Annals of "Ştefan cel Mare" University of Suceava

Philosophy, Social and Human Disciplines

2013

Volume I

THE ECONOMY OF CULTURE AND THE CULTURE OF ECONOMY

USV

ISSN 2069 – 4008 (online: ISSN 2069 – 4016)

Annals of "Ştefan cel Mare" University of Suceava

PHILOSOPHY, SOCIAL AND HUMAN DISCIPLINES SERIES

2013

VOLUME I

EXECUTIVE EDITOR:
Bogdan POPOVENIUC

SCIENTIFIC SECRETARY:
Sorin-Tudor MAXIM

EDITOR:
Marius CUCU

"Ştefan cel Mare" University of Suceava Press

Annals of "Ştefan cel Mare" University of Suceava
Philosophy, Social and Human Disciplines Series

Bogdan Popoveniuc; Sorin-Tudor Maxim; Marius Cucu;
© Suceava : "Ştefan cel Mare" University Press, 2013
ISSN 2069 – 4008 (online: ISSN 2069 – 4016)

Analele Universităţii "Ştefan cel Mare" din Suceava
Seria Filosofie şi Discipline Socio-umane

Bogdan Popoveniuc; Sorin-Tudor Maxim; Marius Cucu;
© Suceava : Editura Universităţii **"**Ştefan cel Mare", 2013
ISSN 2069 – 4008 (online: ISSN 2069 – 4016)

ANNALS
of
Philosophy, Social and Human Disciplines

(Annals of "Ştefan cel Mare" University of Suceava, PHILOSOPHY, SOCIAL AND HUMAN DISCIPLINES SERIES)

Advisory Board:

Professor Anton **Adămuț**, *Al. I. Cuza* University of Iaşi
Associate Professor Alexandru **Baumgarten**, *Babeş-Bolyai University* of Cluj-Napoca
Professor Alexandru **Boboc**, Corresponding Member of the Romanian Academy
Professor Ionel **Buşe**, *University of Craiova*
Associate Professor Gheorghe **Clitan**, *West University* of Timişoara
Associate Professor Aurelian **Crăiuțu**, *Indiana University*, USA
Associate Professor Critina Emanuela **Dascălu**, *Apollonia*, Iaşi
Professor Teodor **Dima**, Corresponding Member of the Romanian Academy
Professor Marius **Dumitrescu**, *Al. I. Cuza University* of Iaşi
Associate Professor Miyoko **Enomoto**, *Tokyo International University*, Japan
Professor Luciano **Floridi**, University of *Hertfordshire, St. Cross College, University of Oxford*
Lecturer Ph.D. Harumi **Higashi**, Waseda University, Tokyo, Japan
Senior researcher Ionuț **Isac**, *Institute of History "G. Barițiu" of the Romanian Academy*, Cluj-Napoca branch
Researcher, Ph.D. Ruxandra **Mărginean Kohno**, *Waseda University*, Tokyo, Japan
Professor Basarab **Nicolesco,** Honorary Member of the Romanian Academy
Professor Florea **Lucaci,** *Aurel Vlaicu* University of Arad
Professor Kuruvilla Joseph SJ **Pandikattu**, *Jnana-Deepa Vidyapeeth*, Pontifical Institute of Philosophy and Religion, Pune, India
Professor Vladimir **Petercă**, *Sfânta Tereza* Roman Catholic Theological Institute of Bucharest and Roman Catholic Theological Institute of Chişinău, Republic of Moldova
Professor Lia **Pop**, *University of Oradea*
Associate Professor Colin T. A. **Schmidt**, *Le Mans University & ENSAM-ParisTECH*, France
Professor Alexandru **Surdu**, Member of the Romanian Academy
Professor Keiji **Sawada**, Waseda University, Tokyo, Japan
Professor Victor **Voicu**, *Dunărea de Jos* University of Galați
Professor Jean-Jacques **Wunenburger**, *Jean Moulin Lyon III* University, France

Editorial Board:

Executive Editor:

Bogdan **Popoveniuc**, *Ştefan cel Mare* University of Suceava

Editor:

Marius **Cucu**, *Ştefan cel Mare* University of Suceava

Scientific Secretary:

Sorin Tudor **Maxim**, *Ştefan cel Mare* University of Suceava

English Language Assistant:

Silvia-Oana **Alestar**

Book Review Editor:

Marius **Cucu**, *Ştefan cel Mare* University of Suceava

Copy Editor:

Laura **Dumitriu**

ANNALS
of
University "Stefan cel Mare" of Suceava

ANNALS
of
University "Ştefan cel Mare" of Suceava

PHILOSOPHY, SOCIAL AND HUMAN DISCIPLINES SERIES

The Economy of Culture and the Culture of Economy

2013
Volume I

Contents

RESEARCH PAPERS

The Leftist Obsession: Social Economy and the Illusion of Corporatist Social Responsibility 11

From the Manifest to the Implicit. Effects of Leftist Ideologies in Participatory Architecture 27

Socio-Economic and Environmental Success through Effective Poultry Forward and Reverse Supply Chain Process 43

Optimization Models of Agricultural Enterprises Activities under Stochastic Uncertainty Considering Institutional Factors 57

Organizational Culture and Entrepreneurial Performance in Business Administration 69

Spirituality of Service and Silence: Towards a Dialogical Enrichment between Indian and Western Approaches to Authenticity 79

Dragons in Slavic and Romanian Cultures 95

The Image of History as a Playground 105

Chindia – A Stylistic Convention under the Fears of Consequence 117

Learning Environments and the Scientific Dimension of Didactical Endeavor 129

ESSAYS, PRESENTATIONS, REVIEWS

The literary Youth 141

RESEARCH PAPERS

The Leftist Obsession: Social Economy and the Illusion of Corporatist Social Responsibility

George NEAMȚU, *Associated Professor Ph.D.*
Department of Human, Social and Political Sciences,
"Ştefan cel Mare" University of Suceava, Romania
georgelneamtu@yahoo.com

Abstract

Though Social Economy exists for more than 100 years, there is little attention – so, there are hardly any authentic challenges – related to the theoretical or practical research of a notorious, valuable or conclusive kind in regard with this particular domain. S.E. has a diversity of forms, and a great visibility especially when it comes to its promotion in the economical structures of certain European Union member countries where it is believed that approximately 10 % of the active population to be involved in, while it is spoken about platforms, networks, and S.E.' instruments. The present study points out Social Economy's predominant role as placed in the building and maintenance of "social peace". The supposition is that its philosophical / ideological grounds argued the thesis of the purposes convergence of all the organizations on a community level, no matter their public or private character

Keywords: *Social security, Poverty and welfare, Social Economy (S.E.), Social exclusion, Social responsibility, Associative organizations, Public policies.*

Structures and instruments particular to social economy, under the present acceptations, have existed for at least one hundred years. In certain periods, these forms were quite visible, although their social impact was not – even then – of a great economical value or amplitude. In fact, except for some ideological projects, social economy was never in the centre of social attention, probably because of its effects, limited or irrelevant in social processes. From this point of view, the exacerbated visibility in theoretical and sometimes methodological concerns about this field in the last 2-3 years appears as surprising, at least in Romania. It is unlikely to be about a major subject "discovery", with deep implications in social development. It is also unlikely that the social economy theme be used in a creative way in social research and planning, because this type of validation would have already taken place in its existence if this had been possible. A question

remains: to whom this revival of a field invalidated by its decades of existence is of any use? For it is not enough the argument according to which this presently tendency, this trend is due – according to some group representations (PNUD, 2012:31) – to a "form without substance" inserted and circulated in Romanian society by EU grants.

For the sake of a pertinent and truthfully scientific approach, ours and others, we shall correlate the social economy theme with another subject – or theme – from the social performance area, the one of social or human security – generally speaking. For the social security was, is and always be an issue – not in a sense of challenge – which asks for a big part, always growing, of social resources. And, it appears, until this moment, that it is impossible to find in the social control area – the quintessence of social security – a proper and efficient formula, to obtain desirable consequences using reasonable costs. From this point of view, the social economy lane can be considered a way – secondary, of course – in the complex map of the project regarding desiderated "social peace".

Introduction

The term "security" refers to an estate or a feeling of a person/ citizen who expresses the estate or feeling of security, trust, a wellbeing coming from the absence of some predictable danger. But, even though it is about a reality of individual, it is mention the social – or human – security, because the human is and manifest himself always inside a group, in a society, as person that acts and lives in a social economical environment. In addition, as every system, this environment has as a foremost purpose the construction and assurance of a certain level of comfort and security. This feature is build and manifest itself through and in two major components, from here the two parts of human security: on one hand, comfort and certainty (security) of economic type, which refers to specific elements to fulfil the needs and bare necessities of social individuals, according to Maslow pyramid. On the other hand, it is mentioned the sense of social certainty (security), determined by the quality of social interactions, the general level of functionality for groups seen as supportive instances for its members.

In other words, when the standard of living from the economic point of view (besides, defined by a single main indicator, the one of incomes) drops below a certain level and it comes up to estate of poverty or poorness, automatically / naturally those individuals experience also a feeling of insecurity, of uncertainty. Which means the insecurity is first generated by the unequal distribution of income and especially by the decreasing of the income of certain groups of

individuals, fact that will take to a psycho-behaviour decay / degradation. Correlated, when the estate of poverty is being installed or amplified, naturally and directly the insecurity level increases, for both the individual, and the group / community. We already know that the poverty estate is a social phenomenon, but it also affects different areas and segments of the population, therefore the insecurity is unequally dispensed in the society.

We reach the idea that the main problem of a society is represented by poverty, which means the unequal distribution of wellbeing. A widely accepted definition of poverty does not exist. In general, it is said that a group or a population (more often we talk about the standard unity of family) can be registered as being in the estate of poverty if its basic necessities or needs exceed the legal resorts of satisfying these ones.[1] However, from now on, we enter into details. Poverty can be estimated in an absolute or relative way. Absolute poverty represents the estate of an individual or group that obtains a minimal level of the income needed for living, taking into consideration only food needs at their lowest estimated costs. Relative poverty defines the estate of poverty of an individual or a group compared to another individual or group; turns out that someone can be characterized of being in an estate of poverty although he has incomes sufficiently enough to live, if those incomes are very low comparing to other members of society. Consequential, it means that poverty level or threshold is different from one country to another, from one community to another, a group to another. The more a society / country are richer and developed, the more the global poverty gap is bigger – because we are comparing the countries to each other. Otherwise, we would reach a paradox: in the developed countries, the poverty level is very high. In addition, same statements can be done about individual or social (in) security. But now we are interested about how is built exactly the poverty estate and how it is correlated to the insecurity estate – for later to have the knowledge and power to change them.

The factors most quoted to be decisive in social building of poverty – meaning inequality – are those which are analyzed if is needed to determine the inequality of incomes,[2] meaning: a) the differences of abilities and skills; b) education and training; c) discrimination; d) level of risk acceptance; e) the existence/ distribution of wealth; f) market structure; g) marginal productivity; h) the demand for work factor; i) fiscal system; j) luck, chance, relations. Defined in

[1] C. McConnell and St. Brue, *Microeconomics, Principles, Problems and Policies* (Thirteenth Edition, McGraw-Hill, Inc., 1996), 407.
[2] McConnell and Brue, *Microeconomics*, 403.

the context of possibilities of a group to satisfy its basic economic needs, poverty is influenced also by other elements: the size of family, health condition, the age of family members, etc. which makes more of interest the medium incomes per group/ family member. More then that, the political factors are more interested by categories of population exposed at this phenomenon from the perspective of medium values, because in politics the "work" is done with statistical groups, meaning of large stature. In this way, the poverty phenomenon can be manage and adjust – in one direction or another, based on political doctrine – through politics and proper social platforms.[3] More recently, in Romania these political platforms are named using the phrase "social inclusion politics", which induces the idea of major concern to manage the problems of groups affected by poverty.[4] But what it must be pointed out is the fact that the poverty issue must be approached not in general, but it has to be isolated on certain groups and populations detected by certain variables: geographical areas, age categories, types of communities, residential environment, source environment, group membership, etc. From this social "sectorization" cannot miss a category of population defined by the variable "skills and abilities", variable which deeply determines social performance and access to resources.

Thus, we distinguish the disparity of categories of population which are situated in the estate of poverty. They come from the rural, and also from the urban environment, are young, but also old, more or less educated. Of course, there are certain tendencies towards poverty, which in general are the same in all economies; we talk about a predilection towards poverty for people with no education, children coming from disorganized families, with divorced parents, etc. And, of course, the tendency, the inclination and the high risk of poverty for people that are part of the category defined by variable "limited skills and abilities for the labour market". The same assumptions can be made about categories of population that are situated in wellbeing estate generated by the full part of income inequality.

Besides this essential delimitation of social security – the economic one –, in specialized field stands out a second major dimension, the social component of security: this is defined by the type and quality of social interactions, by the general level of functionality of groups as protection instances for their members,

[3] M. Căprioară, "Introduction in social politics," in *Social Work Treaty*, second edition, coord. G. Neamtu (Iaşi: Polirom, 2011), 263.
[4] S. Cojocaru, *The evaluation of social welfare programmes* (Iaşi: Polirom, 2010).

by types of social solidarity or rejection from communities.[5] Which means, the more the community membership has a larger number of aggressions, violence, events (created by natural or human causes) with a destructive character (e.g. instable natural environment: earthquakes, volcano, hurricanes, extreme temperatures), the more the social security feeling is lower. For sure, a part of those estates can be educated, controlled, directed, but this does not mean that the source of insecurity is gone. The generic term to describe social insecurity that manifests at group level and community level is one of social expulsion.[6]

The term of social economy, and its correlated instruments, has the merit of trying to reconcile and unite the two big components of social security: economic and social.

Social economy: assumptions

CIRIEC[7] defines the specific instruments of ES as being private enterprises formally organized, with decisional autonomy and freedom of association, created to resolve the needs of its own members, using the market elements for goods production and service delivery. The decisional process, including the redistribution of profits and surpluses, it is not directly correlated with fund contribution or with fee and each member has only one vote.[8] Another clarification, which is similar with the previous, and which is not made to elaborate the mechanisms, we can find in The Book of Social Economy published in France and assumed in 1980 by the representatives of cooperative, mutual and associative districts.[9] According to this, the ES organizations function in a "democratic way, being constituted by solidary members, equal in rights and

[5] G. Neamțu, "The genesis of welfare fields. Social exclusion," in *Social Work Treaty,* first edition, coord. G. Neamțu (Iaşi: Polirom, 2003), 517-525.

[6] Neamțu, "The genesis of welfare fields. Social exclusion". In specialized literature the term Exclusion and Expulsion is used as synonym. But this has a quite different meaning: according to the explanatory dictionary, EXCLUSION (noun) means *interdiction*, *forbidding*, *prohibition*, *proscription*. EXPULSION, *exclusions* (noun). The action of excluding and its result; getting out, abolishment, expulsion. So, the term Exclusion explains the result of a process of recurring rejection, so getting outside of a system (educational, economic, cultural, etc.). While the Exclusion refers to access interdiction, without specification of a cause, from which appears the interdiction.

[7] International Centre of Research and Information on the Collective Economy http://www.ciriec.ulg.ac.be/en/pages.

[8] CIRIEC (Centre International de Recherches et d'Information sur l'Economie Publique, Sociale et Coopérative), *L'économie sociale dans l'Union européenne*, Rapport par Rafael Chaves Ávila et José Luis Monzón Campos (2007): 5.

[9] MMFPS, 16. Ministry of Labour, Family and Social Protection (editor), Research report regarding social economy in Romania from the compared European perspective (Bucharest: Ministry of Labour, Family and Social Protection, 2010), www.mmuncii.ro (2010:20).

obligations" and based on the following principles: "solidarity, responsibility, freedom, equal chances for all the members of the organization and mutual respect". In this definition is more synthetically detected the specific content of social economy.

Summing up, the social economy defines the assembly of cooperatives, mutual companies, associations and foundations. These organizations have a number of traits, which make them apart of those of private enterprises, public enterprises and companies with private capital. These organizations have as their source individuals, of physical or legal nature, and are intended to answer the collective needs and expectations coming from these persons. They stand out from any other enterprise due to their collective character. Also, they distinguish from other companies because they succeed to gather up people / individuals before constituting a capital, but also because the economical profit or benefit in favour of its shareholders is a secondary objective. In addition, the ES types are different from public undertakings and organizations through their private nature. The General Assembly reunites all the members, is supreme and functions according to the principle "one person, one vote". These members establish among them types of solidarity: mutual risk, sharing the products of their activity, creation of a mutual economy, mutual exchanges, etc. Groups containing individuals, social economy structures works on principles based on voluntary employment, equality of people, solidarity between members and economic independence.[10]

If these enterprises, as economical and judicial entities, are relatively easy to identify – starting from their judicial statute –, social economy as consolidated economical and social movement is still hard to sort and be visible, and sometimes it is misunderstood, possibly because the term had so many different meanings over time. To be reminded only that after a time of rising, the term was forgotten at the beginning of the 20th Century. After that, it will revert at its primary meaning around the 70's, in France (where else), by the National Committee of Mutual Activities, Associations and Cooperatives. This significance will allow, on one hand, the possibility to non-exclusion of commercial dimension (especially present in cooperatives), and, on the other hand, underlines the element of individual participation in these associations as an element of democracy. In other words, the purpose of participation and representation prevails over the commercial-economic one. This democratic and humanist side, the one that

[10] CIRIEC (Centre International de Recherches et d'Information sur l'Economie Publique, Sociale et Coopérative), *L'économie sociale dans l'Union européenne*, Rapport par Rafael Chaves Ávila et José Luis Monzón Campos, 2007.

contributes first at social peace, is confirmed and acknowledged in *Social Economy Book*, published in 1980. This change in the way of approaching the forms and instruments of social economy caused also a major modification in its instruments ideology and activity: the organizations of this sort assume major responsibilities in social intervention and optimization, responsibilities that are widely recognized.[11]

However, as an operational definition, today is accepted one that can be synthesized in few utterances. First, it is accepted that social economy is constituted from many types of private enterprises, juridically organized, which have decisional autonomy and freedom of association, created to satisfy some basic needs of its members, using economical devices of the market, by goods production and service delivery, insurances and financing. Social economy includes also private enterprises, formally organised, and endowed with decisional autonomy and freedom of association; without any redistribution devices of originated overflow (CESE, 1986).

Theoretical analyses

However, it is more important that social economy's devices, as we indicated above, distinguish themselves from those of other types of organizations by the criteria we made operational when we clarified the concept of social security. Respectively, we can underlie social economy enterprises using four criteria of economical nature, related to the entrepreneurship activity of a social enterprise, and other five criteria of social nature, related to an activity with social finality of any social enterprise (according to www.emes.net).[12]

a. Economical criteria can be thereby formulated:

- A social enterprise develops a continuing activity of goods and / or services production. In general, social enterprises do not develop advocacy or funds redistribution activities, as foundations do. On the contrary, one of their reason to be is to deploy a continuing production activity;

[11] MMFPS, 2010.

[12] EMES is a research network consisting in well-known research university centres and in individual researches whose purpose is to build gradually a European *corpus* of theoretical and empirical knowledge, pluralistic in disciplines and methodology, around the issues of "The Third Sector". EMES exists since 1996, when an international group of researches created a research network, which was financed by European Union. Once it reached a high level of mutual understanding, mutual trust and perspective of collaboration, a group of researches left this work experience. Initially organized as a non-profit association (ASBL, according to Belgian law) in 2002 and named after the first research programme regarding "the emergence of social enterprises in Europe", EMES endorses without a doubt matters of general character, defining the "Third Sector" in a more extensive manner.

- A social enterprise has a high level of autonomy, meaning all the enterprises of such type are managed and controlled by the ones who founded them, independently from public power or other organizations which could finance them;

- A social enterprise assumes an inherent economical risk in its field of activity. The founders of such enterprises take over totally or partially this economic risk, making all the internally efforts to ensure the financial stability of the enterprise;

- A social enterprise must hire a minimal paid workers, and, same way as the social economy organizations in general, those can combine resources, monetary and non-monetary, volunteers or paid workers.

b. The social criteria are:

- A social enterprise has as explicit purpose of serving the community (for example, the professional insertion of people with disabilities), in the sense of social responsibility consolidation at the local level.

- A social enterprise is the result of an initiative lead by a group of people gathered around a collective project. The fundament of the association consists in the reunion of people "pooling knowledge and activities for a purpose other than the one of sharing profit". Therefore, the overflows, which are generated by the economic activity of an enterprise, are not accumulated for other benefit except the one of the association; this capital cannot be, in a case of dissolution, invested in another association. Nevertheless, this rule of non-redistribution does not apply for other families in social economy. A mutual help association that signs a positive result can choose to increase its own funds, but, also, those funds could be re-distributed among its members as a deduction. In production cooperatives, the largest from the profitable ones – they rather refer at operating surpluses – is re-distributed as supplement remuneration (through work) or dividends through which are paid the members' contributions. A cooperative is, in fact, owned by individuals, and not attached to an institution – as is the case of associations or mutual entreprises.

- The principle of decision inside a social enterprise is not based on the right of capital property, but on the principle "a single person, one vote" or the only way of ruling in which the power of decision is not underlain on the number of actions owned. This definition of democratic government needs some clarifications. On one hand, the equitable distribution of rights to vote in general assembly is not sufficient to ensure the democratic management of the enterprise; is demanded that the general assembly to be actually involved in strategic decisions and that the

representativeness of the members which are the company governing bodies be real. These two criteria are essential to ensure, above all principles, a real democratic government. On the other hand, the principle "a person, a vote" can be applied in various forms. Thus, especially in some cooperatives, can be different categories of members, with a specific distribution of rights to vote (the existence of certain colleagues with a present number of votes, for example). That does not mean that the democratic government principle is not fulfilled, as far as these specific rules, in general, were involved in management of parts taking up with business, thus ensuring a balance of powers.

- A social enterprise has a participatory character that means it must involve all the parts interested in activity, workers, clients, users, partners, etc. This practice enrols in an approach intercession of local democracy.
- The social enterprise obeys the principle of profits limited to distribution. Therefore, its objective is not maximizing the profit that does not exclude increasing and redistributing the profit (for example, some cooperatives) to a certain degree.

These criteria allow us to have a general understanding of the principle on which is based the work in THE social enterprise, even though this does not exclude the possibility that ES have multiple forms and models of organizational functioning.

From here we draw an obvious conclusion: in social economy, the associative, non-commercial domain collaborates and leans upon the commercial domain, of private-profit type, in order to reach its purpose: the satisfaction of the needs and necessities of members / persons to the prejudice or ignoring the investors. At a first sight, it seems that the importance of ten factors that condition the inequality of incomes is diminished. At the same time, a question is raised: which is the interest – economic or not – of a private enterprise to support with resources a type of organization which does not have as priority the profit, but, in the end, the social peace and security?

The support and social solidarity initiatives of the private companies, no matter how paradoxical might seem have certain reasons and motivations quite well attended in specialized literature. There are arguments in favour of the social solidarity, stronger or more visible than the ones anti-responsibility, which explains the mechanisms of what we called Social Responsibility Solidarity.[13] We

[13] The new collocation is taken over from G. Neamtu, "The Sources of Social Economy. The Reasons for the Social Responsibility of Solidarity," *Annals of "Stefan cel Mare" University of Suceava, Philosophy, Social and Human Disciplines*, volume II (Suceava: "Ştefan cel Mare" University Press, 2012). Social Responsibility Solidarity (RSS) refers to a form of solidarity as an

shall summarize a few types of social responsibility, the way they are approached in specialized literature, and which can be found in what is called using the expression "great social initiatives". Social initiatives are major activities deployed at the level of the social institutions in order to sort social issues and for this appeal to the commitment – hypothetical – to the social responsibilities of small and large companies.[14]

In general, six major initiatives or actions stem are identified, which furthermore define similar types of social responsibility and could be detected at corporations' level. First, one is the initiative of promotion type. In this case, it is manifested under the shape of some actions through which the social problems and the necessary resources to sort them are made familiar on a large scale. The organization of economic type either participates at this sort of actions as a partner, or as a singular actor or as a sponsor or a donor who does not get involved in the action itself. The second stem is the one from the marketing domain: a company gives (donates) a share from its sales or product sales to resolve a limited issue. Usually, this type of marketing is made public, is active for a limited period, for a certain purpose. It is partner with a non-profit / non-governmental organization and it is based on a mutual benefit relation: the company advertise and the social enterprise gains a certain financial support for a limited problem. The third stem is also from the applied marketing: the producing company / firm assumes the high costs determined by the development of a technology – not imposed by the law – which endorse human security: a safer environment, civic safety, more protected public health, community development, etc. Many times behavioural changes of social type are endorsed. The action of this type takes place usually in partnership with public institutions or non-governmental organizations.

Another type – the fourth – is the one of humanitarian type, when the companies come up with direct, public, transparent financial contributions. Probably this is the oldest form of support from Social Responsibility Solidarity area, although is criticisable and open to interpretations regarding its finality. Today there are still companies that use these types of support, especially in countries in which lobby activity is regulated by the special laws. Fifth type consists in *voluntary* actions. A company, a large one, of course, together with its

---

extensive phenomenon, which transcends the motivation level that applies at private companies and firms.

[14] The Study Report "Cone Corporate Citizenship", from 2004, presents the results of a telephone survey attained on a national sample of 1,033 adults, of which 519 men and 514 women, with ages over 18, living in private homes on Coast area of the Unites States. The study was conducted between 22nd and 25th of October 2004 and had a margin of error of approximately +/- 3%.

partners encourages and even stimulates various forms of volunteering to its employees or to other categories of citizens. Volunteering endorses concrete actions from local communities. It is valid when at this effort participate non-specific professionals, and in actions non-specific to their profession. Now it is of common use, especially after so many organizations attained real databases with volunteers and also with possible issues to support. To be seen the case of natural disasters (flooding, earthquakes, blizzards).

The sixth form, most recent, with long-term impact, refers to *convergent* strategies and business plans (of companies), that concur with major social issues of some communities. These types of action endorse practices meant to improve the general human environment and the human security indicators. Are more frequently because some forms of social normativity. For example, healthy food.

We did not propose to make the inventory of ES tools, neither to analyse their social-economic efficiency. As a simple enumeration, let's say that, starting with the Phalanstery from Scaeni in 1835 until the presently community foundations, the ES organization types are of a confusing diversity, associations, foundations, cooperatives, mutual aid funds, protected authorized units, micro-enterprises and social SMEs, non banking financial organizations/institutions. Inside the EU area, these organizations have similar names, if we should translate them: society for the benefit of the community; friendly society; mutual society; consumer retail society; co-operative workers; co-operative community; enterprise community; co-operative neighbourhood; business community; third sector enterprise; community trust; social business; community development trust; community development association; local development trust; community company; community development corporation; community benefit corporation; social enterprise; social firm; voluntary enterprise; credit union; community development finance initiative. (CESE, 1986)[15] All these organizational practices, enforced by the community Aquis having as corollary an unprecedented element, DO NOT impose professional abilities, but – and this is the ES novelty – they focus on using and eventually developing transversal abilities: the skill of working in a team, the efficient communication, time planning, own activities coordination, etc.[16] Which, in the end, contravenes all the rules of professional activities from any field, all the more in social services area.[17]

[15] See Neamțu, "The Sources of Social Economy," 2012.

[16] See RURES. "Course of social economy. Course support," *RURES. Rural area and social economy in Romani* (2011). *POSDRU 84 /6.1/ S / 55122*, www.rures.ro.

[17] St. Cojocaru *et. al*. "Analysis of professional competencies in social services supervision," *Social Research Reports,* 17 (2010): 3-56. www.researchreports.ro.

More recently, inside the generous framework of social economy, a new type of initiatives, called Social Enterprises, gained ground, enterprises built on economical scope, but which state / affirm that are focused on social objectives. Social enterprises[18] fulfil activities particular to suppliers of specialized services, of a large diversity, situated in an area of trade activities (which produce benefit), although their main purpose consists not in generating profit, but in the inclusion of discriminated or disadvantaged people on the labour market. This last finality becomes prevailing and it is a form of social inclusion (meaning the diminishing of social expulsion) through temporary or permanent occupation of a population segment that is vulnerable and of a social risk. This category of population with disabilities (personal, cultural, professional, etc.) at some point, historically identifiable, was rejected and marginalised in certain stages of individual or group life because those people were not demonstrating the normal skills and abilities, they did not benefit from a mass professional training system, and, as a consequence, entered in the category of socially excluded.[19] The social enterprise, like other ES types, does not discard nor retrieves the actual handicap, be it individual, professional or cultural; it does not make the person become more competent and more skilled, but rebuilds the external environment – in this case, the organizational – so that the effect of rejection and marginalisation is no longer felt. In fact, this is a noble social purpose. The problem comes when we realize quantifiable evaluations of the added value regarding the frequency, weighting, importance, participation at GDP, etc.

Therefore, the area covered by the social economy structures is a marginal one. Even the objectives assumed by those enterprises refer to secondary activities, not only to economic ones: they assure limited local services with emergency character, they engage in activities left uncovered by the withdrawal of the real actors due to lack of profitability (meaning the inefficiency and the non-sustainability), acting to create jobs for people with poor skills or for people with disabilities, and to mobilize local resources for small, local projects. Let us admit that social economy structures are, in their way, some scenarios for successful

[18] Romania did not regulate so far the status of social enterprise, even though some references are mentioned in laws already issued: GR 1.175/ 2005 regarding the approval of national Strategy for the protection, integration and social inclusion of people with disabilities 2006-2013 or the common Order of minister of labour, family and equal opportunities and the minister of economy and finance 254/1169/2008. In the field reality, the social enterprises are frequently found in Romania in the form of ltd in which the only shareholder is a NGO. Even though is not legally acknowledged, it is a practical form of unrolling wide-spreading economic activities, supporting in the same time the social projects of the NGO.

[19] Neamțu, "The genesis of welfare fields. Social exclusion," 529.

stories that would be possible to put into practice by the real social and economic actors. Besides, if we make an inventory of the possible financial resources that can be mobilized in this area we draw the same conclusion. For ES, the (direct and indirect) financial sources refer to state subventions, not to refundable grants, to the preferential participation to purchases, to the financial support through reimbursements, to financial benefits, to gratuitousness or facilities on rentals or partnerships, to the limited use of public property.

In Romania, a number of studies line up another fact. Underprivileged populations, the ones that are having difficulties in finding traditional jobs, also encounter difficulties in getting work in the ES sector: "Individuals belonging to vulnerable groups have a low absorption on the job market. The MMFPS study brings into the light a series of characteristics and difficulties of individuals belonging to vulnerable groups regarding their integration on job market and the access to ES offer. According to the study mentioned above, 76% of the gypsies never had a job. The same situation of being jobless was also shown in the case of 60% of the GMI beneficiaries, 56% of the people with disabilities, 55% of the mono-parental families and 54% of the youngsters. The reasons behind the non-integration on the labour market of these people are on one hand the difficulty in finding a job, while on the other hand are aspects which are related to the status of a person belonging to a vulnerable group (the membership to Roma ethnic group, a young person who left the system of child protection, the GMI beneficiary, a person with disabilities)".[20] So that not even the role of getting into work of some wider categories of social actors is not fully demonstrated.

At last, the Social Economy structures can provide scenarios and successful practical simulations in the domain of social responsibility and social audit of enterprises, especially after the Maastricht Treaty introduced – bureaucratically? – as a democratic dimension its practice in working place for all the enterprises.

Conclusions

Shortly, the social economy, through its forms from today's European Union, is characterized by elements which defines at the same time the strategies and general politics of human security: it is based on the principles of solidarity and personal involvement in the process of active citizenship; it generates jobs, so it contributes at the imagine of a better life; it offers a setting which generates new types of work; it plays a part in local community and social solidarity

[20] PNUD Romania. "Opening report within the project Social Economy Pattern in Romania," (2012), 32, www.economiesociala.net.

development; it promotes social responsibility and democratic behaviours; it forms new mentalities which correspond to priorities of global development.

In Romania, the structures of social economy are present and more and more active in limited sectors, of a *minor* significance in social services, which refer especially to categories of people found in addiction or vulnerability: older people, people with disabilities, drug addicts, individuals without any stabile income, un-institutionalized youngsters, etc., categories that do not have much stateliness or are not very present in the social functionality. They are more visible in specialized services (for family, health services, cultural services and leisure activities, environment protection and rehabilitation), but their role is one of mobilization and social motivation. Their main purpose consists in activities of support, mediation and orientation in local communities.

Through their activity, the instruments of social economy have objectives, which endorse inclusive forms for the *underperforming* labour force, if we are to speak economically, socially disadvantaged. It is an activity that facilitates the search of innovating solutions based on knowing the society in local communities.

Ultimately, the structures of social economy can provide successful practical *stories* in the area of social responsibility and social audit of the companies, especially after the Maastricht Treaty introduced an exercise of applied democracy in the workplace for all enterprises.

Moreover, as we know, Europe has set its axes and the strategy to transform European Union until 2020 in the most dynamic and competitive economy, capable of lasting economic growth and to transform the Union into a world leader in educational and training systems domains. The social economy structures, even though are not the central part of this strategy, can contribute to component of security and social cohesion. For it is less credible that would have the capacity of entering in competition with the great multinational economic groups, replacing the present model of market economy with a European cooperative society.

And who would really want something like that for the western democratically model?

Bibliography:

1. World Bank. "Global Economic Prospects 2010: Crisis, Finance, and Growth", World Bank. June 2010, http://web.worldbank.org/wbsite/external/extdec.
2. Căprioară, M. "Introduction in social politics." In *Social Work Treaty* second edition, coord. G. Neamtu. Iaşi: Polirom, 2011.

