

STRUCTURAL CHANGES IN NATIONALISM - MIGRATION AND INSECURITY

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ABSTRACT:

THE CURRENT GLOBAL CONTEXT WITH INSTABILITY AND ECONOMIC REDISTRIBUTION, CHANGES IN SOCIETAL VALUE SYSTEMS, ACCESSIBILITY AND DISSEMINATION OF MEDIA TECHNOLOGY, NEW CHANGES IN EDUCATION SYSTEMS OR POPULATION DEMOGRAPHICS (MIGRATION) MAKE SOCIAL CHANGE A PHENOMENON THAT CURRENTLY AFFECTS ANY SOCIETY.

SOURCES THAT INFLUENCE CHANGE ARE MULTIPLE AND ARE NOT USUALLY LIMITED TO INTERNAL CHANGES TO THE SOCIAL SYSTEM. THE EFFECTS OF SOCIAL CHANGE CAN BE FELT AT DIFFERENT LEVELS OF SOCIAL STRUCTURE, AND CHANGES AT EACH OF THESE LEVELS CAN LEAD TO MARGINAL CHANGES IN THE SOCIAL ORDER, BUT MOREOVER CAN CAUSE SYSTEMIC CHANGES AFFECTING COMPLETE SOCIETIES AND EVEN THE GLOBAL SYSTEM. SOCIAL CHANGE INFLUENCES HUMAN SOCIETIES AS HABITS AND NORMS CHANGE, NEW TECHNIQUES AND TECHNOLOGIES ARE INVENTED, ENVIRONMENTAL CHANGES LEAD TO NEW ADAPTATIONS OR EVEN MIGRATION, AND CONFLICTS LEAD TO REDISTRIBUTION OF POWERS AND MASSIVE MIGRATION AS SHOWN BY RECENT EVENTS IN SYRIA AND NOT ONLY.

KEY WORDS: SOCIAL CHANGE, NATIONALISM, NATIONAL IDENTITY, MIGRATION.

INTRODUCTION

Throughout history, there have been many outbursts of nationalism, either through the belligerence of other states, the anti-immigrant positions, or the crackdown on minorities in Eastern Europe, Asia and the Arab world.³

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³ Halliday, Fred. 2004. The crisis of universalism: America and radical Islam after 9/11. openDemocracy, accessed on September 16 at <http://www.opendemocracy.net>

In this paper we will focus on a number of factors influencing social change and in essence on one that contributes to the constitution of some of the variables of social science, the nature of modern communities, and which can affect the deep aspects of modern human identity.

In various theories, a variety of social transformations appear to be definitive of a certain historical period. In analyzing the debates on the periodicity of social change are not only the identification / labeling of the period, but what are the fundamental constitutive factors of the social organization.

When we talk about “the idea of nation”, in recent years, nationalist movements have been one of the most powerful agents of social change, being used as a tool for change both for the people and for the ideology of government. As a result, there are important perspectives on nationalist mobilization and factors (for example, migratory movements) that help to meet the conditions for the emergence and development of these movements. Interaction of social forces and nationalist mobilization can be conceived as a hierarchy, as interdependence in stages in which one of them leads automatically to the other.

SOCIAL CHANGE AND NATIONALISM

“We must see human social life as always structured but incomplete”.⁴ So, this structure, seen as a dynamic phenomenon, is more a process of change than a process of stability.

Social change is a significant human phenomenon that has important implications for adapting to the changes that have occurred. Starting from the economic and political changes to rural migration to urban areas (to development poles), to international migration, social change bring with them both challenges and opportunities for development. Rural to urban or international mobility is a world-wide phenomenon such mobility involves profound changes in life styles.

The vast majority of **demographic processes** determine changes at all levels of society, from the broadest, long-term, global models of human population development to the most contemporary trends in immigration. For example, a rapid and steady drop in birth rate, complementary to an increased mortality rate, has led to an extraordinary social transformation.

At the same time, demographic changes are linked to institutional and political changes as family systems are changing; societies are trying to influence these models through social policy.

Changing the population, through immigration, is probably the most basic form of social change. The focus is on determining what makes changes in the way migrants adapt and change the societies they live in.

