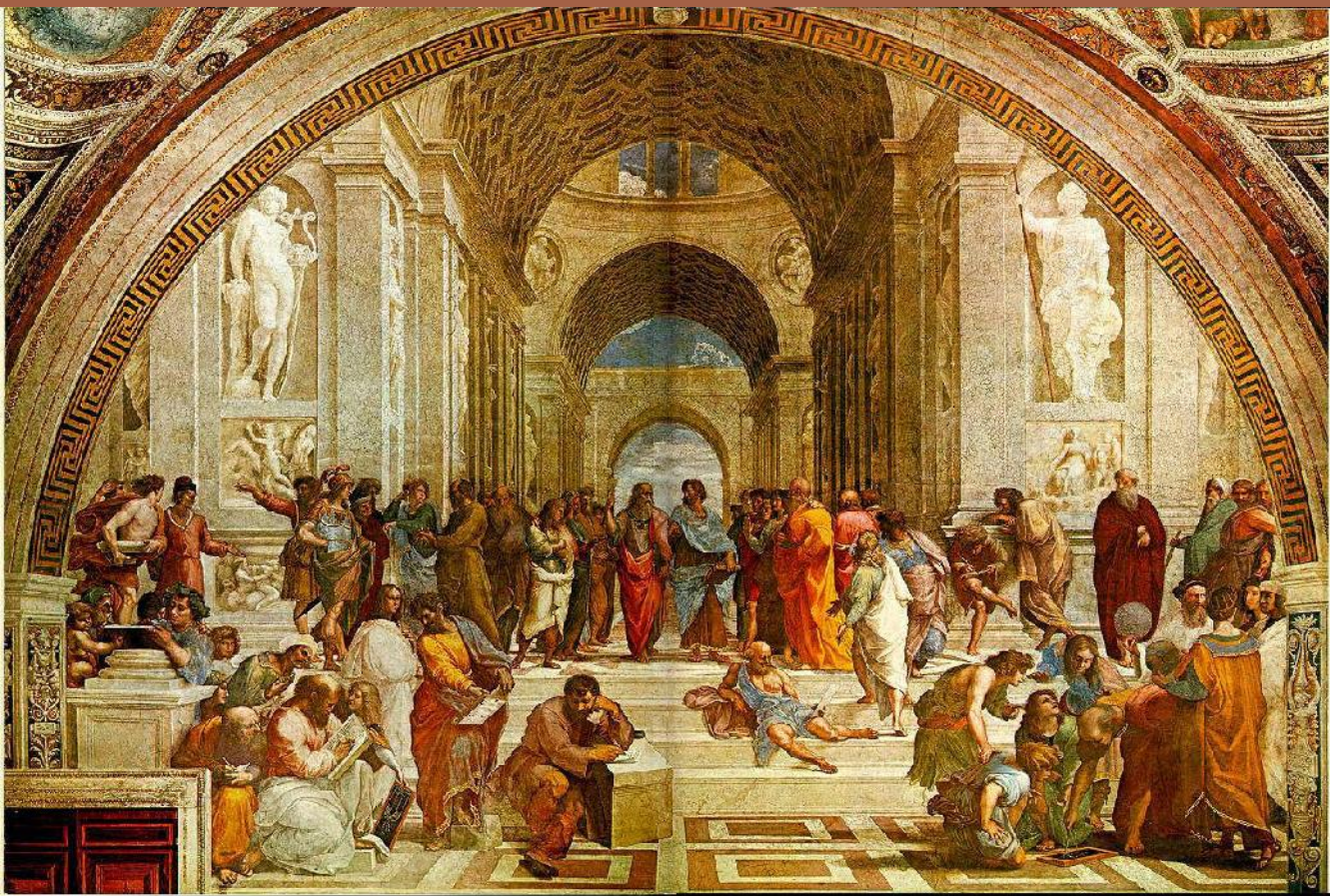


# Annals of “Ștefan cel Mare” University of Suceava

Philosophy, Social and Human Disciplines

Volume I

2010



## HUMAN DYNAMICS



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# RESEARCH PAPERS



# Ever Approachable, Never Attainable: Teasing the World and Human Nature

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## Abstract

*The Universe is not only queerer than we imagine, it is queerer than we can imagine.” Following this perceptive comment, I want to take up a few scientific areas and show that the reality we live in, including our human existence is fascinating even beyond our capacity to imagine. Since there is always “a dimension of the more” or of “surplus of meaning,” inherent in reality, there is always room for that “extra step” to march towards this dimension.*

*The aim of this paper is to indicate the following: (i) An amount of inadequacy is inbuilt into reality, an inadequacy that is both delimiting and enabling. (ii) There is room for further search and openness in the real world. (iii) Humans beings themselves are products of such an ever expanding horizon that is both elusive and enabling. Just as the horizon, humans can always approach each other, never arrive it. Just as the horizon invites us by its ever-receding nature, human beings are also ever-receding mystery unto each other.*

*The method I follow is simple. I base myself on ordinary and well-known scientific data, which is accessible to most educated audiences. This data will be used to lead us to the limits of our knowing and our existence. Finally, I shall raise few theological questions about the adequacy and limits of our knowledge. Such a procedure, it is hoped, will open us to be fascinated by the mysterious dimension of the all encompassing reality and ever eager to seek a more comprehensive knowledge about it.*

*We begin with a rather sketchy treatment of the seven colours of reality, the five senses of the brain, the three dimensions of being, the one directionality of time and zero attainability of heat (the heart). This, it is hoped, will be taken metaphorically for the very nature of reality and of human beings.*

**Keywords:** *The Seven: Colours of Reality, The Five: Senses of the Brain, The Three: Dimensions of Being, The One: Directionality of Time, The Zero: Emptiness of the Fullness, The Ever Approachable Project.*

### *1. The Seven: Colours of Reality*

As children, we marvelled at the colours of the rainbow. As adults we are fascinated by the colours and contours of nature and try to comprehend its intricacies. It is generally accepted that light is composed of seven colours, which can be demonstrated through elementary experiments with a prism.<sup>1</sup>

Normally, we make a distinction between “primary” and “secondary” colours. The first things to realize here is that the number of “primary” colours depend on the type of creature looking at it. A human being sees things differently from the way a dog or a bird would see the same things.

Normal cones in the human eye sense light in broad colour bands in the red, green and blue-violet regions of the spectrum. Thus for humans, mixing various amounts of the three primary colours (red, green and blue) will produce all the colours that can be perceived. That is true for an additive source like a computer monitor or TV screen that produces light. The human eye is sensitive to broad bands of light wavelengths, and thus it interpolates colours depending which of the three cones is receiving light. Colour is actually how our eyes and brain interpret light. Our eyes can only see radiation with a wavelength of 380 nanometers to 740 nanometers.

Further, it is interesting to note that there are two ways of perceiving, for example, “yellow” light. Firstly, we can use equal amounts of red and green light. These stimulate the red and green cones, and the brain sees “yellow”. Secondly, we can use a wavelength of light that is between red and green (about 565nm). Because the response of the red and green cones overlaps, this single colour also stimulates both the red and green cones. The brain sees “yellow” in both cases.

For pictures using paint or ink, things get a little more complicated because what happens to the light before it strikes the eye is a two-step process. Inks are subtractive. They block various colours of light and only the colours that are NOT blocked are reflected from the paper to the eyes.

In fact, there is rarely an object of one pure colour. Instead, an object appears red because it absorbs all colours except red. The red light is reflected to our eyes and we see red.

This difference explains why, when we mix red, green, and blue light sources we perceive white light, but if we mix red, green and blue colours we get black. The red colour absorbs green and blue, green absorbs red and blue and blue

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<sup>1</sup> All these different sections were published as regular columns in *The Financial Chronicle*, on its regular feature column, “The Sacred Bull” in Jan-February 2009. They have been modified for the purpose of this article.

absorbs red and green. The net result is all colours of light get absorbed and we perceive black.

Similar to these primary colours, there are three types of colour blindness, depending on which colour sensor is defective in the receiver's eyes.

Going beyond primary and secondary colours, we can dwell a bit on the actual number of colours. To the important question of how many colours the eye can distinguish, the published literature is remarkably inefficient at providing an answer. An often quoted reference states that 10 million surface colours can be distinguished by the normal human eye under optimum observing conditions. Other estimates put it just 1 lakh colours.

Dogs, on the other hand, seem to have only two kinds of colour receptors in the eye. They see fewer separate colours. Many birds, however, have four or more types of cones (the extra one is ultraviolet). They therefore see potentially many more colours than humans, depending on how the brain perceives this colour. Birds would need to use a TV with four primary colours.

These questions raise some larger theological and religious issues: Does colour really exist? Does it exist apart from humans who perceive them? What justification do we have to classify nature into seven colours? How many colours do in fact, exist? How do we meaningfully quantify them? Isn't our recourse to reality enabled and limited by our colour perception? Will dogs and birds have a different perception of colour and reality? Isn't material reality much more complex than perceived by our eyes?

After these elementary observations on colour, we are in a position to move to the larger aspect of human life: the world of our senses. It is with our sense organs that we are able to relate to the reality around us. Obviously, the colour of light is just a subset of the larger domain of senses.

## *2. The Five: Senses of the Brain*

The five senses work together all the time in order to allow our body to function properly in the world and to respond adequately to the external stimuli. The brain in fact is also the centre of the sensual body, which acts through the five senses.

To enable us to see something light bounces off the object we are looking at to the pupil. The light crosses the lens and the images gets focused upside down. The object, thus, shines on the retina of the eye. Then, the optic nerve carries the picture we see and this message is sent the brain. What the brain does after the message goes to the brain is that it turns the picture right side up. Then it figures

out what we are seeing and how we should respond to it. Having two eyes increases our angle of vision and it helps to judge depth. Having two eyes allows us to cover 180 degrees and three-dimensional objects. This gives us the depth of vision, so central to our movements.

Our ears send information about sounds to the brain in the form of nerve impulses. Sounds are collected in the outer ear and are sent through the ear canal to the eardrum. Three small bones in the middle part of the ear amplify the sounds. The receptor cells send impulses to the auditory nerve which goes to the brain. The brain receives impulses from the auditory nerve and gives meaning to the sound impulses. Because we have two ears, the sound usually hits one ear a fraction of a second before the other and produces stronger vibrations in that ear. This helps us to sense the direction of the sounds. Such directionality is crucial for human survival.

Taste helps us to determine the flavour and palatability of food. It even signals dangerous gases and toxic food. All over our tongue, there are little bumps called taste buds. There are four different types of taste buds, to taste sweet, sour, bitter or salty things.<sup>2</sup>

Touch enables our skin to have physical contact with another object. Touch or sensory receptors are located in clusters around the skin. When they are squeezed, the layers rub against each other causing an electrical nerve impulse. The most sensitive touch receptors are located at the face, back of the neck and chest.

Skin works together with the hypothalamus, which contains cells highly sensitive to heat and cold. The hypothalamus responds by increasing the number of nerve impulses transmitted by the brain. Skin helps to regulate the temperature of the body by preventing excess of heat (hyperthermia) or dearth of it (hypothermia).

Every time we breathe, air flows through the nasal cavity, facilitating the air flow down through the back of the mouth into the throat. Simultaneously some of it passes the olfactory organs. Any odour molecules in the air will pass by and get stuck to the mucus in our nose. The sensory hairs sense the odour and transmit messages to our brain. Our brain, therefore knows the odour. The smell receptor cell is located high up behind the nose and the receptor is sensitive to chemicals in the mucus in it.

The five senses are our window to the world. All our technologies are mere

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<sup>2</sup> It is interesting to note that we have not developed a quantified measurement to predict the taste of a thing. No one really knows, for instance, the taste of arsenic. It is so poisonous that anyone who attempts to taste it will instantly perish.

extensions of our senses. Senses are much more intimately connected with our brain than we think. So the larger questions connected with the senses are: Are there not other senses that we are unaware of just now? Is mind another sense, as implied by Indian philosophy? If humans had collectively lacked one sense or had one more of it, what would our world look like? In fact, we are helped and hampered by our five senses. We are truly captivated and captured by our senses. Reality is far grander and greater than our wonderful senses can perceive.<sup>3</sup>

These reflections on the grandeur of the senses take us to another crucial and profound aspect of reality: the three dimensions of the spatial world, which is the door to the material objects we constantly interact with. It is here that we can perceive the depth and roughness of life.

### *3. The Three: Dimensions of Being*

We are fortunate to live in a three dimensional world of space. The length, breadth and height constitutes the space around us and make up the reality we live in. It is marvellous to experience the depth of space that is possible only in a three dimensional world.<sup>4</sup>

However, it is plausible for us to imagine dimensions that are less than three. In a simplified one dimensional world, an ant – that has only length – can walk back and forth on a string that is stretched tight. Unaware of the other dimensions around it, the ant lives in a happy but isolated world.

A being on a two dimensional world can walk on the surface of a perfectly

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<sup>3</sup> It is assumed that humans have another sense of “equilibrium” which is located in the inner ear. Equilibrioception is our sense of balance, perceived by the position of fluids in the inner ear. It can be sent off kilter if one spins around in a circle too many times. Having a sensory faculty for the perception of balance is essential for any bipedal species.

Proprioception is the perception of one’s body in space. Like equilibrioception, the data for this sensory faculty comes from within the body rather than from the environment. Proprioception is what a police officer tests when they pull you to the side of the road on suspicion of drunk driving. Thermoception and nociception were once thought to be simple variations on touch, but they are not. Thermoception is the sensation of heat and nociception is the sensation of pain. Thermoception of external heat sources is quite distinct from the sensation of internal body temperature, which uses a different apparatus. Also, nociception has sometimes been categorized as three senses rather than one, because different receptors perceive pain on the skin, the joints and bones, and the body organs respectively. For details see “How Many Human Senses Are There?” at <http://www.wisageek.com/how-many-human-senses-are-there.htm>, accessed March 2009.

