Cogito

MULTIDISCIPLINARY RESEARCH JOURNAL

Vol. IX, no. 2/June, 2017

**Review "Cogito" is published under the aegis of
"Dimitrie Cantemir" Christian University**

Cogito

MULTIDISCIPLINARY RESEARCH JOURNAL

Vol. IX, no. 2/June, 2017

CONTENTS

PHILOSOPHY

ANTROPLOGY AND SOCIOLOGY

FOREIGN LANGUAGES AND LITERATURES

PHILOSOPHY, WHERE TO TODAY?

Gabriela Pohoaţă*

gabriela_pohoata@yahoo.com

"What is the philosopher's place in the city? It will be that of a man and an artisan who shapes loyal and dignified citizens. He will have no other profession than to purify himself and the others, in order to live his life according to the nature of man; he will be the father and educator of all the citizens, their reformer, counselor and protector, offering himself to everyone in order to cooperate in fulfilling the whole good, sharing the joy of the happy ones, being compassionate and sympathetic with the afflicted ones".

(Simplicius, Commentary on Epictect's Textbook)

Abstract: *The interrogation in the title of our article starts from the idea that philosophy is going through a period of uncertainty, undoubtedly linked, first of all, to the moral crisis the human being faces today. On the other hand, the expansion of contemporary scientism, the unimaginable development of modern technologies has given rise to a human addiction to the outside world, by removing him from his own essence. Paradoxically, although man has succeeded in conquering the cosmos through the advance of science and technology, we cannot say the same thing about self-conquest, moral decadence lying at the root of all evils. The man, today, in the rush of material accumulation, has moved away from the Absolute, losing sight of the meaning of his existence in this world. Philosophy means life and I think it was given to man to discover his existential purpose and place in this world. We propose to answer the question in the title with another one: "when man lives in the 'forgetfulness'[1] of his being, what is the use of philosophy, today?" trying in this way to argue somehow the need for philosophy of today's mana.*

Keywords: *philosophy, science, technology, man, Absolute, today, morale.*

Before answering the challenging question above, we will briefly try to define philosophy, but not from a historico-philosophical perspective, but rather from that of the current understanding of its status. When the human being and,

---

* **Prof. PhD. Hab., Faculty of Law and Administration, "Dimitrie Cantemir" Christian University, Bucharest.**
** **Mihaela Mocanu, translator.**
[1] M. Heidegger, *Letter on Humanism* in *The Origin of the Work of Art*, Bucharest, Universe Publishing House, 1982.

more precisely, the human collectivities behave so irrationally and absurdly, when we witness the proliferation of unprecedented evil in history, when the confusion of values has reached paroxistic odds, *what can philosophy mean*? Philosophy is no longer today, as it used to be in antiquity, *the queen of all sciences*, it is not considered science even if it has its own research object and methods. It is easy to see the great difference that exist between knowledge considered as the transformation of our being and knowledge seen as a permanent growth of man's power over the world, the former concerns our most intimate purpose, the latter - our means of action. The former refers to what we are essentially, to our personal destiny, the latter to what we acquire, although the purpose of this effort to achieve something is not determined in any way.

From this perspective, we support the idea that *philosophy, today, resides somehow in the effort to maintain the balance between two kinds of knowledge and to show that only the former can give meaning to the second*. Philosophy is the permanent protest of the spirit against getting stuck in the routine of technique. Martin Heidegger, an important philosopher of the 20th century, argued that modernity is characterized by the triumph of technology over any value.[2] He noted that Greek philosophy had already grounded its understanding of the being on technical production, and argued that this starting point culminated in modern technology. While the Greeks have taken *techne* as a model to be at the level of theory, we have transformed the technological reality into practice. Our metaphysics is not in our mind, but consists in the real technical conquest of the earth. This conquest turns everything into raw materials for technical processes, including human beings themselves. But, according to Heidegger, although we control the world through our technology, we do not control our obsession with control. There is something behind the technology, a mystery that we cannot distinguish from our technological perspective. What we are heading for is also a mystery. The West, from Heidegger's point of view, has reached the end of its destiny. In his last interview, he said, "*Only one God can save us*".[3] Modern technology or technique is a real danger to humans. This is the thesis supported, in turn, by M. Heidegger, J. Derrida, F. Fukuyama, or J. Habermas, in anticipation of a grim future for humanity through its technological perspectives.

We need to understand ourselves today, being in the middle of technology, and technical knowledge itself can no longer help us. The philosophy of technology depends on the self-consciousness of a society like ours. It teaches us to reflect on what we take for granted, namely rational modernity. Of course, the issues are not just technological. Democracy is in a bad state today on all fronts, but no one has come up with a better alternative. If people are capable to conceive and pursue their intrinsic interests in peace and fulfillment through the political process, they will inevitably address the issue of technology, along with many other questions hanging in suspense today. Thus, the irreconcilable contradictions of the present world, the real lack of authentic communication, the obsession about material accumulation, insecurity and individualism, the

---

[2] Ibidem

[3] A. Feenberg, *What is the Philosophy of Technology*?, Komba University, Japan, June, 2003.

struggle for power that has become a scourge, inequities and discriminations generated by great economic, political inequalities etc. offer us few chances to hope for happiness and that "eternal peace"[4] Imm. Kant was dreaming of at the end of the 18th century, believing in the perfection of the human genre.

The drama of the contemporary man is one of consciousness. Living in the "oblivion of being", the man of our day is alienated and lost, desecralized, deprived of milestones, confused and disoriented. The world in which we live is lacking rationality, wisdom, love; it is a world in which "God has died," and man is alone and incapable of understanding what Raymond James Ray, a contemporary American philosopher warned: "Secrets are within all of us ... You can have everything you want only through inner knowledge and the change comes only from the inside. In this way, you can change your life, this is the key to everything you wanted. "[5]

When man has the feeling that he has lost the key to his existence, when he does not know what the meaning of life is, it is entirely a matter of non-relating to divinity, to the Absolute, in other words, a problem of philosophy, because it answers the fundamental question: *what is the meaning of existence*, in other words, *why do we live*?

What is the use of philosophy today?

"Philosophy is the best way to educate citizens and prepare them to overcome intellectual limitations and prejudices. The bigger the challenges, the more philosophy is needed to find out how we can maintain peace, understanding and sustainable development."[6]

Our time is dominated by the conflict between philosophy and science. Exaggeratingly, it could be said that everything is due to the overwhelming success of science. In any case, the dissatisfaction of the philosophers is so great that they do not cease ask themselves about the essence of philosophy, sometimes even giving up this traumatic question and turning philosophy into a "substitute" of science. What can today's philosophy serve in a world dominated by science?

First of all, to impregnate human existence with a deeper philosophical dimension, because we, humans, are all philosophers. There is in each of us a desire for the Absolute, for perfection, or as Socrates said, "Every man is born with human wisdom."

Thinking can face us with a choice, with uncertainty, it pushes us to overcome our natural instincts. It is a privilege of man who, unlike animals, transcends, even at the time of greatest satisfaction, his own condition. This is precisely what human life means. The privilege of the philosopher is to be able to explain more clearly the conceptions and guidelines of practical, political and private life. In all these fields, we need an option, an option that cannot be made

---

[4] Imm. Kant, *Towards Perpetual Peace,* Bucharest, Casa Școalelor Publishing House*,* 1943, p.115-174.
[5] G. Pohoață, *The Decline of the Contemporary World between Economy and Morality*, in the volume *Studies of Moral Philosophy*, Bucharest, Pro Universitaria, 2015, p. 27-51.
[6] www.unesco.org.

in the absence of a goal that we recognize as righteous, logical, better than others or at least useful.

Asking about the usefulness of philosophy is equal to asking about the usefulness of seeing or sleeping. It is part of the human condition to have ideas on good, on happiness. Having distorted ideas on them is a fact with disastrous consequences; fox ample, Hitler, Mussolini and Stalin were prisoners of a distorting philosophy. Moreover, they simultaneously possessed an enormous power. A man who shares distorted ideas of good and happiness, yet possessing great power, is a tremendous danger. The abuse of such power is one of the most disastrous things that can exist.[7] Not by accident, Plato considered philosophical education (paideia) essential for those who lead the destinies of nations, peoples, countries, etc.

If those who lead the world today do not share a humanistic and rationalist philosophy, the destiny of a whole planet could be affected, not just of a country or a continent. Today, more than ever, the usefulness of philosophy proves through the role it plays in changing the mentality, the way of life, the spiritual attitude towards the world, life and one's own being. For this, we need a new axiological education, meant to individualize us as individuals, as peoples. We need philosophy today, because only a moral conversion in a socratic sense meant to awake our consciousness can save us.

How can philosophy change society?

This is J. Dewey's[8] question, after demonstrating and sustaining a positive attitude towards modern philosophy: an appeal to the philosophy of science and scientific rationality. And to show how the reconstructed philosophy can influence society, Dewey makes the next demonstration. So far, Dewey says, it has been acknowledged that society is made of human individuals, and this truth has been accepted by all philosophies. From this fundamental prerequisite, however, three alternatives have emerged. Namely, a first alternative stating that "society must necessarily exist for the sake of individuals," in other words, society as a whole is subordinated to human individuals. The second alternative, on the contrary, argues that human individuals must be subordinate to society, and that they find the reason to exist and their way of life in society and in the rules established by it. The third alternative states that human society and individuals are complementary and organically linked to each other, society claiming "the services and subordination of human individuals and, at the same time, existing to serve them."[9]

But, Dewey says, if society is made up of individuals, then the local associations that gather and hold them together are of equal importance.

---

[7] H. Gadamer, *Philosophy – Geometric Place of Human Condition,* Corriere della Sera, 9 January 1990, p.3.

[8] Jh. Dewey, *Reconstruction in Philosophy*, Beacon Press, Boston, 1920, p.186. The work was written during his trips to Japan and China, and there, more than anywhere, Dewey realizes the need for the philosopher's intervention in public life. But, for this, a reconstruction of philosophy itself along with bringing it down to earth was necessary. Dewey brings down philosophy, through education and democracy, from the field of pure abstractions to the field of social practice.

[9] Ibidem, p.187.

Therefore, courts, church, family, trade unions, industrial societies, and so on are necessary for individuals to grow and uncover their capabilities and purposes. And, "without their help and support, human life, as Hobbes says, is brutal, solitary, ugly," adds Dewey. Therefore, Dewey concludes, all these three theories "suffer from a common fault". "All these three theories are faithful to a logic of general notions in which specific situations must be subsumed".[10] Therefore, says J. Dewey, we need a new logic to help us cope with the problems and perplexities that social life makes us face now and here. The speeches about society, about family and human personality, full of generalities and beautiful assertions, do not help us anymore. Unfortunately, although this logic of general concepts helps us to solve problems in terms of relations between ideas, it is less useful in terms of relations between people and concrete human problems. It is thus that "concrete disturbances and evil remain and do not disappear magically from existence because in theory society is organic."[11]

Thus, the problems remain, and human individuals disappointed, or simply foolished, forsake to search for an intelligent exit. Therefore, the old methods of solving the problems are used: the use of force and intimidation, the search for immediate advantages, the pacification and settlement of conflicts through surface compromises, etc. The world has survived and keeps on surviving even in this way, Dewey observes with bitterness and irony, because "the method of trial and error and selfish competition has led to many improvements" in human evolution.[12] Moreover, scientific theories, instead of becoming a "method of research and planning" and tools for the reconstruction of social institutions, remain simple articles of "useless luxuries"[13]. The same thing happens, Dewey notes, when it comes to the concept or idea of self. Abstract philosophy has also led to the same misconceptions and the same perverse social actions. The empiricists, for example, have always emphasized the role that interest and self-interest play in the movement of human individuals and social institutions. But the hypostasis of interest as something existent in itself, as a supreme and omnipresent entity, has led to the identification of self with the interest and even to the reduction of self to the interests. Hence, the exaggerated emphasis put on acquired behaviors, on obtaining profits and hedonistic pleasures of all kinds and, furthermore, the support of these behaviors through an abstract logic and a pervert of the notions of freedom, justice or personal autonomy.[14]

Not only once did this abstract moralistic logic end by imposing a rigid and ascetic social order that has caused many human sufferings. The human self cannot be wholly reduced to either interests or virtue, and a philosophical reconstruction, Dewey tells us, should take into account this complex understanding and wisdom, according to which man and human self have an ambivalent nature in which the altruistic impulses combine and intertwine with

---

[10] Ibidem, p.188.
[11] Ibidem, p.192.
[12] Ibidem,, p.193.
[13] Ibidem.
[14] Nicolae Sacaliş, *The Return of the Gods: power, democracy and education*, Iaşi, The European Institute, 2011, p.147.

materialistic and selfish inclinations. It can be understood that the philosophical reconstruction proposed by Dewey is in fact a more realistic, more human philosophy and closer to the old Apollinian wisdom of keeping the balance in everything and, of course, a philosophy liberated by the reductive, absolutistic and dogmatic excesses that classical European philosophy has generated. *In the context of the argumentation put forward in this text, I focused my analysis on J. Dewey's conception because the American philosopher, pursuing traditional philosophy, namely Pythagoras, Socrates, Plato, sought to improve the human condition and, especially, to teach man to cultivate his intelligence through philosophy. And the more present the cultivation of intelligence is in the life of the individual and of society, the more the instance through which man deliberates and makes decisions ceases to be a simple act that seeks the advantage and immediate profit.*

In other words, in this case, man succeeds in seeing his particular good as part of the general good and freeing himself from the selfish and destructive behaviors of human prehistory. Let us remember how much Dewey insisted in the above-mentioned works on the discrepancy between scientific and technological progress made by man in the past two centuries from a moral, political and aesthetic point of view. And as a confirmation of this reflection, today, almost half a century after J. Dewey's instrumentalism and pragmatism, this gap has deepened, which shows us that in fact man is in a profound crisis, and philosophy, which is related to man, is the way of salvation.

Instead of conclusions

Philosophy can change the current society if it gets better connected with the life of the individual and society. When a new way of thinking (free thinking), modern and sophisticated ways of communication are needed, philosophy can no longer remain an abstract discipline taught only in high schools and universities. More and more philosophers have become detached from the classical image of philosophy (that of an abstract discipline without too much relevance to everyday life) and that of the philosopher (a lonely thinker in his ivory tower). Today, more and more departments or institutes of philosophy initiate so-called *outreach programs*, aiming to raise public awareness on various topics related to philosophy, such as: abortion, same-sex marriage, secularism, the role of religion in society, pseudoscience, immigration, race and gender issues, etc. It is necessary to have the perception of philosophy changed, first of all, by those who study and practice philosophy, to explain the practical valences of philosophy, thus determining the understanding of its meaning in human life. It is worth mentioning Dewey's assertion, with the value of a conclusion, which may be a current argument to the above statement. In this way, philosophy will recover itself, and it will cease to be a simple tool that deals with the philosopher's problems, turning into a method that deals with man's problems."[15]

---

[15] Joseph Ratner (ed.), *The Philosophy of Jh. Dewey,* Columbia University Press, New York, 1934, p.1.

REFERENCES

Dewey, Jh., (1920), *Reconstruction in Philosophy*, Beacon Press, Boston.

Feenberg, A., (2003), *What is the Philosophy of Technology*?, Komba University, Japan.

Gadamer, H., (1990), *Philosophy - geometric place of human condition,* Corriere della Sera, 9, January.

Heidegger, M., (1982), *Letter on Humanism* in *The Origin of the Work of Art*, Bucharest, Universe Publishing House.

Kant, Imm., (1943), *Towards Perpetual Peace,* Bucharest, Casa Şcoalelor Publishing House.

Pohoață, G., (2015), The Decline of the Contemporary World between Economy and Morality, in the volume *Studies of Moral Philosophy*, Bucharest, Pro Universitaria.

Ratner, Jp., (ed.), (1934), *The Philosophy of J. Dewey,* Columbia university Press, New York.

Sacaliş, N., (2011), *The Return of the Gods: power, democracy and education*, Iaşi, The European Institute www.unesco.org.

EDUCATION FOR DEMOCRATIC CITIZENSHIP

Valeriu Dumitru[*]

padrefortete@yahoo.com

Abstract: This paper addresses the purpose of citizenship education and its role in educational setting. Citizenship is the core concept that provides the learning focus for social studies at all grades. To identify the skills, knowledge, and values that students will need as active democratic citizens, social studies must take into account the society in which students live, and anticipate the challenges they will face in the future. Citizenship is a fluid concept that changes over time: its meaning is often contested, and it is subject to interpretation and continuing debate. Citizenship education is fundamental to living in a democratic society. The concept of citizenship takes on meaning in specific contexts and is determined by time and place. Diverse notions of citizenship have been used in the past and are being used in the present, for both good and ill. The purpose of this study is, surveying the nature of citizenship and its implication for education. This paper explores the ways in which citizenship education is used in an effort to create particular kinds of citizens as part of a larger effort in education systems.

Keywords: citizenship, education, education policy, implication.

1. Introduction

Citizenship is the school subject area in which Local Lawyers in Schools best sits, in fact the session materials are mapped on to the Citizenship curriculum.: Citizenship education has been the subject of growing attention in policy, education and academic circles over the past 20 years.

Various reasons for this resurgence of interest have been cited, but a key concern amidst the debates has been the transformation of governance and the increasing strength of local, regional, and global institutions and citizenships. Citizenship education curricula have typically focused on national institutions, issues, and ties. However, the emergence, or re-emergence, of sub - and supra-national institutions has meant that citizenship education curricula are now supposed to embrace local, regional, and global citizenships as well as national citizenship[1].

This reality presents a fundamental challenge to traditionally held notions of citizenship education[2]. Indeed these reforms require reconsideration of the very

---

[*] **Prof. PhD., State University of Piteşti, The Faculty of the Science of Education.**

[1] Stromquist, N.P., *Theorizing global citizenship.* Paper presented at the Comparative and International Education Society (Los Angeles: University Southern California, Rosier School of Education), 2008.

[2] Keating, A., Hinderliter, O., & Philippou, S., *Citizenship education curricula: the changes and challenges presented by global and European integration.* Journal of Curriculum Studies,

basis of citizenship education in nation-states. Citizenship education has been closely bound up with the legitimacy of the nation-state, and these alternative institutions and citizenships present a significant test not only to the contents of national curricula, but also to the traditional purpose and assumptions of citizenship education.

Citizenship education's program is ambitious. Citizenship is no longer merely a cross-curricular theme, but neither is it merely a curriculum subject. Citizenship education is a network that threads across the whole school. It can be taught as a discrete subject or included in other curriculum subjects, or both; it links with extracurricular activities; it expects each pupil to enjoy real democratic participation in their school through a School Council. The citizenship education program of study has three strands. Strand 1 includes a considerable body of knowledge to enable pupils to become politically literate citizens. Strand 2 seeks to develop pupils' skills of enquiry and communication, through discussion and debate. Strand 3 seeks to develop pupils' skills of participation and responsible action, enabling them to take part in active citizenship through involvement in community activities, such as volunteering.

2. Researching Citizenship Education

Citizenship education involves a wide range of different elements of learning, including:

1) Knowledge and understanding: About topics such as: laws and rules, the democratic process, the media, human rights, diversity, money and the economy, sustainable development and world as a global community; and about concepts such as democracy, justice, equality, freedom, authority and the rule of law;

2) Skills and aptitudes: Critical thinking, analysing information, expressing opinions, taking part in discussions and debates, negotiating, conflict resolution and participating in community action;

3) Values and dispositions: Respect for justice, democracy and the rule of law, openness, tolerance, courage to defend a point of view and willingness to: listen to, work with and stand up for others.

Although the notion of citizenship has been traced back to Ancient Greece, there is as yet no academic consensus on its components, conceptual parameters or implications. From a sociological perspective, citizenship has been broadly defined as 'a set of social practices which define the nature of social membership'[3].

In the past, it has often been assumed that the community in question was a nation- state, and indeed, that citizenship was seen as inextricably linked to the nation-state. As Turner observes (2006, p. 225), "the development of citizenship is also a project of nation-building in which the creation of the national citizen is the primary project of the nation-state". Education (and in particular, formal

schooling) played a key role in this process. The consolidation of the modern nation- state was predicated on the creation of common bonds such as a shared language, history and symbols. Schools provided an ideal medium through which to introduce these "shared" features to future generations, as well as providing students with the information, literacy and skills required for political and economic participation in the nation-state. As a result, national education systems became "a massive engine of integration" through which the state attempted to "to create the civic identity and national consciousness which would bind each to the state and reconcile each to the other". In tracing the relationship between the invention of the nation-state and education, researchers have highlighted that national curricula have typically demonstrated a number of features, namely: a strong emphasis on patriotism, a celebration of the culture and history of the "nation", and a mythologizing of national heroes and events[4].

The curriculum also tended to be ethnocentric, and reliant on establishing an "in"-group and an "Other". However, the rise of transnational sites of citizenship(s) has raised the question of whether the concept (and practice) of citizenship is inextricably bound to the nation-state, or alternative conceptualizations can (or indeed, must) be found. These developments and debates have, in turn, raised questions about how we conceptualize the manifestation of European citizenship projects in education. Do European institutions provide a different model or form of citizenship than nation-states? If so, can we measure or analyze European citizenship education polices against the same criteria as nation-states? That is, do European policies utilize the same techniques as nation-states to promote citizenship through education, or do we need a new 'post'-national way of describing and characterizing the way in which European institutions seek to instill citizenship through education?.

The new sites of citizenship created by globalization are often labeled as cosmopolitan or post-national models of citizenship, where post-nationalism is defined as "any form of citizenship not exclusively defined by the nation state" . This is a rather broad, and unhelpful, categorization, but, over time, scholars have helped to define and refine the features of this concept, for example, has suggested that in the post-national state, citizenship rights are based on universal principles and international law (for instance, the UN Convention on Human Rights) which, even if non-binding in legal terms, encourage state compliance through their ability to establish norms, frame discourses, and define competence and goals. As a result, rights are becoming universalistic, uniform (at least in legal terms), and abstract and defined at global level. At the same time, identities remain particularistic and territorially defined, but as identities no longer necessarily engender rights and privileges, citizenship rights and citizenship identity have been de-coupled and nationalist identity and post national citizenship can co-exist[5].

---

[4] Keating, A., *Educating Europe's citizens: moving from national to post-national models of educating for European citizenship. Citizenship Studies, 13*(2), 135-151.
http://dx.doi.org/10.1080/13621020902731140, 2009
[5] Bîrzea C., *Education for Citizenship in a Democratic Society: a Perspective of Lifelong Learning,* Strasbourg, 2000.

These theories have, in turn, been taken up in citizenship education research, and in particular, within academic debates about education for global and cosmopolitan citizenship. Central to these discussions has been the questions: what should or could a truly post-national education look like? Moreover, what differentiates the national model of citizenship education from the post-national model? In the efforts to address these questions, various distinctions and features have been proffered[6].

3. The Transformations of Citizenship

Ever since its first classical formulation, provided in a series of lessons held in 1949, citizenship in modern western thought has been closely tied to the nation-state. The equation "a nation-state¼a land¼a people¼a citizenry" functions as a guide for the distribution of rights and duties that constitutes the basis of civil cohabitation in the democratic model. Although it is possible to highlight the historical relevance of local identities in defining the actual possibility of enjoying the rights conferred by citizenship, the progressive development of an ever-wider recognition of individual rights long seemed indistinguishable and inseparable from a growing reinforcement of the nation-state. In a perspective that removes every possible distinction between state – the political-institutional regulation of a specific territory – and nation – the sense of belonging to a defined and cohesive community – the consolidation of the state apparatus and a certain level of nationalism often seemed synonymous with the widening of subjective rights, individual freedom and participation in collective decisions. Starting from the mid-1970s, the strict marriage between state, nation and the recognition of rights began to be questioned. The intensification of the speed and reach of processes of globalization – in particular flows of people, ideas and goods (Appadurai, 1996), not to mention the planetary interconnections that seem more and more to unite people and phenomena over great distances in complex systems of dependency and mutual influence transforms the idea of citizenship, highlighting the contradictory link that binds belonging to a political community to the protection of individual and collective rights[7].

Citizenship thus becomes one of the principal terrains of conflict over sovereignty and identity, comprising demands for the recognition of collective differences and, more generally, spreading instances of the transformation of rules for managing public and political spaces. More specifically, migratory processes are particularly efficient for underlining the incongruities and implicit assumptions of "pense´e d'Etat" (Sayad, 1999). The latter establishes itself as a space for protection, participation and development of individual potentialities only insofar as it is able to exclude those considered 'foreign'. Simultaneously, it aspires to widen the area of its sovereignty as far as possible, yet is faced with the limitation that the more citizenship becomes inclusive and widespread, the less

---

[6] Lockyer, A., Crick, B., & Annette, J. (eds.), *Education for Democratic Citizenship: Issues of Theory and Practice*. Aldershot, UK: Ashgate, 139–148, 2004.

[7] Audigier F*., Basic concepts and essential skills related to education for citizenship in a democratic society*, Strasbourg, 2000.

it has to offer. The presence of the migrant leads to the deconstruction of the apparent unity of citizenship, highlighting the fact that the recognition of rights (civil, political and social), and of identity and the willingness to participate in collective life, may constitute distinct elements that may also diverge or compete with each other. The children of migrants render this dissociation particularly obvious: far from being the simple extension of their parents' "native soil", and indeed from embracing without regret or resistance the models of their fellow "natives", these people highlight the distinction between national identity and citizenship, elaborating multiple and diverse individual and collective identities that demand recognition and participation according to criteria dissociated from – or not entirely reducible to – a single ethnic or national identity. Taking the cultural symbols necessary for the elaboration and communication of their specific identity from the global cultural stream, both from their parents' native nations and from those in which they were born and grew up, they present requests for the recognition of citizenship that remain distinct from a full and total identification with a presumed community able to furnish models and meanings for every aspect of their experience[8].

Belonging, participation and the recognition of rights reveal themselves to be aspects that are partially autonomous, never completely traceable to the idea of national identity. Being a society no longer necessarily coincides with being a nation because, in certain aspects, society exceeds the nation: one can and one may wish to participate without feeling that one belongs "exclusively", "completely" and "definitively"; one participates not because one identifies with the nation, but because one feels involved (because of personal interests, feeling "affected", because in this way individuals can claim the recognition of their own particularity). This paper aims to explore how children of immigrants enrolled in higher secondary schools in European countries conceive and speak about citizenship. In particular, it illustrates how the formal, participatory and identity dimensions of citizenship come to be articulated in a complex and changeable way in relation to discourses and contexts. As a result, the connection between belonging and citizenship blurred. The sense of belonging becomes plural, yet without blunting the demand for full membership and equal participation, sheds a new light on the entire category of citizenship. Assuming this analytical perspective, the present article attempts to look more closely at the transformations of belonging, which today seems to be composed of different layers: admittance stresses the universalistic claim to be equal, to not be excluded on the basis of discrimination or prejudice; identification conserves a particularistic and essentialist meaning, it stresses the importance and the "unavoidableness" of difference; involvement regards lifestyles, everyday relations, it confers importance on the possibility to participate on behalf of a specific interest and play one's cards well, to have a stake in a community's life and future. Therefore, citizenship assumes different meanings when discourses shift from one layer to another.

---

[8] Stevick, E.D., & Levinson, B.A.U. (eds.), *Reimagining Civic Education: How Diverse Societies Form Democratic Citizens* (Lanham, MD: Rowman & Littlefield), 2006.

4. Visible Citizenship

One of the most obvious signs that citizenship has become established in schools is when children are entered as candidates for Graduate Certificate in Education (GCSE) Citizenship Studies. This has been commended by Ofsted who claim that participation "in GCSE citizenship short courses has been generally associated with greater focus, better teaching and higher standards and achievement"[9]. Indeed, the setting up of citizenship departments is singled out for praise where "some or all pupils are following accredited courses including short course GCSE".

Specialist teaching in timetabled periods tends to be advocated promote the approach to citizenship where it is taught as a "National Curriculum subject" that has a "strong and identifiable core program" and "involves homework". Finding time each week on the school timetable and adding "citizenship" to it is encouraged; There are schools that have been designated as an institution "where citizenship is a strength' because it gives 'an hour a week for [citizenship] lessons' and has 'a team of specialist teachers"[10].

We are told that when such a "core program taught by a small group of specialists" is augmented by "participation and responsible action on activity days" this "works well" because the subject has "an identity to which pupils can relate". Evidently, "identity", or what has been termed here "visibility", is being valorized. Schools that were visited during 2004–2005 provided such events as a Human Rights Day (where speakers from outside the school worked with children) and a Criminal Justice Day (where children attended a court and participated in a mock trial). The student teachers following the Post-graduate Certificate in Education (PGCE) Citizenship course, led by the author, planned such a day, in conjunction with one school's citizenship coordinator, and provided a range of workshops for children. Partner schools also worked on themes such as inclusion and equal opportunities where teachers devised innovative workshops to broaden pupils' experience and understanding of these issues. While such days are generally enjoyable for children and raise the profile of the subject they are not always sufficiently related to what children learn across the curriculum or throughout the year as members of a school community[11].

5. Invisible Citizenship

There are numerous advantages to citizenship being integrated within other subjects so long as the necessary specialist knowledge is acquired. Yet Ofsted does not appear to encourage the 'cross-curricular route'; we are told "evidence suggests that, so far, pupils are confused by cross-curricular approaches".

[9] Office for Standards in Education (Ofsted), *Citizenship in secondary schools: evidence from Ofsted inspections* (2003/04), reference no.HMI 2335, February 2003 (London, Ofsted), 2005.

[10] Osler, A., & Starkey, H., *Education for democratic citizenship: a review of research, policy and practice 1995–2005*. Research Papers in Education, 21(4), 433–466. http://dx.doi.org/10.1080/0267152060942438, 2006.

[11] Pike, M.A., *Values and visibility: the implementation and assessment of citizenship education in schools*. *Educational Review, 59*(2), 215-229.

http://dx.doi.org/10.1080/00131910701255020, 2007.

Officially, the "audit-of-what-we-already-do" method appears to be considered unsuccessful although many schools prepared for the introduction of citizenship with an audit of links, typically compiling a matrix to show where citizenship-related issues could be found across the curriculum. Indeed, such an approach should not be eschewed for recent research reports such a method being successfully employed in a school that "had conducted a citizenship audit which provided a grid showing where citizenship opportunities occurred across the curriculum".

Yet we are led to believe that an inherent problem with teaching citizenship through other subjects is that children are "not aware that they have had a citizenship program", italics added); in other words, it is insufficiently visible. Less visible aspects of citizenship such as school organization, assessment procedures, ethos and so on (from which children learn important lessons) are not receiving sufficient endorsement and encouragement, it would seem, because children might be unaware this is "citizenship". We are told that "citizenship is not about the way a school goes about its business, or its ethos" even though, according to the Crick Report, there is "increasing recognition that the ethos, organization, structures and daily practices of schools, including whole school activities and assemblies, have a significant impact on the effectiveness of citizenship education". Many parents would certainly regard hidden aspects of a school's life such as its ethos to be rather important in learning what it is to be a good citizen. Indeed, the way a school "goes about its business" is considered by some to be central to aspects of citizenship education although it may not be visible on a school's timetable. The observation that citizenship is "not about ethos or school organization" may be valid within the context of the aim of citizenship to produce informed citizens (as children need to be taught in a coherent way about how local government or the criminal justice system works, for instance) but it makes much less sense if the other, broader, aims of citizenship education (concerning values, commitments and participation) are to be achieved. Teaching citizenship together with PSHE is, apparently, especially difficult and "the perceived close relationship between citizenship and PSHE is proving problematic" because "PSHE is about the private, individual dimension of pupils' development, whereas citizenship concerns the public dimension". We are told that "conflict resolution in citizenship is not about the problems experienced in individual parent–teenager relationships" but when teaching and learning makes the transition from exploring personal conflict resolution to global conflict resolution (and the role of the United Nations for instance) this does qualify as citizenship. Issues 'take on a citizenship dimension when the questions addressed are to do with topical local and national issues, policy, and what can be done to bring about change'. Marrying citizenship to PSHE to the extent that it loses its own identity may be problematic but divorcing citizenship entirely from PSHE is not likely to help young learners see the relevance of citizenship to their personal lives[12].

