

## THE ARMY BELONGS TO CAESAR

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### Abstract

The nation-state continues to represent the institutional and organizational framework that ensures the development of countries and the prosperity of citizens. It is the one that ensures both cultural manifestation in the domestic and international environment. Globalization and the adherence to various alliance frameworks have not removed the manifestations of specific durability. The actions dedicated to the recent Covid pandemic have once again proven the viability of states as a form of social organization for the preservation of life and the further development of humanity.

**Keywords:** *army, state, military.*

We still preserve vivid memories of the images of the waves of citizens storming border crossings when the Covid pandemic was declared. Things were happening in the context in which a state of emergency had been declared in the country. Almost everyone knew that healthcare in the countries from which Romanian citizens returned was better. However, citizens preferred to return. They returned to their country, they returned to the state they accepted and to which they also recognized the right to diminish their freedoms during pandemic conditions. It was a time for the state to protect them, even if this meant a curtailment of freedoms (Rusu, 2020a). Instinctually, every citizen looked for the geographical place where he or she had ceded the right to violence to the state (Weber, 1964).

And this despite some theories that supported the expiration of the historical role or the obsolescence of the state, as an institution and organization.

The army, "re-empowered" in such danger conditions, was requested and understood in its dimension of guarantor of citizen safety, but especially of the continuation of state existence. Moreover, "the maintenance of order is the oldest of the objectives of government and involves the

establishment of rules for the purpose of preserving life and guaranteeing property" (Popescu, 2005).

Some authors make a distinction "... between two violences linked to law: *the founding violence, which establishes and enforces law (die rechtseizende Gewalt), and the conservative violence, which preserves, confirms and ensures the permanence and applicability of law (die rechtserhaltende Gewalt)*' (Walter & Derida, 2004). We talk about establishing states and preserving them.

Modern state and statehood theories have once again proved their merits. John Locke, Thomas Hobbes, David Humme, Jean Jacques Rousseau, Max Weber and other authors had already correctly postulated the *citizen-state relations*.

The state, especially that of democratic origin, remains the place where the individual can develop. The monopoly of violence also means the uniqueness of the state, of its discretionary powers (to mint coins, to do justice, to make war and to conclude peace, etc.).

Let us not forget that, throughout history, there have been periods when the monopoly of justice and violence - attributes of the state - have been exercised, in some countries, by the church. We know that this meant thousands and thousands of innocent deaths through convictions handed down by the Inquisition alone (Rusu, 2002).

We cannot omit from human history the page of communism, an order that imposed atheism as the "state religion." It has also resulted in countless victims of conscience.

Perhaps those dramas would have been avoided if Jesus Christ words, "Render unto Caesar the things that are Caesar's, and to God the things that are God's!" (Weber, 1964) had

been understood and followed. Human history would have looked differently if Caesar, the head of state, had been given taxes as a civic duty for the administration of the state, and to God love and the keeping of commandments. Those of Caesar are under the sign of interest, money and earthly security, and those of God under the sign of love, which leads to salvation.

Therefore, there is no opposition between the path of worldly development, that which provides the necessary framework, and that of salvation, of faith. Man has always been under the influence of dichotomous action: the need for social prosperity and hope for the salvation of the soul through faith.

If, with regard to salvation, religion proposes and postulates paths as a result of revelation, the path of social progress lies under the sign of concrete human possibilities and personal qualities, but also of following ideas about production and distribution, ideologically proposed hierarchies. We could say that ideology represents, in terms of manifestations dedicated to prosperity, the counterpart of the religious path of salvation (Rusu, 2012).

Things normally take place within a state framework, which is that construction carried out throughout history by most nations, by the sword and great human sacrifices. The army is both an instrument for achieving the state entity, a guarantor of its existence, but also a symbolic landmark to which both its own citizens and extranational entities relate.

The legitimacy of the traditional state is based primarily on the efforts and sacrifices made throughout history, on elements and functions of a cultural nature, of national specificity, but also on the cohesion given by the adhesion of the citizens to ideologies that propose prosperity within the state. We could call this a "natural" state (Rusu, 2020b).

The emergence of the deep state or what Americans call the "deep state" in the course of history happens for reasons other than those proposed by the "natural" state. The forms of *deep state* do not propose ideologies that enter openly, honestly and courageously in the political race for power. It does not display organizational frameworks, platforms related to the proposed evolution of the social. They may mean

associations of people based on common interests (usually financial), with covert actions on citizens and institutions. They can also contain so-called *lobby* groups dedicated to various fields. As the name suggests, the deep state exerts actions and pressures whose results are meant to diminish or even cancel constitutional commitments, to change the major meanings followed by the state. These are those established "on sight" by democratic frameworks.

The "arguments," not publicly confessed, are rather related to formal phenomena (aspects that are sometimes the object of citizens' concern), but with which the *deep state* does not present itself in a substantive public debate or proposing consistent, coherent or viable ideologies. We could say that it represents rather a formal mix meant to justify their actions in front of the adherents or of those attracted by the baseless forms of action.

History, especially recent history, also shows us "evolutions" of geographical areas towards what we call a *failed state*. The phenomenon has multiple definitions. In essence, these are geographical areas where organizational forms and structures no longer fulfil their roles related to the citizen's safety, the necessary framework for its prosperity, cultural manifestation or compliance with the international commitments.

Many times, a military intervention was made in such places. The intervention was usually intended to establish the legitimate power or to guarantee a reasonable social stability for the geographical area concerned.

Metaphorically speaking, the Earth represents a living organism, which presents functions and dysfunctions understood or not, which develops from time to time and "boils" from place to place. They indicate a *failed state* or a "geography without order." In such geographies, they insinuate themselves and develop movements that end up posing danger to neighbourhoods or even distant countries. Terrorist movements or those aimed at changing regimes by force are enlightening. Things are regulated by possibilities given by the resources available and by the degree of exacerbation of characteristic ideologies. As "unverifiable information," it is said that the *manu militari intervention* against

the peasants revolted in 1907 was made under the pressure of Tsarist Russia's intention to intervene in the Romanian space in order to prevent the spread of the uprising (The Constitution of Romania, 2003).

Even closer to us, in the past decades, the *manu militari interventio* remained the only alternative for that area to be "guided" towards a state with predictable and bearable norms and behaviours in the international environment. Afghanistan and beyond (Roșca Stănescu, 2022) - is a prime example. *The failed state* represents a field of study with multiple definitions.

The environment in which the citizen can multiply his *talent* must be provided by a state framework. Moreover, things take place on an appropriate scale within the international framework, where stability, predictability, respect for norms, commitments and, above all, the word are needed.

Basically, it is about maintaining order in an international framework.

Migrating towards the statehood's duplication, tripling, quadrupling, etc. is, above all, a movement against science and the specific norms. It is at the same time a crime that affects the citizens of the state, the international framework and the bilateral relations to which the state is part of.

Moreover, it represents a sin for any Christian by disregarding some fundamental postulations. Nothing is more expressive in this place than: "No one can serve two masters: for either he will hate one and love the other, or he will be devoted to the one and despise the other. You

cannot serve both God and *mammon*." And most of the people involved here swore allegiance to the motherland.

The single command of the Army, belonging in most countries to the head of state, has operational purposes as well as removing the possibilities of attacking statehood by insinuating some forms that escape from either legal control or the voter's control.

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