

UNIVERSITY POLITEHNICA OF BUCHAREST

Department of Training for Academic Career, Social Sciences and Humanities

EUROPEAN CULTURE AND CIVILIZATION

Proceedings

of the Student Session of Scientific Communications

Moodle/MS Teams, May 8 2020

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Editorial Note

This volume, following closely the structure of Scientific Session, contains papers written by students enrolled in courses and seminars, European Culture and Civilization, European Integration, Politics, and Sociology, delivered by their professors and scientific coordinators:

Conf. univ. dr. Ovidiu Caraiani

Lect. univ. dr. Daniela Maricica Cotoară

Conf. univ. dr. Ciprian Tudor

Even if only four have got prizes, the other sixteen are also “prize winners” for their exquisite contribution to the student research in Social Sciences and Humanities of our Department of Training for Academic Career, Social Sciences and Humanities, University Politehnica of Bucharest.

This volume was prepared for publication by Ovidiu Caraiani, Daniela Maricica Cotoară and Ciprian Tudor, which are grateful to Christos Nikolaos Valvis for his efficient technical support.

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1. Is Plato a forerunner of communism?

Author: Christian Andrei SCHMELZ, 611 DA ,

FACULTATEA DE INGINERIE INDUSTRIALĂ ȘI ROBOTICĂ

Scientific coordinator: Conf. univ. dr. Ovidiu CARAIANI

The aim of this paper is to illustrate how Plato was hinting towards the idea of communism as stated in an idealized state where everyone has its own job and only that job. The ideal view upon a society and its people is stated in a similar way in “The communist manifesto” written by Karl Max the “real” father of communism.

Plato was a Greek philosopher born in Athens in 428/427 or 424/423 and died in 348/347 who began the “What is the government supposed to do?” line of thinking. He started tinkering with mental exercises in which different forms of governing were proposed. All of them had the same main point: the development of the state and its people. The communism controversy began 4 centuries before the birth of Christ with the doctrines of Plato. The blueprint of communism was created in Plato’s Republic.

His republic was split in 2 classes: those who govern and those who are governed. The second group was completely obedient to the first and had no autonomy. The main point was the aristocracy present in these 2 groups. The ruling capabilities were hereditary, meaning you were born only to rule with no ability to change groups.

The philosopher’s line of thinking led to an extreme view to what started as a mental game. Ideas like state ownership of the children and no ability for a mother to recognize her child. He also advocated for state direction of labor: meaning no ability to choose one's profession rather having the state choose it for him based on his particular set of skills. The state was formed by the “wise men”, people who were born to rule through selective breeding creating the ultimate “ruling king”.

The whole point of Plato was the wellbeing of the state and all its citizens through brute force and mathematically perfect ideas for production in a less than ideal setting. All in all, Plato tried to show to the world his ideal way of power management is a state using his best part of his decision making for the benefit of all failing to understand that humans do not follow a strict rule of living their ideal life.

Communism is viewed as an ideal way of living for both the working class and the leading class. Functioning on aristocracy rather than meritocracy Plato's vision was a bit miss led by the idea of being born a certain way rather than having a blank slate where the personal experiences and the environment are the leading cause of forming one's way of life; be it leader or worker.

According to Plato, a "philosopher king" was a leader who had a love for wisdom and as well as the intelligence, willingness and reliability to lead a simple life, amass no wealth; be it monetary or otherwise. The passage: "philosophers [have to] become kings...or those now called kings [must]...genuinely and adequately philosophize" represents the level of perfection required to be such a leader. This is tied perfectly with the way one of the worst leaders presented themselves during their climb to power in their respective states: Adolf Hitler, Joseph Stalin and Mao Zedong being the most well known examples.

The similarity in the techniques adopted by these 2 leaders is astonishing, both relying on the beliefs of the lower working class farmers and craftsmen. The timing made it very easy since the states were heavily affected by the economic crisis that followed the first World War leaving most of the population jobless or working low-end jobs. This made them dependent on government support which in term made the government more powerful by feeding them by pipette. Meaning that they were always allying with the party or leader that was showing the most compassion towards them.

This need to hold onto power was fueled by the cult of personality. A common practice in all the presented leaders being impossible to say anything negative against the ruling power without being severely punished or prosecuted. This was done to make it impossible to rebel against.

Ayatollah Khomeini politician, cleric and revolutionary is said to have been inspired by the Platonic vision of the “philosopher king” while in Qum in the 1920s when he became interested in Islamic mysticism and Plato's Republic. As such, it has been speculated that he was inspired by Plato's philosopher king, and subsequently based elements of his Islamic republic on it, despite it being a republic which deposed the former Pahlavi dynasty. This shows how various people with good intentions tried to make his views work but ultimately they realized that the people they tried to rule weren't some simple numbers on a chart board. This in turn showed how everyone had a different view on how something or someone should rule.

If I read about the implications of modern events, particularly in view of the aggressive developments of Soviet Russia, this issue between individual responsibility and state direction of human effort is the main one before the world today. Ideas concerning it seem to be in a chronic state of confusion.

Let us therefore be clear about the full meaning of these opposing ideologies. Now, the democratic system makes the state the servant of man; the socialist system makes man the servant of the state. One preserves the liberty and independent action of the individual; the other annihilates it. One allows the myriads of transactions which make up the national life to be the respective affairs of the individuals who compose the nation; the other makes them into a vast monopoly over which no one has any jurisdiction except the head of the state and the officials he appoints and controls.

In the one, man is free; in the other he is a prisoner of the regime. These ideologies are irreconcilable. A prisoner has no real freedom. An animal in a zoo is a captive. His compound may be large and his surroundings may simulate his natural conditions. But for all that he is a prisoner. He cannot seek his own destiny. He is not free to lead the life for which he was created.

Now, in these days nearly all peoples, even in the so-called democracies, live in a sort of national zoo. They are captives of a state planned economy. Their "compound" is their country. They cannot leave it except under financial conditions which compel their speedy return. They are rationed and regulated and have to endure the restrictions which the authorities impose, since the alternative is to starve.

Nobody objects to that state of affairs in time of national emergency and peril, but it is one thing to submit voluntarily to captivity during a crisis and quite another to be forced to endure it forever. All these restrictions have arisen since the outbreak of the First World War. The choice at base, therefore, is whether the world shall go back to the principle of freedom (not necessarily the conditions) of pre-1914, which unhappily no one under forty years of age remembers, or on to closer confinement in captivity as the socialistic system develops.

The two systems have nothing in common. They cannot co-exist since no one can be a prisoner and a free man at the same time. Attempts have been made to combine the individual freedom of a democratic society with state direction in a "socialist planned economy," but they have failed. Like fire and water they cannot be united. As soon as they come into mutual contact the qualities of both are destroyed.

That being so, we have to weigh the pros and cons of each of these radically different ideologies and decide under which we prefer to live. Having made our choice we must, so far as is humanly possible, free the system we prefer from its inherent disadvantages and probable abuses. To that course there is no alternative unless it be anarchy and chaos.

This sums up my view on how Plato was the forerunner of communism by presenting the ideal state in the *Republic*.

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2. Thus spoke Zarathustra about “liberalism”?

Author: Octavian MARICA, 412 G ,

FACULTATEA DE ELECTRONICĂ, TELECOMUNICAȚII ȘI TEHNOLOGIA
INFORMAȚIEI

Scientific coordinator: Conf. univ. dr. Ovidiu CARAIANI

1. Introduction

You might wonder why I chose such a title. Because it seems unusual and some of you will think that this doesn't appear to be particularly original or creative (the opening fragment might evoke some thoughts). Well, in this case, I will explain the title and its meaning.

The first part of the title comes from the philosophical novel “Thus Spoke Zarathustra: A Book for All and None” written by the German philosopher Friedrich Nietzsche between 1883 and 1885, being considered by many critics, one of his great masterpieces.

And for the last part of my title, liberalism can be defined as a framework of ideas and beliefs, being considered a way to solve the problems from across many domains.

The title itself tries to suggest, from the beginning, the subject of the essay, which is: finding a correlation between Nietzsche's philosophy and liberalism, looking for the clues where both of them converge to the very same thing or if there are some aspects where they overlap one another or, more simply, if they have some common intrinsic ideas and perspectives.

2. When did liberalism and Nietzsche's philosophy appear?

I will concentrate on liberalism first.

As a response to this question, the majority of the scholars have decided that the founding father of the modern idea of liberalism is the English philosopher and physician John Locke (1632-

1704) with its great contribution on social contract theory and with his writings on “A letter concerning toleration” and “Two treatises of government”. The following observation can be made, which is the fact that the period of Locke’s writings or the time of “the birth” of liberalism are similar to the onset of the Enlightenment, the latter originated during the ages when the dogmatic Christianity and the absolute monarchy start to be demolished and replaced with other ideas that were supported by the discoveries of mankind until that time. These new ideas were being created from the use of reason and not from traditional thinking.

Without disregarding Nietzsche, the existential and nihilistic philosopher (1844-1900) had lived and composed his art in a period when the world was in a critical point due to the large number of revolutions of various kinds, the significant number of reforms and because of the fully manifestation of the human rational mind.

3. What are the liberal ideas and Nietzsche’s concepts?

This part contains the definition of two particular philosophies which are, nihilism and existentialism, in order to have a clear start-point for explaining the reason why liberalism and Nietzsche’s ideas are the way as they are and to understand their purpose:

- Nihilism: this word originates from Latin and it means nothing or empty. It is an abstract notion, being defined as the rejection of thinking and acting according to a metaphysical, moral or religious framework, because those beliefs are the result of our subjective perception and thinking and thus, life has no objective purpose or meaning. This viewpoint is considered as grasping the concept of objective meaningless existence.

- Existentialism: this one focuses on the attempt of each individual to grasp reality voluntarily and to find your meaning, knowing that life contains painful experiences.

Because of this exposure to pain and suffering, life can make you anxious, confused, terrified, bitter, resentful, revengeful and cruel, but more than that, it gives you the potential to become a destructive being.

Well, these are hard to swallow words and ideas but those claims represent a description of our contemporary society and more than that, those ideas can be attributed to all versions of

western community, from the period of the Enlightenment until now. Some may wonder if this statement can be actually made. As an answer, it can be said that from the Enlightenment until now, science and religion have been the opposite sides, and finding out later that the empirical and rational way of thinking have won against the dogmatic religious belief system. And, in this battle, among the “heroes of the rational side”, there were the founders of liberalism (Thomas Hobbes, John Locke, Founding Fathers of the United States, Jean-Jacques Rousseau and Immanuel Kant) and Nietzsche. But this confrontation is actually far more complicated than a conflict of ideas. And the explanation comes from one of Nietzsche’s fascinating ideas. Nietzsche was a powerful critique against dogmatic Christianity, but in the same time, he was one of those people who claimed that if it wasn’t Christianity, the primary framework with which the European mind used to manifest itself in the world, then such events as the Enlightenment wouldn’t occur. Regardless of the strangeness of this idea, I will try to explain this fact as easily as possible. During the dominance of Christianity over western culture (which is considered at least 1000 years), this dogmatic structure of faiths has taught the individuals to think, to feel and to act in the world through a coherent framework of values. But, at the same time, the European mind started to develop involuntarily a sense for pursuing the truth in life. Time has passed and during the Enlightenment, this spirit of truth has become so sharp that, when it was near the roots of Catholic Church, it cut them off instantly. Through the Christian times, the western mind was disciplined by behaving in a strict way and it gave, later on, the capacity of the mind to manifest freely and to create its proper articulate frameworks of beliefs. This whole process can be likened to the pattern used to educate a child, when their parents and society teach them how to behave and to think in a particular manner so that, through this discipline and when they are coming to age, they will have the ability to become a person who can make their decisions independently.