3. Cojocaru, S. "Social Projectionist: A Vision For New Ethics In Social Welfare." *Journal for the Study of Religion and Ideologies*, JSRI 5, 13 (2006).
4. Cojocaru, S. *The evaluation of social welfare programmes*. Iaşi: Polirom, 2010.
5. Cojocaru, St. *et. al*. "Analysis of professional competencies in social services supervision." *Social Research Reports* 17 (2010): 3-56. www.researchreports.ro
6. CIRIEC. *The Enterprises and Organizations of the Third System: A strategic challenge for employment.* CIRIEC (Centre International de Recherches et d'Information sur l'Economie Publique, Sociale et Coopérative) – General Directorate V of European Union, Liege, 2000.
7. CIRIEC (Centre International de Recherches et d'Information sur l'Economie Publique, Sociale et Coopérative), *L'économie sociale dans l'Union européenne*, Rapport par Rafael Chaves Ávila et José Luis Monzón Campos, 2007.
8. Cone Corporate Citizenship Study. *The 2004 Cone Corporate Citizenship Study was commissioned by Boston-based Cone*, 2004. www.coneinc.com.
9. European Commission. "The Social Situation in the European Union 2009." European Commission, Eurostat, February, 2010.
10. European Commission. "Europe 2020: a strategy for smart, sustainable and inclusive growth." www.efesme.org/europe-2020-a-strategy-for-smart-sustainable-and-inclusive.
11. European Commission. Directorate – General for Employment and Social Affairs, Unit D.1, *ABC of the Main Instruments of Corporate Social Responsibility*, Luxembourg, 2004. www.europa.eu.int/comm/ employment_social/soc-dial/csr/greenpaper_en.pdf.
12. European Commission. *Implementing the Partnership for Growth and Jobs: Making Europe a Pole of Excellence on Corporate Social Responsibility*, Brussels, Belgium, 22.03.2006, http://eur-lex.europa.eu/LexUriServ/site/en/ com/2006/com2006.
13. Green Paper (2011): Promoting a European framework for Corporate Social Responsibility. Brussels, 18.7.2001, COM (2001) 366 final. www. http://eur-lex.europa.eu/LexUriServ/site/en/com/2001/.
14. IRES. "The diagnosis of current situation regarding the development of social economy inside rural area". Extract from IRES report. Bucharest, 2011. "The national dimension of Europa Strategy 2020." Bucharest: Romanian European Institute.

15. McConnell, C., and Brue, St. *Microeconomics, Principles, Problems and policies*. Thirteenth Edition, McGraw-Hill, Inc., 1996.
16. Ministry of Labour, Family and Social Protection (editor). Research report regarding social economy in *Romania from the compared European perspective*. Bucharest: Ministry of Labour, Family and Social Protection, 2010. www.mmuncii.ro.
17. Neamțu, G. "The Sources of Social Economy. The Reasons for the Social Responsibility of Solidarity." *Annals of "Stefan cel Mare" University of Suceava, Philosophy, Social and Human Disciplines*, volume II. Suceava: "Ştefan cel Mare" University Press, 2012.
18. Neamțu, G. "The genesis of welfare fields. Social exclusion." In *Social Work Treaty*, first edition, G. Neamțu (coord.). Iaşi: Polirom, 2003.
19. Neamțu, N. (coord.). *Processes of social welfare centred on individual, family and group.* Cluj Napoca: Accent, 2012.
20. PNUD Romania. "Opening report within the project Social Economy Pattern in Romania." (2012). www.economiesociala.net.
21. Toia, Patrizia. "Report on Social Economy", presented to the European Parliament on behalf of Social Economy Intergroup, Bruxelles, 2009. http://www.europarl.europa.eu/sides.
22. Vlăsceanu, M. *Social economy and entrepreneurship – an analysis of non-profit sector*. Iaşi: Polirom, 2010.
23. Zamfir, E., and Fitzek, S. "Social economy, a solution to the social inclusion on labour market." *Social Innovation Magazine* 2 (2010). www.inovatiasociala.ro.
24. RURES. "Course of social economy. Course support." *RURES. Rural area and social economy in Romania.* (2011). *POSDRU 84 /6.1/ S / 55122*, www.rures.ro.

From the Manifest to the Implicit. Effects of Leftist Ideologies in Participatory Architecture[1]

Dragoș DASCĂLU, *Ph.D. Student*
Technical University of Cluj Napoca
Romania
dragos_deggial@yahoo.co.uk

Abstract

Participatory architecture appeared in the late 60s as a criticism of modernist architecture and urban planning. It was a criticism that did not come from inside the profession (as most other currents and paradigm shifts did) but from the outside, from other disciplines, such as philosophy, art, and sociology. Based on the writings of Michel Foucault, the neo-Marxian Henri Lefebvre and Guy Debord, it challenged the dominant role of the architect as an expert planner and sole individual capable of designing built space. It was a criticism of the power the architect had regarding space, and how the individual user was dominated in this relation. Participation in architecture started therefore as a profoundly ideological practice and, even today, it is still seen as a radical leftist approach to architecture and urban planning. In contrast to the 60s and 70s when participatory architecture was manifestly Neo-Marxian, nowadays these processes are not always so clearly marked ideologically. This article tries to find the different effects of manifest and implicit ideologies in participatory architecture today. Our premise is the fact that participation is first and foremost a collaborative practice between individuals – agents. Like any other form of cooperation, participation must be based on trust but the main motor of cooperation is recognizing the needs and interests of the individuals who are rarely linked to abstract ideals. Manifest ideology, as a set of coherent and comprehensive abstract ideas about political and social action, will create relationships between like-minded individuals, while increasing the social distance from others. Considering that most individuals do not adhere to a specific ideology, manifest ideology in participatory architecture will therefore be an obstacle in creating trust relations. But ideology was and will always be a part of this type of architectural process. So the question is: how can architects or other initiators of participatory architecture reduce the social distance created by ideology?

[*1] ACKNOWLEDGMENT: This paper was supported by the project "Improvement of the doctoral studies quality in engineering science for development of the knowledge based society-QDOC" contract no. POSDRU/107/1.5/S/78534, project co-funded by the European Social Fund through the Sectorial Operational Program Human Resources 2007-2013.

Keywords: *Participation, Social Distance, Ideology, Collaboration, Trust.*

Especially before World War II, architects believed that their profession is socially critical and planning in itself was the solution for everything. Modernist architecture and urban planning tried to initiate social transformation through designed spaces, or, as Le Corbusier sums it up in his famous dictum: "Architecture or Revolution? Revolution can be avoided."[2]

From economic problems to social problems, all could be resolved through a specific design. The paradox, however, was that this social transformation they were going to bring about was not based on a specific ideology if we consider ideology as "a coherent and comprehensive set of ideas which explains and evaluates social conditions, helps individuals find their place in society and offers a program for political and social action."[3] This is not to say that there weren't architects which adhered to a specific ideology at the time. Some modernist architects quickly adhered to a political party and helped specific political regimes as Moisei Ginzburg did in the Soviet Union. But even when architects worked for totalitarian regimes, they usually rejected or ignored the issue of ideology or politics in general. As Sudjic argued, there were two models of architects who worked under a totalitarian regime: the Albert Speer model, an activist, strongly involved and accomplice of the power-holders; and the Mies van der Rohe model, for whom architecture was an end in itself, and thus the purposes for which architecture was used was less important as long as the building was built.[4] The CIAM[5] position however did not favor any ideological stand of its members. Again, in the words of Le Corbusier: "architecture is a religion (…) the architect should be idealistic and independent and not worry about politics."[6] So, although modernist architecture tried to change society and the individual through built space for more than 40 years, it did so without a common ideology, and sometimes, without an ideology all together. CIAM was encouraging a belief in a set of abstract commandments about what constitutes sound city development, presented as transcendent rules emerging from Zeitgeist.[7] For modernists, the

[2] Le Corbusier, *Towards a New Architecture* (New York: Dover Publications, 1986 (1924)), 286.
[3] Terence Ball and Richard Dagger, *Ideologii politice şi idealul democratic* (Ideals and ideologies) (Iaşi: Polirom, 2000 [1995]), 22.
[4] Deyan Sudjic, *The Edifice Complex. The Architecture of Power* (London: Penguin Books, 2011 [2005])
[5] Congres International d'Architecture Moderne
[6] Le Corbusier at La Sarraz (1945) in Eric Mumford, *The CIAM discourse on Urbanism, 1928 – 1960*, Cambridge, London: MIT Press, 2000), 159.
[7] Le Corbusier at La Sarraz, 138-139.

architect had a critical social role because of his power to bring social change through architectural design. This was another reason for which modernism in architecture was criticized.

A Leftist Critique of Modernist Architecture

At first, during the 40s, modernism was criticized for its lack of appeal to the "man on the street"[8] and for ignoring political and cultural factors which determine city form and city life.[9] After World War II and the growing interest of philosophers, sociologists and anthropologists for the ordinary and the everyday, criticism of modernist planning became more radical. Some of the critiques brought to modernist architecture and urban planning were focused on the lack of a specific ideology and on the rejection of the political factor by architects. Others criticized the fact that the architect, as expert planner, is always in a position of domination. Architecture was criticized on ideological bases and it was criticized from outside the profession.

In his influential books, *The Right to the City* and *The Production of Space,* published in 1968 and 1974, Lefebvre argued that: "(Social) space is a (social) product (…) the space thus produced also serves as a tool of thought and of action (…) in addition to being a means of production, it is also a means of control, and hence of domination, of power."[10] He made a difference between space as a means of control and / or domination and space as a tool of action. The first, Lefebvre called representations of space the designed spaces created by experts, planners and architects, which is produced through specific knowledge. This is a dominating space that imposes order through the signs it creates. In contrast, Lefebvre called the spaces of representation the lived in, everyday spaces, the spaces of the citizens, of the users. This is a dominated space which the users always try to modify according to their own specific needs and interests. The difference and the relation between the space of the expert and the space of the user was perhaps best illustrated by Michel de Certeau. De Certeau continued the line of Lefebvre and Foucault, and called the way the expert planner works and the tools he uses as parts of deploying a "strategy". Through a strategic view, the planner, as power-holder through the knowledge he possesses, tries to control the entire space he conceives, determining a specific place for all elements. It is a totalizing view in which humans and non-humans have their specific

[8] J.M . Richards in *Architectural Review* (1943)
[9] Lewis Mumford, 1942, the preface for Josep Lluis Sert's book, *Can our Cities Survive?*
[10] Henri Lefebvre, *La Production de l'espace* (Paris, Anthropos, 1974), 26.

predetermined place and role, thus ensuring order. In opposition to the strategic view of power holders, the dominated individuals develop "tactics", punctual actions, based on occasion and on individual interest. The everyday lives of individuals are therefore a game of creative tactics inside the territory of the power-holders, manipulating their strategies: "The everyday is invented with a thousand ways of poaching".[11]

Based on Lefebvre, Foucault, and later on, Michel de Certeau, the architect's dominating role in the production of space was contested by a part of the architectural profession. There was a call for taking the user's expertise into account. Manifestos, experiments, utopian projects such as "Non-Plan", the 1969 manifesto of Cedric Price, Peter Hall, Paul Barker and Rayner Banham, Yona Friedman's *Utopies Realisables*, Ralph Erskine's *Byker Wall* project or Lucien Kroll's *Maison Medicale* became widely spread. In that period, the urban realm was seen by architects such as Bernard Tschumi not as a place of visual order and aesthetic pleasure based on abstract rules as modernist architects did, but rather as "the arena within which political struggle could be enacted and through which revolutionary change could be effected".[12]

Architects were trying to change society again, but this time founded on a political basis and influenced by a specific ideology. Of course, not all of user participation or do-it-yourself experiments can be considered to be based on a leftist ideology.[13] However, as far as the discussion about participation of the public in the design process is concerned, the initial leftist ideological base is evident. Giancarlo de Carlo, an architect and member of Team 10, one of the main critics of CIAM, stated that: "decisions about where and how they (n.a. activities) should take place are increasingly concentrated in the sphere of economic, bureaucratic and technological power. The role of architecture could be to contribute to the freezing or thawing out of this paradox, according on the side it chooses to take – on the side of the power structure, or on the side of those

[11] Michel De Certeau, *L'invention du quotidian 1.arts de faire* (Paris: Gallimard 1990 [1980]), XXXVI.

[12] In Jonathan Hughes, "After Non-Plan. Retrenchment and Reassertion," in *Non-Plan. Essays on freedom, participation and change in Modern Architecture*, ed. Simon Sadler and Jonathan Hughes (Oxford: Architectural Press, 2000), 177.

[13] The "Non-Plan" manifesto consisted of a total rejection of planning and leaving each individual to his own in what concerns building its house and environment. Ben Franks considered this manifesto to correspond more with the New Right ideas of Friedrich Hayek – Ben Franks, "New Right/New Left. An alternative experiment in freedom," *in Non-Plan. Essays on freedom, participation and change*, 32-43.

overwhelmed and excluded by it."[14] In 1969, Sherry Arnstein classified the forms of participation according to the power given to the citizens. The seven steps of the ladder starting with the least power given to the citizens are: manipulation, therapy, informing, consultation, placation, partnership, delegated power, and at the top, citizen control.[15] The favored forms of participation are those in which the user has control in all stages of the architectural process: creating the project brief, design, building, use. Power structures, domination, and exclusion are ingredients of Marxist-based ideologies that infiltrated art and architecture in the late 60s and were the theoretical base for participation in architecture.

Participatory architecture and planning are still tributary to the leftist ideologies which informed them at the beginning. Ever since, architects who embraced this form of practice often adhered to a leftist ideology. The early participation processes in the United Kingdom (community architecture) have been led by architects with a strong ideological base, such as Walter Segal, Ralph Erskine or Colin Ward,[16] which led in time to the simplistic dialectic of inclusive/exclusive; top down / bottom up; authoritarian / democratic in architectural design.[17] Architectural studios and NGOs which organize participatory processes today continue the same line of critical practice, stating that capitalism creates limited, efficient and controlled spaces. In contrast, their participatory actions initiate social change through the creation of spaces of exchange, debate, where political projects can emerge and generate political action.[18] They are contesting the institutionalized participation that most public administrations conduct today and see their actions as tactical, in the way de Certeau understood tactics, contesting the power structures and the way the contemporary city is produced. Today, when public space and activities in public space have gained a more institutionalized and professional character (concerts, meetings, protests, etc. are all organized and conducted under specific rules and regulations), participation has become the exclusive domain of such professional organizations:[19] architecture studios, artist collaboratives, NGOs. Nowadays, they

[14] In Peter Blundell-Jones, Doina Petrescu, Jeremy Till, *Architecture and Participation* (Oxon, New York, Taylor & Francis, 2005), 13.
[15] Sherry Arnstein, "A Ladder of Citizen Participation," *AIP Journal* 35, 4 (1969): 216 - 224.
[16] Colin Ward is the author of *Housing. An Anarchist Approach*, published in 1976.
[17] Paul Jenkins and Leslie Forsyth, *Architecture, Participation and Society* (London, New York: Routledge, 2010), 25-40.
[18] Constantin Petcou and Doina Petrescu, *Acting Space. Transversal Notes, on-the-ground observations and concrete questions for all* (2007), http://urban-matters.org/wp/wp-content/uploads/TEXT_aaa_ACTING-SPACE.pdf.
[19] Sandrine Rui and Agnes Villechaine-Dupont, "Les Associations face a la participation institutionalisee: les resorts d'une adhesion distanciee," *Espace et Societes* 123 (2006): 21-36.

are at the heart of participatory architecture and planning, usually taking the main role.

As we have seen, most of these organizations are informed and tributary to the 60s and 70s leftist critical movement towards planning and architecture. Some of them even act in such a way that they make this ideology manifest: they have a program, a mission which they state clearly, and specific action goals. Participation however involves a multitude of individuals: clients, users, architects, administration, etc. It is safe to assume that not all of these agents share the same interests or vision. Considering that most of the times it is the organizations which initiate and coordinate the entire process, does the explicit manifestation of a leftist ideology affect the participatory process in any way?

Participation, ideology, trust

To answer this question we must see participation as more than a struggle against the usual or institutionalized way of spatial production. First and foremost, participation in architecture and planning is a form of cooperation between different agents. Two or more agents cooperate "when they engage in a joint venture for the outcome of which the action of each are necessary and where a necessary action by at least one of them is not under the immediate control of the other".[20] In the case of participatory architecture, in which the user is involved in all stages of the process, there is a relatively high degree of dependency of one agent upon another. In this form of cooperation, where interdependence is crucial for reaching a result (a built space), trust is essential, at least as assurance that the other will not defect.

When an action is determined by causal laws and is considered normal behavior, trust is not an issue, as the action in itself is unproblematic. But when the action is not part of the unproblematic everyday life of an individual, trust is necessary as the individual is put before the uncertainty of his/her future actions.[21] Participatory architecture or planning is not part of the everyday lives of any individual, therefore it requires trust. Trust is a social mechanism at the base of all and any social interaction, consisting of a strategic decision regarding a certain future, in the situation in which information regarding the other are insufficient. Trust supposes an active individual, an agent, capable of taking decision regarding

---

[20] Diego Gambetta, *Trust, Making and Breaking Cooperative Relations* (Oxford, Cambridge: Basil Blackwell, 1988).
[21] Niklas Luhmann, *Trust and Power* (Chicester, New York: Brisbane, John Wiley and Sons, 1979 [1973]).

his actions and it is influenced by a set of external and structural factors (cultural, educational, institutional, economic, environmental, etc.).

Participation poses a certain number of problems to trust building as the agents involved do not always know each other before, and they might not share the same beliefs. Participation is therefore related to the concept of out-group trust or trust in the "generalized other", in people who are different in different aspects (religion, belief, ideology, nationality, race, etc.). Delhey and Welzel argue that out-group trust or generalized trust, depends, apart from a high in-group trust, on human empowerment and open-access activities.[22] Human empowerment is impossible in conditions of large social distances between individuals, such as conditions of high economic or cultural inequality or in a totalitarian system.[23] Therefore, the goal of participatory architecture, if we define it as a cooperative action based on trust, should be to try to reduce social distances (inherent to all design processes) and to conceive an open-access process. One of the main sources of social distance in architecture is that of knowledge and expertise. In this aspect, participatory architecture eliminates all barriers between constructors, designers and users. The user is (or should be) at the same time designer, builder and manager of its built space. The architect or designer becomes builder and user. However, social distance can be introduced through other types of inequalities related to the process. In certain cases, the manifest expression of ideology, usually leftist or even extreme left, can create social distances or affect accessibility and thus compromise the entire process.

One of the inequalities introduced by initiators and coordinators of participatory processes which act based on a manifest ideology is that between their assumed mission and the desires of the participants. For the organizations the mission is usually abstract and universally valid: social diversity, empowerment of the individual, giving a voice to the marginalized and excluded, etc. It is a political agenda which they try to implement through a space-related process. The GAS group in Cluj Napoca, for example, a militant group for participation of the public in urban planning, describes the goals of their actions as based on three main directions: strengthening the role of ideology in society; debating the relation between society and State; mobilizing the citizens for critical actions.[24] To achieve this goal, they initiate and coordinate actions of protest in public spaces and try to

[22] Jan Delhey and Christian Welzel, "Generalizing Trust: How Out-group Trust grows beyond In-group Trust," *World Values Research* 5, 3 (2012): 46-69.
[23] Christian Bjornskov, "Determinants of General Trust: A Cross-Country Comparison," *Public Choice* 130 (2006): 1-21.
[24] http://www.gas.org.ro/despre/.

initiate participatory processes. The activists of the *Urbanisme et Democratie* association in Paris, work towards the explicit goal of social diversity in the neighborhood and for a critical approach in urban planning issues.[25] They do this by organizing debates in the spaces of the *Plaisance Pernety* neighborhood and trying to involve as many citizens as possible in the decisions related to their own spaces. Although honorable, setting abstract goals to which individuals must rally is a way of creating social distances between coordinating agent and the participants. Abstract goals might not correspond with what the individuals stand for. Most individuals, for whom these organizations assume they are working, are not affiliated to a specific ideology. This is an issue treated extensively by authors such as Francis Fukuyama, Raymond Aron, or Daniel Bell. They have shown that the general public either does not have an ideology, or they share the same ideology – individualistic liberalism. As Lipovetsky argued: "no political ideology is capable of flaring the masses anymore, post-modern society has no idol, no taboo, no glorious image of itself, no mobilizing historical project, we are led by a vacuum, a vacuum which is not, however, nor tragic, not apocalyptic".[26] Ideologies however remain valid but they are characteristic to intellectuals, to elites which are separated from the masses. Activists therefore can be seen as working towards a different goal than that of the participants', which corresponds to their ideology, and not to the one of the citizens. Therefore, in the case of participatory processes where the idea should be the reduction of social distances, acting in the name of an explicit ideology creates social distance through imposing an outside agenda to which most individuals do not adhere.

Also activists can be seen not only as working towards a goal which is different from that of the participants, but also working towards a goal which is not even determined by themselves. When the actions of individuals are based on explicit ideological reasons, this can be seen by other participants as not being personally determined, but as determined by exterior agents, organizations, structures, historical reasons, etc. In other words, the individual-activist might be seen to organize a participatory process for the creation of a public space not because he, by himself, desires to challenge the way space is produced in the present, but because the capitalist system made it so that he cannot act otherwise if he wishes to change the system or the organization to which he adhered and made him act in that specific way. Luhmann argues that one of the prerequisites for

[25] Stephanie Vermeersch, "Liens territoriaux, liens sociaux: le territoire, support ou pretexte?," *Espace et Societes* 126, (2006): 53-68.
[26] Gilles Lipovetsky, *L'ere du vide. Essais sur l'individualisme contemporain* (Paris, Gallimard, 1983), 16.

building trust is the perception that human actions are personally determined and not institutionally and historically determined. Trust therefore depends on the expression of personality and freedom of action of the individual.[27] Acting in the name of a certain ideology might blur the difference between the reason of the individual and that of the organization or the causalities of the social structure, generating mistrust: "solidarity requires the surrender of self among the troops".[28] When the action is driven by ideological reasons, there is usually an abstract enemy against which these organizations fight. This enemy might be: the economic system, capitalism, the State, the local administration, etc. In order to fight against such enemies, the organization requires bigger power. Sennett states that this type of unequal fight is what generates the "fetish of assertion" of some of these militant organizations – the dialogue of the deaf, when the interlocutor is left to admire and agree or counter with the same assertiveness. To acquire greater power, all members of the association must adhere to the same principles and codes, acting with discipline[29] and taking over the main role. Any crack or ambiguity in the message or in the group can lead to a lack of power. Strength is given through solidarity. For being part of the GAS association, for example, you must be a leftist sympathizer as the association is defined as a meeting point for leftist ideologies. In the case of the *Urbanisme et Democratie* association, its members were even seen as "copies of one another, we are all clones (…) who vote to the left of leftists"[30] and as a group of friends quite closed in spite of its declarative goal of integrating as many citizens as possible. Therefore, when organizations which initiate and coordinate participatory processes have a manifest ideology in their actions, there are two possible effects which can affect the entire process. First, participation is transformed into mobilization, and the mission is the transformation of space, neighborhood or the city according to the image of the organization. Second, adherence and participation is limited to the persons who adhere to the ideology of the organization and take their specific place in the hierarchy created. Through this, the organization distances itself from the actual daily lives of the citizens it should represent and becomes more closed, denying general accessibility. "When reform is conducted top-down, what goes missing is equality. Because equality is weakened, solidarity becomes an abstraction."[31] This

[27] Luhmann, *Trust and Power*.
[28] Richard Sennett, *Together. The Rituals, Pleasures and Politics of Cooperation* (London: Allen Lane, 2012), 40.
[29] Sennett, *Together*.
[30] Vermeersch, "Liens territoriaux," 60.
[31] Sennett, *Together*, 50.

distance is caught in the study of Rui and Villechaise-Dupont. When the local administration in Bordeaux tries to avoid the consultation and the participation of professional organizations by going directly to the people, this entrance of ordinary citizens in the game of consultation is seen as making the work of associations even more difficult. "These new-comers with their demands considered not to be realistic enough, even egotistical, come and sabotage the efforts of the associations giving the administration serious pledges and seeming to be partners of interest even impossible to circumvent."[32] Therefore, when the image of the city or of the space does not correspond to the image desired by the organization which initiated or tried to coordinate the process, there is the possibility of complete separation between participants and activists.

In his studies of successful examples of social capital building, Robert Putnam stresses the idea that, in order to build trust-based relations, all actions and goals must be based on people's interests and needs: "Community builders need to start with what the participants really care about and not some exterior agenda."[33] He stresses the idea that organizing is not about "pushing an agenda", meetings or extracting information, but about building personal relationships based on very concrete actions. Sennett also argues that although community organizers in the early 1900s wished to engage people who felt paralyzed, the organizer "has to focus on immediate experience rather than dramatizing, say, the evils of capitalism; the big picture is likely to root even more deeply someone's sense that it is hopeless to get involved (…) the organizer must (…) leave people free to interact (…) assist, don't direct."[34] The goals emerge gradually from the interaction of participants, making it easy for individuals to rally to them. Most of the times, these goals are trivial in nature, creating or installing a new lamp-post or clearing some vacant lots in the area in order to install a garden. Their influence is very well localized but, at the same time, easy to appropriate by the participants.

In order to build a successful cooperation between all agents involved, the organizations which initiate and coordinate participatory processes must focus on concrete actions and not on abstract missions. At the same time, participatory architecture was born out of a leftist criticism of modernist architecture and therefore is tightly linked to leftist ideology. How is it possible then to find a compromise between the inherent ideologies locked in participatory processes and the dangers of manifest ideologies present for cooperation? The idea is that

[32] Rui and Villechaine-Dupont, "Les Associations face a la participation," 26.
[33] Robert Putnam and Lewis Feldstein, *Better Together. Restoring the American Community* (New York: Simon & Schuster, 2004), 283.
[34] Sennett, *Together,* 53.

although actions are done in order to empower disadvantaged groups and individuals, i.e. a more leftist oriented approach, this should be nothing more than a background for action. Civic idealism can be an asset in creating trust-based relations only if it doesn't become the main reason for action. As Doina Petrescu, an architect and researcher of participatory architecture, has shown, there should be no social engineering and no urban expectations in these processes. "Design-action works with the concrete logic of *bricolage* rather than with abstract concepts, with presentation rather than representation."[35] This doesn't mean however that political agenda are forgotten. The political agenda behind these interventions emerges out of the social interactions it creates during the participatory process. Ideology in this case is a background for action, yet it is never manifest nor does it determine a specific agenda or action in the process. Ideology is implicit and, at the same time, invisible.

In a debate which featured four architectural practices dealing with participation in architecture,[36] the issue of how important ideology is and if it should be manifest was explored. *Collectif etc.* tries to make actors involved in the building process, who, in a normal process, have no direct experience of one another, and come together. There is no predetermined goal or image. Their actions are oriented towards making all actors express their own interests and goals and creating an environment in which a common ground can be achieved. For *unda verde*, there is a universal image of the city, pedestrian friendly, bike friendly, generous and well done public spaces, for which they work for. This image of the city is seen as a universal good. So, although not political, it still drives specific actions. However, the actual result is not judged according to their image of the city, but according to the specific needs of individuals: "Ideology should be at the end, somehow, let by". For example, installing benches which turn their back on a riverfront by the local administration does not correspond with the ideal image of the city that *unda verde* has in plan. Still, the result is considered valid, nevertheless, because the citizens use the created public space even though it is not in the intended way. Actual use is more important that intended use. For

[35] Doina Petrescu, "Losing Control, Keeping Desire," in *Architecture and Participation,* ed. Peter Blundell-Jones *et. al.* (Oxon, New York : Taylor and Francis, 2005).

[36] The debate was intitled "Crossing Borders for the Common Good" and was moderated by the author. The participants were Jim Segers (city mine(d), Bruxelles/London), Cristi Borcan (studioBasar, Bucharest), Klaus Birthler (unda verde, Targu Mures), Emmanuelle Guyard and Maxence Bohn (collectif etc., Strasbourg). The debate took place on the 16th of May in Cluj Napoca, during the Architecture Days festival, organized by AStA (the architecture student association).

studioBasar, the issue of ideology is avoided by renouncing the idea of project goal or intended end. The projects they propose are an action, a proposition, which requires no particular response, or rather any response is welcome and considered valid. This does not mean that the architectural studio does not have an ideology, rather that this ideology is not explicit in their projects.

Ideology was regarded as important by *city mine(d)* and even as the motor behind their actions in what concerns built space and participation. For them, decisions regarding built space and the city are taken only by institutions and citizens usually do not have a say in them. Therefore, their actions revolve around giving a voice to the citizens. However, solving universal problems, which are rooted in their ideology, is not what they try to do through their actions. These actions of theirs are an attempt to introducing a disequilibrium in the current state of affairs in a way that stimulates the desire of the citizens themselves to solve these problems. This is not done in a violent, activist, militant fashion, using petitions or protests. Rather, they try to "shuffle out the power structures in a fun way". Instead of directly fighting against this abstract or large enemy, which, as we saw, can have the adverse effect of creating a social distance from the participants, *city mine(d)* tries to address these issues in a fun way, which could be interpreted otherwise if needed. It is a way of avoiding the great conflict through very small interventions, which, if added up, can achieve the same result.

None of the four practices puts an emphasis on the result of their actions. Sometimes, there is no intended result; other times, in case there is an intended result, if not achieved, it is not considered as a failure of the project. Sennett defines this type of acting without the expectation of a clear result as dialogics and it is considered to be a better way of handling extreme differences or conflict without openly engaging it, but also without ignoring it. Dialogics is opposed therefore to dialectics. If dialectics puts two propositions face to face and either makes one prevail over the other or tries to reach a compromise between the two, dialogics is not concerned with the result. Dialectics is embedded in power relations. Therefore, in opposition to big power, the associations should deploy at least an equal amount of power. Dialogics is an unclosed system which is more interested in the process than in the result, with problem finding, rather than problem solving. There is not synthesis, antithesis, thesis but a displacement: "doubt is put on the table; people have to listen harder to one another (…) a discussion which does not revolve itself by finding common ground."[37] Sennett makes a connection between dialogics and the craftsmen's skills of identifying and

[37] Sennett, *Together,* 19.

selecting the most accessible element in a difficult situation. Starting from this small and seemingly unimportant point avoids the frustration-aggression syndrome which leads to a shutdown of cooperation, although it may have the capacity of triggering a larger change.[38] In dialogics, the idea is usually to reconfigure the problem in different terms, ceasing to fight when the problem persists and identifying the most accessible element to start with.

Not tackling the larger issue at first and focusing on small steps in order to achieve a larger goal does not mean a rupture with ideology. In fact, this is the way in which the now called *The Social Left (*as opposed to the Political Left, represented by Marxist organizations – parties and unions) has tried to act from the beginning. The Social Left is best represented by the Rochdale Principles elaborated by the Rochdale Society of Equitable Pioneers in 1844, the base on which co-operatives were founded and have been functioning since. These principles refer to equality of employment, democracy in the workplace, profit-sharing, political and religious neutrality, job training tied to employment. American community organizers in the early 20th century like Jane Addams or, later on, Saul Alinsky, were based on roughly the same principles. There is no denying that they are based on a leftist ideology.

Nevertheless, the idea is that through these principles there is no desire of changing the whole world at once and according to their image. The idea is to make the workplace, the immediate environment, more pleasant and fulfilling to work in. Therefore, for architectural studios or other types of associations dealing with participatory processes, focusing on immediate experience and not on larger universal goals is not a way of avoiding the question of ideology. Rather, it is a shift from Marxist ideologies focused on fighting the abstract evils of capitalism with the same amount of power, to Social Left ideologies in which, through small actions and through the changing of the immediate environment, a larger change can occur in time.

Discussion

Participatory architecture is inseparable from the ideology which stood at its foundations. During the 60s and 70s, authors such as Foucault or Lefebvre, sociologists such as Richard Sennett or urban theorists like Sherry Arnstein criticized the architect's dominating role over the user and the way architecture ignores the user and society in general. It was a criticism based explicitly on a neo-

[38] Richard Sennett, *The Craftsman* (London: Penguin Books, 2009), 221.

Marxist ideology. Architecture, as Giancarlo de Carlo stated, was too important in the daily lives of the individuals to be left to only one person. The expertise of the architect must be challenged and the user must be taken into consideration with his own expertise.

Participation is first and foremost a form of cooperation. Like any form of cooperation, it must be based on trust between all agents involved. Trust depends on the reduction of social distances and on an increased accessibility and direct experience of all agents. In the case of a manifest ideology of the initiating and/or coordinating agent, social distances can be introduced through: the difference between the mission of the organization and that of the participants, considering that most of the individuals do not adhere to a specific ideology; the fact that the action of the members of such organizations can be seen as determined by structural and/or historical reasons and not by the agents themselves; demoralizing the individual because the mission undertaken by the organization can be seen as too abstract and universal, thus creating an enemy which the individual might find too powerful; and the fact that membership in these organizations is limited only to individuals who adhere to the same ideology. Therefore, although participatory architecture is founded on an ideological basis, expressing it manifestly can have an adverse effect on the process.

Some architectural studios and other type of organizations which are involved in participatory architecture processes have had a different take on the process. Instead of concentrating on specific goals and large scale strategies of action, which can change society in general, they focus more on the process rather than on the result, accept all results of their actions as valid, and conceive small scale and immediate solutions and interventions. Their actions do not deny or ignore the question of ideology; rather, they are a different take on ideology, which resembles the 19th century Social Left, represented by the Rochdale Principles, Robert Owen or, later on, by American community organizers. Therefore, even though their actions are still rooted in ideology, focusing more on small scale rather than large scale, on process rather than results, and on having fun rather than organizing protests and serious actions, they have attempted to reconcile ideology with the principles of cooperation and trust-based relations.