---

[12] Gollob R., and others, *Textbook for Teacher Staff Training in Education for Democratic Citizenship and Education for Human Rights*, the European Council, 2004.

The significance of citizenship for learning to live seems to be insufficiently appreciated within official recommendations that see successful citizenship education being achieved by turning it into an examined school subject and improving its status. Citizenship education concerns school ethos which is important because it is about the way a school corporately lives its life. Ethos refers to "the pervasive atmosphere, ambience or climate within a school" and is derived from the quality of relationships, feelings of community, dominant patterns of discourse and social interaction as well as classroom layout, assessment policies, visual culture and the extent to which children, parents and teachers work together. Such features of school life often teach children a great deal about citizenship and their own worth and should not be dismissed because they are less visible than timetabled "citizenship". One aspect of life in school that teaches children about power relations within society and their place in it is the assessment practices they experience; the control a school exerts over learners through such practices is significant for citizenship education but is not immediately visible to schools or even, it would seem, to researchers.

6. Implications for Citizenship Education

The challenge for citizenship education programs and curricula is how to develop discourses and practices that cultivate a renewed sense of citizenship for each and every student–a citizenship that is grounded on the demands of conviviality and hospitality.

The notions of conviviality and hospitality as critical tools of developing an alternative citizenship education suggest a reorientation of our attention towards the myriad pedagogical practices through which emotions and affects towards citizenship are worked up and maintained. Traditional citizenship education discourses privilege a juridical culture, and clearly lack an explicit investigation of the ways in which ideas such as conviviality and hospitality can be used for more critical forms of citizenship; that is, forms of citizenship that do not ignore the role of emotions and affects as important aspects of forming alternative affective economies. Consequently, a reconceptualization of citizenship education paradigms through the inclusion of conviviality and hospitality has two major advantages.

First, the discourses on conviviality and hospitality restore a sense of otherness because they constitute resources of developing new affective attachments that extend ethical responsibility, care and justice; these discourses focus their concerns on the ways that ethical responsibility, care and justice form both critical *and* cosmopolitan affective communities. Secondly, conviviality and hospitality bring into view a set of differential openings in the analysis of affective networks within particular socio-political fields and citizenship education. For example, an understanding that fear of Muslims after 9/11 or of immigrants is an effect of the affective encounters within a community and may have ideological roots helps students (notably those who belong to the dominant group) to question how ideas such as conviviality and hospitability may create new affective attachments with marginalized others. The above arguments urge educators to consider how the cultivation of particular emotions for those who

are "different" – through citizenship education curricula, textbooks and every day school practices – organizes the social and bodily space in the field of citizenship education by creating powerful affective borders. Consequently, the task of any citizenship education pedagogy that is critical of these affective borders among individuals and groups is to identify the practices, strategies and spaces where affective transformation might be possible. Conviviality and hospitality have the potential to instill such transformation, by restructuring the affective field of citizenship education pedagogies; these notions redefine citizenship by *re-educating* the emotions of citizenship[13].

I want to highlight two implications of the account developed here. The first implication is the importance of analyzing the emotional modes/discourses through which sentimental citizenship education is authorized by, implied and embodied, and recognizing that such discourses have consequences for the ways in which affective communities are constituted (within the classroom and beyond). Hence to take seriously the affective politics of citizenship education is to explore how such modes and discourses are part of the efforts to articulate a *different* relationship between the self and the other. That is, analysis of the affective politics of citizenship education involves the interrogation of the ways in which explicit mobilization of emotions produces exclusive definitions of citizenship. Educators and their students need to question, for example, whether the mobilization of emotions simply *tolerates* otherness – toleration as that which implies something to get over – or really *welcomes* a guest as Somebody through whom new powerful networks of solidarity emerge. The question, writes McCormack, "is not only 'how far can we care', but also becomes one of cultivating a commitment to those relations that may increase the intensity of attachment and connectivity" (2003, 503).

Consequently, a *critical citizenship education* that problematises the normative politics of emotion points to the need to identify how discourses and practices are embodied in the day-to-day routines of school life, and to explore the possibilities that are opened for interrupting policies and practices that exclude and dehumanize others. Such a form of citizenship education includes the development of a mode of critique that comprehends the affective economies of citizenship as well as their effects on students and teachers' lives. It is realized, therefore, that students and teachers bring different emotional histories with them to school, and that these histories are embedded in a wider context of sociopolitical forces, needs, and interests.

Hence these emotional histories need to be constantly interrogated rather than taking for granted the constraining conditions of defining affects in merely celebratory terms. The second implication is that inasmuch as a critical citizenship education acknowledges how schooling perpetuates hegemonic emotion discourses about borders, hosts, and strangers, educators and their students need to examine the individual and community spaces that may be constituted to disrupt these hegemonies.

---

[13] Ortloff, D.H., *Becoming European: a framing analysis of three countries' civics education curricula. European Education, 37*(4), 35–49. http://dx.doi.org/10.2753/EUE1056-4934370403, 2005.

Conviviality and hospitality offer some possibilities for transforming educators and students' dispositions; the literature on inclusive, anti-racist and critical pedagogies can provide numerous practical examples engendering the notions of conviviality and hospitality and debunking polarities such as host/stranger.

However, it needs to be acknowledged that the disruption of normative politics of emotion around citizenship (particularly civic republican and liberal citizenships) is certainly not an easy task for educators. The dispositions of the hegemonic citizenship discourses are not easily suspended by a simple effort or will. Affective communities embedded in national sentimentality are not easily undone through an educational program in which ideas of conviviality and hospitality are somehow infused. The issue, as Bourdieu asserts, is not "a simple 'conversion of minds' ... produced by rational preaching and education" (2000, 180), because passions are rooted in emotional dispositions. What is most often required is a transformation of the very conditions, emotional and otherwise, of the production and re-production of the economies of emotions around hegemonic meanings and practices of citizenship. Undoubtedly, this is a much more difficult task.

7. Conclusion

Citizenship is more than a subject. If taught well and tailored to local needs, its skills and values will enhance democratic life for all of us, both rights and responsibilities, beginning in school and radiating out. Citizenship is the core concept that provides the learning focus for social studies at all grades. To identify the skills, knowledge, and values that students will need as active democratic citizens, social studies must take into account the society in which students live, and anticipate the challenges they will face in the future. Citizenship is a fluid concept that changes over time: its meaning is often contested, and it is subject to interpretation and continuing debate. Citizenship education is fundamental to living in a democratic society. The concept of citizenship takes on meaning in specific contexts and is determined by time and place. Diverse notions of citizenship have been used in the past and are being used in the present, for both good and ill. The challenge for citizenship education programs and curricula is how to develop discourses and practices that cultivate a renewed sense of citizenship for each and every student – a citizenship that is grounded on the demands of conviviality and hospitality.

In this paper we highlighted two implications of the account developed. The first implication was the importance of analyzing the emotional modes/ discourses through which sentimental citizenship education is authorized by, implied and embodied, and recognizing that such discourses have consequences for the ways in which affective communities are constituted (within the classroom and beyond). The second implication was that inasmuch as a critical citizenship education acknowledges how schooling perpetuates hegemonic emotion discourses about borders, hosts, and strangers, educators and their students need to examine the individual and community spaces that may be constituted to disrupt these hegemonies. What is most often required is a

transformation of the very conditions, emotional and otherwise, of the production and re-production of the economies of emotions around hegemonic meanings and practices of citizenship. Undoubtedly, this is a much more difficult task.

REFERENCES

Audigier, F., (2000), *Basic concepts and essential skills related to education for citizenship in a democratic society*, Strasbourg.

Bîrzea, C., (2000), *Education for Citizenship in a Democratic Society: a Perspective of Lifelong Learning,* Strasbourg.

Bîrzea C. and others, (2005), *Textbook for education quality assurance for democratic citizenship in school*, UNESCO, The European Council, CEPS.

Gollob R., and others, (2004), *Textbook for Teacher Staff Training in Education for Democratic Citizenship and Education for Human Rights*, the European Council.

Keating, A., Hinderliter, O., & Philippou, S., (2009), *Citizenship education curricula: the changes and challenges presented by global and European integration. Journal of Curriculum Studies, 41*(2), 145-158.
http://dx.doi.org/10.1080/00220270802485063

Keating, A., (2009), *Educating Europe's citizens: moving from national to post-national models of educating for European citizenship. Citizenship Studies, 13*(2), 135-151. http://dx.doi.org/10.1080/13621020902731140

Lockyer, A., Crick, B., & Annette, J. (eds) (2004), *Education for Democratic Citizenship: Issues of Theory and Practice.* Aldershot, UK: Ashgate, 139–148.

Office for Standards in Education (Ofsted), (2005), Citizenship *in secondary schools: evidence from Ofsted inspections* (2003/04), reference no.HMI 2335, February 2003 (London, Ofsted).

Ortloff, D.H., (2005), *Becoming European: a framing analysis of three countries' civics education curricula. European Education, 37*(4), 35–49. http://dx.doi.org/10.2753/EUE1056-4934370403

Osler, A., & Starkey, H., (2006), *Education for democratic citizenship: a review of research, policy and practice 1995–2005. Research Papers in Education, 21*(4), 433–466. http://dx.doi.org/10.1080/02671520600942438

Pike, M.A., (2007), *Values and visibility: the implementation and assessment of citizenship education in schools. Educational Review, 59*(2), 215-229. http://dx.doi.org/10.1080/00131910701255020

Stevick, E.D., & Levinson, B.A.U. (eds) (2006), *Reimagining Civic Education: How Diverse Societies Form Democratic Citizens* (Lanham, MD: Rowman & Littlefield).

Stromquist, N.P., (2008), *Theorizing global citizenship*. Paper presented at the Comparative and International Education Society (Los Angeles: University Southern California, Rosier School of Education).

OUR MODERN ORWELL AND POSTMODERN HABITS1

Viorella Manolache,*

vio_s13@yahoo.com;
viorella.manolache@ispri.ro

Ian Browne**

prof_browne@yahoo.co.uk

Abstract: Under the sign of fundamental and formal investigations promoted by George Orwell, an explicit definition of the writer's relationship with the modern context, and a necessary explanation of the option expressed by his exegetes to attach his name to postmodern customs, is required. What takes precedence is "the rule of if" (if Orwell can be linked to postmodernism) while stressing the fact that, if he is postmodern only by chance, then Orwell's post-modernity is nothing more than a working style or an exegetical formula, an active way of re-reading (deconstruction) by reference to the post-modernity customs.

Keywords: George Orwell; Postmodern customs; postmodern Ambient; Orwell's modernity; The rule of "if"; Orwell-Fukuyama; A realistic-classic tradition.

Orwell, Modernism and Postmodernism

One of Orwell's fears was that in the future would a new set of values would prevail, a set of values that he could not share. It wasn't just totalitarianism that worried him? He worried that the future would be a consumerist, hedonistic individualistic world, in which the values of justice, liberty and solidarity had vanished. And he worried that there was no objective perspective from which an independent judgment could be made on such a society. For a postmodernist it is evident that there is no objective perspective, there is no viewpoint not informed by the particular standpoint of the observer. So I want to look at the postmodern worries of Orwell.

---

* **Scientific Researcher III, PhD., Institute of Political Sciences and International Relations "Ion I. C. Brătianu" of the Romanian Academy.**
** **Independent Researcher, Cambridge University and St Andrews University. Now settled in Bucharest.**

Philosophical Preliminaries

Orwell was not a philosophical thinker. Quite the opposite, and famously said after attempting to read a book by Bertrand Russell that it made him think all philosophers should be shot. So the idea of discussing Orwell's conception of moral behavior in a philosophical way requires some justification.

Modernism can be understood in a variety of ways, but in terms of ethics, modernism is usually taken to mean the move from superstition to reason that is associated with the Enlightenment. In terms of moral behavior, it meant a move, in catholic counties at least, from priest ridden superstition to a morality based on reason. The moral law was no longer to be found in the 10 Commandments, the books of Deuteronomy and Leviticus, and the epistles of St Paul, but by the exercise of reason. Kant is the most famous and the most significant of those who attempted to ground morality not in revealed religion, but in reason and philosophy. So for the purpose of understanding Orwell, we can take Kant as our archetypal modernist.

Kant found a basis for morality in human reason. Reason is the same everywhere, it imposes requirements on thought and action. Despite what happened to Winston Smith in the Ministry of Truth, you won't have much success at anything if you refuse to accept 2 + 2 = 4. If you are waiting to cross the road and there are two red cars and two blue cars driving along the road, you will have to wait until all five have driven past before you are prepared to cross the road. You will have a long wait. If you deposit 200 euros in the bank in January and 200 euros in February, the police will not be interested if you complain that you only have 400 euros in your account and so the bank must have stolen the other 100 euros. Rationality imposes limits on how people can coherently behave. For Kant, the moral law is imposed by reason, and one cannot coherently ignore it. I don't propose to go over the problems with Kant's account of ethics, but even the most convinced Kantian will accept that ignoring the demands of the moral law will not lead to the same kind of incoherence in one's life that denying 2 + 2 = 4 would.

Kant as our archetypal modernist tries to establish a foundation for morality – that foundation being rationality. Postmodernism is anti-foundational. It gives up on the idea that there can be a foundation, that reason can establish a basis for morality which imposes the same requirements on moral thought and moral action on all people for all times. According to the post-modernist, neither the revealed religion of the pre-modern world that preceded the Enlightenment nor the rationality of the modern world of the Enlightenment can supply a compelling basis for morality.

Orwell and the Foundations of Morality

Orwell puts it this way, "Reading Mr. Malcolm Muggeridge's brilliant and depressing book, *The Thirties,* I thought of a rather cruel trick I once played on a wasp. He was sucking jam on my plate, and I cut him in half. He paid no attention, merely went on with his meal, while a tiny stream of jam trickled out of his severed esophagus. Only when he tried to fly away did he grasp the dreadful thing that had happened to him. It is the same with modern man. The

thing that has been cut away is his soul, and there was a period – twenty years, perhaps – during which he did not notice it. It was absolutely necessary that the soul should be cut away. Religious belief, in the form in which we had known it, had to be abandoned. By the nineteenth century it was already in essence a lie... Consequently there was a long period during which nearly every thinking man was in some sense a rebel, and usually a quite irresponsible rebel. Literature was largely the literature of revolt or of disintegration. Gibbon, Voltaire, Rousseau, Shelley, Byron, Dickens, Stendhal, Samuel Butler, Ibsen, Zola, Flaubert, Shaw, Joyce – in one way or another they are all of them destroyers, wreckers, saboteurs. For two hundred years we had sawed and sawed and sawed at the branch we were sitting on. And in the end, much more suddenly than anyone had foreseen, our efforts were rewarded, and down we came. But unfortunately there had been a little mistake. The thing at the bottom was not a bed of roses after all, it was a cesspool full of barbed wire."[2]

Orwell thought that after the decline of religion in England, as a living code of ethics, there was nothing which could provide a basis for ethical behavior. Orwell's fear was the rationale for moral behavior had moved straight from religion in the 19th century to post-modern skepticism, without any real intervening stage. So, by undermining religion, the intellectuals had sawn off the branch everyone was sitting on, and there was nothing left to support any moral code.

Orwell was not a philosopher, and there is more to it than that. That morality cannot be justified on rational grounds, doesn't mean that it can't be justified or that it can only be justified on irrational grounds. There may be something to support the branch, but it might not be the kind of thing that Kant envisaged.

Orwell could see that people did behave according to certain rules, but he felt that if you tried to get below the surface of behavior, and ask why people followed these rules, there wasn't a good answer. In Raffles and Miss Blandish, he examines the code of behavior of Raffles, the gentleman burglar. Raffles and his friend and accomplice Bunny are invited to stay in aristocratic homes. Raffles comes from a class below that of his hosts, and despite not being one of the aristocratic set, he is invited because of his charm and his ability at cricket. "Both Raffles and Bunny, of course, are devoid of religious belief, and they have no real ethical code, merely certain rules of behavior which they observe semi-instinctively... Raffles and Bunny, after all, are gentlemen, and such standards as they do have are not to be violated. Certain things are 'not done', and the idea of doing them hardly arises. Raffles will not, for example, abuse hospitality. He will commit a burglary in a house where he is staying as a guest, but the victim must be a fellow-guest and not the host. He will not commit murder, and he avoids violence wherever possible and prefers to carry out his robberies unarmed. He regards friendship as sacred, and is chivalrous though not moral in his relations

---

[2] George Orwell, "Time and Tide", in George Orwell, *The Collected Essays, Journalism and Letters of George Orwell,* Volume II: My Country Right or Left, 1940-1943, Edited by Sonia Orwell and Ian Angus, London, Secker & Warburg Limited, 1968, 6 April 1940.

with women. He will take extra risks in the name of 'sportsmanship', and sometimes even for aesthetic reasons. And above all, he is intensively patriotic."[3]

Raffles has a code of behavior. "The Raffles stories... belong to a time when people had standards, though they happened to be foolish standards. Their key-phrase is 'not done'. The line that they draw between good and evil is as senseless as a Polynesian taboo, but at least, like the taboo, it has the advantage that everyone accepts it."[4]

The point about Raffles code of conduct is not that it is independently justifiable, but that everyone accepts it. The code which Raffles learnt at public school, and which, were it not for Raffles tendency to steal, we might call the code of the English gentleman is what gives value and significance to the behavior of the people who accept that code. Perhaps the code itself has no rational justification, but nonetheless, it provides a set of moral standards against which behavior can be measured. Behavior is good or bad, depending on whether it conforms to the code or breaks the rules of the code.

Orwell's ideal world was England in about 1910. He didn't like the modern world very much. He found its pleasures and its consumerism tawdry. He rediscovered a set of values in working class in Wigan and fighting against the fascists in the army in Spain, that could replace this lost world. The values of the world he found in Wigan and Spain was not so very different from those of the world of 1910 he had left behind. They were the values of solidarity, trust, fairness, justice and decency.

Another Philosophical Interlude

Postmodernism didn't come as a big surprise to English philosophers. English philosophers knew that the Kantian project of basing morality on rational foundations had failed. But this didn't cause any particular problems in England. The job of philosophy is to try to understand an area of intellectual enquiry, not to wring one's hands in despair because it isn't what you thought it was. Philosophy looks for problems. So the question became, if morality isn't what Kant thought it was, then what is it. And if the requirements of morality don't apply universally, the same demands applying to all people at all times, irrespective of history and culture, irrespective of concerns and ways of seeing the world that are specific to a time and place, then who does it apply to.

In an influential paper, *Morality as a system of Hypothetical Imperatives*, Philippa Foot argues against Kantian morality. Kant wants to make morality compulsory. Morality should apply to everyone and be inescapable, like the rules of mathematics or logic.[5] The imperatives of Kant's system are categorical imperatives. This means that the moral force of an imperative, a rule, such as "You should never lie", doesn't depend on how anyone feels or what beliefs or way of seeing the world they have. The rule applies irrespective of the

---

[3] George Orwell, "Raffles and Miss Blandish", in George Orwell, *The Penguin Essays of George Orwell*, London, Penguin, 1984.

[4] *Ibidem*.

[5] Phillipa Foot, "Morality as a system of Hypothetical Imperatives", *The Philosophical Review*, Vol. 81, Number 3, July 1972.

circumstances a person finds him in or the beliefs and wishes that person happens to have.

Kant contrasts the categorical imperatives of morality with the hypothetical imperatives which govern most other aspects of our lives. These hypothetical imperatives give us rules for life where there are no moral implications. "If you want some a subtle coffee which isn't too strong, you should buy Colombian coffee." Maybe you don't like coffee, in which case the imperative part "you should buy Colombian coffee" doesn't apply to you. Whether or not the imperative applies depends on what your wishes and preferences are. Unlike categorical imperatives which have force irrespective of your wishes and situation, hypothetical imperatives are bound up with context. The hypothetical part of the imperative, "If you want some a subtle coffee which isn't too strong," only applies if the context is right, if for example, you like coffee, you have the money, and there is a coffee shop nearby. Otherwise it doesn't offer any help in deciding what to do. If you don't like coffee, it doesn't apply to you.

Philippa Foot argues against Kant. She argues that morality is a system on hypothetical imperatives. She argues that moral rules are not categorical imperatives of the kind "You should never lie". She argues that moral rules are hypothetical imperatives, of the kind "If you care about truth, you should never lie". The hypothetical part in Foot's moral imperative is "If you care about truth". The problem, if it is a problem, is that not everyone cares about telling the truth. Some people don't mind lying. The rule "You should never lie", applies to those who accept the hypothetical part, to those who care about truth. As Philippa Foot explains, Kant wants everyone to be a conscript in the army of virtue. On her system, there are only volunteers.

Back to Orwell

As we saw, Raffles has a code of behavior. Some things are allowable, even meritorious, and other things are not done. The standards of behavior might be foolish standards, but everyone in good society accepts the code of behavior. "Their key-phrase is 'not done'. The line that they draw between good and evil is as senseless as a Polynesian taboo, but at least, like the taboo, it has the advantage that everyone accepts it."

Orwell accepted certain standards, some of which were the same as Raffles code. Like Raffles, Orwell went to public school, and absorbed the code of behavior of a real English gentleman. Raffles morality, if we can talk of it that way, was grounded in a set of beliefs that shaped how he saw the world. These beliefs shaped the way he thought about loyalty, honesty, fairness and so on. Both Orwell and Raffles believed that if you want to be loyal you should never betray your friends. And both Orwell and Raffles did value loyalty, and tried to behave accordingly. But this moral code is based on a hypothetical imperative, and not everyone will find the if part of the hypothetical compelling, the moral imperative, you should never betray your friends, only has power to influence the behavior of those who already want to be loyal. Not everyone wants to be loyal, and those who don't want to be loyal will see no reason to pay any attention at all to the imperative that you should never betray your friends.

One of the worries Orwell had was that a new moral code or more than one new moral code was replacing the one he accepted. He worried about totalitarianism, but besides that he worried about an ethics of individualism and hedonism replacing the values of loyalty, justice and freedom. He wanted to keep what he regarded as the morality of Christianity, without the foundation of Christian belief. He had a set of moral beliefs, but no idea how to justify them or how to defend them against the modern world. He needn't have worried, as his writing is a sustained argument for the superiority of the ethical beliefs he had and a sustained attack, not just on totalitarianism, but on a world where individualism and hedonism form the basis of the moral outlook. The modern world, Orwell believed, makes us blind to certain values. He rails against tinned food, popular music on the radio, a lack of interest in nature, everything that he sees as the antithesis of England in 1910. He wanted to return to the pre-modern world.

Orwell already knew that between codes of conduct there exists incommensurability. In *Burmese Days*, he painted a damning picture of the superficial and hypocritical nature of the values and behavior of the English Imperial middle class, a world whose values he understood well. They were the values of the world he had grown up in. But by the time he left Burma he rejected them totally. He knew that he could not continue to live that life, to be a member of the Imperial Police in Burma, to live in the midst of people who had the kind of attitudes and values he wrote about in Burmese Days. In his un-philosophical way he came to the same conclusion that Wittgenstein did, that new values can't be grafted onto the same way of living. He needed to change how way of life to something as far removed from the interests and concerns of the Imperial middle class as he could find. He went to Paris and lived among the poor and destitute. "What interests us would not interest them. Here different concepts would no longer be unimaginable. In fact, this is the only way in which essentially different concepts are imaginable".[6] He decided to change his way of living completely, because he realized that values are embedded in the way you live your life.

For Orwell, the loss of a Christian basis for morality did not mean the loss of morality. Nor did it mean that morality had to be justified. Morality might be "foolish", it might be "as senseless as a Polynesian taboo", but for Orwell, morality was never founded on anything intellectual. It was something you lived, not something you justified. Perhaps that makes him a post-modernist, but I think he would have preferred Phillipa Foot's more English way of putting it, that even though there can be no inescapable Kantian requirement that we behave morally, a moral person will still care about morality, but not because he ought to, in some Kantian way, but simply because it is in the character of the person to do so: "Kant would of course object that I am treating men as if, in the army of duty, they were volunteers, and this exactly my thought."[7] It was in Orwell's character that every word he wrote was in defense of a pre-modern values and a pre-modern way of living for which he could offer no foundations, but which he believed was vastly superior to any modern form of life.

---

[6] Ludwig Wittgenstein, *Zettel*, University of California Press, 2nd edition, 2017, 3, 88.
[7] Phillipa Foot, "Morality as a system of Hypothetical Imperatives".

"Orwell is a modern author who writes about postmodern society"

Choosing (in a cropping fashion) *three views/*approaches – Stephen K. Roney[8] – Christopher Hitchens[9] – Barry Taylor[10] – the obvious observation refers to a George Orwell acting as a mobile, re-territorializing factor, placed under/in the contextual incidence of *if: if Orwell can be attached to postmodernism, then the only possible-justifiable connection to this effect is the connection, in advance, to a specific atmosphere/ambience that forces the Orwellian attraction-through-repositioning in the open contexts of postmodernity.*

Barry Taylor insists on the idea that Orwell operates with *the inversion technique of opposing terms,* which structure the classical discourse itself in a frontal collision with postmodernism. Interested in the Orwellian text "*Decline of the English Murder*" Taylor believes that the committed violence and the image of the serial killer are in themselves two explicit references to the signals of dissolution of the classical conceptual order, by centralizing a *seriality* impregnated by social consequences – a concept prolonged by Lyotard until its identification with the phenomenon of *conceptual trans-evaluation.* The problem both speeches have, Taylor notes, calls for a specific re-positioning in relation to *binary definitions*, which, by the Orwellian approach, launch a way of directing research (most often an ironic pastiche) towards the physiognomy of the new, the emerging, conceptualized as a (violent) retrospective of all that was already known/found. If the Lyotardian return to the classical refers to the analogy between it and the monadic or totaling vision, the appearance that seems less surprising in Orwell's case, says Taylor, consists in interference with Lyotard's ideas precisely in the field of postmodern thinking, relying on the deconstruction effect, insufficiently correlated with classical binaries.

Christopher Hitchens projects Orwell entirely in the abysmal perimeter of the "intellectual brink", in the cleavage between perceived Anglo-Saxon tradition and the efforts of mainland theorists to provide a sense of valid explanation (*narration*) of the world. The last three decades of the twentieth century, Hitchens appreciates, exposed Anglo-Saxon space to the extensive demands of postmodernist schools, through the pressure of various deconstruction formulas, the irrigating flow of construction of the *Nouveau Roman* and the delivery of particular aspects indicating, by "objective exegesis", a *new ideology*. Hitchens indicates, in this sense, the way in which Foucault and Derrida have become more than a mere intellectual fashion, but also invokes the *Althusser-from-the-years-of-attempted-resuscitation-of-communism,* the one who called, through abstract thinking, for a final proof of the communist idea. Concerned with identifying the unaffected and unshackled modalities of folding postmodernism upon the conjectural truth stated in: "nothing new happens, nothing happens for

---

[8] Stephen K. Roney, "Postmodernist Prose and George Orwell", in *Academic Questions*, Spring 2002, pp. 13-23.

[9] Christopher Hitchens, *Why Orwell Matters*, Basic Books, New York, 2002.

[10] Barry Taylor, "The Violence of the Event: Hannibal Lecter in the Lyotardian Sublime", in Steven Earnshaw (ed.), *Postmodern Surroundings*, Rodopi, Amsterdam-Atlanta, 2002, pp. 215-230.

the first time", Hitchens referred to Baudrillard's ironic exegesis, supporting "the fictional nature of the Gulf war". This approach puts Orwell in a space of confrontation between reality and the virtual, and assigns him the task of "flank author" of a dispute that substantiates how "scientific procedures are cultural produces/constructs, and thus deprived of private validity".

Stephen K. Roney studies the private notes of (modern) Orwellian style, and places Judith Butler face to face with the clarity and simplicity of his writing, thus re-debating the validity of the postmodern argument according to which the two attributes do not have force in any deeply argumentative debate of ideas. Stephen K. Roney brings to the fore Orwell's reasoning, from "Politics and the English Language", against Butler's counter-parts - as reported in *The London Review of Books* and *The New York Times*, noting that *difficult ideas* imperatively require to be expressed through *difficult language*, in the sense in which language plays a fundamental role in reconciling the natural variations in charge of explaining social and political realities. Roney's opinion certifies that "Butler and Orwell make different assumptions regarding the nature of language". In accordance with the specificity of modern debates, Orwell states that both language and lifestyle are tinged with political causes and consequences; however, both Orwell and Butler accept the premise of conditioning the process of thinking through/by language, the Orwellian position being vested with "a high degree of plausibility" through recourse to conserving solutions played by *simplicity* and *generalization*. Between these two open terminals one can assess postmodern uncertainty with regard to the clear distinction between *insinuating language-concise language*, accompanied by a tendency to denounce loads of (unnecessary) over-classification.

Frédéric Regard[11] re-certified the fact that, although influenced by such dynamics and, in equal measure, marked by the experimental prints of "the apogee of modernism", George Orwell belongs to the classical realist tradition. His positioning *in the proximity of postmodern reflexes* should not exclude his conservative recoils, with interest in *curbing* any temptation to consider Orwell "far more modern than he was in reality". Orwell's writing wears, according to Regard, all the insignia of a "refurbishment of late classical realism".

However, Orwell's *alleged classicism* does not consider skipping modernist aesthetics, but rather, being seen as a deduction from the offerings of modernism. Hence "the Orwellian paradox" that Regard investigates, that of *archaic postmodernism*, resulted from a refusal of the modernist conception about the relationship between man and language - *man does not talk but is spoken by language* - marked, at the same time, by a desire to redefine the future, as well as a reaffirmation of the essence of the human being as a *significantly re-written subject, involved in conflicting time categories*.

The Report on "Orwell's and Fukuyama's pessimism"

If one were, however, to give lecture to the dialogue between Frédéric Regard and Stephen Boyd, with the intention of (over)seeing the destiny of The

---

[11] Frédéric Regard, "Time for Feeling: The Structure of George Orwell's Archaic Postmodernism", in *Cycnos*, vol. 11, no. 2, 2008.

Last Man, the comparison between Orwell and Fukuyama would become a source of reference impossible to omit. Received as a simple possible/probable joining, replacing the relationship between the two theorists becomes a direct order: Francis Fukuyama devotes a concentrated insert/a "capsule" to refereeing the novel *1984* (in *Foreign Affairs*, September/October 1997).

In order to demonstrate the effectiveness of Craig l. Carr's method of comparative study, Fukuyama presents the book *One flew over the cuckoo's nest* as characteristic of unmasking "the totalitarian aspiration" and as an essential exposition of the interests of totalitarianism (not just deprivation of freedom, but also inducement of a state of fear under threat of a security attack, a concept which became referential in the aforementioned debate)[12], without being concerned about the inclusion of the novel *1984* in the argumentation registry. The review compensates for the absence of any analysis of the book, by decreeing the novel a yardstick of "vivid descriptions of nightmares", "a dark work of political science fiction," and a model for the inoculated mixture of technology and fears induced by totalitarian regimes. Fukuyama condenses the *plot* of the novel: "Orwell, the pen name of Eric Blair, imagines a world in which tele-screens in every home link the citizens of Oceania to the Ministry of Truth, the latter monitoring all their thoughts and actions". Moreover, he also uses the parodic key of Peter Huber (of *Orwell's Revenge*) in order to compare the tele-screen with the present-day personal computer connected to the network, and to make a few clarifications addressing *the actual*: the metamorphosis of a significant part of the planet has proved to be a process which cannot be held in check by authoritarian - centralized states; the act of dispersion of power (and not of concentration) and the spread of cheap electronic technology allows and stimulates freedom of thinking and communication without limits.