This was a simple description of the foundation upon which the new type of intellectuals had developed their work.

The following paragraphs will emphasize the importance of their writings.

First of all, one of the popular ideas of Nietzsche is “God is dead” and I want to express its connotation because it describes the western civilization in a charming and outstanding manner. The initial stop will be on a piece from *The Gay Science* (Book 3, fragment 125, pages 181-182

“The Madman”). Here it is the quotation:” God is dead. God remains dead. And we have killed him... who will wipe this blood off us? What water is there for us to clean ourselves? ... Is not the greatness of this deed too great for us? Must we ourselves not become gods simply to appear worthy of it? There has never been a greater deed; and whoever is born after us—for the sake of this deed he will belong to a higher history than all history hitherto.” When reading “God is dead”, the message is more complicated than the presupposition that Nietzsche had attacked violently Christianity with his ideas. In his vision, “God is dead” is a warning sign for everyone, not a triumphant claim. Because, God, in this structure, represents the assembly of ideas and faiths on which the western civilization was built upon. And, if that is demolished, then the society would end up with no moral structure or a framework of values, in other words a sort of nihilism.

On the other hand, liberalism dealt with an issue that had a similar impact as “God is dead”. The liberals critique the period between Antiquity and Middle Ages, because at that time the individual didn’t have value. And thus, for thousands of years, a person’s worth was only determined by socio-cultural and economic aspects. For instance, during ancient times, if the parents were slaves, then their children were also slaves. Changing that sour fate was a pretty rare case. In other words, it wouldn’t matter if a human being had intrinsic value and essence, because they only represented somebody else’s property. The Roman state is worth turning attention upon. When they conquered parts of Hellenistic states, they enslaved highly educated people, in order to educate the Roman nobility children, and thus the knowledge didn’t particularly ensure a Greek’s freedom. The sole aspect that kept away the oppressive forces was the position in the social hierarchy.

In medieval times, when the antique socio-politically systems were replaced with feudal ones, the slave became the serf. It means that there were no more slaves who used to occupy many domains of labor, just forced workers as agricultural laborers.

And in these two periods of time, the king or the emperor were considered the embodiment of a god or at least a representative of a being with supernatural powers, even though their actions didn’t particularly point in that direction. So, liberalism tried to change these corrupt aspects of those old societies with a new set of ideas and values.

It can be noticed that Nietzsche and liberal thinkers were addressing their ideas to a society that was in a transition process. But, they had different approaches. On one side, the liberals tried to reform the socio-economic and political structure of the civilization. On the other side, Nietzsche wanted to express the solution of the problem through culture.

But, what were the solutions for those imperfect societies?

Nietzsche's thinking consists of the solution was the superman and the reevaluation of values. Some may wonder why those are the actual solutions, and that's because changing the beliefs represents the normal reaction against the decaying state of the traditional way of perception. In my opinion, the concept of revision is actually the existential part of Nietzsche's philosophy.

In order to understand why I would make such a claim, I will begin with the description of Nietzsche's nihilistic idea and then next, with the existential counterpart.

His destructive disapproval of dogmatic Christianity and also the rejection of any moral and religious systems are, in fact, the nihilistic part of Nietzsche's philosophy. The reason is if you really have a repulsive response against those values, then you don't use them and you have no reference framework of the evaluation of life and then you don't know how to act. And that's because you don't have guidance, your lenses don't give you a pattern to make order in your perceptions and this is chaos, literally.

Not knowing how to act because of a lack of a priori value structure is hard to imagine. But Nietzsche says something like this: Hold on a second! I think I got this. Let's make our proper system of values. (This imaginary claim of Nietzsche represents the existential attitude). But, to create from scratch such a framework is almost an impossible task.

But here comes the superman to the rescue. Because from Nietzsche's point of view, the superman was a new state of being, it can be named an updated version of man, a far superior being. Simply putting the idea of superman, let's imagine this: we have a road and we human beings are on that road and we walk towards our destination, which is the superman, the road being the evolutionary progress of humanity. The concepts of revision of values and of superman work together. On one hand, a person has the potential to become better so that they can be superman,

and then they can strive to reevaluate their structure of belief. On the other hand, an individual can start by changing their values and after doing this sort of reform, they would already have this superior state of being.

But the message is clear: we should strive to put in question our framework of values so that we can overcome ourselves.

And now, time to mention and explain the solutions of liberalism.

Individual: The core idea of liberalism. This concept is one of the most remarkable aspects discovered by the human mind. From this thing, the real progress of Humankind has started. One of the causes was the elimination of the tyranny of the hereditary monarchy system. The other was getting rid of the repulsion of the people towards other people just because of their skin color, religion, culture or different interests in life. So, the concept of individual eradicated the brutal ideas of groups, and it gave the possibility of seeing the whole society as an assembly of individuals and not a bunch of groups.

- The individual have the rights to live and to be free: bringing up the third element from Locke's point of view, which was property, or from Jefferson's point of view, which was the pursuit of happiness; but the point is you, as an individual, you can start to live without oppressive forces pointing out at you and to express to the world whatever you want (at the limit of the law) and you can flourish as a potential shining light of this world.

The equality between the individuals: for the first time in history, the humans are no longer troubled by the malevolent forces of tyranny (hereditary monarchy, discrimination, sublimation of individual's freedom etc.) and thanks to that, now can be built just and competence hierarchies. And besides that, with the last reforms of liberalism from the nineteenth century, a person can have free and equal education, granting them just and equal opportunities. And the purpose for such an education is to develop people who can think and speak (society demands this kind of people), those aspects being defended by free speech and other rights. Another idea is the freedom of religion and this is important. What society does is actually putting those people in the position to integrate the liberal aspects in their framework of values. And that's one of Nietzsche's claims, which is the reevaluation of values.

This part will contain some more correlations between liberalism and Nietzsche.

One might be the fact that both value the individual. For instance, Nietzsche puts the weight upon the individual in order to transform the person into a proper psychologically independent being. And that is also what liberal critique does. The individual needs to have the responsibility of their own actions and has to keep in mind that the rules apply to everyone equally, regardless of their liberties.

Furthermore, there are some similarities with another idea of Nietzsche, which is the three metamorphoses (how someone's soul became a camel, from camel to a lion and from a lion to a child). The state of the camel represents the moment when an individual puts so much burden on themselves that the action of lifting it is almost impossible. This weight represents the voluntary acceptance of all the suffering and of all the challenges of life. And after that, this process of discipline will make the person capable of freeing themselves from that pressure (this is the transition from camel to lion) and starting a new beginning (transformation from lion to child).

The common idea is that both Nietzsche and liberalism demand order and discipline. The difference lies in the fact that liberalism demands the people to keep in mind the rules when acting in society, while Nietzsche only lets the person with the experience and the scars from that road of transformation plus the unknown territory of the superman.

The fact that Nietzsche critiqued many authors who made possible the development of liberal tradition should not be ignored. For example, in "Twilight of the Idols", he criticizes many people from literature, art and philosophy. This is a subject worth debating because he didn't mention every time the actual ideas which gave him repulsion, it was more like a general opinion about the writers, thus there is not enough evidence if he did agree or not to the idea of liberalism.

Another common concept between these 2 philosophies consists in the similarities between the superman and the free man, from the liberal civilization, because after all, both of those people are free and they know very well the importance of discipline and also have the capacity to reinvent themselves. But, at the same time, superman is actually more complex than the free man, because superman is the next level of evolution of the human race with all the qualities that Nietzsche thought that a psychologically superior person might have.

4. Conclusion

If someone asks if Zarathustra ever mentioned the word “liberalism”, we can respond “literally probably not”, but the ideas of Nietzsche and liberalism have some common aspects and some of them don’t converge in the same point (take Nietzsche, for example, for his lack of egalitarian sense or the fact that he considered that very few people can have the potential to transform into the superman or his lack of contribution in economic and politic domains). In the end, both Nietzsche and liberalism had developed a new and brilliant set of frameworks and the presence of these structures represents the reason why western society is considered the beacon of human civilization.

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3. Is liberalism a universal ideology or a practical exercise of our rationality?

Author: Andreea Claudia POPESCU, 412 G ,

FACULTATEA DE ELECTRONICĂ, TELECOMUNICAȚII ȘI TEHNOLOGIA
INFORMAȚIEI

Scientific coordinator: Conf. univ. dr. Ovidiu CARAIANI

1. Introduction

In order to answer this question, we must firstly know what an ideology, a universal ideology and what liberalism are.

2. Ideology

The word Ideology has been used in English since the end of the 18th century whose coiner is the French writer Antoine Destutt de Tracy. He conceived this word as a term for the “science of ideas”.

It is a set of beliefs and values attributed to a person or group of persons. Some thought of it as a way of teaching philosophy by the Socratic method, but it was Napoleon Bonaparte that gave its modern meaning when he described his opponents as the “ideologues”, thus viewing it as a term of abuse.

Today, the word mostly refers to “a systematic body of concepts”, in social studies a political ideology being a certain ethical set of ideals, principles, doctrines that explain how society should work, offering some political and cultural frameworks for a certain social order.

Political ideologies are concerned with many different aspects of a society, including (for example): the economy, education, health care, the justice system, social security, trade, the environment, immigration, race, use of the military and established religion.

A Universal Ideology on the other hand is a framework of ideas that can be used to explain all values and purposes.

We should see how we can come around to this definition regarding liberalism. Could liberalism offer a framework of ideas? But in order to answer this and completely grasp an idea we should see what liberalism really is.

3. Liberalism

It is a group of political, social and economic theories that centers on the values of individual liberty, equality, economic freedom, internationalism and the rule of law.

We all know that liberty is a political concept, it refers to freedom from oppressive restraints on a person's actions, thoughts or beliefs imposed by the state. So you are free to speak about what you want, it also includes freedom of press and religion, but we are all free to do what we want as long as others can do that too and are not constrained by our actions and ideas. This is basically the harm principle; you have liberty as long as you do not harm others or constraint their liberty.

Also, all individuals should have equal treatment before the law regardless of race, social status and gender. There are two types of liberalism:

- Classical liberalism
- Modern liberalism

4. Classical liberalism

Classical liberalism was the political philosophy of the Founding Fathers, permeating the Constitution and many other documents that are at the base of the American system of government. The ones who opposed slavery and fought for equal rights for women were essentially classical liberals.

Basically, classical liberalism is based on a belief in liberty and even today one of the clearest statements of this philosophy is found in the Declaration of Independence.

British philosopher John Locke argued that people have rights apart from government, as part of their nature as opposite to what people believed in 1776. The only legitimate purpose of government is to protect these rights.

The 19th century was the century of classical liberalism. Partly for that reason it was also the century of ever-increasing economic and political liberty, relative international peace, relative price stability and unprecedented economic growth.

By contrast, the 20th century was the century that rejected classical liberalism. Partly for that reason, it was the century of dictatorship, depression and war.

All forms of collectivism in the 20th century rejected the classical liberal notion of rights and all asserted in their own way that need is a claim.

For the communists, the needs of the class were a claim against every individual.

For the Nazis, the needs of the race were a claim.

Since in all these systems the state is the personification of the class, the race, society, all these ideologies imply that individuals have an obligation to live for the state.

The ideas of liberty survived, almost everything that is good about modern liberalism comes from classical liberalism.

5. Modern liberalism

Modern liberalism surfaced in the late 19th century and it was mostly defended in Europe and it should not be confused with American liberalism.

