

# Feudalism

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## 1. INTRODUCTION

Feudalism comes from foedus, and means "pact." Thus, this society would have as a basic element a pact, a pact between the lord (who has land to survive and who protects it) and the vassal (who, through the pact of vassalship, enters the economic system of his lord to survive). The western world is divided into small tribes with a self-sustaining economy (the feudal economic structure). The political system itself feeds back and accentuates this position (the lords are rewarded, and the King works with his own resources, unable to fully control his entire kingdom, he is a primus inter pares [the "first among equals"]). The conquered lands serve as payment to those who serve the King to expand territory (that is to say, that when conquering territory, the power of the King was fragmented, reason why the construction of new kingdoms or empires was impossible). The barbarians admired the Roman Empire, and wanted to seize it or imitate it, but they were not who. The self-consumption model generates a fragmented political system that serves the interests of the economic system. Only the change of economic system will be able to make the political system evolve. [High Middle Ages, ss. V-X; Low Middle Ages, ss. X-XV. The 1st stage is the Middle Ages proper, the 2nd stage is almost the Renaissance]. The change in the Middle Ages is what has been called the Urban Revolution or the reconstruction of European urban power. Rome had great cities, but its fall had ended the supremacy of the cities. When Europe can rebuild urban power (10th-11th centuries), it results in the emergence of new cities (such as Santiago de Compostela) and the reconstruction of old ones. But this required a change in the economic structure, thanks to the emergence of crafts and the bourgeoisie, thanks to the pacification of Western Europe and the settlement and assimilation of the barbarians. It begins to settle down to grow the population and improve agriculture, so there are surpluses. When this happens, we begin to seek to improve life: better homes, music, rebirth of literature ...

## 2. DEVELOPMENT

But for this you have to specialize in production and buy and sell (trade). People who came from vassalship settled in the cities, along with merchants and artisans (the bourgeoisie). These neighborhoods are known as the boroughs. Commercial activity involves several things: routes for communications (rehabilitation of old roads, although also to a lesser extent maritime), need for exchange (buy coins of general interest, ending the exchange) and new ways of payment must be sought, for that it is necessary to generate long-distance paths (with the same rights, currencies and freedoms). The phenomenon of pilgrimages is nothing but the application of religious sense to the construction of long-distance paths (so pilgrimages were the ideal excuse). But the artisans and merchants of the boroughs (neighborhoods or rebuilt cities) will seek to break away from feudal power. In the new towns three or three instruments of the contemporary policy were devised:

Medieval Constitutionalism. The municipality is contextualized in an agreement of the citizens, which is what articulates and regulates the functioning of these new governments. The conceptual basis is the rupture of the will of power and the drafting of rules governing power. From this moment on, the process of state-building appears. The result of all this is based on the Urban Revolution, but its horizon is the construction of a new political model (in line with the bourgeois economy: the state). The bourgeoisie seeks to get rich, and seeks to open businesses, security (legal, economic, physical, etc.), and in return for all this, is willing to pay taxes. To do this, they begin to invoke the figure of the monarch (but powerful), able to end feudal arbitrariness (no longer the primus inter pares). Thus, the bourgeoisie opts for the monarchy to end feudalism. There is, then, an alliance and confluence of interests between monarchy and bourgeoisie. What already serves is the

professionalized army, as an instrument of power. The army is born with the bourgeois taxes to the Royal Treasury (these farms are already rich in money, which already has resources to buy arms (which the feudal lord cannot do), and the army can always be willing to act. absolute monarchies is very fast.