Fukuyama opens the *op* dedicated to *Our Posthuman Future*[13] with "a story about two dystopias", based on a dual approach, in which Orwell lies "in second place, overtaken by Huxley (*Brave New World*); however, both versions/*stories* are entrusted with visionary ability, turning them into tools of "*approximating the future and its terrifying potentialities*". *1984* focuses upon information technology, "with highly accurate technological predictions, but totally wrong politically"[14]. Fukuyama believes that the advent of the personal computer and the collapse of totalitarian empires are two interrelated phenomena-events which contradict the predictions of political Orwellian-ism. The image of the *1984* society is abnormal, but not unique, in the sense in which it is conceived according to the model of a classic tyranny, a project "not much different from the tragedies of the history of humanity"[15] (Fukuyama himself, in an optimistic note, exercises his prophetic talent and creates three anticipative scenarios

---

[12] Francis Fukuyama, *Sfârşitul istoriei şi ultimul om* [The End of History and the Last Man], Paideia Publishing House, Bucharest, 1992, p. 37.

[13] Francis Fukuyama, *Viitorul nostru postuman* [Our Posthuman Future: Consequences of the Biotechnology Revolution], Humanitas Publishing House, Bucharest, 2004.

[14] *Ibidem,* p. 16.

[15] *Ibidem,* p. 17.

dealing with new drugs, stem cell research and embryo control, all done with the purpose of optimizing life in the future).

The report between "Orwell's and Fukuyama's pessimism" is maintained in the proportions originally established through explicit comparison (but undeveloped, un-exaggerated), being reported on time and without additional explorations, as a mode/way of construction for a prophetic scenario required by the particular situations to which they apply. Interpreted tangentially ("George Orwell's Pessimistic Vision of *1984* or Francis Fukuyama's Optimism" – M. Smoluk) and revised in the *Orwell-Fukuyama meeting theme space* [in an Orwellian fashion, superpowers are the product of deep-rooted locations and procedures guided by homogenizing effects, from which one can extract logical conclusions, Orwell repudiating the utopian vision that Fukuyama will insist on reclaiming (*George Orwell* – ed. Harold Bloom)], *the common intersecting threads often handled by Orwell and Fukuyama* targeting the period of *the end of history* and locating the presence of *the last man* (in this sense, Satyabrata Das[16] believes that Orwell's forecasts are being fulfilled with the decreeing of the official *end of history* by Fukuyama; the debate had been initiated by Orwell, who noted the existence of a space of encounter for ideological wars; Winston's assumptions about objective reality fall within the "dynamics of Fukuyama-ism" that overlap "the free market of ideas", and the provisions of prevailing, ideologically-dominant dispositions).

The relationship between Orwell's *structural pessimism* and Fukuyama's *pessimistic reactions and attitudes* finds adequate comment in the chapter dedicated to Fukuyama[17], the capacity of the "pessimism" term, here used with its plural form (expressing at the same time an attitude, mood, trend, feeling and reality) to meet a common perspective.

As regards the nuanced meaning of pessimism, in *1984* there are two *appointments* clearly defined by Orwell: the first, in dialogue with Julia - "No, I know what I have to do. I'll stay with you and do everything you do. And stop being so pessimistic. I know enough to remain alive": and a second reference, to a state explicitly translated through bodily destruction - "Winston begins to dress with slow, almost automated movements. So far, he has not noticed how wizened and weakened he has become. One thought does not give him peace: presumably he's been here much longer than he thought, even in his most pessimistic dreams."[18]

Much expanded and much deeper in Fukuyama, the analysis of the semantic and affective-behavioral expressiveness of the word *pessimist* is synthesized in the landmark assertion assuming that "the 20th century has made us all pessimistic in terms of history," pointing to data supporting the existence of a *pervasive, contagious, verifiable pessimism* (possible to be measured with

---

[16] Satyabrata Das, *George Orwell: The Man Who Saw Tomorrow*, Atlantic Publishers and Distributors, New Delhi, 1996.

[17] See *Sfârşitul istoriei şi ultimul om* [The End of History and the Last Man], pp. 17-26.

[18] George Orwell, *O mie nouă sute optzeci şi patru* [1984], Univers Publishing House, Bucharest, 1991.

certainty), without excluding, however, the persistence of a dose of *private optimism* (specific to each individual with respect to himself).

If "the future can comprise new and unimaginable evils" compared to the past, then the future is also defined by "a mighty contrast with the optimism of the previous century", thus justifying *the present* through "a crumbling of expectations" (the First World War as a form of anticipated totalitarianism, where evil is constrained, in large part, to rely on the landmarks of modernity); challenging progress, as a system based on science and technology; the political crisis of twentieth-century rationalism and the crisis of Western intellectual rationalism. Read and received through such a Fukuyama-ian filter, *Orwell's pessimism* belongs to the imperatives of *present time*, its projection feeding on *a past that anticipates the future* (precisely through such optics, Orwell's opinion is impossible to categorize in the terms of an "error"/missed project, or unfulfilled prophecy). In addition, Orwell proposes, in the opinion of Fredric Jameson,[19] an *oscillating utopia* (without turning it into an anti-utopia or assigning parodic notes to it) whose ambiguity advertises explanations and additional details.

All enumerated arguments show that *Orwell's post-modernity is nothing more than a style of work or an exegetical formula, an active way of re-reading (deconstructing) by referencing the customs of postmodernity* [see, in this illustrating sense, *Reading Orwell Through Deleuze* (John Michael Roberts) or "A Foucauldian reading of George Orwell's *1984*" (James Tyner)]. The method of investigation is preferred by James Tyner[20] precisely because it allows the consideration of any reporting act as an *intersecting endeavor* (neither a *per se lecture* of Orwell, nor an overlapping mechanism through which Orwell legitimizes post-theories, able to relate) that reside both in an *excess of reading Orwell's work*, and in the *comparisons, connections and contextual feedback* it proposed.

REFERENCES

Das, Satyabrata, (1996), *George Orwell: The Man Who Saw Tomorrow*, New Delhi, Atlantic Publishers and Distributors.

Foot, Phillipa, (1972), "Morality as a system of Hypothetical Imperatives", *The Philosophical Review*, Vol. 81, Number 3, July.

Fukuyama, Francis, (1992), *Sfârşitul istoriei şi ultimul om* [The End of History and the Last Man], Bucharest, Paideia Publishing House.

Fukuyama, Francis, (2004), *Viitorul nostru postuman* [Our Posthuman Future: Consequences of the Biotechnology Revolution], Bucharest, Humanitas Publishing House.

Hitchens, Christopher, (2002), *Why Orwell Matters*, New York, Basic Books.

---

[19] Fredric Jameson, *Archaeologies of the Future. The Desire Called Utopia and Other Science Fictions*, Verso, London, New York, 2005.

[20] J. Tyner, "Self and space, resistance and discipline: a Foucauldian reading of George Orwell's 1984", in *Social & Cultural Geography*, 5 (1), March 2004, pp. 129-149.

Jameson, Fredric, (2005), *Archaeologies of the Future. The Desire Called Utopia and Other Science Fictions*, London, New York, Verso.

Orwell, George, (1968), "Time and Tide", in George Orwell, *The Collected Essays, Journalism and Letters of George Orwell,* Volume II: My Country Right or Left, 1940-1943, Edited by Sonia Orwell and Ian Angus, London, Secker & Warburg Limited, 6 April 1940.

Orwell, George, (1984), "Raffles and Miss Blandish", in George Orwell, *The Penguin Essays of George Orwell*, London, Penguin.

Orwell, George, (1991), *O mie nouă sute optzeci și patru* [1984], Bucharest, Univers Publishing House, 1991.

Regard, Frédéric, (2008), "Time for Feeling: The Structure of George Orwell's Archaic Postmodernism", in *Cycnos*, vol. 11, no. 2.

Roney, Stephen K., (2002), "Postmodernist Prose and George Orwell", in *Academic Questions*, Spring.

Taylor, Barry, (2002), "The Violence of the Event: Hannibal Lecter in the Lyotardian Sublime", in Steven Earnshaw (ed.), *Postmodern Surroundings*, Amsterdam-Atlanta, Rodopi, pp. 215-230.

Tyner, J., (2004), "Self and space, resistance and discipline: a Foucauldian reading of George Orwell's 1984", in *Social & Cultural Geography*, 5 (1), March, pp. 129-149.

Wittgenstein, Ludwig (2017), *Zettel*, University of California Press, 2nd edition.

THE SOUL, THE MIRACLE OF HUMAN HEALING - *Ηψυχή, είναιτοθαυματουργόφάρμακο*

Ana Tomas*

annaklara11@yahoo.com

Abstract: On the human separability approach, Greek Stagiritēs is taken to have identified reasons for thinking that the intellect can, in some way, exist on its own. On the naturalist approach, the soul, including intellectual soul, is inseparable from the body of which it is the form.

I discuss how proponents of each approach deal with the key texts from the DA , focusing on four of the most important and interesting topics in this area. Two of these topics concern the activity of understanding noêsis [νόησις]: first, what does Aristotle mean when he claims that the intellect cannot have a bodily organ and, secondly, what role does Aristotle think phantasmata [φαντάσματα] <images> or <representations> play in understanding something?

Two of the topics concern DA 3.5, one of the most difficult passages in Aristotle's corpus: first, what is the nature and role of the productive intellect nous poiêtikos [ποιητικός] introduced there and, secondly, what are this chapter's implications for the question of whether the intellect or intellectual soul can exist apart from the body?

I conclude by identifying areas where further research is necessary.

Keywords: Intellect, Spirit, Quantum leaps, Conscience, Immortality, Transcending, Absolute Being.

The soul is „that by which we live and feel" and its complete meaning is „that by which we know", it is „that by which we heal, on the one hand through our health and on the other hand through a certain part of our body or through our entire body"[1]. Science and health are *form, species and reason*, and are like an act of the one who can perceive and receive, in other words what the one can know or what can be healed. (The producing act seems to be within the one who is concerned and who is willing).

<But the soul is that by which we live and feel and make our thinking first, as if it were reason and species, however devoid of matter and subject.>[2]

The concept of soul is thoroughly defined in book II of the treatise *Περὶ ψυχῆς*[3]. Not being tangible, in a physical or consistent form, there is no clearly specified location wherefrom the soul enlivens the being. Endowed with Divine

---

* PhD.c. III, mobile phone: 0724 697 086; address: str. Bozieni. no.7, bl.830, sc.5, ap.178, sect.6. Bucharest.

[1] Aristotle *Π ερὶ ψυχῆς* II 414a, pg.85.
[2] Aristotle *Π ερὶ ψυχῆς* II 414a.10.3.
[3] Aristotle *Π ερὶψυχῆς* II 412b3-5.

qualities, the soul is intangible, being the universe animating principle of absolute primary importance before any other physical and tangible thing.

The soul pulsates and vibrates, the actual world being derived from the objective world, the two objective and subjective worlds generating the *experience*. When the spirit interacts with the objective matter – there emerges *a fight*, according to Aristotelian thinking.

The being experiences a limitation of its consciousness due to the conflict which can be appeased or even annihilated through rescuing therapeutical methods. Each type of therapy makes an attempt at resolving the conflict state or the limitation created in the *awareness*, and the comparison of different therapies brings about clarification as to the various types of barriers received by the consciousness so as to identify the way of clearing up the emotional block, and allow the being to remain undisturbed in the continuation of its self-actualization, as foretold by the *dēmioergós - δημιουργὸς ὁ θεός*.

The *transcendental* experiences signalled by Maslow as *experiences – high-level reunions* are instances where the psychology and the psychoanalysis come together in order to identify the state of the *unconsciousness* in its development stages, breaking down the experience or the impulse repressed in the past.

The ambitious psychological studies carried out by the psychologist Wilber,[4] aim at improving the psychological performance in the upcoming twenty years to a level where knowledge is accomplished and defined by psychic capabilities. The focus on a thorough involvement in the material world, the resolving of external life situations disrupts the Divine inner peace and the soul disturbance cuts off the access to a contemplation state of mind. The soul inner peace generates the state of *συλλογιστεί,* contemplation, *ανακλαστήρα* – self-reflection, so that the soul becomes aware of the profound inner reality of its own consciousness. The phenomena devoid of a real body are not accepted as actual expressions of the reality.

The existence of something which is not really manifest by a solid or tangible body can be proven by magnetism which describes another reality through a certain shift in time of the magnetic field specific activity.

The quantum physicists certify the theory which states the existence of *dēmioergós - δημιουργὸς ὁ θεός*, as *a trinity being*, accepting the simultaneity of the three religions where the universe is expressed by the energy of the Creator.

The consciousness produces the time and space. „The distinction between the past, the present and the future is just a persistently stubborn illusion, the continuum of events connecting the Sun, the stars, the galaxies being pure phantasy". Paraphrasing the contemporary researcher Robert Lanza who refers to the example given by Albert Einstein: „Now, my old friend Besso left this weird world – earlier than me, this is true. But this does not mean anything. Those like us know that the difference between the past, the present and the

---

[4] Mânzat Ion, *SynergisticPsychology face to face with Transpersonal Psychology,* Wilber Ken, *Integral without borders.*p.36.

future is nothing else than an *illusion* a little bit more persistent. Because *immortality* does not necessarily mean an endless existence in time, it is rather a life on a parallel level, outside the time."[5]

By analogy with the magnetic field[6] whose effects are visible in the scrap iron, the invisible and imaterial force in the soul, being of divine intelligence, animates the human body, just as the Creator's soul animates the entire universe.

The high velocity of *sub-atomic* particles movement can not be analysed as the movement of an ordinary object can be analysed through the known space. The movements and features of *infinitesimal* objects with applicability in the quantum physics are characterized by *quantum leaps*[7]. The moving particles do not follow a straight trajectory and instead make *leaps* from one place to another which represent the quantum waves.

David Bohm explains the existence of multiple dimensions beyond the physical or energetic levels and the ulterior demonstration of his theory intuitively perceives a similarity, conjoining two disciplines, *spirituality* and *physics.* Therefrom the new concept of *implicate order*, representing the foundation of Bohm's quantum theory which suggests that: „the entire universe is in some way <wrapped>, contained in each of its tiny parts and that each part is in fact the entire condensed universe"[8].

Niels Bohr (author of the atomic model bearing his name), organizes and classifies the levels, the dimensions of the universe in the physical plan, the dimensions and the density, analogous to the mental level, the mental strength including the emotional intelligence, the determination, resilience, self-control, mental toughness and focus, being characterized by a *subtle* consistence, and the *consciousness* level, still insufficiently explored „the mental level becomes a physical level if we are to follow a more subtle direction", suggesting an interest towards metaphysics,[9] because the ordinary existence gets split by a mycro-physical transcendence.[10] Human *consciousness* is explained as being the totality of activities at a deeper and more detailed level in the brain synapses, according to the study published in the Physics of Life Reviews.[11]

The lack of harmony in the body, mind and soul emerges in a state of soul illness. The soul tends towards peace and harmony, towards Divine love, the natural state of the human condition. Harmony and balance are the determining factors of evolution. When sadness, disappointment, unaccepted emotions are

---

[5] Einstein, *How I see the world*, *<Wie ich die Welt sehe>*. Humanitas Publishing House, Bucharest, 2000, p.126.

[6] Wörterbuch der antiken Philosophie, Herasagege von Christoph Horn und Cristof Rapp, p.189.

[7] Transpersonal psychology bulletin The "*Romanian Association of Transpersonal Psychology*" *On-line Journal,* No. 7-8 / 2003. p.13.

[8] Brazdău Ovidiu, *Consciousness and the mysteries of quantum physics. Transpersonal psychology bulletin,* No 7-8 / 2003, p.33.

[9] Bohm David, *Wholeness and the Implicate Order, Consciousness and the mysteries of quantum physics,* p.280.

[10] Surdu Alexandru, *Pedantic Philosophy I*, *The problem of transcendence*, Bucharest, Romanian Academy Publishing House, 2007. p.89.

[11] *Physicus of life reviews*, Volume 11, Issue 1, March 2014, p. 39–78.

blocked making an imprint in the brain structure, they produce states of inner imbalance which bring illness to the *psyche.*

In the initial phase, the imbalance is found on the emotional level. Unknown and unhealed, the emotion becomes crystallized and creates pain on the *mental* level, and illness to the psyche.

Carl G. Jung[12] understood the universe and the spirit from the *quantum perspective*, he had an intuition of what is beyond the visible universe accessible to rational knowledge, a *non-space and non-time related continuum – the universe of transpersonal unconsciousness* – where the opposition between the world and the *psyche* is suppressed.

Jung postulated that the matter and the *psyche* are two aspects of the one and same reality - *unus mundus*, naming it the „psychoid nature of the universe" or the „objective psychism".

The concept of *psychoid,* a *tertium comparationis[13]* is formed by the contingency between the psyche, which gives the meaning, and the external, physical and social world; the psychism becomes objective and the universe subjective.

The quanta is neither matter nor matter wave. As it cannot be deemed as *spirit*, the specificity of the quanta is closer to the *soul* than to the matter, in the view of professor Ion Mânzat, who advances the idea that the Universe does not contain certain fixed limits that put a distance between matter and *spirit*, the two co-existing in a complementary relationship up to synergistic merger. Jung postulates the subject synergistic relationship „I am the object of all subjects and in my *consciousness* I am a subject who has objects", according to the Transpersonal Psychology Journal no. 7/2007.

Jung together with the quantum physicist W. Pauli, formulated the principle of *synchronicity* – of a causal relationships through meaningful coincidences, according to professor Munteanu A., the being becoming aware of the inner strength, not as a <self encapsulated in skin>, but having the consciousness of its transcendent *Self* essence.

According to Jung, the *Self* is the center of inner order and meaning, and the *Self*-valuing represents a journey within one's depth, to the core of the being, the humanist psychology focusing on the center orientation by a *centripetal movement*; the transpersonal psychology is defined by a *centrifugal movement*, in order to expand the core outside the being by *excentralization.*[14]

By knowing the soul, psychology has the capacity to mend the fracture between the being and the outside world. According to Wilber, the transcendent *Self decapsulates* the human and expands him to the cosmos. The *Self*

---

[12] *Transpersonal Psychology Journal* No.7 / 2007 - the principle of synchronicity – a causal relationships through meaningful coincidences (Anca Munteanu): we find ourselves on the quantum and transpersonal realms at the same time. 1951, p.91.

[13] Wörterbuch der antiken Philosophie, Herasagege von Christoph Horn und Cristof Rapp, p.189. (*Tertium comparationis* appears in the situation where the comparison of two elements allows the appearance of *a third element*.)

[14] Mânzat Ion, *Humanist and Transpersonal Psychology Conference and The Annual Conference of the European Transpersonal Psychology Association*, Bucharest April 16-18, 2010, p.11.

transcends the individual character connecting it beyond the conventional space and time. The transcendent Self is of the same nature with the *dēmioergós - δημιουργὸς ὁ θεός*.

On the profound reality level, *dēmioergós - δημιουργὸς ὁ θεός,* is the one who sees, listens and communicates through human specificity. In the depths of the individual soul lies the *soul of humankind.* Thus, the human personality acquires two transpersonal strengths – transcendence and cosmicity, the *Self* being transcendent and cosmic.[15]

Psychosynergy represents the junction point of all psychic processes and functions, in compliance with the synergistic psychology coordinates, and the operator who achieves, maintains and develops the synergy is called the *Synergizing factor.*

The *Self* is a synergizing factor that operates like a quantum system and the classical mode of the *Self* operates with information, similar to a computer, while the quantum mode of the *Self* operates with communication. Creativity is the *quantum leap* that is manifest again.

Creativity is the synergy of the classical and quantum modes of the *Self*, information and communication, logic and intuition, immanence and transcendence, mind and heart, form and idea. Their juxtaposition leads to spiritual awakening. Wilber sees God as the real *Self* of the entire existence. And the *Self* is God.[16]

The aura of Jesus bears the word *Being,* as it certifies the entire existence, being active in the human being and having the role to accompany the man in his life journey, closing the circle of life.[17] Becoming *spirit,* the being will return to the Creator, completing as such the absolute Synergy. The universal centered and excentered *Self* is God, the *quantum synergizing factor of all that is seen and unseen.[18]*

The transpersonal psychology is a *quantum-type thinking*[19]. The pure conscience without a specific content is the supreme principle of existence and the ultimate *reality*[20].

The capacities generated by the new mindsets allow a more thorough understanding of the *essence* and of the scope of quantum *thinking* that has gained special momentum in the modern psychology due to researchers Carl Jung, Kurt Lewin, Stanislaf Grof, Ken Wilber and David Hawkins.

According to Max Planck (1900), the *quanta is light in the dark. The quanta of energy,* by the introduction of a discrete structure of discontinued energy, has created a new scientific vision of the *physical* reality. The quanta has the aspect of a small sun, certifying the *presence of multiplicity.*

---

[15] Ibidem.

[16] Ibidem.

[17] Judith von Halle, *Stations of theCross and the Grail blood*, Encyclopedic Universe Gold, Bucharest, 2010, p.39.

[18] Ibidem.

[19] Assagioli Roberto (1935): psychosynthesis – a quest of the Self; GROF Stanislav, (1975): Wilber Ken: Integral without borders, the eternal now.

[20] Mânzat Ion, *Transpersonal Psychology Journal* No.7/2007, p.8;

The inner world is our *Self,* the spiritual and infinite center and the changes represent a certain inner growth.

The truth carved in the heart can be the answer to all the questions of the Soul and the human consciousness is the elevated component of the human soul, the nucleus of the Divine.

The eternal questions of the soul: Who am I? Why was I born? What can I know? Where will I go after I leave? – continue to be challenging.

All through our living we find other souls that mingle with our own soul.

The *Self* is a Divine giving received right after one enters this world. The spirit subsists in the being.

Knowing the *Self* remains the human challenge as it is embedded in the *ψυχή psychē*.

REFERENCES

Aristotle, (2013), *De Anima,* Gold Encyclopaedic Universe, Bucharest, translated by Alexander Baumgarten, bilingual edition.

Assagioli, Roberto, (1935), *Psychosynthesis – a quest of the Self;* GROF Stanislav, (1975): Wilber Ken: Integral without borders, the eternal now.

Brazdău, Ovidiu, (2003), *Consciousness and the mysteries of quantum physics. Transpersoanl psychology bulletin,* No 7-8;

Einstein, (2000), *How I see the world, <Wie ich die Welt sehe>.* Bucharest; Humanitas Publishing House,

Herausgegeben von ansgar Beckermann und Dominik Perler, *Klassiker der Philosophie heute*, Philipp Reclam jun. Stuttgart, 2004;

Jung, Carl Gustav, *Psychological Types* – Translation Nişcov V., *Psychologische Typen*, Olten und Freiburg im Breisgau, Olten, 1971, Ed. Humanitas, 1997.

Mânzat, Ion, *Synergistic Psychology face to face with Transpersonal Psychology,*

Wilber, Ken, (2010), *Integral without borders. Conference of the European Transpersonal Psychology Association*, Bucharest April 16-18.

Mânzat Ion, (2007), *Transpersonal Psychology Journal* No.7/p.8.

Reclam, Philipp Anton, (2004), *Herausgegeben von ansgar Beckermann und Dominik Perler, Klassiker der Philosophie heute,* Stuttgart.

Surdu Alexandru, (2007), *Pedantic Philosophy I, The problem of transcendence*, Bucharest, Romanian Academy Publishing House.

Transpersonal Psychology Bulletin The "*Romanian Association of Transpersonal Psychology*" *On-line Journal,* No. 7-8 / 2003;

Wörterbuch der antiken Philosophie, Herasagege von Christoph Horn und Cristof Rapp, p.189.

COMPREHENSION, OTHERNESS AND THE THIRD CULTURE

Dumitru Borţun,[*]

dumitru.bortun@comunicare.ro

Corina Matei[**]

coramatei@yahoo.com

Abstract: Based on an anthropological approach of culture and communication, our research investigates the possibilities of constructing mutual understanding between cultures, and of demolishing the barriers to intercultural communication; and not only to institutionalized communication (between governments or national organizations), but also to communication between well established cultural communities, with a strong identity (linguistic, ethnic or religious communities): they regard any act of communication, including here the international professional one (where the main barriers dwell in the communication between national cultures).

We think that in its current shape, based on economic criteria (which split rather than unify), the European Union does not offer enough "common tasks" in order to give birth to a new Pan-European civic culture, as a variety of the third culture. But, a European Federation could offer the political, economical, social and cultural framework necessary for the achievement of what Fred Casmir called "the third culture".

Keywords: comprehension, culture, identity, intercultural communication, the third culture.

Motto:
"We are all natives…" (Clifford Geertz)

Introduction

Our approach of culture and intercultural communication is an anthropological one. So the cultural anthropology paradigm that we consider here regards some definitions of culture belonging to Edward Burnett Tylor, Talcott Parsons, Clifford Geertz and also to Paul-Henry Chombart de Lauwe. In his introductory study to *Images de la Culture* called "Systèmes de valeurs et aspirations culturelles", Chombart de Lauwe classified culture approaches as follows: (1) culture as the individual's development within society, (2) culture as a feature of a particular society or social milieu and (3) the problem of

---

[*] **PhD. Professor – Faculty of Communication and Public Relations, SNSPA, Bucharest.**

[**] **PhD. Associate Professor – Faculty of Social, Political and Humanistic Sciences, "Titu Maiorescu" University, Bucharest.**

developing a universal culture (Chombart de Lauwe, 1970, 14-21). It is obvious that out of the three approaches, the one that does not involve a previous evaluation and does not lead to a hierarchialisation of cultures (societies, groups and individuals) is the second one. It will also be the privileged referential of the present essay, because it is the one that suits best its objectives. The second approach goes mostly with Anglo-Saxon culturalists. Thus, Edward Burnett Tylor sees culture as "the whole complex incorporating knowledge, belief, art, morals, law, customs and all the other possibilities and practices acquired by an individual as member of a society" (*ibidem*, 17). Another anthropologist, school founder, F. Boas, completes this definition: "the products of human communities determined by their practices" (*idem*).

A larger acceptance (and more proper to our aim) seems to be the one given by Talcott Parsons, for whom culture means "organized feelings and beliefs", representing "common values that are essential to a system of action proper to a society" (*ibidem*, 18). Parsons puts in practice, in the paradigm of actionalism what Max Weber said: "The concept of culture is a concept of value" (2), in the sense of a tight relation between values and symbols with the material transformations they cause or they are caused by. In this essay we are trying to continue putting them into practice by introducing such concepts as *problematisation technique, cultural paradigm* and *cultural referential*. Insisting upon the role of infrastructure generating desires and systems of value, Chombart de Lauwe considers that "a culture is marked by a range of models, guiding images and representations influencing the behavior, work, roles and social relations of the members of a certain society" (*ibidem*, 19). He calls upon the equal importance of techniques, space organization, production and work or consumption.

The acceptance of culture which we consider the most proper to our aim is the one developed later by a student of Parsons, the founder of interpretive anthropology, Clifford Geertz[1]. He sees culture as the result of a complex web of symbols; for Geertz the symbol is the "construable sign", the sign which opens the perspective of interpretation. (Geertz, 1973, 33). As his doctoral adviser Parsons, he studied Max Weber and assumed his definition of man as "animal suspended in webs of significance he himself has spun", and goes further with the semiotic definition of culture, relating it to interpretation and meaning. In his opinion, which I assume, in the field anthropological research, we never have the benefit of the pure objectivity, of the scientific neutrality, not even in data gathering; the observation, the data gathering are already somehow pre-formed by our vision of life, our complex cultural (sometimes unconscious) interpretation of facts. Thus, under the theoretical influence of Paul Ricoeur's philosophy, interpretation becomes an anthropological method, which Geertz preferred and founded, and its main concept is the concept of *comprehension;* its meaning refers to an empathetic attempt to take into the light, to actively reconstruct the profound significance of a "text", into a cultural context. By "text", the American researcher understands any study object in anthropology,

---

[1] An extended analysis of Clifford Geertz's perspective on culture is to be found in Corina Matei's book, *Order and Disorder of Symbols*, 2nd edition, Bucharest, Tritonic, 2012.

from rites and rituals to different traditions, customs, a person's self-identification vocabulary, or the culture as a whole. (Geertz, 2000, 16-17 *sqq*).[2]

From this point of view, any individual is the barer of a certain culture (subculture, sub-subculture etc.), and inter-individual communication is an intercultural one. That is why the issue of tolerance between individuals and groups becomes *an issue of the efficient communication and mutual understanding between cultures*. Our research is focused on the problem of the barriers to intercultural communication, aiming not only to find ways of improving institutionalized communication (between governments or national organizations), but also the communication between well established cultural communities, with a strong identity (linguistic, ethnic or religious communities). We regard any act of communication, including here the *international* professional one (where the main barriers dwell in the communication between national cultures).

Now let us take a look at the barriers in intercultural communication.

Communication between different mental organizations

In her book *Philosophy in a New Key* (1942), Susanne K. Langer reached the conclusion that every symbolic system is solider to a certain mental organization by means of which individuals understand their world (3). For Langer, a certain historical époque is characterized by a certain way of problematising – more precisely, by a certain "technique" of people to ask questions about their surrounding world. And this "technique" limits and decides the way the answers are coming – in other words, it predetermines the way the ideas, ideologies and concepts about the world are formulated. Individuals are always aware of the ideas; regarding the questions they answer to, they are aware quite seldom; but regarding the problematisation "technique", they are almost never aware (anyway, in what the ordinary individual is concerned – never).

Verbal communication is achieved by *ideas*, and it is exactly this precise level that communication accidents are solved or tried to be solved. Also the different interpretations of the ideas and claims are clarified. In these processes, common interlocutors question the nature of the *questions* quite seldom (this is achieved only in the so-called *specialized conversations* – scientific debates, political negotiations – inaccessible to the common sense). *But the technique of asking the questions* is not analyzed by anybody (except for the specialists).

Let's just take a look at an example provided by Susanne Langer. The question "*Who made the world?*" can be answered: "*It was made by mere fortune!*", or "*Love and hate made it!*" or "*God made it!*". But if somebody

---

[2] The acceptance above suits us, as it allows us to approach ideologies (including nationalism) as *forms of a culture*, and this facilitates methodologically the de-ideologisation of the ideology analysis. Analyzing or interpreting an ideology only as ideology compels us to using new instruments, again, ideological. Any non-cultural approach to ideology is necessarily paradigmatic, that is to say *ideological*. Any approach at the same level (that is ideological) becomes circular; it would not facilitate communication, but instead it would offer dogmatic ideologists new "arguments" for confrontation. The cultural approach favors a decentralization of our vision, generating a neutral language in relation to the languages of the current rival ideologies.

answers "*Nobody made it!*", they offer an apparent answer, unable to satisfy the one who has asked the question. The way their mind is organized does not lead them to the question "*Who made the world*?"; for them, the question bares a false problem. Around the answers to this question, concepts about this world are created, involving one or several creators (mythologies, polytheist and monotheist religions). All of them are due to the same "technique" of asking questions (and raising problems) and to the same mental organization. Of course, they differ from one époque or culture to another due to the different *problematisation "techniques"* on the world and to the different *mental organizations* (intellectual, imaginary, symbolic, interpretive). The corresponding relationship between the lack of the problematisation "technique" and mental organization generating the question "*Who made the world?*" from a certain life horizon and the fact that that cultural horizon is dominated by atheism is self-understood (cf. Langer, 1942, p. 3-4).

Of great importance to our theme is analyzing how possible is *communication as transfer of aware ideas, or as translation of different interpretations.* It is obvious that such communication between interlocutors who do not share the same mental organization is not possible, because:

a)   every answer provided by any of the interlocutors will represent for the other *the rejection of his question*;

b)   despite the common vocabulary, *there is no common language*.

The most obvious conclusion is *the impossibility of communication, in the sense of modifying one's interlocutor's way of thinking – aware modification assumed by the latter.* And this is the only assumption we are interested from the perspective of communication between cultures and/or ideologies. Otherwise, communication can only be regarded as a one-way "process", as manipulation or tame, as a source of alienation, and it can be exercised on undemocratic and anti-humanitarian purposes, the way it has often been practiced in modern times.

The doubts concerning the possibility of an authentic intercultural communication have come into being as a result of spotting some objective limits of the ability of language to function as a universal currency and which make communication either an impossible, or an incomplete act. The fact is despairing as these limits do not belong to interlocutors, but to *language itself*, and spring from the *nature of the act of acquiring knowledge*. What are these limits, how do they take effect and under what circumstances can they be surpassed? These are the questions that we must answer in order to find a rational answer to the fundamental question: *Is an authentic tolerance between individuals and/or groups belonging to different cultures possible?* Because authentic tolerance requires more than an institutionally imposed «political correctness»: it requires an authentic communication that is an *aware* transfer[3].