It has been a label used by progressive liberal parties in order to differentiate themselves from classical liberal parties.

Unlike classical liberalism which embraces a strictly philosophy, social liberalism sees a role for the State in providing positive liberty for individuals.

6. Conclusion

Now, coming back to our main question “Is liberalism a universal ideology or a practical exercise of our rationality?”.

Taking into account all the information I presented before, in order for liberalism to be a universal ideology it should offer a framework of ideas that can be used to explain all values and purposes.

A practical exercise of rationality depends on the mentality. Practical reasoning gives rise to intentional actions and are intelligible as such only to the extent they reflect our mental states. It does not modify our beliefs, but our intentions and it really depends on what intentions one has.

Liberalism is what helped many countries develop and its ideologies were good for both the people and the government.

We can see that all forms of collectivism in the 20th century rejected the classical liberal notion of rights and all asserted in their own way that need is a claim and partly for that reason, it was the century of dictatorship, depression and war. So we can see that it cannot be a practical reasoning because in this way they changed beliefs and turned people against each other. They did not care about the fundamental rights of a person and established their own way of thinking. This goes against everything that liberalism stands for.

The ideas that liberalism promotes shaped beliefs and helped countries and society develop in a better way.

So liberalism's ideas can be used to explain all values and purposes because they suggest a sense of the importance of human individuality and thus liberalism is a universal ideology.

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4. One Europe or Several?

Author: George NIȚESCU, 412 G ,

FACULTATEA DE ELECTRONICĂ, TELECOMUNICAȚII ȘI TEHNOLOGIA
INFORMAȚIEI

Scientific coordinator: Conf. univ. dr. Ovidiu CARAIANI

Greetings, ladies and gentlemen! My name is George Nitescu and today I am going to talk about the case of a United Europe and back this idea with well researched arguments. Even though trying to think about bringing together different nations with totally unique cultures, a united Europe is the only option we, humans, have in order to progress to the next stage of history, but only if we reform it to better suit the case of today's political and economic situation.

Starting with the first part of this speech, I will present to you the bigger picture of this continent, which in the last two decades went through a series of changes.

The most recent change that we all know about is the case of Brexit. Since the birth of the European Union all the countries in Europe saw it as a good thing and tried to join it as soon as possible, but what led to the first country in history to leave the E.U.? And what convinced the people of the U.K. that this is a good idea? The biggest factor that led to the U.K. wanting to leave was the free flow of immigrants. This enforced the idea among the citizens that their country might get overwhelmed by the continuous income of foreigners and the idea of the U.K. being independent from the rest of Europe rose up. The event that finally convinced the British people that the E.U. was not a good place to stay was the Syrian Immigrant Crisis, where the member states were forced to take immigrants in their countries against their free will, even though this came after the Brexit vote. This led to other eastern states, such as Poland, Hungary, The Czech Republic, to organize protests against this decision. Boris Johnson made use of some nationalistic ideas and thought that leaving the E.U. might save the U.K. from being forced to follow some laws that are not beneficial to the country. What this has done to the U.K. is cripple their currency. Since

the U.K. decided to leave the E.U., the British Pound's value continued to go down and down, and in our present times reaching an unprecedented value.

Even though the idea of uniting Europe is quite popular, it is a hard thing to accomplish. Europe is so culturally diverse that even now, when Europe is not united, there are ideas of even further carving this continent. More and more states desire independence from their mother countries such as: Catalonia, Scotland, The Basque Country, with some of them even getting their independence recognized by a number of states: Kosovo. This enforces the idea that a United Europe is possible only by accepting our differences and progressing towards our common goals by understanding each other. Even if the E.U. claims to understand this, their decisions do not comply with their beliefs.

There are even some countries that prosper without entering the European Union: Norway, Switzerland, etc. This fact convinces member states to think that leaving the union and prospering can be advantageous. What the countries of Europe need to understand is that the idea of E.U. should not be interpreted as getting overwhelmed by decisions not made by their government, but as a group of fellow nations trying to achieve their common goals. The E.U. is not nationalistic. I would say that it is rather idealistic. We should embrace our differences and move forward to peace.

Moving on to the second part of this speech, I will be discussing the factors that create a bad reputation for the E.U.

The idea of globalization is presented in a really brutal way. The E.U. thinks that this culturally diverse continent can just forget its past and its countries can become caring friends over night. They already treat their member states like they are all accepting each other's differences. This is outrageously impossible to think about. We cannot accept each other after such a short time and the idea of uniting Europe should be done progressively, not abruptly.

The E.U., at this state, looks like a Babel Tower in miniature. We are united, but so different and that makes us not progress towards prosperity as we focus too much on our differences, or to say it focusing on the Babel Tower concept, our different languages, so much that we do not understand each other anymore or even refuse to. The past is gone and the future awaits. The E.U.

should promote achieving common goals and unite towards common ideas. Ideas and goals are not related to nationality. Every country should have its voice and some of them should not be mistreated.

What is worse, there are the major countries where the E.U. focuses and the other smaller nations that struggle to keep the pace and are left alone. When a new country tries to enter the E.U., they are met with a big list of conditions. Once they are in, if they want to join the Schengen Space, they are met with another big list of conditions, and they might not even get in if they are fulfilled, as their entry might change the economical situation of the West and disadvantage the major countries of the union. Big countries should not take advantage of the Union or its smaller states. Every country should be allowed to join if they desire to, and then be helped to fulfill their conditions. The East should not be treated like some sort of colony, where resources, capital and people are exploited for the West's advantage. For example, a citizen of Romania should be able to find well paid work here, if the E.U. helps, instead of going abroad and feeding the major countries' economy. This economical bridge should be built, so that we can briefly see the uncertain prosper future that awaits us.

Now, emphasizing the third part of my speech, I shall argument why the E.U. is the only way forward for the regional states of this continent.

The E.U. should not be viewed as a person that helps everyone, but as a big family that can stay united and develop more efficient ways to fight possible upcoming problems regarding the European sphere of influence. In this era of globalization, standing alone is nearly impossible as you need to have contact with foreign countries. The bad example is North Korea, where isolationism brought their country to almost economic ruin, or the fact that the Soviet Union lost the Cold War, as they followed a policy of isolationism too. Another example is China. Even though they are a communist nation, what led them to being one of the dominant powers of the Globe is the fact that they opened their borders to trade with the world. If we unite Europe, we might not encounter the same problems as the countries that perished in history.

Every period of history has its characteristics. The Era of War is over. We must not look at the past, but at the future. The only way for us to advance to the next stage is to unite and treat each other as humans, not as persons of different ethnicities. Change is hard to accept, but when

the new meets the old, the old goes out in a brutal way. In order to change the world, you must tear down the old one, and that makes enemies. I do not say that this is an easy road, but what I want to say is that, for a new era, we must bring up new ways of life.

To protect this continent from future crises, we must be united towards a common goal. The only way for us to do this is to join together as a union. Julius Caesar stated that in order to conquer an enemy you must *divide et impera* (divide and conquer) him. So the question is: Will we allow fate to *divide et impera* us or we shall prove history the contrary?

This might cause problems, as trying to put together different materials may cause the whole structure to crumble. But we have proven that if we add harmony to it and find out the proper way of organizing the Union, instead of crumbling, it will become our home, not a place where we will be afraid to stay in, because we might see the demise of our nation in it.

In conclusion, I want that one bright day the people of Europe will think like this: “Now I am part of a country, tomorrow I will be European and the day after tomorrow I shall be categorized as a human being.” When this day comes I will be sure that humanity itself is on the right path and our grandchildren will not have to suffer the things that our ancestors and even some of us experienced. I hope that they will not need to die for things anymore. I hope that they will learn to live for ideals instead.

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5. Cultural identities within EU member states

Author: Adriana-Ioana BĂLAȘA, 1511 B ,

FACULTATEA DE ANTREPRENORIAT, INGINERIE ȘI MANAGEMENTUL
AFACERILOR

Scientific coordinator: Conf. univ. dr. Ciprian TUDOR

1. Introduction

„United in diversity” this is the motto of the European Union. But what does it mean from a cultural point of view? Is the national culture becoming part of something bigger by homogenizing itself and straying away from our traditions and everything relevant to us in order to give up our identity as a state and accede to these newly composed values?

The European Union developed after the Second World War as an alliance between the countries affected by the war, willing to collaborate for the greater good. What was in the very beginning mainly an economic, financial and political alliance, later became a cultural symbol for the European countries. As more and more countries adhered to the Union the cultural identity issue became a source of concern. There is a continuous development in cultures all around the world, so how can someone define it, or the European Culture?

It is rather impossible for the citizens of the EU to identify themselves with a common culture since there isn't an official one. The governmental building, the European flag, the Euro currency and the EU anthem are all starting points for the relative-recently created institution that is going to represent a common heritage of the nations. History is another starting point for a common culture, as the state members share the historic background centered around the EU creation and existence.

2. Culture and European Culture

Culture is defined by Tischler “as all that human beings learn to do, to use, to produce, to know, and to believe as they grow to maturity and live out their lives in the social groups to which they belong” (Tischler, n.d.). Culture “is that complex whole which includes knowledge, belief, art, law, morals, custom, and other capabilities and habits acquired by man as a member of society” (Tylor, 1958). Sociologists refer to culture as something that all human groups have in common even if they do it differently. It is said that the European union is now forging its culture as a mix of all our cultures trying to homogenize the differences and discrepancies between countries. Every member state is fighting for preserving as much of its heritage and history as possible in order to keep alive the national patrimony. Cultures around Europe matured differently through time, being influenced not only by the geographic position, but also by cultural currents that triggered revolutions in arts, philosophical movements, science, religious values and economic and political views. The historic context actively contributed to the cultural development, however we are living the "future history" of mankind, therefore the cultural aspect of the EU can be determined, created and improved by each and every one of us and our direct or indirect actions.

3. The evolution of European Culture

History shows where we first started and where our identity, defined as a set of values, started to develop to where it is now. „If nations are ‘imagined communities’, the EU, as a supranational polity, needs a very particular kind of imagination to turn its political community into a tighter grouping of citizens.” (Marr, 1986)

If the primary goal was to have one homogenous community with common goals, traditions and equality between all its members with a shared culture and set of values this idea was later renounced as it was more of an idealistic, but not reachable goal. So, as the motto says, unity is in the diversity and whatever country brings to the table, valuing the cultural differences but highlighting the common traits.

4. European Capital of Culture program

Numerous programs have been developed to underline the efforts that are made in order to promote the cultural differences and the uniqueness of every state. European Capital of Culture debuted in 1985 and is one of the oldest and with the most impact on highlighting the richness and diversity of cultures in Europe. This program was designed to celebrate the cultural features Europeans share and increase their sense of belonging in the same community. The project aims to not only boost tourism and regenerate the city's appearance, but to also breathe new life into a city's culture. In the 35 years of existence ECOC title has been awarded to more than 50 cities around Europe. This program is promoting cities in different countries that are having a cultural impact through their social activities such as film festivals, music festivals, fairs, theater nights and other cultural events. ("European Capitals of Culture | Creative Europe", n.d.)

5. Civic or Cultural European identity?

It is considered that people have a better developed civic identity than a cultural one when it comes to the EU. Indeed, the Union is focused more on the political, economic and civic aspects of its citizen's life, rather than the cultural impact that this could have. „Fundamentally, political identities involve how individuals perceive and define who are the “us” and therefore, by contrast, who are the “them”, or the out-groups that are implicitly excluded from a community.”(Bruter, 2003)

The European Union cannot be concerned only with politics, economy, finances and crisis situations when its people also need museums, parks, natural landscapes, theaters and cathedrals. It is now clearer than ever that in moments of crisis people tend to turn to the cultural roots of their societies: to churches for religious support, to online theaters for entertainment in the situation of the lockdown or virtual tours of famous museums and galleries.