Bibliography:

1. Arnstein, Sherry. “A Ladder of Citizen Participation.” *AIP Journal* 35, 4 (1969): 216-224.

2. Ball, Terence, and Dagger, Richard *Ideologii politice şi idealul democratic (Ideals and ideologies)*. Iaşi: Polirom, 2000 [1995].
3. Bjornskov, Christian. "Determinants of General Trust: A Cross-Country Comparison." *Public Choice* 130 (2006): 1-21.
4. Blundell-Jones, Peter; Petrescu, Doina, and Till, Jeremy. *Architecture and Participation*. Oxon, New York: Taylor & Francis, 2005.
5. De Certeau, Michel. *L'invention du quotidian 1.arts de faire*. Paris: Gallimard,1990 [1980].
6. Le Corbusier. *Towards a New Architecture*. New York: Dover Publications, 1986 (1924).
7. Delhey, Jan, and Welzel, Christian. "Generalizing Trust: How Out-group Trust grows beyond In-group Trust." *World Values Research* 5, 3 (2012): 46-69.
8. Franks, Ben. "New Right/New Left. An alternative experiment in freedom." In *Non-Plan. Essays on freedom, participation and change in Modern Architecture,* edited by Simon Sadler and Jonathan Hughes. Oxford: Architectural Press, 2000.
9. Gambetta, Diego. *Trust, Making and Breaking Cooperative Relations*. Oxford, Cambridge, Basil Blackwell, 1988.
10. Hughes, Jonathan. "After Non-Plan. Retrenchment and Reassertion." In *Non-Plan. Essays on freedom, participation and change in Modern Architecture,* edited by Simon Sadler and Jonathan Hughes. Oxford: Architectural Press, 2000.
11. Jenkins, Paul, and Forsyth, Leslie. *Architecture, Participation and Society*. London, New York, Routledge, 2010.
12. Lefebvre, Henri. *La Production de l'espace.* Paris, Anthropos, 1974.
13. Lipovetsky, Gilles. *L'ere du vide. Essais sur l'individualisme contemporain*. Paris: Gallimard, 1983.
14. Luhmann, Niklas. *Trust and Power*. Chicester, New York: Brisbane, John Wiley and Sons, 1979 [1973].
15. Mumford, Eric. *The CIAM discourse on Urbanism, 1928 – 1960.* Cambridge, London: MIT Press, 2000.
16. Petcou, Constantin, and Petrescu, Doina. *Acting Space. Transversal Notes, on-the-ground observations and concrete questions for all.* 2007. http://urban-matters.org/wp/wp-content/uploads/TEXT_aaa_ACTING-SPACE.pdf.

17. Petrescu, Doina. "Losing Control, Keeping Desire." In *Architecture and Participation, edited by* Peter Blundell-Jones, Doina Petrescu, and Jeremy Till. Oxon, New York : Taylor and Francis, 2005.
18. Putnam, Robert, and Feldstein, Lewis. *Better Together. Restoring the American Community*. New York: Simon & Schuster, 2004.
19. Rui, Sandrine, and Villechaine-Dupont, Agnes. "Les Associations face a la participation institutionalisee: les resorts d'une adhesion distanciee." *Espace et Societes* 123 (2006): 21-36.
20. Sadler, Simon, and Hughes, Jonathan. *Non-Plan. Essays on freedom, participation and change in Modern Architecture.* Oxford: Architectural Press, 2000.
21. Sennett, Richard. *The Craftsman*. London: Penguin Books, 2009 [2008].
22. Sennett, Richard. *Together. The Rituals, Pleasures and Politics of Cooperation*. London: Allen Lane, 2012.
23. Sudjic, Deyan. *The Edifice Complex. The Architecture of Power*. London: Penguin Books, 2011 [2005].
24. Vermeersch, Stephanie. "Liens territoriaux, liens sociaux: le territoire, support ou pretexte?" *Espace et Societes* 126 (2006): 53-68.

Socio-Economic and Environmental Success through Effective Poultry Forward and Reverse Supply Chain Process

Mohammad SHAMSUDDOHA, *Ph.D.*
Associate Professor of Marketing
University of Chittagong
Bangladesh
mdsdoha@gmail.com

Abstract

Bangladesh is a densely populated country having countless socio-economic and environmental problems. Business entrepreneurs are struggling to get adequate supports from Government and financiers to develop their business efficiently. In this situation, no one will be interested to be eco-friendly or contribute to society by spending his/her own money. In this situation, researchers need to come forward to find a way to develop such processes which will give extra monetary benefits to the owners as well as provide welfares to the society and its environment. This research has chosen poultry industry as case and forward and reverse supply chains as research domains. Bangladesh poultry adopted long forward and reverse supply chain. The perception is that this chain can be taken advantage of in achieving economic, social and environmental sustainability utilizing forward chain and waste resources.

Keywords: *Forward Supply Chain, Reverse Supply Chain, Poultry, Bangladesh*.

Introduction

Bangladesh is struggling to operate their livestock businesses like poultry with zero environmental hazards. Moreover, they have an important experience of economic and social instability especially in employment, education and industrialization. This study takes both a theoretical and a practical focus within the poultry industry in Bangladesh. The study utilizes existing knowledge in the field of supply chain and enhances and augments this knowledge by implementing sustainability, forward and reverses supply chains. Strong awareness is growing in favor of implementing sustainability and waste management through 3R (reuse,

recycle, reduce) at the industry level.[1] Lack of scientific knowledge on waste management results in tons of poultry wastages being discarded in the lowlands, rivers and vacant lands. This kind of practice damages the environment hazardously as Bangladesh is a densely populated country. As a result, environment issues are increasingly important because of population pressures, limited land resources, food crises and drastic climate changes.[2] A substantial research gap exists in the implementation of a proper supply chain framework to this particular industry operation. This research proposes a simulation based model for the poultry industry which includes the concept of reverse and forward supply chains along with sustainability. In this research, the environment and society get priority and the focus is for the industry to reuse their wastage to create valuable output as well as achieving substantial positive social changes. The proposed simulation model will be able to examine economic, social and environmental impacts in Bangladesh society. Moreover, this study observed the implications and benefits of various inputs in this industry rather experimenting in the real life situation.

Research Objectives

The objectives of this paper are:

1. To review related literature and develop a conceptual sustainable supply chain model for the poultry industry
2. To build the model in the simulation environment
3. To run the simulated model to find out the socio-economic and environmental benefits can be achieved

Methods

This study covers a literature review on sustainability, triple bottom line, 3R, supply chain (forward and reverse) and the Bangladesh poultry industry. Both primary and secondary information are used in this study. Primary information was collected in October 2011 mainly through in-depth interviews with the sample respondents from the poultry case industry. This research used in-depth interviews and observations to gain insights and develop a sustainable environment friendly poultry supply chain model. The total respondents included the top ten executives

[1] Hari Srinivas, *The 3r Concept and Waste Minimization* (2007), accessed February 11, 2011, http://www.gdrc.org/uem/waste/3r-minimization.html.

[2] Mohammad Shamsuddoha, "Applying Reverse Supply Chain in the Poultry Industry," in *Emerging Research Initiatives and Developments in Business: CGSB Research Forum 2011, Perth, Australia*, ed. Therese Jefferson, Mohammad Shamsuddoha and Ellen Young (Curtin University, 2011), 13.

from reputed poultry industries in Bangladesh. The respondents were nominated based on their extensive understanding on Poultry industry in Bangladesh. Secondary information was collected from various books, referral journals, conference papers, statistical yearbooks and company record and reports. This study adopted a positivist ontology, empirical epistemology, and quantitative methodology based on real supply chain cases of poultry processes. The design science methodology was chosen for this study. Design science is concerned with "devising artefacts to attain goals".[3] DSR is based on "build and evaluate" an artefact of a model.[4] Here, an artefact means designing and developing soft or hard objects that can meet specific purposes and goals.[5] A simulation package was used as a tool to analyse poultry processes in order to investigate the research objectives. The simulation package SIMUL8 (version 17) was used to build and conduct trivial analyses of existing poultry processes in order to investigate the research objectives.

Literature

Processing raw material to finish goods creates environmental and social burden throughout different stages of production.[6] Unemployment, inadequate wages, continuous loss and disinterest to be dynamic entrepreneurs are belongs to social problems. Dumping industry wastage (poultry litter, culled bird and intestines, etc.) towards vacant lands, river water and open field cause severe environmental damage. In both cases economic losses are involved. For this reason, Elkington[7] denotes that organizational sustainability consists of three

[3] Herbert A. Simon, *The Sciences of the Artificial* (MIT Press, Cambridge, Massachusetts, 1969).

[4] S. T. March and G. F. Smith, "Design and natural science research on information technology," *Decision Support Systems*, 15(4), (1995): 251–266.

[5] John R. Venable, "A Framework for Design Science Research Activities," in *Information Resource Management Association Conference* (Washington, DC, USA, 2006); John R. Venable, "The Role of Theory and Theorising in Design Science Research," in *1st International Conference on Design Science (DESRIST)*, ed. A. Hevner and S. Chatterjee (Claremont, California, USA, 2006)

[6] Stefan Seuring and Martin Muller, "From a Literature Review to a Conceptual Framework for Sustainable Supply Chain Management," *Journal of cleaner production* 16 (15) (2008): 1699-1710.
http://sfx.lis.curtin.edu.au/sfx_local?sid=google&auinit=S&aulast=Seuring&atitle=From%20a%20literature%20review%20to%20a%20conceptual%20framework%20for%20sustainable%20supply%20chain%20management&title=Journal%20of%20cleaner%20production&volume=16&issue=15&date=2008&spage=1699&issn=0959-6526. C. J. Corbett and P. R. Kleindorfer, "Environmental Management and Operations Management: Introduction to the Third Special Issue," *Production and Operations Management* 12 (3) 2003: 287–289.

[7] J. Elkington, "Enter the Triple Bottom Line," in *The Triple Bottom Line: Does It All Add Up?* ed. A. Henriques and J. Richardson (London: *Earthscan*, 2004), 1-16.

components: environment, society, and economic performance. Again, Sustainability, supply chain and the environment are intricately related in the corporate arena.[8] The triple bottom line of social, environmental and economic aspects are dealt with sustainability which is an essential dimension that companies need to maintain.[9] Contrariwise, it is complicated for the industry to incorporate sustainability and supply chain concept in their traditional production process due to so many harsh reality.[10] Real Government policy, financiers attitude, market demand, over / under production, disease, improper treatment, lack of scientific knowledge, lack of training facilities with updated methods, inability to forecast future calamities as well as potentials, market price, continuously money devaluation with price increasing raw materials are the main real scenario in the poultry sector of Bangladesh. Major companies are under tremendous pressure by stakeholders to practice triple bottom line and sustainability theory for the benefit of society and environment. Stakeholders want to see that companies are caring and investing resources for the sake of society and environment. In this situation, it is now an appropriate time to combine triple bottom line, sustainability and supply chain concepts within their operation.

Supply Chain: Forward and Reverse

Diverse definitions have been offered in existing supply chain literature which has gained intense recognition. Supply chain is the process that starts from the initial raw materials to the ultimate consumption of the finished product linking across suppliers and user companies.[11] The Supply Chain Council uses the definition: "The supply chain term is increasingly used by logistics professionals that encompass every effort involved in producing and delivering a final product, from the supplier's supplier to the customer's customer."[12] Supply chain links the partners in one string including internal departments and the external partners and

[8] Corbett and Kleindorfer, "Environmental Management and Operations Management."
[9] Hau L. Lee, "The Triple-a Supply Chain," *The 21st-Century Supply Chain*, Harvard Business Review (2004), 102-112.
[10] Mohammad Shamsuddoha, "A Sustainable Supply Chain Process Model for Bangladeshi Poultry Industry," in *Doctoral Students Colloquium 2010, Perth, Australia*, 1-7 (Curtin University: Curtin Business School, 2010), http://ssrn.com/paper=1702070.
[11] J. F. Cox, J. H. Blackstone and M. S. Spencer *Apics Dictionary* (8th Ed.) (Falls Church, VA.: American Production and Inventory Control Society, 1995).
[12] The Supply Chain Council, 1997, http//www.supply-chain.org.

this includes suppliers, carriers, third-party companies, and information systems providers.[13]

Green practices such as implementation of reverse supply chains helps both the company and environment. Particularly, reverse supply chains is the process of retrieving and reversing used product or wastages into valuable by-products.[14] On the other hand, the forward supply chain (FSC) is the procedure of converting raw materials to finished goods.[15] In this process, economic and social impact is created through effective distribution and further processing. The main purpose of this research is to see how sustainability, forward and reverse supply chain practices can be carried out with an overall objective of achieving triple bottom line and sustainability success.

Reverse supply chain includes the consideration of product design, manufacturing by-products, by-products produced during product use, product life extension, product end-of-life, and recovery processes at end-of-life.[16] Sustainability is seen as possible resource depletion, fluctuations in energy costs and pollution and waste management.[17] There is the similar concept of '3R' that refers to reduce, reuse and recycle in an operation. In contrast, the forward supply chain (FSC) can create a smooth distribution channel that accommodates new employments and economic benefits for society. Both the concepts can be used for economic sustainability. The literature shows that a number of studies have been conducted in the field of supply chains. However, literatures pertaining to forward and reverse supply chain are relatively scarce in the livestock sector in Bangladesh.

Bangladesh Poultry in light of Forward and reverse Supply Chains

Bangladesh poultry industry does not maintain a structured sustainable operation based on the triple bottom line of social, economic and environment dimensions. Internationally, there are numerous large companies like Wal-Mart,

[13] Rhonda R. Lummus and Robert J. Vokurka, "Defining Supply Chain Management: A Historical Perspective and Practical Guidelines," *Industrial Management & Data Systems* 99 (1) (1999): 11-17.

[14] Canan Kocabasoglu, Carol Prahinski and Robert D. Klassen, "Linking Forward and Reverse Supply Chain Investments: The Role of Business Uncertainty," *Journal of Operations Management* 25 (2007): 1141-1160.

[15] Kocabasoglu *et. al.,* "Linking Forward and Reverse."

[16] Jonathan D. Linton, Robert Klassen and Vaidyanathan Jayaraman, "Sustainable Supply Chains: An Introduction." *Journal of Operations Management* 25 (6) (2007): 1075–1082.

[17] Shrivastava, "The Role of Corporations in Achieving Ecological Sustainability," *Academy of Management Review* 20 (4) (1995): 936-60.

Nokia, and Toyota applying reverse supply chain concepts in considering environment, customer satisfaction. These practices are not always non-profit oriented. In the poultry industry, there are few opportunities for product retrieval, return or reconditioning in the usual sense, as most chicken products are perishable.[18] However, there are immense opportunities to reuse or recycle poultry wastage. By reusing poultry wastage, industries can make valuable products like fertilizers, bio-gas, pillows, charcoal, and bakery items. This kind of wastage conversion will help to maintain a sustainable environment.[19] Until now, sustainability, Environment, FSC and RSC have not received proper attention by the poultry stakeholders.

Bangladesh has a long history of poultry rearing under traditional backyard farming practices.[20] The poultry industry of Bangladesh plays a significant role in economic growth and employment creation.[21] Poultry rearing is dominated by backyard local chickens (Desi or local), which mostly live through a natural scavenger system.[22] Instead, poultry is also one of the alternative income generating activity for the rural poor people in Bangladesh.[23] The poultry industry, a fundamental part of animal production, is committed to supplying the nation with a cheap source of good quality nutritious animal protein in terms of meat and eggs.[24] Number of poultry owners practices the triple bottom line framework of sustainability (social, economic and environment) but not in an organized way.[25] Various by-products can be made from poultry wastages for home and industry use that is socially, economically and environmentally viable within the Bangladesh context. This approach has the potential of creating new windows of opportunities and creates small and medium enterprises that will contribute

[18] Mohammad Shamsuddoha, "Building a Conceptual Simulation Supply Chain Model for Sustainable Environment Friendly Poultry Industry," Sustainable Poultry Industry Research. (Graduate School of Business, Curtin University, Perth, 2011).

[19] Mohammad Shamsuddoha, "Applying Reverse Supply Chain in the Poultry Industry," in *Emerging Research Initiatives and Developments in Business: CGSB Research Forum 2011* (Perth, Australia), ed. Therese Jefferson, Mohammad Shamsuddoha and Ellen Young, 159-167 (Curtin University, 2011).

[20] Reneta, *Reneta Statistical Yearbook of Bangladesh* 21 (2005).

[21] Mohammad Shamsuddoha and Mir Hossain Sohel, "Poultry Rearing - an Alternative Income Generating Activity for Rural Women Development of Bangladesh," *The Chittagong University Journal of Business Administration, Bangladesh* 20 (1) (2008): 119-132.

[22] Hanne Nielsen, *Socio-Economic Impact of the Smallholder Livestock Development Project in Bangladesh: Results of the Second Impact Survey* (Stamholmen, Denmark, 2007).

[23] Mohammad Shamsuddoha and Mir Hossain Sohel, "Problems and Prospects of Poultry Industry of Bangladesh: A Study on Some Selected Areas," *The Chittagong University Journal of Business Administration* 19 (2004): 273-286, http://ssrn.com/paper=1295343.

[24] Shamsuddoha, "A Sustainable Supply Chain Process Model."

[25] Shamsuddoha, "A Sustainable Supply Chain Process Model."

towards more employment opportunities.[26] Poultry owners are currently integrating foreign technology and breed in their commercial farms and this has the potential to make the industry more profitable and sustainable. There are still huge opportunities to utilize poultry wastages as there are currently not many farmers capitalizing on waste management practices. Poultry rearing can play a significant role in keeping the environment intact, generating income through making by-products from poultry wastage, eliminating poverty, empowering rural women, enhancing nutritional needs, providing food and protein security.[27] All these areas have great potential to meet social, economic and environmental aspects that will make the industry and society more sustainable.[28]

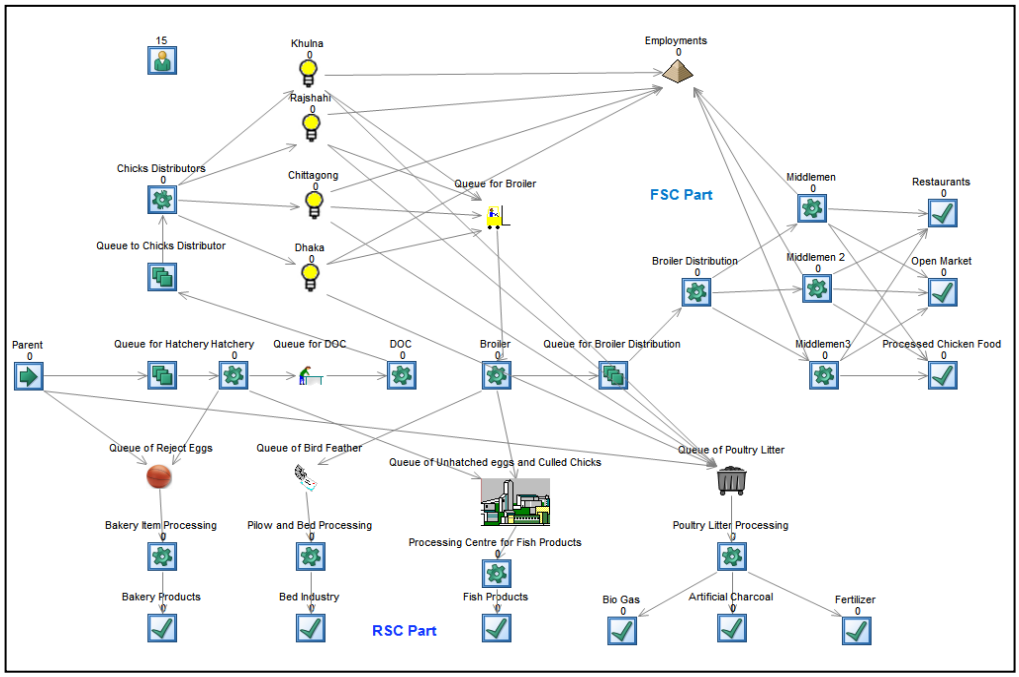

Figure 1: Sustainable Poultry Supply Chain Model in Simulation Environment

Simulation Model for the Poultry Industry

Companies are now building different supply chain model to accommodate sustainability, 3R, triple bottom line, forward and reverse supply chain in their existing operation. These concepts are being implemented due to sustainability concern, environmental recovery, customer satisfaction and government

[26] Shamsuddoha, "Building a Conceptual Simulation."
[27] Shamsuddoha, "Building a Conceptual Simulation."
[28] Mohammad Shamsuddoha, "Reverse Supply Chain Process as Environmental Sustainability in the Poultry Industry of Bangladesh," in *Doctoral Colloquium 2011, Perth*, ed. Jenny Goodison (Curtin Business School, Curtin University, 2011).

pressure.[29] The researcher developed a simulation based model that accommodates forward and reverse supply chain in light of sustainability and triple bottom line theory. Figure one shows three different areas of conventional, forward and reverse supply chain in the case industry which was modeled used Simul8 – a simulation modeling package. The Mainstream component includes the general supply chain of the poultry industry that starts from the parent (mother of chicks) and ends up with the finished product of meat and eggs. The forward supply chain component of this simulation model consists of distributor, farmers, and middlemen of processed and mature birds. This is the area where employment and other socio-economic benefits can be achieved based on the volume of bird transacted or reared.

The reverse supply chain components consists of managing poultry wastes as it is evident that different poultry wastes including litter, feed waste, feathers, broken and rejected eggs and intestines are available. Among those, poultry litter can be used for artificial charcoal, fertilizer, bio gas, and fish feed; feathers can be used as raw materials for the bed industry; broken eggs and intestines can be used for the bakery and fish industry respectively.[30] This aspect of waste conversions helps to maintain sustainable environment in a profitable way.[31] A range of environmental practices that help the poultry farm remain free from diseases and allows it to achieve economic and environmental benefits through creating by-products from wastes.[32] The simulation model is efficient enough to evaluate the volume of wastes that can be used as the input of by-products. Industrialist can simulate the different distributions in various work centers like parents, hatchery, broiler, distributors, farmers and other processing centers to gain a better understanding of potential outcomes and to gain insight with respect to potential opportunities.

Results

The researcher collected historic data from case farm and gave provided input to the different objects or artifacts. Such artifacts can be designed as work entry, queue, work center and work and work exit. In this model, a parent is used

[29] Shamsuddoha, "Building a Conceptual Simulation."
[30] Shamsuddoha, "Applying Reverse Supply Chain."
[31] Shamsuddoha, "Applying Reverse Supply Chain in the Poultry Industry"; Mohammad Shamsuddoha, "Using Reverse Supply Chain (Rsc) Process to Achieve Environmental Sustainability," *Sustainable Poultry Industry Research*, Graduate School of Business (Curtin University, Perth, 2011).
[32] Shamsuddoha, "Applying Reverse Supply Chain."

as work entry that produces on an average of 140,000 hatcheable eggs/week. These eggs go directly to the queue for hatch in a hatchery. There are 80 incubators available to hatch these eggs by rotation. Twenty one days are needed to hatch eggs that then produce broiler chicks. Day old broiler chicks are called day old chicks (DOC). DOC supplied to the distributors to distribute in different division of Dhaka, Chittagong, Rajshahi and Khulna. Numbers of sub-distributors are employing under each distributor house and each sub-distributor has attached with bunch of ultimate farmers. These farmers rear to grow up the day old chicks (DOC). After 25-35 days, DOC becomes mature chickens ready for supply to the open market, restaurants and processing centers.

Reject eggs, feather, culled birds and litter are generating after a certain interval in the process. All these maintained an individual supply chain to produce different by-products. The participant farms procure and process several by-products of poultry litter, broken and damaged eggs and culled birds. Bio gas, artificial charcoal and fertilizer generates from litter. Different technologies and methods are using to recycle, reuse and reduce the various poultry wastes. There are so many KPIs in the result area of simul8 package. The KPIs showed the output of chicken, eggs, wastage, by-products, employment created which is very essential for the policy maker to understand the ongoing business impacts. By seeing this result, policy makers can tune their policy to get further better result than existing result which will guide a company to achieve sustainability. In this paper, the researcher included only a few of them. There are various ways to compare and contrast the objects / artifacts results and these include graphs, pie charts, random runs, trials run etc. This model runs through five random trials and table one in appendix represents one, three and five trial and the average of all results. Different trial runs give different results with variations that might be useful for the decision makers. Slight variation can sometime save time, money and other resources. The simulation model provides many indicators in the KPI zone such as waiting, working, block and stop percentages of an object, standard deviation, average queue time, minimum and maximum queue time, completed jobs, blocked jobs, etc. Entrepreneurs or decision makers in using the information can easily find out where to tune their industry by using the virtual model. This kind of model does not require real life experiments. It is noted that researcher avoid actual time, monetary unit and individual measurement unit initially. The model was run through entering number of eggs as throughput and broiler chicken as output. Within the process, it assesses the number of employment generation and unit of various by-products. The model simulated for a week and units are

measured based on throughput. Note that this model also can able to calculate carbon emission by power consumption and so forth.

Simulation Object	Performance Measure	Run 1	Run 3	Run 5	Average	95%
Broiler Distribution	Waiting %	0.0047	0.00388	0.00511	0.00464	0.00547
	Completed Jobs	139919	140104	139966	139969	140091.55
Chicks Distributors	Waiting %	21.36	21.41	21.51	21.46	21.54
	Working %	78.63	78.58	78.48	78.53	78.61
	Completed Jobs	110062	110082	109859	110000	110128.85
Queue for Broiler	Items Entered	108760	108724	108572	108679	108786.29
Queue for Broiler Distribution	Average queue Size	80398.57	80115.14	79833.42	80102	80390.38
	Maximum queue	393000	392704	391933	392526	393112.9
	St Dev	1.4923	1.49126	1.48789	1.4892	1.49225
	Items Entered	532919	532808	531899	532496	533055.15
Queue of Bird Feather	Items Entered	5392	5423	5488	5471.8	5560.30
Queue of Poultry Litter	Items Entered	2142	2177	2152	2150.4	2171.87
Queue of Reject Eggs	Items Entered	8215	8330	8376	8324.6	8424.45
Queue of Unhatched eggs and Culled Chicks	Average	2454	2479.71	2492.57	2481.14	2522.32
	St Dev	0.93606	0.93296	0.94371	0.94143	0.95257
	Items Entered	26170	25984	26132	26096.4	26222.020
Restaurants	Completed Job	33455	33361	33671	33528.2	33687.858
	St. Dev.	1.48963	1.49087	1.4932	1.48987	1.49273
Parent	Number Entered	140030	140070	139999	140058	140122.78
Hatchery	Completed Jobs	137636	137631	137497	137615	137702.01
Employments	Completed Job	1572	1617	1599	1588.6	1665.58

Table 1: KPI's of Different Objects of Poultry Model

Concluding Remarks

This paper has already shown the way of getting maximum socio-economic and environmental benefits through effective poultry supply chains. Though this

paper added new dimension in poultry literature but still sensitivity, optimization, reality check are absent. This kind of test will give better understanding to the concern people. Simulation is such programming which can give us forecasting and assumption to take or reject the decision or policy. Any kind of extreme situation and changing behavior of existing condition can be given input in such modeling. This is how policy makers or entrepreneurs can depict or get an idea of their upcoming futures though exact future behavior cannot be replicated. This research paper is the inception of developing poultry simulation model. There are so many unexplored things that can be explored through further research on waste management, individual parties in different chains, impact of individual parties etc. It is expected that future research will unearth so many burning questions and problems.

Bibliography:

1. Corbett, C. J., and Kleindorfer, P. R. "Environmental Management and Operations Management: Introduction to the Third Special Issue." *Production and Operations Management* 12 (3) 2003: 287–289.
2. Cox, J. F.; Blackstone, J. H., and Spencer M. S. *Apics Dictionary* (8th Ed.). Falls Church, VA.: American Production and Inventory Control Society, 1995.
3. Elkington, J. "Enter the Triple Bottom Line." In *The Triple Bottom Line: Does It All Add Up?*, edited by A. Henriques, and J. Richardson. London: Earthscan, 2004, 1-16.
4. Kocabasoglu, Canan; Prahinski, Carol, and Klassen, Robert D. "Linking Forward and Reverse Supply Chain Investments: The Role of Business Uncertainty." *Journal of Operations Management* 25 (2007): 1141-1160.
5. Lee, Hau L. "The Triple-a Supply Chain." *The 21st-Century Supply Chain*, Harvard Business Review (2004): 102-112.
6. Linton, Jonathan D., Klassen, Robert, and Jayaraman, Vaidyanathan. "Sustainable Supply Chains: An Introduction." *Journal of Operations Management* 25 (6) (2007): 1075–1082.
7. Lummus, Rhonda R., and Vokurka, Robert J. "Defining Supply Chain Management: A Historical Perspective and Practical Guidelines." *Industrial Management & Data Systems* 99 (1) (1999): 11-17.
8. Nielsen, Hanne. *Socio-Economic Impact of the Smallholder Livestock Development Project in Bangladesh: Results of the Second Impact Survey*. Stamholmen, Denmark, 2007.
9. Quinn, F. J. "What's the Buzz?" *Logistics Management* 36 (2) (1997): 43-7.

10. Reneta. *Reneta Statistical Yearbook of Bangladesh* 21 (2005).
11. Seuring, Stefan, and Muller, Martin. "From a Literature Review to a Conceptual Framework for Sustainable Supply Chain Management." *Journal of cleaner production* 16 (15) (2008): 1699-1710. http://www.sciencedirect.com/science/journal/09596526/16/15.
12. Shamsuddoha, Mohammad. "A Sustainable Supply Chain Process Model for Bangladeshi Poultry Industry." In *Doctoral Students Colloquium 2010, Perth, Australia*, 1-7. Curtin University: Curtin Business School, 2010. http://ssrn.com/paper=1702070.
13. Shamsuddoha, Mohammad. "Applying Reverse Supply Chain in the Poultry Industry." In *Emerging Research Initiatives and Developments in Business: CGSB Research Forum 2011, Perth, Australia*, edited by Therese Jefferson, Mohammad Shamsuddoha and Ellen Young, 159-167. Curtin University, 2011.
14. Shamsuddoha, Mohammad. "Building a Conceptual Simulation Supply Chain Model for Sustainable Environment Friendly Poultry Industry." Sustainable Poultry IndustryResearch. Graduate School of Business. Curtin University, Perth, 2011.
15. Shamsuddoha, Mohammad. "Reverse Supply Chain Process as Environmental Sustainability in the Poultry Industry of Bangladesh." In *Doctoral Colloquium 2011, Perth*, edited by Jenny Goodison. Curtin Business School, Curtin University, 2011.
16. Shamsuddoha, Mohammad. "Using Reverse Supply Chain (Rsc) Process to Achieve Environmental Sustainability." Sustainable Poultry Industry Research. Graduate School of Business. Curtin University, Perth, 2011.
17. Shamsuddoha, Mohammad, and Sohel, Mir Hossain. "Problems and Prospects of Poultry Industry of Bangladesh: A Study on Some Selected Areas." *The Chittagong University Journal of Business Administration* 19 (2004): 273-286. http://ssrn.com/paper=1295343.
18. Shamsuddoha, Mohammad, and Sohel, Mir Hossain. "Poultry Rearing - an Alternative Income Generating Activity for Rural Women Development of Bangladesh." *The Chittagong University Journal of Business Administration, Bangladesh* 20 (1) (2008): 119-132.
19. Shrivastava. "The Role of Corporations in Achieving Ecological Sustainability." *Academy of Management Review* 20 (4) (1995): 936-60.
20. Simon, Herbert A. *The Sciences of the Artificial*. Cambridge Massachusetts: MIT Press, 1969.
21. Srinivas, Hari. The 3r Concept and Waste Minimization. 2007. Accessed

February 10, 2011. http://www.gdrc.org/uem/waste/3r-minimization.html.

22. Venable, John R. "A Framework for Design Science Research Activities." In *Information Resource Management Association Conference*. Washington, DC, USA, 2006.
23. Venable, John R. "The Role of Theory and Theorising in Design Science Research." In *1st International Conference on Design Science (DESRIST)*, edited by A. Hevner and S. Chatterjee. Claremont, California, USA, 2006.

Optimization Models of Agricultural Enterprises Activities under Stochastic Uncertainty Considering Institutional Factors

Victoria KYFYAK, *Lecturer Ph.D*
Economics Department,
Chernivtsi Yuriy Fed'kovich National University,
Ukraine
vikashkrobanets@mail.ru

Abstract

The uncertainty of the environment of agricultural enterprises functioning due to institutional factors was determined. The optimization model of activity of agricultural enterprises under stochastic uncertainty based on the institutional factors is proposed as well.

Keywords: *optimization model, stochastic uncertainty, institutional factors, institutional uncertainty, structure of agricultural production.*

Introduction

Research and development of regulation of agricultural enterprises (as the main subjects forming food security and competitive advantages of the country) requires a systematic approach to determine the structure of the agricultural sector in a dynamic changing environment. The accounting of institutional factors as the core product of uncertainty conditions of agricultural enterprises is particularly important at the new structure of the economic system. Therefore, one of the objectives of the strategy of development of modern agricultural management mechanism is modeling the optimal proportions of agricultural production.

Over the past decades were built and investigated dozens of mathematical economic models of agricultural enterprises. However, it should be noted that in most cases these models are deterministic, so with a high degree of idealization reflect the real situation. This fact does not reduce their importance for the study of the methodological problems of the agricultural sector, but they are unlikely to serve as an analytical tool for quantitative calculations and constructing accurate

predictions of the relevant economic systems that operate in a changing environment.

The article aims at creating of efficient optimization model of agricultural enterprises in the face of uncertainty caused by institutional factors.

