

while nationalism has been identified with the state itself. The term nation-state, therefore, means a state whose inhabitants consider themselves to be a nation. It is a geographically bounded legal entity under a single and recognized government, the population of which psychologically consider themselves to be related, through historical, linguistic, racial, or other links."<sup>179</sup>

As nation states develop and aggrandize power through the coercive control of law, military force, taxation and regulation, nationalism and the embedded nation state will mutate. Nationalism develops into socialization as institutions, programs and measures to ensure health, safety, welfare and equality alter and deepen the authority of the bounded nation state ideal. As states assume more control over productive and consumptive resources they become in effect socialising actors with a very broad and comprehensive outlook on the human condition. This convergence builds upon the doctrinaire of marxian dogma in which the means of production are taken into social ownership ('state capitalism', but in effect the recognition of state intervention in key sectors of the economy), and the persistence of a system of rights, and equality.<sup>180</sup>

It is difficult even within Europe to deny the emotive strength of nationalism. In the early modern period it was the nation state, which allowed Europe to emerge from feudalism and develop. These political entities at once divided and integrated Europe. Today contrary to European political leaders who pronounce that Europe is a post modern state [or one with international institutions to defray conflict and establish legality], the average European citizen feels neither European, nor does she or he understand most of the supra-national processes, procedures, laws and regulations being imposed from above. European citizens are nationalists first not Europeans.

Nationalist sentiment will remain virile even as the nation state undergoes change in a regional and global context. Nationalism and by extension statist control over the nation, has always contained two facets. One is group identity, and the second is integration and inclusion. Both concepts entail that nation states historically have adopted, used and restructured global flows, be they cultural, financial or political. States will maintain firstly their 'different' group and

tribal identity using myths, history, culture, language, institutions, traditions and propaganda. Second they will ensure that their society is inclusively representative, integrated through the redistribution of money, somewhat accountable to local concerns and issues and importantly supportive of national institutions, culture and mores. Such programs reinforce the sense of group identity and uniqueness.

Nation state success is rooted in controlling nationalism and channelling exogenous stimuli to support national identity or preventing such forces from seriously deranging the collective identity. The maintenance of group identity and the Hobbesian contract between the state and the individual is a main challenge of all governments in the modern age. Citizens are individual freemen whose obedience to authority, order and law and fear of government action, are protected by liberties and rights: "Most persisting groups are based on a mixture of loyalty and identification (on willed adherence), and of extraneous incentives, positive or negative, on hopes and fears."<sup>181</sup> Political processes control these liberties and incentives and in the current IPE there has been a sharp diminution in the liberal concept of liberty and rights, (as envisioned by Montesquieu or Smith) and a far reaching rebalancing towards socialist and statist dogma wherein the state is the main controlling agent of 'hopes and fears', and the management of the 'Hobbesian contract'. State management is indeed omnipotent in all areas of citizen existence and its ideology of equality is the dominant theme in its Post Modern theory of cultural relativity.

## IDEOLOGY

Political cultures and sub cultures permeate and create society. Beliefs, values, and attitudes define our political culture and individuals living in a certain society will reflect these elements.<sup>182</sup> This is one reason why globalization, while relevant does not imply cultural homogeneity or sameness. All cultural artefacts, foreign and domestic are analysed through a local ideological prism. Certain policies and attitudes in the society in question are deemed legitimate and any outside processes or influences will be refracted through