Every state has unique celebrations and traditions, parts of history passed from one generation to the next preserved carefully as signs of a society's individuality and sometimes freedom. For example, in our country we follow numerous traditions and attend diverse ceremonies from the first days of our life until death. These are cultural traits that have probably been encountered in many societies, even if, slightly differently, they have at the base the same

roots. Europeans will always have a shared heritage due to the common history that binds them but focusing just on the politics and economy will never show the true power of it. Melina Mercouri former Greek minister of culture pointed out more than 20 years ago that: “Culture, art and creativity are not less important than technology, commerce and the economy” (NEVEU, 2011)

6. Impact of News and Symbols on the citizens of EU

News are part of our everyday life and influences various decisions, behaviors and opinions “Our first expectation is, therefore, that systematic exposure to good news on European integration is likely to increase a citizen’s sense of identification with Europe, whereas systematic exposure to bad news may threaten a sense of European identity.” (VAN GORP and RENES, 2007) (Bruter, 2003) Now, when we think about the homogenization of culture, we tend to be reticent weighing in the news that stuck with us about other states. Some people, when talking about homogenization, also include mass migrations that will, in time, leave a permanent stamp on the culture of that country, changing in time the customs of a nation. Being part of the large community that the European Union is comes with its own culture of bringing everyone closer together and making people equal. It is true that this culture is still developing, but so did the rest of the cultures, they took history and created their own traditions and rituals but also heritage. It is an unstoppable transformation, especially since the borders are free for all the union’s citizens, but it is a normal one because our culture is also formed from the migration of the migration of different nations that decided to settle all around Europe.

As the EU expanded it increasingly started to act as a traditional state putting governmental institutions in place such as the European Parliament as an effort to provide proper symbols. They also created a currency with a purposeful European-only oriented design, a flag, a “national” day, an anthem and so on. However, there are still a few issues that are still being discussed like the states that do not want to renounce their currency in favor of the Euro. Of course, there are many economic implications for this, and cannot be done on a short notice, but another reason for that is the cultural and sociological implication. On the Euro bills there is just how much they value and nothing with a cultural importance, but many other countries that haven’t changed the currency yet, have important figures from their culture that have contributed to the development of that state among its history“. The implicit rationale of the efforts of European institutions to provide the

European Union with a comprehensive set of symbols was the idea that it would reinforce the citizens' sense of belonging to their new political community.” (Bruter, 2003)

7. Conclusion

European culture is still developing with the help of projects and initiatives meant to raise awareness on the common values that the states are sharing. „Europe is more than just politics and economy. Above all represents magnificent cultural heritage” (Tagiuri, 2014). History will forever evoke the common roots and shared customs, reminding Europeans why it is so important to keep celebrating the uniqueness of every state while also valuing the common customs. It is clear now that the idea of artificially defining a homogenized European culture was renounced in favor of promoting local cultures and appropriating them as European (Lähdesmäki, 2012).

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6. How ideas shape the world? The case of Martin Luther and the Reformation movement

Author: Melike Hatun GALIP, 611 DA ,

FACULTATEA DE INGINERIE INDUSTRIALĂ ȘI ROBOTICĂ

Scientific coordinator: Lect. univ. dr. Daniela Maricica COTOARĂ

We are human. We were born, we live and eventually we die. We are on a flowing timeline towards the future. Yesterday, today and tomorrow... So many people think that the most important part is the present time in which we live our lives. However, when they realize that how we live and what we do could change this line, bend or twist it, lengthen or shorten it, and even take us out of the line, they see the effects of these actions are more important. It should not be forgotten that there is an idea and system of thought at the source of each action. In other words, one side of human life is action, and the other side is a basic thought before the action. In Shakespeare's Hamlet, this human truth is explained to us as follows: "*Think before weighing, weigh before acting.*" And again, we encounter the following sentence about thinking in Hamlet: "*Well, then it is not one to you, since nothing is really good or bad in itself. It's all what a person thinks about it.*"

Thinking is being human. Since the first moments when we came to the world, we had some basic tasks such as eating, sleeping... As we grow, we begin to grasp the objects, people and events that develop around us with the glow of thought spark in our brains. Man understands his existence only to the extent that he can grasp the world that surrounds him. This conception is undoubtedly through thinking. If one can think about events and ideas, it means that there is a person. Thinking, which is a mental activity, is both the perception of the content of the senses and the meaning of the concepts. It is a necessary feature for us to make sense of what is around us and our existence. Thinking is a human ability, a necessary life condition. We exist as much as we think about events and ideas. Just like Pascal's idea that all human value is in the act of thinking.

Human history is also a history of thought. The language of centuries, from Aristotle to Bergson, from Plato to Kant, always tells the song of thought. It's the thought that tries to solve the secret of the universe, examine the human in depth and perform the miracles of art and techniques. As he understands that there is a person who can think, he also enjoys the unique pleasure of having the light to illuminate his life. We need the guidance of thought so that we can live in life, on the path we draw ourselves, with powerful steps.

Thinking; it can be simple-detailed, shallow-deep, analytical-unifying, one-sided-versatile, but aimless and contentless thinking is not possible. The person who performs the act of thinking has to do this action about something and for something. Because it is not possible to think without an object, subject or purpose. I think that it would be appropriate to give a section from the V For Vendetta, which is an extremely powerful film with an inquisitive and transformative effect on the audience. *"Behind this mask there is more than just flesh. Beneath this mask there is an idea... and ideas are bulletproof."* This tells us that ideas are immortal, unlike people. It also tells us that it is always a message to us and to our next ones.

People continue their lives by thinking and dreaming of the future. When we become conscious, we begin to wonder for the reason of our existence. We think about why we came here, what we wanted to do, where we should be, what we should do and what we had to leave human beings. We make plans according to ideas. And rare personalities have ideas and plans that can be a milestone for the whole world and affect all humanity and change their world. However, it is important how many ideas or dreams came true and in what proportions. For this reason, perhaps they try countless attempts. Vincent Van Gogh, who has painted over 900 oil paintings throughout his life and whose works are considered amongst the world's most valuable and expensive artworks, said: *"I dream of painting and then I paint my dream."* and *"What would life be if we had no courage to attempt anything?"*. Albert Einstein, who could not speak up to 4 years old and was described by his teacher as slow and mentally disabled according to his peers, was deemed worthy of the 1921 Nobel Prize in Physics for his studies on theoretical physics and photoelectric effect, developing his theory of special and general relativity. And he said: *"Anyone who has never made a mistake has never tried anything new."* Martin Luther was only one of them.

One of the most important characters is Martin Luther who began the Protestant Reformation in the 16th century, becoming one of the most influential and controversial figures in the history of Christianity. He brought a huge trace to German community and to the world. In order to correctly understand and criticise past actions and their reasons, we need to access people's mind and know their mentality. "*You are responsible for what you say, but also you are responsible for what you don't say.*" he said. These words may have encouraged him to make the difference. Either today or in that time it was not that easy. But he had ideas and we know that his ideas affected the world.

Martin Luther was born on November 10, 1483 in Eisleben in the Holy Roman Empire – in what is today eastern Germany. Soon after Luther's birth, his family moved from Eisleben to Mansfeld. His father was a relatively successful miner and smelter and Mansfeld was a larger mining town.

Luther's father knew that mining was a cyclical occupation, and he wanted more security for his promising young son. Hans Luther decided that he would do whatever was necessary to see that Martin could become a lawyer. Martin started school in Mansfeld probably around seven. The school stressed Latin and a bit of logic and rhetoric. When Martin was 14 he was sent to Magdeburg to continue his studies. He stayed only one year in Magdeburg and then enrolled in Latin school in Eisenach until 1501. When he enrolled in the University of Erfurt where he studied the basic course for a Master of Arts (grammar, logic, rhetoric, metaphysics, etc.). Significant to his spiritual and theological development was the principal role of William of Occam's theology and metaphysics in Erfurt's curriculum. In 1505, it seemed that Hans Luther's plans were about to finally be realized. His son was on the verge of becoming a lawyer. Hans Luther's plans were interrupted by a thunderstorm and vow.

In July of 1505, Martin was caught in a horrific thunderstorm. Afraid that he was going to die, he screamed out a vow, "Save me, St. Anna, and I shall become a monk." St. Anna was the mother of the Virgin Mary and the patron saint of miners. Most argue that this commitment to become a monk could not have come out of thin air and instead represents an intensification experience in which an already formulated thought is expanded and deepened. On July 17th Luther entered the Augustinian Monastery at Erfurt. The decision to enter the monastery was a difficult

one. Martin knew that he would greatly disappoint his parents (which he did), but he also knew that one must keep a promise made to God. Beyond that, however, he also had strong internal reasons to join the monastery. Luther was haunted by insecurity about his salvation (he describes these insecurities in striking tones and calls them *Anfechtungen* or Afflictions.) A monastery was the perfect place to find assurance. Assurance evaded him however. He threw himself into the life of a monk with verve. It did not seem to help. Finally, his mentor told him to focus on Christ and him alone in his quest for assurance. Though his anxieties would plague him for still years to come, the seeds for his later assurance were laid in that conversation.

At age 27, Luther was given the opportunity to be a delegate to a Catholic church conference in Rome. He came away more disillusioned, and very discouraged by the immorality and corruption he witnessed there among the Catholic priests. Upon his return to Germany, he enrolled in the University of Wittenberg in an attempt to suppress his spiritual turmoil. He excelled in his studies and received a doctorate, becoming a professor of theology at the university (known today as Martin Luther University Halle-Wittenberg).

In 1513, he began his first lectures on the Psalms. In these lectures, Luther's critique of the theological world around him begins to take shape. Later, in lectures on Paul's Epistle to the Romans this critique becomes more noticeable. It was during these lectures that Luther finally found the assurance that had evaded him for years. While preparing a lecture on Paul's Epistle to the Romans, he read, "The just will live by faith." He dwelled on this statement for some time. Finally, he realized the key to spiritual salvation was not to fear God or be enslaved by religious dogma but to believe that faith alone would bring salvation. This period marked a major change in his life and set in motion the Reformation. The discovery that changed Luther's life ultimately changed the course of church history and the history of Europe. In Romans, Paul writes of the "righteousness of God." Luther had always understood that term to mean that God was a righteous judge that demanded human righteousness. Now, Luther understood righteousness as a gift of God's grace. He had discovered (or recovered) the doctrine of justification by grace alone. This discovery set him afire. Luther called into question some of the basic tenets of Roman Catholicism, and his followers soon split from the Roman Catholic Church to begin the Protestant tradition. His actions set in motion tremendous reform within the Church.

A prominent theologian, Luther's desire for people to feel closer to God led him to translate the Bible into the language of the people, radically changing the relationship between church leaders and their followers. On October 31, 1517, Luther, angry with Pope Leo X's new round of indulgences to help build St. Peter's Basilica, nailed a sheet of paper with his *95 Theses* on the University of Wittenberg's chapel door. Though Luther intended these to be discussion points, the *95 Theses* laid out a devastating critique of the indulgences - good works, which often involved monetary donations, that popes could grant to the people to cancel out penance for sins - as corrupting people's faith.

Luther also sent a copy to Archbishop Albert Albrecht of Mainz, calling on him to end the sale of indulgences. Albrecht was not amused. In Rome, cardinals saw Luther's theses as an attack on papal authority. Aided by the printing press, copies of the *95 Theses* spread throughout Germany within two weeks and throughout Europe within two months.