<sup>4</sup> According to the latest book, *The Grand Design*, 11 space-time dimensions. M-theory permits universes to create themselves from nothing, on a non-stop basis, each with physical laws with different values. The number of universes permitted by M-theory is at least  $10^{500}$ , which is 10 multiplied by itself 500 times. To have an idea of how big this number really is, the estimated number of particles in our universe is about  $10^{80}$ . See S.W. Hawking, L. Mlodinow, *The Grand Design: New Answers to the Ultimate Questions of Life*, Bantam Books, New York, 2010.



plane glass, and enjoy seeing the full 360 degrees around it. But if a human being puts down a coin on the glass, the appearance of the coin would be a miracle for this two-dimensional being. A downpour of the rain would also be another unexplained miracle for this being. Even basic features like absorption or digestion of food would be impossible for such a poor two dimensional creature.

The three dimensional world around us enables us to experience the fabulous reality as we see it. But the mathematics of dimensions itself does not put any limit on the possible number of dimensions as such to reality. Strictly speaking we can have more than three dimensions, which however would be impossible for us to imagine.

Some versions of the super string theory in physics assume that reality has eleven dimensions (M-theory). They assume that right at the beginning of the universe all these dimensions were active. Later they folded themselves up and so at present we can perceive only three dimensions. *Imagining the Tenth Dimension* by Rob Bryanton is an insightful but controversial book.<sup>5</sup>

The philosophical and religious challenges posed by these speculations are tremendous. When religions try to approach the Ultimate Reality, are we thinking of an existence with more than the three (or four?) that we are familiar with? What would life after death look like? Is it a continuation of our space-time existence or a dimensionally different mode of existence?

God, the reference of all religions, must be experienced by us in our three-dimensional world. But that does not imply that God is limited to the three dimensions only. If He is the Creator, he would have created the other dimensions too. But it is very possible that he would be existing in a radically new dimension with the possibility of intervening in our three dimensional world.

Just as a two-dimensional being cannot understand how a coin has appeared on the surface of the glass plane, are we not really intelligent but limited beings who cannot experience the full depth and complexity of the rich physical reality around us?

Further, if human beings are able to create the initial conditions similar to the Big Bang, as is being tried at CERN, Switzerland, do we reach nearer to the complexity of reality? Will it be possible for humans to add new dimensions to their existence?

These questions are profound and worth pursuing. They do add to the

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<sup>5</sup> Rob Bryanton, *Tenth Dimension: A New Way of Thinking about Time and Space*, Trafford Publishing, 2006. See also Kuruvilla Pandikattu, "Human Fulfilment Here and Now: Some Anthropological Considerations," *Satya Nilayam: Chennai Journal of Intercultural Philosophy*, Vol 15, Feb 2009, pp. 107-109.

magnificent data available to humanity that we can truly marvel at. They do challenge the way we live our spiritual and religious life. So the possibility of new discoveries by physicists must excite us. At the same time, we must remember that we have not exhausted the mystery and complexity of the three-dimensional world which we are sure of.

Let us continue to marvel at the robustness and roughness of our three dimensional being! But we can and must remain open to further realms of possibilities. The reality is truly and marvellously complex. If so, how much can we human beings be open to it? As human beings how much should we struggle to be open to such a reality? This leads us to the next section, where we deal with our finitude or temporality. We are beings in time and so we come to exist, grow and cease to be! This profound mystery of our temporality invites us to deeper reflections on our meaning system.

#### *4. The One: Directionality of Time*

It is a truism to say that we live in time. Time enables us to be born, to grow, to mature and finally to blow out. Time with its past, present and future is a key enigma. We are not much better than Augustine who claimed 1500 years ago: “I do know what time is if you do not ask me; but if you ask me I do not know.”<sup>6</sup>

The simplistic view of the three aspects of time helps us to cope with the normal routine of life. But let us remember that the past is not merely something that has happened previously. Events in the past shape our present and the memory of the past helps us to live the present. In fact some philosophers are of the opinion that the “remembrance of the things past” truly makes up the present.<sup>7</sup>

In the same way, the future is not just something that will happen. We truly anticipate the future right now. Without that hope and anticipation of the future, the present does not make sense.

So the usual linear description of time as being divided into past, present and future is simplistic and inadequate, though useful. We need to appreciate the complex dimensions of the past intermingling with the present and being carried

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<sup>6</sup> Saint Augustine, *Confessions*, Oxford University Press, New York, 1998, p. 230. The whole quote is insightful: “What is time? Who can explain this easily and briefly? Who can comprehend this in thought so as to articulate the answer in words? Yet what do we speak of, in our familiar everyday conversation, more than of time? We surely know what we mean when we speak of it. We also know what is meant when we hear someone else talking about it. What then is time? Provided that no one asks me, I know. If I want to explain to an inquirer, I do not know.”

<sup>7</sup> Marcel Proust, *Remembrance of Things Past*, New York, Vintage Books, New York, 1982 has become a classic both as a novel and as a philosophy source material.

over into the future. The present now that we experience is, in fact, constituted also by the memory of the past and anticipation of the future.

One crucial difference of time, compared to other dimensions of reality, is its direction. Why does time always flow forward? In the case of space, we know we can move forward or backward and so no restrictions on the directionality of time are implied. So mathematically we can have reverse (or negative) time. At the same time we know that what makes human life as we know it possible, is this unique directionality of time.

The theory of relativity does take this directionality of time seriously. Most of us have not accepted the significance of the simple conclusion of the theory of relativity: that time is relative to the frame of reference. In other words the “common-sense” or absolute notion of time is possible only under certain limited conditions.

Time thus provides us with one of the enduring mysteries of life and reality. Many of our common-sense notions of everyday life are shattered by recent scientific discoveries. Further, according to the theory of relativity, under certain conditions, the simultaneity of two events cannot be always assumed. So too, in some rare cases involving quantum particles, the distinction between the past and the future vanishes.

This possibility, which would enable one to travel back in time, has spurred the imagination of science-fiction writers. What would happen if I were to go back in time and eliminate my grandmother? Would I be able to prevent my own birth, then?

Such questions may be entertaining, but there-in lies a deeper significance. If we live in a four (or even ten) dimensional space, what really limits or enables the directionality of time? What enables time to move only in one direction? Why can't time at least move sideways?

Physicists answer these questions by bringing in the law of entropy. Though physics can legitimately seek such answers, the metaphysical and religious quests cannot be ignored. In fact the metaphysical questions on time help us to marvel at the nature of the life-sustaining reality.

But the more profound query is: Why is reality so constructed that beings like us can grow, mature and die? What enables us to experience the joys and sorrows of life and affirm, “This too will pass away?” Can we make a better case for a “cyclic” or even a “spiral” time, which includes the non-linear dimensions of ordinary time? Such perceptive questions on time leads us another deep dimension, that of zero. When we genuinely look into our own selves, deep down

there are traces of nothings. It is these traces of emptiness that opens our eyes to the larger mystery of the totality, that we may paradoxically call fullness. So the next paradoxical section deals with the emptiness that emerges from and leads to fullness. This is truly reflective of our human condition, limited and enabled by time.<sup>8</sup>

### *5. The Zero: Emptiness of the Fullness*

Indians are credited with the discovery of zero. The Greeks could not admit zero or infinity into their system of mathematics, since zero threatened to regard 'nothing' as 'something' and to smuggle a contradiction, like a Trojan horse, into their elegant logic.

If we divide any number by zero, we get infinity. If we add any number to infinity, we still get infinity.<sup>9</sup> This is the route Brahmagupta took in 628 AD to define zero and introduce the decimal system of arithmetic. He could easily write:

$$\text{Infinity} = 1/0 \text{ or } 0 = 1/\text{infinity}$$

That gave rise to the elegant mathematical system that contemporary science is so used to today.<sup>10</sup>

But in reality such elegance is unattainable. I shall illustrate this by the simple phenomenon of temperature. As physicists remind us, temperature is in fact the average measure of the energy or movement of a system. The higher the temperature, the faster the molecules move. Absolute Zero is the coldest possible temperature and it means the particles are in total rest. Since gas follows certain laws connecting pressure and volume we can easily deduce the relation between pressure, volume and temperature of a gas.<sup>11</sup>

One can calculate how cold we would have to make the gas, in order for the temperature to be zero. This calculated temperature is the same temperature for all quantities of all gases and is -273.16°C. This is the temperature at which a gas

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<sup>8</sup> Time is, according to Albert Einstein, a "stubbornly persistent illusion."

<sup>9</sup> *Brihadaranyaka Upanishad* Chapters 5.1.1 says: "That is fullness, this is fullness. From fullness, fullness proceeds. If we take away fullness from fullness, even then fullness still remains."

<sup>10</sup> Though the decimal system has found universal acceptability today, the dated FPS System of units based on the foot, pound, and second as units of length, mass, and time, respectively is still being in many parts of the world today. . It has now been replaced for scientific work by the SI system. It is based on seven basic units: the metre (m) for length, kilogram (kg) for mass, second (s) for time, ampere (A) for electrical current, Kelvin (K) for temperature, mole (mol) for amount of substance, and candela (cd) for luminosity.

<sup>11</sup> Boyle's Law is named after the Irish natural philosopher Robert Boyle (1627-1691) who was the first to publish it in 1662. The mathematical equation for Boyle's law is:  $P.V = k$ , which may also be denoted as  $P_i V_i = P_f V_f$ . Charles' Law describes the relation between volume (V) and temperature (T) and is given by the equation  $V_i/T_i = V_f/T_f$ .

does not move and has zero volume. Since in reality, gas cannot have a zero volume and absolute zero temperature cannot be practically reached. So, absolute zero is an unattainable limit.<sup>12</sup>

Temperatures within a few billionths of a degree of absolute zero have been achieved in the laboratory. At such low temperatures, substances have been seen to enter a peculiar state, known as the Bose-Einstein condensate, in which their quantum wave-functions merge and particles lose their individual identities.

In theory, the lowest possible temperature denotes the lowest possible total energy of a system. Although it might be expected that all particle motion would stop at absolute zero, this is not in fact the case. The Heisenberg's uncertainty principle asserts that even at the minimum conceivable temperature, subatomic particles would still possess a residual kinetic energy known as zero point energy. A strange outcome of this is that closely packed electrons in a metal at absolute zero would have the same energy as an ordinary gas at 50,000°C. Thus, although at absolute zero a system's entropy is zero, the total energy of a system is not zero.

Another reason why the absolute zero temperature is physically unattainable, is the third law of thermodynamics. At first sight, this might seem unreasonable. There is no upper temperature limit, so why should there be a lower one? In trying to understand this, it is helpful to think in terms of temperature ratios rather than temperature differences – the ratio from 10,000 K to 1,000 K, say, being the same as that from 0.001 K to 0.0001 K. Just as by supplying more and more energy to a system we can add as many zeros before the decimal point of the Kelvin reading as we choose, so by continuing to take energy out of a system we can add an arbitrary number of zeros after the decimal point. Yet just as we can never reach an infinitely high temperature, so we can never attain an infinitely low one – absolute zero itself. In a profound sense, absolute zero lies at the asymptotic limit of low energy just as the speed of light lies, for particles with mass, at the asymptotic limit of high energy.<sup>13</sup> In both cases, energy of motion – kinetic energy – is the key quantity involved. At the high-energy end, as the average speed of the particles of a substance approaches the speed of light, the temperature rises without limit.<sup>14</sup>

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<sup>12</sup> For more details on zero see Pichalakkattu Binoy, "Dialoging with Symbols: Exploring Zero, Sunyata and Trinity for a Holistic Reality," *Omega: Indian Journal of Science and Religion* 5/2 December 2006, 25-41.

<sup>13</sup> In coordinate geometry, a straight line that a curve approaches progressively more closely but never reaches is an asymptote.

<sup>14</sup> This implies that even if we increase the velocity of a moving particle, it will only approach the speed of light, since so much of its energy is converted to higher temperature. Similarly a the lower energy level, of we try to reduce the energy, the velocity will tend to zero, but will never reach

Thus the real world, unlike the elegant and coherent world of the ideal mathematics, is the tensional in-between, bridging the two extremes, both of which are unattainable. The beauty of the real, including our own selves, lies in the fact that we can dream of the ideal, march towards the ideal, without ever attaining it. The elusive and fascinating horizon invites us always.

It is hoped that what we have been saying about the heat could be metaphorically or symbolically applied to the heart – the realm of human relationship and love. Just as is the case with heat, we can always love deeper, become more intimate, but never attain the complete union of hearts, which we so ardently long for. This may be called the “emptiness of the fullness.”

## *6. Conclusion: The Ever Approachable Project*

In this concluding section we want to sum up the crucial insights we have gathered above regarding the fascinating and ambiguous aspects of reality and human beings in terms of the horizon of reality and of human nature. Here we look at reality as ever approachable and humans as the finite search for the infinite.

### A. WORLD HORIZON: EVER APPROACHABLE, NEVER ATTAINABLE

Though the Big Bang theory has not found acceptance among all scientists, it is still the most popular theory we have regarding the origin of the universe, of time and of space. Cosmological models of the “Big Bang” expansion of the universe have converged on a general framework in time, energy and temperature. Below is an attempt to show some of the features of the models on a time line as explained in the bestseller, *The First Three Minutes* by Nobel Laureate Stephen Weinberg.<sup>15</sup>

An overwhelming weight of evidence has convinced cosmologists that the universe came into existence at a definite moment in time, some 13.7 billion years ago, in the form of a super-hot, super-dense fireball of energetic radiation. Until the arrival of this Big Bang theory the universe was believed to be essentially eternal and unchanging, represented by the Steady State model.

It is necessary to understand that the Big Bang did not begin as a huge explosion within the universe, the Big Bang created the universe. A popular misconception is that it happened within the universe and that it is expanding through it. This causes people to wonder where in the universe it started, as if by

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zero, since much more of energy (reaching almost energy) is needed to reduce the temperature at close domains of zero.

<sup>15</sup> Stephen Weinberg, *The First Three Minutes: A Modern View of the Origin of the Universe*, Basic Books, New York, 1994.

running the clock backwards we would reach the point where all the galaxies come together in the centre of the universe. The universe does not have a centre, any more than the surface of a sphere has a centre, there is no preferred place that could be termed the centre.

