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## ASPECTS REGARDING THE CONCEPT OF STATE AND GLOBALIZATION IN THE CURRENT CONTEXT OF INTERNATIONAL RELATIONS

Oana ŞARAMET<sup>1</sup>

**Abstract:** *The state is that form of organization specific to human society even today, although several thousand years have passed since it was set up in the Ancient Orient. Over time the concept of state has evolved, perhaps even sometimes didn't evolved, on the contrary, but it has certainly undergone complex adaptations generated by the challenges that have arisen over different historical periods, as well as by historical, political, social, economic, cultural phenomena, etc. Nowadays, globalization is a phenomenon or even a complex process generated by a multitude of causes, shared, more or less, by human society, but whose existence and effects can neither be ignored nor denied. In this briefly presented context, are witnessing the encounter of two different concepts, perhaps even antagonistic, concepts, namely the state and globalization. These two concepts and more had to find a way to live together. We ask ourselves, however, whether this coexistence between the state and globalization is a temporary compromise or in time the nation-states will disappear leaving the place of another form of organization that responds better to globalization or, on the contrary, we will return to the classic nation-states, abandoning or diminishing the effects of globalization? We ask ourselves if nations, especially in the current international context, are ready to abandon the states they have created in favour of a multinational but unique international community? Using methods of scientific research, such as the comparative, historical or teleological method, by this paper we aim to identify possible answers to the previous questions.*

**Key words:** *state, international relations, adaptability, globalization, nation*

### 1. Introduction

Should our world be in such a major change that concepts such as state, nation, nation-state, which we appreciated and still appreciate fundamental for the social-political organization of our society, are considered outdated, risking being abandoned,

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become history themselves? Certainly, the relations between various international actors - states, international organizations with a universal or regional vocation, are in a continuous adaptation, modification, especially in this turbulent period if not for the whole planet, at least for Europe and, surely, for states that recognize and guarantee, including through their own constitutions, their configuration based on principles specific to democracy and the rule of law.

Although our attention is currently drawn to the most recent events on the international scene, over time, but more accelerated in the last 50-70 years, in our opinion, phenomena such as scientific and technological development; the access of as many people as possible to increasingly high-performing technological products; the emergence and spread of the Internet, search engines and social networks developed through it; the intensification and diversification of commercial exchanges; making it easier for people to travel longer distances faster, easier and faster; the increased possibility for people to settle in other localities, states, than their native ones in order to increase their standard of living; the "outsourcing" of some businesses by their owners to states where the cost of labour is much lower in order to maximize their profits; internal conflicts, some even military, within some states; replacing some democratic regimes with authoritarian ones; military conflicts in the areas, etc., have determined an ever-increasing mobility of people.

In this context, we appreciate that we must not forget concepts that determined the configuration of human society, the way of structuring and organizing it, some even from antiquity, and in a modern sense from the century XVI, but mainly from the last century. Such concepts are: the state, the nation, the nation-state, concepts that, especially in the last part of the last century, encountered a phenomenon, namely that of globalization.

It is obvious that state and nation are two different concepts, but are they antagonistic? If so, could a compromise be reached between them? In the realm of such an encounter, would the nation state still find its place? Could we speak of a "struggle" for nation-states?

## **2. State, nation, nation-state**

The state is the form of organization specific to human society even today.

Just starting from the following definition according to which the state is „[the] political organization of society, or the body politic, or, more narrowly, the institutions of government...is a form of human association distinguished from other social groups by its purpose, the establishment of order and security, its methods, the laws and their enforcement; its territory, the area of jurisdiction or geographic boundaries; and finally, by its sovereignty” (Encyclopedia Britannica), we can realize that the state is “a multidisciplinary, interdisciplinary concept” (Deaconu, 2012, p. 74).

