

# CONNEXIONS OF THE STATE FUNCTIONS MAKING UP A TRIAD

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*"The traitors become great and respected people,  
the coffee shop pedlars – literators, ignorants and stupid people  
– administrators of the Romanian state, Mihai Eminescu*

**Abstract:**

*The functions of the state exercise the complex of common responsibilities, which specialized state bodies carry into effect, according to their own skills, in order to contribute to the life and operation of the state and thus a distinction results among the remaining functions and legal functions of the state. Starting from these premises, this paper aims at inventorying the triad of state functions (economic, social and cultural) and at identifying connections among them.*

**Keywords:** *the triad of state functions, healthy interdependencies, dynamic complexities.*

**JEL Classification:** O10, I25, A14

## 1. Short analysis of state functions

Using own specialised bodies, according to each one's skills, the state establishes, organizes, is on track with, fulfils and controls "life" inside the perimeter delimited by state borders, from complex and multidimensional perspective. Thus, several functions of the state can be discussed, such as legal function, economic function, social function and cultural function.

From legal pint of view, "the state represents the more or less centralized legal order, which is strongly connected to international order" (Brun, 1990). When speaking about the legal order instituted by a state, we speak about "totality of norms and law principles applied inside the state, namely its internal order" (Ionescu, 2006).

According to the predominant, formal criterion (that together with the material criterion are those used in order to analyse the state functions), the three state functions resulted from separation of powers are as follows: *the legislative function, the executive function and the jurisdictional function.*

*The legislative function* represents the activity of the state whose object is a complex process of thinking and designing norms that are general, impersonal and obligatorily susceptible of being fulfilled by means of state constraint force. This function is exercised by the Parliament, but under certain conditions, strictly regulated by law can be exercised by the government as well and thus the government's "power of regulation" can be spoken about.

*The executive function* is the one ensuring the appropriate operation of public services and also that the necessary laws and documents are organized, adopted and applied for the administration in two plans, central plan and local plan. From this point of view, there are various documents such as decrees of the state president, laws, decisions and ordinances of the government, orders, instructions, regulations etc.

In different words, the objective of this function is as follows: "organizing enforcement and enforcing laws, ensuring operation of public services set up for this purpose and the development as well of normative documents issued based on laws" (Voicu, Voicu, 2013).

*The jurisdictional function* is the activity of the state whose object is to solve legal conflicts that can occur in the society, among various law subjects, by legal courts, and to ensure as well that laws are observed, by implementing special procedures whose purpose is to guarantee full objectiveness.

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One of the essential responsibilities of the state is to maintain the legal framework, but at the same time, the state itself can be seen as a legal or moral person, therefore it has rights and obligations like any other individual.

Therefore, the state is *de jure* subject, namely it guarantees the rights of persons, recognizes citizenship, is involved in relations of international law with other states etc.

In order to carry its functions to effect, the state organizes a system of institutions representing the concrete expression of public authorities, of legislative, executive and judicial authorities. Thus, the legislative power has corresponding legislative bodies, such as Parliament, Congress, National Assembly etc., the executive power – executive bodies represented by the head of the state, the head of the government, the government and to the judicial power – judiciary bodies.

In addition, besides these bodies, the state has a state specialised apparatus made of appointed or elected persons, public officials or simple officials, whose purpose is to perform the state activity, the police, the army and the administrative apparatus respectively. The public officials perform their activity within the limits of competence established by law and when they exercise their function, they issue legal documents and perform acts corresponding to the field in which they work.

The state as "humanity increasing organically and locally in the history" (Georgescu, 1936) implying among others continuity, creation, to-come etc. must exercise other specific functions as well..

## **2. The triad of the state functions: economic, social and cultural**

One of the important and at the same time controversial functions of the state (depending on the type and its ideological-political doctrine, theories about state etc.) is the economic function.

*From organizational perspective*, the state is defined as the totality of the regulation and governing institutions whose purpose is producing rules, control, guideline and regulation.

*From functional perspective*, there are two types of approaches, the *ex-ante* one, defining the state as the one that must accomplish certain purposes and public objectives by means of its institutions, namely any organization whose purpose confounds with the functions of the state becomes *volens nolens* component of the state and the *ex-post* approach that defines the state, taking into account the consequences that the development of certain functions or institutions could have, such us: well-being, social equity, balance between the market function and the intervention one etc.

According to the second approach, the state, by means of its institutions produces effects such as social equity, economic and social stabilization, individual's freedom, balance between economic performance and social equity.

Regardless of the state type, liberal classic, neo-liberal, totalitarian, democrat, bureaucratic, corporatist democrat, socialist etc., the state plays an important part in economy and it is on the one hand business entity and on the other hand regulator of the economic game. Thus, the state organizes directly the production and the economic activity within the state, public property and the same time creates and ensures the normative-organizational framework, so that the business entities perform their activity, in order to harmonize general interest with individual interests.

