He opined that when individuals pursued their selfish interests of making profit, it, in the long run, benefitted the state through taxation, and that capitalism was superior to any form of economic organization and distribution of wealth. We would differ here in that in a globalized world with internet connectivity, some aspects of capitalism may have to change, especially considering issues of global warming, climate change, and access to data. The concept of Capitalism is fast becoming obsolete in its current usage and meaning.

Capitalism means that pricing is determined freely by market forces of supply and demand factors and that the role of government is simply to be in the background as a referee and backstop, to maintain peace, justice and impose tolerable taxes. In a situation where all activities are controlled by Individuals, wealth is determined by individuals but ultimately there is need to have a government in place to maintain peace and to enforce laws. Governments are not only means by which nations

achieve organization; they also ensure that a nation's wealth is fully protected against its domestic and foreign enemies.

In the distant past, one nation would just conquer another and take over its wealth. However, with the introduction of international laws and treaties such as The Treaty of Westphalia in 1648, Vienna Conventions on Law of Treaties (1961-9), and the Geneva Conventions, these are enforced by governments and nations for mutual protection, and to promote mutual co-existence in a sane and more organized world of interdependence, complementarity, and supplementarity.

Acemoglu and Robinson (2012) suggested that rich countries which are successful are those which protect intellectual property rights, create innovation and incentives and those which are better organized with strong and viable institutions.

The establishment of the United Nations in 1945, and those of many other international trading blocs and organizations do emphasize the need to have central governments in place so that there are guidelines in terms of trade, and also that there is security and stability around the world for trade to thrive. The Brexit or British Exit from the European Union (EU) has ignited angst and dynamic debate on national sovereignties being ranged at crossroads against supranational, multilateral and multinational suzerainty.

The responsibilities that governments undertake can never on the one hand be placed in the hands of individuals since these have their own self-interest and may abuse their positions. On the other hand, neither also can national interest be subjected to multinational entities which are dominated by some super-powers. Having Individuals in control of resources will eventually transform them into gods as they would be worshipped by the less-privileged whose livelihoods would depend entirely on the rich and wealthy. Placing national interest in the hands of trading and political unions such as the EU also obliterates and annihilates national character, cultural heritage, and unique historical national entities and identities. From history, we saw how ancient Greek city states of Sparta and Athens went to war in the Peloponnesian Wars (431-401B.C.) because of trade disputes and desire for hegemony; how the Hanseatic League (1358) among the Germanic Merchant Guilds finally crumbled, and how the Triple Alliance and Triple Entente for collective security (pre-1914) also collapsed. These latter Alliances precipitated the First World War of 1914-1918.

Employment creation by governments through private sector support, government departments and para-statal companies is one way of ensuring that people earn a living and they have less dependence on other human beings. If individuals were in control, such government provisions would not be available and eventually Individuals would become too powerful. Zambia is an example of a government which employs close to 60% of the working population while 40% are employed in the private sector. If individuals controlled all activities, the majority of employed Zambians might not be in employment since it would be at the discretion of the few rich and powerful individuals. Governments in many countries throughout the world have established themselves as providers of

essential commodities and services to their citizens and through their expenditures they engender growth, and they help close the yawning income gap between the rich and poor.

Government is able to function purely only because it has resources which it obtains through taxation of both private and public institutions as well as Individuals. It is these financial resources from taxation that enable them to run public health Institutions, support Agricultural programs, and also the health sector which is crucial for the survival of its citizens. On the other hand, it would not be completely true to conclude that once Individuals control all activities then these services would not be available. In actual fact, these services would no more be considered as rights of citizens but as paid-for services since individuals would be looking after their own self-interest. In this regard, we can safely conclude that capitalism fails because it has no humane heart and it is not in accord with the Christian ethos of being our brother's keeper. Nothing comes free or cheap as we must have *quid pro quo*. However, essential services should be given on the basis of need or merit.

The economics of missing markets, externalities, indivisible public goods, and merit goods inform us that the price mechanism or the invisible hand of the market cannot stretch enough to cover market gaps; hence the need for government intervention and recourse to a mixed economy with some resort to eleemosynary economics of dispensing government largesse in the spheres of health, education, and public maintenance. All these are achieved through the distribution of welfare benefits. This is more so imperative in the developing economies where poverty levels are high. Government spending and intervention indeed spur growth of GDP as shown by the multiplier concept of John Maynard Keynes in his famous 1936 treatise, "*General Theory of Employment, Interest and Money*".