---

[3] For Ferdinand de Saussure, "the linguistic sign does not unify an object to a name, but a *concept* to an acoustic image" (de Saussure, 1998 - *our emphases*, D.B.). The signified is not the object, but the concept, that we know to be a cultural construct, not an (empirically) observed thing. Peirce's three-sided model places the "interpreter" between "representative" and "object", as

Concerning the different mental organizations, we have to consider real communication as a transfer *made aware*, because the awareness of the transfer is a *sine qua non* condition for its double univocity. Of course, there is univocal communication, to which the receptor is highly oblivious (political propaganda, commercial advertisements or educational communication in the first school years). But when dealing with intercultural or inter-ideological communication, we must accept the existence of the double univocity, so we must perceive everything in the form of aware transfer.

We do not see as an instance of the real intercultural communication (as *bi-directional* transfer of ideas, values, attitudes, even behaviors) the simple imitation of cultural models from another culture, as it often happens in the Third World, where, by means of *Fashion*, a form of acculturation, Western ideas and conducts are being imported (but not ideologies and institutions). Sooner or later, the social inefficiency of this type of unaware transfer will become relevant and its consequences will raise reactions, which generally take the form of anti-Western attitudes. The way we see *real communication*, neither as culture "export" or "import", nor as cultural "aggression" and nor the violent reactions against the "aggressors" represent *efficient* forms of intercultural communication. Such communication not only that has no positive effect (it is inefficient), but it creates greater and more problems than those waiting for a solution.

Cultural paradigms

A good way to start studying these phenomena is explaining what a "cultural paradigm" is; the term has been widely used over the past four decades in social philosophy, anthropology, psychology and sociology. It has been acquired by "concept translation", being borrowed from the philosophy of science, where it has been imposed by the American philosopher Thomas S. Kuhn. He has noticed that the theories on the nature of science and the aim of the nature research are not in accordance with the scientific practice, the way it comes out of the history of science.

In practice, he says, scientists' behavior does not respect the canons defining *scientificity* and even *rationality* (canons present both in the philosophy of science and in the current mentality). The positivists, including here Karl Popper, considered that science differs from speculation by testing – either as a confirmation of the theory (Carnap), or as its declination ("falsifying") (Popper). For them, the central concept in characterizing the nature and dynamic of science is the "scientific theory", and the science/non-science separation criterion is *testability*. For Kuhn, the central concept is *paradigm*, and the scientificity criterion is *problem solving*.

Paradigms are models of scientific practice that we come across in the classical scientific works and, especially, in handbooks and treaties; they are the basement of instructing a certain scientific group (physicists, chemists etc.). they are the ones teaching the trainee to create and solve new problems. Thus,

---

we have seen, under the pressure of the social context, as revealed in norms and conventions that differ from one culture to another (Peirce, 1931).

paradigms are "exemplary scientific achievements that, during a certain period, offer problems and model solutions to a community of practitioners" (Kuhn, 1976, p. 14).

Unlike the knowledge within the abstract lines of the theory and within the general methodological rules, the knowledge within paradigms is *tacit*. Paradigms guide the members of a certain scientific group in solving the new problems, without their realizing the paradigm step by step. They apply it – sometimes, even in a creative manner –, but they are not able to enclose it in general statements.

The fact that the members of one scientific group share one common paradigm explains that fact that their communication is almost complete and runs without major difficulty; it also explains the unanimity of their professional judgments. This does not hold good with the scientists who use different paradigms, as *paradigms are incommensurable* (they cannot be compared, as there is no common "measure unit").

The incommensurability of the paradigms is caused by the following facts:

i) they imply *incompatible presuppositions* on the base entities of the study field and their behavior;

ii) they require *different criteria* in order to limit the "real" problems and "legitimate" solutions;

iii) the *conclusions* drawn by researchers on the same reality are *incommensurable* as well.

How can one explain the incommensurability of the observations? Although they aim "in the same direction and at the same point" (Kuhn), although the sensorial apparatus is the same, researchers will perceive different things. This happens because of the tacit knowledge within paradigms; it blocks the route stimuli-perception. This is exactly the situation analyzed by the founders of semiotics, Ferdinand de Saussure and Charles Sanders Peirce[4].

This generates a "crack in communication" (Kuhn); the adepts of one paradigm cannot convince the adepts of the rival paradigm of the superiority of their point of view, and they won't be able to understand and accept the others' point of view. The arguments of the two parts will be circular (they can only be understood and accepted by the researchers who *already* work in the same paradigm).

Kuhn's theory buries for good the ideal of the complete communication by means of a universal language and the idea of progress in objectivity as drawing nearer to a pre-existing *Truth*, by means of an *Ideal Language*. This theory reveals the relativity of any communication, generated not by the

---

[4] This situation is similar to the one in the United States, where the social roles of males and females were questioned. Many of the preoccupied ones were aiming at "equality with males" – equality based on a system of values elaborated by males. None of the females' protests has aimed at the construction of a third culture, as a starting point for emancipation. In our opinion, such an aim would become a serious threat for the "sexist males" and, generally speaking, for all "conservators", because it would request a *cultural redefinition of the entire society*, equating a change of the existing order, a social revolution.

"communicational incompetence", but by the nature of language and knowledge itself.

Enough to replace Kuhn's concept with the concept of "cultural paradigm" in order to realize that the limits in the communication between scientists hold valid for the communication between any human groups – while any group can be considered a cultural or sub-cultural community (ethnic communities, social classes, professional guilds, political parties etc.). Two rival paradigms are enough (in other words, rivaling for *the same domain of reality*), to give birth to obstacles in communication.

We will define cultural paradigm as a *constellation of values, beliefs and methods (including problematisation "techniques") belonging to a certain community at a given moment.*

Now we will prove that Kuhn's observations of "scientific groups" stay valid:

1. the rival paradigm representatives speak about different matters, even when they look "from the same point" and "in the same direction";

2. competition between rival paradigms is not solved by arguments of deeds;

3. the rival paradigm representatives do not agree upon the "really important matters";

4. communication between them is always partial;

5. the rival paradigm representatives are always within different worlds (they see different *things* in a different *correlation*);

6. complete communication is only possible within the same paradigm;

7. the transition from one paradigm to another can take place from different reasons, with no relation to the logical demonstration or to the empirical "proofs".

The third culture

The surpassing of the communication barriers, inherent to cultural pluralism, in order to achieve an authentic communication has been approached as a practical problem (although solved by theoretical means) by Fred L. Casmir and Nobleza C. Assuncion-Lande. Coming from a *sui generis* life horizon, with an (inter)cultural experience that only the United States could offer, the two authors published in 1990 the study "*Intercultural Communication Revisited: Conceptualization, Paradigm Building and Methodological Approaches*" (Casmir & Assuncion-Lande, 1990, 278-309).

After reviewing the previous efforts in theorizing intercultural communication, Casmir notices he must retain not the successes of these theories, but rather its failures and the uncertainties left behind. The method taken over by Casmir is that of rejection of cultural dominance; he is trying to find the opportunities for a mutual development of some cultures in proximal interaction, like the ones living together within the American society.

The novelty Casmir brings about is the fact that his analytical model is designed within the "both-and" paradigm; thus, he overtakes the obvious limits of *multiculturalism* and *interculturalism*, currents considered by many authors to be the "ultimate word" in post-modern, democratic and de-centered

approaches (set free from the traps of ethnocentrism – Euro-centrism, respectively). From our point of view, multiculturalism and interculturalism (that is to say the "swan song" of multiculturalism) are the prisoners of the "either-or" paradigm, which we consider a factor generating identity conflict during the history (including the history of Europe)[5].

So far, a series of approaches have not offered practical solutions for surpassing the barriers in communication and the intercultural communication surrogates (for instance, the "dialogue of the dumb" between NATO and the Slobodan Milosevic Government). Until these approaches themselves are overtaken, many political objectives will remain simple desires. For instance, in the current paradigm, the cultural unification of Europe in democratic terms, that is to say not within the "dominance-serving" frame, seems an absurdity. By "absurdity" we do not mean impossibility, *but the border separating possibility and impossibility*. And, as we have already seen, a change in paradigm can turn the possible into impossible, but also the other way round: *it can turn the impossible into possible*. Such a paradigm appears out of Casmir's theory. The main conclusion of his analysis is that, given his synthesis capacity, which is specifically human, the construction of such a concrete historical situation where intercultural communication may become possible and not limit itself to a simple technology export/import is achievable. Such situations are defined by the concept "the third culture".

Although relying on different, sometimes opposed, perceptions and behaviours, the individuals belonging to two different cultures create, through their interaction, a single framework for this interaction. As a result of the conjunction of the two cultures, a *third culture* comes into being, wider than the former ones and taken over by the both sides (the individuals belonging to these sides).

Within the third culture, the original ones can communicate better than in the case the third culture is missing. Thus, the third culture is not just a result of the fusion of two or more entities, but rather the product of their mutual "harmonizing" and becoming the components of a coherent whole. That is why the individual study of the original cultures will not reveal the base rules of the communication within the third one.

Casmir calls the third culture a "situational subculture", within which the individuals in interaction can adjust their temporary behavior for as long are they pursue common aims. Within the common efforts of mutual adjustment,

---

[5] With Casmir we come across another approach of intercultural communication: a "spatial" and not a "flat" approach, as an architect would put it. The "flat" approach is specific to *multiculturalism*, which only takes note of the existence of several cultures and legitimates them. *Interculturalism* was a step forward, as it requires the inter-knowledge and communication between these cultures. In our opinion, this stays an important desire, but unachievable in the current state of the history: we are in full ethic idealism. In order to realize this, it is enough to read the collective volume *Quelle identité pour l'Europe?* guided by Riva Kastoryano. The volume is a proof of the failure of multiculturalism as a way of approaching intercultural communication: it offers no credible ways to achieving a co-operation policy and neither to constructing a super-national identity without the risk of destroying national identities (see Kastoryano, 1998).

individuals *accumulate and experience of their common aspects*, which can later provide them with starting points for new interactions.

For Casmir, the third culture is not to be achieved by spiritual perfection or by mere education (although education can support this process, and its final outcome can be regarded as spiritual perfection). The third culture is to be achieved *only* under the pressure of an *objective and constraining* situation: when culturally non-similar persons are forced to co-operate in fulfilling some tasks that they have all agreed upon as compulsory. Casmir proposes some of the characteristics of the third culture:

1) *it is open*: it is able to incorporate new elements and thus to develop;

2) *it is expansive*: it can enlarge its contextual limits, being able to include new situations of communication (individual, organizational, institutional or mediating);

3) *it is sensitive to provocation*: it responds to the new requests generated by the continuous adjustments and re-adjustments, necessary in order to alienate the participants' perceptions and expectations (in regard to one another or to the situation that forces them to intercultural co-operation and communication);

4) *it is future-oriented*: the third culture is the beginning and not the end of a common enterprise. This orientation causes anticipation attitudes (in relation to a possible situation and an increased communication).

We consider that the close analysis of the third culture and its reason to be is very important to the development of mankind in the globalization era. It has become a pressing problem just because of the fact that people have become aware of the major importance of the cultural import/export, that is, of the new acculturation. This phenomenon refers to the result of the impact between different cultures coming into contact, where one of them is stronger and tends to impose its traits over the other one, which tends to be receiving and changing more than the former. On the one hand, this process could be regarded as a "cultural aggression" (as the Walt Disney cartoons penetrating Eastern culture were perceived, in the 20th Century); on the other hand, the reaction caused by this perception can generate major conflicts (see the Gulf War, the NATO involvement in Yugoslavia, the USA actions in Afghanistan, Syria etc.), or insane strategies, inspired by the fear of the "cultural imperialism" (see Mao's "cultural revolution" or Ceausescu's old-fashioned nationalism). From our point of view, these effects are the result of the collision between a presence and an absence: the presence of the "cultural determinism" idea and the absence of the "third culture" idea – and with it, the constructive effort that this idea generates and presupposes.

All these experiences lead to the conclusion that the *replacement strategies* are not productive, they cause failures in cultural communication, rejection and even conflicts. The Catholic Church experience, the UNO experiences are not to be overlooked in studying the obstacles to communication and can constitute the basement of the third culture theory.

Casmir's developments and analyses have generated not only conclusions, but also questions:

1. Is there *a new ethic code* of intercultural communication possible or even necessary?

2. What are the *aims of the researches* on intercultural communication?

3. How should we *practically* approach intercultural communication, keeping in mind the fact that an ethic and efficient communication depends on all the participants of a certain culture (not just its representatives)?

4. Does anybody have the right to impose its own *communicational behavior standards*, baring in mind the fact that changing one's communicational behavior means cultural change (and maybe equates a "cultural aggression")?

The questions above are vital for a possible theory of the intercultural tolerance or, in other words, a possible *unified theory of tolerance*, which can outline the conditions to *efficient*, and *ethic* communication and co-operation. In the framework of the post-positivist epistemology, of cultural pluralism and the relativism generated by the incommensurability of the cultural paradigms, the answers to the questions above depend on the solution to the fundamental dilemma: *Is the construction of trans-cultural communicational standards, of a trans-cultural code of the communicational behavior possible?*

Thus, the pessimism towards the possibility of an authentic intercultural communication and an authentic intercultural tolerance is justified only by the classical paradigm, where cultures are regarded in their objectivity, as exterior, immuable and out of the communicational context. The *third culture* idea brings about a new paradigm, which constraints the participants to communication to take part in the fulfillment of certain common tasks, being forced to adapt their references mutually and progressively, in the process of communication. The flat and contemplative descriptionalism of "multiculturalism" and the idealist and utopic activism of "interculturalism" are overcome by a new point of view in which the human subject (individual or collective) can build a new trans-cultural vision, a "common house" where communication can be efficient. In such a paradigm, none of the subjects is to elaborate a communicational code, so that one culture or another can impose its own communicational standards. This becomes a false problem!

In the constraining situation of a "common task", the codes and standards appear by themselves, during the process of communication. The role of the specialists in communication (academicians, researchers or workers in social communication) is to facilitate the mutual adjustments of the cultures within the "common task" situation (Casmir), to keep a record of the progress and to make the participants aware of them. The willing assumption of the new standards is the starting point for new mutual adjustments – and so on, in a process where communication has been unblocked. Are we not living in an era where more and more cultures are brought in the "common task" situation? What is, for instance, the European Union? We think that in its current shape, based on economic criteria (which *split* rather than *unify*), the European Union does not offer

enough "common tasks" in order to give birth to a new *Pan-European civic culture*, as a variety of the third culture. But, a European Federation could offer the political, economical, social and cultural framework necessary for the achievement of what Casmir called "the third culture".

Under the virtual conditions of a European Federation, the "common tasks" will inevitably multiply, but their cultural imperatives would seem more and more obvious for the Europeans. Realizing them faster could be substantially achieved by social communication, standardized in the social engineering terms (such engineering already exists and it is called *Public Relations*).

From within the new paradigm, the questions are different – less theoretical and their answers are easier to be found:

1. In a more and more interdependent world, how do we define *competence in intercultural communication*?

2. Which are the *instruction methods* that need to be developed in order to achieve this competence?

3. How can *communication and collaboration* between researchers, practitioners and intercultural communication subjects be facilitated?

4. How can *collaboration* be enlarged, so it can incorporate new cultures?

5. What *research types* should be supported for their usefulness for other cultures?

6. What *institutions* should we design in order to be able to use the products of the research work – not merely communicational, but also communicative institutions?

These questions are not theoretical, but practical and immediate. They address researchers and schoolmasters, experts and councilors, politicians and us all, those involved more or less from the professional point of view to social communication in general, but especially to the intercultural and inter-ideological one.

In our opinion, the multiculturalism's failure in offering solutions to the problems of communication between different paradigms is due to the way the anthropologists have constructed this concept in the post-colonialist civilization. This civilization itself represents such a confined cultural paradigm. As some scholars have stressed, even the phenomena of acculturation and cultural change have included in their concepts the possibility of aggression, of imposing different values, even of warfare. As John Honigman says, "weapons and horses are traits that have received considerable attention in studies employing an acculturational approach." (Honigman, 1973, 933).

This is why the new and distinct approach of interpretive anthropology could offer theoretical support to the idea of the third culture as a solution to dramatic or aggressive acculturation. It brings out the possibility for the members of different paradigms to develop their empathy, their comprehensive skills in order to solve common tasks regarding vital issues of their coexistence. We should stress that the common tasks or goals should be of vital importance, not any task or goal; for example, they should refer to constructing schools or

hospitals for different ethnic groups, to creating a common working place for an entire ethnic or religious mixed community, to building houses for groups of various immigrants, war refugees etc. It is known as a psychological phenomenon that only when someone has a strong motivation will make a big change in his or her life, which equals a personal revolution, sometimes requiring sacrifices.

Clifford Geertz enlarges the concept of *otherness* in order to refer to any group or individual, from the natives in remote tribes on our planet to the neighbors in our building. So, we are all "exotic" and "natives" for others, as long as we don't know each other and we come from different cultural paradigms. (Geertz, 1983, 151)

In the same spirit, the Romanian anthropologist Gh. Geană was writing: "the otherness begins just beyond the borders of the researcher's interknowing group. The signs of otherness are the emergence of obstacles and the need of adaptation. In my case, the otherness began beyond my native village." (Geană, 1996, 74).

So, as long as the members of different groups and communities remain isolated in their cultural paradigms, without the chance of cooperation, of the creation of the third culture, the conflicts are imminent. But if the projects of common tasks and goals appear and are of vital importance to the people involved, the bridges of cooperation will bring into light their empathy and their comprehension based on a new solidarity, on a common better future.

Let's hope that the officials in our European institutions will become aware of these cultural aspects and will enlarge their economic and financial paradigm of thinking. In fact, they should be the first to promote important common tasks and goals in their administrative work.

REFERENCES

Bortun, Dumitru, (2002), *Epistemological Fundaments of Communication,* Bucharest, Ars Docendi.

Casmir, Fred L. & Asuncion-Lande, Nobleza C., (1990), "Intercultural Communication Revisited: Conceptualization, Paradigm Building, and Methodological Approaches", in *Communication Yearbook,* 12/1990, University of Kansas.

Geană, G., (1996), in M. Larionescu (ed.), *Școala sociologică de la București. Tradiție și actualitate / Bucharest Sociology School. Tradition and Actuality*, Bucharest, Metropol.

Geertz, Clifford, (1973), *Interpretation of Cultures, USA Basic Books, Harper Collins.*

Geertz, C., (1983), *Local Knowledge. Further Essays in Interpretive Anthropology,* New York, Basic Books, Inc. Publishers.

Geertz, C., (2000), *Available Light.* Princeton, New Jersey, Princeton University Press.

Honigman, John, editor, (1973), *Handbook of Social and Cultural Anthropology,* Chicago, Rand McNally and Company.

Matei, Corina, (2008), *Order and Disorder of Symbols,* Bucharest, Tritonic, 2012

Kastoryano, Riva (ed.), (1998), *Quelle identité pour l'Europe? Le multiculturalisme á l'épreuve,* Paris, Presse de Sciences PO.

Kuhn, Thomas, S., (1976), *Structura revoluţiilor ştiinţifice / The structure of scientific revolutions,* Bucharest, The Scientific and Encyclopaedic Publishing House

Langer, Susanne, (19429, *Philosophy in a New Key. A Study in the Symbolism of Reason, Rite and Art,* Cambridge, Massachusetts, Harvard University Press.

Peirce, Charles Sanders, (1931), *Collected Papers*, Cambridge, Massachusetts, Harvard University Press.

Saussure, Ferdinand de, (1998), *Curs de lingvistică generală / Course in General Linguistics* (compiled by Charles Bally and Albert Riedlinger), edited by Tullio de Mauro, Iasi, Polirom.

THE INTERACTION OF LAW AND RELIGION IN CENTRAL NIGERIAN SOCIETIES

Oladiti Abiodun Akeem,[*]

aaoladiti@lautech.edu.ng

Akin Alao[**]

Abstract: This paper examines the interaction of Law and Religion in the central societies of Nigeria. Legal and religious orientations are inseparable as they both deal with the maintenance of order despite struggle for power and disputes, how rights are enforced and wrongdoing are redressed. The legal and justice system in the community derives its power and authority from the religious belief of the people. The elders of the community are the custodians of the legal and judicial matters of the society. the indigenous judicial system believe in the immediate punishment of a culprit of an offense while for the foreign religions punishment are believed to come later in life or after death.

Keywords: Law, Religions, Central Societies, Western civilization, Nigeria.

Introduction

Law and religion constitute an integral part of human society that assists to maintain peace, stability and progress among people in human society. It raises human consciousness and sub-conscious fear with regard to punishment in the community and the hereafter[1]. Legal and religious orientations are inseparable as they both deal with the maintenance of order despite struggle for power and disputes, how rights are enforced and wrongdoing are redressed. In Africa, the pervasive influence of religion is an important factor regulating the behaviors and conduct of people in society. Legislation is administered in interpersonal disputes, civil and religious offences against the customary traditions of the community[2].

Law and religion is a central feature of a pluralistic society to maintain equity, social justice, fairness and equality among people of diverse ethnic, social

---

[*] **Associate Professor/Acting Head of Department, Department of General Studies, Faculty of Pure and Applied Sciences, Ladoke Akintola University of Technology, PMB 4000, Ogbomoso Oyo State – Nigeria.**

[**] **Full Professor, Department of History, Obafemi Awolowo University, Ile-Ife, Osun State – Nigeria.**

[1] Driberg JH., "The African Conception of Law", *Journal of Comparative Legislation and International Law*16 (4):230-245, 1934..

[2] Adewoye O., *The Judicial System in Southern Nigeria 1854 – 1854. Law and Justice in a Dependency.* Atlantic Highlands, NJ: Humanities Press, 7, 1977

and religious groups[3]. Legislative and religious orientation allows for differing notions about the laws of the land and the supposed sanctions given to offenders irrespective of customary practice and belief systems. The legal structure of most African society encourages freedom of association and right to belong to a particular religion[4]. This study in this article therefore focuses our understanding of the religious views on legal and illegal matters with distinct nature and normative values and principles among ethnic dwellers and religious group in central Nigeria.

Faith communities and legal systems promote the idea of resolving disputes and conflict through mechanisms provided by customary practices or religious injunctions. This is achieved through the settlement of disputes by deliberation and discussions rather than by force. The correction of wrongdoing is sanctioned with payment of fines, public flogging, and singing of disgraceful songs to the culprit except for serious offences like murder, incest, adultery and homicide which is sanctioned ritual reparation[5].

The peoples of central Nigeria covered in the scope of this study comprises of the *Tiv, Igala, Idoma,* and the *Ebira* groups living in the Niger-Benue confluence in Nigeria. The inhabitants of the region are divided between Christians and Muslims. As at date, there is paucity of relevant historical information concerning the interaction of law and religion among these peoples. Perhaps, this is due to the fact that the people of Niger-Benue confluence have received less attention among Nigerian historians. This therefore makes it imperative to investigate the cultural practices of the people with regard to punishment, maintaining social order and control, Nature of civil and criminal offences and the influence of religion and law in the communities. For convenience, the paper is divided into eight sections. The first provides an introduction and general background on the interaction between law and religion and scope covering the study. The second deals with the overview of law and religion in Africa. The third examines religions and belief systems in Central Nigeria. The fourth discusses the traditional political system in central Nigeria. The fifth highlights the moral principles and social control of deviants. The sixth deals with the interrelationship of Law and beliefs system in central Nigeria. The seventh examines law and faith communities in Central Nigeria. The eight analyses the influence of foreign religion on cultural belief systems and summarizes the discussion on the interrelationship between law and religion in Central Nigeria.

[3] Adekunle J.O., Introduction: Religion and Politics in Transition". In J. Adekunle (ed.) Religion in Politics, Secularism and National Integration in Modern Nigeria. New Jersey: Africa World Press. p.2, 2009.

[4] Ajayi J.F.A., 2006, *Promoting Religious Tolerance and Cooperation in the West African Region, the Example of Religious Pluralism and Tolerance among the Yoruba.* www.geocities.com/agboleyorubaschool/sacred. Accessed 2014.

[5] P. Bohannan. Justice and Judgment among the Tiv. Illinois: Waveland Press: 1989.p.120

Overview of Law and Religion in Africa.

Law and religion are inseparable. Both are essential to regulate people's behavior and conduct in the society. It is structured for the purpose of maintaining peaceful coexistence and healthy social relations within the community[6]. It is predicated on the principles and practice of good governance in the polity. It covers all aspects of sanctions, procedures and judicial pronouncement on actions that are frowned upon in the belief system of the people as well as other behaviors that are unacceptable and not supported by the tradition of the community. The laws regulating the behaviors of the people have no written code as we can observe in the English and Islamic legal system[7].

However, it is embedded in the oral testimonies and traditions of the people in songs and proverbs, as well as in their religious belief. Actions that are considered to be abominable and unacceptable forms of behavior have been well documented by Bohannan in his classic study, *Justice and Judgment among the Tiv*. His study provides a summary of laws and customs guiding the *Tiv* people before the advent of the British legal system. Examples of some of the laws mentioned in the book include laws regulating kidnapping, illegal marriage, bigamy, kidnapping, assault, stealing, fighting, arson, gambling, fraud, robbery, slander, adultery, and murder. All these offenses have different sanctions and punishment[8]. For example, among the *Igala*, *Nupe* and *Ebira*, the penalty for theft was referred to the ancestors or gods for punishment. Such punishments include illness, paralysis and partial blindness. In many cases the gods revealed the thieves publicly or forced them to confess. The culprits could return the stolen property to avoid further punishment and a propitiatory sacrifice would be offered to cleanse the thief and the society. Witches and wizards were stoned to death. In the case of adultery, the gods will inflicts the woman with a strange illness. If she confesses, appropriate sacrifice will be made to clean her from the illness to make her recover.

The perceived purpose of punishment is to prevent crime within the community and discourage the escalation of crime to a greater proportion. Punishment involves intentionally inflicting deprivations on persons by someone with authority to do so[9]. It is regulated by the state, the family and the community participating in upholding the punishment of the offender. This is similar to western societies where the purpose of punishment is to vindicate the law, crime prevention, and offender rehabilitation[10]. The people view punishment as a socially acceptable practice to prevent criminal tendencies, maintain the law but not necessarily deal with the rehabilitation of offenders.

---

[6] Adekunle J.O., *Introduction: Religion and Politics in Transition*. In J. Adekunle (ed.) Religion in Politics, Secularism and National Integration in Modern Nigeria. New Jersey: Africa World Press. p.2, 2009.

[7] Ibid.

[8] P. Bohannan, Justice and Judgment among the Tiv. Illinois: Waveland Press: 1989, p.114

[9] Adam H.B., "Punishment" in Ted Hounderich (ed.) Oxford Companion to Philosophy. Oxford: Oxford University Press: 1995, p.732-733

[10] Adam H.B., "Punishment" in Ted Hounderich (ed.)

This is hardly found among the people of central societies in Nigeria[11]. Punishments that are handled by the state cover abominable practices that are against religious ideals of the community and the fear of the society against supernatural disaster which may befall the community if proper atonement is disobeyed. For example, in certain families, if a woman married to husband but became pregnant due to promiscuous behavior with another man, the woman may find it difficult at childbirth during labor unless she confesses her deed and appropriate atonement will be made on her behalf before she can successfully deliver the baby. At this point, the question may be asked: Are punishment in Nigeria generally seen as just or not? The debate whether punishment is "just" or "not" cannot be stated with precision. However, among the people punishment is observed as a consequence for wrongdoing or actions breached by individuals in the society. Punishment is considered as sacrosanct and permanent threat that regulates social behaviors of people. It is an indispensable incentive to obey the law. It is inescapably entrenched in the cultural belief of the people to provide social order, crime prevention and a religious duty[12]. Similarly in western cultures punishment is perceived as "symbols or projections of societal concerns for a violation of the collective conscience" which are a crime[13]. This point presupposes the notion that every society reacts to deviant behaviors that are detrimental to the value system of their community. It is therefore against this background that the notion of punishment as "just" is individually determined and may not be adjudged culturally or universally acceptable as "just" or not[14].

Law and religion are laid down for the guidance of an intelligent being by a supreme being who has power over human. This view implies the existence of a political sovereign whom people in an organized political society are in the habit of obeying; on pain of punishment. However, it should be noted that it is not in all cases that a community that lacks a sovereign commander, an army of uniformed policemen an imposing prison house is a lawless society. The mechanism for securing law and order may not necessarily be institutionalized in order that the rules of human behavior may be regarded as law[15]. Examples of non-institutionalized policing that assists in securing order popularly referred toas "vigilante" among the people. This group act as security guards to the neighborhood to ensure that goods belonging to traders in the market places and properties belonging to household are protected against theft or armed robbery within the neighborhood. This groups rely on charms, cutlass and light weapons for their defense against armed attacked by criminals. Usually, when some of these armed robbers were caught they were mercilessly beaten with bob action by the community on a mere alert that an armed robber had been caught in the neighborhood. These non-institutionalized police include *O'dua* People's

---

[11] Personal communication with Terfa Gbahabo, 60years, He was interviewed in Benue 12/07/2016

[12] Adam H. B. "Punishment" in Ted Hounderich (ed.)

[13] Ibid

[14] Downie R.S. "The Justification of Punishment" in James Racheal (ed.) Moral Problems: A collections of Philosophical Essays. New York: Harper and Row Publishers Inc. 1979.

[15] Ibid.

Congress among the Yoruba (OPC), The *Bakksassi* Boys among the Igbo, and *Dogara* among the *Tiv* and *Nupe* group in the central societies of Nigeria. These groups were unauthorized legitimately by the state to apprehend criminals but the civilians were engaged in these act because of their loss of confidence in the Nigerian Police Force in the performance of their duties.

The People and Religions of Central Nigeria

The people of central Nigeria comprises of those commonly described by historians as "stateless societies"[16]. These people do not perceive their descriptive status by historians as "stateless" or seems to equate it with anarchy as it is seen from Western perspective. The people of the society look upon the family, clan and the kinship structure to regulate social order and maintain public peace within the community. In the words of J.F.A Ajayi, the most basic unit of the society is the family that the people experience authority. The family have been modified according to the needs of different ecologies, occupation and evolving cultures. Some communities reared goats and cattle, while some took to fishing, some to planting root crops in the forest areas and others cultivating cereals in the savannah[17].

Within the family, the males inherited property through the male line, a few through the female line. These different factors affected the size of the extended family and the pattern of authority. In these societies authority was dispersed among clan and lineage heads. Within the extended family, there are some common features which influences the concept of authority without the action of the state to secure order and maintain peace. Within the political system, the eldest male of the lineage or clan is generally recognized as the head of the family. He is deserved to be respected and be obedient to when he gives instructions[18].

His authority is conceived usually as divine and paternal. The clan and lineage heads were the eldest considered nearest to the ancestors, wisest and the most objective and impartial members of the society. The bases of authority lie in hands of the elders and lineage heads of the clan. The head of the clan is recognized as the representative of the ancestors. He retained his authority as long as he fulfilled his obligations to the ancestors of the community and treat all members of the family with fairness and justice. Belief system provided the most essential backing for his authority. He therefore lost his bases of authority if he failed in his duties to the ancestors or he became corrupt, partisan or consistently unjust in his dealings with members of the family[19].

Rarely did the family unit remain separate and sovereign among the people. Families extend into clans and group of clans extended into villages or village

---

[16] Horton R., "Stateless Societies in the History of West Africa" in Ajayi J.F.A and Crowther M. (eds.) History of West Africa Volume one. London: Longman Group Limited, 1971, pp.78-79.

[17] Ajayi J.F.A. "Keynote Address: Factors in the Evolution of Political Culture in Nigeria." In J.F.A Ade Ajayi and Bashir Ikara (eds.) Evolution of Political Culture in Nigeria. Proceedings of a National Seminar organized by the Kaduna State council for Arts and Culture. Ibadan: University Press Limited. 1985, p.1-8.