The standard model of the Big Bang theory proposes that the universe emerged from a “singularity,” at time zero. Scientists can describe all that has happened since 0.0001 of a second after this moment of creation. The temperature of the universe at that time was 1,000 billion degrees Kelvin and had a density that of nuclear matter,  $10^{14}$  grams per cubic centimetre. Under these extreme conditions, the photons of the ‘background’ radiation carry so much energy that they are interchangeable with particles. Photons create pairs of particles and antiparticles which annihilate one another to make energetic photons in a constant interchange of energy. Because of a small asymmetry in the way the fundamental interactions work, slightly more particles were produced than antiparticles - about one in a billion more particles than antiparticles.

When the universe had cooled to the point that photons no longer had the energy required to make particles, all the paired particles and antiparticles annihilated, and the one-in-a-billion particles left over, settled down to become stable matter. One-hundredth of a second after time zero, the temperature had fallen 90% to 100 billion K. By one-tenth of a second after time zero, the temperature was down to 30 billion K. The temperature after 13.8 seconds was down to 3 billion K, and by three minutes and two seconds it had cooled to 1 billion K, only 70 times hotter than the centre of the Sun today. At this temperature nuclei of deuterium and helium could be formed and stick together despite collisions with other particles.

What is insightful is that astrophysicists have been able to describe the phenomenon of the Big Bang upto three minutes with a very high degree of precision. They can trace the origin of the Big Bang to say, 0.0001 seconds after its beginning and describe the situation satisfactorily. When they want to investigate the situation of the Big Bang close to zero seconds, it becomes more and difficult, and finally almost impossible. To describe the phenomenon closest to zero, we need to expend almost an infinite amount of energy.

This situation of the universe may be best described as a horizon, which remains always elusive. It is ever approachable and never attainable. It becomes almost impossible describe the beginning of the universe as time approaches zero ( $T \rightarrow 0$ ).

B. HUMAN NATURE: FINITE SEARCH FOR THE INFINITE

If reality is ever approachable but never attainable, we can assert the same thing about human beings themselves.

To apply the phenomenon to humans, using the insights of Paul Ricoeur, we can claim that human beings themselves live the tension between the finite and the infinite. Limiting only to one aspect of human life, feeling or affectivity, we can trace a similar situation.

Ricoeur contends that human affectivity displays two directions or dimensions: pleasure and happiness. The finite pole is to be found in pleasure which, Ricoeur contends, terminates in finite acts.<sup>16</sup> Pleasure is the movement of feeling towards the good fulfilled in the instant. As such it is precarious and perishable. Its focus is upon its bond with bodily life, and the fulfilment of pleasure is feeling at the existential condition for bodily life. In this condition, pleasure stands as the condition (or possibility) for all other good.<sup>17</sup> In itself pleasure has its own type of totality and is non-reducible. It has an “innocence”, but it is a “menaced innocence” in that the potential for conflict with happiness is always present.

The pole of infinitude in the feeling is happiness (*bonheur*). Happiness or blissfulness is that dimension of feeling which revolves around the need for unity or wholeness in human life. It terminates in the existential project which is destiny. The feeling of happiness is intimately connected to the idea of well-being, but is more than merely an idea, since it is the fulfilment of this direction in beatitude.<sup>18</sup>

So we can talk of human affectivity and its two dynamic polarities of finitude and infinite. The infinite in us is both bound and enabled by the finite. We remain always open to the infinite and rooted in the finite. The swing between the two makes us the unique creatures that we are. It is in this unique “in-betweenness” that we can situate and understand our own freedom.

As an infinite god who is bound to finite matter and as a final being who reaches out to the unlimited we lead a “tensional existence.” Here emerges precious freedom that we are capable of. Here we perceive also our fragility. It is precisely in its fragility that the beauty and uniqueness of the human shines forth!

Given such a human situation, where the voluntary is in the involuntary, the

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<sup>16</sup> Paul Ricoeur, *Philosophie de la volonté*. Vol. 2. *Finitude et Culptabilité*. Livre 1: *L'homme faillible*. Livre II: *La symbolique du mal* (Philosophie de l'esprit), Aubier, Paris 1960 Reprint 1988, p. 109. See also D. Ihde, *Hermeneutic Phenomenology: The Philosophy of Paul Ricoeur*, Northwestern Univ Press, Evanston, 1971, p. 132.

<sup>17</sup> *Ibidem*, p. 110.

<sup>18</sup> *Ibidem*, p. 109.



material is in the spiritual, the quest for human nature and freedom will always remain precarious with us. The urge to reach out to the infinite will enable us to remain humans. This quest can be stifled only at the cost of being human. Thus humans are the limited embraced by the unlimited, the material overwhelmed by the spiritual.

Just as the material reality is ever approachable, but never attainable, so human beings too could be understood in this paradoxical and ambiguous manner. So it is ever approachable and never attainable. So human beings, including our ideals, perfections, our relationship and even happiness, are approachable, but never realizable.

Therein lies the precious and precarious nature of reality and human beings. In such a scenario, our human endeavour is to make sense of this ambiguous project, the ever widening mystery, that is human life. So the role of philosophy and theology is to mediate these two tensional aspects of life: that of the material and the beyond. If we understand by religion the spiritual realm, and by science the material then we can understand the insight of Whitehead: "Philosophy attains its chief importance by fusing ... religion and science into one rational scheme of thought."<sup>19</sup> Thus philosophy and theology is a creative attempt to cope existentially with the adventure of life and make sense of the ambiguous and fascinating aspects of ourselves and of reality.).

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# Globalization and linguistic democracy

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*Every language is the wisdom of the world in one of its forms*  
(Constantin Noica)

## Abstract

*The globalization brings a series of unprecedented phenomena. It closed systems, which were open before: like cultures, economies, languages and so on. In particular, the language as a natural, dynamic, unbalanced, open meta-system can preserve its internal coherence only if the working process is not violent and constant disturbed by direct interactions and mutual influences. The synergy of a language, that is the action of self-adjustment and self-organizing mechanisms which ensures its internal coherence, is efficient as long as its dynamic balance is not destroyed by the social, economical, cultural adverse factors. The globalization process opened “the world market of languages”. The future evolution of global linguistic ecosystem must be judged within the context of pluriculturalism.*

**Keywords:** *globalization, linguistic contact, philosophy, pluriculturalism, languages extinction.*

The Modernism carried away, from the moment of its dawn, the seed of its own destruction. All its key ideas had done nothing else but to prepare the world, for those who knew to see, for the end of an order or any other orderliness. This fact could be seen clearly in the meaning of the twentieth century on all levels. The 20th century represented the century of endings. Like a chain reaction induced by the Nietzsche's announcement “God is dead”, last century proclaimed: death and occultation of the being (Heidegger), death of the man (Foucault), end of the

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consciously subject (Lacan), end of the logos (Derrida), end of the history (Fukuyama), end of the geography (Virilio), end of the soul life (Noica), the degradation of symbols (Eliade). In one word what brought the end of the modernism was the end of local identities.

It is easily to notice that we are assisting to a globalization process, which is developing to an economical background. Its internal springs are not proceeding from the superior needs like knowledge and communication, but from those, which are elementary, like: biological or functional needs. That is we still are far from that population of Earth, so wonderfully described by the science fiction novels, which reached to their consciousness of planetary identity, though the contemporary civilization is exposing itself to perils, which are bigger every day. And this is one of the globalization's paradoxes: the satisfaction of the physiological need, the food and comfort needs (the eternal *bread and circus*), which are the basis of globalization process, puts in danger the other elementary need, the security one. In these terms we can't expect, for the moment, from this process to still have that rational part well enough developed, so that it protect the natural, social, cultural environment.

At the same time, the globalization process brings along a series of new unprecedented phenomena, which required a change of the instruments and the ways of defining various domains in order to be analyzed. Actually, the globalization entails a closing of the systems, which, usually was considered open. Paradoxically, the globalization of economy, culture and communication determines simultaneous its universalism, but at the same time it is closing at the world level. If a culture (or an economy) was analyzed until now as an open system under the influence of other cultures, now it appears a new object, the globalized culture, which is a closed system, limited to the Earth.

Particularly, the language is considered a natural, dynamic, unbalanced, open meta-system that like every system can preserve its internal coherence only if the working process is not violent and constant disturbed by direct interactions and mutual influences.

The synergy of a language, that is the action of self-adjustment and self-organizing mechanisms which ensures its internal coherence,<sup>1</sup> is efficient as long as its dynamic balance is not destroyed by the social, economical, cultural adverse

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<sup>1</sup> R. Piotrowski, "Sinergetica și ocrotirea limbii române în Republica Moldova" (The theory of synergy and the Romanian language protection in Moldavian Republic), *Revista de lingvistică și știință literară (Linguistic and Literary Science Review)*, 1997, no. 3, pp. 92-94.

factors (like it happens in the case of so-called minor cultures<sup>2</sup> or in the globalization's circumstances, for the most of them).

Therefore, in what is concerning the study of languages contact, the globalization brings a high level of contact between them, so that the problem of surviving for some of them it becomes too real. I've revealed somewhere else<sup>3</sup> the similarities existing between the economical and political systems as products of the human being. For this reason, we could suppose that the processes of political and cultural globalization will follow the same route and this is lead by the economics mechanisms. In these terms the language, the communication instrument, has all chances to suffer the same phenomenon of development. Until now the system of market economy had proved to be the most efficient one and the democratic political system, the most fair (but both of them could be doubted in the globalization millennium). At the same time the globalization process opened "the world market of languages". Like any free market some of the participants have more advantages than others, though all of them respect the same rules. If we consider a departure moment of a free market those who are better situation (in regard with the financial power, position and resources), more efficiency and open to market's needs has the advantage. In the languages case it's all about the area, which it is covered, and the number of speakers, the communication efficiency and the types of relations established between the speakers within the alloglotical societies. In the contact between cultures, the globalization is not bringing a new phenomenon but only an exponential amplification of it. "The process of contact is presenting, therefore, under different aspects: economical- of contact in economy

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<sup>2</sup> We use this term in a different meaning from its original one. We consider that nowadays the minor culture assigns that culture peculiar to a country, which lies in secondary economical echelon (or worth, in tertiary one – although the official idiom avoid this kind of phrases like "the third world's country") and those cultural products have no chance to has international spreading like the similar products which proceed from the strong economical developed or whit a big political authority. Illustratively is the chatting between the members of Program Committee, which worked on the organizing the European Chapter of the Association for Computational Linguistics) – Budapesta, 2003. The chairwoman of the Committee, Claire Gardent, suggested to organized a workshop whit title *Linguistic resources and instruments for east-European languages*. For stimulate the interest of the participants, from other places than the implied one, too, the syntagm *less-studied languages* hardly could be avoided by successive modification of the title finally they used the phrase *low desity languages*. See Dan Cristea, Dan Tufiş, "Resurse lingvistice româneşti şi tehnologii informatice aplicate limbii române" (Romanian Linguistic Resources and Informatics technologies applied on the Romanian Language), in *Identitatea limbii şi literaturii române în perspectiva globalizării (The Identity of the Romanian Language and Literature in the future of globalization)*, Trinitas, Iaşi, 2002, p. 193.

<sup>3</sup> Bogdan Popoveniuc, "Market Economy and Democracy", in *Analele Universităţii "Ştefan cel Mare"* (Annals of "Ştefan cel Mare" University of Suceava), Suceava, 2003.

sphere, socio-political – of contact between populations, cultural – of contact between cultures, linguistic – of contact between languages, each of these main aspects is conditioning reciprocally: economical-socio-political-cultural-linguistic.”<sup>4</sup>

By the social-linguistic point of view, “in the battle for surviving” between two languages, it will win the one which is requesting the less waste of physical and physiological energy, therefore the most pragmatic one. We must not neglect the role played by existing relations between the economical and political structures of the two countries or communities. Though it is not obligatory the linguistic victory of the part which is economical and political superior, the advantage, which has the language of this community in the battle of supremacy, is overwhelming.

In the contact between languages literature, there are quoted as important factors, which influence the sizes, direction and nature of the contact between languages<sup>5</sup>: 1) the socio-political state of the two communities 2) their economical differences 3) the tolerance or the national, ethnical, religious discriminations 4) the socio-cultural cohesion or dispersion of the communities which are in contact 5) the number report 6) the degree of the territorial concentration of each of them (in relation with their mixture or the given linguistic enclaves when the position of the minority languages is weakening 7) the length and the continuity of the contact between communities 8) the intensity of the relations of a minority community with the ethno-linguistic “trunk “ from which it was separated 9) the existence of some socio-political activities and cultural-instructive in the mother language 10) the economical socio –political, cultural, artistic, technical, scientifically superiority of a community compared to the others. 11) The psychical particularities of the communities 12) the domination of the monolingualism in a country or controversially, of the plurilingualism,, the ethno- linguistic mixture is needing a contact language (like we have the ex-URSS example, where the Russian language has become the second mother language for the populations of its territory)

U. Weinreich calls the ensemble of these factors “the social cultural environment of the linguistic contact”. And he considers that without analysis of this, the researches about the linguistic contact could not exist.<sup>6</sup> None of these

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<sup>4</sup> T. Il’jasenko, “Note privind contactul lingvistic” (Notes about linguistic contact), in *Limba și literatura moldovenească (The Moldavian language and literature)*, Chișinău, 1964, no. 3, p. 40.

<sup>5</sup> After Ioan Lobiuc, *Contactele dintre limbi (The contacts between languages)*, “Al. I. Cuza” University Press, Iași, I, 1998, pp. 171-172.

<sup>6</sup> Uriel Weinreich, *Languages in Contact. Findings and Problems*. New York, 1953, p. 4.

factors can influence the result of the process of linguistic contact, which will depend on their synergy because they are in a relation of mutual interdependence. Though, the existence of a major lack of poise concerning the relations existing between the social cultural situations of the involved parties will determine a reorganization of the other factors synoptic, modifying in that way the forces reports on ensemble and in the end to the domination of one of the languages which are in contact.