The Church eventually moved to stop the act of defiance. In October 1518, at a meeting with Cardinal Thomas Cajetan in Augsburg, Luther was ordered to recant his *95 Theses* by the authority of the pope. Luther said he would not recant unless scripture proved him wrong. He went further, stating he did not consider that the papacy had the authority to interpret scripture. The meeting ended in a shouting match and initiated his ultimate excommunication from the Church.

Following the publication of his *95 Theses*, Luther continued to lecture and write in Wittenberg. In June and July of 1519 Luther publicly declared that the Bible did not give the pope the exclusive right to interpret scripture, which was a direct attack on the authority of the papacy. Finally, in 1520, the pope had had enough and on June 15 issued an ultimatum threatening Luther with excommunication. On December 10, 1520, Luther publicly burned the letter. In January 1521, Luther was officially excommunicated from the Roman Catholic Church.

In March 1521, Luther was summoned before the Diet of Worms, a general assembly of secular authorities. Again, Luther refused to recant his statements, demanding he be shown any scripture that would refute his position. There was none. On May 8, 1521, the council released the Edict of Worms, banning Luther's writings and declaring him a "convicted heretic." This made him a condemned and wanted man. Friends helped him hide out at the Wartburg Castle.

While in seclusion, he translated the New Testament into the German language, to give ordinary people the opportunity to read God's word. Though still under threat of arrest, Luther returned to Wittenberg Castle Church, in Eisenach, in May 1522 to organize a new church, Lutheranism. He gained many followers, and the Lutheran Church also received considerable support from German princes.

Luther died following a stroke on February 18, 1546, at the age of 63 during a trip to his hometown of Eisleben. He was buried in All Saints' Church in Wittenberg, the city he had helped turn into an intellectual center. Luther's teachings and translations radically changed Christian theology. Thanks in large part to the Gutenberg press, his influence continued to grow after his death, as his message spread across Europe and around the world.

When he died, he left behind a reformist movement that had deeply influenced the socio-political structure of the European history and was able to affect the Christian temple that had been ruling for centuries. The population of the protestants, who are considered to be the heirs of this movement today, is around 590 million. Martin Luther's definition of work as a worship that approximates the human to the god, a stimulating act to work, contributed to the protestants becoming a more disciplined society.

Considered as one of the founding figures of sociology, Max Weber explains in his book *Protestant Ethic and Spirit of Capitalism* that protestantism's work ethic has an important effect on the emergence of capitalism. Accordingly, religious protestants, who have puritan morality, do not spend the money that they earn because of their religious understanding, which, thanks to their work discipline, assumes that they stay away from all kinds of worldly pleasures. Instead, they accumulate this money for some time and then use it as capital for new business ventures. According to Weber, this is a cycle that creates and upholds capitalism. In the root of the national characteristic, which we are referring to today' German discipline, it is possible to see Martin Luther's idea as a result of the understanding that places the work at the center of a religious act. Therefore, it is possible to realize that the economic perspectives of the countries where the protestant population is intense, such as England, United States and Germany, and the economic situation of the countries where the Catholic population is predominant, have an effect on the

working perspectives of the sects with many other parameters. Nowadays, you can hear the complaints of old Germans, often related to young people's reluctance to work. The fact that older people complain about young people all over the world and in every part of the time is not a new thing. But if we relate to our subject, distancing from religion and protestantism can be seen as a reason for the young people's reluctance to work.

In the period after his death, the great sectarian wars broke out in Europe, especially in the period known as the 30 years' wars, hundreds of thousands of people lost their lives due to these wars. In this respect, Martin Luther is a cleric who could have been more influential than many political figures in history. 2017 was the 500th anniversary of Luther's publication of his 95 theses manifests and was celebrated in Germany with large tones. In every continent, today, millions of people bless the memory of this peasant boy and follow his footsteps.

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7. Time, Consciousness and Quantum Mechanics

Author: Andrei TIMONIA, 611 DA ,

FACULTATEA DE INGINERIE INDUSTRIALĂ ȘI ROBOTICĂ

Scientific coordinator: Lect. univ. dr. Daniela Maricica COTOARĂ

Hello everyone, I would like to introduce you to my presentation about time, consciousness and quantum mechanics. In this presentation I will refer to tachyons in relation with gravity, fractals, the string theory in relation with consciousness, dimensions explained and the visualization of them, the triple point of realities, controlled time distortion and the use of lysergic acid diethylamide as a treatment for mental illnesses and physical brain damage treated by stem cells, I have a total of 6 parts.

I will mostly refer to scientific studies done by PhD researchers and published books made by different scientists, but I will also include my theories about some of the subjects I mentioned.

First of all, I will start with my theory about tachyons and I will proceed to explain what I consider the real action of gravity and how objects are attracted by it.

Tachyons represent photons at a speed higher than the one of light, their existence was not recognized by scientists and that is because of the scientists approach, I think it's better to approach the subject of tachyons by first explaining how gravity works. Gravity, in my opinion, works by absorbing/destroying black matter, because black matter is everywhere, I'm considering it a filler for space, space and time are also not rigid and can be deformed (this comes from quantum mechanics). Gravity is a wave which has a limited amount of energy which is increased by the mass of the object and because we have the law of universal attraction, it's value is never 0.

I consider that the closer the dark matter is to the object, the easier it should be for the gravity wave to absorb/destroy it, therefore I theorised that the dark matter particle is getting

smaller or just being destroyed by gravity. Now the question is: How is gravity related to the existence of tachyons?

When a black hole is formed, it goes through a short phase of being a pulsar, that means that it emits beams of electromagnetic radiation out of its magnetic poles and the escaping light is faster than light when you over feed the black hole, these are tachyons, but they are virtual particles, so they can only exist until they leave the event horizon, afterwards, they just have the speed of light and they are normal particles... or are they? Black holes have a special property discovered by Roger Penrose in the '70s. He theorised an engine that would let an object at a specific trajectory enter the ergosphere, but it would be broken apart in 2 equal pieces, one which would enter the black hole, and one which would exit the ergosphere. The piece exiting the ergosphere would gain kinetic energy equal to 120% of the energy that the other piece which entered the black hole had. This only works because of the flip of space and time that the black hole causes.

Also, a fun fact about time: all time is affecting all time, all the time.

Now I will proceed to move to my next topics which are fractals and explanation of dimensions.

Nature almost always forms fractals, in ocean waves, in leaves, even in vegetables such as romanesco broccoli, which is the easiest help to us in order to see a fractal, without special equipment. A more unusual example of fractal appearance is in heart rate and aspirin. Aspirin, which is the most famous drug for cardiovascular problems, has a structure between 2 and 3D which is wonderful in my opinion. Now maybe the question will arise, what do you mean the structure is between 2 and 3 dimensions? dimensions have a natural number, not rational one. Maybe you're not familiar with its size calculation, which is understandable, you have to get out of your way long enough to find something like this, it's not useful in everyday life, but I'll explain the concept. When we talk about a dimension of a geometric figure, to use a scalar factor and a mass factor. Dimension 1: If you scale a line by $1/2$, the weight would still be half. Dimension 2: If you scale a square by $1/2$, you get $1/4=(1/2)^2$

This is what you see when you take squares of length $\frac{1}{2}$ of the big square, if you gather them until you give the big square, you will have 4 in small squares in total, so, why do we get $\frac{1}{4}$ of its weight for a length of $\frac{1}{2}$? That's because we take half the length of the horizontal line and half the length of the vertical line. In size 3, where we have the cube, it makes sense that if we scale by $\frac{1}{2}$, we get $\frac{1}{8}=(\frac{1}{2})^3$, because we add the height side.

Now let's take Sierpinski's triangle, if we scale by $\frac{1}{2}$, we'll get the weight as $\frac{1}{3}$, because we need three small triangles to get the big one. If you searched on the internet for the size of Sierpinski's triangle, you've probably seen that you will get a rational number, that's because we write length as $s*L$, where s represents the factor with which we scale, as we took $\frac{1}{2}$ in the previous case, and at the weight will be $(s^n)*L$, where n dictates the size number, so we get to the next equation for the size of Sierpinski's triangle: $((\frac{1}{2})^D)*M=(\frac{1}{3})*M$, which is the same as asking what is the D for which $(\frac{1}{2})^D=(\frac{1}{3})$, from which it results $2^D=3$, from where we take from the properties of the powers and logarithms, so, logarithm from base 2 of 3, which is approximately equal to 1,585

When we look at fractals in the Universe, in nature, we can only go from 10^9 meters to 10^{-10} meters, which represents the size of an atom, but, can we go even further, it might be possible for fractals to occur under 1 planck length, but we can't get information for that because photons are just too big in size, maybe virtual simulations? That would be one way to do it, I suppose. Also, this is a really controversial subject for scientists because they need to agree with the pixelated reality because of the planck length and time, and they don't want to.

Moving on with my topic, I will now talk about string theory in relation to consciousness.

The string theory has been denied by many scientists, mainly because the beam of light is too large to collide with a string in order to be observed. Indeed, this cannot be denied, but neither the fact that the world is not limited to the eyes in order to observe various objects/phonemes, think of oobleck, most people got an idea about what its viscosity is in relation to an outside force, but they get a better idea when they feel it. We shouldn't constrain ourselves to only one feeling, that's why I will add the human nerves into this discussion.

The minimum amount of stimulation of a nerve is a cronaxia, I find it extremely interesting how the brain refuses to acknowledge the existence of information below a certain level of energy, but in practice, we detect any stimulus at any level, but the brain chooses what it ignores and what it doesn't, that brings us to the question, what is at those levels at which the brain ignores the electrical signals, what do they mean? Maybe, for example, just the wind we're ignoring? This energy level is still too high, because we can focus to feel it, there are even lower things, this is where my theory enters, the triple point of reality.

There's a point in the conscious part of the brain where if we reach a level of consciousness, we can access the triple point of reality, now the question remains:

What are those realities?

At the moment I am aware of 3 realities in total:

Reality number 1:

The one we live in, the one we see all the time, where nature and humans lie in.

Reality number 2:

The reality where everything is made up of string and the one that is spiritual, in my view, is impossible to ignore that at dimensions under the Planck scale, our physics (mechanical and quantum) and reality begin to fall, it is an extremely bizarre thing, which I found quite hard to accept in a single reality.

Reality number 3:

This reality consists of fractals and matter that is smaller in size than the Planck scale.

I will now move the topic and present my point about time in relation to consciousness.

I consider the brain to be limited by the speed of electrons in the brain, to a plane scale of time, we're limited for a thought for a moment.

Controlling the distortion of time in the human brain implies multiple factors, which are:

Reaction time, which is the first factor, is a man's reaction time that is directly influenced by the speed with which things move in his daily life and also how he observes them. There's a big difference between someone who looks, for example, at a background and sees a car that quickly passes by him and someone trying to follow the car with his eyes.

The second factor: emotions

Human emotions directly affect his perception of time, because for a happy person, time passes faster compared to when looking at a clock, the example with the clock is taken as a common basis for all because most of the world interprets it similarly in perception, on the other hand, when a person is sad, time seems to be steady or seems to move very slowly, perception is influenced by various mixes of emotions with their sadness and/or intensity or sadness.

The third factor: consciousness

When we wake up in the morning for a moment, we look at the clock, we see 6 o'clock for example, but after we feel like we've closed our eyes for a few seconds, 7:45 shows up and we're already late, this phenomenon is more extreme than the rest because it is almost always intense, almost every time we feel it. From these factors we can conclude that if we try to vary them, we can obtain different perceptions of time, so we can control the perception of time.