[18] Ajayi J.F.A. "Keynote Address: Factors in the Evolution of Political Culture in Nigeria."

[19] Ajayi J.F.A. "Keynote Address: Factors in the Evolution of Political Culture in Nigeria."

groups. Village groups evolved new social and religious associations and patterns of authority extending beyond the family level. Such new authorities evolved from the need for offence and defense, marketing and exchange of agricultural produce or the sharing of sacred shrines. The power and functions performed by the state is non- centralized. It involves vesting authority on the kinship structure of the family lineage for the common interest of the society. Authority for the community was never personified in the state nor an army or a police to checkmate peoples' behavior. The oldest member of the compound presided over matters relating to conflict or disagreement between members of the clan. In theory, the eldest member of the compound exercise authority in the lineage clan due to his personality, ability and power of persuasion. Undue autocratic exercise of power was not acceptable among the people[20].

If an individual feels oppressed by patriarch; he/she will flee to his/her maternal kinsmen, for protection and establishing him or herself as a "sister's son" within their compound. If the lineage head attempt to for his will upon the community as a whole, his advice may simply be ignored. In an extreme case such action might lead to break up of the kin lineage, the offending elder being left to 'sit alone with such counteraction, the community is able to impose limitations on the power of the compound head[21].

Political power is more diffused at the kindred which is the minimal segment of the lineage system in which all the agnatic descendants of a single ancestors which their compounds and farms (form)... a single territorial bloc. These groups varies in population from 150-1500 covering an area from two to twenty square miles and comprises from four to fifty compounds. The authority within the kindred rests in the hands of the council of elders and patriarchs of the composite compound. The patriarch heads of composite compounds usually summon a meeting to discuss matters affecting the kindred as a whole especially on issues relating to wars, territorial disputes and exchange of marriages. Agreements are reached by consensus and the council is powerless to impose its will upon individual compound[22].

Nigerian historians agreed that this practice is traceable genealogically to the founders of the tribe and ethnic groups found in these societies. There is no evidence that the genealogical stages and segments beyond the kindred level normally do not assume a political entity. In the polity, the lineage system provides the framework for defining social opposability, determining loyalties and supports in disputes between kindred of different lineages. Nevertheless, it is instructive to note that the larger lineage segment rarely function as a political unit[23]. These groups have been described by historians as stateless society due to the fact that there is little concentration of authority and power. It is difficult to point to any individual or limited group of persons as the ruler or rulers of the

---

[20] Bohannan Paul, *Justice and judgment Among the Tiv*. London: Oxford University Press for the international African Institute: 1957.
[21] Horton R. 1971. "Stateless Societies in the History of West Africa"
[22] Horton R. 1971. "Stateless Societies in the History of West Africa"
[23] Horton R. 1971. "Stateless Societies in the History of West Africa"

society[24]. The wielding authority of the political class is virtually unknown and were it seemingly exist, its power is limited to a rather sector of lives of those subject to them either as wives, children or slaves[25]. Among the people, the units which regulates or settle disputes according to agreed rules of social norms and behaviors is relatively small or non-existent[26]. Prominent among the people of central Nigeria includes The *Tiv*, The *Jukun*, the *Idoma*, The *Igala*, The Ebiira, The *Igedde*, The *Bassa*, *Komo*, The *Gade*, The *Afo* (or *Eloyi*) and *Alago*[27]. These groups are numerous and politically described by modern historians as the minority groups of the people found around the Niger-Benue confluence area in central Nigeria. This does not explain why the minority are being described by historians as "stateless" These groups are independent social entity who speak different languages, shared some common features in their religious orientation with variation in the judicial and legal procedure in the process of handling and punishing offenders in their society. As at date, the factual level of demography is uncertain. However, to suggest that the demographic level of the people of central Nigeria is demonstrably more pluralistic than other regions may be difficult to ascertain. Perhaps this is because, among the various regions that make up Nigeria, several other ethnic groupsexist. The people are predominantly farmers and are found in the forest and savannah areas in Nigeria. The farmers in the forest areas are mostly concerned with root crops while those in the savannah are mostly concerned with root crops. The people depend on land as their basic means of livelihood[28].

The people of the central regions of Nigeria believe in the existence of the Supreme Being popularly known as God in English usage. The name "God" is understood and perceive in the different society that makes up central Nigeria in different ways. People from different ethnic group in Nigerian society call God with different names. For example, among the Yoruba, It is known as *Olohun*, The Igbo as *Chineke*, The*Tiv* as *Aondo*, The*Ibibio* as *Abasi*, The*Idoma* as *Owoicho*, The *Igala* as *Ojo*, The *Ebira* as *Ohomorihi* and the *Nupe* as *Soko*. In other words, it is a common belief that all the various ethnic groups found in the region belief in the existence of a self –existent being who is believed to be responsible for the creation and maintenance of heaven and earth, of men and women, and who also has brought into being divinities and spirits who are believed to be his functionaries and serve as intermediaries between human and the Supreme Being[29].

In Central Nigerian societies, everything people do is guided by expectation of fears based on imparted moral codes. This is based on the fear of the society sanctioned by divine authority and against supernatural danger. In practice, everyday life is pervaded by thoughts that are directed by taboos and the sacred.

---

[24] Ibid.
[25] Ibid.
[26] Ibid.
[27] Obayemi A. "States and Peoples of the Niger-Benue Confluence Area" in Ikime O. (ed.) Groundwork on Nigerian History. Ibadan: Heinemann Educational Books Plc. p.144-146, 1980.
[28] Ibid.
[29] Booth N.S. An Approach to African Religions in African Religion: A Symposium. New York: Nok Publishers Limited. 1977.

Religion and belief system is the key to the people's way of life. It informs the choice to choose between what is right or wrong and why different societies have different do's and don'ts[30]. Religion offers a sense of brotherhood, which promotes understanding and harmony. Religion and belief system of the people has the ability to transform people's behavior. Among the *Igala*, for example, it is believe that oracles possess supernatural powers to punish offenders. Indeed, oracles were important instruments in oath taking and in judicial matters. They were consulted for mediation when conflict arose between individuals or communities and were consulted before going to war[31]. Oracles are the metaphysical source of inquiry for offenses committed by individuals in the community. It is used to ascertain the veracity of evidence in traditional African dispute settlement proceedings. It is embedded in the religious and customary practices and belief system of the society. The oracle is consulted when a misfortune befall an individual in the community to know the cause of the trouble. When the sufferer of a harm consults the oracle he/she thinks of people who have cause to wish him/ her harm and puts their name to the oracle[32]. A typical oracle consist in a giving substance, collected and prepared with many taboos. It is administered to test the validity of an accusation of persons who commits murder, two individual in conflict, witchcraft and adultery. Within the community, oracles were consulted when there were doubts about the identity of the offender. The council of elders submits names of suspects to the diviner. The diviner after some incantations, would tell the enquirer the person who committed the offense. The common characteristics of the oracles and their operations were shrouded in a strict code of secrecy and an institutionalized intelligence service. They were consulted among various ethnic groups in central societies of Nigeria[33]. In the *Tiv* culture, oracles are represented with emblems symbolized with a small cooking pot filled with ashes, camwood and two sorts of leaves. This pot is usually used in the act of swearing. The pot is made to touch the feet, the belly, and the head of a witness during court proceedings. It is generally believed among the people that if the witness has taken such an oath and then testifies falsely, his feet and belly will swell, his head will ache and he will die[34].

The source of the power of the oracle is mystical and may be difficult to explain. However, it is regarded as conventional customary practices entrenched in the people's philosophical ideology. It transcends most African societies in different names. Notable among such names in the Igbo culture include 'the Agbala of Awka, the *Igwe-ka-ala* of *Umuonoha*, the *kamalu* of *Ozuzu*. The *Ibini-Ukapabe* of *Aro-Chukwu*(the long juju) the *mkpokitiabiri-kite* of *Umunze* and

---

[30] Nduka O., 1980. "Moral Education in the Changing Traditional Societies of Sub Saharan Africa" International Review of Education. Vol.26, No.2, pp.23-25. See also, Malinowski B. 1936. Native Education and Culture Contact. International Review of Missions. Xxv, October.

[31] Boston J.S. The Igala Kingdom. Oxford: Oxford University Press, 1968.

[32] Elechi O. Oko. Doing Justice without the State; the Afikpo (Ehugbo) Nigeria Model. New York: Routledge: 2006

[33] Elechi O. Oko. Doing Justice Without the State;

[34] Bohannan Paul, *Justice and Judgement among the Tiv*. Illinois: Waveland Press: 1989, pp.41-42.

the *Haba* of *Angulu*. The *Tiv* as *Ukpehewuo*. In Yoruba culture it is known as *If a* divination, to mention a few[35]. Religious beliefs over the ages have assisted people to cope with the mundane challenges of their natural environment by appealing to god through sacrifice for assistance during seasons of drought, famine or other unforeseen occurrences that happens to nature. It is believed that religion assuage persons for supernatural protection, welfare and provision of his material needs[36].

The people in the society hold a strong belief in both physical and spiritual entities. Thus, beliefs in ancestor spirits, deities, sacred rivers, hills, mountains and trees give meaning to their social order and cultural interaction with one another[37]. This is evident in the prevailing belief of the people that ancestors constitute cohorts of supernatural and never failing law enforcing agent whose eternal role was to detect and punish crime wherever it occurred and without fear or favor. One illustration of how ancestors are involved in the system of justice system in Africa can be seen in a story involving members of a nuclear family were an unapproved sexual intercourse occurred between a father and his biological daughter. When this happens and a pregnancy developed. All the family members will meet at the house of the clan head to discuss the offence traditionally invoking the spirits of their forbears as witness at the meeting[38].

The father and the daughter who are the offenders in this case would be subjected to swearing by the family tutelary divinity. When this happens, it is believed among the people that the ancestors will punish the offender of the abominable offense seen to be against the tradition of the family. But, when confessions are made, then propitiation and sacrifice will be made by the family head or priest of the society to the ancestors with either an amount of fine or the sacrifice of an animal and kolanut. This will be used by the priest to make atonement for the sin committed to the ancestors. It is only after this is done that the father and daughter may experience peace. Ancestral involvement in the justice system among people is transcending with mystical powers and authority[39]. The belief in the involvement of the ancestors in the justice system is not only found in the central societies of Nigeria but ubiquitous to Africa[40]. Among the people of *Igala* for example, it is believed that the dead lives and contributes actively in the lives of the living. This is reflected in the observance of the social rituals and veneration of the land especially during the *Ibegwu* festivals practiced in *Igala* society.

According to Miachi, ancestors are believed to have authority, which can be used coercively over the living. They are believed to have dynamic functions to perform in the society, especially in the life of their living kinsfolk. Similarly, the ancestors played significant roles in the entrenchment of checks and balances in

---

[35] Bascom William, *Ifa divination*. Bloomington: Indiana University Press: 1969.p.2
[36] Ibid.
[37] Ibid
[38] Oral interview with Mr. Samuel Gbahabo on the 9thSeptember2016.
[39] Oral interview with Mr. Samuel Gbahabo on the 9th September 2016
[40] Miachi T.A. *The Incarnate Being Phenomenon in African Culture: Anthropological perspective on the Igala of Central Nigeria*. Ibadan: Kraft Books Limited: 2012.p.23.

the society and therefore superintend over the affairs of their immediate family and even that of the community[41]. The masquerades which usually performs during hegemonic festivals in the town are recognized in the culture of the people as their "ancestor" who visit the living annually. The Masquerades are likened to the ancestral spirit that is adored and well respected. Whenever the masquerade appears to the public the elders usually surrounds the masquerades with songs of praises and incantation to pacify it. In turn the masquerade dances and later prayed for the living family members for long life, prosperity and success. The *Egwu-Afia* masquerade is the popular masquerade that feature during the *ibegwu* festival among the *Igala* in Central Nigeria[42].

According to Kopytoff, they retain a functional role in the world of the living, specifically in the life of their living kinsmen; Indeed African kin groups are often described as communities of both living kinsmen; indeed African groups are often described as communities of both the living and dead. Commenting on the nature of ancestors being involved in the justice system, Anthropologists Igor Kopytoff has this say--- The ancestral relationship with the kinsmen is ambivalent, as both punitive and benevolent and sometimes even capricious. Ancestral benevolence is assured through propitiation and sacrifice, neglect is believed to bring about punishment. Professor Kopytoff noted that ancestors in Africa seems to be normally ambivalent, inflicting punishment to demonstrate the legitimate authority and exercising benevolence when appealed to. Indeed, ancestors are believed to participate in restoring amity within the lineage clan[43].

In addition, oath taking is also another way through which the ancestors are invoked in the justice systems of African societies. Oath taking is precipitated on the belief that falsehood and violation will be punished by the supernatural powers that mediates the process. The invitation of the supernatural powers binds the statement or promise being made and when this is violated. It is believed that the offense will be punished. Usually the statement of an oath is outside ordinary speech or the use of coded language. Thus, the statement of an oath is believed to be laden with authority, which is derived from the supernatural power of the ancestors[44]. Besides the traditional belief system, the adherents of Islam and Christianity have been visible elements of belief system among the people living within the region. Muslim and Christians maintain public order through their religious teachings to promote good behavior and respect for constituted authorities in the land. The alien religion of Islam and

---

[41] Miachi T.A. The Incarnate Being Phenomenon in African Culture.

[42] Abdullahi Musa Yusufu. Socio-Religious Mythology of the Igala of Central Nigeria Area. Lapai Journal of Central Nigeria History. Vol.6, No, 2, 2012. Pp.117-123.

[43] Kopytoff Igor. Ancestors as Elders in Africa. Africa: Journal of the International African Institute, Vol.41, No. 2, 1971, pp.129-142.

[44] Babajide O. Ololajulo. "Power, Fear and Resistance: A Reflection on Juju Oath-taking in Nigerian Politics". Ibadan Journal of Peace and Development. Vol.2, No.1, 2013. Pp.152-167. See also, Oba A. "Juju oaths in Customary law arbitration and their legal validity in Nigerian Courts", Journal of African Law 52, (1):139-58

Christianity set standards of perfection towards which people must strive to attain to reach divine potentials[45].

Indigenous Political Systems.

The nature of the political system of the people of central Nigeria varies from one ethnic group to another. However, they share several common characteristics. Pre-eminent among these is the political fragmentation alongside linguistic and cultural heterogeneity. The socio-politico structure is small and the highest political level of the community is the clan and village authority. The lineage clan of the village is a non-centric social system in which component units are equal and free in character. This equality and freedom are buttressed by the absence of a centrally organized force. Among the people of these societies, social order and equilibrium are maintained by the lineage, kinship and ritual ties[46]. The political landscape of the minority settlers in central Nigeria has been described in a largely fragmentary compared to linguistic and cultural heterogeneity. The sources and reasons for this shall be examined subsequently.

In these societies, there is no permanent ruling class, no permanent aristocracy and there are no permanent power elite. This implies that that the political system is based on the principle that all people are equal and deserve equal rights and opportunities. Therefore, there was no significant social group to wield power over the society. In the same vein, there are no strong individuals that hold authority over the lineages and the clans. The elders in the society are the only recognize group who possess minimal power and exercise minimal authority over their respective lineage or clan. This arrangement in the central societies comes out truly in decision- making process[47]. The lineage meeting is a meeting of seniors representing the families to solve group problems, the lineage elders engage in discussions and negotiations. At the end of the discussions, decisions are arrived at by consensus. While it is true that the chairman of the meeting is the oldest man in the group or by a representative of the oldest family, the chairman has no over-riding power or authority. The clan assembly manifests the same process of indigenous democracy were all lineages are represented by their elders[48].

The responsibility of solving group problems and making group decisions lies on the shoulders of the clan elders. It is guided by the principles of discussions and consensus. Among the *Tiv*, one of the largest ethnic group among the other peoples of central Nigeria[49]. The clan make choices in their decisions to enable them meet the challenges of their existence. The clan assembly chairman legitimizes its authority of decisions reached at the meeting

---

[45] Akinola G.A., "The Relevance of African Nigeria's Adopted Alien Religion". Unpublished Manuscripts. Paper Presented at the Staff/Student Postgraduate seminar/ workshop. Institute of African Studies. University of Ibadan, 2010.

[46] Opeyemi O., *Indigenous Political Systems of Nigeria*. Nigerian Magazine. No.114, pp.57-62, 1974.

[47] Ibid

[48] Horton R., "Stateless Societies in the History of West Africa" in Ajayi J.F.A and Crowther M. (eds.) History of West Africa Volume one. London: Longman Group Limited.pp.78-79, 1971.

[49] Ibid

through ritualistic symbols in order to induce compliance with group decisions[50]. For example, this can be explained by the belief that the graveyard of the ancestors of the family will be visited and a curse will be placed on anyone who disobeyed the group decisions of the family clan. The structural features of the political system manifests in the ways in which conflict are handled among family members, inter- lineage or inter clan, the process of resolution ranges from negotiation for peace reprisals and organized violence[51]. When the group mobilizes their forces, the entire community reveals its point of cleavages and conflicts. These reveal themselves in disputes over rights to property inheritance of children within the family household, land disputes, and chieftaincy matters. These disputes manifest power dynamics and power differentials. The tense and unstable situation of conflict is resolved in *Tiv*, *Idoma*, *Igala*, *Ebira* and the *Jukun* culture either by escalation or by negotiated peace. In the escalation of conflict, the political system becomes an expansive web of alliances, the structure which depends on the geometric lineage relationships[52].

The indigenous political system of the central societies appears to be an uneasy coexistence of cooperation, compromise and conflict. It is not static and regimented with a particular social order[53]. It manifests short run shift from equilibrium to disequilibrium. The political system is based essentially on kinship democracy, typifying the freedom of equality of all families in lineage affairs[54]. There was freedom and equality of all lineages in village or clan government. Every basic social unit in the system has the freedom and equality to participate in the collective affairs of the town[55]. There are no organized state institutions like the police to regulate aggressive behaviors and conduct. Despite this shortcoming, it is instructive to note that the people of central Nigeria maintain significant social order based on morality and social values. Kinship ties are bonded with common rituals and common gods. These factors provide the foundation for social equilibrium in the sustenance of the society[56].

Ethics, Values and Social Control of Deviants

Ethics, as understood by Olatunji, signifies a general pattern of ways of life. It seeks for principles or reasons upon moral positions could be justified and a set of rules of conduct. The word ethics is conceptualized as the philosophical study of right and wrong modes of behavior, the natural meaning of moral predicates, propositions, values and judgments. In addition, it also clarify moral terms as well as analysis of the structure of moral claims[57]. Ethical practice in

---

[50] Ibid

[51] Obayemi A., "States and Peoples of the Niger-Benue Confluence Area" in Ikime O. (ed.) Groundwork on Nigerian History. Ibadan: Heinemann Educational Books Plc. 1980, Pp.144-146.

[52] Ibid.

[53] Opeyemi O., *Indigenous Political Systems of Nigeria*. Nigerian Magazine. No.114, 1974, pp.57-62.

[54] Ibid.

[55] Ibid.

[56] Ibid.

[57] Olatunji F.O., *Morality and Philanthrophy: A discourse*. International journal on Humanistic Ideology. Vol.V, No.1, 2012.pp.101-113

this sense, attempt to formulate codes and principles of moral behavior and it is recognized as a necessary feature of human cultures .Moral codes are useful human creations, sets of customs and conventions which make social life possible[58]. The moral culture of the central societies of Nigeria and their religious beliefs were fused with moral values to form a single whole. This view point buttresses the fact that ethical principles in the society cannot be divorced from the religious culture of the community[59].

On the other hand, it is also believed that ethical behaviors is anchored on the natural right of reason with conscience playing a central role. More importantly, it is based on human welfare and the common good of all persons in the society irrespective of age, clan or dialect. Put differently, Ayantayo avers that ethical practices in the central societies of Nigeria are essentially interpersonal and associated with religious teachings[60]. Ozumba described this form of "ethics as an impressive pillar of humanism" This is particularly true in the sense that the welfare and well-being of the people is the main thrust of the societal ethics[61]. Humanism in African philosophy and religion is useful to understand the philosophical tradition that is centered on the autonomy of persons as a dignified, rational being, possessing the ability to distinguish between what is right or wrong. Humanism in African philosophy of religion entails the appeal to human reasoning based on what is allowed or not allowed. It rely on traditions and conventions of the people as agreed in their belief in the power of reason, freedom of choice and indigenous value system[62].

Ethical practices in plural societies deal with how people ought to behave, and why it is wrong to behave in certain other ways, and right to behave in certain other ways. It explains the reasons why certain kinds of actions are morally wrong and why others kinds of action are morally right and commendable[63]. The classic issues or ethical problems in Nigerian ethics include corruption, religious bigotry and ethnic chauvinism[64]. In addition, the well-being of each individual society depends on the preservation or restoration of one's relationship with his other family members or community.[65]. Among the people of central societies in Nigeria, ethics places considerable value on conformity of the individual to the social group in order to preserve the unity of human relationship. Besides moral or ethical codes, central Nigerian societies promote

---

[58] R. Norman. "Moral Philosophy, history of" in Ted Honderich (ed.) The Oxford companion to Philosophy. Oxford: Oxford University Press: 1995.pp586-591.
[59] Ozumba G.O. "African Ethics". In Uduigwomen A.F. (ed.) Footmarks on African Philosophy. Lagos: Oborah and Ogbbinaka Publisher. 1995.
[60] Ayantayo. J.K. "African Traditional Ethics and Transformation: Innovation and Ambivalence involved and Modification Necessary for sound 21st Century African Intellectual Scholarship".www.codesria.org Accessed
[61] Ozumba G.O. "African Ethics". In Uduigwomen A.F. (ed.) Footmarks on African Philosophy.
[62] Gabel L.C. "Humanism" in Encyclopaedia Americana. USA: Scholarstic Library Publishing. Vol. 14, pp. 553-554.
[63] J. Omoregbe. Ethics: A Systematic and Historical Study. Lagos: Joja Press Limited: 1993.
[64] Olatunji F.O., *Personal communication*. 2016/10/31
[65] Booth N.S., *An Approach to African Religions in African Religion: A Symposium.* New York: Nok Publishers Limited. 1977.

social unity as well as mutual co-existence among the various lineages and clans in the community[66]. This can be explained in the sense that the people of central Nigeria do not belong to single ethnic or cultural groups. These groups of people are independent of each other in terms of political structure, religious orientation and language. Within the various clans in the community is relatively easy to promote social cohesion among the people.

Values in the context of this study entail a general and acceptable code of conduct, beliefs and orientation of the people in their community. These values are of different kinds in most societies of the world. An example of these values includes family values and cultural values. Family values among the people of central Nigeria entails the role of parents as model shaping the behaviors and attitudes of members of the same family. It encourages individual families to cooperate with one another to solve problems and pass essential skills necessary to cope with life transactions. In the different societies that make up the central Nigeria, family values are rooted in each individual culture, thus making the values different from one society to another. Just as culture changes over time in response to the prevailing economic, political and cultural developments so also, "family values" vary from one household to another and generation to generation[67].

More importantly, family values among clans and kinship in central societies in Nigeria are based on the strong personal belief about what is good and what is bad; what is right or what is wrong. Every kinship clan has different set of values that are meaningful to them. Some families count honesty and friendship as important values. It gives meaning and direction to every part of family life. Values within a family develop through living in a specific family and culture. Generally, as children grow within a family setting, they are exposed to desired family values of all persons which entails love, care, intimacy, acceptance, commitment and share responsibility within a micro family level[68]. The family is considered as the basic genealogical unit of the society within the lineage system[69].The *Tiv* word for family is *tsombur* (umbilical cord). The umbilical cord is treated with respect because it symbolizes the union between mother and child. Before birth, the child is joined to the mother through *tsombur*. What is implied by this metaphor is therefore that family members are joined together in a sort of organic unity and are made up of one common blood. It normally consists of a man, his wife or (wives) and children. The extended family system is also a significant feature of the people of central societies in Nigeria. This include men, their wives, children, son's wives and their children. A collection of family groups would then become the lineage, kinship or extended family. The family lineage as usually shares its resources with less fortunate

---

[66] Ettah E.E. and Asukwo O.O., The Nature of African Ethics. Internnet Affrev: An International online multidisciplinary journal. Vol. 1, No. 2, 2012, pp.55-60.

[67] Oladiti A. and Philips. 2009. Norms and Values: Social Justice in Ajayi A and Ojo O. (eds.) Nigerian People and Cultures. Ilorin: Ajay Crowther University.p.61.

[68] Ibid

[69] Wegh S.F., *Between Continuity and Change: Tiv Concept of Tradition and Modernity.* Lagos: Ovc Nigeria Limited. 2003. P.125

members[70]. The *Tiv* have been largely described as one of the dominant ethnic groups found among the people of central societies in Nigeria. Cultural values are the set of the people's beliefs, customs and tradition of the community. It is a group identity of ethnic or social behaviors acceptable as standard for the community. It covers the religion, habits and identity of the group. It is guided by rules of behavior in specific situations and what is regarded as good or bad in a community. It demonstrates the abstract ideals striven for by means of specific behavior that is necessary for the survival of the people[71].

Social control as contextualized in this study refers to the procedures used in the regulation of people behavior and conduct within their socio-cultural environment[72]. The basic institutions of social control that are responsible for human integration into the society are the family, religion and the State. The family plays an important role in maintaining social order and preserving the functioning of the family. It acts as a regulator upon undesirable kinds of behavior and eliminates the damage that such behaviors may cause by its existence to the kin and family members[73]. Religion also plays vital role in the maintenance of group cohesion and promotes good behavior to establish peace and stability within the society. Their ideas about what is right or wrong are detected by the gods and the Supreme Being. Everything they do is guided by the hopes and fears of not only the living but the departed, the gods or divinities and the omnipotent Being[74]. The State is responsible for the protection of life and properties of citizens in the community. It was seen as the moral agent that performed the important functions of maintaining religious laws and sanctions[75]. Any individual who violate the law of the land are given appropriate sanctions and punished with imposition of fines, banishment from the community or inflicted with dangerous ailment as a form of punishment from the gods and divinity of the land[76].

In the central societies of Nigeria, the basic means of social control were related to folk customs, traditions, manners, laws, and social regulations. For the maintenance of social order proverbs, songs, lyrics and wise sayings were employed to promote stability, peace, progress and social harmony among the people. For instance, satirical songs in the day to day activities of the people were used to castigate, ridicule and make mockery of the perpetrators of wrongdoings in the land. These songs were useful to help in sustaining a disciplined, upright,

---

[70] G.B.N. Ayittitey. *Indigenous African Institutions*. New York: Transnational Publishers 1991. p1-3.

[71] Ibid.

[72] Aderinto A.A. and Oladoyo T., "Culture, Deviance and Social Control in Nigeria". In Jegede A.S., Olatayo O.A., Omololu O.O. and Owumi B.E. (eds.) Peoples and Cultures of Nigeria. Ibadan: Samlad Press; 2012, pp.345-356.

[73] Bentham J., *An Introduction to the Principles of Morals and Legislation*. New York: Harper and Brothers, 1952..

[74] G.O. Ozumba. "African Ethics". In Uduigwomen A.F. (ed.) Footmarks on African Philosophy.

[75] A.A. Oladiti. *Religion and Politics in Pre-Colonial Nigeria*. In J. Adekunle (ed.) Religion in Politics: Secularism and National Integration in Modern Nigeria. New Jersey: Africa World Press: 2009. P.21-36.

[76] bid.

stable and peaceful society[77]. Among the *Igala* ethnic group, there are some from proverbs that extols societal ethics. Examples of some proverbs that extol ethics include character defines a person. *Ali maka ma kunyn* - It is character that matters, not beauty. People may behold and admire beauty, but it is seen as something temporal and deceptive. But *Ali dabuefueny, alinumajan* - A person's character is like pregnancy, it cannot be hidden for too long; *Ali nygbchenychewlawchebinchewlaw-* Character is a god, it supports you according to your behavior. And good character entails giving helping hands to neighbors, knowing one's capacity and having the readiness to take on responsibilities accordingly. *Iko k gbeiongbeilaw* - One good turn deserves another; *n kibulj ale-i*whom the cap fits, wears it*; n kiatenewnkitankitki* - whoever wants what is on the ground must bend. *Uchukinibeaklawnmoli* – Good nature is never hidden[78].

The people frowned at wrongdoings especially in cases relating to adultery, taking of another person's wife through force, seduction or persuasion to engage in an illicit sexual relationship. Besides, mistrust and betrayal of mutual agreement between two persons of same or opposite sex could be unacceptable and it is believed that a woman of a reasonable age but is yet to be married does not deserve any form of respect. Similarly, parents who indulge their daughters to remain single or the married ones to desert their husband for pecuniary gains are most times regarded as object of ridicule. It is believed that among the people, that a man who snatches someone else's wife due to handsomeness or other frivolities should be despised publicly and ridiculed for this debasing act[79].

Interaction of Law and Belief System.

Law and belief system among the people of central Nigeria are inseparable. Law is the basis of power and authority. Belief system played a major role in the political system by providing guidance for the kinship of the society. The people relied on their belief system as a measure to having relative peace and stability in the society. Laws made by the society is not only a political matter, it is connected to belief system to achieve is desired goals. Belief system which shapes the lives of the kin greatly determines their conduct and behavior[80].

Traditional belief system was employed as an instrument of providing and legitimizing security for the people. Individuals and families were expected to be loyal not only to the elders but also to the religious regulations and societal norms. A breach of religious or societal laws was punishable with sanctions, punishment by ordeal, banishment or imprisonment. Actions considered as deviants in the community were anti-sacred and not secular; whatever belief

---

[77] Amase E.L. and Kaan A.T., Tiv Satire as Tool for Social Control: A Study of Faga Adinge's Song, "Chata- Man" International Journal of Humanities and Social Science Invention. Vol.2, issue 2, 2013. Pp.1-7.

[78] Egbunu, Fidelis Eleojo. Igala Proverbs as Bastions of Societal Harmony. *Journal of Educational and Social Research Vol.4, No.6.2014. pp259-262*

[79] Ibid.

[80] Abogunrin S.O., *Religion and Ethics in Nigeria.* Ibadan: Daystar, 1986, p.2

system disapproved, the society also condemned[81]. In the words of Tamuno, there is no observable distinction between criminal and civil law that is between felonies (serious crimes) and misdemeanors. For example, people who commit abominable offences such as incest, killings of deified animals, murder, adultery, rape were punished with payment of fines, rejection or banishment from the community, mockery in cases relating to theft and stealing[82].

The legal and justice system in the community derives its power and authority from the religious belief of the people. This is unlike in western societies in Europe and America, which had more antagonistic relationships between religion and the state. In Western societies, the secular state fears corruption by religion, and religion fears corruption by the secular state. The elders of the community are the custodian of the legal and judicial matters of the society. In the dispensation of justice, the elders are responsible to restore ill feelings and rancor among disputants' individuals in the society[83]. Moreso, strong emphasis was placed on reconciliation and peace keeping in the traditional legal system[84]. At this point, the question may be raised, what happens, if in case the intervention of the elders in the community doesnot provide the desired feelings of maintaining peace?

The influence of Foreign Religions and Western civilization on the Legal System in Central Nigeria

At this point, it will be necessary to justify the claim that both Islam and Christianity are foreign and imported religious practices brought to the people of central Nigeria. The vast majority of the people of central Nigeria practice African traditional religions while the adherents of the imported religions combined made up less than a quarter of the population. Islam and Christianity are both foreign and imported religious belief system imported from the East, in Arabia and the West from Europe respectively. These belief systems were imported to Africa through exploration, commerce and later evangelization. The Roman Catholic Church, the Baptist, The Church Missionary Society, the Presbyterian churches dominated the scene in the nineteenth century to evangelize and preach the gospel to the benighted Africans. With the influence of colonialism, Christianity and western education was allowed to thrive in the Southern Nigeria while in the Northern part, it was discouraged due to the agreement made by the colonial authorities with the leaders of the Northern region in Nigeria. The agreement signed by both parties was based on the desire of the people that churches, Christianity and western education would not the allowed in the interior part of the Northern region[85].