In the specialized literature there are different opinions over the languages contact phenomenon. They are oscillating between giving an excessive importance to it and its complete rejection. I consider that never the contact between languages can exist simply as a mutual pressure exercised by the qualities of the pure linguistic factors of those two languages. The contact between languages never has been pure and simple. Always in contact were not two languages but two social, political, economical, cultural organizations. “A complete picture of the interference in the linguistic contact situation it is not possible to give without considering the extra linguistic factors.”<sup>7</sup>

At the same time, I consider that the difference between two languages was never made by the bilingualism – although only through it – like suggests those analysts how want to explain the evolutionary process of the languages pure linguistic view.

The bilingualism, as “a product of the languages in contact”, “has played along the centuries and millenniums – and it is continuing to play an extraordinary role in the existence of human language in general and the life of the concrete languages. We can declare, without any exaggeration, that all the world languages no matter where and when they have been spoken, are entire or partial product of the bilingualism.”<sup>8</sup> And this is an unquestionable reality. How else can be achieved the contact between languages in the absence of their bilinguistical carriers? The communication between alloglotic persons would be impossible. But this doesn't mean that it is the one that plays the determinant role within the framework of the linguistic contact independently by the extra linguistic factors. The bilingualism at its turn is determined by the socio-economical conditions. The historical-cultural realities are the reason of the bilingualism (to the social level). The bilingualism, along the entire human history, represented a necessity (arrived from the need of intercultural communication, at the same way that the language appeared from the

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<sup>7</sup> *Ibidem*, p. 3.

<sup>8</sup> Iorgu Iordan, *Bilingvismul în domeniul romantic* (The bilingualism in the romantic domain), SCL, 1973, no. 2, p. 129.



need of interindividual communication) and not like a purpose in itself.

So I consider that, generally, “the languages disappear because of the *social* pressures and not the linguistic pressures of the languages which take their places. It is a decline process which consists in the restraining, more accentuated of the utilization sphere of this language, in a series of phenomena which had produced inside the system of language which is in extinction, caused by the restraining of its use, like an organ that progressively atrophying according as it ceases to normally discharge its vital functions.”<sup>9</sup> These phenomena are: “the loss of the living methods” (the superficial assimilation of words, the decline of the methods of making new words), “monostylism” (the limitation to only one linguistic register – the one of the language spoken in the family) “the vague characters of significations”, the loss of consciousness of linguistic identity”.<sup>10</sup>

Thus, the languages are not disappearing because of the linguistic contact which could bring changes in their structure, even if it is fulfilled the fundamental condition of the active bilingual contact. This only allows the passing from a linguistic code to another, passing which can be followed by the progressive abandonment of the first code (and it is not obligatory that the official substitution of a language, the interdiction of using it in favor of other language to have the expected effect though that thing happens in some cases close to us).<sup>11</sup> Between the linguistic contact with his characteristic manifestations in social plan – active bilingualism and the disappearance of languages can't be established a direct determination.

In the context of globalization, as I was saying, the phenomenon of contact between languages, is not suffering structural changes only is growing a lot in intensity “Historical linguistic and cultural identities of human communities of the Earth are not affected directly by the globalization phenomenon which among other things, has the motivation to eradicate poverty, but indirectly, by its collateral consequences.”<sup>12</sup>

One of the important consequences of the globalization process it is the spectrum of disappearance of the nation-state. If we follow the history of the state organization we could easily observe that if the tribe was “a group of nations or

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<sup>9</sup> Marius Sala, *Limbi în contact* (Languages in Contact), Enciclopedical Publishing House, Bucharest, 1997, p. 314.

<sup>10</sup> see Brigitte Schlieben-Lange, “À propos de la mort des langues”, in *XVI Congresso Internazionale di studi Romanzi*, (Firenze, 3-8 Aprile 1956), *Atti.*, II, Florența, 1960, pp. 381-388

<sup>11</sup> see Marius Sala, *op. cit.*, pp. 309-314

<sup>12</sup> Ion Ghinoiu, “Globalizarea și eternitatea arhetipurilor” (The globalization and the eternity of the archetypes), in *Identitatea limbii și literaturii române în perspectiva globalizării* (*The Identity of the Romanian Language and Literature in the future of globalization*), Trinitas, Iași, 2002, p. 299

related families which had the *same language* and traditions, lived in the same territory and, submitted to the authority of a chosen chief”; the people is a “historical form of superior human community and previous to the nation, which members live in the same territory, speak the *same language* and have the same cultural tradition” and the nation is “a stabile community of people, historical formed as a state, which appeared on the basis of the *unity of language*, territory, economical life, physical structure which is manifesting in the specific particularities of national culture and in the consciousness of origin and commune faith”.

This means that the global state can't represent only the natural continuity to the organization of world population in the conditions of the cultural, economical, technological development. And if for the achievement of this thing it is necessary not only an end of planetary history (an economical and political organization) but also an end of geography, it is necessary the existence of a common language too. And this it will be achieved by declaring a language as a world language (the English is a sure candidate), building a universal language (like Esperanto or Frenglish) or, simply, by the interaction it will get a unique language. The question is if the end of the nation-state will mean the end of the linguistic diversity, too.

In his work *English language and the Internet* David Crystal, asserts that three quarters of the world population is natural bilingual and for this reason it is perfect possible the maintenance of a standard language as being a *lingua franca* and to maintain in the same time the local languages: the standard language guarantees the intelligibility and the local one express the identity.

Therefore the bilingualism is not the vital problem of the languages contact (in the word of globalization). In a discussion on the David Crystal's book, Steven Pinker asserts that the negative effect of trilingualism to children it is a urban legend because for them it is no problem to learn words from many languages. The vocabulary of each of them is growing slower than the case they would speak only one, but the vocabulary in all the languages would be bigger without any psychological problems.

I consider that in this interpretation we loose the ensemble view which I the unexpected reflex of the multiple identity that ignore the other ended to ignore it self.<sup>13</sup> If we” define the culture as *what* a society makes and thinks. The language is *how* it thinks.”<sup>14</sup> In which language will think the society of globalization? “Every language has a fundamental plan, a particular cut. This type, or plan, or

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<sup>13</sup> Leon Wieseltier, *Împotriva identității* (Against the Identity), Polirom, Iași, 1997.

<sup>14</sup> Edward Sapir, *Language. Introduction to the study of speech*, New York, 1921, p. 171.

structural genius of the language it is much more important, more piercing than any other characteristic of it.”<sup>15</sup> Than which would be the identities of those, actually, trilingual children (and especially the *Internet children*) in accordance with what ethos they will understand the world? Because thinking in a language means to see and understand the world within a peculiar framework.

Therefore, I consider that, the problem of linguistic diversity must be judged in the context of the pluriculturality. The globalization force the humankind of the three millennium to “recognize of what is foreign in a proper sense, gaining insight into its spirit, but in the same time, keeping of what is own. These are the things that all nations will must learn indifferent how long it takes to do.” (Huizinga). There are two possibilities. In the first case, the future structure (or superstructure) that will succeed the nation-state, in historical order – of course in the case of the clash of civilizations corroborated with the technological development will haven’t catastrophic consequences – will need only the common language in order to define it self. And that will happen because all inhabitants of the earth will become the citizens of the world, shearing the same culture, social, economical and political organization and, of course, the same territory, the Earth. In the second case, the most likely, we attend to a really open, on the market challenge of the different cultures languages (as well as of the different varieties within the same language). I consider that the languages of the people which well shaped culture has a little chance to disappear, unless the nation identity consciousness vanish itself, which means the disappearing of its national ethos. At the same time, the offensive of globalization put the fate of various dialects, varieties and “minor” languages in a fatal danger, because it is grounded in economical (and political) mechanisms.

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<sup>15</sup> *Ibidem*, p. 120

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# The Origin of Political Modernity in Social Enlightenment Philosophy

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## Abstract

*The Enlightenment is an intense period of conceptual clarification regarding the rule and law, during which social contract theory is refined, and with it, also the modern theories about forms of government, freedom, civil rights, etc. The “mission” which Enlightenment philosophers have suggested was to remove the theological-philosophical models on society, and replace it with rationalistic and humanistic models. For the government to be in the interest of the people it must be based on principles such as equality before the law, and social and political freedom of all citizens. Philosopher’s ideals will find application in the French Revolution, carried into the three words that have become programmatic: liberty, equality and fraternity.*

**Keywords:** *Social contract theory, modern theories about forms of government, freedom, civil rights.*

## *Introduction*

The Enlightenment is an intense period of conceptual clarification regarding the rule and law, during which social contract theory is refined, and with it, also the modern theories about forms of government, freedom, civil rights, etc. The “mission” which Enlightenment philosophers have suggested was to remove the theological-philosophical models on society, and replace it with rationalistic and humanistic models.

## *Social Contract Theory*

Enlightenment reproached to theocratic systems that they deprive people of sovereignty, and places it in the hands of individuals (monarchs), on behalf of

supposed divine rights. The distinguished jurist from Iasi, professor Ph. D. Mrs. Genoveva Vrabie shows that “social contract doctrine breaks sovereignty of its transcendental roots and leaves it to the people. By linking state power by the people, the notion of public interest is mandatory developed”<sup>1</sup>. The first modern theorist of the social contract, according to Professor Ph. D. Valerius Ciucă from Iasi, is Thomas Hobbes (1588-1679). He offers a rationalist-empiricist explanation of the social<sup>2</sup>. Considering the pre-state social organizations as a war of each against all, Hobbes sees in state the source of social peace. Social Contract is in Hobbes’s vision a result of the failure of people to administer sociability<sup>3</sup>.

For Baruch Spinoza (1632-1637), the social contract is based on truth, a force strong enough to require consciousness<sup>4</sup>. The idea of freedom is for the enlightened philosopher synonymous with the understood need. Therefore, legal and social phenomena are generally interpreted as objective facts external to consciousness. This hypothesis will be continued by Durkheim as a theory of social fact.

Among the Enlightenment theorists of the social contract is appropriate to recall Hugo Grotius (1583-1645) and his conception of the State as a subject of international law, Leibnitz (1646-1716) who can be considered the precursor of comparative law by its socio-legal texts on real right of people.

### *Montesquieu’s Political Rationality and “Law Spirit”*

Montesquieu, French Enlightenment philosopher (1689-1775), presents the state as a “natural institution”, insisting on separation of powers, defines laws generally both with application to the laws of nature and the social laws as relationships that are ‘necessary to derive from the nature of things’<sup>5</sup>. The Enlightenment philosopher can be considered the precursor of sociology as a science, introducing the concept of social law, “social things as research object”. He distinguishes three types of social organization: the republic, the monarchy and the despotic government. In the social and political order, as in the natural law there must be laws correlated with the social climate, with “the spirit of the nation”, using currency and trade, population status, religion<sup>6</sup> etc.

Montesquieu seeks to highlight the “spirit of laws” by analyzing the regime

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<sup>1</sup> Genoveva Vrabie, *Drept constituțional și instituții politice*, Vol I, Cugetarea, Iași, 1999, p. 91.

<sup>2</sup> Valerius Ciucă, *Sociologie juridică generală*, Sanvialy, 1998, p. 87.

<sup>3</sup> *Ibidem*, p. 87.

<sup>4</sup> *Ibidem*, p. 86.

<sup>5</sup> Miftode, Vasile, *Metodologia sociologică*, Porto Franco, Galați, 1995, 11.

<sup>6</sup> *Ibidem*.

and the types of governance and sketching a political economy<sup>7</sup>. Montesquieu follows the direction of Enlightenment thinkers of introduction of rationality as the foundation of knowledge. The author of spirit of laws applies rational knowledge in the field of social relations by creating a first scientific approach in this area. His methodology includes observation applied as neutral as possible and the comparison between the various social elements both from France and other countries that he compares. For Montesquieu “law in general is the human reason, as far as it governs the nations of the earth”<sup>8</sup>.

In the political area the Enlightenment thinker finds four cases which explain the differences in political organizations: geographical, economic and cultural. Thus three forms of political organization are identified: republican, monarchy and despotic, each based on a principle, like: virtue, honor, or fear<sup>9</sup>.

Analyzing the English constitution, Montesquieu states the separation of powers theory within a regime that guarantees political and civil freedom. Montesquieu’s proposed model of separation of powers assumes total independence of the judiciary from politics and its submission exclusively to laws. However, in the three groups exists an interplay, the executive may intervene in the creation of laws, the legislature making the executive control<sup>10</sup>. This theory of separation of powers is present nowadays at the basis of modern political science. In addition to contributions to formation of political science the enlightened author contributes to the establishment of the political economy and the current of liberal opinion. The author contrasts the destructive passions of the financial interests of society saying: “trade shapes and tames barbaric manners”<sup>11</sup>.

### *Jean Jacques Rousseau’s Social Contract*

The contract model on laws imposed by the Enlightenment philosophers is the largest concept in the work of Jean Jacques Rousseau (1712-1778), and suggests the origin of the laws and implicitly of the state in a social contract. Every man is essentially free, his freedom being a feature of human existence as an individual. Social life and coexistence requires voluntary withdrawal of a certain amount of his absolute freedom in favor of society, and of other members of society, in return for ensuring the coexistence and efficient operation of social

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<sup>7</sup> Rene Revol, “Montesquieu”, in Ferreol Gilles (ed.), *Istoria gândirii sociologice. Marii clasici*, Institutul European, Iași, 2009, p. 14.

<sup>8</sup> *Ibidem*, p. 18.

<sup>9</sup> *Ibidem*, p. 23.

<sup>10</sup> *Ibidem*, p. 27.

<sup>11</sup> *Ibidem*, p. 31.



mechanisms<sup>12</sup>. Thus a “social contract” arises between individuals, who by their free will give up manifesting freely in an arbitrary manner, accepting a series of rules of social cohabitation, which the group imposes on the individual as laws.

Governance is a delegation of authority made by the transfer of some content of power from the level of individual freedom to that of the state in the form of national sovereignty and good governance. The aim of the social contract is to ensure freedom. Society becomes a moral collective body and this posture of the state as a legal subject classifies it as sovereign. The distinguished jurist from Iasi Genoveva Vrabie shows that for Rousseau leaders of the state have the role of mere civil servants who may be dismissed at any time<sup>13</sup>. Sovereignty is in fact the exercise of general will, and thus is inalienable, its theory standing at the basis of the ideology of the Bourgeois Revolution of 1789.