Paper Content

Uncertainty may be different, due to various reasons. So, we have to consider options that depend on the state of weather and climatic conditions, on the behavior of certain *subjects***,** from the expectations and projections for the future and so on. Consideration of real economic problems shows that such "uncertainty" is often typical. Hence there is a need to move from researching of idealized situations described by deterministic variables to taking into account the probabilistic nature of behavior of economic systems.[1]

Uncertainty is a rather broad concept that reflects the objective impossibility of obtaining absolute knowledge about internal and external operating conditions for socio-economic systems, the ambiguity of their parameters. Uncertainty is treated not only in the sense of lack of comprehensive knowledge, but also as a constant exchanging conditions, transformation, fast and flexible reorientation of production, the actions of competitors, changes in market conditions, etc.[2] Uncertainty mutates in shape and content.

In today clearly emerge the uncertainty of the domestic agricultural economy that among the many factors associated with institutional uncertainty, defined as imperfect institutional support.

American economist F. Knight in *Risk, uncertainty and profit* proves that the decisive role in the emergence of the phenomenon of entrepreneurship plays a special form of risk – uncertainty that can be insured.[3] The formal and informal institutions minimizing uncertainty in society. The institutions are rules that guide activities of entities in a particular direction.[4] Thus, in the modern economy institutions serve as a form of stabilization and reduction of uncertainty. In transformational economical system with imperfect institutions we may talk about the presence and significant impact of institutional uncertainty.

---

[1] S. A. Berezin and B. L. Lavrovsky, *Stochastic optimization model* (Novosibirsk University [NSU], Novosibirsk: Novosibirsk State University [NSU], 1980), 3.
[2] F. H. Knight, *Risk, Uncertainty, and Profit* (Cosimo, Inc., 2006), 31.
[3] Knight, *Risk, Uncertainty, and Profit*, 294.
[4] V. Vitlinskyy, *And risk in the economy and entrepreneurship:* [monograph], V.V. Vitlinskyy (H. I. Velykoivanenko - K.: MBK, 2004), 11.

In science, there is no attention to institutional uncertainty with in a changing environment is essential. We can identify the factors that give rise to this uncertainty:

1) dynamic – caused by scientific and technological progress, trends and effects of it are very difficult to predict;

2) subjective – due to psychological variability sentiments of people and their behavior;

3) factor of limited information;

4) limitations of research tools;

5) structural – caused by the order effect of economic mechanism: pricing - financial software – development of credit relations, etc.

Causes and types of uncertainty for economic and mathematical models associated with the characteristics of different nature. The economic literature describes and investigates a number of approaches to the classification of uncertainty. Accordingly, we can distinguish the following types of uncertainty:

- considering institutional factors;
- mental and psychological uncertainly (the dominant factor is the human);
- transactional uncertainly (this type of uncertainty is the imperfect reflection of institutional support for property rights);
- systematic and synergetic uncertainly (the basis of this type is the structure factor, which is based on a systems approach);
- transformation uncertainty (this kind of uncertainty is characteristic for all transition economies and systems);
- integration uncertainty (due to increasing trends of globalization of economic processes).

We will offer some stochastic optimization models for structures of agricultural enterprises of given region based on their features. We believe that the activity of agricultural enterprises is the uncertainty caused by institutional constraints, incompleteness institutional support.

One of the areas of solution of the optimization model is to determine the optimal structure of agricultural enterprises under the influence of institutional factors. Rightly about the above statement is V. Polterovich whose institutional trajectory is considered promising if it is coordinated with the resource, technological and institutional constraints and provides built-in mechanisms that induce changes in declared institutions and prevent the emergence of dysfunctions and institutional traps.[5] This effect is that the parameters of crop yields, product

[5] Vitlinskyy, *And risk in the economy and entrepreneurship.*

prices, the number of inputs and costs per unit of output should be characterized not only by their averages, but also variation.

We agree with V. Riabokon that synthesizing the overall economic and social effects on the functioning of the institutional mechanism should focus on such important attributes of his successful development of the sector as the output of production and sales in the market, the structure of sales from infrastructure sales channels, the level of prices; formation and development of agricultural producers, the level and structure of earnings by sector, productivity, cost and profitability, the level of equivalent exchange.[6] Enterprises should develop within existing production resources, rational use them to provide livestock feed at the optimal structure and the optimal quality, to meet contractual sells obligation. The optimality criterion is to maximize profits.

Stochastic analogue of the deterministic theoretical problem with stochastic parameters we built according to the chosen problem statement. The maximizing of the expectation of the objective function must be selected as optimality criterion. Theoretical terms should be replaced by probabilistic constraints require the relevant inequalities with probability at least predetermined.

The structure of optimization model for agrarian enterprise with optimizing cattle was taken as a basic mathematical model.[7] This is especially actual in reducing livestock in Ukraine, however, in our opinion, can be applied on a wider scale. Parameters of the model are random variables, replaced by their statistical characteristics (expectation and variance).

Need to find variables

$x_s\ (s \in S)$, $x_h\ (h \in H)$, $x_j\ (j \in J)$, $\overline{X}$ *and* $\underline{X}$,

to maximize function Z:

$$Z = \overline{X} - \underline{X} \to \max \qquad (1)$$

under the following conditions:

1) forming the sum of production costs:

$$\underline{X} = \sum_{s \in S} f_{1s} x_s + \sum_{h \in H} f_{1h} x_h \qquad (2)$$

[6] V. Polterovich, *Strategy of modernization, institution and coalition*, 11, http://www.institutiones.com/strategies/960-strategii-modernizacii0instituti-i-koalicii.html.

[7] V. P. Ryabokon, "Effeciency of operating developing of mechanisms of economic regulation of agricultural production," V. P. Ryabokon and A. P. Suprun, *Economics of agricultural sector*, 6 (2012): 6-12.

2) formating proceeds from the sale of marketable products:

$$\overline{X} = \sum_{s \in S} \overline{c}_q \overline{\nu}_{qs} x_s + \sum_{h \in H} c_h \nu_{qh} x_h \qquad (3)$$

3) limited productive resources:

$$\sum_{s \in S} \overline{f}_{is} x_s + \sum_{h \in H} f_{lh} x_h \le F_l \qquad (l \in L) \qquad (4)$$

4) the use in livestock by-products plant:

$$\sum_{s \in S} \overline{p}_{js} x_s \ge x_j \ , \quad (j \in J) \qquad (5)$$

5) manufacturing of the final product in an amount not less than specified, including:

a) plant:

$$\sum_{s \in S} \overline{\nu}_{qs} x_s \ge V_q \quad (q \in Q_1, Q_1 \in Q) \qquad (6)$$

b) livestock:

$$\sum_{h \in H} \nu_{qh} x_h \ge V_q \qquad (q \in Q_2, Q_2 \in Q) \qquad (7)$$

5) the relationship of crops and livestock, including:

a) balance diets for animal:

$$\sum_{s \in S_k} a_{is} \overline{p}_s x_s + \sum_{j \in J} a_{ij} x_j \ge \sum_{h \in H} b_{ih} x_h \quad (i \in I) \qquad (8)$$

b) the structure of food:

$$\sum_{h \in H} d_{kh}^{\min} x_h \le \sum_{s \in S_l} a_{is} \overline{p}_s x_s + \sum_{j \in J} a_{ij} x_j \le \sum_{h \in H} d_{kh}^{\max} x_h \qquad (k \in K) \qquad (9)$$

7) performance in livestock of technological requirements of structure of cattle herd:

a) the structure of the herd:

$$\sum_{h \in H} x_h = A \ , \qquad (10)$$

8) the limited size of crop industries:

$$\underline{n}_r \le \sum_{s \in S} x_s \le \overline{n}_r, \quad (r \in R) \qquad (11)$$

9) inherence variables:

$x_s \ge 0, \ (s \in S), \quad x_h \ge 0, \ (h \in H), \quad x_j \ge 0, \quad (j \in J), \quad \overline{X} > 0$ And $\underline{X} > 0$ (12)

Adopted notation:

H – species of animals;

K – sex- and agegroups of animals;

S – crop species;

L – types of resources;

I – types of nutrients;

J – food groups;

Q – types of commercial products;

Q1 – types of commodity crop production;

Q2 – types of commercial livestock production.

Applied indices:

h – type and k- sex- and agegroups group of animals;

s – crops;

l – type of resource;

1 – cash costs;

i – number of nutrients;

j – a group of feed;

q – kind of marketable products;

r – agricultural technology of crops.

Free members:

F_i – availability of resource i-th species;

V_q –amount of production q-th species under contractual obligations;

$\underline{n}_r$ and $\overline{n}_r$ - respectively the minimum and maximum possible area of crops r-th group.

Applied technical and economic factors:

f_{ls} – costs of l-th resource per unit area s-th culture;

f_{lh} – costs of l-th resource per unit of livestock h-th group of animals;

p_{js} – output per unit of area of s-th culture of j-th type of feed that are byproducts;

p_s – out of the main forage production per unit of area of s-th fodder crops;

a_{ij} – nutrient of i-th species per unit of j-th type of feed;

a_{is} – nutrient of i-th species per unit production of feed s-th crop;

$d_{kh}^{\min}$ – the minimum permissible standard size needs to feed the k-th group of livestock of h-th group of animals, which is expressed in feed units;

$d_{kh}^{\max}$ – the maximum permissible standard size needs to feed k-th group of livestock of h-th group of animals, which is expressed in feed units;

V_{qs} – output of marketable products of q-th species per unit area of culture s-th species;

V_{qh} – output of marketable production of q-th type of h-th group of animals;

C_s – the cost of 1 hectare of s-th culture;

C_h – the cost of a stock of h-th group of animals without the cost of feed;

C_q – the price of one quintal of q-th type of product.

variables:

x_s – the size of the area of s-th culture to be found;

x_h – the size of livestock of h-th group of animals to be found;

x_j – the amount of the j-th type of feed (by-products plant), which goes to feeding animals;

$\overline{X}$ – total income (loss) from sales;

$\underline{X}$ – production costs.

Consider a stochastic mathematical model of the problem with probabilistic constraints.

Need to find variables

$x_s (s \in S)$, $x_h (h \in H)$, $x_j (j \in J)$, $\overline{X}$ and $\underline{X}$,

to maximize function Z:

$$Z = \bar{X} - \underline{X} \to \max$$

under the following conditions:

1. Deterministic restrictions:

1.1) given size of age- and sexgroups of animals:

$$x_h = E_h \qquad (h \in H) \qquad (13)$$

1.2) limit the size of crop industries:

$$\underline{n}_r \le \sum_{s \in S} x_s \le \bar{n}_r, \quad r \in R \qquad (14)$$

2. Probabilistic limits:

2.1) forming the sum of production finance costs:

$$P(-\underline{X} + \sum_{s \in S} f_{1s} x_s + \sum_{h \in H} f_{1h} x_h = 0) \ge P_1 \qquad (15)$$

2.2) the formation of the receipts from the sale of marketable products:

$$P(-\underline{X} + \sum_{s \in S} \bar{C}_q \bar{\nu}_{qs} x_s + \sum_{h \in H} C_h \nu_{qh} x_h = 0) \ge P_c \qquad (16)$$

2.3) limits of productive resources:

$$P(\sum_{s \in S} f_{ls} x_s + \sum_{h \in H} f_{lh} x_h \le F_l) \ge P_l \quad (l \in L) \qquad (17)$$

2.4) application of by-products plant in animal:

$$P(\sum_{s \in S} \bar{P}_{js} x_s - x_j \ge 0) \ge P_j \qquad (j \in J) \qquad (18)$$

2.5) output of final crop production isn't less than determined:

$$P(\sum_{s \in S} \bar{\nu}_{qs} x_s \ge V_q) \ge P_q \qquad (q \in Q_1, Q_1 \in Q) \qquad (19)$$

2.6) to optimize the structure of crop and livestock, including:

a) balance the diet of animals:

$$P(\sum_{s \in S_k} a_{is} \bar{p}_s x_s + \sum_{j \in J} a_{ij} x_j \ge \sum_{h \in H} b_{ih} x_h) \ge P_i, \quad (i \in I) \qquad (20)$$

b) the structure of the feed:

$$P(\sum_{s \in S_k} a_{is} \bar{p}_s x_s + \sum_{j \in J} a_{ij} x_j \le \sum_{h \in H} d_{kh}^{\max} x_h) \ge P_k, \quad (k \in K) \qquad (21)$$

$$P(\sum_{s \in S_k} a_{is} \bar{p}_s x_s + \sum_{j \in J} a_{ij} x_j \ge \sum_{h \in H} d_{kh}^{\min} x_h) \ge P_k, \quad (k \in K) \qquad (22)$$

3) inherence variables:

$$x_s \ge 0, \ (s \in S), \ x_h \ge 0, (h \in H), \ x_j > 0, (j \in J), \ \underline{X} > 0, \bar{X} > 0, \qquad (23)$$

Where

$P_1, P_c, P_l, P_j, P_q, P_к$ – equal probabilities of the relevant restrictions.

Deterministic analog of problem involves the objective function, constraints and deterministic problem without changes and probabilistic limits converted into identical determined by a mathematical apparatus which is shown above.

1. Deterministic analogue of probabilistic limits of the formation of financial expenses:

$$\sum_{s\in S}\bar{f}_{1s}x_s + t_{p1l}\sqrt{\sum_{s\in S}\sigma^2_{\upsilon c}x_s^2} + \sum_{h\in H}C_h\nu_{qh}x_h - \bar{X} = 0 \qquad (24)$$

2. Deterministic analogue of probabilistic limits of the formation of the total revenue from the sale:

$$\sum_{s\in S}\bar{c}_q\bar{v}_{qs}x_s - t_{p_c}\sqrt{\sum_{s\in S}\sigma^2_{\upsilon c}x_s^2} + \sum_{h\in H}c_h\nu_{qh}x_h - \bar{X} = 0 \qquad (25)$$

3. Deterministic analogue of probabilistic limits on the use of productive resources:

$$\sum_{s\in S}\bar{f}_{1s}x_s + t_{pl}\sqrt{\sum_{s\in S}\sigma^2_{fls}x_s^2} + \sum_{h\in H}\bar{f}_{lh}x_h \le \bar{F}_l, \quad (l\in L) \qquad (26)$$

4. Deterministic analogue of probabilistic limits of the use of animal by-products plant:

$$\sum_{s\in S}\bar{p}_{js}x_s - t_{pl}\sqrt{\sum_{s\in S}\sigma^2_{pj}x_s^2} - x_j \ge 0, \quad (j\in J) \qquad (27)$$

5. Deterministic analog of probabilistic limits 2.5 out of final crop output, at least for the set

$$\sum_{s\in S}\bar{v}_{js}x_s - t_{pl}\sqrt{\sum_{s\in S}\sigma^2_{pj}x_s^2} \ge V_{q,} \quad (q\in Q_1 Q_1\in Q) \qquad (28)$$

6. Deterministic analog of probabilistic limits engaged relationship with crop breeding, including:

a) balancing diet for animal:

$$\sum_{s\in S_k}a_{is}\bar{p}_s x_s - t_{ps}\sqrt{\sum_{s\in S_k}\sigma^2_{ps}x_s^2} + \sum_{j\in J}a_{ij}x_j - \sum_{h\in H}b_{ih}x_h \ge 0, \quad (i\in I); \qquad (29)$$

b) the structure of food:

$$\sum_{s\in S_k}a_{is}\bar{p}_s x_s - t_{ps}\sqrt{\sum_{s\in S_k}\sigma^2_{ps}x_s^2} + \sum_{j\in J}a_{ij}x_j - \sum_{h\in H}d^{\max}_{kh}x_h \le 0, \quad (k\in K); \qquad (30)$$

$$\sum_{s\in S_k}a_{is}\bar{p}_s x_s - t_{ps}\sqrt{\sum_{s\in S_k}\sigma^2_{ps}x_s^2} + \sum_{j\in J}a_{ij}x_j - \sum_{h\in H}d^{\min}_{kh}x_h \ge 0, \quad (k\in K); \qquad (31)$$

Where

$t_p = \Phi^{-1}(P_i)$.

The main difference between the deterministic equivalent of the stochastic model and the corresponding linear model is that it takes into account the size of the objective fluctuations of random variables (model parameters), i.e. it is a more accurate reflection of the real production situation.

According to the developed model we can schedule the development of National Agricultural passport. Perspective objective is to guarantee food security through control of sowing different crops in all regions of the country. Thus, agricultural planning passports define three levels according to the climatic zones of the agricultural market. At first, the plan will be formulate at nationwide structure of sown areas and will offer those crops that can most effectively grow in each area. Then in the region will be develop passport for city regions, based of the National passport. The last stage, to prove to each farmer.[8] It should be noted that such a declared control over production phases (planning) can district the market situation. So will be destroyed not only postulates of liberalization long time incarnated in practice management, but also the market itself.

Let us note the introduction of certification of agricultural production "from the top" may lead to institutional as well as to economic traps that are difficult to predict by mathematical programming. Therefore, we believe that our proposed model should be used according to the method of "bottom-up", i.e. the formation of the structure of agricultural products from producers to a government authority that will best meet institutional (not just natural and climatic conditions) characteristics of the region.

Conclusions

The proposed version of the model of activities of agricultural enterprises allows considering the impact of institutional factors on their development. Stochastic model parameters provide a more adequate reflection of the uncertainty that is the prerequisite for a modern agricultural sector in comparison with classical models. The algorithm of transformation of model to separable deterministic mathematical programming problem allows to provide a solvability of the systems. It is important to achieve the dynamics of the transformation

[8] M. M. Kostrytsya, "Entrepreneurship as institutional factors of rural development," *Scientific Bulletin NUBiP of Ukraine* 163 (2011): 213-220.

process, the momentum of development, not only structural, economic and institutional indicators identified by analogies different content.

Prospects for further research

We believe that further implementation of economic-mathematical modeling in the mechanism of development of agricultural enterprises should apply to the working out of scenarios of the future development.

Bibliography:

1. Berezin, S. A., and Lavrovsky, B. L. *Stochastic optimization model*. Novosibirsk University [NSU] Novosibirsk: Novosibirsk State University [NSU], 1980.
2. Knight, F. H. *Risk, Uncertainty, and Profit*. Cosimo, Inc. 2006.
3. Kostrytsya, M. M. "Entrepreneurship as institutional factors of rural development." *Scientific Bulletin NUBiP of Ukraine* 163 (2011): 213-220.
4. Polterovich, V. *Strategy of modernization, institution and coalition*. http://www.institutiones.com/strategies/960-strategii-modernizacii0instituti-i-koalicii.html.
5. Ryabokon, V. P. "Effeciency of operating developing of mechanisms of economic regulation of agricultural production." V. P. Ryabokon, and A. P. Suprun, *Economics of agricultural sector* 6 (2012): 6-12.
6. Tesla, I. "Agricultural passport introduce in Ukraine." *Slobodskoy edge*, 89. From 26.07.2012. http://www.slk.kh.ua/news/agroprom/agrarnij-pasport-vvedut-v-ukrayini---zastupnik-ministra.html.
7. Vitlinskyy, V. *And risk in the economy and entrepreneurship:* [monograph]. V.V. Vitlinskyy, H. I. Velykoivanenko - K.: MBK, 2004.

Organizational Culture and Entrepreneurial Performance in Business Administration

Loredana Narcisa POSTEUCĂ, *Masteral Student*
"Ştefan cel Mare" University of Suceava, Romania
elensye@yahoo.com

Abstract

In the market economy an overview is visible, according to which organizational culture is correlated with the entrepreneurial performance. Therefore, the economic actors' behaviour is an essential component in the formation and development of entrepreneurial performance, and also is evident the correlation between the theoretic field and practices, regarding the relationship between an organizational culture and the entrepreneurial performance Moreover, methodological openings towards the new paradigms reflect different ways of approaching the knowable contents. It is about the objective analysis of the contextual situations, analysis which reflects the transmission and reception of entrepreneurial typologies that are effective on the social level. Furthermore, adopting a consensual methodology to the level of entrepreneurial dimensions legitimize precisely those social responsibilities designed to support efficiency and educational performance. For this purpose, we consider that it should be granted an important role to the connection between entrepreneurship methodology and knowledge system, depending on which the strategies initiated are operationalized. Therefore, such connections depend on the strategies assumed in the process of materialize the business performance.

Keywords: *Organizational Culture, Entrepreneurial Performance, Business Administration, Economic Players, Business Model*.

Introduction

The issue brought into discussion allows taking into account a social pragmatism according to which the optimal use of assumed strategies becomes possible on the level of an economic paradigm. From a purely conceptual perspective there are visible some behavioral structures designed to provide legitimacy to the activities undertaken within the size of the scientific disciplines. Furthermore, the entrepreneurial innovation emphasizes the theoretical acceptance of differences, which, however, reveal through the communication channels a

stratification on the decision making process at different levels of reality. Therefore, the ability of socio-educational actors to understand the role of a new disciplinary typology at the level of knowledge society lies in decisional substantiation regarding the requirements of a valid business model.

Socio-cultural methods of highlighting the comprehensibility of economic education depends on the priority given to a scientific approach, through which consensual strategies are promoted. Thus, the relationship between culture and values that are found in an organization reveals a pragmatic view of the implementation of management strategies.[1]

In this regard, an analysis of human values tend to a specific form of social pragmatism. Hence the overall size of the training - development allows an approach through which social expectations relate to the idea of functionality of the economic education.

This epistemological status of economic education and, consequently, of the managerial dimension, does nothing but reveal - conceptually speaking - a well designed linguistic formalism whose logarithmic action translates into standards and principles of the business dimension. However, the epistemology of economy, related to action strategies substantiation sends to concrete differences, through which is underlined a problematization that need to be resolved only by the reference of the explanation process to the attitude of economic actors.[2] Under these conditions, are possible the explanatory structure dimensions, from a methodological point of view, as far as the practice of demarches initiated generates performance and creativity. Precisely, we consider that this aspect represents an important starting point with regard to assuming a decision. It is a methodological perspective that is performed, according to an epistemology of economic education.

Organizational culture and the validity of a business model

The acceptance of an organizational culture reveals the size of a methodological process based on the operationalization of entrepreneurial principles. Thus, the sequential organization of the social reality requires taking into account the educational and value terms, according to which the organization's

[1] E. Schein, *Organizational Culture and Leadership* (3rd edition, San Francisco: Jossey-Bass Business & Management Series, 2004), 7.
[2] I. Pohoaţă, *Epistemologie şi metodologie în ştiinţa economică* (Epistemology and methodology in economic science) (Bucharest: Economică Publishing House, 2011), 55.

employees come from different cultural dimensions.[3] Also, the development of entrepreneurial activities initiated within the economic process reveals at the level of scientific paradigms several strategies reflecting an expression of the validity of managerial principles. Therefore, understood as a social phenomenon, the economic reality expresses a image within which diversified business strategy are visible.

This perspective reintegrates itself into a socio-economic dimension in which functional structures are obviously designed, according to certain landmarks values. We consider in this situation the idea of anticipative economic education, through which scientific knowledge is related to the optimal operating strategy. An example of this is the representation of entrepreneurial innovation related to small businesses'performance.[4] Therefore, the question whether reassessment of the specific economic education refers to the analysis of some aspects manifested in individual forms in society. Although it is difficult and not easy to change,[5] organizational culture requires taking into account a set of norms and rules shared by its members.[6] For this purpose, the economic dimension and its social capitalization reveals in conceptual-theoretical, as well as practical terms the way in which it can impose an entrepreneurial strategy. This is a reality in which organizing entrepreneurial skills within an economic system plays a major role in the materialization of management strategies. Peculiarities related to such activities highlight relevant necessary and sufficient reasons, to ensure a pragmatic understanding of entrepreneurial activities performed.

Entrepreneurial speaking, the scientific approach sends to a revaluation and a re-conceptualization of the relationship between economic management and economic education. Therefore, the particularity of an organizational culture lies in the ability of symbolizing of what is known as entrepreneurial competence. We consider, in this regard, establishing connections between different levels of understanding, situation which reveals a particular way of expression, based on a responsible economic awareness. Therefore, awareness of the scientific experience sends to reorganization and reassessment of cognitive structures.

---

[3] D. A. Buchanan and A. A. Huczynski, *Organizational Behavior: An Introductory Text* (Harlow: Financial Times Prentice Hall, 2001), 624.

[4] Y. Georgellis, P. Joyce and A. Woods, "Entrepreneurial action, innovation and business performance: the small independent business," *Journall of Small Business and Enterprise Development* 7, 1 (2000): 7-17.

[5] L. G. Hrebiniak, *Strategia în afaceri* (*Business strategy*) (Bucharest: All Publishing House, 2009): 215.

[6] N. Tantau, "Rolul culturii organizaționale în promovarea inovațiilor" (The organizational culture role in promoting innovations), *Management & Marketing* (vol. 4, Bucharest, 2006): 13-22.

For this purpose, the validity of managerial principles expresses a social-economic pragmatism, designed to highlight the dynamic of assumed scientific paradigms. It is about understanding the the entrepreneurial activities related to the historical fact. With regard to this state of facts, we consider the idea that entrepreneurial dimension reveals, on the one hand, some possibilities of representation the strategies of action and, on the other hand, setting an eligibility criteria that constitutes a starting point in the materialization of entrepreneurial objectives.

However, not every time there is an optimal correspondence between prescriptions of entrepreneurship courses and training programs.[7] Moreover, scientific objectivity of economic actors become obvious precisely by relating their strategy to problems of social-entrepreneurship nature. In these circumstances, the communication between economic actors reflects some connections of value between what is known and what may be applied in terms of this knowledge. This situation generates a form of economic education, one based on competition and performance.

This perspective allows structuring the economic information on different levels of understanding. Furthermore, the prospects for reform, underlying this analysis, support the need to implement an entrepreneurial methodology that depends on contextual reality as well as on organizational culture. Thus, the sequential organization of economic standards does nothing but outline the epistemic method of understanding the entrepreneurship. The benefit of such an approach is the fact that experience over time shall be reported to a well-founded management strategy. In this manner appear horizons of knowledge that generates specific forms of economic behavior.

In this regard, we bring in question the idea of Gary S. Becker with regard to the economic approach of the human behavior. It outlines the main attributes of economic thinking. Starting with the idea that the economic approach is powerful because it can integrate a wide range of human behavior, Gary S. Becker emphasizes that such a comportament can be seen as a set of participants whose utility becomes the highest. This situation is made possible by maximizing the utility in conjunction with the build-up of optimal preferences in terms of the amount of information on the market.[8]

---

[7] F. Anghel and B. N. Glavan, "Activitate antreprenorială versus relație antreprenorială educațională" (Entreprenorial activity versus entrepreneurship education), *Revista Română de Afaceri Economice* (*Romanian Economic Business Review*) 4 (1), (2009): 59-64.

[8] S. G. Becker, *Comportamentul uman o abordare economică* (*The Economic Approach to Human Behavior*) (Bucharest: Bic-All Publishing House, 1998), 3-15.

As a result, the revaluation of the social experience implies a separate specific character of how are understood and implemented the entrepreneurial strategies. There are obviously some functional correlations designed to show the role that the scientific contents have at the peradigm level. Thus, a thorough understanding of the behavioral relationships illustrates an explanatory perspective of the professional identity. However, the managerial- decision making process is reflected in the extent to which undertaken strategies reflect the potential manifestation of entrepreneurial activity. We consider in this context, a business model built on well-established management strategies, in line with the performance of the businees administration.

The performance at the level of business administration

The dimension of the economic reality becomes relevant considering that the materialization of entrepreneurial strategies relate to the idea of economic performance. An approach of this kind expresses -to the social level- the ability to accept that the evaluation of economic phenomena and processes depends on the flexibility of the social system. However, the general features economically involve assuming a value reference according to which, on one hand, are realized social correspondences between performance and competition, and on the other hand, it is aimed the understanding the consequences of contemporary performance measurement.[9] Therefore, capitalizing the assumed managerial strategies at the level of organizational culture reveals an axiological context in which business administration is the most relevant item.

An argument which supports the idea that business administration becomes relevant by highlighting the concept of economic performance is the idea that the quality of the economic system is correlated with the status of innovation. We consider in particular the performance and the managerial reorganization of entrepreneurial activities. In this situation, the success of innovation depends on the innovator's quality, but also on the work which he performs and on how the market fluctuates.[10] We also consider that the performance at the level of business administration must be linked to strategies to prevent crisis situations. In this regard, the literature emphasizes the idea that prevention strategies play a

[9] M. Franco-Santos, L. Lucianetti and M. Bourne, "Contemporary performance measurement systems: A review of their consequences and a framework for research," *Management Accounting Research* 23 (2), June (2012): 79-119.
[10] P. F. Drucker, *The Essential Drucker* (Bucharest: Meteor Press Publishing House, 2010), 238.

significant role in avoiding the crisis in business.[11] It is obvious that economic processes and phenomena acquire a pragmatic character as far as socio-cultural meanings are closely related to the people`s living standards.

An important aspect in assessing entrepreneurial performance is given by the efficiency criteria through which it is possible to draw complex strategies, decisions and results. Moreover, reflecting this type of qualities involves also motivations related to the profitability of accessibility degree in business horizon. It is about taking a Competing Values Model, which may be related to the relationship between organizational culture and agile methods deployment.[12] Therefore, the evaluation of economic phenomena and processes depends on the flexibility of the social system.

Ignoring these above-mentioned aspects implies a risk to the implementation of the entrepreneurial strategies. In other words, we consider necessary to mention that, at the social level, the emergence of new insights in the functioning of an economic system generates an entire process of theorizing on various levels of organization. In this manner it can be analyzed how they affect the performance at the level of business administration.[13] Therefore, the orientation towards economic efficiency is facilitated by the specific activity of economic actors, and this expresses the tendency towards flexibility and continuity of the promoted paradigm.

Regarding the idea of performance, we consider it necessary to mention the important role it has, on the one hand, the assessement of professional competences, and on the other hand, the motivation at the level of organizational culture. Firstly, in terms of assessement of professional competences, we mention the usefulness to organization level of the dimension of human resources.[14] Secondly, we support the idea that the motivation is necessary for both managers and for their subordinates.[15] Thus are also known in the literature theoretical

[11] A. Burciu, *MBO şi ciclul afacerilor* (MBO and business cycle) (Bucharest: Economică Publishing House, 1999), 199.

[12] J. Iivari and N. Iivari, "The relationship between organizational culture and the deployment of agile methods," *Information and Software Technology* 53, 5, May (2011): 509-520.

[13] R. Deshpandé and J.U. Farley, "Organizational culture, market orientation, innovativeness, and firm performance: an international research odyssey," *International Journal of Reasearch in Marketing*, 21 (1) March, (2004): 3-22.

[14] S. Ponea and A. Sandu, "Evaluarea competențelor Profesionale. Dimensiunea constructivă a Managementului Resurselor Umane" (Assessment of Professional Competences. Constructive Dimension of Human Resources Management), *Revista Românească pentru Educație Multidimensională* (*Romanian Journal for Multidimensional Education*) 2 (4), (2010): 17-40.

[15] S. C. Certo, *Managementul modern* (*The modern management*) (Bucharest: Teora Publishing House, 2002), 465.

approaches regarding motivational theories (individual, organizational, mixed). In these circumstances, the performance of entrepreneurial character seen as a measurement of welfare in organizational culture reflects the outcome of the whole endeavor initiated by economic actors through better assumed management strategies. Such a situation could only express a methodological foundation in which the evaluation entrepreneurship depends on the pragmatism of such strategies.

A competitive economy requires quality in terms of assuming entrepreneurial strategies. In this manner, the economic reality reveals a typology of strategies undertaken at the level of organizational culture. Moreover, there are significant epistemic capacities of understanding these strategies, strategies that are initiated and coordinated by decision makers actors of the organization. However, the entrepreneurial activities performed acquire a social connotation to the extent that competition is encouraged. An entrepreneurial performance is possible since there is a correspondence between the resources involved and the promotion of pragmatic strategies.

Conclusion

The status of a business model that enjoys validity reflects an approach that is rather the assuming of certain well-established management strategies. Therefore, it is obvious that the behavioral pattern specific to the economic dimentions may lead to social level strategies that can justify the functionality of the organization. Although certain metamorphoses of the economic process are visible, the idea of business model emphasizes a complex state of facts, sometimes paradoxical for the socio-economic actors. However, the behavioral requirements may be compensated by setting certain value criteria specific to the new type of economic thinking. In these circumstances, we conclude that the values promoted within the organizational culture come under specific human behaviour, but also under decisions promoted at the ontological level.

The benefit of this approach lies in the view that the entrepreneurial strategies undertaken by economic actors prove their usefulness as far as business administration enjoys of some qualitative consistency. In other words, individual behavior and collective economic models tend to generate social interaction values. The perspective of a competitive economic / entrepreneurial education illustrates a social reality in which fundamental activities sent to the social responsibilities. Moreover, organizational culture depends on individual and group values which, in their turn, relate to social norms. In this manner, a new

perspective on business administration requires a conceptual-theoretical and practical approach, in which plays a relevant role the idea of economic behavior, being in conjunction with the idea of entrepreneurial quality.