Lysergic acid diethylamide, also known as acid or LSD, has the chemical formula $C_{20}H_{25}N_3O$. This substance has extremely interesting effects on the human brain, in the '50s were conducted experiments considered immoral today, all experiments have had positive results and cured all mental illnesses to which they have been exposed, there is also scientific evidence that the number of stem cells in the spinal cord has also increased and can restore missing parts of the brain, there are not enough experiments yet to show how much it can restore from the brain, also not all mental illnesses have been tested, so it is not known exactly reaction to absolutely all mental illnesses.

The mental illnesses cured so far are: Alzheimer's, Depression and Parkinson's. It's been recorded by a PhD researcher, on the topic LSD, that you can't imagine things when people are under the effect under this substance. Now the theory of the triple point of reality and the reactions of the nervous system will intervene.

The brain in everyday life refuses to recognize the existence of the other two realities because it is not necessary for its survival, there is no physical affection, so it is ignored by the existence of other realities.

Under the influence of this substance, due to the fact that various synapses are activated, which would normally never communicate with each other, the existence of other realities is recognized by the human brain, according to researchers, our consciousness and is suppressed by our brain and these psychedelic substances activate so many synapses because they have a similar chemical structure with the serotonin (the closest one is dmt) and the receptor that these substances have the strongest affiliation with, is the 5-HT_{2A} receptor which is found all throughout the brain, therefore, it awakes synapses in a dormant state because of the lack of neurons circulating through them and now we have a new brain map under the PET Scan.

According to the neural scientist Robin Carhart-Harris, who has played a pivotal role in the psychedelic neural science, the default mode network of the brain, also known as the “Me network”, functions as the capital city of the brain, as it’s constantly holding all the systems together, ensuring one system doesn’t interfere or overwhelm another. Robin says that our DMN acts as a filter for what our brain lets into our awareness, it’s an evolutionary byproduct, causing us to only focus on what best serves us in the given moment, without our DMN, our brain would be so overloaded, we would descend into madness, because of this part of the brain, our experience of the reality is based solely on the small fraction of sensory input our brain decides to focus on, by relating it to why it’s significant and how it could be useful for us, in this very moment, as Michael Pollan describes it, our brain causes us to live in a controlled hallucination. However, under the influence of psychedelics, DMN activity drastically decreases, as proven by multiple psilocybin studies using fMRI scans.

The brain plasticity tends to go towards a rigid state, as we age, that’s why it is harder to change an old man’s opinion on politics, while you can convince a child of anything.

What happens when this complex self-reflection and self-contemplation we’re able to perform as adults becomes excessive, perhaps to the point our introspection becomes so uncontrollable, it literally dictates our lives and alters the way we see and act in this world, this is

where mental disorders such as depression, OCD, anxiety, certain psychological addictions and various other disorders come in.

There are thousands of stories out there of people combating various mental disorders using psychedelics. The increase of mind wandering and self-reflecting, which are key characteristics of the dmn result in an overall increase of unhappiness, which could manifest themselves, into one of these various disorders, this is why Robin says that a high dose psychedelic experience had the potential to shake the snow globe.

The prescription pills act worse than psychedelics because psychedelics act as serotonin, they set off the receptor that serotonin would have otherwise activated, whereas most prescription pills work to regulate or inhibit the serotonin receptors meaning that for the treatment to be effective, the user must constantly keep taking the medication, so that the receptors are constantly inhibited, meanwhile, with the use of psychedelics, the neural pathways can literally change, meaning that the disorder has the potential to be cured, perhaps forever. In other words, psychedelics get rid of the problem, while the everyday prescription pills just block out the problem but do nothing to cure it. The psychedelics can cure disorders with one or a few uses, while prescription pills must be taken for life, but of course, pharmaceutical companies want nothing to do with psychedelics, because the pharmaceutical companies want money, and the way they're gonna get it is by keeping someone medicated for life through the prescription pills given.

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8. Hobbes' view on natural rights

Author: Maria Anne-Lisa ZIBILEANU, 1213 ,

FACULTATEA DE INGINERIE ÎN LIMBI STRĂINE

Scientific coordinator: Conf. univ. dr. Ovidiu CARAIANI

We know that from the moment we are born we are given certain, unalienable rights: the right to live, to be free, to be happy et cetera. Yet, at one moment or another we all argued in our heads that these are not unequivocal, but rather limited by the society we live in. But why do these exist in the first place? Thomas Hobbes, a philosopher of British origin, considered one of the founders of modern political philosophy, argued that without laws humanity would be in a constant state of turmoil, where no one is safe. As such, in order for the violence to cease and for men to know peace, there should always be a higher power to rule over. In Jacques Bossuet view God was this power, while for John Locke it was the Constitution. On the other hand, Hobbes was of the opinion that an absolute monarch would be the best suited option, a monarch who could not be challenged and enforce the greater good, while having the obligation of keeping everyone safe and happy.

So, his book "Leviathan" came to be. Naming it after the biblical sea serpent which cannot be bend to anyone's will, he discusses the obligations and the sovereignty of his envisioned monarch, while relating them to the natural rights and social contract, precursors of law and order which are faulty and, to perfect them, we would need Hobbes' ruler.

But what are the natural rights and how do they relate back to the Leviathan?

They are those rights which are universal, unalienable, are independent from the written laws of any state, but their enforcement can be forfeited as a result of violating someone else's. Hobbes sharply distinguished this natural "liberty" as "a precept, or general rule, found out by

reason, by which a man is forbidden to do, that, which is destructive of his life, or taketh away the means of preserving his life; and to omit, that, by which he thinketh it may best be preserved."

Before Governments or laws were devised people used to live in what Thomas Hobbes calls a natural state, which he sees as a dark condition of being where your ability to be on top will reign you supreme. Thus, his conception of natural rights extended from this existence of man in a "state of nature" in which, he believed, the essential natural right was "to use his own power, as he will himself, for the preservation of his own Nature; that is to say, of his own Life; and consequently, of doing anything, which in his own judgment, and Reason, he shall conceive to be the aptest means thereunto." As you can see, there is nothing in this world keeping people safe, nor keeping them in check, so it is only logical to assume that conflict is a constant of everyday life and that human beings kill, steal and enslave each other in order to stay alive, and due to their natural lust for "Gain", "Safety" and "Reputation". Hobbes reasoned that this world of chaos created by unlimited rights was highly undesirable and refers to it as "bellum omnium contra omnes" or a war of all against all, since it would cause human life to be "solitary, poor, nasty, brutish, and short". In this natural state a man's life consists entirely of liberties and not at all of laws: "It followeth, that in such a condition, every man has the right to everything; even to one another's body. And therefore, as long as this natural Right of every man to every thing endureth, there can be no security to any man... of living out the time, which Nature ordinarily allows men to live." These are possible because nature rendered man capable of overthrowing one another and apparently there was nothing to stop them.

Even without a higher power, one's pursuit of dominion could be ended by someone else's. Imagine somebody has wronged you. As such he violated your natural rights, so, as mentioned previously he forfeited his safety, leaving himself open to being a victim of our wrath. And in this world without law, without a clear definition of justice or injustice and without somebody to tell that you may be in the wrong and to stop you, why shouldn't you have your revenge? Maybe you were in the right all along by today's standards. But in doing so, you will allow others to punish

you back, creating a vicious circle of violence. But what if you were stronger physically than your opponents?

Hobbes acknowledges that nature “hath made men so equal in the faculties of body and mind as that, though there be found one man sometimes manifestly stronger in body or of quicker mind than another”, but that these differences hardly matter, as sheer strength can be overcome by wit and secret machinations. As such, there will always be someone to overthrow you. And even if you stay quiet, there will always be someone to start the vicious circle. Yet, despite these differences he argues that, among the faculties of mind, prudence is equally bestowed upon all men with time, as it is interchangeable with experience but “That which may perhaps make such equality incredible is but a vain conceit of one's own wisdom, which almost all men think they have in a greater degree than the vulgar” and that any man acknowledges the existence of many more that are better versed than him, but not so many that are as equally knowledgeable as he is, for he is blinded in this regard by his own wit. But, in Hobbes’ words: “this proveth rather that men are in that point equal, than unequal. For there is not ordinarily a greater sign of the equal distribution of anything than that every man is contented with his share. [...] From this equality of ability ariseth equality of hope in the attaining of our ends. And therefore if any two men desire the same thing, which nevertheless they cannot both enjoy, they become enemies” and from this rivalry one may come with greater forces to subdue or drive off the other, but his seat will not be safe as there will be others to come and challenge him and even take away his liberties. And peace can last for only so long when there would be others to come and take what they desire. As such, if humans wish to live peacefully, they must give up most of their natural rights and create moral obligations in order to establish political and civil society. This is one of the earliest formulations of the theory of government known as the social contract.

The social contract implies giving up natural rights for the greater good of the community: “That a man be willing, when others are so too, as farre-forth, as for Peace, and defense of himself he shall think it necessary, to lay down this right to all things; and be contented with so much liberty against other men, as he would allow other men against himself.”. But this device is not enough for the philosopher, as it can easily be broken if there is no one to supervise that it is followed. He sees our existence as a constant time of war, as war itself is not only a battle raging on, but also the tract of time “the nature of war consisteth not in actual fighting, but in the known

disposition thereto during all the time there is no assurance to the contrary. All other time is peace.” And in this time of war where everything is uncertain and safety is non-existent society cannot flourish or even exist because the fruit of any industry is uncertain and with this comes the lack of agriculture, of trade, of arts and society at large. Moreover, there can be no appeal to justice in his point of view in this stage.

Considering all of the above, he came to the conclusion that natural rights are to be kept in check, but not by a mere social contract, but by a monarch, who will rule alone. In the Book of Job the Leviathan is described as: “Can you draw out Leviathan with a fishhook or press down his tongue with a cord? Can you put a rope in his nose or pierce his jaw with a hook? Will he make many pleas to you? Will he speak to you soft words? Will he make a covenant with you to take him for your servant forever? Will you play with him as with a bird, or will you put him on a leash for your girls? [...] No one is so fierce that he dares to stir him up. Who then is he who can stand before me?” This monster who stirs fear into everyone’s hearts so much so that no one dares challenge him is the harbinger of our peace.

At least in Thomas Hobbes’ mind, because I would beg to differ.

But before delving into any debate, we must firstly understand the context behind the “Leviathan”.

As any work of literature and art, it bears the mark of the artist, the mindset and his reasoning and just as the philosopher, the book was shaped by the experience of taking part in the English Civil War, a gruesome series of battles between the Parliamentarians and the Royalists who both fought over the rulership of the United Kingdom. He attributed the cruelty and the violence to come to the fall from grace of king Charles I and at the end, when the monarchy was uprooted, he did not see how a Parliament, a congregation of people representing the common folk, having varying opinions which could lead to disputes, was a better alternative to an all-powerful ruler who knew best. In addition, this event was the catalyst for his belief that humans

are by design drawn towards violence and that they will kill each other if not scared by something more powerful than anyone, more charming or witty.

What he describes is a utopia and, like every utopia, it is unreachable. He argues that what we need is a “Leviathan”, but isn’t this Leviathan just another human, who, by default, would be drawn to violence? Well, Hobbes says the three main causes for dispute are: competition, which sees man fight for power and goods, diffidence, which has the purpose to make man protect and ensure their safety and glory. There is no one brave enough to dispute the Leviathan, nor to threaten his safety and he has all the glory. Yet, he is not a biblical monster, but a mere mortal among many others. So what is stopping the people from uprising? There will always be people who will not approve of his rule, as he saw in the case of the English Civil War. The kings back then were believed to be protected and appointed by God, the greatest power of them all in the minds of the medieval populus, yet that did not stop them from committing regicide. Moreover, I disagree that those three reasons listed above are the only ones bringing us towards dispute.