---

[81] S.A. Adewale, *Crime and African Traditional Religion.*. Ibadan Journal of Religious Studies. Xxvi/1&2 June & December 1994 pp.55-66.

[82] Tamuno T.N., *Traditional Methods of Crime Detection and Control in Nigeria.* Ibadan Journal of Religious Studies. Xxvi/1&2 June & December 1994, pp.25-41.

[83] Ibid

[84] Ibid.

[85] M. Crowther, *West Africa under Colonial Rule.* London: Hutchinson and company: 1968. P.243.

According to J.F.A. Ajayi, Islam was introduced into Bornu and the Hausa society in the 14th and 15h centuries, it spread informally at first as a set of ideas about God and worship, accommodated within the converts monarchical and social customs. It became a fashion associated with the court and the military, mercantile and literate classes. These fashion later produced the learned *mallam* as teacher and political or medical adviser; the widely-travelled Muslim trader as customer and informant; even immaterial things like charms and amulets, court music, styles of dress, and architecture as symbols of status and power. The spread of these led to the wider coverage of practicing the Islamic religion, down the Niger into *Nupe* and *Igala* and across the Niger into Yoruba land in the South. While, Christianity, on the other hand, was introduced to Nigeria in 1842 by the Church Missionary Society in the South[86].

The desire of the inhabitants of the Yoruba society to embrace Christianity was due to their desire to have western education brought by the Christian missionaries. The education received through the missionaries no doubt increases the consciousness and belief system of the people with regard to the teachings of the foreign religions. Muslims consciously observed the need to learn Arabic while the Christians ensured for themselves to be able to speak and write in English languages. These two languages are indeed both foreign. As Christianity and Islam gained converts, their population soared, the number of indigenous traditional worshipper dwindled. Gradually, some of the African indigenous cultural and religious practices were eradicated. Although, some religious rituals continued to be practiced among the people as part of their investiture, many of these rites were no longer perform openly. For example, the practice of invoking deities to an unfaithful wife to the husband has been greatly declined.

Foreign Religions and Western civilization have greatly shaped the legal practice in the region. The duo foreign religions brought new type of education that institutionalized its legal orientation in the people's legal culture as a way of life[87]. According to O. Adewoye, Christianity and western education served to foster personal freedom and individualism, thus gradually, but surely, eroding a major anchor of the traditional judicial system- that is the fear of the unseen[88]. For example, both foreign religions do not accept the view that is enshrined in the customary legal practice of the people that ancestors believed to be in the spirit world participated in the judicial process of human community to maintain peace, order and stability in the society. In addition, the foreign religions discourages the personification of evil. The indigenous cultural belief system of the people often blame witches or sorcerers for attacking their life and causing illness or other harm while they protect themselves with ritual acts, sacred objects and traditional medicines. The use of these means as methods of

---

[86] J.F.A. Ajayi, *Christian Missions in Nigeria 1841-1891: The Making of a new Elite*. London: Longman: 1965.p.1

[87] Ibid.

[88] Adewoye O., *The Legal Profession in Nigeria, 1865-1962*. London: Longman Group Limited 1977. p.5

protection gradually became eroded with the influence of foreign religions a western beliefs.

Furthermore, the influence of foreign religions and western civilization have greatly reduced the respect and values attached to maintaining good behavior among the people. This is arguably correct because before the advent of these foreign religions violators of religious and societal laws received heavy penalties such as affliction with terrible diseases, financial ruin (on individual or collective bases through poor harvests), and barrenness for women or even death. There is a strong belief among the people that the ancestors and gods often rewarded good behavior or compliance with the law with longevity, peace, prosperity and freedom from sickness the fear against this terrible punishment and desire to have peace and prosperity from the ancestors made the people to comply with the religious and societal laws of the people. No such fear is now popular with the coming of foreign religions and western civilization.

With the influence of Islam, particularly in *Nupe* and Ilorin society, the Islamic legal system became adopted as one of the principles of governance. With the introduction of Sharia, new perspectives to punishment were introduced to the society. Examples of these punishments include amputation of the hand of someone who steals, stoning women who commit adultery to death whipping and flogging both offenders for offenses of fornication, death for culpable homicide, flogging for drinking intoxicating liquor, and death sentence for those who are living Islam for another faith. At this point, it is instructive to note that only the ethnic groups of *Nupe* and Ilorin in the central Nigeria were Muslims are dominated accepted these new forms of punishment. Others such as the *Igala*, the *Birom*, the *Ebira*, the *Jukun* and the *Idoma* are the Christian dominated area in the region.

Apart from religion, western beliefs also influenced the indigenous legal system of the people. For example, since the introduction of colonialism, the English law have since been adopted in the judicial process with little or no interest shown to indigenous cultural practices. It is instructive to note that that the English system of law and justice is contrasting in many ways with the notion of justice held by the local inhabitants. For instance when there is disagreement between the natives and the Europeans strict adherence to the rules of the English law would be maintained. Indeed, the western influence ensured the subordination of customary law to English law. The English law was aimed at protecting British commercial interest in Nigeria. These laws were based on treatise signed by the British trading companies and the rulers of the community. These laws concentrated on themes related to peace and friendship with Britain, freedom of trade, assistance to British subjects in times of difficulties and freedom for the propagation of Christianity. The laws introduced by the westerners was indispensable to avoid economic exploitation, currency regulation, protection of British capital, the tapping of the territory's economic resources and the organization of its external trade- all these and other aspects of economic development involved the application of the law.

Conclusion

It has been shown in this paper that the interaction law and religion are inseparable in the central societies of Nigeria. Law and Religion regulates the people's behavior and conduct in the society. The family and kinship structure is the bases through law and order were regulated to achieve peaceful co-existence within the community. Traditional Religion imposes fear on the people due to punishment that may be incurred when actions considered abominable have been committed. The indigenous law in Central Nigeria was largely religious and metaphysical. The offences in pre-colonial period are viewed as affronts to the deities or the ancestral spirits, who will bring disaster to the entire community if violations are not properly dealt with? Death, protracted illness and expulsion are the common mode of punishment for the serious crimes of sorcery, witchcraft, sacrilege and other magico-religious offenses. While the imported religions from the West and East relied heavily on the law to regulate social behaviors. With the influence of colonialism, the Europeans established courts, the police Force and the prison departments. Unlike the traditional legal system, coercion certainly played a crucial role in the control of Central societies of Nigeria. The western law operated with the use of certain degree of 'force' to weaken the resistance of the conquered territory in Africa. Although, the use of force guaranteed effective physical subjugation, it did not provide harmonious cooperation between Africans and the West in an orderly and peaceful state of affairs that is needed for economic and social development.

At this point, it is clear that both indigenous traditional and foreign religions have a degree of force to enable people to comply and obey the law of the society. The fear of being affected with illness, barrenness or expulsion made people to obey the regulations of the town, so also the fear of being imprisoned or in the police custody or the courts made people to obey colonial laws. Religious syncretism is a commonly found practice among Muslims and Christians in central Nigeria. There is a general belief among the people that the protective power of charms or amulets is effective for usage as a people. Many ethnic dwellers in the region consult traditional healers when someone in their household is affected with a strange illness. Besides, the people also participate during festive ceremonies by identifying with their ancestors during feasts and celebrations in the town. Commenting on the power of the indigenous versus foreign religions system, the indigenous judicial system believe in the immediate punishment of a culprit of an offense is immediate while for the foreign religions punishment are believed to come later in life or after death. The forgoing statement makes it clear that foreign religions have greatly repugnance African society to a level that people no longer have fear of punishment even though they acknowledge what they are doing as wrong. This therefore opened the door for other questions on the efficacy of punishment as a way to reducing criminal tendencies.

REFERENCES

Abogunrin, S.O., (1986), *Religion and Ethics in Nigeria*. Ibadan: Daystar.

Aderinto, A.A. and Oladoyo, T., (2012), "Culture, Deviance and Social Control in Nigeria". In Jegede A.S., Olatayo O.A., Omololu O.O. and Owumi B.E. (eds.) Peoples and Cultures of Nigeria. Ibadan: Samlad Press.

Adewale, S.A., (1994), *Crime and African Traditional Religion.*. Ibadan Journal of Religious Studies. Xxvi/1&2 June & December.

Adewoye, O., (1977), *The Legal Profession in Nigeria, 1865-1962*. London: Longman Group Limited.

Ajayi, J.F.A., (1965), *Christian Missions in Nigeria 1841-1891: The Making of a new Elite*. London: Longman.

Amase, E.L. and Kaan A.T., (2013), *Tiv Satire as Tool for Social Control: A Study of Faga Adinge's Song,* "Chata- Man" International Journal of Humanities and Social Science Invention. Vol.2, issue 2.

Ayittitey, G.B.N., (1991), *Indigenous African Institutions*. New York: Transnational Publishers.

Bentham J., (1952), *An Introduction to the Principles of Morals and Legislation*. New York: Harper and Brothers.

Crowther, M., (1968), *West Africa under Colonial Rule*. London: Hutchinson and company.

Egbunu, Fidelis Eleojo, (2014), Igala Proverbs as Bastions of Societal Harmony. *Journal of Educational and Social Research Vol.4,* No.6.

Oladiti, A.A., (2009), *Religion and Politics in Pre-Colonial Nigeria*. In J. Adekunle (ed.) Religion in Politics: Secularism and National Integration in Modern Nigeria. New Jersey: Africa World Press.

Ozumba, G.O., "African Ethics". In Uduigwomen A.F. (ed.) Footmarks on African Philosophy.

Tamuno, T.N., (1994), *Traditional Methods of Crime Detection and Control in Nigeria*. Ibadan Journal of Religious Studies. Xxvi/1&2 June & December.

THE ROLE OF QUALITY OF LIFE AND HUMAN DEVELOPMENT
IN THE EVOLUTION OF HUMAN RESOURCES

Florentina Burlacu*

florentina.burlacu@yahoo.com

Abstract: Human resources are essential to the economic development of a country. In order to have high quality human resources that are competitive on the labour market, it is imperative that the population has a high quality of life standard. The indicators for measuring the level of human development are the health status, the educational level and the material living conditions. From this latter category we analyzed the material deprivation rate, an indicator that reflects the shortages that a population faces. In the end we briefly present the situation of the quality of life in Romania.

Keywords: Quality of life, human development, human resources, material deprivation rate, Romania.

Short history of quality of life

The value of human resources in a region is decisively influenced by the quality of life in that area. If a region is developed and has a high quality of life, then the human resources in that area will be qualitatively superior to those from a poorer region.

According to the "Rural Sociology Dictionary", coordinated by Ilie Bădescu and Ozana Cucu-Oancea, the quality of life is a global qualitative concept that can be used to assess many concrete aspects of a person's life, a group of people or a nation in its whole.[1]

Through this concept we can find data about an individual or a group, information such as: the degree of satisfaction of food requirements, clothing, dwelling, work, environmental quality, the quality of human relationships, the perception of the individual or a group on the issues listed above. We can argue that this notion of quality of life cumulates all the particular aspects that make up the life of a person or a group of people.[2]

In the "Social Development Encyclopedia", coordinated by Cătălin Zamfir and Simona Stănescu, it is stated that the term quality of life refers to the more or less good or satisfactory character of people's life.[3]

---

* PhD. student at The Bucharest University of Economic Studies.

[1] Bădescu Ilie, Cucu-Oancea Ozana, (Eds.), (2004), *Rural Sociology Dictionary*, Bucharest: Mica Valahie Publishing House, p. 70.

[2] Ibidem.

[3] Zamfir Cătălin, Stănescu Simona, (Eds.), (2007), *Social Development Encyclopedia*, Iasi: Polirom, p. 81.

Having a "quality life" is very desirable for an individual or for a group of individuals because of the emphasis that today's society puts on the immediate life experience, associating good living with vitality and dynamism, but also with quality (products, services, etc.), the latter being one of the most important criteria for the evaluation of the organized activity.[4]

Due to the fact that the public assesses living conditions through satisfaction or dissatisfaction, being the main beneficiary of programs and policies, ensuring the quality of life as high as possible has become the goal of social development.[5]

The concept of quality of life appears in the twentieth century, but the basis on which it was built has its origins in much older writings in fields such as philosophy, social sciences and politics.[6]

In ancient philosophy, at Plato and at Aristotle, we find critical considerations to the ideas of Aristip of Cirene and other representatives of hedonism. The latter, arguing that a good life is the one that gives the most pleasure. Plato believes that people can only achieve happiness in a well-organized city, underlining the importance of the state's role in creating individual well-being.[7]

But Aristotle analyzed thoroughly the concept of good living. He raises happiness to be the highest human value, not a psychological state, but an action by the individual in order to live in harmony with his own self in order to realize his own potential. For the Greek philosopher, the phrase ''good life'' presupposes the existence of sufficient external goods: material welfare, health, friends, good luck, to such an extent that the person allows itself the practice of moral and intellectual virtues.[8]

The hedonistic paradigm returns with the Enlightenment and is synthesized in utilitarianism. Jeremy Bentham argues that the goal of society's action must be to provide the greatest happiness for as many people as possible. This way of thinking will influence the development of the contemporary economic theory of happiness as a utility and will inspire contemporary social policies.[9]

The issue of the good life is taken over in the 20th century by many other fields such as sociology, urbanism, social geography, social assistance, environmental sciences and medical sciences. Sociology will assess social change by taking into account factors such as social cohesion, education, culture, crime, etc. Numerous indicators that measure environmental quality have emerged in environmental sciences, and also the ability of society to carry out economic activities that do not endanger the well-being or even the lives of future generations, they are gathered under the generic label of indicators of sustainable development. In the medical sciences, the quality of life is

---

[4] Ibidem., pp. 81-82.
[5] Ibidem., p. 82.
[6] Ibidem.
[7] Ibidem.
[8] Ibidem.
[9] Ibidem.

understood in relation to the physical, psychological and social benefits or damage caused by both the illness and the medical act.[10]

As part of civic actions taking place in the public space, arises the idea that government institutions have to respond to citizens for the way they have dealt with public interests. During this period, in the public consciousness is born the belief that politics has a deep involvement in creating people's welfare. The right to happiness is mentioned in the American Revolution program, and the most influential political ideologies - Liberalism and Socialism – are offering to citizens different ways to achieve happiness.[11]

The concept of quality of life appears in the political discourse in civilized countries only in the second half of the 20th century, when development cannot be approached only from an economic perspective, and sciences such as sociology and environmental sciences bring concrete evidence showing the devastating effects of accelerated development such as the destruction of the environment and social relations.[12]

Since the 1970s, there have been numerous studies and scientific papers showing the quality of life in the United States of America. A society is being established across the ocean - the International Society for Quality of Life Studies - composed of the best specialists in the field, and the prestigious Social Indicators Research journal is published.[13]

This new model of scientific research then passes the ocean to Europe, where it is first taken over by the following western countries: Germany, Sweden and the Netherlands. In the three European countries mentioned above appear the first social reports based on indicators of quality of life, they are published in volumes that include comparative analysis of the levels and trends which are made by sociologists and statisticians, the development monitoring effort taking into account both objective and subjective aspects.[14]

In Eastern Europe, these concerns about the quality of life research are taken over in the late 1970s by Rudolf Andorka in Hungary and by Cătălin Zamfir in Romania. In our country, these studies have taken on a great deal after 1990 when the Research Institute for Quality of Life (RIQL), under the aegis of the Romanian Academy, undertook regular monitoring research, thus boosting education and research in this field. The research is published in the magazine "Quality of Life", published by the Romanian Academy.[15]

Nowadays, the concept of quality of life has a complex and multidimensional character, and it is recognized that improving the quality of life at both social and personal level requires progress in all areas. In this type of research it is necessary to consider not only components such as the physical and economic environment (living standards), but also aspects related to social, cultural,

---

[10] Ibidem.
[11] Ibidem.
[12] Ibidem., p. 83.
[13] Ibidem.
[14] Ibidem.
[15] Ibidem.

political life, etc. For this reason, it is very important to design systems of indicators that cover the full range of life dimensions.[16]

In Romania, the system of indicators used in the quality of life survey comprises 21 dimensions: person, population, natural environment, human settlements, housing, social environment, family, occupation, quality of working life, macroeconomic resources for living standards, income, consumption, services for the population, household, education, health care, culture, insurance and social assistance, leisure time, quality of the political environment, state institutions and public order.[17]

Some of the dimensions listed above are measured by indicators that are calculated at the level of society as a whole (for example: unemployment rate), and others by indicators measured at the individual level through surveys (for example, trust in institutions). The personal domains that the individual is responsible for - personal well-being, family life - are generally better rated than the social (public) ones, the latter being the fruit of people's interaction or institutional action: political life, human relations, social well-being, safety in public places, etc.[18]

Measuring the quality of life is done both through objective and subjective approaches. The objective conditions in which the individual lives compose what in sociology is called the living standards, which are measurable by status indicators at the individual level, or, on an aggregate level, by objective indicators. The subjective dimension is how these aspects of life are reflected in individual consciousness. The person answering questions in the questionnaire evaluates the relevant areas of life in terms of good or bad - unsatisfactory.[19]

Human development

The concept of quality of life is closely related to the "human development", the analysis of which is subject to many national and international concerns, and even to periodic studies conducted by international bodies.[20]

Human development is measured by the state of three fundamental components:

- *health status;*
- *educational level;*
- *material living conditions.[21]*

Health is an essential element of the quality of life and well-being to which every human being must strive for it to be fully realized in order to live in normal and decent living conditions. This idea is found in the Charter of the World

---

[16] Ibidem.

[17] Mărginean Ioan, Bălaşa Ana, (Eds.), (2005), *Quality of Life in Romania*, Revised and Completed Edition, Bucharest: Expert Publishing House, pp. 38-43.

[18] Zamfir Cătălin, Stănescu Simona, *cited works,* p. 84.

[19] Ibidem.

[20] Roman Monica, (2003), *Human Resources in Romania. Evaluation and Efficiency,* Bucharest: ASE Publishing House, p. 56.

[21] Ibidem.

Health Organization (WHO), which states that: ''Possession of the best state of health that can be achieved is one of the fundamental rights of any human being, regardless of race, religion, political opinions, economic or social condition.''[22]

Development and economic growth cannot be achieved without the participation of people. For this reason, the physical capacities, the biological quality of the human being are essential conditions for the efficiency of the growth and economic development process.[23]

We can safely say that human health is the basis of all economic activity, and at the same time it is also a development objective. Recognition of the dual quality of the condition and the objective of development has led to the rethinking of how to approach the development process.[24]

The latest global trends support the fact that health can no longer be sacrificed to economic benefits, knowing its definite contribution to economic activity, improving human condition and well-being.[25]

In conclusion, the protection and improvement of health should be considered as the main objective of any development strategy.[26]

Healthcare directly influences the economic use of human resources, but it is also influenced by a number of factors: social, economic, cultural, educational, behavioral, and political.[27]

It is recognized the influence of economic factors on health. For this reason, countries with a high level of economic development have the healthiest human resources.[28]

The assessment of the health status of human resources is done with the help of the following set of statistical indicators:
  o *general mortality rate;*
  o *child mortality rate;*
  o *mortality on causes of death;*
  o *life expectancy at birth.*[29]

Lately, the role of education and training in human resource development is becoming increasingly obvious in all countries, but especially in the developing ones where radical economic transformations take place.[30]

Education and training, as mechanisms for expanding and diversifying labour supply in relation to the size and evolution of demand, must be a priority given the high and continuous pace of demand for new skills on the labour market.[31]

---

[22] Santé et réformes économiques (1992), in Roman Monica, *cited works,* p. 57.
[23] Roman Monica, *cited works,* p. 57.
[24] Ibidem.
[25] Georgescu G. (1995), in Roman Monica,cited works, p. 57.
[26] Roman Monica, *cited works,* p. 57.
[27] Ibidem.
[28] Ibidem.
[29] Ibidem., pp. 57-58.
[30] Ibidem., p. 61.
[31] Ibidem.

In the last decade, with the deepening of the phenomenon of globalization and the impetus of new communication technologies, the development of human capital is increasing, becoming an important „engine" of economic growth.[32]

In the opinion of the specialists from the International Labour Office (ILO), the difference between countries in terms of living standards is attributed, first of all, to the gaps between the levels of training and the quality of the workforce.[33]

The states with a high level of education have some fundamental advantages, they can adapt to the challenges and opportunities of globalization because the companies from these countries are more flexible and dynamic in adapting and adopting new technologies.[34]

The production and export of such businesses are directed to high-quality goods. Such firms that compete on the market place more emphasis on product quality and less on their price, not being frightened by competition with businesses in low-cost labour countries.[35]

Many economies of developing countries as they open up to stronger, multinational competition based on market forces need to increase their efficiency and competitiveness by raising their level of training.[36]

The level of human development in terms of training can be quantified statistically by means of the following two indicators:
- *the degree of literacy;*
- *the degree of enrollment in education.*[37]

„The literacy rate of the adult population is the proportion of people aged 15 and over who have attended or graduated from school or who are able to write and read without having graduated from school, in the total population aged 15 and over."[38]

The degree of enrollment in education reflects the number of pupils enrolled at an educational level, whether or not they belong to the age group corresponding to that level, as a percentage of the total population of that age group.[39]

The use of human resources is directly influenced by the standard of living of the population, or, in other words, by material living conditions. These conditions are components of more comprehensive concepts, such as „living standards" or „quality of life".[40]

The concept of quality of life, emerged as a critical reaction to the consumer society, to the theories of uncontrolled economic growth, to waste and imbalances of any kind, it is the basis of other important terms for the subject

---

[32] Ibidem.
[33] World Employment Report 1998-1999, in Roman Monica, *cited works,* p. 61.
[34] Roman Monica, *cited works,* p. 61.
[35] Ibidem.
[36] Ibidem.
[37] Ibidem., p. 62.
[38] Ibidem.
[39] Ibidem.
[40] Ibidem., p. 66.

under discussion, terms that show the importance and magnitude that the aspects of human development have.[41]

One of these terms is "welfare economics", an ethical, valorizing and normative concept in economic sciences. The concept of social welfare was then born, in order to achieve the formula of a „welfare state" in which the economic and political-administrative elements combine and serve social, groups and individual elements.[42]

We will not insist too much on the concept of quality of life because it has been analyzed in previous pages.

However, it must be remembered that the area of quality of life refers to the „value to man of his life, the extent to which the conditions of life offer man the possibility of meeting his many needs, the degree to which life is satisfactory to man."[43]

We emphasize that the area of quality of life includes the following aspects: material living conditions related to people's incomes, their needs, living conditions, etc., statistically measured by specific indicators.[44]

Research on living standards starts from the hypothesis that there is a strong link between income levels and the quality of life.[45]

Income evolution has direct consequences on consumption. The two components do not overlap in a given period, some of the consumption being covered by past revenue, the latter being income saved or "invested" previously in goods that are not immediately usable. Decreasing revenues also leads to lower consumption.[46]

The structure of total consumption expenditure is an essential parameter in order to assess the poverty situation of a population.[47]

In its absolute sense, poverty refers to the acute conditions of deprivation. According to a study at the beginning of the century, individuals or families live in absolute poverty if their „total earnings are insufficient to meet the minimum needs for maintaining physical performance."[48]

The aforementioned definition has become the starting point for defining the „subsistence level".[49]

The concept of poverty has evolved and its criteria have to be addressed in the specific context of each country. For developed countries, the term relative poverty applies, which analyzes the position of an individual relative to others.[50]

Another indicator that mirrors a family's standard of living is household goods. In this category we find the following types of objects:

---

[41] Ibidem.
[42] Ibidem.
[43] Zamfir Cătălin (1984), in Roman Monica, *cited works,* pp. 66-67.
[44] Mărginean Ioan (1991), in Roman Monica, *cited works,* p. 67.
[45] Roman Monica, *op. cit.,* p. 67.
[46] Ibidem.
[47] Ibidem., p. 68.
[48] Rowntree S. (1901), in Roman Monica, *cited works,* p. 68.
[49] Roman Monica, *cited works,* p. 68.
[50] Ibidem., pp. 68-69.

- ➢ household goods that replace the traditional equipment used by forerunners;
- ➢ media, telephone and other objects. Which are used for communication and information;
- ➢ cultural and sports products used for traveling and leisure.[51]

Also, another good without which man's life is extremely difficult, and which is at the forefront of the list of priorities is the home. Over time, its functional features have changed, becoming today the expression of a certain standard of living.[52]

Human development indicators are very important in assessing the degree of human resource development in a particular country, and they are also essential to make comparisons of developments in these indicators or between levels reached at a given moment in some countries.[53]

ILO specialists have established two specific indicators that measure the level of human resource development:

- ❖ *human development index;*
- ❖ *the gender - related development index.[54]*

The Human Development Index allows the determination of certain economic policy priorities that are at the center of the human being, as well as the assessment of human development progress over time.[55]

Due to the fact that it is computed and made public in a large number of countries, it is the basis for making comparisons between states and within them.[56]

The human development index, which takes values on a scale between 0 and 1, is determined on the basis of three elements:

- ▪ *longevity* - is measured by life expectancy at birth;
- ▪ *the level of education* - is determined by two indicators: the degree of literacy and the degree of enrolment in education. These indicators fall with different weights (67% and 33%) in determining a synthetic indicator of the level of education calculated as a weighted arithmetic mean;
- ▪ *life standard* - uses gross domestic product per capita, calculated at purchasing power parity in US dollars.[57]

The human development index is calculated as a simple arithmetic mean based on the three indices mentioned above.[58]

---

[51] Ibidem., p. 71.
[52] Ibidem.
[53] Ibidem., p. 72.
[54] Key Indicators of the Labor Market 1999 (1999), in Roman Monica, *cited works,* p. 72.
[55] Roman Monica, *cited works,* p. 72.
[56] Ibidem.
[57] Ibidem., pp. 72-73.
[58] Ibidem., p. 73.

The Gender Disparity Index in Human Development presents inequalities between men and women, being an index of human development, decreasingly adjusted, depending on disparities that exist between genders.[59]

The greater the inequalities between men and women, the lower this index will be compared with the human development index for the same country and period.[60]

The gender disparity index uses the same basic elements as the human development index, but adjusts life expectancy indices, education and income levels, taking into account the disparities between male and female populations.[61]

It should be remembered that for the adjustment based on gender disparities a weighted formula is used, using a parameter representing the harmonic mean of values for men and women.[62]

Quality of life and human development in statistical data

The quality of life and human development can be measured statistically by a series of indicators that I have mentioned in the previous pages.

We will continue to present a table containing data on the percentage of material deprivation. The statistics used for this table are provided by Eurostat.

The indicator (material deprivation rate) is defined as the percentage of the population experiencing the forced absence of at least three of the nine material deprivation elements in the "economic and durable goods" dimension.[63]

Material Deprivation rate (%)[64]

Geo / Time	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016
EU (28 countries)	:	:	:	17.8	18.5	19.7	19.5	18.5	17.0	:
EU (27 countries)	18.1	17.4	17.3[e]	17.7	18.3	19.6	19.4	18.4	16.8	:
Euro area (19 countries)	13.5	14.0	14.3	14.4	15.5	16.5	16.5	16.4	15.5	:
Euro area (18 countries)	13.3	13.9	14.1	14.2	15.3	16.3	16.4	16.3	15.4	:
Belgium	12.0	11.6	11.4	12.3	12.9	12.5	11.7	11.8	11.6	12.3
Bulgaria	72.4	55.0[b]	55.5	59.4	60.1	61.6	58.0	46.8[b]	49.1	46.9[b]
Czech Republic	16.4	16.2	15.6	15.1	16.1	16.8	15.9	16.5	13.4	:
Denmark	7.0	5.4	6.0	6.0	6.2	6.9	8.8	7.7	8.0	:
Germany	12.1	13.0	12.5	11.1	12.4	11.3	11.6	11.3	10.7	:
Estonia	15.4	12.4[b]	17.1	22.3	21.5	21.3	19.4	15.7[b]	12.8	:
Ireland	10.3	13.6	17.1	16.1	22.7	25.0	24.4	22.6	19.4	:
Greece	22.0	21.8	23.0	24.1	28.4	33.7	37.3	39.5	40.7	:

---

[59] Ibidem., p. 75.
[60] Ibidem.
[61] Ibidem.
[62] Ibidem.
[63] Eurostat.
[64] Ibidem.

Spain	11.1	10.8	13.7	15.1	13.2	16.3	16.9	17.8	16.5	15.2
France	12.2	13.1	13.5	12.6	12.4	12.8	12.0	11.9	11.1	:
Croatia	:	:	:	32.2	34.7	35.6	34.6	33.8	32.8	:
Italy	15.1	16.3	16.0	16.8	22.2	25.2	23.8	23.0	22.6	:
Cyprus	30.8	24.9[b]	24.1	28.4	29.8	31.5	36.0	36.5	34.7	:
Latvia	42.9	35.7[b]	40.2	46.6	49.0	44.6	40.4	34.6	29.7	26.4
Lithuania	29.6	23.0[b]	27.4	36.3	35.1	34.4	31.7	28.3	27.3	:
Luxembourg	3.0	3.5	4.0	4.1	4.7	4.5	5.6	5.0	4.8	:
Hungary	38.6	37.1	40.3	39.9	42.7	44.8	45.4	40.0	34.8	29.6
Malta	13.5	13.7	15.5	15.6	17.1	19.8	19.4	20.2	15.2	:
Netherlands	5.6	5.2	5.2	7.2	6.6	6.5	8.1	9.0	8.1	:
Austria	10.1	13.0[b]	10.6	10.6	9.8	9.8	9.9	9.4	8.2	8.4
Poland	38.2	32.3[b]	29.5	28.4	26.4	27.8	25.5	22.2	16.8	:
Portugal	22.4	23.0	21.5	22.5	20.9	21.8	25.5	25.7	21.6	:
Romania	54.5	50.0	49.2	48.7	47.9	49.1	46.9	43.8	39.5	40.4[p]
Slovenia	14.3	16.9	16.2	15.8	17.2	16.9	17.0	17.2	14.7	:
Slovakia	30.2	27.8	24.5	24.9	22.0	22.7	23.4	22.2	20.3	:
Finland	9.4	9.1	8.2	8.4	8.4	8.9	8.5	7.9	7.7	8.3
Sweden	5.8	4.6	4.8	3.9	4.2	4.4	4.3	3.2	2.8	:
United Kingdom	10.4	11.3	10.3[u]	13.4	13.3	16.6[b]	17.4	15.6	14.1	:
Iceland	7.4	2.5[b]	3.4	6.5	6.9	6.8	6.6	5.5	5.0	:
Norway	5.1	4.6	5.2	5.3	5.3	4.5	4.8	3.3	4.1	:
Switzerland	6.7	5.5	6.3	5.4	3.3	3.6	3.7	4.6[b]	4.6	:

Data source: Eurostat.

: - not available   p – provisional
e – estimated   u – low reliability
b – break in time series

The table above shows the situation at EU level, but not only, with non-EU countries present. The EU countries with the lowest percentage of material deprivation rate are Luxembourg, Sweden and the Netherlands, and the countries with the largest percentage of the population in this situation are Bulgaria, Romania and Latvia.

As for the percentage of Romania, we can say that initially it had quite high values, but in the last ten years it had a downward trend, decreasing from the accession of our country to the European Union in 2007 when it reached 54.5% to about 40.4% in 2016.

It can be noticed that in the majority of the EU states the trend is a downward trend, the situation improving from year to year. But there are also countries that are on an upward trajectory, the trend of Greece is the one that draws the most attention, jumping from 22% in 2007 to 40.7% in 2015.

Quality of life in Romania
In our country, research on quality of life is carried out predominantly within the Research Institute for Quality of Life (RIQL), an institution belonging to the Romanian Academy.