In history, we have had individuals that had become rich and even more powerful than their governments and would provide free health services for the poor. However, the poor in such setups may not demand for free or subsidized health or educational services as this was at the discretion of the rich and powerful individual rulers. Central governments are important; in the case of Somalia, Libya, and Iraq which had no central governments for a number of years; the result of that was total breakdown in law and order, resulting in anarchy and failed states. That spawned a lot of emigration from those countries. When Saddam Hussein invaded neighboring Kuwait and also systematically engaged in a scorch-earth decimation and annihilation of the minority Kurds in Northern Iraq, the USA and allies declared war known as the *Desert Storm* in 1990. Somalia also in 1991 became a failed state when their then President, Siad Barre, was ousted and he had to flee into exile in Nigeria. The country descended into anarchy as it was taken over by Warlords such as Hussein Farrah Aideed.

In historical times however, medieval Iceland succeeded without a central government as all decisions were made by a powerful army which defended the country from both domestic and foreign enemies (Benediktsson, 2011). In many instances, governments have been seen as protectors of its citizens but in medieval Iceland in those times, it was the individuals in the army who were able to play the function that governments would usually play. Spain is another country which during the Civil War went without a government for a period of three years and the period was characterized by war and

anarchy during Franco's time, 1939-1975. Recently, Egypt also underwent a stateless situation with no government and that was obviously associated with Civil Disobedience and lots of protests. After the French Revolution in 1789, Robespierre and other leaders could not hold down the people's power that they had unleashed through their bloody revolution and regime dubbed *The Reign of Terror*.

Indicators from the analysis show that usually when individuals control activities in any country, the end result has always been anarchy. Notable examples from history are Robespierre in France (in 1789) that went through a period of lawlessness during the transition period, necessitating a young and ambitious Corporal from Corsica (Italy) to wade in as Napoleon Bonaparte. He was dubbed *The Terrible Infant*. Yemen also has had no Central government for a number of years and its present condition is that there is complete destruction and anarchy. In a situation where there is no tax and no central Government, that is germane condition and habitat to breed corruption, brutality, state capture, and anarchy as have been experienced in most of the countries that have been mentioned here.

Our observation therefore is that Governments play a huge role in ensuring that there is order, and respect for the Rule of Law, and that even a bad government is sometimes better than no government at all. We may term a bad government as Khakistocracy (government by men in khaki or the worst kind of people), Mobocracy (mob rule) and Statocracy (unelected government as de facto government through a *coup d'etat*).

Other forms of government are Feudalism (government structure based upon class structure and ownership of property), Gerontocracy (old people govern), Thassalocracy (government by those who control maritime power), Meritocracy, Mediocracy, Bureaucracy (government based on rigid rules, formalities, impersonal relations), Technocracy (government by professionals), Plutocracy (government ruled by the rich), Aristocracy (government by the elite class), Democracy, Monarchy, Twitteroncracy or Digitocracy (government by online tweets), Demagoguecracy (populism), Union Government (Coalition), Oligarchy, Theocracy, Feminocracy, Spousocracy (government ruled by a spouse from the bedroom, kitchen, or workshop), and Epistocracy (government based on knowledge, with those unlettered being disenfranchised). Figure 2 below illustrates multiple identities of modern individuals which make the concept of nationality in the modern world threatened, relegated, and consigned to oblivion. Table 4 below shows the types of governments that the authors compiled.