### 3. TERRITORY, PEOPLE AND POWER

We have to play with all three, although depending on whether we give preference to one or the other, we will have different consequences. The state predates the nation \*? \*. The state constitutes a monopoly of legitimate violence (...). The state is also a reality that is being perfected (primary, developing and perfected states). When a state loses its monopoly on violence, it assumes that it is very weakened or in the process of destruction (like Colombia). The terrorist goal is to create a dependency of the population, weakening the power of the state. The more violence does not depend on the state, the weaker it is. The state is an omnipotent legislator: there is only one center for creating and enacting laws, standardizing the legal system. In its original expression, the state legislates without being conditioned by anything and without being accountable to anyone. That extension of the laws from a single point, will give rise to the Rule of Law: that a right applies to all equally. The rule of law is not synonymous with democracy, it just means that institutions are governed by a single rule [Spain = Democratic and Rule of Law]. Having an army meant the personification of the monopoly of violence. Coining meant controlling the economy. Have control of international politics (among equals). The idea that this was so was already manifested in Alfonso X, who says that these are the three characteristics of power. The state also arises in the idea of sovereignty (ability to enact laws with authority absolutely independent of all control). Sovereignty came to be confused with monarchy (in the absolutist era), but Bodin will nuance it (late sixteenth century), although he did not question that sovereignty was embodied in the monarch. When this situation is questioned, it will be when the New Regime is born. When a state loses control over a very important part of its territory, no state exists in the strict sense of the word. The separation between civil and religious power is very important: the two can exist, but subject to each other. The state is an internal peacemaker, but state-building is violent (because it has to override other powers, a fact it usually does by force). Hobbes is what happens to be the trigger for the limitation of the power of the monarchy, in an era immediately after Bodino. He publishes the Leviathan, which contains some transcendental chapters. What Hobbes intends is that, when one begins to question the absolute monarchy, he justifies its existence, speaking of the social pact, which will be the beginning of the New Regime.

Hobbes says that man, by nature, is aggressive and accumulative, and that people's struggle for survival ("homo homini lupus") would lead to a situation of constant conflict. Therefore, the man appoints an "arbitrator" who seeks to pacify: the absolute monarch. Order is created by the transfer of power from the citizenry to the monarch. The reading that has been made of him is that the power of the monarch is borrowed; that he was given power for something and that if that something is not fulfilled, the king must return the power that legitimately belongs to the people (Hume). This is how the diminution of the monarch's powers is theorized. The aim of the Enlightenment was to make literacy and the knowledge closer to everyone: to make the people a participant in knowledge in order to make it an actor in the political process. Characteristics of the State:

- It is a monopoly of legitimate violence.
- Has the ability to legislate without limit in its territory.
- The centralization of power, which extends in a pyramidal way by the Administration to the whole territory.
- Adequacy between: territory, social group (people) and power.

The state will evolve in the conception of its constituent elements and a legal change. The Frenchman Bodino, when the idea of sovereignty is consecrated, and without questioning absolutism, opens the door to the distinction between sovereignty and sovereignty. Hobbes, with his theory of Contractualism or Social Pact, opens the door to the questioning of absolutism. Hobbes deduced that the monarchy had a natural function: to gather the power that was ceded to it to avoid chaos in society. Hume and Rousseau collect Hobbes' theory and formulate: "If people give power to the king, it is because they own it. People give up power for a purpose, and if it is not fulfilled, it must be returned. This will anticipate the concept of democracy: people make a request and the Government must give it an answer. The Enlightenment, more than a process of new thoughts, is a process of disseminating knowledge (the Encyclopedia, pamphlets, newspapers ...). The masses are the element of change from the Absolute State to the Liberal State. First comes the English Revolution, but the French spread throughout Europe with the Napoleonic invasions. The Constitution also arises: a people, united by its elements of

representation, agrees on the bases of coexistence. It is the moment of the birth of the liberal nation, expressed in a model of constitutional coexistence. The advance of the Liberal State will be made in three orders:

- The very conception of civil society as the possessor of all the power of the nation, and the establishment of a regime that protects individual rights. Preeminence of individual rights over the state. The state only does what citizens, from their private condition, are not capable of (i.e., that it is subsidiary to civil action). [Subsidiary order: family person, municipality, regional powers, state]. Human rights are not in relation to the express recognition of any state.
- In the construction of the instruments of formulation, expression and exercise of the national will: formation of Parliaments (and their increase of power), suffrage (census / universal), etc. In principle, the vote does not cover the vote of all ages, classes or women (although it will change). We will also see how each time the right to vote will not necessarily be linked to residence.
- The effective articulation of the debate that builds the national will: political parties. What we have today is Representative Democracy (not direct, that of the Greeks). What we do is that with a certain periodicity, we create a body that represents the national will (the Congress of Deputies). That is why, in modern societies, the function of the deputy has to be so clean.

All evolutionary processes begin at the very moment when the previous process reaches maturity. As soon as Liberal Democracy is shaping the whole complex plot that allows it to mature, it is receiving different criticisms. Different types of state emerge: the fascist, the communist, and so on. And also different conceptions of state arise: federalism, nationalism \*? \*, Etc. In socialist society, the state has a lot of power. The liberalism / socialism opposition divides the world into blocs, and fascism tries to appear as a middle ground. National Socialism and fascism developed between the 1920s and 1940s. From the theoretical point of view, FASCISM is that of Mussolini in Italy. In strictly technical terms, Italian fascism and Nazism are the TWO fascisms themselves. Then come the imitators (Franco, Salazar ...). It is born in the economic crises, to which it presents / displays like "weakenings of the State" (by the fight between liberalism and socialism). He proposes that from the already traditional scheme that power resides in the people, he replaces 'people' with 'nation'; and his will is not transmitted by the vote, but by the interpretation of a caudillo at every historical moment. He interpreted government in terms of the power and security of the nation (and not in terms of wealth and well-being). This causes:

- A totalitarianism.
- Overflowing imperialism and militarism, because the state increasingly needs more resources and stability.

From a theoretical point of view, it does not seem that fascism, after its fall, left anything profitable (unlike other systems). The answer to all this was the Welfare State, because it is a response to confrontation, because it responds to fascism and because it is a triumphant reality. It is an element to be studied. Why doesn't the term Welfare State appear in the contexts of political scientists? Because there is still a tendency to think that it is a corrected Liberal State. In addition, it has oscillations between the most social or the most liberal, which feeds the previous idea. It is in the great crises that Keynes and others claim that the cyclical model of liberal crises is perfectly correctable. The Welfare State was a key factor in European reconstruction after World War II. The Welfare State changes the idea of legitimation of power in absolute contrast to fascism and certainly far from liberalism and socialism: power is legitimized according to the adherence of citizenship (happy citizenship = legitimized power). Social class was the center of the system and the citizen revolved around it. The Welfare State changes the situation, and the citizen becomes the center of the system and the rest revolves around it (hence the name Welfare State). Social policy is oriented towards the construction of large middle classes that are those that articulate the political and productive model. Progressive taxation consists (as opposed to proportional) in that as the tax base rises, the percentage rises (2005%, 2000015%, etc. ; for example, in the income-tax ratio).

#### 4. CONCLUSION

Thus, what exists is a large expropriation of benefits, which flow from the upper classes to the lower classes, and also have an impact on services (education, health, etc.). In Spain, for example, this system is imitated (Franco's developmentalism). It is said that the Welfare State has three major drawbacks (which are what are causing certain liberal revisions):

- The Welfare State causes a great demand for services, its cost becoming higher than the state's income, causing its indebtedness to cause the crisis of services. The state cannot continue to raise taxes, because it comes to discourage the model (and because the tax increase is limited). What needs to be done is to reform the Welfare State to make services cheaper (through privatizations, etc.).

- There is a certain divorce between the goals of the state and the middle classes, inspiring the system, and seeing how it starts to get expensive to them. The alliance of the middle classes with power, produces divergences between theoretical and real politics.
- The Welfare State, which has a strong solidarity component on the inside, is very unsupportive on the outside.

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