Regardless of the perspective from which we appreciate the state - philosophical, sociological, political or legal - it is a creation of people to be able to coordinate their conduct according to standards identified, established and agreed by the majority of them; it is a legal fiction. It is in the nature of the human being to relate, to interact with

other human beings, a desire highlighted by multiple historical discoveries that have revealed various forms of organization of people in varied communities. Moreover, it was constantly shown in the doctrine that philosophers such as Aristotle or Plato appreciated "that man by nature is a political animal, therefore it is only when man associate himself to the society that man can realize and develop the best out of oneself..." (Boadie-Ampong, 2018, p. 5)

However, the way in which this concept of the state and its content have evolved over time can also be viewed from one of the following perspectives: as "expression[s] [of] the dominance of certain people (governing) over other people (governed)" (Constantinesco & Pierre-Caps, 2022, p. 300); as "a legal order, a normative order to constrain human conduct" (Constantinesco & Pierré-Caps, 2022, p. 301), as the proponents of the normativist theory of the state appreciated; or as an expression of a contract or even a social contract, as appreciated by Hobbes, Locke or Rousseau (See also Deaconu, 2012, p. 67-68) which aims to ensure the "common good" of those who form it or, at least, of the majority.

In our opinion, the state is an abstract entity that can be viewed from multiple perspectives such as political, sociological or legal, and which was created by people to organize themselves so that in such an organized environment, accepted by all or by majority, to be able to secure his own person, his rights and freedoms, his assets, which is why they aim to achieve, protect the common good. In order to achieve their goals, they will appoint from among themselves those who will ensure the government within this form of state organization, who will exercise in their name and for them the power held in the state, including by creating laws that will establish the conduct, the pattern of behaviour recognized or imposed, as the case may be, on members of the state, as well as by ensuring their compliance. Or, in our opinion, the above-mentioned elements on which states are configured and exist must be clearly identified through a contract that would be represented by the constitution of that state itself. Such a fundamental law will be the one that will identify the holder of the power through the exercise of which that state is formed, what are its features, what are the principles according to which the exercise of this power will be organized, who are the rulers who will exercise it - in fact, the authorities and public institutions of the state that will exercise it, the limits of the exercise of power, as well as the rights and freedoms, but also the recognized, protected or guaranteed duties, respectively consecrated to the individuals who form this holder of power, the mechanisms for their protection, but also the holder of the power and his power.

But who is this holder of power? It can be a population of a state that "is composed of its citizens... of foreigners and stateless people" (Ionescu, 2015, p. 2), but which is fluctuating, especially in this period, and not only in number, but and as a structure, composition, its members not having common values, traditions, not being really and substantially interested in ensuring "a political continuity" (Ionescu, 2015, p. 3), but only conjunctural and temporary. Being not homogeneous, but heterogeneous, the population has no way to express a sovereign will.

Can it be, then, a people represented by humans who live on the same territory and are subject to the same authorities (Negulescu, 1939, p. 18, apud. Ionescu, 2015, p.3)?

Or it can be about the nation that can develop from a people, being that "human community" (Balan, 2006, p. 97) more evolved having "self-awareness and being in solidarity with itself and, in particular, with its political organization or with the idea of a political organization, which lives steadfastly on a determined territory and has configuration, aspirations, ideals and objectives that it proposes to achieve in the future by the generations to come (Ionescu, 2015, p.3) "?"

Thus presented, the nation could be considered a "political community carrying a political project" (Ionescu, 2005, p. 310), a project that can be realized in a state.

Although the doctrine debates between the cultural nation and the political one (Balan, 2006, p. 97), we appreciate that, especially from a legal perspective, its civic and political side must be combined with the one that focuses on the ethnic, valuing the traditions, language and culture of that community (See Balan, 2006, p. 97). We also consider that we can talk about the conscious establishment, in the modern period, of such a community - conscious nations (See Balan, 2006, p. 97). Although, we appreciate that the nations were not established voluntarily, in an artificial way, but when that people became aware of their historical and cultural identity, but also the political ideals, which they want to maintain, but also to pass on to the future generations, respectively to realize them within the organized framework of the state that it is founding or developing.

On the other hand, we consider that the birth of a nation occurs in the evolution of human society when its specific elements are made aware with the contribution of some of its prominent members who supported and propagated the idea of a nation, that nation, the ideas and goals that were wanted to be achieved by this one. Thus, we do not appreciate that nations, implicitly the concept of nation, are an artificial creation born from the desire and the need to find a tool to manipulate the masses.

It is stated that "from a historical point of view, the nation expresses the history, continuity and, above all, the spiritual and material community of the members of a collective, based on specific elements of cohesion and solidarity, such as common origin or past, language and/or culture common, habits, ideas, equally shared feelings" (Muraru, & Tănăsescu, 2022, p. 3).