Social coexistence is based on human beings' need to defend against hostile external environment. In the competition for survival, where primitive people were involved together with animals often more powerful and aggressive, the human species has chosen the path of progress in the community, and with this the human species has developed language and cognitive abilities to successfully dominate elements of nature and its hostile forces. The foundation of any legal system is fear. Feeling fear is a complex feeling, being present in all deep levels of social life. Fear of arbitrary application of force generates the need of framework for organizing the social life as a consecration of the relations of power and lawful use of force. Loss of social freedom and inequality is actually acquired, and not a natural situation of being human.

In human society, along with its development, social inequality shows up, firstly based on the inequality of power, then added the unequal status between political leaders and the led ones on one hand, and between the inhabitants of occupied territories and conquerors, situation evident in the ancient empires. The development of the government systems and their division into aristocracy, monarchy, democracy etc., can be considered a result of the transformation of human beings into *zoon politikon*, after the name given by Aristotle, and transforming the struggle for wealth, power and prestige into legitimate objectives of individuals. The social contract is based on voluntary membership of all citizens in the principles laid down, and made into law. It is this contract and the adherence of citizens that guarantees the legitimacy of laws and their imperative character,

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<sup>12</sup> Traian Herseni, *Sociologie*, Scientific and Encyclopedic Publishing House, Bucharest, 1982, p. 103.

<sup>13</sup> G. Vrabie, *op. cit.*, p. 92.

since this is the force of law which should supersede the law of force. Rousseau makes a distinction between the will of all, a simple sum of individual wills, each with its own purpose, and the general will of society, understood as the sum of the individual wills of members of society directed toward a common goal.

Rousseau compares the social body to the body of an individual, thus the head being the sovereign power, the magistrates being the nervous system, while the whole economic body is the heart and the citizens its members which provide movement itself. Democracy is the key to ensuring the functioning of the social organism, and it should be manifested in the form of direct democracy. Representative democracy is an imperfect form of manifestation of the will of the people, but certainly preferable to any tyranny. For governance to be in the interest of the people it must be based on principles such as equality before the law, and social and political freedom of all citizens. Philosopher's ideals will find their application within the French Revolution, developed into three words that have become programmatic: freedom, equality and fraternity.

#### *Social Rationality Crisis in Contemporary World*

Analyzing the three programmatic elements of the French Revolution we find that revolutionary ideals may be partially considered utopian:

- Freedom can be considered pragmatic, only at the level of political freedom in the form of guarantee of civil and political rights. Modern constitutional systems guarantee the freedom of all citizens without discrimination. Together with the Constitution, the rights and freedoms are guaranteed by international treaties and Universal Declarations of which the most important is the "Universal Declaration of Human Rights"<sup>14</sup>.

Violation of the right to freedom is punishable in most countries of modern and contemporary world. However, in the United States of America, widely recognized as a state with a solid democracy, a state that is considered as exporting democracy, and in virtue of this (self) assumed mission controls the democratization processes in countries such as Iraq, Afghanistan, and Romania recently, there is legislation designed to deal with terrorist threats - is the Patriot Act, which allows detention of any person under the mere suspicion of terrorism, on undetermined period, without the obligation of authorities to appear before a judge. Inhuman treatment and torture, carried out in places such as Guantanamo

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<sup>14</sup> *Declarația Universală a Drepturilor Omului*, retrieved online at: [http://www.onuinfo.ro/documente\\_fundamentale/declaratia\\_drepturilor\\_omului](http://www.onuinfo.ro/documente_fundamentale/declaratia_drepturilor_omului)

Bay and Abu Graib, are now at least partially known and debated internationally.

We presented the current limitations of freedom, before the danger of terrorism, just to emphasize the relativity of freedom as the foundation of state law. Under the manifestation of political freedom, recent history has seen the rise of two great totalitarian systems, the fascist and communist, deeply anti-democratic and anti-liberal in their essence. Liberal minimalist concept specific to early twentieth century, according to which the role of the state in the economy should be minimal, since economics has its own self-adjusting system, was “exceeded” through the politics of “general welfare state” according to which the state aims to provide through its programs, social welfare of all or more citizens<sup>15</sup>.

*General welfare state* philosophy was the result of the pre-crisis of the Second World War, and the need to eliminate social and political instability caused by war, on background of the Cold War and nuclear threat. Interventionist policy specific to the *general welfare state*<sup>16</sup> could not be sustained by the real social economy, capitalism evolving today to corporatism and corporate globalization. Globalizations of freedom and human rights remains without doubt one of the most important social and political transformations of the last century.

Freedom as understood today may be divided into regional components. We distinguish on one hand the political freedom embodied in the right to participate in good governance, the right to elect and be elected, universal suffrage, direct and secret voting for all citizens without discrimination on ethnic, racial, or genre criteria etc. Cultural freedom includes free access right of individuals to culture, and all spiritual goods of humanity, which is associated with freedom of conscience understood as the right of individuals to adhere to any religion, philosophy, political, scientific or theoretical current they want.

Freedom of expression is understood as the right of individuals to make their views known, without being restricted or censored. Along with civil liberties economic freedoms should be taken into account: the right of individuals to economic prosperity through free access to the labor market, including the freedom to choose residence and freedom of mobility, access to health, education services etc. If currently political freedom is a global component, economic freedoms are still in the process of affirmation, existing restrictions on the freedom of movement - in some or for certain states and territories, the right ownership,

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<sup>15</sup> B. Deacon, “Global Social Policy Actors and the Shaping of Post-Communist Social Policy”, in Swaan, A. (ed.), *Social Policy Beyond Borders*, University Press, Amsterdam, 1994.

<sup>16</sup> B. Deacon, “Global and Regional Agencies and the Making of Post-Communist Social Policy in Eastern Europe”, in M. Rhodes and Y. Meny (ed.), *The Future of European Welfare. A New Social Contract?*, Macmillan Press Ltd., 1998.

especially in states still under communist regimes.

The right to work is still burdened by discriminating practices regarding the access to the labor market of some ethnic categories, or gender, people with special needs, or former prisoners. Returning to the analysis of the ideal of freedom in the French Revolution, it quickly deflected in the very first period of the First Republic, when the guillotine and summary executions have replaced freedom with tyranny in the name of majority exercised by revolutionaries most through summary executions or justice simulacrum. First Napoleonic Empire has the merit to export the ideals of the French Revolution, and set them across Europe, although it was based on military force to impose “freedom”.

- The second principle of the French Revolution, the Equality, has not had a different fate during the French Revolution. Equality emerged as the tyranny of the majority, on which they had other ideologies, or were suspected to belong to the nobility or simply fell into disgrace of “the most equal between revolutionaries” who ruled the republic. Napoleon I, in his capacity as General of the French Republic, considered equality in terms of equal opportunities, as each soldier in his army “potentially carry out injured marshal baton”. Indeed Napoleonic Empire generals were promoted to general based on merits acquired in battle. Neither the French Republic nor Empire was privileged from corruption and inequality.

Another political system started from the egalitarian ideal was Communism. Equality specific to Bolshevik Revolution, and of similar Eastern European countries, did nothing else than to equalize poverty, depriving people of access to subsistence resources, the right to property and opening the way for corruption in the administrative apparatus of the Communist Parties. On behalf of the dictatorship of the proletariat and training new man across Eastern Europe, millions of people have been killed, either in prisons or labor camps, with nothing more human – especially in the case of gulag in the former Stalinist Soviet Union – than the Nazi concentration camps.

- The concept of fraternity involves a great social conscience, coupled with an organic social solidarity. Fraternity is a utopian concept, today used in propaganda purposes, as: “Romanian brothers” (French brothers etc.) and has the role of forming social cohesion around the leader, which it designs as “one of the many” as part of the reference group. Fraternity remains mostly either a utopian projection of an ideal society or an instrument of propaganda speech. However fraternity and this type of solidarity generated by it can be found in times of war or natural disasters, when the exacerbation of membership through the idea of fraternity drives to overcome obstacles through the sense of security and utility

given by the group.

Another level of use of the feeling of fraternity in political discourse is the American black community leaders, calling the concept of brotherhood based on addressing “brother” in the jargon of the ghetto. Replacing the social fraternity with camaraderie was a factor in political jargon, and then the “wooden language” of communist societies, when the term of “comrade” which replaced “Sir” in official addressing, and became compulsory. The introduction of compulsory language to be called “comrade” was a training element of the new, communist man, whose role was to facilitate the work of communist ideology, to transform the image of “party activist” in that of an equal companion of each of us.

Using propaganda and slogan to terms of freedom, equality and fraternity (camaraderie, fellowship), are designed to induce a form of social trance by inducing the idea of collective security and belongingness - we say forced - to an almighty community. Cultural context trance acts as the aggregator of the crowds who are susceptible to manipulation. Social psychology shows such examples which we understand collectively under the name “machine for making gods”<sup>17</sup>.

### *Conclusions*

With all the imperfections and failures that were subsequently proven in functioning of the theories proposed by Enlightenment, the principles determined by them: the idea of social contract, the ideal of liberty, equality before the law, responsibility, popular sovereignty is still the foundation of social organization in democratic countries; the ideas of these philosophers constituted the foundation of all contemporary social and political paradigms, whether left, right or center.

Social Contract philosophy finds its reflection in contemporary currents of thought, both philosophical and sociological. Alfred Fouillée (1838-1912) considers the society a “contracting organism” that made itself “to the extent that it is conceived and wanted”<sup>18</sup>.

Ferdinand Tonnies (1855-1936) distinguishes between community and society, depending on the type of organic or arbitrary will which is the foundation of social life<sup>19</sup>. Therefore society in Tonnies’ vision has contractual character, while the community has an organic character. Richard Gaston (1860-1945) nuanced the views of Tonnies in the sense of coexistence of the two forms of human organization: Community and societal.

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<sup>17</sup> Serge Moscovici, *Psihologie socială sau Mașina de fabricat zei*, Polirom, Iași, 2006.

<sup>18</sup> T. Herseni, *op. cit.*, p. 103.

<sup>19</sup> *Ibidem*, p. 104.

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# Changing Identity Dimensions as a Result of International Migration

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## Abstract

*Migration experience can have an important influence on all dimensions of a migrant's identity. On one hand, the personal dimension is itself the result of multiple influences of distinct social space and time, synthesized both in multiple personal and collective identities. On the other hand, the social dimension of identity is provided by the feeling of belonging to different social groups. In any identity building collective identity logic overlaps the individual trajectory logic. Viewed in this way, the construction of identity is dynamic, allowing the change, mobility and avoiding the dissolution of identity.*

*Speaking of changing identity dynamics due to international migration, this article analyzed the changes in the levels of communication and language primarily due to integration in the destination country, changes in behavior and attitude of migrants, changes in mentality, lifestyle and self-esteem.*

**Keywords:** *identity, change, immigrant, language, behavior, mentality, lifestyle, self-esteem.*

Any individual who has experienced the migration can be a subject to identity changes. These changes are noted along with the integration in the country migration country, by adapting to new social environment, acceptance of some reference models from other social environments/groups, integration and assimilation of another professional group or in another work collective, learning another language, new social relationships, acceptance and assimilation of other norms, rules and principles of life.

Personal identity of an immigrant occurs in relation to other individuals, which is its own universe: *nothing is more collective than personal identity*. This identity type is strongly influenced by the interaction process. As a result of this



interaction is carried out an exchange of information, views, opinions, beliefs between individuals, all of which influence the identity of migrants. Identity change appears from the time when the decision to leave abroad is made and it is remarked throughout the whole migration flow process. These changes are noted in particular at the levels of communication, behavior and attitude, mentality, lifestyle and self-esteem.

### *Identity and language*

A fundamental element of national and cultural identity is the language that is considered a “natural meta-system, dynamic, unbalanced, open that, like any open system, may maintain its internal coherence, only if the process is not violent and constantly disrupted by direct interaction and mutual influence”.<sup>1</sup>

The language allows people to express themselves, interact in society, to anticipate future actions and to organize it. It conditions the way in that we conceive or interpret the outside world and it is considered the most complex mechanism of communication and social integration.

Language is “a symbolic means of exchange between different social groups and individuals, as well as the consequences of value messages sent from one unit to another social system. As a system of significant symbols in relation to a code, the language has a structure parallel to the normative values and social norms constituents”.<sup>2</sup>

Language is closely linked to intergroup relations, but also because “through it there are expressed stereotypes, with all their retinue discriminatory consequences. In this respect we can speak of an ethno-linguistic identity and even an ethno-linguistic identity theory to explain the best strategies used to achieve a positive and distinct identity, especially their social consequences of the use made.”<sup>3</sup> Some studies have shown that the way an individual speaks can affect the assessment made by others about him. This does not happen because some styles of speaking are more agreeable than others, but because different styles of speech are associated with social groups that are positively or negatively valued in society. If someone uses a style of speech belonging to a social group with lower status, he will be seen by others through the assessments that they have upon the group concerned. Thus, one can speak of a linguistic behavior that it is influenced

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<sup>1</sup> Bogdan Popoveniuc, *Ecce homo!? Studii și eseuri de antropologie filosofică*, University “Stefan cel Mare” Publisher of Suceava, 2008, p. 270.

<sup>2</sup> Jeffrey Alexander and Steven Seidman (coord.), *Cultură și societate. Dezbateri contemporane*, Institutul European, Iași, 2001, p. 44.

<sup>3</sup> Zoltan Schapira, *Teatrul și identitatea*, Clusium, Cluj-Napoca, 2005, p. 43.

by processes associated with inter-group relations and membership of a particular group.