The modest level of quality of life in Romania is derived from the values of the living conditions indicators, starting with the economic standard, from the macroeconomic indicators of the living standard (GDP/inhabitant, population consumption fund), household incomes and up to the indicators like the life expectancy at birth.[65]

If we take into account two indicators - GDP per capita and life expectancy at birth - that are included in the Human Development Index (United Nations Development Program), which has become one of the main tools for comparison between countries globally, Romania occupied in 2007 the position 61 out of 182 states in terms of GDP per capita (US $ 7703) and 85th place in life expectancy at birth (72.5 years), and in terms of HDI the position 63 (0.837 on a scale from 0 to 1).[66]

Estimates of the quality of life indicators are based on the survey of the 54 indicators, excluding the extreme segments (richer and poorer, homeless) because people in these categories do not fit into the national samples used 1100-2000 subjects.[67]

Estimates for the next period of time take into account the differences between the elements of individual support of the quality of life, as well as the ones of the social support, namely the problematic elements, the quasi-permanent critical elements and those that record deterioration during the crisis period and a certain interval (1-2 years) after entering the upward trend of status indicators.[68]

➢ Population support elements: Relatively high quality of life (indicators with average values ranging from 3.6 to 4.1 on a scale of 1 to 5 that have maintained over time or have reached this level through slight increases In the reference period 1990-2006):
- family relationships and neighbours;
- housing, the environment;
- the relative lack of threats as a citizen;
- profession, workplace;
- personal achievements in life.[69]

➢ Societal support elements: the quality of life with a high average value (average values are between 3.1 and 3.5):
- the quality of information in the media;
- the quality of education;
- health care;
- conditions for ethnic minorities;
- police activity.[70]

---

[65] Mărginean Ioan, (2010), *Quality of Life in Romania: Present and Perspectives,* Quality of Life, no. 3-4/2010, p. 232.
[66] Ibidem.
[67] Ibidem.
[68] Ibidem., p. 233.
[69] Ibidem.
[70] Ibidem.

➢ Problem elements: medium-low quality of life (with values between 2.5 and 2.9):
- accessibility of education;
- personal security in the living area;
- respect for personal rights (most relevant to the various factors of the quality of life);
- recreational opportunities.[71]

➢ Quasi-permanent critical elements: very low and low quality of life (the values were below 2.5):
- the ability to count on other people's help;
- the possibility of obtaining a job;
- the possibility of influencing decisions at the local and country level;
- services to the needy;
- fears of raising taxes and prices (from 1.1 to 1.3 on a scale of between 1 and 3);
- self-rating on poor-rich scale (average 3.9 on a scale of 1 to 10).[72]

➢ Elements whose values deteriorate in a period of crisis (some of them are present in the low and low quality categories of life that practically do not have anywhere to fall):
- the smallest values are recorded as fears of rising prices and taxes. We also find fears about unemployment, the possibility of influencing decisions at the country and local level, the level of personal and family living, increased perception of social and political conflicts, political life in the country;[73]
- the possibility of obtaining a job, the possibilities of asserting in life, increasing the pessimism regarding the future living conditions at personal and country level, the concern of the society for the needy, the possibilities of assertion in life, accessibility of education, personal security in the living area , The possibility of influencing workplace decisions, living standards compared to the previous year, self-rating on poor-rich scale, satisfaction with everyday life, family life, personal income, relationships between people, personal achievements in life.[74]

We present briefly the perceptions regarding the favouring, respectively the disadvantage of social groups and classes, in the period after 1989. Thus, the following social categories were perceived as strongly favoured: politicians (the average values were between 4.5 -4.7), business leaders (between 4.2-4.3), entrepreneurs (between 3.4 and 4.3) and minorities (values between 3.4 and 3.7). The most disadvantaged were the workers (with values between 1.7 and 2.1), the peasants (between 2.7 - in 1994 and 1.9 in the years 1996 and 1999) and the intellectuals (with average values between 2.4 and 2.7).[75]

---

[71] Ibidem.
[72] Ibidem.
[73] Ibidem., p. 234.
[74] Ibidem.
[75] Ibidem.

After the accession of Romania to the European Union in 2007, the quality of life of Romanian citizens improved considerably, this statement being supported by statistical data. In analyzing the data to be presented below we can focus either on the evolution of our country or to make a comparison between Romania and other European states.

We can compare living standards by reporting the price of a package of goods and services to the income of each state by using a fictitious common currency called purchasing power standard (PPS). Thus, comparing the GDP per capita expressed in the SPC, we will get an overview of living standards in the EU and across Europe.[76]

GDP per capita in PPS[77]

Geo / Time	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016
EU (28 countries)	100	100	100	100	100	100	100	100	100	100	100	100
EU (27 countries)	100	100	100	100	100	100	100	100	100	100	100	100
Euro area (19 countries)	110	110	109	109	109	108	108	107	107	107	106	106
Euro area (18 countries)	110	110	110	109	109	108	108	108	107	107	107	106
Belgium	121	119	117	116	118	121	120	121	120	120	118	118
Bulgaria	37	38	41	43	44	45	45	46	46	46	47	48
Czech Republic	79	79	82	84	85	83	83	83	84	86	87	88
Denmark	124	125	123	125	125	129	128	127	128	127	127	125
Germany	118	117	117	117	117	120	123	124	124	125	124	123
Estonia	60	64	69	69	64	65	71	74	75	76	75	74
Ireland	147	148	148	134	129	130	131	132	133	137	177	177
Greece	93	96	93	93	94	85	75	72	72	70	68	67
Spain	100	103	103	101	101	96	93	91	90	90	90	92
France	111	109	108	107	108	108	108	107	109	107	107	105
Croatia	56	58	61	63	62	59	60	60	59	58	58	59
Italy	109	108	107	107	106	104	104	102	99	97	96	96
Cyprus	101	101	104	106	105	100	96	91	84	81	81	81
Latvia	50	53	57	59	52	53	57	60	62	64	64	65
Lithuania	53	55	60	63	56	60	66	70	73	75	75	75
Luxembourg	247	261	265	262	255	257	265	260	262	270	269	267
Hungary	62	61	60	62	64	64	66	65	67	68	68	67
Malta	81	78	79	79	81	84	83	84	86	90	93	95
Netherlands	135	136	138	139	137	134	133	133	134	131	128	128
Austria	127	126	124	124	126	126	128	131	131	129	128	126
Poland	50	51	53	55	60	62	65	67	67	68	69	69
Portugal	82	83	81	81	82	82	77	75	77	77	77	77
Romania	35	39	43	49	50	52	52	54	55	55	57	59
Slovenia	87	86	87	90	85	83	83	82	81	83	83	83
Slovakia	60	63	67	71	71	74	75	76	77	77	77	77

---

[76] https://europa.eu/european-union/about-eu/figures/living_ro#tab-2-4
[77] Eurostat.

Finland	116	115	119	121	117	116	117	115	113	111	109	109
Sweden	123	125	128	127	123	125	126	127	125	124	124	124
United Kingdom	117	115	111	109	107	107	105	107	107	108	108	108
Iceland	134	130	129	129	127	115	114	115	117	118	123	129
Norway	173	181	177	187	172	174	179	186	184	175	160	149
Switzerland	146	150	156	158	160	158	161	164	164	163	161	159

Data source: Eurostat.

With the help of the Gross Domestic Product, the economic activity of a state is measured. GDP is defined as the value of all goods and services produced, less the value of any goods or services used to create them. The volume per capita GDP per capita GDP per capita is expressed in relation to the EU average (EU 28) set at 100. If a country's index is higher than 100, the GDP per head per capita of this country is higher than the EU average and vice versa. The base figures are expressed in the PPS a common currency that eliminates the differences in price levels between countries, allowing for a significant comparison of the volume of GDP between countries.[78]

From the table above, we can see that Romania's GDP per capita in the SPC had an upward trend. If in 2005 our country registered the value of 35 and in the year of joining the EU (2007) we were 43, in 2016 we reached 59.

The countries that reached the highest figures, surpassing even the EU average, are the following: Luxembourg (which recorded very high values between 247 and 270), Ireland (129-177), the Netherlands (128-139), Austria (124- 131), Denmark (123-129), Sweden (123-128) and Germany (117-125). We mention that these maximum and minimum values, although high compared to the EU average, are not always part of an upward trend, with many countries declining over the years.

Countries that have reached the lowest values are: Bulgaria (37-48), Romania (35-59), Latvia (50-65) and Poland (50-69). The statistical data of the countries present in this latter group reflects a continuous growth trend, with the exception of Latvia, whose evolution has been postponed, followed by declines.

The European Union strives to improve living standards through protecting the environment, creating new jobs, reducing existing disparities at regional level and developing cross-border infrastructure.[79]

Conclusions

For a country to have the capacity to develop economically, politically and socially, it is imperative that that state understands that it must invest in its citizens, from which human resources come from. The investment in education, health and living conditions is the most important investment a state can make, as it is an investment that will generate huge profits in the future generating growth and economic development.

---

[78] Ibidem.

[79] https://europa.eu/european-union/about-eu/figures/living_ro#tab-2-4

The increase in the quality of life and human development in the European Union is explained by good governance at state and community level, the successful implementation and effectiveness of measures aimed at attracting and absorbing European funds, as well as the optimal functioning of the European common market.

In most European countries, the percentage of material deprivation rate is steadily decreasing, indicating that people's living standards are improving. There are, of course, exceptions, the states that were hit hard by the crisis, where there is an increase in the percentage of this rate, but they are fewer in numbers. The general trend on the old continent is a downward trend, the material difficulties of Europeans start to diminish.

In the case of Romania, the decrease in the rate of material deprivation can be explained by the creation of new jobs, lowering prices and VAT, and especially raising pensions and wages.

Regarding the quality of life in Romania, the indicators whose average was in the range 4.1-3.1, which are among the best ranked on the value scale (from 1 to 5), are the following: family relations and neighbours, housing and the environment, the relative lack of threats for the citizens, the quality of information in the media, and the conditions provided to ethnic minorities. Low-value indicators ranging from 2.9-1 are: the accessibility of education, respect for personal rights, the ability to count on other people's help, the possibility of obtaining a job, the possibility of influencing decisions at the local and country level, and services to the needy.

The good results recorded in the relationship with the family and neighbours are explained by the fact that in our country the feeling of belonging to a group or a community is still present, as well as the closeness between people, especially in rural areas.

According to the values of the GDP per capita in the purchasing power standard (PPS) registered by our country, we can claim that we were on an upward trend in the period of time 2005-2016, rising from 35 to 59. If in 2007 on accession to the European Union we are at the value of 43, in 2016 we have reached 59.

REFERENCES

Bădescu Ilie, Cucu-Oancea Ozana, (Eds.), (2004), *Rural Sociology Dictionary,* Bucharest: Mica Valahie Publishing House.

Georgescu George, (1995), *Economic Reform and Sustainable Development,* Bucharest: Economic Publishing House.

Mărginean Ioan, Bălaşa Ana, (Eds.), (2005), *Quality of Life in Romania,* Revised and Completed Edition, Bucharest: Expert Publishing House.

Roman Monica, (2003), *Human resources in Romania. Evaluation and Efficiency,* Bucharest: ASE Publishing House.

Rowntree B. Seebohm, (1901), *Poverty a study of town life,* London: Macmillan and Co.

Zamfir Cătălin, (Ed.), (1984), *Indicators and sources of variation in quality of life,* Bucharest: Academia RSR Publishing House.

Zamfir Cătălin, Stănescu Simona, (Eds.), (2007), *Social Development Encyclopedia,* Iasi: Polirom.

Mărginean Ioan, (1991), *Outline of indicators of quality of life,* Quality of Life, no. 3-4/1991.

Mărginean Ioan, (2010), *Quality of Life in Romania: Present and Perspectives,* Quality of Life, no. 3-4/2010.

Key Indicators of the Labor Market 1999, (1999), International Labour Office (ILO), Geneva: ILO.

Santé et réformes économiques, (1992), World Health Organization, Forum international sur la santé condition du développement économique (1991: Accra, Ghana), Genève: Organisation mondiale de la Santé.

World Employment Report 1998-1999: Employability in the global economy; how training matters, (1998), International Labour Office (ILO), Geneva: ILO.

Eurostat.

https://europa.eu/european-union/about-eu/figures/living_ro#tab-2-4

LITERARY TRANSLATIONS FROM ROMANIAN TO JAPANESE – A MODEL OF CULTURAL TRANSLATION

Haruyo Maruyama*

maruyama.haruyo@yahoo.com

Abstract: The present paper examines how the translators are able to give a final form to their translations, successfully solving all the different problems that appear during the process of translation. Such problems can be found in the linguistic, cultural, or religious differences between the source language and the target language. Making these differences smoothly disappear, or explaining them through concepts present in the target culture is the translator's burden, and a good translator should be capable of overcoming any hindrances he or she may encounter during the act of translation, thus aptly bridging the gap between cultures.

Keywords: cultural translation, Mircea Eliade, Japanese translations of Romanian literature, The Forbidden Forest, Yōsētachi no yoru.

When speaking of translations, the semiotician Umberto Eco said that the "translation is always a shift not between two languages but between two cultures"[1]. Eco's assertion is based on the fact that the text to be translated, *i.e.* the source text, is not limited to a series of words displayed on a sheet of paper, but it represents a vast chain of notions that are unique to a particular culture. The translator's task is to operate with these notions in such a way as to transpose them not only in the target language, but in the target culture.

It is interesting to know that the phrase "cultural translation" was used for the first time in social anthropology. According to Peter Burke, "the term <<cultural translation>> was originally coined by anthropologists in the circle of Edward Evans-Pritchard, to describe what happens in cultural encounters when each side tries to make sense of the actions of the other"[2]. The anthropologist and ethnographer Edward Evans-Pritchard considered that writing about ethnography means "to translate" from one culture into another[3]. David Pocock,

---

* MA Tsukuba University, Japan, PhD. student, University of Bucharest.

Haruyo Maryuama has an anthropology MA from Tsukuba University, during which study she did fieldwork in Romania. It was followed by another MA in anthropology at the University of Bucharest, and now she is in the last year of doctoral study in the field of translation studies at the University of Bucharest.

[1] Burke, "Cultures of Translation in Early Modern Europe", pp.7-38. In Peter Burke and R. Po-chia Hsia (Ed.), *Cultural Translation in Early Modern Europe*, New York: Cambridge University Press, 2009, p. 7.

[2] Burke, *Lost (and Found) in Translation: a Culture History of Translators and Translating in Early Modern Europe*, Wassenaar: NIAS., 2005, p. 4.

[3] Evans-Pritchard, "Social Anthropology, Past and Present". In *Man*, vol. 50 (pp. 118-124). London: Royal Anthropological Institute of Great Britain and Ireland., 1950, p. 121.

the student of Evans-Pritchard, states that the anthropologist (the ethnographer) is not only a writer, but a translator as well[4]. Consequently, some anthropologists consider that practicing cultural anthropology, *i.e.* the activity of writing about "the others", also includes translation work, since an anthropologist has to understand "the others", to "translate" to himself the concepts of these "others", and to literally translate into his own language the words encountered in the field. Thus, in order to understand the notions belonging to "the others", the anthropologist is compelled to explain them to himself by making use of his own vocabulary. This process of understanding may also be considered as "translation".

In view of the fact that both the anthropologist and the translator operate with aspects and notions which are characteristic to other cultures and which they have to ably transfer into their own culture, the similarity between the two is clearly identifiable. It appears that, after the emergence of postcolonial studies, similar topics were discussed in the academic milieus of both cultural anthropology and translation studies. For example, the anthropologist Talal Asad and the postcolonial studies exponent Tejaswini Niranjana – the latter being particularly interested in translations – pointed out that a certain inequality makes its presence felt when comparing either cultures, or languages[5]. Asad indicates that the anthropologists' activity of writing about "the others" might be exposed to the risk of being altered because of the asymmetry and pressure exerted by the language of the dominant society on the language belonging to the dominated society[6]. By asserting this, Asad draws our attention to the fact that the members of different ethnic groups, which make the subject of anthropological studies, do not have the authority to contradict the opinions formulated by anthropologists, not even when they wrongfully describe them.

As Peter Burke identifies it, a similar problem can also be found in the field of translations: "From the receiver's point of view it is a form of gain, enriching the host culture as a result of skilful adaptation. From the donor's point of view, on the other hand, translation is a form of loss, leading to misunderstanding and doing violence to the original"[7].

When publishing a text that might excite the interest of people living beyond the boundaries of the culture in which it was conceived, the author, or "donor" (as defined by Burke), has to be aware of the fact that agreeing to make it available to a public that speaks a different language, and giving his consent to having it translated, might mean to alter it in order to render it easier to read. Should the "donor" accept this alteration of his work? Should we stop translating?

---

[4] Asad, Talal (1986), "The Concept of Cultural Translation in British Social Anthropology". In Clifford, James and Marcus, George, E (Ed.). *Writing Culture: The Poetics and Politics of Ethnography* (pp. 141-164). California: University of California Press, p. 161

[5] Asad (1986), p. 156-160; Niranjana, Tejaswini. (1992). *Siting Translation: History, Post-Structuralism, and the Colonial Context*. California: University of California Press., p. 2

[6] Asad (1986), p. 164

[7] Burke, (2009)

Notwithstanding all these shortcomings, people continue to describe "the others" and to translate their texts, because there is a permanent and unquenchable desire to delve into the depth of human universality and to reveal the different peoples' multitude of approaches to life. The ethnographic studies and the foreign literature are just two of the means that facilitate the access to the culture of those "others". Thus, the present thesis aims to search for a model of cultural translation. Striving to find the ideal attitude a translator should have, a case study will be conducted. The corpus of this paper is comprised of Mircea Eliade's literary works, as they have been translated into Japanese.

Structure

The theoretical analysis deals with the concept of *cultural translation*. *Cultural translation* is a phrase which can be found both in cultural anthropology, and in the cultural and translation studies[8]. Based on these studies, we regard the cultural translation as a process that takes place when two cultures meet, each of them trying to understand the other. Text translation may also be considered as *cultural translation*, since one culture is introduced to another and the target culture strives to understand the source culture through the efforts of a translator. In order to emphasize the translator's capacity as a cultural agent, we are also going to discuss the functionalists' theory according to which the translation represents a means of communication between cultures[9]. André Lefevere's view with regard to translation is another useful addition to our theoretical analysis, since the Belgian theorist considers the translation to be a form of typical *rewriting*, thus reaffirming the importance of the role played by the translator in society. According to his opinion, the translation operates within a literary system which is influenced by the literary ideology and esthetics of the target culture[10].

Before delving into the analysis of translations from Romanian to Japanese, a few words worth mentioning about how important the translations used to be in the Japanese archipelago, the powerful impact they had on Japanese society, and the degree to which they influenced the literary works of the Meiji era (1868-1912). It should be mentioned that numerous Japanese writers of this period were searching for a new literary style, which they found in the strange, strained, unnatural, and unconformable language of the translated European literature that seemed to be too faithful to the source text.

Another subject to be approached in the present thesis is represented by the social contact between Romania and Japan, as it resulted from translating Romanian literary works into Japanese.

---

[8] Evans-Pritchard (1950), Asad (1986), Bhabha (1994), *The Location of Culture*. London and New York: Routledge; Buden, Boris *et al.* (2009). "Cultural Translation: An Introduction to the Problem, and Responses". In *Translation Studies*, vol. 2, no. 2 (pp. 196-219)

[9] Nord, Christiane (1997),*Translating as a Purposeful Activity: Functionalist Approaches Explained*. London and New York: Routledge.

[10] Lefevere, André. (1992). *Translation, Rewriting and the Manipulation of Litarary Flame*. London and New York: Routledge.

The corpus analysis is based on Lawrence Venuti's concepts of *domestication* and *foreignization*[11]. In order to clarify to which of these two concepts is the target text closer, *i.e.* if the translator employed the *domestication* method, thus drawing the translation toward his own culture or, on the contrary, he resorted to the *foreignization* method by trying to maintain the translation as close to the Romanian culture as possible, we are going to apply the *translation methods* categorized by Fumiko Fujinami [Fujinami 2005], and the *technical translation methods*, which Yoko Hasegawa borrowed from the two French famous linguists Jean Darbelnet and Jean-Paul Vinay[12].

Sources

The corpus of research is comprised of Romanian literary works that have been translated into Japanese, the majority of which being represented by Mircea Eliade's novels and short novels. These translations constitute the basis of our PhD dissertation, which will employ Lawrence Venuti's concepts of *domestication* and *foreignization* as a method of analysis. These concepts are not limited to the main texts, but also cover the titles, the prefaces, the afterwords, and the notes.

Methodology

In order to clarify where does the target text stand, if it is closer to the Romanian or the Japanese culture – in other words, if the translator employed as a translation strategy the *domestication* method, or the *foreignization* method –, the analysis of idiomatic expressions, style, religious terms, historical terms, and cultural references will be based on the *translation methods*[13], and the *technical translation methods*[14][Hasegawa 2012]: transfer, transliteration, calque, literal translation, paraphrase, assimilation, omission, addition, and explanation.

Difficulty

Our research is not going to deal with the grammatical differences between languages. We will only focus on the cultural differences between the source text and the target text, which might constitute an impediment during the translation process. This is the reason why the strategies employed by the Japanese translators, in order to solve the grammatical problems posed by these texts, will not be discussed in detail. However, they cannot be completely ignored, and it is hard to decide to which degree and in what way should the linguistic differences between Japanese and Romanian be explained.

---

[11] Venuti, Lawrence. (1995). *The Translator's Invisibility: A History of Translation*. London and New York: Routledge.

[12] Hasegawa, Yoko. (2012). *The Routledge Course in Japanese Translation*. London and New York: Routledge

[13] Fujinami,Fumiko. (2005). "Nichidokuhonyakunimiruibunkacomyunikēshonkōi: <<Noruwei no mori>> no dokugoyakubunseki". In *Doitsubungakuronshū*, vol. 34 (pp. 31-50)

[14] Hasegawa (2012)

The Japanese translation of Mircea Eliade's novels

In Japan Mircea Eliade is known as a researcher of the history of religions and the first of his works translated into Japanese were his scientific books. In 1977 was published in Japanese the first translation of his literary work, namely the short story *On the Mântuleasa Street*. Until the Japanese publication of *Noaptea de sânziene* in 1996, the Japanese printing press also issued the novellas The *Secret of Doctor Honigberger* (1983), *Twelve Thousand Heads of Cattle* (1986), and *Miss Christina* (1995), as well as the no*vel Nineteen Roses* (1993).

Noaptea de Sânziene, which we discuss here, was translated in English as *The Forbidden Forest* (its original title meaning literally "The Night of the Sânziene Fairies"), and was considered by Mircea Eliade himself to be his best novel. It appeared for the first time in 1955 in a French translation, as *La Forêtinterdite*, in 1978 in an English translation by Mac Linscott Ricketts, as *The Forbidden Forest*, and it received the *Fantastic and Fantasy Award* for best novel in 1978 in Brussels, at Eurocon - the European Annual Science Fiction Convention[15].

The Japanese translation by Haruya Sumiya is comprising two volumes, *Volume I* containing a diagram of the characters, the translation of the first part of the novel and a note on the translator, while *Volume II* repeats the same character chart, adding the translator's Afterword, as well as Eliade's biography, a list of his works translated in Japanese until 1996, including his academic works written in French, and the note on the translator.

As the title is the first contact that a reader has with a literary work, we shall dwell a little on its translation. The Romanian title contains a reference to a summer Solstice ritual from the Romanian folklore, performed on the night of June 24th in forests where the fairies are believed to dwell, which is called the Night of the Sânziene fairies. The English and French translations suggest this ritual, without referring directly to the fairies. The Japanese translator, Mr. Haruya Sumiya and the team of the Sakuhin-sha (作品社) Publishing House decided to adopt the version 妖精たちの夜 (*Yōsētachi no yoru*), which means *The Fairies' Night*. Because in Japanese, as well as in English or French, there is no equivalent of Sânziene, which are a type of fairies specific to Romanian folklore, the translator chose the word *yōsē* (fairies), as a hypernym of *sânziene*. The fairies, as they appear in the European collective imagination, are total strangers to Japanese folklore, and the Japanese encyclopedic dictionary Kōjien presents them as „spirits that appear in Western legends and fairy tales, who take the guise of beautiful and kind women; there are many such characters in the stories of Celtic and Latin origin, but their names differ." [Kōjien 1998]. Despite the fact that, just the title alone – 妖精たちの夜 (*Yōsētachi no yoru*) – does not reveal the Sânziene ritual of Romanian folk culture, the Japanese reader could have an intimation, when seeing the word *fairies* printed on the book cover, of the mysteries that Mircea Eliade has put in his book. His curiosity thus aroused, the reader might pursue with the reading and find, on page 8, the

---

[15] https://esfs.info/esfs-awards/1970-1979/

reference to the endnote on the Sânziene, imagining the mysterious atmosphere emanated by this ancient ritual and, at the same time remembering the state of mind which late summer nights produce.

The notion of „Sânziene" appears in a chapter of the *Afterword*, titled „The Ileana Cosânzeana Fairy"[16]. It is explained through Mircea Eliade's opinion on the origin of the word „Sânziană", namely from the Latin *Sanctae Dianae*), by describing the ritual of the Sânziene. The chapter also explains the figure of fairy beauty Ileana Cosânzeana in Romanian folk literature and the connection between the character Ileana Sideri from *Noaptea de Sânziene*and Ileana Cosânzeana from Romanian folklore. All these aspects are treated within three pages.

The translator and the editorial team included in the explanatory references detailed information about Romania, its history, geography, religion, linguistics and folklore. Some general information, for example the bombing of Bucharest during World War II, the collection of cheap books of general culture called *Biblioetca pentru toţi* (Everyman's Library), the Metropolitan Church and Office, that are necessary for understanding the universe in which the action of the novel unfolds, are also included.

In the *Afterword* there are also the following chapters: 1. Ileana Cosânzeana Fairy; 2. The *Mioriţa*; 3. The terror of history; 4.Viziru and Eliade; 5. Two female characters; 6. The Iron Guard Movement in Romania; 7. Antisemitism and the Nobel Prize; 8. Literary and scientific activity of Mircea Eliade. The rigor and attention with which these aspects are presented and detailed shows us, once again, the desire to transmit to the Japanese public the Romanian history and culture necessary for a smooth reading and understanding of the novel, as well as for getting the whole imagistic, sensory and cultural picture that lies within the novel's pages. The Japanese reader will assimilate information from several fields, enlarging his own vision and at the same time understanding the cultural differences that exist between Romania and Japan. While reading the novel, the Japanese will get a clearer picture of the huge cultural differences that separate the two spaces and the impression of reading foreign literature will get stronger. This feeling was knowingly induced by the translator and editor, achieving thus what Friedrich Schleiermacher (German philosopher and theologian) wanted to express by the phrase „the translator leaves the author in peace, as much as possible, and moves the reader towards him"[17]. Japanese readers are thus attracted toward Romanian culture – the source culture of the translated novel. From here we can draw the conclusion that Haruya Sumiyatended, for this translation, to the „*foreignization*" of translation, to use Venuti's concept that we described above.

In Eliade's novel, there are many other words taken from Romanian folk culture, such as „Făt-Frumos" (approximately Prince Charming), a word which does not exist in Japanese culture. In Japanese folk tales we do not find an archetype of the hero, nor a generic name under which such a type might appear

---

[16] Eliade, Mircea. (1996b).『妖精たちの夜II』(*Youseitachi no yoru*), trad. Haruya Sumiya, Tokyo, Sakuhin-sha, pp.378-381

[17] Venuti (1995), pp. 19-20

in various tales, but rather we find unique characters, in singular situations, each of them having his own unique story. Thus the notion of „Făt-Frumos" (Prince Charming) is totally foreign to the Japanese readers, accustomed with fantastic characters who have moral qualities like any other heroes, but whose physical beauty is never stated, whose origin is rather uncertain, and who seldom reach adulthood.

The Japanese translator managed to find this variant: 美 童 子 (*bi-dōji*), [ファト・フルモス] made up of the characters for *beauty* and *child*, given however the Romanian readings of *Făt-Frumos*. This Japanese word was created by the translator by combining the already existing words for *beauty* and *child*, but with an added twist, namely the Romanian pronunciation of the word for Prince Charming. Native Romanians, who know that the Prince Charming of their tales is a strong young man, who overcomes many hardships in order to conquer his beloved girl, herself a mature young woman, might find the Japanese rendering strange. Despite these facts known by the translator, Haruya Sumiya has managed by the graphic rendering of the word and an extraordinary linguistic artifice, to create an image of the hero close to the one which is imprinted in the Japanese collective imaginary, where the hero is always a young boy.

Regarding the Japanese word for child 童子(*dōji*), used by the translator, we should mention that it is also a Buddhist term, having the meanings: (1) person living, working and learning in a Buddhist temple, with an age between 8 and 20 years; (2) *bodhisattva*; (3)characters who serve Buddhist divinities, such as Kiṃkara and Ceṭaka, who serve Fudō-myō'ō, *The Enlightened Imperturbable King*. Here we should note that the translator intended to impart to this word the nuance of mystery pertaining to the Romanian character Făt-Frumos, by using a term taken from Buddhist mythology, which also renders a mysterious being (the second and third meanings of the Japanese word *dōji*). We consider that 美童子 (*bi-dōji*) is a very good rendering of the Romanian name Făt-Frumos, as this hero has supernatural powers and a magical quality. His courage, sense of justice, spiritual fortitude, intelligence and undying love are well rendered by 童子(*dōji*), which reflects a spiritual ideal.

Christian terms also pose problems in translation. These were translated by Mr. Sumiya by terms of Buddhist origin. For example, „călugăr" (monk) was translated by 坊主 (*bōzu*), meaning „Buddhist monk", while „chilie" (monk's cell) was translated by 僧坊 (*sōbō*), meaning „cell in a Buddhist temple"[18]. Haruya Sumiya and the editor tried to induce to the Japanese readers the same type of feeling that they assumed the Romanian readers felt while reading the novel. Preferring Buddhist terms from among the different variants that Japanese had to offer, the translator might be considered to have „domesticated" the text, drawing it toward the Japanese culture. However, we do not think this is the case, as in other instances the translator familiarized the public with the Romanian pronunciations of certain words, by reproducing a phonetic approximation of the Romanian words together with their translation in

---

[18] Eliade (1996), p. 190

Japanese (as we have seen in 美 童 子 [ファト・フルモス], *bi-dōji*). The Japanese readers are all the time aware that the novel belongs to Romanian literature, while being familiarized with various aspects of Romanian culture. At most we could say that the Japanese translation of Mircea Eliade's *Noaptea de Sânziene* has a tendency to autochthonize, but not to domesticate, in the sense of Venuti's concept.

Our research focussed on the translator's position as cultural agent, who practices translation with passion and from his own initiative. By analysing the strategies used by the translator in transposing *Noaptea de Sânziene* in Japanese, we could notice the sincere desire of the above mentioned translator to present to the Japanese public both the novel and certain aspects of the culture that produced it, while remaining faithful to the original ideas and images the author wanted to impart to the readers. This capacity to faithfully render the author's initial intention, even by using certain artifices, is the essential quality that a translator should possess.

REFERENCES

Asad, Talal, (1986), "The Concept of Cultural Translation in British Social Anthropology". In Clifford, James and Marcus, George, E (Ed.). *Writing Culture: The Poetics and Politics of Ethnography* (pp. 141-164). California: University of California Press.

Bhabha, Homi, (1994), *The Location of Culture*. London and New York: Routledge.

Buden, Boris *et al.* (2009), "Cultural Translation: An Introduction to the Problem, and Responses". In *Translation Studies*, vol. 2, no. 2 (pp. 196-219). Available at:

<http://www.tandfonline.com/doi/full/10.1080/14781700902937730> [Accessed 21 October 2016].

Burke, Peter, (2005), *Lost (and Found) in Translation: a Culture History of Translators and Translating in Early Modern Europe*, Wassenaar: NIAS.

Burke, Peter, (2009), "Cultures of Translation in Early Modern Europe", pp.7-38. In Peter Burke and R. Po-chia Hsia (Ed.), *Cultural Translation in Early Modern Europe*, New York: Cambridge University Press. Available at:

<https://www.cambridge.org/catalogue/catalogue.asp?isbn=978051127615 6&ss=exc>[Accessed 12 December 2016].

Eliade, Mircea, (1996a),『妖精たちの夜I』(*Youseitachi no yoru*), trad. HaruyaSumiya, Tokyo, Sakuhin-sha.