On a European continent that over time has been the scene of disputes, even conflicts, wars, some that even exceeded its geographical-territorial limits, the affirmation as a modern state or the formation of such a state, as the case may be, had as its starting point and even the awareness of belonging to a nation, but also of the fact that the nation is the one that lays the foundations of such a state. Such a strong desire to remove monarchical absolutism, to govern by itself, on democratic principles, determined the emergence of the concept of the nation, but also the formation of these nations, and, subsequently, "the emergence of the concept of the nation-state" and, implicitly, by such states (See Muraru, & Tănăsescu, 2022, p. 13 - where the French Revolution of 1789 is identified as the moment of the emergence of the nation-state concept).

In our opinion, the formation of states in the 20th century, the reaffirmation of the existing ones, especially between and after the two world conflagrations, was determined, configured by/on the basis of existing or newly realized and manifested

nations. However, this phenomenon was not limited only to Europe, but spread throughout the world, becoming a real model, a pattern worthy of following.

On the other hand, the economic, social and political crises that different states are going through in the 20th century cause the intensification of migration to safer, more developed states, at which point the nations will be altered either by the loss of some of their members or by the appearance of different and various population groups. In both cases, at least in the initial phase, the nation-state is not affected. But, in time, the newcomers want to integrate, to be part of the new state that they have chosen as their home, but we cannot claim that they have integrated so soon, immediately, into the founding nation of that state. From our point of view, as the nation is a complex concept, the integration of newcomers into a state cannot be done ad hoc, presupposing the awareness and acceptance of the specific elements of this concept. However, this cannot be considered an impediment in allowing the newcomers to get involved in the political life of the state when they acquire the status of citizen. In this context, it seems to us more pertinent and more appropriate to such a reality, the use of the concept of "people, with its civic meaning - demos and not with its ethnic meaning" (Muraru, & Tănăsescu, 2022, p. 4)

The diversity of approaches and opinions expressed from various perspectives regarding the concept of nation, the moment of its appearance, the way in which it appeared, but also the use of various concepts, notions of identifying the human component - a constituent element of a state, are also reflected by the diversity of expressions, constitutional consecrations regarding this element. It should not be overlooked that the states were and are forced to take into account the specific realities, the possible existence of several ethnic groups, perhaps even nations that decided to form that state.

Thus, in some constitutions it was preferred to use the term community as we can see in art. 2 of the Constitution of Cyprus, according to which „For the purposes of this Constitution: 1. the Greek Community comprises all citizens of the Republic who are of Greek origin and whose mother tongue is Greek or who share the Greek cultural traditions or who are members of the Greek-Orthodox Church; 2. the Turkish Community comprises all citizens of the Republic who are of Turkish origin and whose mother tongue is Turkish or who share the Turkish cultural traditions or who are Moslems;...”, or in art.2 of the Belgian Constitution according to that: „Belgium comprises three Communities: the Flemish Community, the French Community and the German-speaking Community”. However, art. 33 paragraph (1) of the Belgian Constitution provides that the nation is the source of all powers of and in the state. In other constitutions it was preferred to recognize that “the entire power of the State shall derive from the people”, as provided by art. 1 paragraph (1) of the Constitution of Bulgaria, or that “the powers of the State in Finland are vested in the people”, according to art. 2 paragraph (1) of the constitution of this state. Other constitutions recognize that the power of the state derives from the people, but they mention, either explicitly, the existence of the nation as well, as can be seen from art.1 para. (3) from the Greek Constitution according to which “All powers derive from the People and exist for the People and the Nation; they shall be exercised as specified by the Constitution”, or

identify elements that also characterize a nation. Regarding this last sense, we remind provisions from the Constitution of Estonia in the Preamble of which the following provisions are identified: "...the inextinguishable right of the people of Estonia to national self-determination...", "which must guarantee the preservation of the Estonian people, the Estonian language and the Estonian culture through the ages".