Hobbes died in 1679, so he was not a witness of the communist revolution, or the fascist one, now could he learn about them. As the British Parliament feared back in the seventeenth century, giving too much power to a single man can lead to abuses of said power and nowhere is this more relevant than in the aftermath of World War II. While the fascists fell because other, more powerful states rose against them, the Communist Block was not challenged by outside forces and it too sought out to create an utopia in which you would not need to lock your doors, where no one will be in any sort of conflict with anyone else and all will be harmony and peace. But we all know this is not what happened. Even with the cult of personality, even with all the indoctrination that the leaders had the people’s best interests at heart, they were attacked, as people grew weary of their schemes. Not only that, but even the secret police which is still one of the best ways of ensuring that laws are followed could not save the leaders. While the reasons behind this are very complex, as are the ones for why the Leviathan would fail, the main one, in my opinion, is that all the machinations created in order to get closer and closer to the dream of total peace, have at their core the human component which is flawed. We are different to each other, some may be drawn towards violence, while others, like Hobbes, cannot stand, nor partake in such behaviours, some of us are spiteful, others gullible. There is no mould for all of humanity. We are shaped by nature, but also by our experiences, we are also inclined to act based on emotion, so

everything we create will have our marks, just like how the “Leviathan” is the product of a pacifist who lived during a time of war and saw the worst in our species.

One other interesting discussion the “Leviathan” brings to the table is how many natural rights are you willing to give up in the name of peace and security? And seeing the current global developments, with the pandemic taking over our society I believe this is a relevant subject.

By being born in a civilised society we already give up the natural rights of taking someone else’s property, or in other words stealing, of enacting revenge, of killing and so on. If we were to live in the world of the Leviathan, we should have given up everything he said was good for us. Yet, we live in the world of the Parliament, of John Locke and his constitutional absolutism so we decide how much is too much, but it is not as easy as it sounds. During communism, the promise of a better world was enough for some to give up on privacy, on the freedom of moving wherever whenever they wanted, freedom of expression and so on. As we now see through the benefit of hindsight, this fear for security gives rise to power abuse from the Leviathans. And were those actually better times? Is it really a better option to not be as free as the people outside your country, but to be able to sleep with your door unlocked? As Benjamin Franklin put it “Those who would give up liberty for safety deserve neither.”

And now we see ourselves, put in the position of giving up again our liberties for the greater good, but in this case, it is not peace which is threatened, but health. Countries have already passed emergency legislation through which we cannot anymore move freely, we cannot work, nor get out of our houses whenever we please. In addition, the new laws create Leviathans from Government and yet again we see this safety creating riots across the globe, be them only on the internet, or in the streets, some calling the measures draconic. But despite the displeasure, maybe sometimes we should give up on some rights. We thrive on the evolution of our society and if that unity is threatened, we will all suffer the consequences. Yet, we should not give in to absolutism and fear mongering. We should not let our autonomy be violated, nor should we infringe the one of others. We, as a community, should be our own Leviathan, and just as Hobbes’ one we should have power, but also we should strive to protect this community as much as possible. Even though natural rights are a fundamental part of our being, their forfeiting should be a volatile process, but not one to be violated so that others can profit from it. We should strive to show that we are not

only violent by nature. Of course, we cannot all be the same. There will always be people to infringe on others. But we must always find a balance such that in the end we have done something good in the world.

Due to parts of our nature, we will never reach a utopia, yet we must always find ways to overcome the violent and egoistic part that lingers in our souls and to make the world better, no matter how small our effort is. Maybe that effort will be staying in your house for too long. In the dark moments when you feel you cannot take it anymore, think of the many people you helped by forfeiting such a right. But at the same time, don't let our freedom be infringed upon so that Leviathans rise, other than the one created by a healthy society with people of various beliefs and behaviours.

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9. From classical to modern science

Author: Miltiadis CHRYSOCHOIDIS, 611 D ,

FACULTATEA DE INGINERIE INDUSTRIALĂ ȘI ROBOTICĂ

Scientific coordinator: Lect. univ. dr. Daniela Maricica COTOARĂ

The age of enlightenment saw rapid development in the quality of human life, moving from the Middle ages where the heist power was the church, we moved to an era where we started valuing more the sciences and the mental labor instead of focusing only on religion. This of course offered many advancements in technology which in the end resulted in the industrial revelation at the middle of the 18th century. What was the main scientific advancement during that period is an interesting topic to be discussed since it signifies a big move for the European citizens which resulted in many modern benefits.

First things first let's address the state that was reached before the benightment period so what we had before the 17th century. In a chronological order starting from the middle ages, mores specifically , in the Early Middle Ages (450-100 AD) we had Greek as the primary language of science, even under the Roman Empire rule the Latin texts drew inspiration from the Greek work, to which we can attribute a more rapid advance in the Hellenistic side of the empire. Also, important to note is that the leading scientists of those early centuries were clergymen, meaning that they focused more on the religious side of their studies instead of the natural. In result this period was mostly focused on restoring ancient Greek knowledge and did not offer many advancements in science, but it did build the basis for the future.

Moving to the High Middle ages which took place approximately from the 9th to the 12th century, european scholars built upon their existing knowledge by seeking ancient Greek and Arabic texts which they translate into Latin. A great example is the scholar cold Gerard of Cremona, who was an Italian that traveled to Spain to copy a single text, ended up staying more to translate some seventy works. This period also saw the birth of medieval universities which

benefited materially from the translated texts and provided a new infrastructure for scientific communities. Some of which were registered as institutions of international excellence by the Holy Roman empire earning the title *Studium generale* (unofficially meaning the place that reserves students from all places). Initially most of the universities with this title were in Italy, France, England and Spain, although the list grew as new Universities were founded throughout Europe and were considered the most prestigious places of learning in Europe additionally the scholars from a *Studium Generale* were encouraged to give lecture courses at other institutes across Europe and to share documents, and this led to the current academic culture seen in modern European universities.

New sciences that developed thanks to the work of the scholars were the Christian philosophy and the method of scholasticism due to the rediscovery of the works of Aristotle additionally the translation of the ancient texts from Greek philosophers as well as many medieval Arabic and Jewish texts during the Early and Middle Ages the Scholastics expanded the natural philosophy. As a result of those studies the Scholastics believed in empiricism and supported the Roman Catholic doctrines resulting in an advance in the religion. In the meantime though the precursors of the modern scientific method can be seen in the Grosseteste's work who been a religious scholar that studied in the University of Oxford and a clear emphasis on the mathematics as a way to understand nature and in the empirical approach admitted by Roger Bacon who was also known as Doctor Mirabilis, interesting to note would be that he was considered a wizard due to his understanding of the cosmos thanks to mathematics.

The scientific method was further developed by Bacon under the tuition of Grosseteste and inspired by the influence of Arab alchemists he built upon the method of inductive reasoning which is the method of reasoning by supplying evidence for the truth of the conclusion of a statement. Bacon and Grosseteste theorized the construction of a telescope since they worked heavily on optics.

Finally, at the late Middle Ages from the 12th up to the 14th century we see the scientific work of many greater thinkers which made studies that stand valid and are in use up to today, such as the studies of William of Occam on logic and resulted to what we call today the Occam's razor

witch entails for any occurrence that has more than one explanation then the correct one shall be regarded the one that requires less assumptions.

By the time western scholars became more aware and more accepting of the controversial for their point of view scientific treatises of the Byzantine and Islamic Empires which in return sparked new insight and speculation. Often making them question the already known wisdom of Aristotle's mechanics, resulting in Buridan to develop the theory of impetus, a step towards the modern concept of inertia. More people that developed new theories were Thomas Bradwardine and his partners, the Oxford Calculators of Merton College, Oxford, distinguished kinematics from dynamics, emphasizing kinematics, and investigating instantaneous velocity. They formulated the mean speed theorem: a body moving with constant velocity travels distance and time equal to an accelerated body whose velocity is half the final speed of the accelerated body. They also demonstrated this theorem—the essence of "The Law of Falling Bodies"—long before Galileo, who has gotten the credit for this.

Important information is that by that time the search for the natural cause of death had come to typify the work of Christian natural philosophers. Although characteristically leaving the door open for the possibility of direct divine intervention, they frequently expressed contempt for soft-minded contemporaries who invoked miracles rather than searching for natural explanations.

However much of this progress in all its forms came to a halt (relevant) when the Plague also known as Black Death struck Europe in 1348 since the plague killed a third of the European population, especially in the towns where the heart of innovation lay and as we know such events reoccurred at the 1629 and 1666 which resulted in big setbacks in advancements.

After the Medieval period we move into the Age of Enlightenment which traces developments in the sciences and technology mostly in the age of reason. Important to point out is that we are moving from the dogmatic knowledge to the empiricist ideology, causing the science to play the leading role into the advancements of the society in a way “abandoning” the religious explanations of phenomenon and focusing more on their explanation via methods that can be explained and studied upon such as mathematics. A big propulsion to this could be attributed the many Enlightenment writers and thinkers that had backroads in the sciences and associated scientific advancement with the overthrow of religion and traditional authority of the development

of free speech and thought, valuing mostly empiricism and rational thought and also that embedded with the Enlightenment ideal was the advancements and progress of the perspective of civilization.

Science during the Enlightenment was dominated by scientific societies and academies, which had largely replaced universities as centers of scientific research and development. Societies and academies were also the backbone of the maturation of the scientific profession. Another important development was the popularization of science among an increasingly literate population. Philosophes introduced the public to many scientific theories, most notably through the Encyclopedia and the popularization of Newtonianism by Voltaire as well as by Émilie du Châtelet, the French translator of Newton's Principia.

To sum up the move from classical to modern science is not something that happened instantly. It actually took many centuries before the age of enlightenment in which we saw a massive surge in the speed of which they were advancing and the rate of which more analytical subcategories were created.

In conclusion the Age of Enlightenment marks the point of which the society took a turning point and started heading straight to scientific advancement in comparison to the previous ages in which the advancements were on a lower priority and the more important matters were considered the religious science.

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10. On contradictions in Communist ideology

Author: Vicentiu Octavian PALAGA, 321AA,

FACULTATEA DE AUTOMATICĂ ȘI CALCULATOARE

Scientific coordinator: Conf. univ. dr. Ovidiu CARAIANI

The hypothesis of this scientific paper is that, in spite of the popular opinion that communism is a good theory and that it was never really tried, the theoretical result of communism would still be the same brand of communism found from URSS to Cold War China to Cold War Eastern Europe. As a result, this paper will only analyse theoretical communism in its fundamental form and not real versions of communism or variants of this ideology such as feudal socialism or small bourgeois socialism.

The most important communist philosophers are Karl Marx and Friedrich Engels through their writing, „The Communist Manifesto”. The context of this political document is the total domination of capitalism and the bourgeois class in the modern era, but also the influence of materialist philosophy.

The main characteristics of communism, many of them, but not all of them, resulting in its extremist, destructive and dystopian reputation, are: the expropriation of land and its equal redistribution, progressive taxing, abolition of inheritance rights, no property rights for emigrants and rebels, central economy, mandatory work and the merging of agricultural and industrial sectors.