Language or speech style indicates ethnic identity. Immigrants speak their native language or in institutions that represent them (churches, associations, school) or community groups, friends of that nationality or family members (for those who emigrated with their families). But for the most part, migrants learn and communicate in the language of the host country (in the receiving community, workplace, public institutions, public places etc.). At the integration in the host country of migration most immigrants face difficulties in the understanding and language acquisition. "Understanding a language is one of the mental factors that enable creativity and self-consciousness. Without language we would not be self-conscious beings, and we live more or less in the "here and now". Mastering the language is necessary for our individual awareness of distinctive characteristics and to master the environment virtually."<sup>4</sup>

There are immigrants that, once with the integration into the host society and with the assimilation of the language, communicate mostly in the host country language, and in some situations they hide their ethnic origin. Therefore, the way that an individual accentuates or hides their ethnic language, show how he sees his ethnic identity as a source of pride or respect.

### *The behavior and attitudes of migrants*

Migration abroad has a significant and sustained influence on the migrant's behavior and attitudes. Although human behavior is mostly rational and deliberate, there are situations in which individuals form groups to achieve various objectives, but within these groups sometimes manifest strong conflicts, diverse trends, and fierce battles for power or comfort, indifference and lack of interest and initiative is installed.

The motivation is the base of the migrant's behavior. According to Maslow's pyramid, motivation involves matching the needs and interests of individuals with the process of meeting the objectives and tasks arising from the duties they have. These types of necessities are: self-realization, self-esteem, membership/affiliation, safety, physiological needs. Thus, migrants make up their acts and conducts according to their needs. The first migrants' impulse is looking for a source of life and his one environment (housing, food, employment, income). After the fulfillment of physiological and security needs, follow the needs of affiliation and belonging to a social group, increased self-esteem, and finally,

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<sup>4</sup> Antony Giddens, *Sociologie*, Bic All, Bucharest, 2000, p. 52.

depending on the status and capabilities of each, self-realization. In a more detailed way one can say that individuals (migrants) have physiological needs, safety needs, of an ambient environment and of a social group, knowledge, self-esteem, formation/reformation of identity and a creative environment and spiritual.

Affiliation to a social group can affect the way individuals behave, because the need to belong to a group attracts a uniform behavior in accordance with the goals and values of that group.

Regarding the attitude, by this we can understand “an internal provision of the individual that embrace his perception and his reactions to an object or a stimulus.”<sup>5</sup> This has several elements:<sup>6</sup> (a) is a personal experience with a neurobiological sub-layer and it cannot be measured by behavioral manifestations only in an indirect manner, (b) the attitude constitutes a set of cognitive elements relative to an object to which there are associated positive or negative assessments (affects), (c) the core is that attitudes are precursors to behavior, (d) the individual produces tailored and consistent responses to the items associated with attitudes (in general it is considered that the attitude completes the behavior).

Once passed the period of adaptation in the host country, the migrants manifestations tend to approach those of the natives. The following features are in particular characteristic:<sup>7</sup>

- native language is gradually replaced with the language of the migration country, including in the family communities. Also, most immigrants chose to educate their children in the language of the host country, even if they have an alternative to the language of origin;

- it increases the number of mixed marriages, a phenomenon that accelerates the process of integration;

- the ethnic foreign birth who remain permanently in their adopted country, in the long run, tend to approach the natives;

- the cultural practices of the country of migration (including gourmet, consuming patterns, culinary tastes, even social practices and protocol) are acquired by immigrants. However, a phenomenon occurs, called acculturation. This is the result of direct and continuous contact between individuals and groups from different cultures.

Immigrants with higher education are integrated more easily than those with secondary education or no education. The first categories of immigrants have an

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<sup>5</sup> Adrian Neculau (coord.), *Manual de psihologie socială*, Polirom, Iași, 2004, p. 128.

<sup>6</sup> *Ibidem*.

<sup>7</sup> Rusu Valeriu, *op.cit.*, p. 84.

appropriate attitude and behavior in the receiving society. The second category of immigrants, face many more difficulties in adapting and integrating, some of them with behavioral misconduct and impropriety against the native population. These behaviors are reflected in many cases with the reactions of exclusion, marginalization and discrimination.

### *Changing lifestyles*

Once the immigrants arrive in the country of migration, they aim to reach their goal, that is most often linked to the economic situation. The contact with another social environment for a certain period of time can cause a change in the lifestyle.

The lifestyle of individuals show how they live their daily lives in a society, show differences and similarities between the ways in which individuals relate to reality and relate to others and how they express their personality and identity. "Lifestyles are expressions of the ambitions of individuals to create their own specific personal, cultural and social identity in the social context determined by their societies, therefore, lifestyle is defined as a structural, positional and individual caused phenomenon."<sup>8</sup>

It also talks about the lifestyle of an individual when he has alternatives from which to choose, but and the possibility to make it. Thus, the choice of the migrant's lifestyle is determined by the society in which he is, by the position that they occupy in society, by the possibilities and opportunities but and by the choices and personal expressions. "Lifestyles develop and maintain at the intersection of social and cultural structures, respectively, the individuals actions and initiatives."<sup>9</sup>

Lifestyle is linked to the individual culture. Two cultural features are universality and particularity. "Culture is individual/community own, essentially defining in a certain way of life."<sup>10</sup> Once the phenomenon of acculturation is produced, immigrants take cultural elements of the host country and translate these to some extent in their being. All these acquired cultural elements, along with those stored from the origin country, stay at the base of the adopted lifestyle.

Migration in Western societies is characterized by greater freedom of individuals to express preferences, to express themselves compared to other societies. Immigrants have a higher possibility of expression, and societal

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<sup>8</sup> Mircea Comșa, *Stiluri de viață în România*, Presa Universitară Clujeană, Cluj-Napoca, 2006, p. 125.

<sup>9</sup> *Ibidem*.

<sup>10</sup> Nicu Gavriluță, *Antropologie socială și culturală*, Polirom, Iași, 2009, p. 177.

structures also support and offer such opportunities, which are included in their operating system.

In the country of origin, immigrants had fewer opportunities and possibilities, which is the motive why they accepted a lifestyle marked by limits and constraints. Once arrived in developed countries there are other possibilities and opportunities and as a result immigrants have adapted to a different lifestyle. In many cases, the lifestyle learned in the host country is sent to the families and to the origin countries, making it noted some positive and negative effects.

### *Mentality and change*

In the new social environment, immigrants find different aspects of the country of origin, they relate to people with other perspectives and a different way of thinking, they know new places and adopt a different lifestyle, they have other possibilities and opportunities. All this has a great influence on the immigrant's mentality. "The mentality is a set of beliefs and representations that determine behavior and attitudes of individuals in a given situation, a system of reactions and responses solidified to experience."<sup>11</sup>

Mentalities have a very complex structure with numerous and heterogeneous elements that comprise a system of accepted ideas about social reality, an ethical system of relationships between people, a set of habits, conventions and rules that are spontaneously respected and an operational system criteria that guides the judgments in relation to events and conjunctures of social existence. Social environment changes, new social relations, culture and civilization affect migrant's mentality. Also, a great influence is made by education, age and social status. It's sad that in many situations "a mentality change is given not by his own experience of migration, but by education, age or economic status of those who worked or traveled abroad".<sup>12</sup>

Regardless of financial situation, gender, age or education they have, people who have worked abroad claim that migration is changing people. Although mentality is defined as the most profound cultural structure of a community, the most durable and most resistant to change, migration is marked by a change of attitude as a result of social influences and cultural environment pressure. "Social influences and pressure is internalized on the cultural environment in mentality, as a deep structure of social consciousness, from which it acts as orientation factor, it

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<sup>11</sup> Gheorghe Fulga, *Schimbare socială și cultură politică*, Economical Publishing House, Bucharest, 2000, p. 201.

<sup>12</sup> Dumitru Sandu (coord.), *Locuirea temporară în străinătate. Migrația economică a românilor: 1990-2006*, Fundația Pentru o Societate Deschisă, Bucharest, 2006, p. 57.

requires trial and a evaluation criteria, patterns of social action”.<sup>13</sup>

Mentality conditions the social group's choices and evaluations on long periods of time. Thus, the migrant's changed mentality conditions the actions and relations with the family, the community of origin and respectively the destination. Through the newly formed mentality, migrants work to improve some special circumstances. “Mentalities are diffused social models of solving family problems or reporting certain types of situations. Their durability is determined by the socialization processes and social communication as a response to recurring social requirements. As generative or structural structures, mentalities are diffuse cultural provisions, supported by socialization and institutionalization.”<sup>14</sup>

### *Self-esteem*

Self-esteem is one of human needs arising from an “exigent self-evaluation of the individual who wishes to have his status recognized or the status at which he is aspiring, to have his skills valued, his knowledge, performance, moral qualities, etc. Meeting the needs of esteem allows the person to acquire self-confidence and feelings of value of attorney, the power, utility, etc.. Otherwise, the unmet of this necessity may lead to feelings of powerlessness, inferiority and weakness.”<sup>15</sup>

“Self-esteem is deeply related to the relationship between self-concept, self-perceived, - and ideal self (or desired), that is how they want to show in many ways, our person.”<sup>16</sup> Thus, self-esteem is closely linked with self-image. In principle, the individual knows himself through the trials of life, through its actions, its relations with others, both in normal circumstances and in critical situations. In personal actions are observed successes and failures which, by their dynamics, are the primary source of self-knowledge. Successes and achievements raise self-esteem, and failure descends them. In the long run, these trends will lead to a stabilization of self-image. To these are added the group's view, the social self-image.

Immigrants may have a high self-esteem or low self-esteem. The self-esteem level strongly affects performance in all the activities they carry: a low self-esteem increases the risk of failures, giving a bleak vision about him-self. Migrants self-esteem is a subject to change depending on the person's ability to automotive and

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<sup>13</sup> Gheorghe Fulga, *op. cit.*, p. 201.

<sup>14</sup> Dumitru Sandu (*coord.*), *Viața socială în România urbană*, Polirom, Iași, 2006, p. 21.

<sup>15</sup> Fayard, *Vers une psychologie de l'être*, Paris, 1979, *apud* Cristian Bocancea and George Neamțu, *Asistența socială. Elemente de teorie și strategii de mediere*, A92 Publishing House, Iași, 1996, p. 36-37.

<sup>16</sup> Petru Ilut, *Sinele și cunoașterea lui*, Polirom, Iași, 2000, p. 23.

stimulate the social and environmental conditions in the country of migration: according to their work and its conditions (work-provided education and training in relation to professional), the employer's assessment and evaluation, the assessing of the social group they belong to, the native perceptions and reactions etc.

Self-esteem is based on three components: self-confidence, self concept and self-love. Given that an immigrant trusts themselves, their abilities and qualities, has a positive outlook about themselves and self appreciate and values them (self-esteem), it can have both success and achievements in the country of migration and at home when they return. Otherwise, failures and disappointments may occur frequently (low self-esteem), attracting other failures.

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# About Work in the Social Doctrine of The Catholic Church

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## Abstract

*Work represents the commandment of God, the fundamental law of human life and it is affirmed in this meaning since the man has existed.*

*The value of work is presented in Rerum Novarum, written by Leo XIII and edited on the 15-th of May, surnamed The Right and The Duties of The Capital and Work. The industrial revolution described by The Encyclical is also presented in nowadays. The differences between rich and poor are acuter. A just salary according to the effected work. Beginning with Rerum novarum it is opened to The Social Magisterium of Pope and The Social Doctrine of The Church, a road to make declarations about the central premises of liberalism and the economy of market.*

*To analyze the impact of capitalist economy on the man who works, The Roman-Catholic Sfântul Iosif Institute and Caritas Union Of Romania organized in the period between 17th-18th of April, 2008) a conference with the theme Man And The Market.*

*The social interventions of Pope and The Magisterum have not the scope to interfere in the political and economical affairs but they consists the expression of the honest carry which The Church has for the good and salvation of the humankind and the correct valorizing of the work of man in the actual society*

**Keywords:** *work, The Social Doctrine of the Catholic Church, The Encyclical Rerum Novarum, salary, market, right.*

Work represents the commandment of God, the fundamental law of human life and it is affirmed in this meaning since the man has existed. So after the man was created and after the preparing of the garden of Eden, The Genesis tells how the man was put in that garden to work it: "The Lord God took the man and put



him in the garden of Eden to work it and guard it” (Genesis 2.15).

Work, in biblical approach, is characterized by religiosity and piety and represents a duty towards God. Not to work means not to listen to God and to commit a sin in front of God. The human work is put in a relation with all the good of the world: “six days to work and to do all your things” (Exodus, 2.9). The human work is put in the relation with the creative activity of God: “in six days God made the sky and the earth” (Exodus, 6.11).

The fruit of work represents a blessing from God, but also a result which comes by nature from work itself because “the work of the hand of man is spreading over him” (Proverbs 12.4).

Jesus Christ never said a sentence to refer especially to work, but he specifies, by His Footsteps and His Parables, His great appreciation which he gave to the work, so assuming the old testimony concept of valorizing work. Among the Apostles, the one who was directly preoccupied with the issue of work was St. Paul, who gave clear sentences about man’s necessity to work. In this way, in his first trip to Thessaloniki, which lasted only a few weeks, the Apostle St. Paul talked to the inhabitants of Thessaloniki about the duty of work: “each of you to do his duty and to work with your own hands, as I commanded you” (1 Thessalonians 4.11). The emanated Christians of the pagan world which was used to depreciate work are receiving in this way a fundament of the religious value of work. Saint Paul even had a job to earn his existence: he was a knitter of tents (Acts 18.3). For Saint Paul the hand work and the spiritual activity are not controversial but there are in a blessed relation. (I Thessalonians 2.10).

*From the words of Holy Scripture, it results that work is an inevitable duty, but also a great honor for man. It is a duty towards God, towards the self and the others. At the same time, the work dresses the man in the highest dignity because God himself works so man who works, imitates God, continuing the creation, whereas he takes from nature the goods put by God in it in a virtual state, and so participating to the providential activity of God, forasmuch contributes to the maintaining of his life and of his fellows.<sup>1</sup>*

The value of the work is presented in *Rerum Novarum*, written by Leon XIII and edited on The 15-th of May, surnamed *The Right And The Duties Of The*

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<sup>1</sup> Dumitru Stăniloie, “Învățătura creștină despre muncă”, retrieved at <http://www.crestinortodox.ro/editoriale/invatatura-crestina-despre-munca-70075.html>, accessed December 20, 2009.