In our Constitution of Romania, art. 2 provides that national sovereignty belongs to the Romanian people, the Constitution recognizing that the people are the sovereign that manifests itself as the "holder of state power" (Muraru, & Tănăsescu, 2022, p. 24) as a subject of constitutional law that "institutes all other derived forms through which the power of the state is concretely exercised" (Muraru, & Tănăsescu, 2022, p. 24). However, considering the constitutional provision regarding the national sovereignty, we appreciate that the constituent legislator wanted to take into consideration the nation to which this sovereignty belongs, as well. Thus, the constituent legislator considered both the Romanian people and the Romanian nation as holders of power in and by the state, emphasizing that its exercise "is based on national sovereignty" (Muraru, & Tănăsescu, 2022, p. 24).

On the other hand, regardless of such theoretical approaches, but also constitutionally reflected, the appearance and emergence of the nation-state and the import of this state model and, implicitly, the creation of such states, especially in the "century of nationalities" cannot be ignored.

Even nowadays we can talk about nation-states, states that have been created, developed, reconfigured as democratic states, as the case may be, through the human support of nations. Moreover, we can also identify nations that are fighting for their own independence, including that of the state they have established, such as Ukraine; nations that may or may not have succeeded in establishing their own state, in which case they coexist with at least one other nation on the territory of another state and have not been recognized as independent, such as the Catalan nation.

We appreciate that even in the present days, nations are the trunk on which states are built, but within the current nation-states, as it was mentioned in the previous ones, we will be able to meet newcomers, as an effect of globalization, other groups, ethnic, religious communities, etc., maybe even other nations, which should not be ignored as far as the possession and exercise of state power is concerned. Indeed, currently "the wisdom of the state-nation approach is the recognition that trying to hammer together these various identities into a single national identity would not solidify the state, but instead would shatter it" (Varshney, 2012, p. 165).

On the other hand, we believe that this concept of nation should not be used randomly to support political interests, the artificial creation of states, nor is it a volatile concept because nations cannot disappear overnight, just as they did not appear that way.

### **3. Aspects regarding globalization**

Globalization implies an interconnected and interdependent world from the products we buy to the ways we communicate with one another (See, International Monetary Fund, *Globalization: A Brief Overview*, 2008).

The IMF defined globalization as „the increasing integration of economies around the world, particularly through trade and financial flows” (International Monetary Fund, *Globalization: Threat or Opportunity*, 2000).

But we believe that nowadays globalization is not reduced to economic aspects. “Globalization is a broad and complex term” (Amadi, 2020, p. 2), is “not new” (Amadi, 2020, p. 2), but “what is new are the various dimensions it has taken in recent decades” (Amadi, 2020, p. 2). So, globalization “has the ability to connect the world, which reinforces the disappearance of boundaries and draws the major economic, political and cultural into 'homogenized' entity” (Taylor, 1994, *The state as container: territoriality in the modern world-system*, *Progress in Human Geography*, 18 (2), pp. 151-162, cited by Amadi, 2020, p. 3). However, we appreciate that the reality of globalization is a little far from creating a uniformity of the world we live in, of the states of the world even if “much effort has been made to relate globalization to both economic, cultural, political, socio-economic changes and information flow” (Amadi, 2020, p. 3). A “homogenized entity” may be an ideal to achieve, but reality shows us that globalization does not imply identity, uniformity in the development and evolution of individuals or/and states.

Being a concept developed, explained and spread, especially by economic organizations such as the IMF, GATT, WTO, etc. (See Amadi, 2020, p. 3, for different examples) for the intensification of economic relations, we can consider that its primary and predominant meaning is “the integration of the world economy” (Gilpin, 2001, *Global Political Economy*, Princeton, NJ: Princeton University Press, apud. White, 2021, p. 4). But, also from our point of view, globalization implies more than that. This implies communication in any field, communication not limited only to an exchange of ideas, but also assuming the development of these ideas, the configuration of multidisciplinary, interdisciplinary projects, representing a true “global mindset” that involves the notion of global interaction” (Gupta & Govindarajan, 2022, *Cultivating a global mindset*, *Academy of Management Executive*, 16 (1), 116-12, apud. Amadi, 2020, p. 3). The essential element of globalization - interconnectivity - can be achieved much easier and faster because “new modes of social identity became discernible - the rise in social media, online platforms, consumption patterns, social networks, online dating and similar multifarious transformation” (Amadi, 2020, p. 3). Thus, the plurality of dimensions of our lives that can be encompassed by globalization is real and in permanent development.