Bibliography:

1. Anghel, F. and Glavan, B. N. "Activitate antreprenorială versus relație antreprenorială educațională" (Entreprenorial activity versus entrepreneurship education). *Revista Română de Afaceri Economice* (*Romanian Economic Business Review*) 4 (1), (2009): 59-64.
2. Becker, S. G. *Comportamentul uman o abordare economică* (*The Economic Approach to Human Behavior*). Bucharest: Bic-All Publishing House, 1998.
3. Buchanan, D. A., and Huczynski, A. A. *Organizational Behavior: An Introductory Text*. Harlow: Financial Times Prentice Hall, 2001.
4. Burciu, A. *MBO şi ciclul afacerilor* (*MBO and business cycle*). Bucharest: Economică Publishing House, 1999.
5. Certo, S. C. *Managementul modern* (*The modern management*). Bucharest: Teora Publishing House, 2002.
6. Deshpandé, R., and Farley, J. U. "Organizational culture, market orientation, innovativeness, and firm performance: an international research odyssey." *International Journal of Reasearch in Marketing* 21 (1) March (2004): 3-22.
7. Drucker, P. F. *The Essential Drucker*. Bucharest: Meteor Press Publishing House, 2010.
8. Franco-Santos, M.; Lucianetti, L., and Bourne, M. "Contemporary performance measurement systems: A review of their consequences and a framework for research." *Management Accounting Research* 23 (2), (2012): 79-119.
9. Georgellis, Y.; Joyce, P., and Woods, A. "Entrepreneurial action, innovation and business performance: the small independent business." *Journall of Small Business and Enterprise Development* 7, 1 (2000): 7-17.
10. Hrebiniak, L. G. *Strategia în afaceri* (*Business strategy*). Bucharest: All Publishing House, 2009.
11. Iivari, J., and Iivari, N. "The relationship between organizational culture and the deployment of agile methods." *Information and Software Technology* 53, 5 (2011): 509-520.
12. Pohoață, I. *Epistemologie şi metodologie în ştiința economică* (*Epistemology and methodology in economic science).* Bucharest: Economică Publishing House, 2011.

13. Ponea, S., and Sandu, A. "Evaluarea competențelor Profesionale. Dimensiunea constructivă a Managementului Resurselor Umane" (Assessment of Professional Competences. Constructive Dimension of Human Resources Management). *Revista Românească pentru Educație Multidimensională* (*Romanian Journal for Multidimensional Education*) 2, 4 (2010): 17-40.
14. Schein, E. *Organizational Culture and Leadership*. 3rd edition, San Francisco: Jossey-Bass Business & Management Series, 2004.
15. Tantau, N. "Rolul culturii organizaționale în promovarea inovațiilor" (The organizational culture role in promoting innovations). *Management & Marketing*, 4, Bucharest (2006): 13-22.

Spirituality of Service and Silence: Towards a Dialogical Enrichment between Indian and Western Approaches to Authenticity

Kuruvilla PANDIKATTU SJ,
Jnana-Deepa Vidyapeeth, Pune, India
kuru@jdv.edu.in

Abstract

What are some of the elements of a spirituality relevant for today? How can we formulate a spirituality relevant to the contemporary times? What are some of the orientations of contemporary spiritualities that can make human life more authentic? These are some of the questions we attempt to answer in this article.[1]

In this quest we are basing ourselves on two broad categories of general spirituality – the Eastern and the Western, though we limit the Eastern understanding primarily to the Hindu and Western primarily to the Christian spiritualities. The aim of this article is to draw some orientations from both these spiritualities which can inspire contemporary search for authenticity.

Going beyond the popular stereotypes of the spirituality (and therefore, mysticism) of Indian and Western traditions, this article wants to broadly reflect on the spirituality of the Western tradition as that of service. Then it intends to reflect on the spirituality of the Indian tradition as that of silence. This is followed by giving two illustrations of two great spiritual personalities which may be complemented by "Spirituality of Silence," of the Eastern tradition. Examples are given of two cotemporary seers to illustrate these tendencies. Finally, we advocate a spirituality that is open to the world and that enters into creative dialogue with other traditions.

Keywords: *Eastern and Western traditions, Indian Christianity, spirituality, mysticism.*

Beyond the Stereotypes of East and West

Stereotypes abound between the Eastern and the Western mentalities or ways of life. In general three keywords may sum up the mentality of the East, as

[1] This article is a revised and enlarged version of an earlier presentation and article on mysticism, which was published as "Science and the Sacred, Silence and Service: Towards a Dialogical Enrichment between Eastern and Western Mysticism," in *Lifting Up the Spirit, Uplifting the Body*, ed. K. Pandikattu and S. Pathare (Samajdarshan Prakashan, Pune, 2013).

opposed to the West: intuitive, receptive and feminine. The East is considered to be intuitive and experiential, where the reason is relegated to a secondary level. At the intuitive level, they experience reality and encounter life at a deeper level beyond words. They are also receptive, not merely to new ideas and visions, but to new experiences and realities. They can be open to nuances and vagaries of life and can live with surprises and sudden breakthroughs in their daily existence. At the experiential level, they are flexible, open and fascinated at the experiential level by the newness of life and so there is a profound depth in them. Not only are these two qualities more feminine, the East embodies the feminine features of charm (including modesty and shyness), perseverance and even submission or surrender. So in short we may say that the East is both feminine and spiritual.

This makes the East vibrantly religious, deeply spiritual and profoundly philosophical (or intellectual). If we walk across the streets of India, it is obvious that religion is a living business. The normal life of people, including their professional life, is intimately linked with gods, temples, priests and religious festivities. The people are born into religion, breathe the air of religiosity throughout their live and die with religion. Religion in India is a living phenomenon. No wonder, India has given birth to four living world religions, besides the thousands of living religions we find today.[2]

Closely connected to the religious life is the interiority and spirituality of the people. Moving away from the structures of religious life, there is an inbuilt spiritualty that permeates every fiber of an average India, even though he may be a non-believer in any particular religious tradition. Spirituality and the corresponding attitudes of peace, tranquility and acceptance of life are part of the Indian ethos as it is lived today.

The world-view that has given birth to the deep religiosity interiority is a profoundly philosophical one. The rich and diversity mythology that is part of the Indian culture coupled with the nuanced philosophical articulations of the various positions with regards to the meaning and destiny of life make India deeply intellectual and philosophical. An average student of philosophy cannot fathom the depth of Indian philosophy, simply because it is too vast and too subtle. Because it is so subtle, it is elitist and is only available to a few experts who have spent years specializing it. What is interesting is that even today there are people who devote

[2] Hinduism, Buddhism, Sikhism, Jainism are the four mainstream religions having their origin in India.

their whole lives only to study one sub-branch of one of the many philosophical systems.[3]

Corresponding to the stereotypes of the East, the West may be described as rational, assertive and masculine. Giving emphasis to rational thinking and critical analysis, the West is perceived as calculative, progressive and empirical. So we can understand the growth of science and technology as a necessary consequence of the rational world-view, which has taken the civilization beyond the mythological to the scientific world view.[4]

Unlike the receptive mentality of the Orient, the Western culture prides itself in being an assertive culture that wants to control and enhance nature and themselves. As an assertive culture, they tend to take things in their own hands and be responsible for what is happening around them. Here the emphasis is on, planning, activity and change. The people here feel their uniqueness in being able to change the situation around them and thus being in control.

---

[3] Two good examples are Amarty Sen and John Vattanky. Professor Vattanky is an expert on Gangesa and has spent more than forty years of his life immersing himself into the unfathomable and sophisticated depth of Indian logic, commonly called navya-nyaya logic and Gangesa, only a couple of scholars will really understand.

[4] These stages could be derived from Auguste Comte (1798-1857), a French philosopher and founder of both sociology and positivism. His "positive philosophy" is essentially an anti-metaphysical philosophy of "popular good sense" (common sense). Central to this is the claim that human history progresses through three stages of development [a] (which he compares fancifully to the three stages of an individual's life — infancy, youth, and maturity). These are, however, general tendencies; he recognises the need for some flexibility in his classification, in the light of actual facts. (1) The theological stage. This is the period when early man, after an animist or 'fetish' stage, sought to find ultimate causes of phenomena in the decisions or wills of superhuman beings (later of only one such being). (2) The metaphysical stage. In this stage man no longer thinks in terms of a supernatural personal God but of an 'abstraction', such as all-embracing Nature, and looks to such notions as ether, vital principles, forces to explain phenomena. (3) The positive stage. Explanation in the final stage is supposed to be found by bringing facts of experience under general descriptive laws. These are arrived through a process of testing by direct observation — verification shows the hypotheses to be genuine. Such laws will then enable man to predict and control nature. At a higher level philosophy seeks to achieve a synthesis of all the sciences [b]. Positive knowledge, though certain, is only relative in that it is of the world as appearance. It is also confined to the phenomena; we can know nothing of any ultimate causes or metaphysical principles [c]. Comte's three stages are thus represented as a sequence of progressively more mature or sophisticated kinds of explanation of phenomena.

Corresponding to each of the three periods are also, Comte says, three kinds of social organizations (though again he allows for a degree of flexibility in the application of his classification). (1) In the Ancient world and the Middle Ages we find an acceptance of an absolute authority, divine right of kings, or militarism. The ethos of such societies might be said to be conquest. (2) The Enlightenment era is characterized by belief in abstract rights, popular sovereignty, the rule of law. The emphasis is on defence. (3) The modern period is that of the industrial society, in which the emphasis is on a centralized economy organized by a "scientific" elite. The key word is now labour.

These two qualities are typically masculine and so it is no wonder that the Western society is considered as masculine, where the hero is praised. As an assertive and conquering culture, the West focuses on control, domination and progress of the world and of themselves. So in this world-view humans are responsible for their own actions and pride themselves in their scientific achievements and technological innovations. To sum up we can hold that the Western culture is essentially materialistic and this worldly.

These feature of the West make it pragmatic, progressive and anthropocentric. As a practical and pragmatic culture, the emphasis of the culture is on using things and even persons. So the "use and throw" culture that has developed in the West, without any recourse to the collective harm done to the environment is understandable from this perspective. Such a pragmatic attitude is applied to religious groups as well. It is easy for one to give up one's commitment to a religious organistion if one does not "feel at home" there.

Further such a world-view has led to incredible progress, especially in the last two hundred years after the industrial revolution.[5] Though such progress has brought about overwhelming changes into the life of the people, the perception remains that such material and technological innovations do not necessarily lead to spiritual profundity and philosophical depth.

The main focus of technology, religion and culture is the progress of humanity. So the West is primarily focused on the human person – which has both positive and negative consequences. Because of that the West takes human rights seriously and fosters the individual rights of persons as practiced in political system of democracy. Negatively, it ignores the deep-seated connection between the humans and the rest of the universe and gives too much of importance to the human history in the whole cosmic story of the universe.

Some of the contemporary authors who dwell on these traits of the East and West and attempt creative marriages are Fritjof Capra, Deepak Chopra and Ken Wilber. The New Age Movement, which gains many followers today also subscribe to these stereotypes and try to critique and enrich both the East and the West.[6]

---

[5] The Industrial Revolution is roughly the period from 1750 to 1850 where changes in agriculture, manufacturing, mining, transportation, and technology had a profound effect on the social, economic and cultural conditions of the times. It began in Great Britain, then subsequently spread throughout Western Europe, Northern America, Japan, and eventually the rest of the world.

[6] In a slightly different vein Ken Wilber writes: "In fact, at this point in history, the most radical, pervasive, and earth-shaking transformation would occur simply if everybody truly evolved to a mature, rational, and responsible ego, capable of freely participating in the open exchange of mutual self-esteem. There is the «edge of history». There would be a *real* New Age." K. Wilber,

These stereotypes of East and West may **c**ontain some traces of truth, but not the (whole) truth. They may be regarded as "points of departure," for our reflection but not the final dwelling place. We need to admit that these stereotypes are in fact lame imageries needing refinement and nuances.

Spirituality of Service

Before dwelling on the Mysticism service, it may be good to define or at least describe the term "mysticism." But since it is a deeply profound term with diverse meanings, we want to leave the term purposely ambiguous, so that we may be able to gain better (or deeper) clarity towards the end of our discussion.

Briefly we can hold that Western Approach to Mysticism is based on service or finding God in fellow humans. So God is experienced in these traditions predominantly through love, care, concern for the others. Here helping others – particularly the poor and the needy – is paramount to finding and experiencing God.

The best example for such mysticism in the contemporary world is Blessed Mother Teresa of Kolkata, who has dedicated her life fully for the service of the least of the poor.[7] That she has been so much admired, appreciated and idealized reflects our own hidden desire to reach out to the poor as a spiritual practice.

The Western tradition in general and Christianity in particular try earnestly to experience the "trace of Infinity in the face of the Other."[8] So the other – especially the marginalized and the vulnerable – are privileged subjects of devotion and of service. The other is seen as another subject, inviting an I-Thou relationship, since he or she is created in the "image and likeness of God."[9] From this perspective every human being is essentially created by God in His own image and likeness, implying that each individual shares in the same dignity and equality of God.

Up from Eden: A Transpersonal View of Human Evolution (1st Shambhala ed.) (New York: Shambhala, 1983), 238.

7 An Indian appraisal of the saint is given by.

8 This profound notion is inspired by the Jewish philosophers Emmanule Levinas and Jacques Derrida.

9 *Imago Dei* ("image of God") is a theological term, applied uniquely to humans, which denotes the symbolical relation between God and humanity. It is based on the Biblical verse: And God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." And God created man in his own image, in the image of God created he him; male and female created he them. (Gen 1: 26-27)

Philosophically this implies that the O*ther* is constitutive of me.[10] She is not my rival or competitor but my friend, colleague, companion. She gives me my identity and enables me to become what I am called to be. In such a situation human relationship and inter-personal communion count most. From this perspective we can say that our human reality is essentially relationship among human beings. The best way of reaching out to my brother or sister is through service and love.

From such a view, it follows matter is created by God and so is sacred. Together with material reality, our human body is noble and is not to be despised. The material world is significant and the affairs of the world (political, cultural and social) are to be respected.[11] From the mysticism of Service we can understand the Biblical challenge: "If I do not love my brother whom I can see, how do I love God whom I do not see?" (1 John 4).[12]

Spirituality of Silence

Contrary to the Western tradition the spirituality of the Eastern tradition may be regarded as predominantly based on silence.

Silence is not merely the absence of words. Positively, it is a pregnant, fertile silence, which enables us to be deeply in touch with oneself and the true reality. It leads to focusing, concentration and self-discipline.

Maunavrta or the vow of silence is something which many of the sages of India practised on a regular basis. Even Gandhi, one of the most active politician or statesman of India had regular days of complete silence. The meaning behind the vow of silence is not really abstaining from words, activities or distractions. Going deeper silence reflects the absence of ego (*ahambhava*) or the lack of self. It is in fact the absence of being.

Once we affirm the absence of distractions and even ego, once we are in touch without deepest self (or non-self), then we abandon ourselves to the power

[10] "The otherness of the other must be each time particular. Since responsiveness is constitutive of me as a subjectivity, Levinas depicts ethical acts, responsive initiatives, done by me as the acts that are genuinely my acts." Alphonso Lingis, "The Malice in God Deeds," in *Nietzsche and Lévinas: "after the Death of a Certain God" Insurrections: critical studies in religion, politics, and culture*, ed. Jill Stauffer and Bettina Bergo (Columbia University Press, 2009), 26.

[11] Theology of the body addresses these concerns. See especially . Further, theologians have been perceiving the tension between the Kingdom of God and material prosperity. They are neither identical nor distinct!

[12] There are some prominent exceptions to this general classifications. Mystics like John of the Cross, Teresa of Avila of the Western tradition, it may be noted, have a necessarily social dimension (of service).

of nothingness (*sunyata*). Then we are in touch with the powers of the unconscious, the subtle self, the deepest reality. This enables us to acquire tremendous physical and psychological powers.

Thus the mysticism of silence is a call to be truly in touch with the depth of one's being. This is possible though Sustained effort of Meditation and Contemplation and is usually guided by a competent teacher (guru).

In this inward journey into the depth of being inner solitude and deep awareness are helpful. Detached observation and compassionate perception are also means to attain this stage of self-awareness. Though works do not play any significant role self-less action (*nishkama karma*) may contribute to reaching this stage of total Silence or *sunyata* (nothingness understood positively). Here *sunyata* is really extinguishing the fire of being and reaching the state of non-being, whereby one reaches the fullness of being.

In this journey towards the absolute fullness, the yogi realizes the ecstatic union with the Ultimate Reality that is Sat-Cit-Ananda (Being-Consciousness-Bliss).[13] So the best example for such a spirituality is a yogi who has spent years meditating on the mysteries of life under the foot of the Himalaya mountains who has experienced the Ultimate at the cave of his heart. Ramana Maharshi could be considered an example of this way of life.[14]

Two Contemporary Sages

The two streams of mysticism – service and silence – that we have reflected on, are two major ways of reaching human fulfillment and encountering the divine fullness. Though we have been speaking of them as the Eastern and Western approaches, they are not to be seen as two ways which are complementary. I would prefer to speak of the tension that needs to be maintained between the "active" and "contemplative" ways of one persons' spiritual journey, both of which distinctly and together lead to the deeper mystical experience.

In this section I want to speak of two persons who have attempted such a creative Interaction between these two traditions: Raimundo Panikkar and Bede Griffiths.

---

[13] Here the great sayings of the Upanisads or Mahavakya (*Aham Brahmasmi* – I am Brahman –; *Tatvam asi* –That thou art –) which imply the absolute identity of the self with God are relevant. Further it may be noted that there are some great exceptions in India to the spirituality of silence. Though the great Gandhi and Vinoba Bhave were men of silence, their commitment to the people followed from their deep interiority and so they were socially minded sages.

[14] Ramana Maharshi (1879-1950), born Venkataraman Iyer, was a spiritual master. He was born to a Tamil-speaking Brahmin family in Tiruchuzhi, Tamil Nadu. "Your own self-realization is the greatest service you can render the world."

Raimundo Panikkar (1918-2010) was a Christian scientist-priest-philosopher, who was born of a Spanish mother and Indian Father. Roman Catholic priest and a proponent of inter-religious dialogue. As a scholar, he specialized in comparative religion. He made his first trip to India in 1954 where he studied Indian philosophy and religion at the University of Mysore and Banaras Hindu University, where he met several Western monks seeking Eastern forms for the expression of their Christian beliefs. "I left Europe [for India] as a Christian, I discovered I was a Hindu and returned as a Buddhist without ever having ceased to be Christian," he later wrote.

Panikkar authored more than 40 books and 900 articles. His complete works are being published in Italian. His 1989 Gifford Lectures were very well appreciated and they speak of his anthropocentric vision of reality.[15] The letter he wrote to his friends a few months before his death on January 28, 2010 from Tavertet sums up his own life. He wrote:

"Dear Friends... I would like to communicate with you that I believe the moment has come, (put off time and again), to withdraw from all public activity, both the direct and the intellectual participation, to which I have dedicated all my life as a way of sharing my reflections. I will continue to be close to you in a deeper way, through silence and prayer, and in the same way I would ask you to be close to me in this last period of my existence. You have often heard me say that a person is a knot in a network of relationships; in taking my leave from you I would like to thank you from the bottom of my heart for having enriched me with the relationship I have had with each of you. I am also grateful to all of those who, either in person or through association, continue working to spread my message and the sharing of my ideals, even without me. Thankful for the gift of life which is only such if lived in communion with others: it is with this spirit that I have lived out my ministry."[16]

Bede Griffiths (1903-93), born Alan Richard Griffiths, (also known by the end of his life as Swami Dayananda - "bliss of compassion"), was a British citizen of Anglican tradition. He became a Catholic and then Benedictine monk and came to India in 1955. There he embraced a Indian Christian theology and lived in ashrams in South India and became a noted yogi. He has become a leading thinker in the development of the dialogue between Christianity and Hinduism. Griffiths was a part of the Christian Ashram Movement.

[15] R. Panikkar, *The Rhythm of Being: The Gifford Lectures* (Maryknoll, N.Y.: Orbis Books, 2010).
[16] R. Panikkar, *Letter to Friends* (2010), http://www.raimonpanikkar.it/index.asp?L=2&H=26&M=13& P =&ie=&idp= .

When he set out to India, he wrote to a friend: "I am going to discover the other half of my soul." In 1968, he moved to Shantivanam ("Forest of Peace") ashram in Tamil Nadu along with another Frenchman, the Abbé Jules Monchanin. The two had developed a religious lifestyle which was completely expressed in authentic Indian fashion, using English, Sanskrit and Tamil in their religious services. They had built the ashram buildings by hand, in the style of the poor of the country.

"Mere dialogue can be and often is a casual matter, but the deeper, more substantial type is governed by an intrinsic commitment to finding the point of unity between the two traditions, finding the common ground that permits them to be related in a direct way. Bede Griffiths describes this profounder sort of dialogue, what I call existential dialogue: «The primary purpose of inter-religious dialogue is mutual understanding, but this means understanding the other religion from *within*, that is, by sharing the other person's experience of his religion. This comes about not only through shared conversation but also through sharing in religious rituals and prayer together.» Existential dialogue is this inner openness to the other in mutual trust, respect and sympathy. But existential convergence goes even deeper."[17]

Though his life and inner experiences, he was convinced that today "inter-religious dialogue is a necessary religious activity". His basic quest for dialogical encounter with other spiritualties could be autobiographically summed up in his own words:

"I think we have now reached a stage of (long-overdue) religious maturity at which it may be possible for someone to remain perfectly faithful to a Christian and Western monastic commitment, and yet to learn in depth from, say, a Buddhist or Hindu discipline and experience. I believe that some of us need to do this in order to improve the quality of our own monastic life and even to help in the task of monastic renewal which has been undertaken within the Western Church."[18]

Spirituality Orientations for Today

Drawing from both the traditions and inspired by the two personalities we have just described, in this section I want to highlight six features, which I hold could be the leading orientations for a spirituality in consonance with our

[17] W. Teasdale, *Toward a Christian Vedanta: The Encounter of Hinduism and Christianity According to Bede Griffiths* (Bangalore: Asian Trading Corp, 1987), 178.
[18] E. O. Hanson, *Religion and Politics in the International System Today* (Cambridge UK; New York: Cambridge University Press, 2006), 9.

contemporary sensibilities. Here I am purposely being eclectic and also. I draw three features each from the Western and Indian traditions, without in any way claiming to be exhaustive. They may be summed up as: Marketplace, Margins and Materiality from the Western traditions and Basics, Bottom and Beyond from the Indian spiritualties.

a. From the Western Tradition

In terms of three M's we can generally describe them as follows:

Mysticism of the Marketplace: As the name implies the mysticism of the market place is one that deals with ordinary or mundane events, including the trivial aspects of our life. Moving beyond a new age spirituality for the elite, such a mysticism caters to the ordinary people, the hoi polloi or the average human being in their simple, naïve and average existence.

Here the ordinary and normal concerns of the people become the focus of our spiritual life. So one of the greatest Catholic theologians of the last century, Karl Rahner, speaks of a "theology of everyday things."[19] Such an attitude is an invitation to perceive the extra-ordinary in the ordinary things of life. So Rahner calls for a new age in Christian spirituality when he wrote that "the devout Christian of the future will either be a «mystic»... or he will cease to be anything at all."

Mysticism of the Margins: Connected to the spirituality of the marketplace is the rediscovery of the margins. A spirituality of the margins appreciates the deeper life of the superficial.[20] Here the insignificant and the outcasts becomes the centre of our mysticism. In fact the very concept of centre itself can be taken out of our spiritual world. The superficial, the unimportant and the everyday realities of life, as opposed to the important, fundamental or central issues, are brought to be surface and celebrated. So the real depth of one's life may be equated to the depth.[21]

It is here that we can appreciate the Self-emptying or kenosis of Jesus Christ. If he becomes a "sign of contradiction," it is precisely because he has overturned the values of this world and established that the marginaliseds are as much loved and accepted by the Father as the privileged or the elite.

---

[19] The theologian Ronald Modras reflects on Karl Rahner's writings. "It provides as clear an insight into the man as he ever wrote and a key to what lies at the heart of his theology... Writing on such mundane matters as working, sleeping, laughing, and eating, he created as well a "*theology of everyday things.*" Ronald Modras, *Ignatian Humanism: A Dynamic Spirituality for the 21st Century* (Chicago: Loyola Press, 2004).

[20] This idea is inspired from postmodernity.

[21] Perceived thus the "Sermon on the Mount," (Matt 5: 1-13) makes sense. For there. "Blessed are the poor in spirit «who come unto me,» for theirs is the kingdom of heaven."

From such a perspective, we realise that ultimately everything in our religious life is graced. It is a gratuitously given gift, over which we do not have any right. We cannot achieve it, nor can we demand it. So we can appreciate Paul Knitter's significant insight: "To be deeply religious is to be broadly religious."[22]

Mysticism of Materiality: Contemporary spirituality also gives importance of this world, without absolutising it. It prices our body without idolizing it. It looks at the significance of Being human with its bodily dimension, without neglecting the spiritual aspect of life. In fact it acknowledges that we are called to be "being-in-the-world" (*Dasein*) and our body our world are essential constituents of life.

This calls for respecting the material and the bodily aspects of our life. Modras describes materiality as advocated by Karl Rahner as follows: "Human beings are not made up of separate bodies and souls; even less are we souls laden down with bodies like so much baggage. From the beginning of his theological career, Rahner argued for the essential unity of spirituality and materiality in the human person. Our loftiest, most abstract ideas are rooted in our sense experiences and imagination. The same is true of our most sublime moral decisions. Ours is a sensate spirituality, which must exist in matter in order to be spirit. We exercise our spirituality not by trying to escape the material world and the persons around us, but by reaching out to them".

That enables us to commit ourselves to the environment, to the cosmos and to this worldly concerns, without in any way reducing spirituality to this world.

b. From the Indian Tradition

From the Silence tradition we may draw the following key ideas (in terms of three B's) for contemporary men and women.

Focusing on the Basic: We need to relatives at least some part of our reality. As such we cannot run after everything that glitters or be fascinated by it without any boundaries or limits. Since certain limits are necessary for proper growth and maturation, we also need to acknowledge some broad and flexible "checks and balances" or boarders. This urges us to set our priorities properly in our spiritual quest and to be able to discern the various choices given to us. We need to discern the real from the unreal, the just from the unjust, the good from the evil. In that sense, we need to focus on the basics so that at the individual and collective level, we can grow within bounds.

Getting to the Bottom: Since we need to set priorities in life, we also need to be open to experience the depth dimension of our be existence. In a world where we are constantly bombarded by external stimuli, it is challenging to get to the

[22] P. F. Knitter, "One Mysticism - Many Voices," *Interreligous Insight* (October, 2003).

roots of an issue or even a cause. We need to discover that unwavering aspect of our life, which along can give us roots. To be grounded in reality and so connected to the whole demand that at least sometimes we can get to the bottom of ourselves and be unwavering in our convictions about the non-negotiable aspects of our lives.

Being Beyond: Connected with getting to the bottom of things is also the urge to free oneself and go beyond all boundaries. The longing to take wings and to soar high is equally part of our spiritual quest. This longing for the Infinite embedded deep within us enables us to "pilgrims" on the way, who are always open to the otherwise.

Since God is believed to transcend all names, forms and categories, it is easy for us to realize the need to go beyond our concepts and imaginations, which in a way are limiting the Ultimate. Thus the God we surrender ourselves to is beyond our conceptions and we take wings and reach out to the infinite various ways.

Conclusion: Dialogue as Way of Life

We have studied the two different types of mysticism and traced some orientations from both of them. We plead for a dialogue or convergence between the two types of mysticism, without eliminating any one of them.[23]

We need to accept that even through dialogue and interactions, the basic differences in spirituality won't and shouldn't be removed. They are here to stay, basically because human beings are essentially different. At the same time, we need to be sensitive to other ways of relating to God, to fellow human beings and to nature, which should in turn purify and enrich our own spirituality.

Despite the need to maintain their difference and identity, there is also a religious need to enter into a creative dialogue of silence and that of service. In this dialogue, we not only sit in meditation together, we act together. Such action begins first with identifying the forms of suffering – human as well as ecological – that are calling each of us. Who or where, in our own context or in our own world, is the child about to fall into the well whom we all want to help? And then we will deliberate together about what can or must be done. Then, we will roll up our sleeves and act together, struggle together as we try to listen to and work with the victims of this world. In such acting and struggling together, we will become

[23] "Oh, East is East, and West is West, and never the twain shall meet." Rudyard Kipling, *The Ballad of East and West* (New York: Alex Grosset, 1889), the opening line. Here, Kipling is lamenting the gulf of understanding between the British and the inhabitants of the Indian subcontinent. More of it is elaborated in the book .

aware of the bonds that unite us as brothers and sisters; we will hear the same Voice that is calling us in the voices of the victims.

But, in such a dialogue of service, we will also become aware of our differences. For although there is one voice calling us to serve, each of us – Buddhists, Christians, Muslims, Hindus, Jews – will have different views of how to respond to suffering, how to confront injustice, how to deal with hatred and violence, how to change society and the world. But, as has been my limited experience, these real differences between us will usually turn out to be more complementary than contradictory. We will learn from our differences. Why? Because what is animating and guiding us in this dialogue of service is not the desire to prove that our view is more true or better than yours, but how we can all help the victims who have called us together – how we can help the children who are about to fall into the well.

In such a mystical dialogue that respects both silence and service we can deepen the spiritual unity of our religious communities and at the same time, further the worldly well-being of all creatures. Truly such a dialogue takes into considerations the yearnings of human beings from all aspects of life, of all living beings as well as the whole cosmos.

Finally, such an engaging and respectful dialogue may enable each one of us to realize our own spiritual strength and realize that we are all intimately related to each other and to the Divine. For we are all sons and daughters of God. All of us are moving towards authenticity, fulfillment and redemption. Without realizing it we are mystics. As the mystic Teasdale holds:

"Every one of us is a mystic. We may or may not realize it, we may not even like it. But whether we know it or not, whether we accept it or not, mystical experience is always there, inviting us on a journey of ultimate discovery. We have been given the gift of life in this perplexing world to become who we ultimately are: creatures of boundless love, caring compassion, and wisdom. Existence is a summons to the eternal journey of the sage - the sage we all are, if only we could see."[24]

[24] W. Teasdale, *The Mystic Heart: Discovering a Universal Spirituality in the World's Religions* (Novato, Calif: New World Library, 1999), 4.

Bibliography:

1. Bloechl, J. *The Face of the Other and the Trace of God: Essays on the Philosophy of Emmanuel Levinas* (1st ed.). New York: Fordham University Press, 2000.
2. Capra, F. *The Tao of Physics: An Exploration of the Parallels between Modern Physics and Eastern Mysticism* (5th ed.). Boston: Shambhala, 2010.
3. Chopra, D. *The Seven Spiritual Laws of Success : A Practical Guide to the Fulfillment of Your Dreams*. San Rafael, Calif.: Amber-Allen Publishing: New World Library, 1994.
4. Chopra, D. *The Third Jesus: The Christ We Cannot Ignore* (1st ed.). New York: Harmony Books, 2008.
5. Chopra, D., and Simon, D. *The Seven Spiritual Laws of Yoga: A Practical Guide to Healing Body, Mind, and Spirit*. Hoboken, N.J.: John Wiley & Sons, 2004.
6. Copeland, M. S. *Enfleshing Freedom: Body, Race, and Being*. Minneapolis: Fortress Press, 2010.
7. Doyle, K. *Theology of the Body: Some Thoughts & Reflections* (1st North American ed.). Boston: Pauline Books & Media, 2009.
8. Hanson, E. O. *Religion and Politics in the International System Today*. Cambridge UK; New York: Cambridge University Press, 2006.
9. Harrison-Barbet, A. Comte *Philosophical Connections*. http://philosophos.com/philosophical_connections/profile_082.html
10. Joy, D., and Duggan, J. F. *Decolonizing the Body of Christ : Theology and Theory after Empire?* (1st ed.). New York, NY: Palgrave Macmillan, 2012.
11. Kipling, R. *The Ballad of East and West*. New York: Alex Grosset, 1889.
12. Knitter, P. F. "One Mysticism - Many Voices." *Interreligous Insight* (October, 2003).
13. Lingis, Alphonso, "The Malice in God Deeds." In *Nietzsche and Lévinas:* "*after the Death of a Certain God" Insurrections: critical studies in religion, politics, and culture*," Jill Stauffer, Bettina Bergo. New York: Columbia University Press, 2009
14. Modras, R. E. *Ignatian Humanism: A Dynamic Spirituality for the 21st Century*. Chicago: Loyola Press, 2004.
15. Pandikattu, K. *Dialogue as the Way of Life: Bede Griffiths' Attempt at Integrating Religions, Cultures and Sciences*. Mumbai: Zen Publications, 2001.
16. Pandikattu, K. *Postmodernity: An Indian Appraisal*. New Delhi: Serials Publications, 2008.

17. Panikkar, R. *Letter to Friends*. 2010. http://www.raimonpanikkar.it/index.asp?L=2&H=26&M=13&P=&ie=&idp=.
18. Panikkar, R. *The Rhythm of Being: The Gifford Lectures*. Maryknoll, N.Y.: Orbis Books, 2010.
19. Rahner, K., and Imhof, P. *Schriften Zur Theologie*. Einsiedeln: Benziger, 1960.
20. Rai, R. *Saint Mother, the Blessed Teresa of Kolkata*. New Delhi: Timeless Books, 2004.
21. Sen, A. K. *The Argumentative Indian: Writings on Indian History, Culture, and Identity* (1st American ed.). New York: Farrar, Straus and Giroux, 2005.
22. Stauffer, J., and Bergo, B. *Nietzsche and Levinas: "After the Death of a Certain God."* New York: Columbia University Press, 2009.
23. Teasdale, W. *Toward a Christian Vedanta: The Encounter of Hinduism and Christianity According to Bede Griffiths*. Bangalore: Asian Trading Corp, 1987.
24. Teasdale, W. *The Mystic Heart: Discovering a Universal Spirituality in the World's Religions*. Novato, Calif: New World Library, 1999.
25. Vattanky, J. *Gangesas Philosophy of God: Analysis, Text, Translation, and Interpretation of Isvaravada Section of Gangesa's Tattvacintamani with a Study of the Development of Nyaya Theism*. Madras: Adyar Library and Research Centre, 1984.
26. Wilber, K. *The Spectrum of Consciousness*. Wheaton, Ill.: Theosophical Pub. House, 1977.
27. Wilber, K. *No Boundary, Eastern and Western Approaches to Personal Growth*. Los Angeles: Center Publications, 1979.
28. Wilber, K. *The Atman Project: A Transpersonal View of Human Development*. Wheaton, Ill.: Theosophical Pub. House, 1980).
29. Wilber, K. *Up from Eden : A Transpersonal View of Human Evolution* (1st Shambhala ed.). New York: Shambhala, 1983.