For example, the state, by means of its institutions, must ensure the fulfilment of the economic-social program, designed and validated by vote by citizens, for their benefit.

Throughout the known history of humanity, each social structure was characterised by the influence of the political decision-maker upon economic life, regardless of the decision-maker's name. The intervention of the state in economy, to a higher or lower extent, was considered important due to the implications of economy upon each individual's life. The

interdependencies among economic branches obviously imply a unitary conception upon the way the economy operates globally. For this reason, the economy must develop harmoniously, as the development planning is an instrument of economic development in many of the countries of the world, regardless of the political regime leading the state. The progress and the development as well implies a constant balance between resources and products obtained by using them and this must be permanently planned, controlled and readjusted, depending on objective existing conditions.

As a wider meaning, the development aims at *improving the quality of life*, going behind it and following its impact upon human productive capacities, therefore the effects upon economic increase and implicitly upon other interdependent aspects of life, such as education, which "by literacy and tuition helps people involved in this process to participate in economic expansion" (Sen, 2004). Therefore, in a world that is more and more interconnected and interdependent, "the national economies cannot value their entire potential unless their base is made up of solid education and training systems" (The European Commission, 2014). What UNICEF ascertained, namely: "one further year in school means a worldwide economic increase averaging to 12.1% and few over 8%, in Europe and Asia" (UNICEF, 2015) is not accidental.

In order to reach development purposes, with all implications upon citizens resulting from here, it is necessary and obligatory that the state implies by assuming and fulfilling its economic function, as only the state can ensure the necessary normative framework and no other party.

As regards the *social function of the state*, this regards insurance by the state of the necessary conditions, so that all citizens of the respective country, no matter their social position, could benefit from a social protection system, from social security, from health insurances etc. adequate for the needs of the daily living within a society permanently dynamic, taking into account the contribution that they brought to the society when they exercised their right to work.

This implies knowing individuals in terms of their features and skills, taking into account their interests, needs and finalities in several states that they could be part of, namely: official, owner of goods and services, worker etc.

*The cultural function of the state*, which is another important function of the state, has in view insurance of all necessary conditions for its citizens in order for them to have access to training and education, by the agency of education, training, scientific research, cultural institutions.

I consider this state function important, as by its agency, the state can ensure its future, selection of individuals depending on their skills, the maximum and the optimum they can offer to human community falls on the state, which designs strategies and policies for this purpose.

Why is culture important within a state?

We know that by continuous development of human intelligence, the highest tendencies of the human spirit came to life and developed for individuals (Antipa, 1925): *the moral sense*, of god and justice; *the aesthetic sense*, of beauty and *the social sense*, of individual's need to live in human societies, governed by social order. Using and developing these senses that allowed him/her to live and cohabit with other individuals, the individual laid the bases of *culture*.

Jacob Burckhardt (apud. Stanciu, 2005), Swiss historic and philosopher, defined the culture as "the process having thousands of faces, by which the elementary and naive activity of the race turns into reflexive knowledge and, at its highest level, it reaches sciences and philosophy and eventually pure thinking. The external form taken by culture when relating to the state and religion is the society".

Edward Taylor, English anthropologist, explained the notion of culture as far back as 1871 and he stated: "The world culture or civilization, in its widest ethnographic meaning,

refers to that complex including sciences, beliefs, arts, moral, laws, customs and the other skills and habits acquired by individual, as member of the society".

The American anthropologist Ralph Linton defined the culture in terms of its training process and affirmed that it was: "the sum of knowledge, attitudes and normal models of behaviours that the members of a certain society have in common and transmit (...). As a general meaning, the culture designates the social inheritance of the entire human species. As a specific meaning, the culture designates a particular type of social inheritance" (apud. Stanciu, 2005).

Therefore, "the opinions, ideas, knowledge, images, symbols, norms, attitudes form *the core of the culture itself*" (Georgiu, 2006).

UNESCO intercepts synthetically the role of the culture and defines it in 1982, during the World Conference on Cultural Policies that took place in Paris, where the institution emphasized the following aspects: "the culture offers the individual the capacity to reflect upon himself/herself". This is the one transforming us into specific human, rational, critical and ethically involved beings. This is the one helping us to discern values and to make choices.

Using it, the individual expresses himself/herself, takes cognizance of himself/herself, admits himself/herself as a project not finalized yet, questions his/her own achievements, unceasingly looks for new significances and creates transcending works. Therefore, the culture plays an important part in terms of *influencing the decision making process*, from the perspective of the cultural fundamentals of the person or of the group of persons that design, develop and apply the law and of those managing various institutions of the state.

For these reasons, the culture can act as a connection bridge or on the contrary, as a barrier between citizen and governors, but not only that. We already know that there is a relation of organic interdependency between culture (and implicitly, education) and evolution of civilizations (as life evolution). The higher progress of culture and education in certain countries as compared to others generated as well an advancement from all points of view for those in the avant-garde. For these reasons, the education issue is very important.