*Capital And Work*<sup>2</sup> and having as a subtitle *About The condition Of Work*<sup>3</sup>.

Leon XIII elaborated *The Encyclical Rerum Novarum* in 1891, in a time when mankind was confronted with the revolutionary changes of the domain of technology, society and politics. There was the time of appearing of the national and socialist movements and there was configured the atheist humanism.

*The Encyclical* presented, from the Christian point of view, the true dramas of the workers, being, in fact, in contradiction with the Marxist ideas.

So it was shown previously, in *The Christianity*, man is called from the beginnings to work. So man is distinct from the other creatures. Work puts the basis of the inner characteristics of every man and reflects its real nature. But only in *The Christian* concept, the man who works is considered a person. In the Non-Christian approach (as example in *The Marxism*), the worker is transformed into a tool, arriving to lose his Christian role and the implicitly the dignity.

*The Encyclical* shows that worker cannot be dispossessed of his fundamental rights:

- the right of property,
- the right of forming professional associations,
- the right to civil and religious freedom.<sup>4</sup>

It is also told in *The Encyclical* that *The Catholic Church* sustains the free syndicates whereas the right of association represents a natural law which is anterior to the creation of the political society.<sup>5</sup>

In the year 1891, like today, it was contoured the wild capitalism through which some persons were enriched in an excessive way and others became more and more poor. *The Encyclical* shows that the state must not only be limited to the favoring of rich people and not to take care of the poor people which are, in clear meaning, the majority of the human society. The state should help especially the poor people which have no defense, whereas the rich ones have enough ways to protect themselves and they do not necessary need the help of the state.

*The work performed by the working class, by the exercise of the vocations and the capacity of performing different jobs from agriculture to commerce, is indispensable. Their cooperation is so important that can be said that the activity which is performed by the workers, can help the state to enrich itself. So, it would be right to say, that the interests of the working class should be defended by the*

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<sup>2</sup> Papa Leo XIII, *Rerum Novarum: Encyclical of Pope Leo XIII on Capital and Labor*, Ignacio Hills Press, 2009.

<sup>3</sup> *Ibidem*.

<sup>4</sup> *Ibidem*.

<sup>5</sup> *Ibidem*.

*administration, for the ones who contribute the most to the developing economy to be enjoy the benefits they are creating.*<sup>6</sup>

*The Papal Encyclical* is not a manifest which pleads to divide society in two antagonistic societies but represents the recognition of the existence of two human groups which in a logic way start from the same starting point in life. It is important to understand that these two social classes must be in harmony, that they should coexist in an united society, not a divided one because only in this way the human society can manifest in peace. The Marxist fight does not resolve the contradictions between rich and poor but increases them, trying to create a new society after a utopian-atheist model. The Marxist fight determines the hate of class and can bring only a conflictual condition, arriving to neglecting those fundamental rights of man from which he is requesting the authority.<sup>7</sup>

*Pope Leon al XIII* does not forget to show that the right of a good salary which has to be according to the work performed and to be sufficient to assure needs of his own family. There are also mentioned other rights like:

- the rest of Sunday and
- the right to religion.<sup>8</sup>

The industrial revolution described by *The Encyclical* is also present nowadays. The differences between rich and poor are acuter. In 2004 appears *The Handbook of Social Doctrine of Church* where it is shown that the world of work, modified in a radical way by the modern technological conquests, is aware of the extraordinary levels of quality but it also records original forms like:

- instability,
- exploitation and even
- slavery.

In different areas of the society continues to increase the level of prosperity but also in a threatening way, the number of poor people increases. The free market is an economical concept, having positive accents but although having its limits, by the meaning that it favors only the rich people. The result is an incorrect value and the role of the Church is to call the people to solidarity to increase to authentic civilization orientated towards searching solitary and integral human development.<sup>9</sup>

To analyze the impact of capitalist economy upon the man who works, *The Roman-Catholic Sfântul Iosif Institute* and *Caritas Union Of Romania* organized

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<sup>6</sup> *Ibidem.*

<sup>7</sup> *Ibidem.*

<sup>8</sup> *Ibidem.*

<sup>9</sup> *Compendiu de doctrină socială a Bisericii*, Sapienția, Iași, 2007, p.5.

(in the period of 17th-18th of April, 2008) a conference with the theme *Man And The Market*. In the editorial of the magazine that is dedicated to the manifestation, Wilhelm Dancă, resumes the ideas of the symposium, showing that it is required the necessity of a profound reform to the level of institutions and the economical practices of valorizing in a moral way the work of the man...<sup>10</sup>

The paper called *The Man and Economy of Market* (sustained at the conference mentioned previously) specifies that, it exists a deep relation between the human phenomenon and the economical systems, because the propose of these systems, even they do not succeed only partially, to be at the service and the extent of human”.<sup>11</sup>

In the economy of market, man must be paid in a just way so that he can get a decent life. *The Just Salary* has a primordial place in the *Social Magisterium of Catholic Church* and, implicitly, in the social doctrine of The Catholic Church, but this concept is also treated, in a large way, in social sciences, especially in economy. In the paper called *The Just Salary And The Conditions Of unity Of The Family In The Social Doctrine Of The Church* ( *also sustained during this event which is previously mentioned*). Monsignor Ioan Robu treats the implications which are inherent to the concept of a just salary, as it results of:

- *The social Doctrine of Church* and

- the social Encyclicals of the Pops, beginning with *Rerum novarum* (1891) of *Leon al XIII* The articles concludes that in this world there are several economical disequilibrium which mark the market in a global way and in this unstable social context is needful to describe the directive of the moral theology and of the *Social Doctrine Of The Catholic Church* about discovering operative solutions to defend the dignity of the human person and to be applied in the worldwide economy.<sup>12</sup>

The human work according to the approach of *The Doctrine Of The Catholic Church* follows the steps of the biblical tradition, showing that the fulfill of human vocation can only take place through work but also shapes the necessity of elaborating a social ethics hereby the man can receive a just salary according to the work performed.<sup>13</sup>

Beginning by *Rerum novarum* a road is opened to *The Social Magisterium of*

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<sup>10</sup> *Omul și Piața*, Sapienția, Iași, 2008.

<sup>11</sup> Wilhelm, Dancă, „Omul și economia de piață, astăzi” în *ibidem*

<sup>12</sup> Ioan Robu, „Salariul just și condițiile de unitate ale familiei în doctrina socială a Bisericii” în *ibidem*.

<sup>13</sup> *Compendiu de doctrină socială a Bisericii*. Sapienția, a Institutul Teologic Romano-Catolic, Iași, 2007

*Pope and The Social Doctrine of the Church*, to make declarations about the central premises of liberalism and the economy of market. These interventions of Pope and the Magisterium have not the purpose to interfere in the political and economical affairs but they represent the expression of the honest care which The Church has for the good and salvation of the humankind and the correct value of human labor in modern society. The objective critics against the mercantile civilization and economy of market does not anyway have a polemical purpose but aims creating a political and social project to correspond to the quality requirements of human life and so the average person can ensure a decent living.

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# The Referendum in Different Political and Constitutional Systems

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## Abstract

*The referendum in different political and constitutional systems as in Europe, representative regimes start to beneficiate of institutions of direct democracy, noticing an existing plebiscitary utilisation: Germany, Italy and France. The referendum at the popular initiative is used as common procedure. As considerations we can say that the referendum represents a rapprochement means of the political decision to the electorate or to the latest holder of the sovereignty attribute – the people.*

**Keywords:** *referendum, Constitution, constitutional systems, democracy, the people, the electorate, popular will, political class, the object of referendum, constitutional council, political practice.*

In order to describe the federal system of United States of America, Hugues Portelli uses the concept of direct democracy considered to be the main feature that distinguishes the federal states of the federal position. As explanation of the appearance of this type of democracy, the author mention that is a reaction developed at the end of the XIX century regarding the corruption of the state legislations.<sup>1</sup> The legislative referendum is practiced in 37 American federal states. In 21 states, the constitutional laws and the amendments can be introduced by a popular petition signed by a variable percentage of electors and can be the subject of the popular vote, without Parliament being informed. 15 states allow even to

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<sup>1</sup> Hugues Portelli, *Droit constitutionnel*, Dalloz, Paris, 1999, p. 41: ...s'est developpee a la fin du XIX siecle en reaction a la corruption des legislatures d' Etat...

dismiss the elected by the voters, recall, but the procedure is less applied, because of the short term of the mandate.

Dan Claudiu Dănișor describes the semi-direct democracy techniques in United States of America. Thus, these are found only in federal states. These elements entered under the influence of Switzerland between 1898 and 1918. The revocation has a special status and requires risks for promoters: if they lead to the confirmation of the mandate of the person for which the referendum was made in ordered to be revoked, they will assume the costs of the organization of the popular deliberation.<sup>2</sup>

Also, in Europe, representative regimes start to beneficiate of institutions of direct democracy, noticing an existing plebiscitary utilisation: Germany, Italy and France.

The referendum at the popular initiative is used as common procedure. The author explains that a constitutional referendum is met only in Switzerland, as legislative. Italy organizes abrogative referendum. From its insertion in 1970, it had a continuous success. Over 40 referendums were organized, and half of them were positive. Some votes concerned normative acts from constitutional filed: modification of the electoral law for the Senate...<sup>3</sup>

The referendum can have different juridical nature. Constitutionally, it is obligatory for modification of the Constitution in Austria, Denmark, Spain and Ireland. For a partial modification, it is organized in Germany, Austria, France, Spain and Italy. The referendum is also used for sovereignty delegation in Denmark, in community problems. The referendum can have consultative role, even if it is not provided by the Constitution: Norway, regarding the adherence at the European Union, in Belgium, on monarchy, in Greece on monarchy and Constitution. Great Britain used the referendum at national level for the adherence at European Union, in order to be approved London status and peace in North Ireland.

The referendum can be organized at parliamentary initiative, in Denmark and Ireland, and by executive in Greece and Portugal.

The author considers that the use of referendum in a fully spectrum and having almost a systematic feature, it is translated in the representative system to be controlled directly by citizens.

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<sup>2</sup> Dan Claudiu Dănișor, *Drept constituțional și instituții politice, Curs de bază*, University, Craiova, 1999, p. 265

<sup>3</sup> Hugues Portelli, *op. cit.*

In Eastern and Central Europe, the democracies provide such procedures: constitutionally, the referendum is provided in Baltic States and Slovenia; can be organized for matters of national interest by the chief state in Poland, Croatia, Slovakia, Russia, Ukraine, Byelorussia, and by the Parliament in Hungary, Slovenia, Bulgaria and Moldavia. Slovakia, Lithuania, Slovenia, Ukraine and Macedonia provide a referendum at the popular initiative.

In France, political class was always reluctant at introduction of procedures for direct expression of popular will. Thus, the constitutional laws from 1875 totally excluded the recourse at referendum. Despite many proposals for organizing popular deliberations and despite the example of other countries after the First World War, the Constitution from Weimer, the Constitution of Austria and Czechoslovakia, the 3<sup>rd</sup> Republic closed the door of semi-direct democracy principles<sup>4</sup>.

Only after the special politic situation from 1945 General de Gaulle dare to enforce organizing a referendum in order to decide the elaboration of a new Constitution and in order to ratify this, organizing 3 referendums during 1945-1946. Being approved by referendum, the Constitution from 1946 committed the use of referendum only for its modification, being a constituent referendum.

Today, the use of referendum is reserved to the chef state and has a limited object. The absolute champion of using the procedures is Charles de Gaulle. He appealed to 5 referendums: 1958 - constituent referendum, 1961 - Algerian referendum and 1962, 1969 - constituent referendum. But his successors appealed to this procedures three times: 1972, Georges Pompidou for expanding the European Communities, and Francois Mitterrand for the agreements with New Caledonia in 1988 and the treatment of European Union in 1992. This year, the referendum organized for the approbation of the Constitution failed.

The explanations for these falls are: on one hand, the political wastage of so many uses during 1958-1969 and the risks that Charles de Gaulle assumed: in 1969, the referendum was the opportunity to stake his mandate testing his people and won, but he had to resign in 1969. His followers did not want to take such a risk and refused to stake the mandate in referendums, explaining the fact of their wick success on political stage.<sup>5</sup>

The second reason is also the difficulty establishing the object of the referendum, having a limited sphere. If general de Gaulle did not hesitate using it

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<sup>4</sup> Catherine Clessis, Didier Claus, Jacques Robert, Patrick Wajzman, *Exercices pratiques-Droit constitutionnel, Montchrestien*, Paris, 1989, p. 273

<sup>5</sup> Hugues Portelli, *op. cit.*, p. 170. Le referendum n'a guere utilize depuis le depart du general de Gaulle, le president refusant de s'engager politiquement en cas de recours...



for the modifications of constitutional disposals, his followers have not the necessary status, were very scrupulous choosing theme of popular debates. Expanding the domain of social and economic issues from 1995, it allows a re-launching of this procedure, but still remains a contradiction: popular initiative that could give a new breath remains forbidden; the presidential initiative, because it is no longer included in a responsibility agreement, does not allow consolidating the legitimacy.

The author draws the conclusion that after General de Gaulle, France beneficiates of a representative traditional regime.

His plebiscitary character of referendum lead to losing its initial significance: the citizens are no longer the elements in a precise issue agreeing or refusing. It is a method where the chief of state takes the responsibility ahead of the people.<sup>6</sup>

In France two different types of referendums can be organized: a constituent one for the modification of the Constitution and that need the initial intervention of the government and the Parliament and a legislative one.

For first type of referendum, the government or the two chambers notice the president upon the organizing procedure, and the president can decide if it favorable or not. The French Parliament did never used its initiative power and seemed quite difficult that will do it, taking into consideration that the parliamentarians do not want to replace the representative democracy into a direct one.

The Government practiced only once the initiative, in 1988, through the referendum project regarding New Caledonia. In all other situations, the president himself took the decision, and the government proposal was *a posteriori* in order to legitimate the procedure. By the modification from 1995, if the proposal is from government part, it will be exposed before each chamber by a declaration and debates, but without voting.