Dragons in Slavic and Romanian Cultures

Nicolae STANCIU, *Ph.D.*
University of Belgrade, Serbia
nickstanciu@yahoo.com

Abstract

Due to its geographical position, the Romanian ethnic territory is at the confluence of various languages, cultures and civilizations and the Romanian culture shares many features with the Slavic cultures because of the linguistic and cultural contact and the similar historical conditions under which they flourished.

The issue of Slavic influence on Romanian culture has appealed to many researchers that have sought to explain the mystery of how a Romance culture survived in a territory surrounded by Slavs. Similar customs and folk representations circulated in both directions – from common Romanian to the Slavic languages and cultures and vice versa.

Some motifs concerning the demons should demonstrate a broad area of common or similar representations in both types of cultures.

This work will thus offer a new approach to the study of the Romanian-Slavic and Romanian-Balkan relationship and we hope a synthetic and unified vision of their common elements, and it will try to give some new ideas about an unresolved, debated, and contentious topic.

Keywords: *dragons, Slavic, Romanian, similarities, mythology, common cultural inheritance.*

Cultural Context and Goals

ROMANIAN CULTURE IN BALKAN CONTEXT

Romania's geographical position nowadays, as an "oasis of Latinity in a sea of Slavs"[1] favoured different influences along history on the Romanian culture in all its components (mentalities, customs, habits, linguistics), so that today it can present a different kind of Latinity (l'*altra latinita*),[2] having the appeareance of an immense "leopard skin", a palimpsest whose layers are slowly discovered by researchers.

[1] Francis Tapon, *The Hidden Europe* (2011), 485, http://francistapon.com/Books/The-Hidden-Europe/.

[2] Alexandru Niculescu, *L'altra latinità*. Storia lingvistica del rumeno tra Oriente e Occidente (Bologna: La musa critica, Editiori Fiorini, collava directta da Anna Maria Babbi, 2007), 34.

It is a common knowledge that the traditional Romanian culture particularly has preserved, due to using the Slavonic language as a religious language, a multitude of Slavic elements and that a considerable number researchers have outlined the Slavic influence as "the strongest of the old influences on the Romanian language".[3]

GOALS

The cultural and antrolopogical dimensions of this influence were somewhat neglected, as the extent to which the identity profile of the Romanians was influenced on one side by using the Slavonic language as a religious language longer than the Latin (which turned the Romanian into a Romance language), and on the other side by becoming neighbour to several countries where Slavic languages are spoken, by the circulation of a common framework of beliefs, legends, stories, motives, characters and mythological representations or the usage of similar or identical terms in cultures belonging to different families (Romance and Slavic).

This paper aims at researching a somewhat limited field, namely the one of common mythological characters for the Slavic and Romanian cultures, looking into similarities and identical elements, changes in significance and name, specific conotations for the cultural spaces of contemporary Romania and its surroundings. Special attention was given to the linguistic components of mythology and to the importance of the language as a tool for expressing the culture, civilization, as a bearer of ethnicity, as well as the etnographic dimension of mythology in its diverse representations.

MYTHological characthers, their names and representations in romanian and slavic cultures

ZMEU (DRAGON) FROM THE ZOOMORPHIC TO HUMAIN REPRESENTATIONS OR HOW A DRAGON CAN BECOME A HUMAIN BEING

The first characters which is worth looking into, especially due to the openness which creates the scientific wise is the Dragon. This motive circulates both in the entire Slavic area, and in the Romanian culture, but its meanings,

[3] Fr. Miklosich, *Die slavichen Elemente in Rumunischen* (Vienna, 1861); Ioan Bogdan, *Însemnătatea studiilor slave pentru români* (The Importance of Slavic Studies for Romanian) (Bucharest: Socec, 1894); G. Mihăilă, *Împrumuturi vechi sud-slave în limba română* (Old South Slavic Borrows in Romanian Language) (Bucharest: Academiei Publishing House, 1960); Thodor Hristea, *Sinteze de limba română* (Synthesis of Romanian Language) (Bucharest: Albatros, 1982); Petru Caraman, *Studii de etnografie şi folclor* (Ethnographic and Folklore Studies) (Iaşi: Junimea, 1997).

functions and representations are different. Ethymologically, the term used to occur starting with the old Slavic people, having the significance of dragon or snake. In the Bulgarian culture the dragon (Bg. *zmej*) is a winged being, with human or snake body, which spits fire or sometimes flies . Also, in the popular beliefs of the Bulgarians, these dragons (Bg. *zmejove*) are supernatural beings, which stand out by an extraordinary physical force. In the same space of popular legends the dragon is one-eyed, generally not badly intended with human beings, but rather a protector of a treasure or a flying being, which often falls in love with earthly females, and whose love is destroying as a curse. Paradoxically, in the Bulgarian popular legends, the dragon is married, has children, and a wife, a similar creature (bg. *zmejca*), represented as an extraordinarily beautiful woman.

In the Macedonian culture, the dragon (Mac. *zmej, zmaj*) appears in the popular stories, but its representations are limited to a supernatural creature or an evil human being. For the Slovenes, Serbians or Croatians, the dragon is a fantasy character represented as a snake or dragon, to the Eastern Slavs it appears as a symbol of wisdom, in the Northern Slavic area the meaning *zmij*(snake) is a classical demon, protective of the household, grains, crops. Unlike the Southern area where the character is anthropomorphous, for the Eastern and Northern Slavs the dragon is deemed as obsolete, rather as a home protecting snake and an agrarian demon.

In the Romanian culture, the definitions of the dragon [*zmeu*] are very close to the Bulgarian ones, excepting its marital status. According to the Romanian dictionaries, the dragon [*zmeu*] is the fantasy character from stories, having a human face, a hairy body and a scaled tail, but the anthropomorphous representation is better outlined than the zoomorphous one (rom. *Zgripțor*-griffin or griffon), while the anatomic details of the dragon or devil ancestor (hair, tail, scales) are nearly absent. As a fantasy character, the dragon is the impersonation of evil and the main opponent of the positive character (rom. *Făt-Frumos*, Prince Charming, Handsome Lad). The anthropomorphous dimension of the Romanian dragon is marked by its mundane activities (George Călinescu noticed the habits of a hunting passionate medieval knight) and its love relations with earthly females.

The Romanian dragon has very few of the typical dragon or snake, telling itself apart through its generalized anthropomorphous character and its different attitude towards people: some dragons help humans, while others are solely represented as malefic characters. In spells and curses in particular the dragon appears as an evil creature, sometimes together with its female counterpart (the she-dragon), not necessarily his wife.

Very strongly and originally represented in the Romanian popular culture, tending to become one of the fundamental myths in the Romanian culture is the sense of Flying being, imaginary character which appears in the dreams of young girls, when they are prone to falling in love, causing them contradictory states of mind.

The depiction of this youngster whose contours are still obvious in the popular literature will have been outlined in the cult model: Ion Heliade Rădulescu – *Zburătorul*,[4] Mihai Eminescu – *Luceafărul*.[5] In this sense the dragon is powerfully humanized and till its playful representations there is only one step.[6]

COMMON ROMANIAN AND SLAVIC UNDEAD SUPERNATURAL CREATURES

Undead supernatural creatures (rom. *moroi*) were "human beings", men or women who come to the world wearing a hood or a cap, with a long spine-shaped tail, covered by hair. During the day they seem to be normal people, but during the night, their souls wander to meet others of their own kind at crossroads, while their body remains deep in sleep.

These creatures have a corespondent, the females-creatures which are very evil, killing children and sucking their blood. When one of these creatures dies its heart must be pierced with a stake, so that its soul be not able to leave the grave. It is also thought they have the ability to turn into animals, such as dogs or wolves. Generally, the ones who can turn into these creatures are children born with a skin on their head, which they afterwards swallow, children resulted from incest. The ghosts get out of the grave six weeks after their death, wander the earth during the night and return in their graves when the morning comes.

The meeting place is a symbolic one in the Romanian culture, namely the border or the crossroad and their game represents a flight in the sky, just like a dance over the church tours, at the night of Saint Andrew. The belief in the ghosts' existence is old in the Romanian culture, being noted in one of Matei Basarab's writings (14-th century).

Every belief related to undead supernatural creatures from the Romanian culture is borrowed from the Slavs, especially from the Serbians. These creatures have as a correspondent the vampire or the mora. The sense of the word with a ethimon in old Slavic language was of plague or epidemic, in several Slavic languages is that of an evil spirit, of a semidemonic creature, with a hard to tell

[4] Ion Heliade-Rădulescu, *Poezii. Proză* (Poems. Prose) (Bucharest: Minerva, 1977).
[5] Mihai Eminescu, *Luceafărul. Poezie. Proză* (The Evening Star. Poetry. Prose) (Bucharest: Ion Creangă, 1980).
[6] Mircea Cărtărescu, *Enciclopedia zmeilor* (Encyclopedia of Dragons) (Bucharest: Humanitas, 2010).

appearance, which comes during the night, sits on the human's chests trying to suffocate them; braids the horses' tails and manes; steals or changes children from cradles, or night butterflies who leave their bodies and wander around the world under various appearences.

werewolves and fairies

WEREWOLVES

Similar to other undead supernatural creatures and having as a natural enemy the vampires, are the werewolves, fantastic animals with a wolf face, which according to the popular beliefs, come from dead unbaptized children and eat the moon and the sun. The word, present in almost all the Slavic languages and in Romanian (vârcolac) seems to be a combination between the word *volk –wolf* and *dlaka* – hair colour, fur- suggesting the transformation into a wolf.[7]

A general characteristic of the beliefs regarding werewolves in the entire Slavic area and in the Romanian mythology is that the werewolf is guilty for the sun and moon eclipses.

For the South Slavs, the werewolf is synonimous to the vampire and it is interesting to notice that it is represented like the soul of an evil human being leaving his grave in order to take revenge on the ones alive, to kill or torture them.

It has mixed features, both anthopomorphous and zoomorphous, but still mainly zoomorphous. Among its characteristics, the ones in the Bulgarian folklore are different, presenting it as having the appeareance of a cyclope which has an eye as big as an egg on its forehead. Also, in the Bulgarian culture, werewolves can also be female, meaning that every kind of woman can become a werewolf.

For the Romanians, the werewolf has the essential characteristics we encounter at the Slavs, the supposed genesis from a dead, unbaptized child and the responsibility for the moon and sun eclipses, but it does not have the features of a vampire. In the Romanian popular beliefs, the werewolves are thought to transform themselves if a woman stirring a polenta hits the stove with her paddle. Another myth is that if women spin wool at night without candle light, the wool threads will help the werewolves climb to the moon.

[7] Anca Ionescu-Irimia, *Lingvistică şi mitologie-contribuţii la studiul terminologiei credinţelor populare ale slavilor* (Linguistics and Mythology - Contributions to the Study of Slavic Folk Beliefs Terminology) (Bucharest: Litera, 1978), 125; Mihăilă, *Împrumuturi vechi sud-slave*, 39.

FAIRIES (ROM. ROM. ZÂNELE, IELELE)

The fairies appear as characters in nearly all the cultures in Europe, but the Romanian representations have been influenced by the Slavic beliefs. In a folkloric representation they appear as spirits, young girls which come in groups of 3,5,7,9, or 12, outstandingly beautiful and dressed in white, wearing scales on their chests and bells to their feet, with their hair unbraided and flowered, with magical powers, flying in the sky over the trees and singing, playing the flute, the bagpipe or the violin, feeding themselves by flowers.[8]

They can appear under different names in the Romanian folklore, such as: Mândrele(the proud ones), Frumoasele (the beautiful ones), Zânele (the fairies), Sfintele (the saints), Milostivele (the merciful ones), Vrednicele (the worthy ones), Cinstitele (the honest ones), Împărătesele (the emperesses), Vântoasele (the windy ones), Maiestrele (the masters), Fetele Câmpului (the daughters of the field).

The Romanian fairies are "twin sisters" of Serbian *vila* and *samovila*. The term comes from the old Russian and the belief in *vila* and *samovila* was common especially in Bulgaria, being imagined as an aquatic or sylvester divinity, a female demon soul resulted from the souls of murdered unburried girls, passionate about dance. Where they dance the grass stops growing. The places where they meet to dance are especialy near springs, at crossroads, in meadows, where they attract young men just like mermaids. If someone passes the place where they dance, they shall become ugly; if one lays in their hearth, their body shall be full of sores; if one hears their songs, they shall become deaf; if one answers their calls, they shall become mute. When they want to punish someone, the fairies carress them and sing to them, lure them with pleasant dreams, dance with them and spin them thrice, and then start cursing, tying their tongue, making them lose their minds.

This name is associated to some areas in Bulgaria and to the powerful wind, the storm, strengthening the belief that fairies' dance can cause vortices.

The fairies or vilas have different representations for the Slav peoples (beneficial demon for the Serbians, some sort of nymph for the Slovene). Especially in Western Romania, the term *vila* was adopted, being considered as a female wind divinity similar to the fairies or windies, being used in imprecations addressed to children.

PENTECOSTS

The Pentecosts are other supernatural creatures which are thought to bring disease in people's souls. As a function, in many regions of Romania they are

[8] Mihăilă, *Împrumuturi vechi sud-slave*, 183; Ionescu-Irimia, *Lingvistică şi mitologie,* 39.

identified as fairies, the only difference being that they are pictured as ugly old ladies who wander around the Pentecost, only on Wednesday, 24 days before Pentecost. Just like the fairies, they fly in the sky, singing and dancing around springs and fountains, around crosses, at crossroads or in meadows, but only in the days marked as their own. In these days, no one has to work, because these creatures are vindictive, they can cripple, take someone's eyes out or drive crazy those who fail to respect this interdiction. As a punishment they can also lift someone up in the air and drop them down to break their bones. They always come in groups of three.

As regards their origin, these girls are said to be originated in Alexandru Macedon's time, they might even be the daughters of Emperor of Rusalim, the enemy of the Christians.[9] The name of Pentecost holiday, which was also given to these supernatural creatures which take on evil activities around this holiday, is borrowed from the Slavs (v.sl. *rusalija*, scr. *rusalja*, bg. *rusalija*, slov. ceh. rus. *rusalka*.), but it has an correspondent in Latin [Rosalia]

The circulation of the imaginative representation means for the Pentecosts is not certain. For the Bulgarians the habits performed in the Pentecost week are identical to the Romanian ones, but dancing is considered as a way to cure certain diseases, dances such as *căluşari* (horsemen) or *floricica* (little flower) having a magic-ritual's functions in the Southern part of the country and it was artistically represented in literature.[10]

OTHER CHARACTERS

Another evil spirit is *samca*, also called *Avesta* or devil's wing. This is the representation of a cruel being, maybe the worst of all bad spirits, which shows itself to pregnant girls, whom it tortures and scares, before they give birth, leaving them distorted. If they don't die, them, together with the born children, get a disease called samca, which manifests itself with shivers, nightmares and continuous weakness. Samca's representations are very diverse. She shows herself to pregnant women and babies during the day or by night, taking the form of a cat, dog, pig, hen, crow, frog or fly. As a protection agains this demon the new mom or the babies must wear some amulets around their necks, write the name of the Samca on the house walls or use spells. The origin of the name is Bulgarian

[9] Antoneta Olteanu, *Dicţionar de mitologie. Demoni, duhuri, spirite* (Dictionary of Mythology. Demons, Specters, Spirits) (Piteşti: Paralela 45, 2010), 261; Ionescu-Irimia, *Lingvistică şi mitologie*, 174.
[10] Marin Preda, *Moromeţii, I-II* (Bucharest: Minerva, 1992), 214-217.

(*senka)* and this character can be seen by wizards born on Saturdays who are also able to kill her.

The second name, *Avesta*, also existed in the Old Slavonic language and it is still preserved in the Serbian and Bulgarian languages (*veštica* - witch).

Conclusions

The Romanian culture shares with Slavic cultures a lot of features and those could be noticed at linguistic and cultural levels. We suppose that Slavic cultures left deep traces in the cultural identity of Romanian people and there are many issues to be discovered.

In Romanian and some Balkan cultures we can find evidences of common representation of dragons and their symbolism should not be analysed in isolation, but in connection with other cultures, which in different times and from various sources became parts of European and of Balkan traditions.

Bibliography:

1. Beranova, M. *Slované* (The Slavs). Praha: Libri, 2002.
2. Bogdan, Ioan. *Însemnătatea studiilor slave pentru români* (The Importance of Slavic Studies for Romanian). Bucharest: Socec, 1894.
3. Caraman, Petru. *Colindatul la români, slavi şi la alte popoare: studiu de folclor comparat* (Carols in Romanian, Slavic and other peoples: Comparative Folklore study). Bucharest: Minerva, 1983.
4. Caraman, Petru. *Studii de etnografie şi folclor* (Ethnographic and Folklore Studies). Iaşi: Junimea, 1997.
5. Cărtărescu, Mircea. *Enciclopedia zmeilor* (Encyclopedia of Dragons). Bucharest: Humanitas, 2010.
6. Ciauşanu, Gh. F. *Superstiţiile poporului român în asemănare cu ale altor popoare vechi şi noi* (Superstitions of Romanian people in assonance with that of other old and new Nations). Bucharest: Saeculum, 2001.
7. Coman, Mihai. *Mitologie populară românească* (Romanian Folk Mythology). Bucharest: Minerva, 1986.
8. Coman, Mihai. *Bestiarul mitologic românesc* (Romanian Mythological Bestiary). Bucharest: Fundației Culturale Române Publishing House, 1996.
9. Danilov, Ilie. *Dicționar de mitologie slavă* (Dictionary of Slavic Mythology). Iași: Polirom, 2007.
10. Eminescu, Mihai. *Luceafărul. Poezie. Proză* (The Evening Star. Poetry. Prose). Bucharest: Ion Creangă, 1980.

11. Evseev, Ivan. *Dicționar de magie, demonologie, mitologie românească* (Dictionary of Magie, Demonology, and Romanian Mythology). Timişoara: Amacord, 1997.
12. Ghinoiu, Ion. *Panteonul românesc* – Dicționar (Romanian Pantheon - Dictionary). Bucharest: Enciclopedică Publishing House, 2001.
13. Gieyszitor, Al. *Mitologia Słowian*. Warszawa: Wijadawnict artystyczne i Filmove, 1986.
14. Gorovei, Arthur. *Credinți şi superstiții ale poporului român* (Beliefs and Superstitions of Romanian People). Bucharest: Socec, 1915.
15. Heliade-Rădulescu, Ion. *Poezii. Proză* (Poems. Prose). Bucharest: Minerva, 1977.
16. Hristea, Thodor. *Sinteze de limba română* (Synthesis of Romanian Language). Bucharest: Albatros, 1982.
17. Ionescu-Irimia, Anca. *Lingvistică şi mitologie - contribuții la studiul terminologiei credințelor populare ale slavilor* (Linguistics and Mythology - Contributions to the Study of Slavic Folk Beliefs Terminology). Bucharest: Litera, 1978.
18. Ionescu-Irimia, Anca. *Mitologie slavă* (Slavic mythology). Bucharest: Lider, 2000.
19. Mihăilă, G. *Împrumuturi vechi sud-slave în limba română* (Old South Slavic Borrows in Romanian Language). Bucharest: Academiei Publishing House, 1960.
20. Miklosich, Fr. *Die slavichen Elemente in Rumunischen*. Vienna, 1861.
21. Niculescu, Alexandru. *L'altra latinità*. Storia lingvistica del rumeno tra Oriente e Occidente. Bologna: La musa critica, Editiori Fiorini, collava directta da Anna Maria Babbi, 2007.
22. Olteanu, Antoneta. *Dicționar de mitologie. Demoni, duhuri, spirite* (Dictionary of Mythology. Demons, Specters, Spirits). Piteşti: Paralela 45, 2010.
23. Paliga, Sorin. "Zeități feminine ale basmelor româneşti: zână, Sânziene. Originea cuvântului şi a cultului profan" (Female Deities of Romanian Tales: Fairy, Sânziene. Origin of the Word and the Profane Worship). *Limba română* 38, 2 (1989): 141–149.
24. Paliga, Sorin. *Mitologia slavilor* (Slavic Mythology). Bucharest: Meteor, 2006.
25. Parczewski, Mihal. "Origins of Slav Culture in Poland." *Antiquity* 65, (1991): 676-683

26. Poruciuc, Adrian. *Archaeolinguistica*. Bucharest: Bibliotheca Thracologica, IX, 1995.
27. Poruciuc, Adrian. *Prehistoric Roots of Romanian and Southeast European Traditions*. Sebastopol, CA: Institute of Archaeomythology, 2010.
28. Preda, Marin. *Moromeții, I-II*. Bucharest: Minerva, 1992.
29. Schneeweis, E. *Verovanja i običaji Srba i hrvata*. Zagreb: Tehnika kniga, 2005.
30. Stoica, S. *Ethosul daco-geților* (Geto-Dacians Ethos). Bucharest: Universității Publishing House, 1982.
31. Stojanović, Vasil. *Etnogeneza nastanka vlaha-Vlasi i balkanski narodi*. Negotin: Estetika, 2007.
32. Taloş, Ion. *Gândirea magico-religioasă la români* (Romanian Magic-Religious Thinking). Bucharest: Enciclopedică Publishing House, 2001.
33. Tapon, Francis. *The Hidden Europe*, 2011. http://francistapon.com/Books/The-Hidden-Europe/.
34. Vulcănescu, Romulus. *Mitologie română* (Romanian mythology). Bucharest: Academiei Române Publishing House, 1985.
35. Zugravu, Nelu. *Geneza creştinismului popular al românilor* (Genesis of Romanians Folk Christianity). Bucharest: Institutul de Tracologie, 1997.

The Image of History as a Playground

Carmen DOMINTE, *Lecturer Ph.D.*
Hyperion University,
Bucharest, Romania
carmendominte@yahoo.com

Abstract

This study analyzes the problem of history seen as a playground between two different worlds: Eastern and Western Europe. The article draws attention to the relation between the two European regions from the cultural and historical point of view. The two areas may be also seen as two naughty children who consider history a playground. They are the children of history who easily forget that any game implies a certain number of rules and try to disobey them. But any game also implies dialogue between the parts involved. The dialogue between them represents an exchange of words, concepts, attitudes, languages. At the end of the game this particular part of Europe will have its own history made of all the other national histories, its own culture made of all the other national cultures. The Central Europe is the area that was based on multiculturalism that came from the trans-cultural vision of the world.

Keywords: *History, dialogue, identity, the other, Europe, Mitteleuropa.*

The purpose of history

One of the purposes of history is to identify a specific feature of a nation, meaning to find its own place in the whole history in order to become an object to be studied and a resource for the next generations. History was always a provocation and it was meant, among other aims, to establish a particular relationship with other subjects related to history.

Most of the times, history was an instrument of self-knowledge, that used the entire experience of the ancestors in order to express the social and national identity of a nation.[1] Most of the nations have a pragmatic attitude towards past and a specific way of keeping the past a considerable resource for the present days. But, if the past was distorted, then the national identity was distorted too. As in a chain reaction, the identity of any nation, distorted or not, influences other nations

[1] Alexandru Zub, *Istorie şi finalitate* (History and Fatality) (Iaşi: Polirom, 2004), 18.

and their identity. This was the process that happened in the central part of Europe during time.

For centuries this space, broken into pieces, had its frontiers changed so many times and its inhabitants mixed with other minorities. In this case, the problem of identity was the red line that passes the whole history of this part of Europe.

The Concept of Central Europe

The concept of central Europe is based on the idea that it refers to a region situated somewhere in the middle of the continent, somewhere between other areas, but Central Europe, as an autonomous entity, is impossible to define because it never existed. It was always referred to as an intersection of different cultures and civilizations. Since it was used for the first time, this concept was considered a project that continuously changed its form.[2]

From the geographical point of view, Central Europe was considered a transitory region between the Eastern part of the continent and the Western part. According to the classical definition that comes from the Middle Ages, this part of the continent represents an area that was situated inside the old borders of the Saint Roman-German Empire. At the end of the fourth century, the Second Roman Empire was divided in two distinct parts. The Carolingian monarchy consolidated only the Western part of the previous empire. The Eastern part of the empire had always uncertain limits. Thus, its traditional limits were the river Rhine in the West, the rivers Po and Danube in the South, the river Vistula in the East, the Baltic Sea in the North and the Adriatic Sea and Carpathian Mountains in the South-East. At the beginning, the region of Central Europe included the German principalities, the North of Italy, Bohemia, the Netherlands, Hungary and sometimes, by extension, Poland. After the peace from Westphalia was signed, the shape of Central Europe started to change, excluding the North of Italy and the Netherlands, but keeping Poland as an important state of the region.

It was considered that the distinction between the West and the East was an artificial creation of the Cold War, as well as the Iron Curtain drawn over a single cultural area.[3] But it was not entirely like that. In the nineteenth century, after the Habsburgs obtained an effective authority over the territories which stretched to Ukraine, the Austrian chancellor Mitternich, in one of his discourses, proudly

[2] Adrian Pop, "Conceptul de Europa Centrală" (Concept of Central Europe), *Sfera Politicii* 28, June (1995): 32.
[3] Tony Judt, *Europa iluziilor* (The Europe of Illusions) (Iaşi: Polirom, 2000), 168.

spoke about Asia starting from Landstrasse, the road that began in Vienna and moves forward to the East.[4] Larry Wolff read about the Englishman Edward Brown who travelled through the Habsburg territories in 1669, and noticed that when someone passed Buda it was like plunging into a totally different world.[5] Whatever the sources of their prejudices were, both the Austrian and the Englishman distinguished an invisible border between the North and the South drawn through the middle of the European continent.

The concept of Central Europe is a modern one. It could not have appeared before the political and economical reforms applied by Joseph the Second of Austria starting with 1780, and it was nearly destroyed after the peace of Versailles and the Nazis destroyed it completely. The past that stands for the Central Europe is that during the Habsburg Empire, when Prague and Budapest develop, or other important towns, such as Zagreb and Lvov became important cities. For the rest of Europe, the distinction between East and West before 1848 or after 1945 was not clear at all.

The beginning of the communist regimes in the Central Europe was an action very well prepared by the Soviet leaders. Before 1945 there were twelve national subsidiaries of Komintern, among which the German, the Polish, the Czech, the Slovak, the Hungarian, the Romanian, the Bulgarian and so on. After the military occupation, the Soviet Union began to impose the communist regime to these countries.[6] Starting with 1945, Poland and Yugoslavia became the first communist countries, followed by Bulgaria and Hungary in 1946, by Romania in 1947, by Czechoslovakia in 1948 and by the German Democratic Republic in 1948.

The end of the communist regimes was determined by the two political changes: the perestroika, meaning restructure, and glasnost, meaning transparency. Both were promoted by the Soviet leader Gorbachev and they were the first steps in destroying the communist era.

At the beginning the 90s, the most important aspect of the concept of Central Europe was linked to the problem of security in this region. The new issue was determined by the conflicts that lead to the civil war in the former Yugoslavia and, also by the disputes in the former Czechoslovakia. Relating to the new historical context, a new political evaluation has been made regarding the European

[4] Judt, *Europa iluziilor*, 169.
[5] Larry Wolff, *Inventing Eastern Europe: The Map of Civilization on the Mind of the Enlightenment* (Stanford: Stanford Edition, 1994), 41.
[6] Jean Francois Soulet, *Istoria comparată a statelor comuniste: din 1945 până în zilele noastre* (Comparative history of communist states: from 1945 to nowadays) (Iași: Polirom, 1998), 21.

solidarity similar to the peace treaties in Paris (1919-1920). Thus, the Central and Eastern Europe is considered, from now on, the region that gathers all the territories situated between the UE borders and Russia.[7] But what exactly are the limits of the Central Europe territory is difficult to establish, or it could be easier to take into account Kundera's point of view, according to which Central Europe is the region situated geographically in the centre of Europe, culturally in the West and politically in the Est.

Thus, Central Europe is more a political concept than a region geographically delimited. Most of the time, Central Europe was defined mainly from the perspective of the person who gives the definition and not from other neutral points of view.[8] From this point on, talking about Central Europe must be done in terms of cultural identity, because this region is based on a mixture of several different cultures and civilizations that transcend one another in a final multicultural context.

The Search for Identity

To discuss the problem of identity for the Central Europe is a complex issue. For hundreds of years, the nations that belonged to this part of Europe had common roots with the Roman Christianity. All of them took their part in the all important events in the European history. For them, being European does not represent only a geographic phenomenon, but also a spiritual notion. The Central Europe was like a family of small nations with the same vision of the world, which was based on the fact that they share the same concepts, the same traditions and the same attitudes. Irony, pessimism and the obsession of finding the true identity represent the main features of the Central Europe as a cultural entity.[9] From the cultural point of view, the notion of Central Europe is impossible to be understood without knowing what it means from the historical point of view. This European area represents a huge series of national histories gathered into a transnational history. Throughout history, the idea of Central Europe depended on the idea of tolerance and multiculturalism. The Central European culture developed a combination of a strong intellectual certainty and a strong uncertainty regarding the European identity. At the same time, the Central European spirit was

[7] Cristian Radu Chereji, "The Meaning of central Europe in the 90's," in *Central Europe after 1989*, ed. Puscas Vasile (Cluj-Napoca: Dacia, 2000), 20.
[8] Michel Focher, "Fragmente de Europa: unificări și fragmentări" (Fragments in Europe: Unions and Fragmentations), in *Europa Centrală: nevroze, dileme, utopii* (Central Europe: Neurosis, Dilemmas and Utopias), ed. Adriana Babeți and Cornel Ungureanu (Iași: Polirom, 1997), 101.
[9] Judt, *Europa iluziilor*, 152.

considered an attitude, a vision over the world, a certain type of aesthetic sensibility that always took into account the complexity and the multi- linguistic approach that could be described as a way of accepting the pluralism as a cultural value. This type of attitude was described as the concept of *Mitteleuropa.*[10] It represents an ideological notion, a mental map with variable frontiers according to the historical moment, an area that had the basic nucleus of the Saint Roman-German Empire.[11] Even if the borders of the area called *Mitteleuropa* changed over time, the concept was always seen as the cultural matrix for the Central Europe.[12]

The cartography of the Central Europe identity never ceased to change itself according to the rhythm of the historical events. Europe was divided into two entities after the Second World War, each having its own history. On one side, there was the Western Europe, starting to shape itself creating new symbols, and on the other side, the communist Europe, starting to create a new world over the old one. The new communist part of Europe was made of several nations that were kept in isolation from one another and from the other part of the continent. But Central Europe, as a cultural entity, could not been kept in complete isolation, it always depended on its relationship with other regions.[13] This was the space where the Russian Orient met the European Occident. This was the playground where East plays with the West, where they try to create some sort of a dialogue, which was totally different from the dialogue between the moderns and the antiques or between an adult and a child. When these cultural regions created certain relationships between them based on their memories, thoughts, attitudes, visions over their common destiny, that means they had to put together the myth of the margins with the myth of the central part of the continent. The East looked at the West and the West looked at itself. Later on the East turned its face from the West imposing a cruel division between them. The curtain that separated the two parts of the same continent was an artificial creation of the Cold War that divided the same cultural area. The Central Europe was caught in the middle of the war.

The real tragedy of Central Europe was not related to Russia, because after the falling of Austrian Empire, this part of Europe was put under the influence of Russia, but it was related to Europe itself. Europe was always seen as an important

[10] The term was first used by Friedrich Naumann in his book, *Mitteleuropa*, which was first published at the beginning of the First World War, in 1915.
[11] Jacques Le Rider, *Mitteleuropa* (Iași: Polirom, 1997), 18-19.
[12] Tony Judt, "Redescoperirea Europei Centrale" (Rediscovery of Central Europe), in *Europa Centrală: nevroze, dileme, utopii* (Central Europe: Neurosis, Dilemmas and Utopias), 19.
[13] Chantal Delsol and Michel Maslowski, *Mituri și simboluri politice în Europa Centrală* (Myths and Symbols in Central Europe) (Chișinău: Cartier, 2003), 474.

value by the Central Europeans, so important that the director of the Hungarian News Agency was ready to die for, in November 1956, behind the Iron Curtain.[14] As Milan Kundera considered, when the Iron Curtain fell, the nations of the Central Europe finally understood that this region ceased to be considered an important value by the European themselves. Things changed too much so that Europe stopped being interested in this part of the continent because it became impossible to understand it. The literary works of Herman Broch, Robert Musil, Jaroslav Hasek or Milan Kundera prove this idea. For most of the writers that come from the central part of Europe, to live in the centre means to live nowhere: never to live in the East, which never existed, nor in the West that already existed too much; being nowhere means living in the middle, and the middle becomes the only real ground. Central Europe is nothing else but a region that is geographically situated in the middle, culturally in the West and politically in the East.[15] The identity of any Central European is impossible not to be based on multiculturalism but also on transculturalism.

Central Europe as a Cultural Entity

Even if it seems impossible, or at least very difficult, to establish which are the limits of the Central Europe territory, to find a common matrix that could stand for its history, geography, politics and culture, there are some common features. Central Europe is not a geo-political or geo-cultural notion easily accepted by anyone, but it is the area where the dichotomy between East and West can be noticed. Anyhow, some historical events were considered specific for this particular region of Europe: the late foundation of the national state and also the late formation of a national political culture. In the Central European context, the differences between the national cultures are more important than their similarities because the diversities represent the main factor of cohabitation for each and every country from this region.[16] There is also a common spirit for all those nations from the central part of Europe.[17] This spirit was based on the different cultural perspectives but with few cultural common characteristics.