Eliade, Mircea, (1996b),『妖精たちの夜II』(*Youseitachi no yoru*), trad. HaruyaSumiya, Tokyo, Sakuhin-sha.

Evans-Pritchard, Edward, E., (1950), "Social Anthropology, Past and Present". In *Man*, vol. 50 (pp. 118-124). London: Royal Anthropological Institute of Great Britain and Ireland.

Fujinami, Fumiko. (2005).

"Nichidokuhonyakunimiruibunkacomyunikēshonkōi: <<Noruwei no mori>> no dokugoyakubunseki". In *Doitsubungakuronshū*, vol. 34 (pp. 31-50). Kōbe: Kōbedaigakudoitsugokyōshitsu.

Hasegawa, Yoko. (2012), *The Routledge Course in Japanese Translation*. London and New York: Routledge.

Lefevere, André, (1992), *Translation, Rewriting and the Manipulation of Litarary Flame*. London and New York: Routledge.

Niranjana, Tejaswini, (1992), *Siting Translation: History, Post-Structuralism, and the Colonial Context*. California: University of California Press.

Nord, Christiane, (1997), *Translating as a Purposeful Activity: Functionalist Approaches Explained*. London and New York: Routledge.

Venuti, Lawrence, (1995), *The Translator's Invisibility: A History of Translation*. London and New York: Routledge.

"GUY OF WARWİCK" BETWEEN HİSTORY AND LEGEND

Cristina Nicolaescu[1]

cristina@erciyes.edu.tr

Abstract: In the cultural heritage of England and through it of the entire world, "Guy of Warwick" is one of the popular medieval romances that celebrates knightly prowess as absolute value shaping a man's identity. This mid-thirteenth century legend knew several subsequent versions and editions from the Middle Ages to the Renaissance. This paper looks into the cultural model of a legendary hero who redefines himself for the love of a lady, for justice and for his faith in God in chivalric adventures. The issues addressed include ethnic, national and religious identity. His ideals to become the best knight in the world and a Saint change an ordinary person into a distinguished one. This transformation happens in times of political anxieties caused by the invasion of Danes that proved to be a regional threat and against the background of the relations with the East. The trials of battles and the pilgrimages for the protection of Christianity shape his identity to perfection, since Guy becomes the embodiment and quintessence of spirituality in Anglo-Normand England. The critical approach will lead to the conclusion that this medieval romance is the expression of a synthesis between all aspects of spiritual and material culture of those times, between history and legend.

Keywords: Medieval romance, Guy of Warwick, history, legend, culture, identity

There is an established and recognized connection between chronicals and medieval historical romances, the latter in combination of popular imagination. Like Arthur, Guy is a quasi-historical figure of a romanticized past, neither authentic enough to belong to history, nor entirely fantastic. The historical value of his chivalric adventures for the rescue of the English nation surviving in the collective memory over the centuries, since the first literary source *Gui de Warewic* (c. 1230-40)[2] to date. Among the several versions of the Guy romance, The Auchinleck *Guy* is the closest to the Anglo-Norman *Gui. For instance,* Julius Zupitza, editor of nineteenth century issued editions of Middle Age versions treated them as "translations from the French"[3].

---

[1] **Associate Professor, PhD., Erciyes University, Faculty of Letters, Department of English Language and Literature – Kayseri, Turkey.**

[2] Auchinleck MS, *National Library of Scotland Advocates' MS 19.2.1*, 1977, introduced by Derek Pearsall and I.C. Cunningham, London: NLS.

[3] See Julius Zupitza, 2007, *The Romance of Guy of Warwick,* London: Cambridge University Library, pp. 220, *and* Ivana Djordevic, "*Guy of Warwick* as a Translation," in *Guy of Warwick: Icon and Ancestor,* pp.113, ed. Allison Wiggins and Rosalind Field, Woodbridge: D.S. Brewer.

In the Auchinleck manuscript, the Anglo-Norman romance is divided into three parts with sequential developments: the first is a long account of Guy's life written in rhyming couplets, from his falling in love with Felice, followed by his travelling through continental Europe in order to gain fame in tournaments and thus currying her favor, with his slaying of an Irish dragon that was threatening the Northumberland region. The second part is tail-rhymed, and starts with Guy and Felice getting married, an episode that marks the highly significant moment of Guy's transformation from a chivalric knight to a penitential one and presents his travelling around Europe and the Near East while disguised for pilgrimage. He defeated an Egyptian giant Amoraunt and after having helped his friend Tirri, he saved King Athelstan of England by driving away the invading Danes and their allied giant called Colbrond; this part ends with his return from exile and death as a hermit. The third part is a separate romance about Guy's son, called Reinbroun.[4] This version is widely considered to be the most patriotic and nationalistic, since it clearly "shows particular interest in material that has a bearing on the state of England and its history".[5] Guy's personal goal to gain Felice's favor by becoming socially worthy of her status will serve the national goal of defending the country, as he also fights "for Inglond". As expressed in the lines below, the gentle, noble knight is blessed by God with honor, a fact that is written:

> God graunte hem heuen blis to mede
> That herken to mi romaunce rede
> Al of a gentil kniyt. noble[6]
> (stanza 1, 1–3)

Hence, the romance is granted with the function of recording and exemplary chivalric and courteous behaviour and qualities revealed in the struggle with all forms of opposition (dragons, giants) and enemies (Saracens, Greeks, Danes) or rivals and betraying friends. However, all these obstacles and difficulties in Guy's life contribute to his maturation and strength of character. He thus becomes a national hero and a soldier of God, at the same time, since his victories or country's victories too and his spiritual accomplishment in the latter half of his life prove Guy's transformative powers oriented by high ideals. Such bravery is motivated and supported by love and patriotism. He acts in honesty for a good cause and dies with piety, almost in sanctity. Even if these characteristics may pass as typical for romance heroes, Guy is impressive in his capacity to make progress in everything and to desire more. His 50 day-marriage was enough time

---

[4] This tripartite division of the narrative is analysed by Julie Burton in "Narrative Patterning and *Guy of Warwick*," *The Yearbook of English Studies*, 1992, Vol. 22, Medieval Narrative Special Number, pp. 105, and byeds. Allison Wiggins and Rosalind Field: "The Manuscripts and Texts of the Middle English *Guy of Warwick*," in *Guy of Warwick: Icon and Ancestor*, Woodbridge: D.S. Brewer, pp. 130.

[5] Thorlac Turville-Petre, 1996, *England the Nation: Language, Literature, and National Identity, 1290-1340* Oxford: Clarendon Press, pp. 114.

[6] Auchinleck MS, *National Library of Scotland Advocates' MS 19.2.1*, 1977, introduced by Derek Pearsall and I.C. Cunningham, London: NLS, pp. 1

to him to realize that he wanted to make a move forward into discovering new things about himself and the world as a pilgrim-knight, this time for the love of God:

> For his loue ichil now wende
> Barfot to mi liues ende,
> Mine sinnes for to bete
> (26:4-6)[7]

Medieval England is represented in its responses to other nations, non-European or non-Christian. Different communities and races come into interation, giving a full image of the historical, political and social context during the time of the fourth and fifth crusade in fantastic and romanticized reworkings of the past, but showing the Englishness in this romance. The relations with the East are part of this context and give weight to this issue for the intensified political anxieties they may have caused. Guy went to Constantinople to protect Ernis, the Christian emperor, from the invading Saracens. He defeated them and also rejected to marry Clarice, Ernis's daughter, although that marriage would have brought him both fame and material gains. Actually he rejected any kind of rewards for his victories in battle, but did everything to serve justice and honor. The circumstances of Guy's life were favorable to his proving himself in all possible tests, from physical prowess to spiritual power. The lives of saints may have provided inspiration, since they were highly appreciated as valuable models. Thus, politics is braided with hagiography and facts of ordinary life, which considerably enlarges the framework not only geographically, but also ideologically. Realising that in his eathly desire to gain Felice's hand he had forgotten of his religious duties, Guy travels through Europe to the East to the Holy Land:

Jerusalem has been represented for more than two millennia as a recurrent object of travelers' desire. Viewed as the cradle of three faiths – Christianity, Islam, and Judaism – the city serves simultaneously as the home of the Holy Sepulchre, the Dome of the Rock, and place of the Temple.[8]

The importance of the sacred space in medieval romances when received as literary space is also emphasized in the following critical observation: "Literary space is even reconstructed as physical space by an audience seeking to recapture its pleasurable effects".[9] The events of this romance take place during the reign of King Athelstan, in the mid tenth century, which is before Norman conquest, not in the times of historical crusades. The reason of evoking a distant past in Guy's story may be to have a purely English hero to represent his people. The crusades are consequently connected to the country's past. The romance is undoubtedly a mixture of chivalric folktale, legend, adventure and piety, written for the ones

---

[7] İbidem, pp. 7.
[8] Yeager M., Suzanne, 2008, *Jerusalem in Medieval Narrative*, Cambridge: CUP, pp.1.
[9] Tafli Duzgun, Hulya. 2017, "A Stinke in the Chapell": Reading Sacred Spaces in The Middle English *Sir Amadace* and *The Erle Of Tolous*. Cogito, Vol. IX, no. 1/March, pp. 140.

who loved "Faith with trewthe and sted fastness" (l.14). Medieval romances had the role of articulating national identity against the background of historical events, inciting the interest of scholars and cultural historians of all times. "Guy of Warwick" is no exception in this sense, on the contrary it is a long account of Anglo-Norman England, with a look back into the tenth century Anglo-Saxon period. Its complexity may be justified by the moral purpose of the medieval romance, as stated in the following lines:

> Therfore men shull herken blythe,
> And it vndirstonde right swythe,
> For they that were borne or wee
> Fayre aduenturis hadden they;
> For euere they louyd sothfastenesse,
> Faith with trewthe and stedfastnesse.
> Therfore schulde man with gladde chere
> Lerne goodnesse, vndirstonde, and here:
> Who myke it hereth and vndirstondeth it
> By resoun he shulde bee wyse of witte;[10]

Men should be wise and learn goodness, their adventures should be fair, qualities and virtues they can get by ideal models, as Guy is. He is the promoter of marriage, family, faith, national pride, moral integrity in the culture of England, fulfilling the expectations of their society through practising communal values. The romance may be thus understood as a repository of cultural patterns desired to be followed and at which people should excel and be able to define their English identity:

the establishment and exploration of a sense of a national identity is a major preoccupation of English writers of the late thirteenth and early fourteenth centuries: who are the English; where do they come from; what constitutes the English nation?[11]

Therefore, by taking into account this concern about identity, it is obvious that the romance is a synthesis of idealistic goals of perfection embodied in Guy. As a hero, he is emblematic for the society and historical time from which he emerged as a result of cultural accumulations, whilst his identity is symbolic. He became the paragon of chivalry, selflessness, courtesy and piety, with nationalistic implications of his feats of bravery when he gave up fighting for personal glory. English nationalism and a sense of justice govern all actions and events in Guy's heroic life. In literature, English people's past is portrayed in the light of their traditions, in the attempt to affirm continuities between Anglo-Saxon and Anglo-Norman England and by contrast themselves with other races

---

[10] Auchinleck MS, *National Library of Scotland Advocates' MS 19.2.1*, 1977, introduced by Derek Pearsall and I.C. Cunningham, London: NLS.

[11] Thorlac Turville-Petre, 1994, '*Havelok* and the History of the Nation' in *Medieval Romance,* Cambridge: D. S. Brewer, pp. 121.

and nations, since history shapes the present, as Thorlac-Turville Petre argued, "contemporary life is a reenactment of the distant past."[12]

REFERENCES

Burton, Julie, (1992), in "Narrative Patterning and *Guy of Warwick*," *The Yearbook of English Studies*, Vol. 22, Medieval Narrative Special Number.

Ivana, Djordevic, (2007) "*Guy of Warwick* as a Translation," in *Guy of Warwick: Icon and Ancestor*, ed. Allison Wiggins and Rosalind Field, London: Brewer.

Taflı Düzgün, Hülya, (2017), "A Stinke in the Chapell": Reading Sacred Spaces in The Middle English *Sir Amadace* and *The Erle Of Tolous*. Cogito, Vol. IX, no. 1/March.

Thorlac Turville-Petre, (1996), *England the Nation: Language, Literature, and National Identity, 1290-1340* Oxford: Clarendon Press.

---. 1994 '*Havelok* and the History of the Nation' in *Medieval Romance*, Cambridge: D. S. Brewer.

The Auchinleck Manuscript: National Library of Scotland MS 19.2.1, (1977), London: NLS.

Wiggins, Allison and Rosalind Fieldeds., (2007), *Guy of Warwick. Icon and Ancestor,* Woodbridge: D.S. Brewer.

Yeager M, Suzanne, (2008), *Jerusalem in Medieval Narrative,* Cambridge: CUP.

Zupitza, Julius, ed. (2007), *The Romance of Guy of Warwick: The Second or 15th-Century Version,* Cambridge University Library ms. ff. 2.38. London: Published for the Early English Text Society by Oxford University Press.

---

[12] Thorlac Turville-Petre, *England the Nation: Language, Literature, and National Identity, 1290-1340* Oxford: Clarendon Press, 1996, pp. 111.

ABBREVIATION AS A METHOD OF TERMINOLOGY FORMATION USED IN BIOTECHNOLOGY

Elena Myshak*

o.mishak@nubip.edu.ua

Abstract: The article is devoted to the study of abbreviations used in the field of modern biotechnology. As a result of the periodic review of the original English-language publications, dictionaries and other literature, the most common structural models of formation of biotechnological abbreviations have been determined. Two ways of their classification according to parameters of semantics (thematic) and lexical (degree of independence) are distinguished. For the first time, we classified biotechnological abbreviations and discussed methods for their creation.

Keywords: abbreviations, biotechnology, classification potential, structural types, lexical abbreviations, graphical abbreviations.

Introduction

Biotechnology science is serviced by English-language terminology exclusively, although the development of research in biotechnology is not a priority of the English-American community. Biotechnological terminology is a young terminological system which is under stage of formation, therefore the study of general trends in the development of terminologies in English, Ukrainian and Russian languages and some of their features is interesting, in our view, both theoretical and practical views. The study of derivational and syntactic types of modern biotechnological terms, research of their derivational potential, finding syntagmatic and paradigmatic relations and term links at different levels of the hierarchy are the actual problems.

Appeal to the biotechnological terminology in general and to the types of abbreviations characteristic of English terminology of biotechnology is explained increasing need for international cooperation, in which particularly significant for the further development of society, support the progress of science and technology is the intercultural communication of specialists in the field of biotechnology.

Common view of the problem allows us to see that the issue of biotechnology abbreviations remains investigated insufficiently, despite some attempts of professionals to analyze this branch.

Urgency of description and analysis of English abbreviation in biotechnology is stipulated for to their insufficient study and disorder. It should also be noted insufficient lexicographical materials on the English abbreviations of biotechnology and importance of their replenishment.

---

* **Lecturer at National University of Life and Environmental Sciences of Ukraine.**

In this regard, in our opinion, it is actual to carry out scientific analytical study of the formation of abbreviations in the field of biotechnology. An abbreviation is a shortened form of a word or phrase, an abbreviation is a process of the formation of abbreviations.

The analysis of the scientific literature

The problems of shortened forms of lexical items as specific linguistic phenomenon is attracted attention of many scientists including V. Rychkov, O. Medvid', O. Palyuh, S. Yenikyeyeva, L. Chumak and others. Some aspects of English branch terminology abbreviations have been the subject of research of modern scientists: Y. Hrybinyk investigates the abbreviation processes on the example of abbreviations and acronyms in English geodetic terminology[1], I. Boyko explores the abbreviation as a way of creating terms in the fields of aesthetics medicine and cosmetology[2], L. Komarova describes terminological shortened forms of words and phrase in the original English text of veterinary medicine[3], S. Barbashova and A. Kurkina consider phenomenon of abbreviation of English pharmaceutical acronyms used in special literature[4], E. Myshak classifies biotechnological abbreviations according to parameters of thematic and degree of independence[5], I. Secret and I. Yarema investigate a process of formation of English computer terminology[6], Yu. Rozhkov explores the types of abbreviations in veterinary terminology[7].

Analyzed scientific literature on the investigated problem gave grounds to state that the analysis of the abbreviation types and principles of English abbreviations usage is increasing interest to scientists, but formation of English abbreviations of biotechnology and their classification remains unexplored. Therefore, the object of the research is abbreviations used in modern biotechnology.

---

[1] Hrybinyk, Yu. I., (2016), *Skorochennya ta abreviatury v anhliys'kiy heodezychniy terminolohiyi*, BBK 95.43 N 34, 1(5), P. 80.

[2] Boiko, I.I., (2015), *Abreviatsiia yak sposib tvorennia terminiv v haluziakh estetychnoi medytsyny ta kosmetolohii*, Odeskyi linhvistychnyi visnyk, Odesa, 5, 2, p.3.

[3] Komarova, L. N., (2016), *Terminologicheskiye sokrashcheniya v original'nykh tekstakh na angliyskom yazyke po veterinarnoy meditsine,,* Nauchnoye i obrazovatel'noye prostranstvo: perspektivy razvitiya : materialy III Mezhdunar. nauch.-prakt. konf. (Cheboksary, 13 noyab. 2016 g.), Cheboksary: TSNS «Interaktiv plyus», pp. 51–53.

[4] Barbashova, S. S., Kurkina, A.V. (2014*), Klassifikatsionnyy potentsial farmatsevticheskikh abbreviatur, ispol'zuyemykh v spetsial'noy literature (na materiale angliyskogo yazyka)*, Fundamental'nyye issledovaniya, (12-1), pp. 205-210.

[5] Myshak, E., (2017), *Classification potential of abbreviations used in biotechnology*, The First Independent Scientific Journal, 20, pp. 40-47.

[6] Sekret, I. V., Yarema, I. A. (2009), *Skorochennya leksem yak mekhanizm slovotvorennya v anhliys'kiy komp"yuterniy terminolohiyi,* Materialy pershoyi naukovo-praktychnoyi Internet-konferentsiyi «Yazyk y mezhkul'turnaya kommunykatsyya» (10–11 dekabrya 2009 hoda). – [Elektronnyy resurs] / I. V. Sekret, I. A. Yarema. – Rezhym dostupu : http://www.confcontact.com/2009fil/2_sekret.php.

[7] Rozhkov, Yu. G., (2016), *Types abbreviations of veterinary terminology*, First Independent Scientific Journal, 9-10, P.62.

The purpose of the article

The purpose of the article is to determine the most common model of terminology abbreviations, study regularities of formation and translation of abbreviations used in biotechnology.

Materials and methods

In the preparation of work we used the method of continuous sampling abbreviations of scientific literature in English (publication of scientific journals, monographs and materials on the Internet) and biotech dictionaries and their structural and typological analysis.

Before the analysis and classification of abbreviation types in the field of biotechnology, it should be noted that the aspiration for speech save is one of the main laws of language evolution and speech of biotechnology is no exception.

Due to the redundancy of information at all levels multicomponent terms shorten, first on a sheet, and then in speech. The desire to save time and effort embodied in a appearance of huge number of shortened words and phrases – abbreviations, and their number is steadily increasing every year. It should be noted that the term "abbreviation" we understand and use in our work in the broad sense, i.e. as any reduction. Reduction is a morphological derivation, where some part of sound structure of the original word is omitted. It should be noted that the thesaurus takes modern English term "reduction" (shortening, reduction) as a synonym for the term "the abbreviation"[8].

In this article we rely on the definition of the abbreviation of V. Borisov, "The abbreviation is reducing material (sound or graphic) cover of speech message, i.e. rationalization of the use of material shell, first of all in communication purposes"[9].

Analysis and classification of abbreviation types in the field of biotechnology

It should be noted that in modern linguistics there are different approaches to study of the nature and classification of words formed as a result of abbreviation. The large number of classifications of abbreviation nominations based on different principles is caused by a large number of abbreviation variety, complexity and diversity of the processes of the abbreviation.

Based on the analysis of abbreviations in biotechnology branch we can distinguish two areas according to classification parameters parameters: 1) semantics (thematic) and 2) lexical (degree of independence).

The conducted typological analysis of English abbreviation prepared with using professional literature allowed to identify the main thematic categories of abbreviations used in modern biotechnology. It is important to emphasize that our research is a scientific section of nowadays with the proposed classification,

---

[8] Garmash, O. L., (2006*), Zapozichennya yak dzherela zbagachennya slovnikovogo skladu anglíys'koí¨ movi*, Nova fílologíya, 24, pp. 8-9.

[9] Borisov, V. V., (1972), *Abbreviatsiya i akronimiya. Voyennyye i nauchno-tekhnicheskiye sokrashcheniya v inostrannykh yazykakh,* M. : Voyenizdat, p. 320.

like any other is conditional. Let's consider the most typical examples of acronyms and abbreviations for each category for the first parameter (table).

<div align="right">Table</div>

Categories of abbreviations used in biotechnology

№ 1	Category 2	Instances 3
1	organizations	EFB European Federation of Biotechnology FDA <u>Food and Drug Administration</u> EFSA European Food Safety Authority OAGEBA The Office of Agricultural Genetic Engineering Biosafety Administration EPA <u>Environmental Protection Agency</u> BIO Biotechnology Innovation Organization
2	structural subdivisions	ABL Agricultural Biotechnology Laboratory <u>BRDL</u> Bio-engineer Research and Development Laboratory <u>TLL</u> Temasek Life Sciences Laboratory <u>ABRC</u> Agricultural Biotechnology Research Center <u>BRDL</u> Bio-engineer Research and Development Laboratory OAGEBA The Office of Agricultural Genetic Engineering Biosafety Administration <u>NBA</u> New York Biotechnology Association <u>RCB</u> Regional Centre for Biotechnology <u>NRCPB</u> National Research Centre on Plant Biotechnology <u>BRDL</u> Bio-engineer Research and Development Laboratory <u>IBC</u> International Bioethics Committee
3	institutions	<u>IBN</u> Institute of Bioengineering and Nanotechnology <u>FABI</u> Forestry and Agricultural Biotechnology Institute <u>IBB</u> Institute for Biotechnology and Bioengineering <u>NABI</u> National Agri-Food Biotechnology Institute <u>IBN</u> Institute of Bioengineering and Nanotechnology <u>MB</u> Institute of Molecular Biotechnology <u>IMB</u> Institute of Molecular Biotechnology
4	science	<u>BABS</u> Biotechnology and Biomolecular Sciences <u>BBSRC</u> Biotechnology and Biological Sciences <u>INTERLAND</u> Innovative Technologies for Remediation of Remediation of Landfills and Contaminated Soils <u>BTG</u> Biomass Technology Group
5	programmes	<u>BIPP</u> Biotechnology Industry Partnership Programme <u>WFP</u> World Food Programme <u>PBS</u> Program for Biosafety Systems <u>ABSP</u> Agricultural Biotechnology Support Project

6	regulations	IPR Intellectual property rights CPB Cartagena Protocol on Biosafety PRRI Public Research and Regulation Initiative
7	education	UMBI University of Maryland Biotechnology Institute SMBS School of Medicine and Biomedical Sciences BTEC Biomanufacturing Training and Education Center BTP Biotechnology Training Programs
8	publications	EJB Electronic Journal of Biotechnology AJB African Journal of Biotechnology 4) CSBJ Computational and Structural Biotechnology Journal 5) EBAF Encyclopedia of Biotechnology in Agriculture and Food
9	information	CBI – Council for Biotechnology Information GEAN – Genetic Engineering Action Network GEDP – Gene Expression Data Portal ISB – Information Systems for Biotechnolog BIC –Biotechnology Information Center YEBN –Young European Biotech Network GSN – Gene Security Network GEN – Genetic Engineering News BINAS – Biosafety Information Network and Advisory Service
10	business industry	COMASA – Common Market for Eastern and Southern Africa SBIRI – Small Business Innovation Research Initiative SBIRI – Small Business Innovation Research Initiative BIRAC – Biotechnology Industry Research Assistance Council
11	BT production	IVEP– *In vitro* embryo production PGR –Plant genetic resources BBP– BioShares Biotechnology Products PIPs – Plant-incorporated protectants
12	producs	hTEP – Human Tissue Engineered Product biotech crops GM food GM crops Bt corn GM soybean
13	substances	A – adenine, P– purine пурiн, C – cytosine , G – guanine, T – thymine, U – uracil PHB –polyhydroxybutyrate PEG – polyethylene glycol PG – polygalacturonase

		SCP – single-cell protein PNA – peptide nucleic acid
14	types of analysis	RIA – radioimmunoassay OLA – oligonucleotide ligation assay 6)　　FIA – fluorescence immunoassay ELISA – enzyme-linked immunosorbent assay
15	methods	SSCP– **s**ingle-strand conformational polymorphism PFGE – pulsed-field gel electrophoresis TGGE thermal gel gradient electrophoresis IVF– *in vitro* fertilization <u>BT</u> – Bio Technology

The large number of thematic groups of abbreviations indicates a high level of development of biotechnology language. It demonstrates how biotech abbreviations objectify conceptual fragment important for subjects of biotechnology.

According to the classification formed on the basis of lexical criterion (degree of independence) abbreviations are divided into graphic and lexical.

Lexical abbreviations are separate words used in oral speech and in writing, they have signs of a single word, while graphic abbreviations are symbols used only in written discourse instead of words and phrases to save space. In oral speech they are corresponded words or phrases with full stem. Sometimes it is difficult to detect their difference because the lexical reductions arise as a result of the emergence of graphic reductions of sound shell, grammatical forms and so on.

It has been determined that the most common abbreviations are a group of biotechnological lexical abbreviations represented by abbreviations of initial type, truncated terms.

Initial lexical abbreviations have short form and content succinct content, therefore represent the most productive group of abbreviations in English biotechnology terminology.

According to the dictionary of O. Akhmanova, abbreviation (initial type) is a word formed by adding the initial letters or initial sounds of words[10].

According to pronunciations initial lexical abbreviations can be divided into alphabetisms, acronyms and sound- letter abbreviations:

1) alphabetisms (each component of the abbreviation is read by the rules of the English alphabet). The emergence of these abbreviations is caused by the need to preserve information and meaningful components. As a result, the abbreviations of initial type can be formed with two, three or four separate components, for example, GH - growth hormone; RF - replicative form; BP - base pair; GMO - genetically modified organism; LCR- ligase chain reaction; RFLP - restriction fragment length.

---

[10] Akhmanova, O. S., (2013), *Slovar' lingvisticheskikh terminov*, Ripol Klassik, p. 27.

2) acronyms are abbreviations that are pronounced as a word, which phonetic structure corresponds to phonetic structure of monomorphic words and they are read according to the rules of orthoepy of specific language. There are examples of transition term expression in acronyms: ELISA - enzyme-linked immunosorbent assay; GEM - genetically modified organism; LINE - long interspersed nuclear element; SINE - short interspersed nuclear element; MOET - multiple ovulation and embryo transfer; PAGE - polyacrylamide gel electrophoresis.

3) sound- letter variant is a mixed form of reading abbreviations. It is represented by a small group. The main reason for this reading is the desire for euphony, ease of pronouncing the term: BT [bi: ti:] - biotechnology; DS [di: es] - dietary supplement.

It should be noted that graphic abbreviations occupy an important place in sublanguage of biotechnology. Under graphic abbreviations we understand graphical representation of abbreviated word which is reproduced in full when reading, for example: cM – centi Morgan (unit of measurement of the distance between the genes and hence the friction coefficient between them).

As for the structure, graphic abbreviations are distributed to monolexemes and polylexemes. Monolexeme graphic abbreviations are divided into:

- the initial graphic abbreviations are presented by initial letter of the term:

A – adenine, P– purine, C – cytosine, G – guanine, T – thymine, U – uracil and can be graphic cuts with several letters: Ab – antibody, Da – Dalton, MDa – megaDalton**;**

- the frame graphic abbreviations describing the contours of words: ala - alanine, cv – sultivar, elms – elements, dicot – dicotyledon, lys - lysine - lysine;

- the truncations are formed when truncated the last part of the word or the last word in the phrase are truncated: sperm – spermatozoon, exo - exonuclease, comp - complication, mono - monocyte.

Considering polylexeme abbreviations in biotechnology we note that regardless of the number of components that make up the acronym during their formation common structural patterns function.

Based on this we distinguish the following three models:

1) the own-initial graphic abbreviations are formed of the original initial letters: SSCP - single-strand conformational polymorphism DNA, RFLP - restriction fragment length polymorphism, SSR - simple sequence repeat, HAC - human artificial chromosome;

2) the combined initial graphic abbreviations which are not only independent but also service parts of speech: GRAS - generally regarded as safe, IVEP- in vitro embryo production, PIPs - plant-incorporated protectants, CPB - Cartagena Protocol on Biosafety;

3) the part-initial graphic abbreviations are formed by initial reduce of one component of a complex term: Bt corn - biotechnological corn, GM food - genetically modified food, catalytic RNA - catalytic ribonucleic acid, Bt

toxin - *Bacillus thuringiensis* toxin, DNA amplification - amplification of DNA, F factor - fertility factor, DNA delivery system.

We consider such hybrid terms including in their composition abbreviation components of different nature and full meaning lexical items are widespread group of biotech abbreviations.

Conclusions

Thus, based on the analysis of English biotech abbreviations we found that they take the first place on the number and diversity, and the most common type of reductions is the initial abbreviations transferred meanings of multicomponent terms of English biotechnology terminology briefly. Abbreviation is the most active and productive way of word formation of English terminology that has nominative inexhaustible nominative possibilities.

The prospect of further research of abbreviations is to study peculiarities of their functioning in the scientific texts.

REFERENCES

Akhmanova, O. S., (2013), *Slovar' lingvisticheskikh terminov*, Ripol Klassik, p. 608.

Garmash, O.L., (2006), *Zapozichennya yak dzherela zbagachennya slovnikovogo skladu anglíys'koí ̈ movi*, Nova fílologíya, 24, pp. 8-14.

Hrybinyk, Yu. I., (2016), *Skorochennya ta abreviatury v anhliys'kiy heodezychniy terminolohiyi,* BBK 95.43 N 34, 1(5), pp. 80-84.

Barbashova, S. S., Kurkina, A. V. (2014), *Klassifikatsionnyy potentsial farmatsevticheskikh abbreviatur, ispol'zuyemykh v spetsial'noy literature (na materiale angliyskogo yazyka),* Fundamental'nyye issledovaniya, (12-1), pp. 205-210.

Boiko, I.I., (2015), *Abreviatsiia yak sposib tvorennia terminiv v haluziakh estetychnoi medytsyny ta kosmetolohii*, Odeskyi linhvistychnyi visnyk, Odesa, 5, 2, pp. 3-6.

Borisov, V.V., (1972), *Abbreviatsiya i akronimiya. Voyennyye i nauchno-tekhnicheskiye sokrashcheniya v inostrannykh yazykakh*, M.: Voyenizdat, p. 320.

Komarova, L.N., (2016), *Terminologicheskiye sokrashcheniya v original'nykh tekstakh na angliyskom yazyke po veterinarnoy meditsine,*, Nauchnoye i obrazovatel'noye prostranstvo: perspektivy razvitiya : materialy III Mezhdunar. nauch.-prakt. konf. (Cheboksary, 13 noyab. 2016 g.), Cheboksary: TSNS «Interaktiv plyus», pp. 51–53.

Myshak, E., (2017), *Classification potential of abbreviations used in biotechnology*, The First Independent Scientific Journal, 20, pp. 40-47.

Rozhkov, Yu. G., (2016), *Types abbreviations of veterinary terminology*, First Independent Scientific Journal, 9-10, pp.62-65.

Sekret, I.V., Yarema, I.A. (2009), *Skorochennya leksem yak mekhanizm slovotvorennya v anhliys'kiy komp"yuterniy terminolohiyi*, Materialy pershoyi

naukovo-praktychnoyi Internet-konferentsiyi «Yazyk y mezhkulʹturnaya kommunykatsyya» (10–11 dekabrya 2009 hoda). – [Elektronnyy resurs] / I. V. Sekret, I. A. Yarema. – Rezhym dostupu:
http://www.confcontact.com/2009fil/2_sekret.php.