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Marius Dorin LULEA

# THE ARCHITECTURE OF THE STATE

## How Strong Nations Are Built

EDITURA VICOVIA

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Every civilization begins with the same question: how can millions of people live together without destroying each other? The answer is the state — not as an invention, but as a natural evolution of human cooperation.



## THE STATE – A COMPLEXE ORGANISM

***The state is not built; it grows. Like all living things, it breathes through its people and dies when they lose faith***

**In this chapter, the state is portrayed not as a mechanical institution, but as a complex living organism shaped by human cooperation and collective memory. It arises from the natural need for order, protection, and coexistence. Built upon four essential pillars—population, territory, institutions, and rules—the state functions through balance and interdependence, much like organs within a body. Its strength lies in citizens' trust, social cohesion, and the continuity of shared culture. When these bonds decay, the organism weakens. Understanding the state therefore means understanding the biological and moral logic of collective life.**

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Throughout history, people have felt the need to live together, to pool their strengths, and to organize their common existence. Out of this need the state emerged—as a higher form of social organization, an instrument meant to provide coherence, stability, and protection. The state is not just an administrative construction or a bundle of institutions; it is a complex organism born from relationships among individuals, from shared traditions and values, from a community's memory and culture. To many, the state seems something outside themselves—an abstract force or a power placed above citizens. In reality, the state is the collective expression of each of us, the sum of social bonds and the rules that allow us to live together. To speak about the state is to speak about the very essence of human organization—about the way individuals, territory, institutions, and rules fit into a unified whole that gives rise to a reality greater than the sum of its parts.

In his celebrated work The Prince, Niccolò Machiavelli argued that states are not built on words, but on arms and laws — and on the wisdom to know how to use each[1]. Arms ensure the state's security, defending it from external forces that seek to impose their own will. Laws, on the other hand, act within, disciplining and binding the members of the community to a shared order. They create predictability, cohesion, and respect for authority — whether that authority is legiti-



mate or merely self-imposed. A state endures only when it masters both forms of power: coercion from without and discipline from within. Where one fails, the other soon collapses.

Before anything else, the state is an administrative structure for organizing a society. It does not appear by itself; it is built over time as a response to people's need to live together under certain rules. For this structure to function, it requires a coherent system of laws, norms, and procedures. Without rules, the state would be only a mass of individuals without direction, unable to maintain order or ensure the continuity of collective life.

A state cannot exist in a vacuum. It needs a clearly defined territory, a population living on that territory, institutions that organize collective life, and rules that set the order. These four elements—territory, population, institutions, and rules—form the foundation of any state, regardless of its form of government or level of development.

At the base of the state, however, stands the individual. People gathered and felt the need to divide roles so they could function together. From this need for organization institutions were born. Not all emerged at once, and not all endured. Some institutions proved useless and disappeared; others were invented and then passed through the natural selection of time. Those that answered a

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real need survived and consolidated, becoming part of the durable structure of the state.

Territory, in turn, is essential. A state is not only an idea; it occupies a concrete place in space where it unfolds its activity. Its borders are not static but alive. They shift continually according to the balance of power among states. Borders remain valid only as long as that balance holds. Hence history is full of territorial changes—some peaceful, others violent.

States tend to become expansive, seeking to occupy more space in order to increase their resources and influence. Territory gives a state security. People cannot live without the certainty of a space that belongs to them and protects them. Territory is more than a physical frame: it offers room to move, resources for survival, and a sense of belonging. Like a swarm defending its nest, people become aggressive when someone invades their vital space.

Territory also means culture, pride, and affective bonds. A mountain, a river, a forest are not just geographic features; they are part of a nation's common identity. They create symbolic ties, become landmarks of collective memory, and unite people through a shared history and experience.

On this territory lives the population—an essential element of any state. A population occupying a delimited space develops common elements: language, culture, dress, gestures, the typology



of its people. These traits generate cohesion and make individuals perceive themselves as part of the same community. Without population, territory would remain only a stretch of land; only through people does it acquire meaning, identity, and political value.

As Jean Bodin explained, sovereignty cannot exist without a defined territory, just as no territory has meaning without the people who inhabit it[2]. These two elements are inseparable — they form the very foundation of the state. Their relationship is one of symbiosis: the land offers stability, protection, and resources, while the people give it identity, culture, and purpose. A territory without people is an empty space, and a people without land is a nation without form. Only when both coexist and recognize each other does the state acquire legitimacy and strength.

The state is not made up only of public institutions. Companies, the economy, and private initiatives are as much a part of the state's fabric as official institutions. Collective life cannot function through administration and rules alone, but also through economic activity—through the work and contribution of every individual or private organization. In a broad sense, the state is not something outside us; it is all of us, the citizens, who give it substance and power through our daily activities.

The state's role is to ensure society functions like a living organism. Just as the human body is