[14] Milan Kundera, "Tragedia Europei Centrale" (The Tragedy of Central Europe), in *Europa Centrală: nevroze, dileme, utopii*, 221.
[15] Kundera, "Tragedia Europei Centrale," 221.
[16] Markus Reisenleitner, "Tradition, Cultural Boundaries and the Constructions of Space of Identity," *Spaces of Identity* 1, (1) February (2001): 10.
[17] This spirit was considered to have sprung from the cohabitation of different nations inside the Habsburg monarchy.

First of all, the cultural common features of Central Europe were considered to be the irony, the pessimism and the obsession of identity. Irony, developed at the historical level, appeared in the relationship between the individual and any form of state authority. It could also be a common source of comedy or tragedy for most of the Central European writers, starting with Kafka and ending with Kundera. Pessimism represents a manner of writing. It belongs mostly to the form and not the content. It follows a particular thought, sentiment, emotion throughout several pages, as it can be seen in Mrojek's literary works.

One of the major characteristics of the Central Europe cultural matrix is the obsession of identity. This obsession may explain why the national culture became extremely important but why the same national culture is not able to resist the other national cultures. Finding your own identity, as an individual and as a nation, represents a symptom of the modern world. Identity as a concept alone ceased to exist. It can only be defined in relation with other identities, individual or national. No one can discover the individual identity if it was not related to the identity of the others, the same thing happens with the national identity. In the modern world everything is in relation with everything. Life and history itself are just a game of building and deconstructing the entire system of identification.

The Central European identity was defined only in relation with the other European identities. Besides the common features that were already mentioned, there is also a common language imposed by the political factor, and that was the German language. German functioned as a *lingua franca* of a region divided in multiple linguistic and national areas. The most known literary works of the nineteenth century that came from this particular region were written in German, whatever the nationality of the writer was. The most known example is represented by Kafka's works. Starting with the twentieth century, another language started to spread in the area and that was French. It was the language used mainly by the communities from the exiles who want their national liberation from the old Habsburg or Prussian domination and this fact leaded to a decrease of the importance of the German language.[18] At the same time, after 1919 the national languages increased their importance in the region and that leaded to the disappearance of an important integrating factor for all these nations.

The beginning of the twentieth century may be characterized by a peaceful atmosphere in a certain part of the region, influenced by the Viennese spirit of the

[18] Jacques Le Rider, "Europa Centrală sau paradoxul fragilității" (Central Europe and the Paradox of Fragility), in *Europa Centrală* (Central Europe), ed. Dana Chetrinescu and Ciprian Vâlcan (Iași: Polirom, 2001), 124.

Austrian-Hungarian Empire. But when the empire started to disintegrate at the beginning of the First World War, the peaceful atmosphere was also dissolved. The concept of Central Europe was less and less used in the academic and diplomatic fields, and till the end of the Second World War it was destroyed by the communist regimes. Thus, all the countries belonging to the region were put under the influence of the totalitarian dictatorship. The cultural and ethnic diversity that was implied by the Central European concept was replaced by a theoretical uniformity covered by the Marxism-Leninism theories. The problem of minorities did not concern the majority anymore. Even if the communist regime tried to create a cultural uniformity using the communist ideology and the Russian language, the cultural space that corresponded to the Central and Eastern Europe remained divided on national criteria.[19]

The rebirth of the Central Europe culture started with 1980, when important personalities from Czechoslovakia, Poland and Hungary launched the cultural myth of spiritual *Mitteleuropa*.[20]

For Milosz, Konrad and Kundera Central Europe represented the symbol of a certain form of civilization, of a cultural model that was destroyed by the cooperation of two totalitarian regimes, meaning the Nazism and Stalinism. Central Europe is mainly about a mental universe full of irony and pessimism. Central Europe is also a territory of a lot of tensions mixed with tolerance.[21] It cannot be mentioned the fact that this was the area where all the new modern artistic currents sprung from, such as the Dadaism or the Expressionism.

The most important feature of the spiritual *Mitteleuropa* myth is the historical conscience, related to the past but also to the present. It seems that it is able to develop a huge series of literary themes, and not only the historical themes. Most of the characters that live their literary lives inside the literary space created by most of the Central European writers have some specific features. The time shaped their lives, as the real time shaped the real lives of real people. It is a totally different time than the one of the Western European writers. The political events that belong to the time when these characters lived are the same events that shaped the time when the authors of the same characters lived and developed themselves. That is why, in most cases, these political events create the background for any

[19] Each nation of this region tried to delimit its culture from the Soviet influence. In the Central Europe area the tendency was to separate the Western Slavs and the Non-Slavs from the Slav culture of the Soviet Union.

[20] Among these important Central European personalities were Vaclav Havel, Milan Kundera, Czeslaw Milosz, Danilo Kis, Mihaly Vajda, Gyorgy Konrad.

[21] Vladimir Tismăneanu, *Mizeria utopiei: Criza ideologiei marxiste în Europa de Est* (The Crisis of Marxist Ideology in Eastern Europe: The Poverty of Utopia) (Iaşi: Polirom, 1997), 87.

type of story and mingle history with present life, while time is considered neutral by the Western European writers. The examples are plenty. In Hermann Broch's novel "The Sleep Walker" history appears as a process of gradual disintegration of all the moral values. The novel "The Man without the Face" written by Robert Musil describes a euphoric society which is unable to realize that tomorrow is its last day of existence. Hasek presents in his novel "The Brave Soldier Svejk" the only way of keeping the freedom of his characters by pretending of being idiot. Kafka's literary visions speak about a world without memory and without history, about a world that covers completely the historical time. There is no past and no history, as these concepts are known, in Kafka's literary universe. For Kundera history is the one that likes to play jokes on his characters, destroying first the life of one character, but, as the butterfly effect still functions, all the other characters' lives are later destroyed too. Most of the Central European literary masterpieces could be seen and understood as long meditations on the theme of the possible end of the entire humanity.[22] If it is to extend this idea to the cultural level, it will become very easy to notice that most of the Central European cultures were against the political structures imposed by the regimes that tried to conquer this region. That became the most important aspect of the Central European culture.

The conclusion

Central Europe represents a particular phenomenon in the history of the European continent. It is a space with variable borders, with different national histories gathered in a transnational history, with a specific culture characterized mainly by multiculturalism. Central Europe always tried to become an important part of the European continent.

For the Central European space, history was nothing but a playground where the West played with the East, shaping its form according to the historical moment. If the two bad children are taken out of the playground, there will remain only the empty space. For the Central European individual living in the centre means living nowhere. To be Central European means never to live in the East, the space that never existed, and never to live in the West, the space that existed too much.[23] For the East and also for the West Central Europe is just an imaginary place, an illusion, a myth.

[22] Kundera, "Tragedia Europei Centrale," 231.
[23] Andrzej Kusniewicz, *Lecția de limbă moartă* (The Lesson of Dead Language) (Bucharest: Univers, 1998), 349.

The Central European myth could be also understood as another call for the refused belonging to the most important part of the continent. The Central European identity was influenced by a series of negations that lead to the impossibility of finding the true and real identity, because the Central European individual is not Russian, nor orthodox, he is not Turkish nor Hungarian or German. The Central European identity is beyond any national identity, because the Central European individual is German and Polish and Hungarian and Czech and Slovak, etc. Each national identity represents the basis of the Central European identity. Each national culture is considered an important part of the Central European multiculturalism. When the boundaries do not count any more, the entire European culture might become a multicultural matrix based on all the national cultures that belonged to the European continent.

Bibliography:

1. Chereji, Cristian Radu. "The Meaning of central Europe in the 90's." In *Central Europe after 1989*, edited by Puscas Vasile. Cluj-Napoca: Dacia, 2000.
2. Delsol, Chantal, and Maslowski, Michel. *Mituri și simboluri politice în Europa Centrală* (Myths and Symbols in Central Europe). Chișinău: Cartier, 2003.
3. Focher, Michel. "Fragmente de Europa: unificări și fragmentări" (Fragments in Europe: Unions and Fragmentations). In *Europa Centrală: nevroze, dileme, utopii* (Central Europe: Neurosis, Dilemmas and Utopias), edited by Adriana Babeți and Cornel Ungureanu. Iași: Polirom, 1997.
4. Judt, Tony. "Redescoperirea Europei Centrale" (Rediscovery of Central Europe). In *Europa Centrală: nevroze, dileme, utopii* (Central Europe: Neurosis, Dilemmas and Utopias), edited by Adriana Babeți and Cornel Ungureanu. Iași: Polirom, 1997.
5. Judt, Tony. *Europa iluziilor* (The Europe of Illusions). Iași: Polirom, 2000.
6. Kundera, Milan. "Tragedia Europei Centrale" (The Tragedy of Central Europe). In *Europa Centrală: nevroze, dileme, utopii* (Central Europe: Neurosis, Dilemmas and Utopias), edited by Adriana Babeți and Cornel Ungureanu. Iași: Polirom, 1997.
7. Kusniewicz, Andrzej. *Lecția de limbă moartă* (The Lesson of Dead Language). Bucharest: Univers, 1998.
8. Le Rider, Jacques. *Mitteleuropa*. Iași: Polirom, 1997.

9. Le Rider, Jacques. "Europa Centrală sau paradoxul fragilității" (Central Europe and the Paradox of Fragility). In *Europa Centrală* (Central Europe), edited by Dana Chetrinescu and Ciprian Vâlcan. Iași: Polirom, 2001.
10. Pop, Adrian. "Conceptul de Europa Centrală" (Concept of Central Europe), *Sfera Politicii* 28, June (1995).
11. Reisenleitner, Markus. "Tradition, Cultural Boundaries and the Constructions of Space of Identity." *Spaces of Identity* 1 (1) February (2001).
12. Soulet, Jean Francois. *Istoria comparată a statelor comuniste: din 1945 până în zilele noastre* (Comparative history of communist states: from 1945 to nowadays). Iași: Polirom, 1998.
13. Tismăneanu, Vladimir. *Mizeria utopiei: Criza ideologiei marxiste în Europa de Est* (The Crisis of Marxist Ideology in Eastern Europe: The Poverty of Utopia). Iaşi: Polirom, 1997.
14. Wolff, Larry. *Inventing Eastern Europe: The Map of Civilization on the Mind of the Enlightenment*. Stanford: Stanford Edition, 1994.
15. Zub, Alexandru. *Istorie și finalitate* (History and Fatality). Iași: Polirom, 2004.

Chindia – A Stylistic Convention under the Fears of Consequence

Ioana-Bianca Berna, *Phd.*,
National School of Political Science and Public Administration,Bucharest,
bianca.berna@yahoo.it

Abstract

This article pines for exposing the Sino-Indian relations, from a historical point of view, as well as from a more personal point of view. Opinions regarding Sino-Indian relations do not rank very far. Nor are they completely unitary! The all-too-common perception is that the Chindia association of words has produced only some hazy small and medium-term attendances and that competition has and will always be employed on their pattern. We are aiming to demonstrate that, in spite of the termagance that exists between China and India, more positive connections can be, purposefully, linked together.

Keywords: *Chindia, historical visual modality, bilateral relations, historical retina.*

A Distinction Replicating a Historical Visual Modality

The historical landmarks that characterized the relations between China and India are like pieces of a bronze-work: too exquisite to sell in a marketplace or to be kept in a neglected trunk, yet sometimes too unsettling to be always revealed and referred upon[1]. China and India have not always been each other`s inimical

[1] The all-available depiction of Sino-Indian relations is that vehemence, impetuosity and, sometimes, force have been the main records in which the ravishment of the relations between the two Asian countries (which are commonly reffered to nowadays as: *Asian giants*) are characterized; *The universal deluge* meant to describe the Sino-Indian relations seems like a puzzling piece of history that caught on the compelling scuffling and disturbance between China and India; This article does not follow this paradigm no matter how easy it would seem for any observer to be writing his or her`s pieces of opinion from this particular angle; The point made by the ones who chose to portray the Indian-Chinese relations antagonistically is that, *a case of perpetual interaction* between the two countries is shown by history; In these instances of perpetual interaction, the two countries were not able to reach the certain state of political accomodation needed for cooperation to flourish; In this way, the list of links between China and India could be summed up to the inclusion of trade relations, as the northern parts of India were constitutive parts of the the hyper-continental rods and springs trade mechanism of *the Silk Road*; This consequence

critics or embittered enemies.[2] The common knowledge of the dogmas that we operate with in the field of international relations risks sometimes to overtake some important analyses and even to prevent us from making them. This article and the opinions expressed in it will make stuffy attempts in order not to be drawn in a theoretical pitfall in which some important visual modalities could risk to be ambushed.[3] *Chindia* is passed over, in a ceremonious manner, by a historical visual modality. Both China and India came into the presence of exterior forces, which introduced their presence as superior acquaintance: one must not forget the Opium Wars between 1839-1842 and between 1856-1860, nor the fact that India was a British condominium, acquiring its independence from British Imperial Authority in 1947. None of them was to accept, in a dormant abiding the fact that partial independence paved the way for virtual exploitation of their national interests by outside elements. They both mainstreamed the idea that the transfer of arrant political power would come someday.[4] Both India and China saw foreign

---

of association is suggested (even if in not all the studies) to have built a chromosome of constant interaction between China and India; This article does not render the same argumentative explanations that a connection was steered between China and India before the colonization of the Asian continent; Yes, the interaction between China and India was gravitational, but it was not fundamental; We contend that binding motifs between the two countries, whether in the form of displaying acceptance, or in the form of indicating resistance and opposition, have been created in the period that followed the post-conflict world reconstruction after the Second World Conflagration.

[2] In our opinion, it is an exaggeration to make this word utilisation even in the contemporary period of time, when conflicts have scarred the Sino-Indian relations, but not to the point of never tolerating an opportunity for resolution between each other.

[3] Smilers are not to be regarded as pre-ordained artifices in which the analysts fall and are, therefore, deceived by stratagems cleverly ordered; Smilers are created by our own thoughts and loyalties to a particular theoretical mindset; This time, the author refused to integrate the analysis of Sino-Indian relations into a particular theoretical twist or version; The Sino-Indian relations are, by all means, highly multifarious; More than this, it is also not the fact that the author denies the akowledgement that a theoretical approach can help explain the contorsions that the Sino-Indian relations have traversed in the past few decades; The aim of the author`s intents is that she will try to wiggle free from a theoretical embrace and to identify the sharpest points of reference between the contemporary Sino-Indian relations; Some may say that this is a hard employment in itself; The author wants to explain the taking on of this path by specking the fact that she does not want an an evaluation to be dismissive of important cornerstones of examination, by only trying to follow the essential theoretical features; The author holds close the argument that those who rush in putting a certain stamp of approval on the Sino-Indian relations – whether it is one of *rivalry* or of *abeyant cooperation* – may only be efficacious in his/her`s demonstrative obligations and not to all the facts; In the end of this article, the author will introduce ome attendant possibilities for the future developments of the Sino-Indian relations.

[4] China describes the period beginning with the first Anglo-Chinese War and ending with the proclamation of The People`s Republic of China in 1949 as the *Century of Humiliation* – the period when Western Powers, as well as Japan forced China to accept the terms and conditions of some pieces of legal adjustments, called *unequal treaties* (these treaties forever burried the Cutaneous

intermingling as an encroachment of their reserved exclusivity on their territorial space. To some point, we can affirm that both China and India national variations of extrinsic forces. Certainly, as opposed to China, India managed to import, for a lengthy period of time the exterior elements into it national being.[5] China refused to play the heeling position, especially as far as the Western powers are concerned.[6] China and India – representatives of two great conterminous civilizations – were both survivals of colonialism. China contended and took many troubles for preserving its own civilization intact. India did not repel foreign cultural and geo-civilizational elements as much as China did. Nevertheless, domestic agents made their struggle for civilizational durability also a victory. China and India managed to give a habit of continuance of their national identities under conditions which did not make this thing a proper occurrence.[7]

After World War Two, not much indicated that India and China would regard one another with suppositions and pessimism.[8] India envisioned itself as the

---

sense of the unassaible Imperial China – a kingdom closer to Heaven than any other terrestrial kingdoms and invested by Heaven with certain peculiar priviliges, which were undeserved by other kingdoms and forever denied to them; On its part, India was not at all allowable of the outlandish British domination; At first, the language of nationalism and of the regaining of the national elementary identity was short and clipped, without producing high hopes for achivement; But, as time passed by, the nationalist movements bestowed some textured craftsmanship for the national enterprise of creating a free nation; A mixed endevour – borught upon by certain civil and military movements –managed to obtain total independence for India in 1950; Compared, for instance, with Malaysia –where the domestic political forces were not in a hurry to become the chief architects of the renewed national identity – or with Brunei – who thrived from a British protectorate until 1984, India strived for its independence.

[5] For instance, elements of the British administration were embodied and into the endogenous one;

[6] The same assertion is true for Japan also; China did not accept the reglementations of *the unequal treaties* sealed with Japan, under which its Asian counterpart would receive important territories and, thus grovelling China in the eyes of the world – *The Treaty of Shimonosekiof 1895* is one plangent example; As far as Japan is concerned, China could not and did not forget *the Anglo-Japanese Alliance – first sealed in 1902*, the first pact that was agreed between Great Britain and an Asian country; The alliance made China feel girdled by hostile forces and uneasy in its own sphere of influence; For some time, China mistakenly viewed Japan just as a simple visitor to the city of victorious powers; The events prior to the First World War and the Japanese taking over of the East Asian subregion – with the proclamation of *a New Order in East Asia* - would make China repent from not being more regardful of Japan`s intentions.

[7] We use the term *identity* – in order to designate – a natural process of evolutionary indistinguishability, reuniting a sum of elements, which are unlileky to be left unchanged through interaction with other appurtenant elements.

[8] The indication of what the Economist named in 2010 – *the contest of the century* – did not arouse the prospect of an ill-natured synergy between China and India back then; We grasped the syntagm - *the contest of the century* – as it was quoted in Guha Keshava D., "Sino-Indian Relations – History, Problems, Prospects," *Harvard International Review* 34, 2 (2012).

choicest midpoint of the Third World,[9] while China was just trying to accumulate steadily enough potency in order to attribute a new role for itself, with a restructured national identity after the termination of the Civil War and the final skirmish between the Communist and the National Elements on the Hainan Island in 1950. Communism based the claim for total mastery of China. The Indian Leaders did not look upon their neighbor country as an averse force to contend with. They found in China a partner, more than willing to show the world a conjoint disdain for imperialism and for outer domination. Zhou Enlai and Jawaharlal Nehru treasured a special relationship between each other. India did not have the inklings necessary to see China as a prospective rival for the status of leader of the Third World. Evidence of interest went the other way around! China lost a lot of international prestige after the proclamation of the Chinese Popular Republic. Until 1971, the formation of the new republic was not formally recognized by the international community.[10] On the other hand, India realized the nerve fiber that the People`s Republic of China could bring to the systemic stability. In the years of the Korean War (1950-1953), India understood that China could speak the fullness of this language at best. It was India that proposed China`s inclusion to the United Nations, as a mediator in the conflict and as an integral part of the ceasefire agreements, under negotiation at that time. In addition to this, India was among the first countries to offer official recognition of the newly-formed People`s Republic of China. Jawaharlal Nehru cultivated the renowned expression: *India and China as Brothers.*[11] India wanted to make sure that the two newlyfound friends were as happy in the post-war period with what was in the geopolitical store.

[9] The author takes the convenience of this explanation to infer a noteworthy account of India, in the post-independence era: "India on its own has begun the journey from *its self-perception* as *an anti-imperialist power* to a great power in its own right and is already defying the axiom that large states tend to be conservative about foreign policy" – according to: KhanaParag and Mohan C. Raja, "Getting India Right," *Policy Review* 135, February-March (2006); Indeed, India has charged, from the beginning, its national identity with the great interest of being set apart from any imperial strategic habitat factor; However, as we will be pointing out throughout this article, there have been some turning asides from this stance in India`s foreign policy.

[10] US opposition was the harshest and the most compelling voice against the establishment of a seat in the international community for the new republic; India did not take on the same stance as US, as far as The People`s Republic of China was concerned; India organized a pro-PRC active campaign.

[11] It was a token of his utmost appreciation of the revered Chinese diplomat: Zhou-Enlai; Actually, Nehru saw India and China immersed in the same trajectory for global admission – two countries united by geography, that could not be indifferent to each other, and that could service to each other`s needs as stringent animosities did not resurface, nor did they pester in the collective memories of their two people; For instance, this kind of adhesiveness could not be mutually imparted by China and Japan, nor by China and India; This is why, for a while, China and India seemed to play the part of an assured ally for each other.

A lot of frozen territorial disputes were unyieldng at that time in Asia.[12] In the Sino-Indian relations, the question of Tibet was well-stocked in these circumlocutions. One of the territorial inheritances of British Imperial Rule was *the Simla Accord of 1914* - which enacted the formal boundary between China and India.[13] China dismissed and still dismisses virulently the territorial distinctions of *the MacMahon Line*, as it recognizes Tibet as an entity with power of decision upon its borders –something which China stands totally against.[14] During the times of the Qing opression, in 1909, for a brief period of time, India was giving refuge to Dalai-Lama, until the fall of the Qing era in 1911. These were the two acrid pieces of history that were left undealt with, as far as China was concerned. *The Simla Accord* was an act of concord between Britain and Tibet. Immediately after the second part of Civil War, China began a crusade of retrieving and salvaging its lost territories. Tibet was an immediate and far too easy target.[15] In 1950, China invaded Tibet. Afterwards, India decided to be the freehearted neighbor of China and consent to its historical claim of Tibet. In 1954, India, through *the Pachsheel*

[12] It was something foreseeable, taking into account the fact that many Asian countries acquired their independence on the territorial area of the old empires; *Blank spaces* – that means spaces devoid of any sovereignty claim – were assembled into the locality of the actual imperial setting place, so that the imperial influence and power could be exercised more painstakingly accurate and efficient; After the decomposition of imperial power in Asia, many territorial conflicts roughcast and many were left withouth an indubitable and unmistakable ending; If we take Indonesia for example, we can produce the conviction that this circumstance was indicative of the East Timor territorial dispute and of the annexation actions carried on by the Indonesian government, even if the Timorese expressed their ratification of freeing themselves from Indonesian imputations; This outcome was finally achieved with the energy of unquestioned violence from the Indonesian side; In the case of India, the British, before putting an end to their imperial rule, proceeded to make a formal partition on the basis of demographics, by separating the territory of India in: *The Union of India* and *The Dominium of Pakistan* on the 15th of August 1957; The last stammer of British Imperial would plant the seed of major discontention and bloodshed between the newly created states of India and Pakistan, whose heirloom can be intrusted even in todays` politics; If we are to finalize this footnote with a final reference, the situation of mere negative spiritedness that actuates in the Indian subcontinent is no longer prolonged in the case of Indonesia and East Timor: the relations between the two states have been normalized and Indonesia supports East Timor`s bid for accession for the *Association of Southeast Asian Nations* (*ASEAN*); In the Indian subcontinent, the historical enmity between India and Pakistan has gone on for successive ages and is, presently, the most unstable place in the top-list of territorial conflicts.

[13] The boundary between India and China – was ordained under the statute title of the *MacMahon Line*–given the fact that its master builder was Sir Henry MacMahon, the British Government`s Foreign Secretary.

[14] It is *the principle of one China* – which China applies in its bilateral affairs with Tibet and Taiwan; The principle stands for the fact that one people can have only one nation, one territorial connetion, with a unitary directional control over their autonomous regions.

[15] India was not as eager to see *the MacMahon Line* reconsidered; China was still, at that time, not a threat for India; Tibet was, nonetheless, a bumper between India and China; A territorial revision would leave the new independent state of India highly vulnerable.

Agreement, accepted China`s chieftaincy over Tibet – Tibet was recognized as a region of China.[16] This linchpin would prove not sufficient for the strenous imports that this situation will experience.

Negative Perceptual Experiences of the Historical Retina

Even if today the ambassadorial representatives between the two countries, lay aside from the historical retina the years of conflict and violence between China and India, it goes without saying that the war murmur works out some special arrangements for the analysts.[17] China and India were not always adept to *a honeymoon period*. This period of harmony and calmness took place until 1958. In this period, both China and India attended *the Bandung Conference in 1955*. *The first Afro-Asian Conference*, organised in Indonesia, joined tgether the two countries for an international statement against the global acquirement of power and against the advocacy for territorial dependencies of one of the two global powers[18]. Independence would to be preserved, by and through, the technicalities of collective reliance. A year after the Bandung Conference, it seems that China would disregard the peaceful coexistence vow. In 1956, China adopted a territorial map of the surrounding areas that did not respect *the MacMahon Line* of the frontier with India. By the map issued, large portions of the Indian territory were considered Chinese. From then on, some Chinese moves would leave India unprepared and bewildered at China`s subjective assessment of how emancipation

[16] Formally, in 1951, Tibet negotiated the provisions of the peace agreement with the government of China; The Tibetan resistance was protracted for several years afterwards; Rebels and guerilla groups continued to pay allegiance to the old rule of Tibet and to the legendary figure of Dalai-Lama; One of the most violent movements was *the Lhasa Uprising* in 1959, which led to another decamp of the spiritual leader to India.

[17] The Former Chinese Ambassador to China remembers only the special line of friendship cherished by China and India: "Among China's neighbors, India was one of the very few countries, which did not have a war with China in history. Especially in their struggle against imperialism and colonialism, peoples of both China and India sympathized with each other and supported each other, with fraternal friendship established. The heroic deeds of the Indian Medical Mission to China including Dr.Kotnis, dedicating themselves to the cause of liberation of the Chinese people, are still well remembered and highly praised by both people" – excerpt retrieved from: Cheng Ruisheng (2010) – Former Chinese Ambassador to India, *Sino-Indian Relations -Sixty Years of Experience and Enlightment*, accessed June 7, 2013, http://www.ipcs.org/pdf_file/issue/SR91.pdf, Institute for Peace and Conflict Studies, IPCS Special Report 91, June 2010.

[18] The tide was high in opposition to the improved, *naked imperialism* of the USSR and US during the Cold War period; The states that were succumbed by the *European Imperialism* in particular and *Western Imperialism* –in a more general note –declared an open manifest for *the age of imperialism* to be dealt away with once and for all; The countries of Asia and Africa declared their stark, negative response against the allowance of any imperial authority on their national territories and for trade and economic autarchy from the industrialized states; No source of disabled sovereignty would to be accepted and considered just.

can become unfailing.[19] The events perpetuated dependably to China`s clout of territoril protection. China ordered the militarization of *the MacMahon Line*. India gave a response without any delay and began the construction of military avanposts along the territorial border. In 1959, due to an uprising in Tibet, the Dalai-Dalama was once again forced by the circumstances to flee to India. In 1962, the Indian authorities offered Dharmsala as a place of covert for the Tibetan leader.[20] Over a span of only few years the so-called *honeymoon period* in Sino-Indian relations was over. On october 1962, China understood to face up the new dynamics by launching an attack upon India. The territory that was under attack was Lakadh. The confrontation of 1962 between the two Asian countries lasted only a month. The notoriety of its taking place arouse from the fact that, despite its law-scale effects, the mobilisation of the military was largely ensured. The environment in which the conflict unveiled, encapsulated the complex task of knowing how to survive a coarse and rough battlefield, making the demonstrations of military prowess very hard to exhibit and even entertain.[21] China`s attack qualified as a keep-up invasion.[22] The 1962 war represented a hindrance for the development of the Indian state and, at the same time, it led China to strategic superintendence in the Aksai Chin region. The plans for India to become a subcontinental dynamo had to be postponed indefinitely. The Sino-Indian relations were brought again under the telescope in 1974. Again, the main point of interest was the dystonias situation between the two Asian actors. India made a twist-of-arms move and detonated an atomic bomb. The detonation occured after the highly debated visit of president Nixon to China in 1972. It seemed that the relations between China and US were transferring new forms of positive energy. India understood the fact that it had to do something admist all this scruple and hazard of its security situation.

---

[19] China`s assessments of the strategic security environment were disappoint expectations as far as the Indian leaders were concerned; The Chinese leaders were, up to a point, considered fit and worthy to be trusted with the preservation of the strategic friendship that India rested on China`s shoulders; Indian leaders had no idea, in fact, of how sensitive were the territorial issues for China and how unappeasable Chinese attitudes towards them can become.

[20] Much to the disappproval of the Chinese who regarded the Dalai-Lama`s ceaseless return to India as a potential source for popular uprising of the population in the newly-invaded territory.

[21] More than that, during that Sino-Indian conflict, China understood for the first time that the spatialness of any attack should take into consideration the asssistance of units, trained to behave likea military one, yet not beholding the same status and position; It was one of the nail-setting moments of China`s war mentality during the Cold War period.

[22] The invasion was ensured only through the instrumentality of terrestrial forces, trained for the means and aims of this kind of mission; Neither India, nor China used navy or air forces dutring the invasion; Perhaps because of this non-variegational approach, the confrontation tended to be considered more like *the survival of the fittest*.

By no means was the detonation meant to injure destructively! It was one of the many exhibition moves between the two countries, possessing the same geographical combination. Before the crystallizing period of the relations between the two countries, that was inspirited by Indira Ghandi, another gibbosity in the relations between India and China emerged during the Sino-Vietnamese conflict of 1979.[23] It was another another sequencing of Chinese disposition to provoke its adversaries – in the case of the 1979 Sino-Vietnamese conflict: mainly the Soviet Union – and to picket and parade explicit instruments of regional hegemony. The explicit premises, which India understood very well, were that China was always prepared and mentally disposed for confrontation. In 1998, India decided to accelerate the pace of achieving a strategic advantage in the sub-continent. Consequently, the first nuclear test was conducted by the Indian state, much with the swage and perturbation of the Western countries, mainly the United States. The official explanation for India`s move was that India would have to be prepared to counter any incurring or fazing from China. What is more, China began to multiply its regional spread by engaging Pakistan in a very profitable arms-acquisition program back in the 1980`s.[24] India began to use any dyplomatic row that will make it grow closer to US. In 2005, *the Indian-American Strategic Partnership* was signed. It was both a pledge for assistance, come what may, and a clutting under a common objective to safeguard national interests from any riotous and subversive elements in the sub-continent and in South Asia. An Indian-American arms-deal break through in 2008. It was made to act in advance of a persuasive argument to stiffen troubled or troubling processes or situations. In 2008, China reasserted its claim over the territories that it chartered, under its sovereignty by refusing to attach an official stamp to Indian citizens, travelling from Kashmir and Arunachal Pradesh. All this time, India tried to meet enough force requirements to render neutral and inert any military provocation from

[23] Also known by its historical reference of *the Third Indochina War*; Indochina was, for many years, of the most unstable tectonic structures of the East Asian region; It was an easily predictable fact that the deformation of the status-quo would emerge any time; However, at first, no one did believe that the Indochinese states would eject French neocolonialism; The abrogation of French colonialism would seal forever the faith of the Indochinese states and substantiate the shew that global changes, no matter how rapid and complex they are, they are being produced alongside regional changes, which, at seldom intervals, would not find their presence passable.

[24] *The so-called Beijing-Islamabad proliferation nexus* – as mentioned and described in Frankel Francine R., "The Breakout of China-India Strategic Rivalry in Asia and the Indian Ocean," *Journal of International Affairs* 64, 2 (2011).

Pakistan.[25] No one cuts blindly in this impenetrable situation! Nonetheless, every cut lessens drastically the necessary jumping-off base for mutualness.

An Unreadable Vista for the Future

Prediction and predictability are routines and occasions, single-valued in their nature, and not for the many. Predicting the course of the Sino-Indian relations, for the years ahead is like drawing an abnormal mapping of how the security situation in both South Asia and East Asia would look like in the future and then, trying to present it to everyone as a hypothetical, that would remedy all the destabilizing factors. We chose not to go into that in this article, as the clutch of a slight effacement still makes the author abstain from such soothsaying.[26] No calculation can unwrap and slate a total no-win situation in the Sino-Indian relations. Yes, the future of both East Asia and South Asia is co-dependent on this relation – one of the few regional relations that will roll in a global framework of significance. Even some bilateral numbness can give way to a re-catch of engagements. There are some points, under which the Sino-Indian relations can advance some extra-miles. Both China and India can handle the plans for trust-building and some commendations of suggestions can be advisable, if used within the qualities of their expressions:

- *Chinese endorsement of a permanent place in the UN Security Council for India*; Many analysts have proven to be very inclined not to suspect such a specific behavior from China; The boilersuit opinion is that China will never campaign for India; In our opinion, China used to match some very troubling expressions of power with a practice of diplomacy, that encapsulated a call for additional indexing of interaction – be it commercial or otherwise;[27] It is time for China to be *a more general partner* for the Asian countries; In this way, China can reshape its regional stay and emerge, some time in the future as the global leader

[25] Any provocation from Pakistan would not arrise suddenly and, especially, it would not arrise without China`s intermitence; For India, China and Pakistan are a duo and would continue to be a successful duo against its interests and domestic stability; Their knock off would overrule the retracting efforts from the part of India and from the part of its allies , in order to reduce their conjoint acts to inefficiency; Despite recent and past endeavors at creating co-existinting spheres of development between India and China, surmise still stands.

[26] As tempting as it is to release one or two for the subject under discussion.