The constitutional council is obligatory consulted by the government on all measures that must be voted.

The object of referendum is a limited one: organizing public powers, ratification of the treats and the reforms regarding the economic and social politic.

If the constitutional council supervises the organizing and the function of the referendum, as in electoral election, it is not competent to decide regarding the referendum law, because this is the direct expression of people sovereignty. After the announcement of the result, the president of the Republic must promulgate the

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<sup>6</sup> Catherine Clessis et.al., *op. cit.*, p. 275.

referendum law. This is integrated in positive law and can be repealed by ordinary law by the parliament, with the reserve that the modification cannot touch the right or the liberties with constitutional value.<sup>7</sup>

Dan Claudiu Dănișor analyzes the case of Switzerland. The author calls Switzerland “the election countries”, mentioning that the modalities of direct intervention of people form “the political rights” or “the popular rights”.

The issue of the popular intervention can be regarded at two levels, federal and cantonal. Federally, the referendum is obligatory for the constitutional reviews, optional for laws and optional or obligatory for some international treaties, depending on their specific. It is specific the fact that all forms of referendum are characterized by the result imperative.

Cantonal, the referendum is obligatory regarding the constitutional. The legislative referendum is optional in Roman Switzerland and obligatory in German Switzerland. The cantonal budget is eluded from the referendum procedure. The popular revocation can supervise only the cantonal Meeting and in its whole, without being an individual revocation. Actually, it is a dissolving of the Ensemble on referendum way provided by a number of electors, 12.000 in Bern. Although the federal Constitution ignores the procedure, it was issued once in 1919, when the federal ensemble stopped its mandate after a constitutional law on popular initiative.

As a short balance, from 1948 to 1983 took place 123 popular voting regarding constitutional drafts, and regarding the legislative referendum, 1874 until in 1983 only 93 were popular voted.<sup>8</sup>

In Austria the referendum is obligatory for the modification of the Constitution. Such a draft must be adopted by both chambers of Parliament and then asked by referendum. If a majority voted, in every state, this is presented for the royal agreement, in the name of the Queen by the general Governor. From 75 referendums organized in 1901, only 8 were approved by electors, Austria being the most restrictive country from the advanced world on referendum field. Because of referendum specific in constitution, that un-constituant, are denominated as plebiscites.

The referendum represents a rapprochement means of the political decision to the electorate or to the latest holder of the sovereignty attribute – the people. At the same time, it is a procedure by which the political power understands to

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<sup>7</sup> Hugues Portelli, *op. cit.*, p. 204.

<sup>8</sup> Dan Claudiu Dănișor, *op. cit.*, p. 264.

reconfirm, from time to time, the vision justness over certain essential issues of the public life, making the nation participate to this. From this double perspective, we have shown in our project that the referendum could be both a real democratic instrument, part of the free political debate and also one with a plebiscitary, manipulating use for the authorities.

In analysing the Romanian referendum theme, the important matter is the supereminence of the executive power and its temptation to access the people's opinion to ratify its own political decision. As noted on several occasions, the Romanian tradition is defined by the constant use of the plebiscite: the elections result is predictable, as predictable as the state authorities' mobilisation to convince, from the administrative point of view, the citizens who participate to elections. The effect is the civic awareness anesthetisation and the strengthening of the government prestige and of the head of the state. The main invoked argument is the national interest. The limitation of the political freedom is therefore made in the name of noble ideals.

In this range of vernacular plebiscites, there are the initiatives of authoritarian/dictatorial regimes, governed by charismatic personalities. From Alexandru Ioan Cuza to Carol the 2<sup>nd</sup> and Marshal Ion Antonescu, the fiction of the national support played a key part in the constitutional and political vision. The finality of the gesture in this respect was atransparent: the neutralisation of the representative meetings and a direct dialogue with the nation, by the appeal to plebiscite. The Caesarism can not be imagined without a periodic confirmation of the decisions taken by the government.

The plebiscite tradition cannot be reduced to the Romania of authoritarian regimes. The practice of referendum after the 90's is an obviously plebiscitary one. Nation is seen not as a credible dialogue partner, but as an inert institutional actor, whose autonomous will could be credibly simulated. The relationship between the referendum fiction and the political practice after the communist period can be seen in case of the two votes for the fundamental law: in 1991, as in 2003, it was a lack of debate within a free society.

Both votes were predictable in their configuration, not least because of the central and local administration involvement in the institutional manipulation. The last effect of this tactic can be seen in the actual moment of the Romanian politics scene: the appeal to the nation is seen as a tactic used by the state chief in order to get a blank cheque from the electors and as a weapon in the fight with the executive, whenever he cannot control it sufficiently.

Placing the referendum institution in a compared context shows the potential risk of using a semi-direct democracy instrument. In the former Soviet space or in the African one, the referendum dominated by the executive power led, in all cases, to the validation of the decisions already made and to the weakness of certain democracies already fragile. The appeal to the fragmented nation and politically inert can lead to expanding the number of mandates assigned to the state chief or to modifying the fundamental law, according to the “suggestions” made by the state chief. The crisis of the state can be therefore worsened by the practice of non-free referendums.

Romania cannot be actually analysed according to the terms previously mentioned. Without being a democracy fully consolidated, it does not have the traits of a transparent, authoritarian democracy. Compared to other state chiefs from countries with a semi-presidential regime, the Romanian president has limited attributions assigned. The impossibility to dissolve the parliament or the restraint to revoke the government chief are two arguments in this respect. “The Presidential temper” cannot fundamentally change the data of the existing juridical equilibrium.

The 1991 fundamental law, revised in 2003, expressly states the occasions in which a referendum is convoked and has compelling effects for the state institutions: it is the case of the relegation of the state chief and revision of the Constitution itself. Only in these circumstances mentioned in a limited way, the referendum can lead, immediately to the modification of the institutional realities. Even here, the convocation is preceded by an act of assembly, by voting the relegation initiative and the debate of the Constitution revision law within the Parliament.

Besides the defined constitutional status situations, the Constitution refers to the assumption in which the state chief may, after the Parliament agrees, convoke the nation in order to express its opinion on subjects of national interest. Even in the new constitutional context, the nature of the consultations that the president may ask, does not change: referenda initiated under Article 90 of the Fundamental Law stay only advisory. According to them, one cannot proceed to the change of the constitutional regime and he cannot even impose anticipatory elections. The people’s vote aims to show a particular political orientation. The nation can never substitute the legislator. The difference between the autochthonous regime and that of the fifth French Republic is given, among others, by the impossibility of the state chief to push the approval of a draft law on the way of the referendum vote. If we can speak, in the Romanian case, about an effect of the people’s decision

within the assemblies' relationship (House and Senate), then this can be localised in the area of pressure, the Parliament can be subject to. The location against the people's belief can be a credible argument of the president in dealing with the prime-minister and with the parliament majority. The risk of blockage is obvious: if the state chief has the referendum weapon, the assemblies can start the procedure of relegation or can start the prosecution for high treason in case of the serious breach of the fundamental law. The perspectives of the unilateral appeal to referendum could be dramatic, on a medium and long term.

One of the lessons of this latter constitutional controversy deals with the necessity to reconsider the referendum itself. The start of a national referendum convoked even by the electors, according to the Italian model of the people's veto for the recall of a law, would be the sign of extending the civic action framework. Finally, however, the cultivation of a critical conscience at the level of an entire nation remains the only authentic obstacle in front of the authoritarian hypothetical drift in which the referendum can be perverted – from a democratic instrument, into a means to destroy democracy.

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ESSAYS

PRESENTATIONS

REVIEWS



# **Social worlds of Romanian migration abroad**

by Dumitru Sandu, Polirom Publishing, Iași, 2010

## **Review**

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**Keywords:** *international migration, social worlds, collective memory, identity feelings, transnational orientation, returns migration, remittances, values, mentality, life projects.*

The author of the book *Social Worlds of Romanian migration abroad*, Dumitru Sandu, was particularly concerned, over several years, with international migration. He conducted research abroad, and this book is almost the quintessence of his undertaken studies and research.

In this book, the author Dumitru Sandu surprised migration from a particular perspective, drawing a parallel between the migrant-abroad report and the migrant-country of origin report. Thus, he captured certain aspects related to the emigrant's individuality formed in the new environment and transmitted through identity feelings, through new life projects, transnational guidelines and through the newly formed mentality.

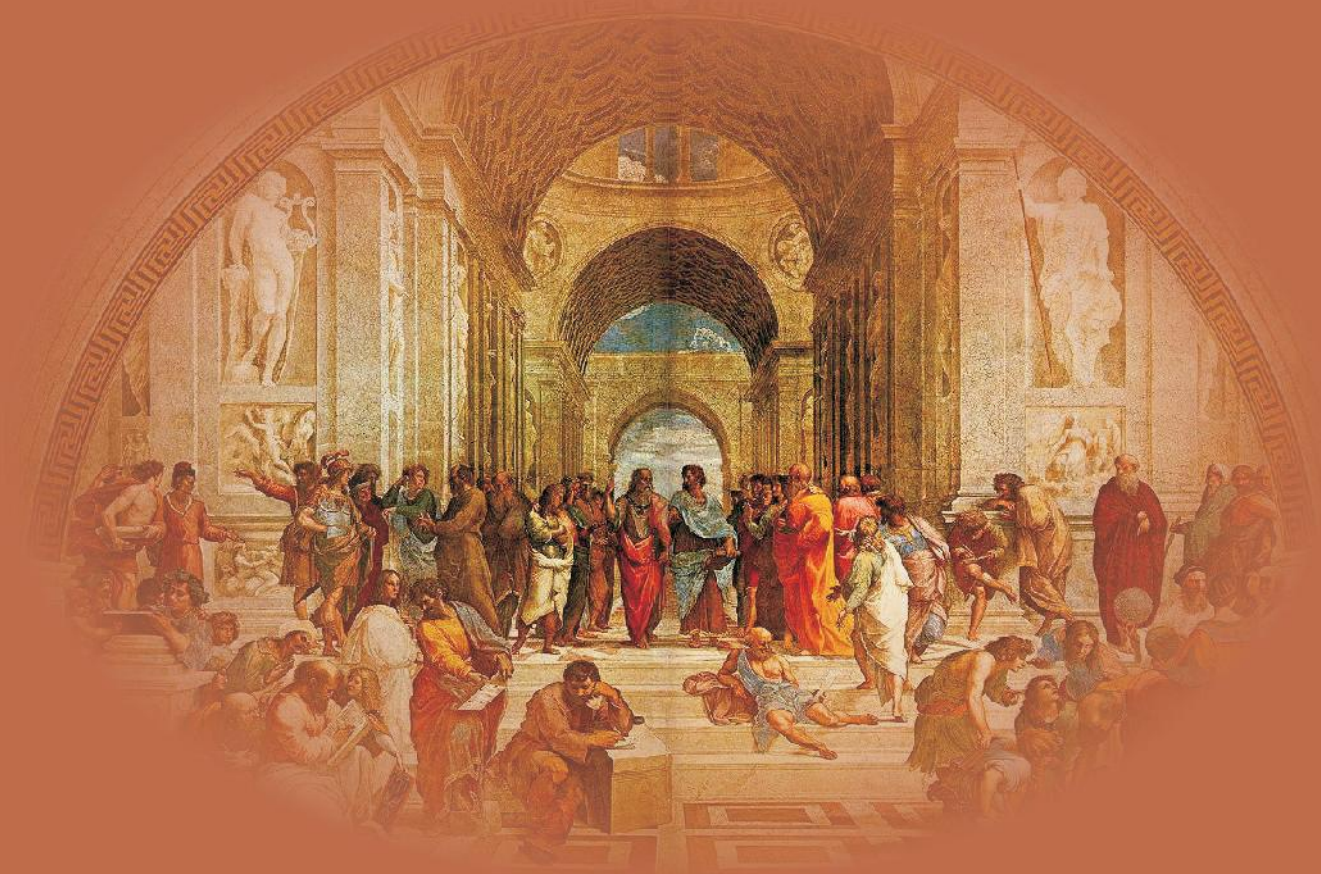
All of these issues are found during the two major parties and in the six chapters. Thus, in the first part of the book “Emergence of new migration system of Romania”, composed of three chapters (Chapter one: The conditioning matrix of temporary decisions to emigration abroad, Chapter II: The ‘90s Genesis, Chapter III: Stage reconstructions using the collective memory of migrants), the author details the major migration flows, brings to attention a new system of Romanian migration and describes the new Romanian emigrants projects for leaving abroad. Finally, he puts his focus on the emerging transnational's as a



result of the circular migration phenomenon of the rural population abroad and the stock of migratory experience at the community level - constituted among other things, through relatively small departures for work abroad, which influenced the new streams dynamics and attitudinal, by the consolidation of a favorable migration orientation as a solution of life.

In the second part "Values, projects and remittances in the migration worlds" consisting of three chapters (Cap. IV. Return migration: design and mood, Cap. V. The immigrant's orientation to "home", on transnational spaces, Cap. VI. Foreign in the country: the mentality of former migrants), the author Dumitru Sandu pulls an alarm signal about the influence of migration upon the social system, marked through important changes occurred at the individual and collective level. Thus, he evidenced the return migration phenomenon and its implications on new life project plans and the level of identity feelings, manifested by the uprooted symptom in some cases. About the intention of returning home, the author points out that it is firmly rooted in the soil of multiple plans and those who do not have plans to return permanently to the origin country, they still intend to bind their future with the origin lands through businesses or the purchase of properties, lands. Dumitru Sandu, emphasis and on the remittances originated from the migration act, considered by the author as a immigrant's form of guidance to "home". He also speaks of a typology of the migration experiences, respectively, about a certain formed migrants' mentality from this experience.

In this book, the author sought to capture in particular the implications of the migration phenomenon at individual and collective level, mainly in terms of return migration. The book is well structured and developed, it contains important concepts and terms, and the message transmission and the typing method of the text is one of quality. The author used a vast bibliographical material from the country and from abroad and he managed in a specific way the undertaken research.



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