On the other hand, globalization aims to increase the standard of living of individuals, societies, their states, at least some of them. However, we must not forget that all human beings are born free and equal in rights, as the Universal Declaration of Human Rights proclaims. But, this complex phenomenon of globalization also requires free access to the sources of a better life. So, the various sources that make possible this interconnectedness of the world allow the movement (migration) of the population and the settlement of some of its members in various states to become constant phenomena in human society. Every human being will try to achieve a better standard of living, in his native or adopted country, with the connection to family members being made in real time from anywhere. Therefore, globalization is not a phenomenon specific

to states, it also affects individuals. In fact, “an UNDP human development report of 1999 calls for 'globalization with human faces suggesting the need for a pro people and pro poor globalization” (Amadi, 2020, p. 4). Or, in our opinion, such a conclusion shows us that although it brings multiple benefits to some of the states and individuals, there are still states and nations that feel disadvantaged in this globalization through the use or alienation by/to other states of their natural resources, but even of the human resource, for example, the benefits, if any, being minor. On the other hand, a dissatisfaction, at least, can be felt even by nation states that take full advantage of the effects of globalization because migration, the settlement of more and more people who constitute their own communities, ethnic groups can alter the nation respective, its will and, over time, may even cause changes in the structure of the power holder.

Despite the positive aspects of globalization - “technologically, culturally, economically, politically, etc” (Amadi, 2020, p. 4) - the existence of losers within it cannot be denied because “the benefits of globalization among nations have been unequal” (Amadi, 2020, p. 4). On the other hand, globalization brings us face to face with a variety of challenges, some of them undesirable, such as those related to climate change, terrorism, war, the spread of deadly diseases, plagues, epidemics, the recent COVID-19 pandemic being one among the relevant examples.

In this context “the contention regarding globalization as a practice, universal development model, approach and ideology to be persuaded by all nations has not gone unchallenged” (Amadi, 2020, p. 4) which can even determine a rebirth of nations and even of nation-states.

#### 4. Conclusions

Although the notions, concepts, phenomena that we have discussed in the above are particularly complex, and the assessments on them can be further developed, we can still formulate some conclusions.

So, as a rule, constitutions consider two essential concepts for the existence of a state, alongside territory and sovereignty: people and nation.

In the current stage of development of humanity, it is impossible for states, nations, individuals to live in isolation. In our opinion, even where autocratic systems exist, living in an absolutely isolation is impossible more or less.

The state remains the main form of organization of human society. The supranational structures such as international organizations, that through the policy and promoted measures encourage the existence and development of this phenomenon of globalization, especially in the current international context, have demonstrated their weaknesses and limits and in some cases their existence is called into question, as is the case with the UN.

Nation is the basic element, the central point for the existence of a state, it is the “demographic and psychological dimension of a state even” (Mănescu, 2014, p. 93). “The nation is the people's identity card and of the state but not the population, always, heterogeneous and fluctuating. The nation is more than can be defined in reality. Its complexity is given not only by ethnic or biological element, but also by the national

spirit, a support and a binder of the creative emulation, but also of the idea of free cohabitation and defense. The historic past, the membership in this, and the will to last together are essential elements that make the developed national feeling to ensure the permanence of the national state over the ages." (Mănescu, 2014, p. 94)

Therefore the nation and other groups, communities that are actively involved in the "vita civitatis" of which they decided to be a part of at a given moment by settling on the territory of that state, with the condition of the existence of a juridical link such as that of citizenship, represent one constitutive element of the state. Thus, the human element of the state will correspond to the civic - demos meaning considered by various constitutions when the people is mentioned as the holder of national sovereignty.

The democracy and the rule of law are main characteristics of most states. The rule of law implies the respect for human rights which is the essence of a state, of a nation-state, but also of each nation. In this context, we consider that the nation must respect the rights of other members of the population of that state.

In the current international context, nation states will continue to exist, but the founding nation will have to respect the rights of the other members, individuals of the state, and they together will have to find ways to co-exist.

The globalization is a reality, a phenomenon, but not a volatile one. With the time in any democratic state, the globalization will involve an even greater interconditioning between individuals, between states, etc. Only by respecting, understanding or tolerating each other, will these two concepts nation states and globalization will be able to co-exist

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