Socio-economic barriers, conflicts between individuals, competition often generate "group conflict," which has been seen as a basic mechanism of social change, especially radical and brutal social transformations identified as revolutions. Marxists in particular tend to describe social life in capitalist society as a struggle between a dominant class wishing to maintain the system and a dominated class that strives to change radically. Social change is then the result of this struggle.

Technology is probably the most widespread issue when it comes to things from outside that give the system an impetus and this triggers a series of internal changes. It is clear that a new invention or technology (steam engine, internet, and mobile telephony) simply appears, generating changes in many aspects of social life. From this point of view, technology is its own mechanism,

⁴ P.Bordieu, *Le Sens Pratique* - Paris 1980; A. Giddens, *The constitution of society* – (Berkeley, 1986).

and the emergence at the right time of a new invention / technology is a sufficient cause for change. There is a clear tendency of social change to move only in one direction (for example the industrial revolution) in which mainly agricultural states have been transformed or have become compelled to adapt to industrialized societies but there is also little evidence of reverse.

The first **political factor** of social change is the law that acts as an instrument of socio-economic and political change in society because laws are state-supported and coercive, individuals being compelled by regulations to conform to them. Laws provide a degree of uniformity between different groups of individuals and their diverse cultural and behavioral patterns. The law also seeks to alleviate social deviations and raise the bottom sections of society. Laws also carry out reforming functions for society, trying to alter old habits that are considered to be immune to stability and social progress. The role of law as a tool for social change finds a total expression when the law comes into confrontation with social earthquakes. As a tool of change, laws go hand in hand with public opinion.

Culture is a determinant of social change, representing values, cognitive frameworks and accumulated knowledge. The social structure is the area of interest, supported individually and collectively by different powers. The elements that make up the culture and social structure can be arranged in a hierarchy of causal influences from deep factors, often unnoticed in everyday social activities but fundamental to its organization, as well as surface phenomena, more mutable and easier and also obvious. As elements, we define language and values as elements of culture, the first being fundamental, an instrument of human communication and the values as a motivating force behind the principle of individual or collective action. It is clear that new values and social beliefs can produce social changes, generating conflicts between old and new values, leading to the creation of a completely new value system.

In parallel with the constituent elements of the culture, those of the social structure are developed. These are not moral values but the specific and differentiated ability of the social actors to compel others to do something. We enter here a realm of power which, like the one of values, is at the deep level of social life, influencing a wide variety of outcomes in different ways. Max Weber's classic definition of power as an actor's ability to impose his will despite his resilience is still appropriate for her highlights the binding and coercive character of this basic element of social structure.

As I have already mentioned, the idea of the nation is fundamental to modern political and cultural discourse. This discourse is itself politically and socially influenced by shaping the way in which a multitude of diverse movements, policies and conflicts are understood. Nationalism is not simply an attribute of speech it is a product of discourse. The discourse of nationalism has been used throughout history for movements for ethnic secession, popular mobilizations, moves linked to the resistance of state construction to colonialism, hostility towards immigrants, each reflecting a different mix of subsistence factors and specific local conditions.⁵

The modern age makes us analyze how certain social changes force us to rethink the very theoretical categories by examining the modern distinctive discourse of national identity and nationalism. There are many types of nationalism, linked to an essential explanatory variable, such as state building, uneven economic development or persistent barriers to social mobility.

⁵ Calhoun Craig, "Nationalism and social change" University of North Carolina, Chapel Hill, NC, USA. 1993

Ethnicity, religion or cultural traditions are the foundations of nationalism because they are historical memory, seen as a preconceived idea adopted. The influence of ethnicity in nationalism is in part a matter of transforming the cultural traditions of everyday life into more specific historical claims. When we talk about nationalism, we are talking about a way to satisfy and understand claims to identity and sovereignty, other political rights, and the way of thinking that keeps these problematic recurring statements under current geopolitical conditions.

A nation's claim / membership often invoke the presumption of national identity or pre-existing state / territory or land. In this context, religion interferes because, in many parts, the national earth is "holy" by religion or the history of a people, and is interwoven with the history of the followers of this religion. Some allegations of nationality fail to convince them because they are too obviously manipulated by the creators, or because the legend / idea offered do not refer to the circumstances and practical commitments of the people concerned.