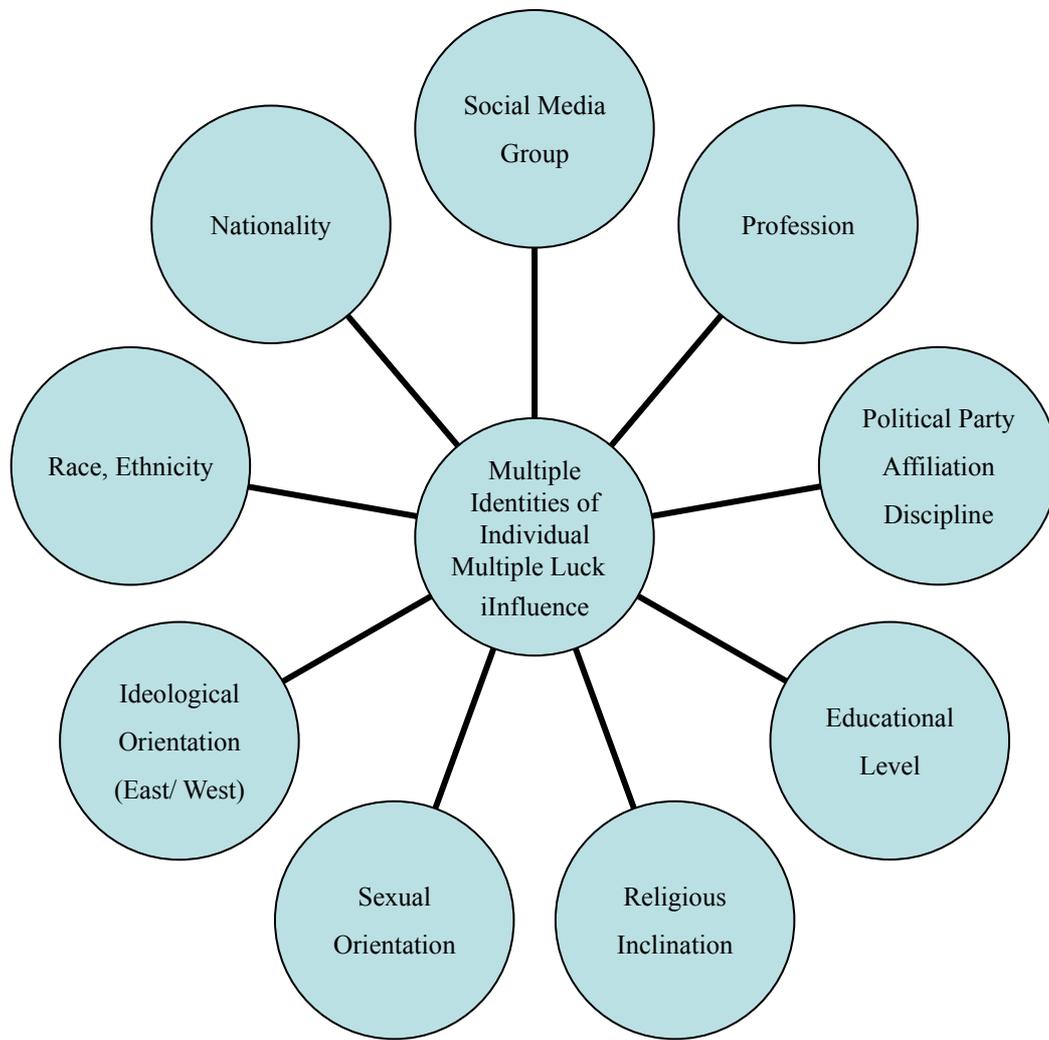


Figure 2. Multiple Identities of an Individual in Modern World

Table 4. Types of Government

Type of Government	Features	Status
1 Democracy	Pluralism	Fairness, current
2 Monarchy	Concentrated power, traditional	Fading out, ceremonial
3 Oligarchy	Few powerful rulers	Current, elite rule
4 Aristocracy	Elite rule	Phasing out
5 Plutocracy	Government by the rich	Entrepreneurship catching up
6 Gerontocracy	Government by old people	Generational gap; Unpopular
7 Mobocracy	Mob rule	Current, catching up
8 Khakistocracy	Worst people rule	Unpopular, sanctioned

9 Statocracy	Military rule by fiat	Ad-Hoc
10 Digitocracy	e-governance	SMART governance
11 Spousocracy	Leader's spouse rules from behind	Unpopular; kitchen Govt
12 Anarchy	Disorder	Chaos
13 Theocracy	Government headed by religious leaders	Vatican, Dalai Lama
14 Thassalocracy	Sea power	Historical
15 Epistocracy	Knowledge-based power	Current
16 Feminocracy	Feminine power	Sappho; Lysistrata; Joan of Arc
17 Dictatorship	Autocracy	Aberration
18 Technocracy	Professionals govern	Super
19 Bureaucracy	Administrators rule	Boring but efficient
20 Kleptocracy	Theft	
21 Autocracy	Dictatorship	Outmoded
22 Mediocracy	Government by Average people	Government by Adhocracy or Stop-Go measures
23 Meritocracy	Government by merit	Performance -based
24 Twitterocracy	Government as e-governance	Disliked by non-Twitter accounts
25 Demagoguecracy	Populism	Phasing out as education expands
26 Union Government/Coalition	Way to go in Africa	Emerging in Africa/Collective participation; No Winner-takes-all
27. Digitocracy	Government operates online	Current, modern
28. Adhocracy	Government based on emergency	

In Zambia, the Ministry of Social Welfare was created to ensure that vulnerable citizens benefit from government largesse and resources, and that they are provided with the basic needs such as health, education, clothing and food. Dependence on government hand-outs is termed Eleemosynary Economics. Governments look after vulnerable children and orphans, even though an argument can be made that the church and Non-Governmental Organizations (NGOs) can play the same role without the government getting involved. Historically, the Catholic Church in Africa has been involved in promoting projects in education and health that support national economies and the interest of the vulnerable. The Catholic Church has built many schools, colleges, and hospitals in many countries, dating back many decades (Carmody, 1994).