The Romanian scientist Alexandru D. Xenopol presented the following reasons in 1882: "The intellectual brightness of a people was always like a flourishing of their material state (...) and any people tending to prosperity must ensure first a material base where to build its prosperity".

Professor Toma Dicescu analysed in 1928 the way to interpret the culture of a people and the education originating in it and presented three hypostases: "intellectual, aesthetic and ethic". A first hypostasis related to school infrastructure: schools, libraries, reading rooms etc. that needed to be set up in the society, according to "means and necessities"; a second hypostasis was made up of artistic and cultural actions, "social soirees, folk celebrations" etc. and the last one consisted of "conferences, sermons, books having moral contact" and the "good example of those with whom the people comes into contact".

Therefore, the good example of the master with whom young people come continuously and directly into contact is important for modelling the latter's behaviours, by total correspondence between what he/she says and what he/she does. In other words, a master who does not love his/her job cannot be as convincing as the one loving what he/she does and doing what he/she loves. Therefore the personal example offered by the master to the person he/she teaches, regardless of the level (primary school, gymnasium, high school or university), must include all aspects, starting from appropriate clothes and ending with his/her daily behaviours.

Continuing his analysis, professor Dicescu noticed that the intellectual development of a young individual is tightly connected with other factors as well, such as: "education received during childhood from his/her family, accompanied by all means for good habits: praise and snub, recompense and punishment, educative discipline, example".

In fact, it is about "cultivating in the young individual, besides all aspects mentioned above, the *care towards himself/herself*, feature which needs to lead him/her in life and for the entire life, based on correct, honest and moral principles morale mastered and assimilated as early as in his/her childhood. The Romanian folk wisdom synthesized it in the following phrase "the first seven years of education at home" (Stanciu, 2015).

As a result, ***the intellectual culture forms the thinking, the ethical culture forms the heart and the aesthetic one develops the taste for beautiful things, leading to love for his/her country.***

The individual who has just become a pupil today will become tomorrow, as a product of the received education, an engineer, a doctor, a judge, a professor, a politician etc. and has the power to change the present according to his/her own purposes, expressed as future plans, that he mastered in two ways, by genetic dowry transmitted and *only* by education.

This is why, depending on the way the culture and education form the young individual, he/she will contribute by own forces and by his/her actions, once reaching the maturity offered by the aptitude of transposing into practice the acquired knowledge, either to consolidation or to erosion of the state to a higher or lower extent.

*And the state, by means of cultural and educational policies adopted and transposed into practice must support the young individual so that he/she takes the correct and necessary choice, namely keeping national identity and convince the young individual that the state is under any geopolitical circumstance both a support and a protector for him/her and for the community to which he/she belongs and not an oppressor.*

### **3. Instead of conclusions**

In my opinion, the solutions for the presented realities cannot be thought outside the state and without state involvement. For this reason, the three functions of the state (economic, social and cultural) must converge towards the common good of as many citizens as possible, both locally and globally.

I consider that a first step towards this global change can be undertaken by education, which, by generated fruitage, can lead to the occurrence or development of currents of ideas, knowledge etc., for those finalizing the educational process and who, in their turn, can generate the change of negative humane and institutional behaviours.

Also, I propose to redefine the *sustainable development* concept by a new approach expressed by *healthy development*, that can be implemented only based on a *healthy economy*, where inputs, transformations and outputs form a system of interrelations, as its health represents the condition and expression for the efficiency of its operation, based on a foundation made up of a value system.

This value system corresponding to the current time having roots in the past and projections upon the future must be cultivated inside the young individual by means of education and culture, taking into account as well the genetic dowry of each separate individual.

I believe, together with other researchers, that the education based on values of the meaning, promoting the valuable individual from the doctor, engineer, economist, politician etc. and not the individual having no value, can transmit to present and future generations the actual behaviours based on humane solidarity, altruism, truth, kindness and beauty, communion and compassion.

In order to reach the purposes presented above, by *re-spiritualization of education* and, implicitly, of its purpose, and of educational organizations as well, from the perspective of integration for the *responsibility for the accomplishment of humane life*, in compliance with *the health of live integer*, by using scientific knowledge representing a deep and collective action globally and at the level of conscious understanding, a key towards *healthy*

*development*, we need to reconsider the role of the state under the new existing conditions, in Romania and in other countries as well.

To that end, we need: a natural and normal *legal framework* that helps and not raise problems in and of interpretation, honest people to be promoted to and in appropriate positions, a culture forming young individuals respectful towards their country, grown up within the spirit of values such as: honesty, truth, justice etc., from which we have distanced for 25 years etc., so that the world of tomorrow should be the deliberate, planned, conscious and responsible result of all the individuals today, made up for the individuals of tomorrow and not only for a part of those of today.

All these must be developed by patriotic, visionary and honest people, who love their country and really believe that TOMORROW is always built TODAY.

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