“The traditions of nationalism were invented, being somewhat less real and valid”⁶ thus being potentially challenged and subject to more or less visible changes.

Nationalism has a complex and interdependent relationship with history. Thus, the invocation of national history, religion and primordial ethnicity are ways to respond to the problems of contemporary claims to nationality. For example, Zionism boasts to be secular, a large part of the Jewish ethnic identity spinning around the Jewish Bible and its associated customs. Because of this, the fact that the cultural content of the ancient Jews is being used, Jewish nationalism ultimately contains the desire to obtain and own the land of the ancient Jews. In addition, the leaders of the Zionist movement, like the leaders of Israel, have used religious symbols in establishing their national identity.⁷ A similar combination of modern nationalism and religious values also takes place in Islam and prevents the secularization of nationalism.⁸ This phenomenon is described as "religious nationalism", which aspires to "religion" of political culture and leads to the focusing or building of national identity around religion.⁹

Throughout history, nationalism was a claim of the peoples to the dynasties and hence to the domestic against the aliens, but also to the citizens against the illegal rulers. With regard to immigrants, France was much more willing to use the political and legal mechanisms to grant immigrants French citizenship, while Germany, even if it was just as open to immigration, in numerical terms, generally refused to grant immigrants German citizenship if they were not already ethnic Germans.¹⁰ All nations have the concept of territorial and ethnic principles and components, and a difficult confluence between a more recent civil model and an older genealogy model of organizing social culture.¹¹ Unlike other analysts who have tried to challenge nationalism that underlines ethnicity, Anthony Smith tried to demonstrate that nationalism has stronger roots in pre-modern ethnicity than others have accepted.¹² He said that nations cannot be seen as primordial or

⁶ Eric Hobsbawm, Terence Ranger “The Invention of Tradition”, Cambridge University Press 1983

⁷ Dubinski, N. (1996). „Religion and State in Israeli and Palestinian Society”, 231

⁸ Shenhav, Y. (2007). „Modernity and the Hybridization of Nationalism and Religion: Zionism and the Jews of the Middle East as a Heuristic Case.” Theory and Society 36

⁹ Friedland, R. (2001). “Religious, Nationalism and the Problem of Collective Representation.” Annual Review of Sociology, 27

¹⁰ Roger Brubaker, “Citizenship and Nationhood in France and Germany”, Cambridge 1992

¹¹ Anthony Smith, “The Ethnic Origin of Nations” , Oxford 1986, 149

¹² Anthony Smith, “Theories of nationalism ” , London 1983

natural, but maintains that they are rooted in relatively ancient histories and in the perception of ethnic consciousness. The nations, Smith says, have long-term processes, are renewed and reconstituted continuously, require ethnic cores, golden epochs if they have to survive. Often these nationalist movements, regardless of whether they are in the service of the ruling elite or whether they are initiated from the bottom (by civil society), being oriented towards the supply of such elites or not, are modeled and oriented after the ideological conflicts of their time. If we take this into account, a pattern of nationalist movements can be developed, but it only makes sense when it is set in a historical trajectory that can explain the conditions of appearance. Nationalism generates nationalism, but not for the same purpose, being a vehicle for ideological agendas embedded in certain interests / directions by the social forces, themselves embedded in the histories of nationalist assertion and taxation.

Nationalism does not stop from development, it has a continuous development, which is under the influence of modern factors, in the age of modernity. The first of these modern factors is the centrality of states. It is about the internal capacity to organize states, which has grown throughout the modern age, as well as the division and ordering of the world into a system of states. States have experienced a rapid development that has generated increased national integration capacity through administrative centralization, the construction of critical transport and communications infrastructures, the development, opening and standardization of educational institutions, and to some extent the development of human communication. In the era of globalization, it is often suggested that the era of the nation-state passes. Multinational companies, world trade (liberalization of markets), internationalization of culture and the media are offered as factors of the nation-state disappearance. At the same time, against the idea that the involvement of international organizations in the internal affairs of states will diminish nationalism by undermining the state power, we must remember that the nationalist discourse appears largely from the reluctance and ambiguity of the nation's towards these international bodies and the tensions between states which are largely driven by the international economy and other activity. The rhetoric of nationalism activates, often becoming the strongest where people feel weak, disadvantaged or feel that their state is weak in relation to international bodies. So the other side of state power and the world system of states is at odds. In part, precisely because the world is organized in a system of states with their limits, a wide variety of local aspirations can be expressed in the rhetoric of nationalism. Moreover, what creates nationalist conflicts, beyond boundaries, is the old ethnic identities and historical burden. Here are the new recognition opportunities opened by the international world system.

