

Genuineness

In a guessed right conception of State, as that of Max Weber and Theda Skopol, the governance of a political system depends on the genuineness of this system. The genuineness is essential to the exercise of the power. It is fundamental question for all political system. As well it expressed it Sánchez-Agosta: "It doesn't send who wants, but who can, that is who finds obedience". On the XIX century, Gaetano Mosca already noticed that "in all the societies discreetly numerous and with certain cultural level, the political class doesn't justify its power exclusively with the single possession that in fact has of him, but rather it is about giving to the power a moral and legal base, presenting it as necessary consequence of the doctrines and generally grateful beliefs and accepted in the society that herself directs." Hence, all power is about being won the consent so that it is recognized as legitimate, transforming the obedience in adhesion

The genuineness, then it can be defined as "the quality that presents a Power to be adapted to the image of the Power that one judges as valid in the society that it is" (Duverger). "The genuineness of a political democratic order must base on the principle that it can only be exercised the power and the government with the consent of those governed" (Shepherd). Genuineness is "the capacity of the system to engender and to maintain the belief that the political existent institutions are the most appropriate for the society. The grade in that the political contemporary systems are legitimate will depend in great measure in the ways in that have solved the fundamental problems that have historically divided the society"(Lipset).

According to Weber, the three ideal or pure types of legitimate power are: the traditional power, the legal-rational power and the charismatic power. Well notices Bobbio that

"when describing these three forms of legitimate power, Weber is not about presenting some political formulas in the sense that

Mosca gives to the word; he proposes, on the other hand, to understand the different reasons for those that it is formed that stable and continuous relationship of order-obedience, characteristic of the political power in certain societies. These three types of power represent three types different from motivations. In other words, with the theory of the three types of legitimate power, Weber has wanted to demonstrate which the true basic axes of the political power have been in the history and not those that until the moment one has shown off or declared.”

Indeed,

1) in the *traditional* power, the reason of the obedience (or what is the same thing, the reason for the one that the order is successful) is the belief in the sacred role of the sovereign’s person, role that comes from the force of what remains with the time, of what has always existed and for this same reason there is not reason to change

2) in the *rational* power, the reason of the obedience comes from the belief in the rationality of the behavior according to the laws, that is to say to the general and abstract norms that institute an impersonal relationship among ruler and governed.

3) in the *charismatic* power, the reason of the obedience comes from the belief in the boss’s extraordinary gifts.

With knowledge of the topic, I allow myself to consign two political statements:

1) Genuineness is the joining of the control (arrival to the power and exercise of the power) process with the juridical big principles adopted by the nation and that they are specifically consigned in the Political Constitution as expression of its collective will.

2) But as the current State of Right it should also be a Social State of Right - in accordance with the demands of a contemporary positivism -, today we also demand the effectiveness like component principle of the genuineness, that is to say, “the effective capacity of the political system to satisfy the growing demands that it outlines in the society.” We link the effectiveness to the genuineness.

Well Paramio requires that all government should join genuineness and effectiveness in front of the problems, that is to say that could offer results :

"Of a government it is not only valued their genuineness, but also their effectiveness in front of the social problems: that it offers results. When these results don't appear or, they are easily reversible, the citizens punish the governments, and when they end up thinking that no government can guarantee the wanted results it is the political own system the one that radically loses credibility [...] The prejudice toward the politics that seems to be today the dominant tonic in the democratic countries, is consequence of this hard crash of the expectations"