[27] While never forgetting, China would use the *shelving of the disputes* as a weapon through which it could explore avenues of shared responsibilities and advantages; This approach would be borrowed frequently even by other Asian countries, most specifically: the Southeast Asian ones; The main idea behind this approach is that two countries, despite their diverging points of view in the past, can make absolutely essentials steps towards those segments of their bilateral relations that require a partnership.

that it can be. This move would not only gain India`a affection and, at the same time, it would give *the rethoric of peaceful ascent* an affording ground; This has to begin in China`s backyard; Actually, this is the best place to implement such a revision of attitude and behavior; Some explanations revolve around the fact that China would lose influence in the UN Security Council if the Council would be expanded, by the acceptance of new members;[28] It is our sincerest creed that China would benefit more from the emergence of India in the United Nations Security Council, than from the emergence of Japan, for instance; First of all, Japan and China share a lot more historical scores and trials than India and China share; Secondly, it is possible that China can convince India to support its ideas and postures in the UN Security Council; Certainly, if there is sufficient commitment from China not to produce injury to Indian interests, but, on the contrary, this conjectural idea may not prove to be so unpracticable;

- *A shared, stable orbit between China and India can happen, if China chooses to play the card of an honest broker in the Indian-Pakistan skirmish*; For decades, the angle of elevation of the Sino-Pakistan relation was very high; Starkly, China supported Pakistan, at the dispense of India; If China tries to show India that its engagement in Pakistan is marked by truth, and not by defraud, then China can be accepted by both parts as a middle level of interaction; Up to now, Chinese actions with Pakistan have been working stiff for India; China must not disengage from the relation with Pakistan totally, in order to prove its worthiness as an honest broker to India; But rather, it should stop from encouraging one party against the other; In my opinion, the stability of Indian-Pakistan relations, for the long-term future, relies more on China than on the US, even if, at the present moment, the amount of involvement of each actor is shareable;

- *China should abandon its disdain for legalism at least in the case of the disputed Kashmir region*; Solutions between regional parties can prove to be the most workable; If the bargain can be reduced to accepted legal approaches, then, the straightforwardness can be the best instrument for winning over India, without endangering China`s relation with Pakistan; A legal glide slope is as essential in the case of Kashmir, as it is in the case of the South China and East China Sea; These references can be cited internationally as far China`s reputation and international set about is concerned.

[28] Talks about the inclusion of Germany and Japan and some *BRICS* countries are continously undertaken.

Concluding Remarks

In the Sino-Indian relations, a defensive approach trench is the feeler! The plans of overture have been created by the desire of both countries to produce certain types of engagement that will not set ashore their interests in other areas and fields. The recent relations between the two countries became, at first, accessible on the same touchdown.[29] *Chindia* is a stylistic convention, which is framed under the fears of consequence: which country will emancipate and become the corker? Is China already the hamdinger? How long can take India to become the one gaming for victory? In our opinion, China and India can offspring and cultivate a partnership. This partnership will be as durable as the concessions that China will have to make to India. It remains to be seen if such actions will find enough objectionable commentaries not to be given a proper enterprise.

Bibliography:

1. Clarke, R. *Sino-Indian Strategic Relations: Constrained Cooperation, Constrained Competition*. EAI Background Brief, No. 612, Date of Publication: 1st of April 2011. Accessed May 28, 2013. http://www.eai.nus.edu.sg/BB612.pdf.
2. Cheng, Ruisheng. Former Chinese Ambassador to India, *Sino-Indian Relations - Sixty Years of Experience and Enlightment*, Institute for Peace and Conflict Studies, IPCS Special Report 91, June 2010. Accessed June 7, 2013. http://www.ipcs.org/pdf_file/issue/SR91.pdf.
3. Frankel, Francine R. "The Breakout of China-India Strategic Rivalry in Asia and the Indian Ocean." *Journal of International Affairs* 64 (2) (2011).
4. Guha, Keshava D. "Sino-Indian Relations – History, Problems, Prospects." *Harvard International Review* 34, 2 (2012).
5. Huang, Yasheng. "The Myth of Economic Complementarity in Sino-Indian Relations." *Journal of International Affairs* 64, 2 (2011).
6. Holmes, James R. "Sea Power With Asian Characteristics: China, India and the Proliferation Security Initiative." *Southeast Asian Review of Asian Studies* 29 (2007).
7. Khana Parag, Mohan C. Raja. "Getting India Right." *Policy Review* 135, February-March (2006).

[29] The head for molding an independent tackling and nearness in the non-Western parts of the international system, a desire hardened by the circumstances of the Cold War.

8. Kemp, Geoffrey. *The East Moves West – India, China and Asia`s Growing Presence in the Middle East*. Brookings Institution Press, Washington D.C. 2010.
9. Kishore, C. Dash. *Regionalism in South Asia – Negotiating Cooperation, institutional structures*. Routledge Contemporary South Asia Series, Routledge, Taylor and Francis Group, 2008.
10. Narayan Das Rup. *Sino-Indian Relations: Contours and Contents* 1, 1, October (2011).
11. Rahm, Julie M. "Russia, China, India: A New Strategic Triangle for a New Cold War?" *Parameters* 31, 4 (2001).
12. Raman, G. Venkat. "India in China`s Foreign Policy." *China: An International Journal* 9, 2 (2011).
13. Rusko, Christopher J., SasikumarKarthika. "India and China: From Trade to Peace? " *Asian Perspective* 31, 4 (2007).
14. Wang, Vincent Wei-Cheng. "Chinindia or Rivalry? Rising China Rising India, and Contending Perspectives on India-China Relations." *Asian Perspective* 35, 3 (2011).

Learning Environments and the Scientific Dimension of Didactical Endeavor

Marius Costel EŞI, *Lecturer Ph.D.*
Faculty of Educational Sciences,
"Ştefan cel Mare" University of Suceava, Romania
mariusesi@yahoo.com

Abstract

Axiological and pragmatic valences of the teaching/pedagogical dimension express the important role that communication strategies have in the educational management. For this purpose, the organization of specific skills into the practical dimension of the educational process utterly indicates the relevance that didactical innovation has within a learning environment. Such an innovation falls within the professionalism, experience and originality of the socio-educational actor. Moreover, the scientific basis of education involves a rational recovery in the teleological dimension of scientific knowledge. It is about assuming, practically and theoretically, the axiological approaches in the simplicity-complexity relation. No doubt, this kind of understanding reflects the fact that, in social terms, the development and the acceptance of educational standards imply discursive forms of pragmatic explanation. Thus, the instrumental value of the social act refers to specific arrangements of particular forms of knowledge, like the knowledge of teaching. Therefore, optimizing a process of socialization involves learning and accepting a well established system of values

Keywords: *Learning Environments, Teaching Approach, Didactic Obstacle, Social Pragmatism, Educational Structure*.

Introduction

The possibilities of representing a specific form of instructive strategies reflects the manner in which human subjectivity reports to specific dimensions of social reality. We are considering the fact that the sequential organization of the paradigmatic methodology has to be in connection with the socio-economic reality. This type of understanding highlights a particular nature of the educational structure that resides in the social form of manifestation of human activity itself.

In this regard, an involvement of social actors in the educational process can only provide a realistic perspective regarding the assumption of a teaching

paradigm. Such an assumption basically legitimizes the existence of methodological strategies designed to support epistemological theories newly promoted. Thus, the forms of expression specific to the educational system reveal the need for methodologically well-structured information structures. In addition, the priority given to an epistemological content indicates the important role that value rankings holds it at an educational level. The new topic brought into question illustrates, on the basis of eligibility criteria, an unique form of social pragmatism.[1] Thus, within the education logic, the aims of social activity gain validity to the extent that the existence of significant phenomena, in terms of teaching, implies some possible connections between different areas. In this context, we consider that are necessary some justifying reasons providing a necessary and sufficient basis with regard to the assumption of a new education paradigm. This approach emphasizes the idea of pragmatic assimilation of knowledge within the educational reality, accepting the idea of changing at the level of educational paradigms. Furthermore, through this optimal didactic model, learning content is closely related, on the one hand, to the diversification of critical thinking, and on the other hand, to the design of teaching and learning activity.

Moreover, a new approach of the realistic education, by relating it to the idea of ethics,[2] reveals the need to integrate the human personality in a social typology. We envisage the perspective of an effective social policy, considering that the plan should illustrate the pragmatic and the informational directions from an axiological point of vieew. Therefore, this case involves a scientific operationalizing of the concepts underlying the newly assumed education paradigm.

In this situation, is significant the fact that an optimal evaluation of educational activities allows even the assumption of a logic about the social field, through which an optimal methodological model contains varying degrees of complexity. Therefore, the acceptance of an educational conformism reflects the existence of a structure whose pragmatic function can be correlated with certain epistemic capacities of understanding. The activities developed within the learning process express, within the educational of reality, issues that justify the instrumental nature of pedagogical innovation.

The practical-theoretical share of methodological strategies reveals the idea of logic of the social in which the strategic algorithm holds a major role. We are

[1] M. Tomasello, "The social-pragmatic theory of word learning," *Pragmatics* 10, 4 (2000): 401-413.
[2] D. Jeder, "Education and structures of responsability for life and environment," *IPCBEE* vol. 1, Singapore: IACSIT Press (2011): 420-423.

dealing in this case with an epistemic model of understanding the social logic and hence the educational logic. This prompts us to argument for the point of view which supports the question on necessity of professionalism in education.

Epistemological nature of didactic dimension

Learning environments relate to the idea of pedagogical relevance, and this aspect suggests the explanatory dimension of the epistemological perspective on education and implicitly on the didactic field. This is about understanding didactics from the epistemological perspective. In fact, this *epistemological didactic* phrase is justified in the education system by the fact that, on the one hand, didactics itself has as object of knowledge the specific nature of the learning process, and on the other hand, *the didactic-epistemological* term is analyzed with reference to the *didactic-comparative* phrase.[3] In other words, through the epistemological function that it involves, didactics relates to a scientific dimension of knowledge. Therefore, an epistemological didactic is necessary into a learning process that aims to stand at the level of performance and competitiveness.

Scientific substantiation of didactics requires some explanatory and normative valences of cognitive contents that encompass, from an epistemological point of view, the educational reality. For this purpose, at the axiological level, the educational activities initiated and assumed by socio-educational actors express an educational philosophy that emphasizes a conceptual-theoretical approach, a prospect of a new scientific paradigm. Therefore, taking into account the pragmatic reasons requires the acceptance of a reassessment of curricular dimensions and their correlation with some aspects of scientific nature. Moreover, scientific interpretations on the educational dimensions reflect a certain understanding of learning paradigms. Social reality reveals a way of expression of the educational models that have manifested over time.

Epistemological analysis of the concept "*didactics*", and therefore of the phrases *overall didactics* and *didactic specialty* refer to a review of scientific nature. Therefore, given the subject matter, we admit the idea of a theory on the educational level (for example,the analysis of the relationship between epistemology and didactics in economics and social science,[4] theorization

[3] C. Peyron-Bonjan, "Problèmes épistémologiques de la didactique comparée: méthodes, concepts, champ(s) théoriques," *La Revue française d'éducation comparée* 5 (2009): 31-48.
[4] C. Dollo, "Épistemologie et didactique en sciences économiques et sociales: de la recherche à la formation," (2012) accessed October 21, 2012, http://www.lille.iufm.fr/IMG/pdf/247-259_DOLLO_Tome1.pdf.

corroborated in the specialty literature with an algorithm teacher.[5] Moreover, considering that these theories are reported to the idea of self-determination and adjustments of the educational phenomenon in general, we consider that it can justify the fact that didactics represent, on the one hand, a theory, and on the other hand, a science field. In this way, the explanatory-normative valences encompass, from an epistemological point of view, those components specific to education. We consider that we must, nevertheless, pay attention to the analytical approach in terms of conceptual-theoretical demarcation where practice and methodology requires this (for example, the operationalizing of general / specific objectives or assuming certain general / specific skills).

Through an epistemological analysis of didactics, we basically assume an upgrading of the educational dimension. Precisely, the paradigmatic changes are those that reflect at the social level the need for an educational pragmatism. High academic potential allows, based on social interactions, an understanding of cognitive structures from an epistemological perspective, through which theory is combined with the experience. This approach expresses the idea of a strategy whose dynamic results precisely from the relationship revaluation-competition. In this manner, the valorization of a design depends on a particular understanding of didactic sequences and processes available within them.

The existence of an organized conditioning of the cognitive structures at an educational level allows socio-educational actors to engage in a whole process through which performance and competition are encouraged. In fact, the educational activity is an important aspect in the subsequent formation of the student's personality. In addition, the concern for the application of educational methodology reflects some communication forms through which theoretical constructions guide the type of research towards pragmatic action. So, a didactic process (general / of specialty) becomes effective to the extent that it relates to the educational realities in the true sense of the term and considering that it gets a positive feedback from the education approaches assumed in the education process.

Learning Environments and "The Epistemological Obstacle"

The didactic activity should focus its concerns towards specific forms of materialization of interpersonal relations. This is why communication requires to send a significant message. Didactic action itself should be granted with a proper

[5] M. Allard, "Une méthode de recherche en didactique des sciences humaines," *Revue des sciences de l'éducation* 4, 2 (1978): 163-169.

role, aspect that otherwise requires, within the decision-making process, taking into account the pedagogical experience. Taking place in the educational system, such discursive structures designed to provide validity to the educational activities are obvious. In this sense, the benefit of such an approach methodologically depends on the involvement degree of socio-educational actors.

In this manner, the cognitive function and the pragmatic function are obvious at the level of such a didactical message. In other words, didactical communication, seen as a specific component of general communication, points to the idea that the message sent and subsequently received on a educational dimension must relate to the concept of *didactical interpersonal structure.*

Through the concept of *didactical structure* we understand *Learning Environements* (as part of the educational environment),in which takes form the didactic communication (eg, classroom, virtual laboratory, etc.). In this connection we are considering the way in which we convey the message through the communication channel. In this way, we believe that should be given some consideration to the actual communication structure. Here intervenes that psycho-pedagogical context through which communication must become pragmatic. The front, individual activities are obvious at the group level. An important role in this context holds therefore the didactic "ergonomics" (teaching environment, non-disruptive factors, specific forms of communication and so on).

Communicating also means to relate to the scientific nature of the (sent / received) information. Here intervenes of course, from a theoretical point of view, the idea of didactic transposition. However, the comprehension of a didactic message faces in the communication certain *epistemic errors*[6] generated precisely by the one who transmits them.

Understanding the communication in an educational activity means to take into account the conceptual-theoretical reassessment of the operational dimension. We have in view, in this connection, reporting didactic activity to a scientific spirit, the dual feature of which is revealed in the basis of an epistemological profile of different conceptualizations.[7] Moreover, this idea of an epistemological profile can be found in Gaston Bachelard` papers, within the rational analysis of scientific knowledge. In this context, Gaston Bachelard asserts that an epistemological profile should always be relative to a specified concept.[8]

---

[6] I. Moraru, *Ştiinţa şi filosofia creaţiei* (Science and Philosophy of Creation) (Bucharest: Didactică şi Pedagogică Publishing House, 1995), 204.
[7] G. Bachelard, *Filosofia lui nu* (The Philosophy of No) (Bucharest: Univers, 2010), 42.
[8] G. Bachelard, *Dialectica spiritului ştiinţific modern* (Dialectics of the Modern Scientific Spirit), vol. 1 (Bucharest: Ştiinţifică şi Enciclopedică Publishing House, 1986), 302.

This perspective sends, from an operational point of view, to a particular understanding of what conceptual dimension of scientific content means, and, in this regard, we believe that it should be noted the concept of *epistemological obstacle*.[9] This concept of *epistemological obstacle* (which is found in Gaston Bachelard`s papers and sends to a psychoanalysis of knowledge) is analyzed in the specialized literature by comparison with the *didactic obstacle*.[10]

So, G. Brousseau[11] distinguishes between the *epistemological obstacle* (following a learning task whose "materialization" generates the error of understanding), *the ontogenetic / psychogenic obstacle* (obvious when it is reached a limit of understanding: for example, the student`s age does not allow the understanding of a certain content) and *the didactic obstacle* (result when the content understanding is impeded if there are no didactic tools / means / appropriate pedagogical instruments).

It is obvious that an understanding of the didactic communication is possible by following a scientific analysis of the discursive-argumentative forms. In other words, we believe that theoretical and practical understanding should materialize in terms of a well defined scientific language. By reference to didactic communication process, we can admit that by *didactic obstacle*, we mean a comprehensively unsatisfactory image resulted from a previous process of learning, which is in contradiction with that image resulted from the current process of learning.

As a component of social work, the educational - scientific paradigm involves an explanatory dimension of the revaluation process in the informational content. Such an explanation is given through a set of analysis developed for the educational process. In this regard, methodological openings towards a new paradigm emphasize the very pedagogical-didactic share, initiated towards efforts according to the objectives and the competences assumed, related to the public communication campaigns.[12] However, we believe that special attention should be paid to the contextual paradigm of education. As a result, we consider as justified

[9] D. Sălăvăstru, *Didactica psihologiei: perspective teoretice şi metodologice* (Didactic of Psychology: Theoretical and Methodological Perspectives) (Iaşi: Polirom, 1999), 21.

[10] G. Brousseau, "Les obstacles épistémologiques, problèmes et ingénierie didactique," in *Théorie des situations didactiques*, Guy Brousseau (Grenoble La Pensée Sauvage, 1998): 115-160.

[11] G. Brousseau, "Les obstacles épistemologiques et les problèmes en mathématiques" (Texte d'une conférence exposée lors de la XXVIIIe rencontre organisée en 1976 par la CIEAEM), Louvain-la-Neuve (Belgique) (1976): 101-117.

[12] M. Pătruț, C. Cmeciu and L. Miron, "NGO annual reports as a device to frame education in Romanian public communication campaigns," *Public Relations Review* 37 (4) (2011): 432-434.

the idea that a foundation of a new educational model materializes according to the specific mechanism of individualization of the spontaneous education.

The educational reality highlights a distinct communication through which the epistemic way of understanding relates to what in the teaching experience is known as axiological potential. In this regard, specific forms of socializing reflect educational paradigms within the cognitive structures, which are based on scientific grounds. Therefore, the conceptual dimension of an educational culture does not exclude the idea of limit with regard to an assumption of some methodological strategies.

Conclusion

It is obvious, in this context, that assuming an educational-epistemological architecture highlights some questioning that need to be solved by reporting the informational content to the attitude of social actors. Scientific responsibilities assumed at the educational level illustrate an epistemological correlation between conceptualism-theorizing and social praxis. As a consequence, the scientific knowledge becomes relevant to the extent that the assumed responsibilities involve some methodological approaches that can be operated around the concept of educational tolerance.

Such an assumption is that didactic performance requires within The Learning Society[13] some approaches that can indicate the role of the idea of management control in the education system. In these circumstances, we admit that the cognitive structures, regarding the practical dimension of learning, justify the validity of an organization level. However, we consider that a well-founded educational model must lie in a coherent educational logic. Therefore, evaluated from the perspective of reality, education generates some pragmatic, meaningful debates.

Also a real / realistic education represents the one through which *pedagogical improvement* means adaptation and ability to make connections between theory and practice. Such an assumption reveals the social need of an well-founded educational policy. This prompts us to argue for the view according to which social education must be closely correlated with the economic reality. This concerns in particular those activities through which the application of the specific research methods is based on taking into account various levels of reality.

[13] A. Barman, "Social Responsibility of Management Teacher – Beyond Teaching," *Postmodern Openings* 3 (2) (2012): 19-36.

At the same time, the methodological dimension designed at the level of skills assumption socially concentrates the optimal capitalization of the learning content. According to this view, within the training-learning process,we believe that a systematic approach to cognitive structures is required. In this regard, we support the idea that educational structure can not acquire methodological validity unless the organization of skills in a system of values relate to the didactic activity itself.

The competences organization of a certain system of values can be understood in so far as it is translated in conceptual terms into a dimension of epistemological understanding. The approaches of a social reality, in connection with a value education, generates a conceptual formalism submitted to some specific forms of organization. It is about assuming a discursive strategy through which information structures are related to pragmatic criteria of knowledge. As a result, we take into account a social perspective in which it is obvious the idea of legitimacy of the educational alternatives.

A significant attitude reflects in this background some scientific criteria designed to rank the methodological sequences within the education system. The importance of this situation lies in the idea that the development and acceptance of social norms requires some discursive forms of argumentation. At the same time, these issues of pragmatic nature involve the consideration of an epistemological review.

In this way, the scientific arguments materialize themselves by comparing them to an educational model that seeks to clarify the social reality in terms of the new knowledge society. The assumed scientific context points to the idea that a competitive strategy must relate to a whole reorganization and restructuring process. Therefore, advanced solutions in the use of specialized language prove their efficiency by making methodological correspondences.

Bibliography:

1. Allard, M. “Une méthode de recherche en didactique des sciences humaines.” *Revue des sciences de l'éducation* 4, 2 (1978): 163-169.
2. Bachelard, G. *Dialectica spiritului ştiinţific modern* (Dialectics of the Modern Scientific Spirit). Vol. 1. Bucharest: Ştiinţifică şi Enciclopedică Publishing House, 1986.
3. Bachelard, G. *Filosofia lui nu* (The Philosophy of No). Bucharest: Univers, 2010.
4. Barman, A. “Social Responsibility of Management Teacher – Beyond

Teaching." *Postmodern Openings* 3 (2) (2012): 19-36.

5. Brousseau, G. "Les obstacles épistémologiques, problèmes et ingénierie didactique." In *Théorie des situations didactiques*, Guy Brousseau. Grenoble La Pensée Sauvage (1998): 115-160.
6. Brousseau, G. "Les obstacles épistemologiques et les problèmes en mathématiques" (Texte d'une conférence exposée lors de la XXVIIIe rencontre organisée en 1976 par la CIEAEM). Louvain-la-Neuve (Belgique) (1976): 101-117.
7. Dollo, C. "Épistemologie et didactique en sciences économiques et sociales: de la recherche à la formation." (2012). Accessed October 21, 2012. http://www.lille.iufm.fr/IMG/pdf/247-259_DOLLO_Tome1.pdf.
8. Jeder, D. "Education and structures of responsability for life and environment." *IPCBEE* vol.1. Singapore: IACSIT Press (2011): 420-423.
9. Moraru, I. *Ştiinţa şi filosofia creaţiei* (Science and Philosophy of Creation). Bucharest: Didactică şi Pedagogică Publishing House, 1995.
10. Pătruţ, M; Cmeciu, C; and Miron, L. "NGO annual reports as a device to frame education in Romanian public communication campaigns." *Public Relations Review* 37 (4) (2011): 432-434.
11. Peyron-Bonjan, C. "Problèmes épistémologiques de la didactique comparée: méthodes, concepts, champ(s) théoriques." *La Revue française d'éducation comparée*, 5, (2009): 31-48.
12. Sălăvăstru, D *Didactica psihologiei: perspective teoretice şi metodologice* (Didactic of Psychology: Theoretical and Methodological Perspectives). Iaşi: Polirom, 1999.
13. Tomasello, M. "The social-pragmatic theory of word learning." *Pragmatics* 10, 4 (2000): 401- 413.

ESSAYS

PRESENTATIONS

REVIEWS

The literary Youth
Short general presentation [1]

Mihaela FADUR, Phd. Student,
Stefan cel Mare" University of Suceava, Romania
mykys1980@yahoo.com

Abstract

Junimea literară is one of the manifestations and one of the ways through which is accomplished the vast and complex program of emancipation of the Romanians in Bukovina at the beginning of the century.

It is a program that does not cover for the moment the perspective of a political union but the cultural unity for the Romanians.

This is regarded as an empowering factor in the historical and ethnic resistance also increasing their significance in the world, as producers of cultural values.

The entire thinking of the magazine is mastered by the idea that nations and peoples have a meaning to the world through their history and culture.

Keywords: *culture; nation; publication; literary; history; Bukovina.*

For 143 years, as Bukovina was held under Habsburg and then Austro-Hungarian occupation, for its inhabitants, who were subject to both social and national exploitation, culture was the main means to preserve and assert the national identity.

According to Maria Theresia principle uttered in 1773 in "Ratio Educationes", but mainly due to the instauration of the dualist Austro-Hungarian occupation which meant a narrowing of peoples' freedom and the increase of the politics of de-nationalization, the Romanians concentrated their fight energy on the field of the national cultural life.

[1] This paper is supported by the European Social Fund, Sectorial Operational Programme Human Resources Development 2007-2013, Priority Axis 1 Education and training in support for growth and development of the knowledge society; Area of Intervention 1.5. Doctoral and post-doctoral studies in support of research, Title of the project: Transnational network of integrated post-doctoral research in the field of science communication. Institutional building (post-doctoral school) and scholarship (Comm Scie). Identification number of contract POSDRU/89/1.5/S/63663. Beneficiary Alex. I. Cuza University, Iaşi.

The subdued Romanian population, which was officially banned from cultural opportunities and forced by all German means to give up their own culture and traditions, gets to organize in cultural societies, gets to make libraries and Romanian schools, edit and print books and leaflets in the Romanian language, struggles and succeeds to make bindings with all the territories inhabited by Romanians, all these contributing to the awakening of the national consciousness, paving the way for the union realized in 1918.

Against this background of huge efforts made by the Romanians, together with publications issued in Bukovina in the 2nd half of the XIXth centuries and the beginning of the XXth century, mentioned in the previous chapter, a prominent place is taken by "Junimea Literară" ("The Literary Youth").

When "Junimea" was published in 1878, when the enthusiasm born in the Romanian occupied provinces during the independence war was at its peak, "Junimea" continues to develop the national ideals "by cultivating the language, culture and national education, by stimulating and financially helping the poor and needy students, by editing Romanian manuals, books and booklets, by building schools for the Romanians, meant to stay for the legal rights of The Romanian population; thus it gets to become an assertion grandstand of the intimate unity of the Romanians spread throughout the territories."[2] For "the youth" society, culture was the "strongest weapon though which a nation can reach civilization and progress in all life fields"[3].

Ever since 1900 the idea of a literary booklet is looming up, but it became real only in 1904, when on January 1st it is finally published in Cernauti, on the initiative of Ion Iancu Nistor, Gerge Tofan, VasileMorariu and Liviu Marian and was to become an important part in stimulating the fight of the Romanians in Bukovine against the Habsburg domination for the perpetuation of the language, customs, culture and national science.[4]

The publication is edited as a literary and scientific booklet under the direction of an editorial committee headed by Ion I. Nistor, then by George Tofan since 1908. It is published on a monthly basis, with small delays till 1914, resuming its activity with the Big Romania between 1923-1939.

The booklet, as George Tofan put it, was born "out a deep necessity in our poor cultural life, deprived of constant urges and principles based on the real

[2] Iacobescu Mihai, "The Life and Activity of the Historian Ion Nistor (1876-1862)," *Studies and Articles of History XLIX* (Bucharest, 1984), 193.
[3] *The annual report of "the Junimea" society for 1889*, Cernăuți, 6.
[4] Loghin C-tin, *The History of the Romanian Literature in Bukovine 1775-1918* (Cernăuți, 1926).

necessities of a nation who has hardly awaken on its own life and who is exposed to lots of dangerous influences".[5]

The main article states: "The intellectual development of a nation depends on the evolution principle. It grows up gradually and can not reach perfection without having treaded the lowest steps first. Based on this principle, each age, each century and even each decade underlies the spiritual forces, increases the knowledge capital by harvesting new ideas. This is the reason why one can not pretend from the Romanian people that its cultural achievements in its early stages should be compared to those of the western nations who had long ago got to know the cultural life creations. It is enough if one can see a remarkable progress in all activity fields."[6]

Out of the different manifestations of the human spirit, for now we take into consideration only the literary products and the scientific research. Thanks to some irrefutable talents in the Romanian literature they got to fly off so smoothly that certain literary pieces are about to become the property of the whole mankind. The linguistic and historical researches of some "plieds of educated, hard working and tenacious men" have got through the darkness of beautiful tales and legends, which are coating our past and are highly appreciated today by the men of sciences of the most advanced nations. That's why we tend to believe that the cultural progress of the Romanians which was achieved in few decades was even bigger than the progress made by other nations in full centuries. The boom created by the Latin offsprings at the Orient's doors should fill the heart of any Romanian with enthusiasm and trust in a bright future. A deep sorrow is getting in at the view of the indifference towards the Romanian literature setting in-especially in Bukovina. "There are good many Romanians from our country who do not feel the intimate national urge that could make them love and appreciate what belongs to them, as being part of them."[7]

"Our biggest desire which animates us to write this booklet, is to stimulate the taste for Romanian valuable literary works, for their ideas to get into all Romanian social classes. This is the only way for us to leave behind us the foreign influences that can stifle the free development of our national particularities. Finally, after so many centuries of struggle, we got to nourish our soul with fruits of Romanian talents!"[8]

[5] *Junimea literară* 1 (Cernăuți, 1909), 3.
[6] Ion I. Nistor, "To the Readers," *Junimea literară* 1 (Cernăuți, 1904), 4.
[7] Nistor, "To the Readers," *4.*
[8] Nistor, "To the Readers," *4.*

The aim of this booklet is to become the hub of all literary bond people of the whole country, who would like to contribute to the realization of the great work they have in mind. Its columns are open to the literary works in verse and prose, which by substance and form are good to stimulate the public's taste for the Romanian literature and at the same time to offer joy in our sweet language. By appreciating work by merit and by encouraging some young promising talents who could not manifest so far by lack of means of publication, one hopes to bring about a literary movement in the country, which by itself will get to shake the prevailing indifference.

Above all this, the purpose of this booklet is to offer its readers precise information about the latest research in literature and Romanian history. Attention will be drawn to valuable pieces of work, which deserve to be read by every Romanian family. "Combining enjoyable and educational works, we aim to create the literary taste of the public, to offer latest information in research."[9]

If in the beginning the program of the booklet didn't have a precise aspect, gradually the people involved in its production became aware of their duty. Thus, in 1905, George Tofan says that the results achieved by the booklet confer "the right to its existence" and the pledge of having made the first step and of having chosen the right way, as "we don't embody art only, the beautiful merit of embellishing the human soul and reaching the bright heights, we also embody the national identity. We strive that everybody be aware of the ideal goods of their nation, avoiding to get lost amidst the waves of the neighboring cultures, we have to have our own culture, to be animated by an endless love for everything that belongs to us, which will be like a wall in front of the multitude of foreign influences." From the literary perspective the booklet tends to follow the idea that "corresponds to our ideal of national awakening".[10]

By its rich content and in order to carry on the goals projected, the booklet will bring together the main intellectuals of Bukovina, out of whom many will be leading the national movements: Teodor Stefanelli, Vasile Bumbac, Dimitrie Dan, Emil Grigorovita, Leonida Bodnarascu, Teodor balan, Victor Morariu, Mihai Teliman, Simion Florea Marian, Ion Gramada, George Rotica, Constantin Berariu etc. Among its collaborators there will be many writers both from The Kingdom and from Transylvania, like Nicolae Iorga, Sextil Puscariu, settle in Cernauti as an university professor, Ion Dragoslav, Cincinat Pavelescu, Corneliu Moldovan,

[9] Nistor, "To the Readers," *4.*
[10] George Tofan, "After One Yar," *Junimea literară* 1 (Cernăuți, 1905): 3-4.

Andrei Muresanu, Ion Lupas, prominent personalitities of the Romanian cultural life.[11]

Initially a literary and scientific booklet, "Junimea literară" will open its doors to philosophy, economy, ethnology, but the main part will be taken by history and national literature.

Poetry is represented by George Rotica, George Popovici, Ion Cocîrlă, Vasile Bumbac, Dimitrie Marmeliuc, Stefan Octavian Iosif, Octavian Goga and a deep national feeling comes out of it.

The merit for the richness of information covering the events of all Romanian territories is mainly earned by George Tofan and Ion Iancu Nistor. If any cultural, social, political even took place, it was immediately rendered in the booklet pages. At some point the group of actors headed by Constantin Belcot and Petre Liciu got in Bukovina and this was a good starting point for the history of the Romanian theatre. In the same way, when it comes to Romanian education, George Tofan will immediately provide information about its status in Bukovina.

Celebrating 400 years since Steven the Great's death was a good opportunity for Ion Nistor to gather together everything that was written on this event. In Bukovina's booklets the editors were mentioning events occurred in other Romanian territories, and in these territories the booklets broached problems of the people from Bukovina. Through collaboration with newspapers from the Kingdom and Transylvania, the booklet's tenacious aim was to find cultural unity, and the supreme expansion of a nation through its culture.

From its very beginning, the booklet strived to keep in touch with all cultural and political societies from all Romanian territories, with Romanian publications that were fighting for national unity. In this respect it is good to mention its collaboration with "Astra" from Transylvania, with "The Society of the Romanian Writers in Romania", not to mention the writings did by the Youth's writers in various Romanian publications: "Romanian Life", "Luceafărul" ("The Morning Star"), "Semănătorul" ("The Seeder"), "The Romanian Nation", "Literary Discussions".[12] Also, there was a permanent exchange with these publications, as "re-establishing the cultural bond with the other parts of the nation" was one of the goals.

"Junimea literară" was published by some patriots with personal funds and financial issues would appear. In 1904 Ion Nistor moved the redaction from Cernauti to Suceava and then back to Cernauti, and between 1910-1914 he settled

[11] Netea Vasile, *To Unity of the Romanian Nation* (Ştiinţifică şi Enciclopedică Publishing House: Bucharest, 1979), 385.
[12] *Junimea Literară* 6 (Cernăuți, 1913), 36-37.

it in his private house. Lots of requests for fundraising were made so that the booklet could continue its life. Despite all difficulties, as George Tofan puts it, "we would have regretted if we had stifled this last flame, poor as it was, burning on the cultural altar of all Romanians."[13]

By its patriotic feeling, by its particular achievements, "Junimea literara" set itself as one of the most important Romanian publications, forerunner of the big union of 1918; it tenaciously asserted the principle of national unity and permanently revealed its manifestation forms. Nicolae Iorga joyfully appreciated the booklet, he collaborated with it and says that "in a proper political context the youth from Bukovina gathered around the "Junimea Literară", a place where any sparkle is welcome and encouraged in order to shake the sleepy people and awake them, to punish the traitors."[14]

It is significant to mention that after the war, the group around the booklet became a political party gathered under the flag "Bokovina's Voice", which on September 15 1919, was to be the Union Social Democrat Party of Bukovina.

[13] *Junimea Literară,* no 1 (1909).
[14] Ion Nistor, *Bukovina History*, 341.