Like the other factors, war is not just a common rhetoric of nationalism, but rather a productive force. States, war and capitalism offer powerful practical reasons for developing / adapting nationalism.

The characteristics and the development of the nationalist discourse are closely linked to that of individualism. In other words, as individuals exist in their own modern vision, the nations are self-sufficient, autonomous and move on their own. Individualism is important not only metaphorically, but also as the basis for the central idea, namely that individuals are directly members of the nation, that each one is marked as an intrinsic identity and they communicate with it immediately and as a whole. Nationalism encourages the vision of identity as inscribed in the individual body merged with it. It promotes categorical / rooted identities to relational identities. Nations are primarily represented as categories of similar individuals more than through dial-up

networks. This is a crucial basis for using appeals to nationalism to separate people who are in fact linked by kinship, friendship, community, economic interdependence, language and other ties.

MIGRATION AND SOCIAL CHANGE

Migration is a phenomenon of change and can in turn lead to further (more or more profoundly) transformations both in sending and receiving societies. When talking about migration, this mobility implies profound changes in lifestyles. Old traditions that are important in developing and maintaining the principles of a society become irrelevant. A problem encountered in this process of social change is the mismatch between migrants' beliefs / behaviors and the requirements of the environments in which they want to settle.

What is important is that migration can prevent stagnation of the social system by exerting pressure on the innovation and creativity sectors. However, conflict within and between groups in a society can prevent the process of adaptation negatively affecting ordinary relationships, resulting in progressive weak creativity. The conflict of values and interests, the tension between what it is available, what it feels, what they want and they aspires for, is the conflict between interests and new strata and groups that demand their share of power, wealth, status and social representation. In this way, the conflict can not only generate new rules, new institutions, but it can be said to directly stimulate the economic and technological sector.

As a factor of change, migration has been analyzed from two perspectives, from a cultural perspective that emphasizes its potential for value / normative transformation and from a structural perspective that highlights its demographic and economic significance. By cultural factors we mainly refer to ideas, knowledge, values, beliefs, inventions and exchanges. These cultural "tool kits" also contain many other elements, from scientific and professional know-how to behavior, forms of expression, manners and generalities suitable for specific social occasions. Migration has been directly affecting the development of the European society, politics, culture and economy, with direct effects on the reduction of disparities between the developed and underdeveloped areas¹³.

The power of migration to make changes in sending and receiving regions and countries depends on three main factors: a) the number of people involved; (b) the duration of the dislocation; c) class composition.

As far as the first factor is concerned, it is obvious that small displacements have little causal power, rarely exceeding the lives of those involved and very close persons. At the other extreme, the "telluric movements" that involve the relocation of an entire people to other areas can have dramatic consequences both where they go and where they come from. For example Nakba or Al-Nakba, during the 1948 war, between 400 and 600 Palestinian villages were devastated, while Arab Arabian Palestine was almost completely erased from the face of the earth.¹⁴ The term "Nakba" also refers to the war period and the events that affected the Palestinians from December 1947 until January 1949. The exact number of refugees, many of whom then settled in refugee camps in neighboring states, is a matter of dispute¹⁵, but about 80% of Arabs have what Israel has

¹³ Claudia Anamaria Iov, Maria Claudia Bogdan, (2017), Securitization Of Migration In The European Union - Between Discourse And Practical Action, *Research And Science Today*, Spring 2017, No. 1(13), 14.

¹⁴ Bardi Ariel Sophia (March 2016). "Architectural Cleaning of Palestine". *American anthropologist*. 118 (1): 165-171 available at <https://anthrosource.onlinelibrary.wiley.com/doi/abs/10.1111/aman.12520> , accessed on 27.09.208

¹⁵ Martha Crenshaw (2010). "The Consequences of Counterterrorism" Russell Sage Foundationp.356

become (half of all Arabs in Mandat Palestine) have left or been banished from their homes.¹⁶ About 250,000-300,000 Palestinians fled or were expelled prior to the declaration of Israel's independence in May 1948, a case presented as *casus belli* for the entry of Arab League armies in Palestine, triggering the Arab-Israeli War of 1948-1949. Permanent external migration can significantly alter the demographic structure of sending societies, as when entire regions are depopulated. Permanent migrants can also have a stronger influence on dispatching regions by weakening local productive systems and changing culture into the direction of emigration as the only normative path to mobility and social development.