The Vatican is a state that is not run by a civil government but operated by the church as a Theocracy. Even though the church does not make laws, the citizens are obedient to the laws of the church and there is peace and order in the Vatican state that is governed with little interference by the Italian state. Obedience to religious law is regarded as heroism by many religious people (Edinburgh Review, 1836). In the Christian faith, there are individuals who choose to die for their faith, and these acts are regarded as acts of heroism. St Stephen is believed to have refused to bow down before an earthly king. He also refused to renounce his faith but instead chose to be stoned to death (Darling, 1995). Religious laws create harmony, promote good morals and organize humanity. In actual fact, some writers like Martin Palma stated that religion is the opium of the people (Mckinnon, 2005). Where there is religion, there is organization, there is peace, and people live by the law of religion which they regard as more superior to national laws. Some Christians do not regard earthly governments as the final authority but rather the laws of God as the superior law.

3.7 Social Contracts as Concepts of Organization

Social contract theory can be defined as a theory of morality, obligation and the theory of the state (Nbeta, 2012). The concept of the Social Contract was promoted by the French philosopher, J.J. Rousseau. Governments through the social contract are obligated to provide basic needs and respect the rights of their citizens through their obligations to protect people's freedoms. Through the processes of taxation, they are to create equality between the rich and the poor by ensuring that there is equitable distribution of the national wealth. The people surrender their sovereignty to those in government who are then mandated to rule on their behalf in accordance with the constitution. If the trust the people put in the rulers is betrayed, the people have no choice but to withdraw the mandate through the ballot in frequently held elections.

Therefore in a theocratic situation where there were no governments and individuals controlled all activities through religious inclination, there would be no anarchy since people would be governed by the laws of religion which have high moral standing. Prophets and religious leaders often led their people without demanding for tax but a communal-based life where everyone shared what they had and traded using what they had to exchange for what they lacked and wanted (barter trade). The religious laws that they followed and the respect and regard for the individuals that they led created harmony and peace (Bergene, 2016). The argument therefore that can be presented is that in the absence of laws, be they mundane or religious laws, anarchy is likely to occur since even in the ancient days before governments were created, and in the absence of laws, including religious laws, societies lived in total chaos and fear in the Hobbesian state of nature.

Governments have Social Contracts to deliver development to their people and ensure that people have access to basic rights. Aristotle once stated that those who live outside society must be regarded as either beasts or gods (Gerald, 1971). The natural Man, according to Rousseau, is a natural beast who is driven by greed, envy, and selfishness. In a situation where individuals controlled all activities, the beast or animal in man would be unveiled and this can trigger anarchy. According to Rousseau, it is the

Inequalities between individuals that cause the formulation of formal Social Contracts. Individuals are driven by their desire to satisfy their basic needs and they have inclinations to possess wealth, property and despite that, they have the conscience to decide on what is deemed wrong and what is considered right.

Locke in his state of nature, concentrated on individual lives, their liberties and their lack of order. According to Rousseau, in a state of nature, one has knowledge of right and wrong (Rousseau, 1949). The arguments by Rousseau seem to suggest that human beings have personal conscience and they can determine between right and wrong and therefore an assumption can be made that in the absence of laws and regulations, human beings must rely on their self-conscience to do what is right and what is wrong. The assertion by Rousseau has in many instances been brought into contempt by the behaviors of human beings whenever there are no laws or Central government to regulate their behaviors. The current global scene is replete with too many examples.

4. Conclusion

If individuals controlled all activities, wealth distribution would not be equitable and greedy individuals would suppress the poor, restricting distributive justice. If opportunities existed in a situation where individuals controlled all activities; they would amass wealth and create generational capital or enterprises that could feed into social sectors. On the other hand, there is the risk of creating anarchy as human beings have been proved by research as being irrational beings and they have selfish motives and interests. Central governments create opportunities for everybody as they ensure that taxes are collected from all individuals and corporate firms so that they can provide essential services for their citizens. John Stuart Mills had championed long ago for “the greatest good to the greatest number or *somum bonum* or *pro bono publico* (for the public good)”.

Many governments throughout the world ensure that services such as transport, road infrastructure development, telecommunications, agriculture, health and education are operated and run by the government so that all citizens have access to these critical facilities. In conclusion, while an individually-controlled environment creates and promotes selfish interests, it also creates opportunities for such individuals to generate wealth without being imposed with heavy taxes. However, on the other hand, without governments in place and without taxes, the outcome would be anarchy and suppression of the weak by those individuals who are in influential and powerful positions. Central government is therefore a *conditio sine qua non* and a *desideratum* for the preservation of law and order. Central government is also needed to collect taxes in order to maintain law and order, for morality, and for bridging the income gap. To these ends are governments formed to be the backdrop for sane living. However, the excessive powers of governments are gradually being tamed and diluted by the emergence of people power which is exercised through technological interventions of global connectivity on the internet through social media, the growing power of Multinationals, and the rise of the information society.

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