In today's Europe, the fears expressed by immigration opponents typically presents a similar "tellurian" movement that rises and is sustained by cultural, religious differences and overwhelms the social systems and culture of the developed world. In terms of short-term circular flows, they tend to make a less sustainable change than permanent movements. Under certain conditions, as I said earlier, cyclical movements can strengthen existing social structures rather than change them.

The third factor, the composition of migrant flows, affects the potential for change, arguing that movements composed of people with high intellectual capital would have a greater impact on host societies because of the ability of these migrants to express themselves and protect themselves better cultural features. This argument is not always valid because educated migrants have greater flexibility and adaptability to the culture of the host country. Increasing human capital translates into creating better opportunities on the labor market and facilitating entry into the economic sphere of the host society as long as they do not activate socio-economic barriers. This is, in part, the reason why the migration of professionals is rarely seen as a problem in host societies. On the contrary, the flow of poorly educated workers may have a more sustainable impact due to the lack of adaptation to the host country's language and culture, which makes them adhere to their habits. At the same time, these considerably larger flows of migrant workers tend to generate visible cultural linguistic concentrations, generally in the marginal areas of host societies, while generating insecurity. Moreover, class flows, which include high-capital and low-capital migrants, are most likely to lead to ethnic enclaves in host countries. This is due to the fact that qualified immigrants are able to set up businesses that use their co-ethnic workers both as a workforce and as an outlet. In turn, less educated immigrants find in these ethnic enterprises an alternative source of employment opportunities and even a "training mechanism" to learn, to maintain their own cultural values. These types of complete enclaves are the most visible manifestation of change in host societies through migration.

Mass immigration can generate pressure from bottom to bottom, affecting certain organizations such as industries, labor, public schools, and forcing accommodation structures at this level. The phenomenon of immigration is a challenge to the traditional nation-state models. It can create two types of nationalism, namely that of minorities and majority nationalism. It is possible for a national minority to impose stricter immigration integration requirements than those imposed by the culture of the majority. In this context, it is necessary to analyze how the requirements of immigrants and national minorities are linked to one another, and how both respect and know the fundamental principles of liberal democracy, such as individual freedom and social

¹⁶ Masalha, Nur (1992). "Expulsion of the Palestinians." Institute for Palestine Studies, this edition 2001, 175

equality. Two values of identity lie in opposite positions, namely cultural and religious rights of immigrants, perceptions and practices of ethnic and religious cultural differences in the host society. The host country can accept a greater or lesser degree of cultural and religious differences of immigrants and may create policies in this respect. The failure to integrate immigrants, the non-acceptance of migrant cultural values, the impoverishment of religious freedom, and the blocking of social mobility can lead to the spread of the nationalist idea and the politicization of the masses along ethnic lines. On the other hand, the fear of immigrants, the belief that their jobs are occupied, the social burden created by immigrants, the social problems created by them, as well as the securitization of the migrants' problem by the politicians (with the help of mass media), lead to the development of the nationalist nationalism.

CONCLUSIONS

This paper attempted to clarify the concept of social change in which it evolved, in connection with the development of nationalism, to develop basic observations of its evolution, and link it to migration, both as a result and as a cause of social change.

We look at social changes rather occasionally, but taking seriously into account the historical social changes is to analyze and observe the difference between superficial and basic social changes. In conclusion, we can say that nationalism is one of the most important examples of specific social changes. We can say that the changes are related to the development of new historical epochs by transforming the categories that constitute the social and cultural reality. The modes of action or interaction, the visions, the relationship between other aspects of existence, the meaning of ideas, and the long-term planning are all modified by such transformations.

Although it is clear that the movements of the masses induce social change, the lasting, profound effects of these movements, which evolve into a more and more trans nationalized global system, cannot be determined with certainty.

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