During the Cold War communism was one of two main ideologies, being adhered to by the Soviet Union, China and the nations in their spheres of influence. However, they abandoned communism due to its disastrous strategies and adopted either democracy (ex: the eastern bloc) or authoritarian capitalism with social-communist tendencies (ex: China, Vietnam, Cuba and Laos even though they are officially communist), the last truly communist nation remaining being North Korea, where the consequences of this ideology’s fanaticism can be truly seen.

Due to these historical pieces of evidence communism should be classified such as fascism: ideologies which cannot justify their existence and whose only purpose is to facilitate tyranny in the nations that were conquered by them. However, unlike fascism, communism has gained more and more support on a global scale, due to its theoretical appeal.

In this scientific paper, communist theory will be analysed without taking into consideration its historical consequences, in order to prove that not even this ideology's logic cannot possibly result in an utopia, but in an unapologetic excuse for a materialistic dictatorship in which human rights are the biggest threat to the government, in which the citizen's dependence on the state transforms the leaders of the one-party state in gods and in which the citizen is punished for his refuge, be it physical or spiritual.

Indeed, it is true that the argumentation of „The Communist Manifesto” is almost flawless from a logical perspective. In fact, this is the main reason why proponents of communism are so insistent on the idea that theoretical communism is possible. However, the reason that it is not a good theory is because of the „two little tricks” that are used in this document to get the reader on board with its presented ideas: its insinuated premises and their repetition throughout the writing. Instead of the premise being relayed clearly at the start of the book, many of the arguments can be accepted only by subconsciously accepting their framed perspective. Not only that, but through the constant repetition of the same ideas, albeit in different forms, throughout the book, the reader is tricked into thinking that these faulty premises are the conclusion of the statements made in the document, instead of the other way around. Having a correct hypothesis is crucial from a logical standpoint because without it any conclusion reached could be wrong despite the argumentation being flawless. And in the case of the communist ideology, from the very beginning, its hypotheses are wrong and, as a result, its logical arguments are contradictory.

The most important assumption made by communism is that all inequality is evil. While the debate about equality is one of the most complex philosophical discussions, being the main divide between the political left and right, the best results are obtained historically in this aspect by liberalism, its secret being making the difference between unfair inequality and meritocracy, the former needing to be minimised and the latter needing to be maximised. As liberalism proved that meritocracy, which is a form of inequality, is the purest form of equity that humanity managed

to obtain so far, the absolute equality wished by theoretical communism cannot be good for a nation because it requires the omission of the individualistic realities that people are different in all aspects and that they need to achieve their desires in order to have equity.

The classical argument of theoretical communism, its most iconic one, is that the bourgeois class steals the means of production from the proletariat class. But this claim couldn't possibly make sense if only due to the definition of the bourgeois class: those who already have the means of production. However, communism claims that the proletariat, through his work, becomes the rightful owner of the means of production. This could be argued to be true if the fundamental relation between the employer and employee was to be forgotten: the contract, and more importantly, its outcome: the salary. As such, this relation is valid due to the consent of both sides, without any necessary need for the employee to obtain the means of production as long as he obtains what he negotiated for, usually this being capital.

Not all assumptions made by communism are hidden behind its bold conclusions, as „The Communist Manifesto” claims that the history of humanity is defined by the fights between the social classes. This idea couldn't be further from the truth, as the relations between historical social classes that coexisted are complex and dependent on the attitude of the privileged classes towards the oppressed ones. More precisely, if „the elites” were good enough to fill their social roles, they were hailed as heroes and their times as golden ages. These periods would be so successful for them because there was cooperation between the classes, not fighting. While it is true that class privileges, class discrimination and dependency on the elite classes are societal poisons, conflicts between classes aren't unavoidable, but the result of the failure of the societal leaders.

All of the fallacies cannot help but to lead to only one possible solution: violent revolution is necessary for change. But throughout history, with a few exceptions (for example the American revolution of the anti-communist revolutions in the eastern bloc), all revolutions led to worse conditions overall, hopelessness and tyranny. That's because revolutions can be successful only for the most powerful ones, not the most righteous ones. As a result, rarely do the winners of the revolution create a system of checks and balances that can control the power of the leaders (that would be counterproductive if there are ulterior goals) and, most of the time, the result of revolution is a dictatorship. That is not to say that change is bad, however it should come not

through revolution, but through evolution, movements and reforms, as these stable forms of change are historically successful ones.

All these fallacies in hypotheses and arguments have something in common: they all result in the same disastrous necessities to be implemented after the revolution, and in their turn all have something in common: they all give absolute power to the leaders.

The biggest need of a communist government is the absolute control of the economy, as the ideology is fundamentally materialistic. The centralisation of the economy results in the absolute control of the nation's wealth by the state and its elite political class, the citizen being dependent on the communist party and being unable to fight it. This is essential for the leaders in order to do whatever they want with their nation without ever facing the consequences of their decisions, not unlike the absolutist monarchs. The worst part of the central economy is the violation of property rights and the protections that they give in order to protect the citizen from forces that can ruin his life.

With the economy under the government's control, the only possibility to ensure the citizen's survival while maintaining absolute equality is to distribute the resources equally to everybody, regardless of their actual needs and wants. As such, the citizen cannot be regarded as an individual, different from everybody else, with different needs and wants. He would be stripped of his necessities as no entity other than his own person can possibly know what resources should be allocated to him. Not only that, but his main reason to work efficiently is stripped away as no matter how much he evolves, he cannot improve his own condition. Under these circumstances, "the employer pretends to pay, the employee pretends to work".

Authoritarianism is inevitable in communism because, in order for it to be implemented, it is necessary for every citizen to be an active part of it, otherwise, without a personal reason, the rate of efficiency would be significantly lower. No authoritarian government can be a viable solution for the good of the people because in such a state there is no guarantee that the citizen's fundamental rights will be protected and that the state won't devolve into a tyranny. Even if the leaders are good people and manage to only do good deeds for the nation there is no guarantee that the next leaders, who will also have absolute power and will be unstoppable, won't destroy the people.

In the question of “what’s important: the good or justice?” communism sides with the good because it has a clear definition of good and evil. Having a clear definition of good results in having a clear definition of perfection: what is the ideal good. As a result, to be against perfection is to be pure evil and the only way to be good is to be obedient to perfection. Because communism requires total obedience from its subjects, the only truth can be communism. As such any attempt to escape it, be it emigration, intellectualism or religion, is an act of betrayal towards this ideology and the “wrongdoer” should be punished in the cruelest way possible, as there is no greater sin than defying perfection. The only accepted world is that of perfection, so even the historical truths of the past that show there is good in non-perfection or that show there is evil in perfection cannot be allowed to exist.

All of these dystopian conclusions are the result of an ideology whose only reason to exist is to oppose capitalism. But, ironically, what problems theoretical communism wants to solve are created by them and are already solved by capitalism. Any conflict that could exist between classes is minimised by capitalism as its classes are mobile, them being fluid to the point that the existence of classes themselves is put into question. Unlike communism which depends on the existence of authoritarianism and perfection, capitalism exists as long as there is economic freedom. Capitalism is never the ideology of a government, but the economic aspect of it. It can coexist with authoritarianism or democracy, and isn’t dependent on perfection because it is morally neutral and, just like democracy, it is perfectable, so there is no need to sacrifice the past or the present.

During the Medieval Ages, the economic output was approximately constant every year, due to the main economic sector being agriculture, which depended on fixed size land. This resulted in countless famines due to crop failures and wars that were the only way for a nation to develop. With total development being null, the nations were playing a zero-sum game (in order to win, the other player must lose). During the Modern Era, thanks to the industrial revolution and capitalism which helped industry flourish, suddenly there was an increase in economic output every year, the game becoming a non-zero-sum (it is possible for everybody to win). This happened because capitalism is inherently selfish and more importantly, this selfishness is expressed through altruism: by helping others, their lives become better and you gain what you want. In turn, they help you to make your life better in order for them to obtain what they want. In history, only democracy and capitalism managed to make citizens’ success to be interdependent

on each other's success. However, communism takes that away with its narrative that the evolution of the bourgeois class is the oppression of the proletariat class, and that everybody should gain the same resources as these are finite and that one cannot help the other to obtain more.

The logical result of theoretical communism is a theoretical state that, regardless, existed in reality, in fact many times: the Soviet Union, China before its relative economic liberalization, etc. Not only that, but it continues to exist in our current times: North Korea.

In conclusion, theoretical communism is not in the same as the ideal one, but as the practical one: a totalitarian regime, whose ruling class, wanting wealth but not through merit, steals all from both the rich and the poor. A state whose main enemy is, ironically, the proletariat, as they become the slaves that must be kept from being saved from the ruling class. A regime that collapses in a cruel twist of fate, as they become the villains of their own manifesto who have to be removed from power, either peacefully or through revolution.

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11. On Postmodernism

Author: Christos Nikolaos VALVIS, 1212,

FACULTATEA DE INGINERIE ÎN LIMBI STRĂINE

Scientific coordinator: Conf. univ. dr. Ovidiu CARAIANI

The purpose of this essay is to reconcile the modern technological paradigm with the ideals of Postmodern art, and to analyze its consequences primarily in respect to the art world. The role of Postmodernism in art is described and concrete examples illustrate how technological advances support or undermine the act of artistic expression and the notions of uniqueness and authenticity.

Postmodernism in art and philosophy is both an evolution of and a reaction to Modernist thought. Broadly described, modernism was an early twentieth century reframing of artistic expression as a means to explore the real-life issues of the industrial age. An increased accessibility of materials, decreased societal pressure allowed artists to experiment with subjects and techniques of their own interest, which led to a number of distinct art movements such as Impressionism, DADA, and Abstract Expressionism. The main significance of modernism in art is the understanding that abandonment of traditional artistic values allowed artists to express ideas more relevant to themselves and to society, and could represent utopian visions of life. However, the artist remains in control of the meaning of their art (Tate).

In marked contrast Postmodernism adopted notions from the distinctly philosophical movement of Poststructuralism, which proposed that "structures within a culture were artificial and could be deconstructed in order to be analyzed". This statement is the working premise of prominent philosophers such as Jacques Derrida and Michel Foucault, and had overarching implications in most creative and intellectual domains. The act of deconstructing the structures of culture when analyzing a piece of art suggests that the choices and techniques of artists are insignificant, as they can be justified to reflect anything the audience interprets. Hence this implies that the purpose of the artist takes precedence over the physical form of the artwork, and the

audience is expected to engage in the interpretation of an artwork's meanings. Layering cultural paradigms with relativistic irony and pastiche leads to a novel way of understanding art and the distinctions between high and low art or what is or is not art were no longer valid concepts for analysis. This is especially true when considering the advancements of technology since the conception of Postmodern thought (MoMA).

The first virtual reality headset was created in 1968, and has since become an easily sourced device that can run on most personal computers. Although their use is currently limited to video games and simulations, they represent the natural evolution of immersive experience. Controlling the entire visual space allows artists to place their audience into physical contexts outside the realm of physical reality. Thus a higher level of engagement and creative exploration is enabled, and the entirety of traversable 3D space can be used to construct the artist's purpose. Virtual reality is not an artistic technique but rather a novel medium of artistic expression, that can be used in conjunction with Postmodern methodology by imposing fewer limits on artistic freedom (Ryan).

Since the mid-twentieth century, a number of developments have also radically changed the way humans are able to access art. Most notably, the TCP/IP protocol was adopted in 1983 and Tim Berners-Lee developed the World Wide Web in 1990, leading to the most interconnected and accessible medium for sharing and consuming works of all kinds. Shared file standards for images, videos, and sound remove barriers to accessibility and reproduction of sights and sounds is easily achieved using common speaker and screen technology. As cultural flattening is a key element of Postmodern thought (the removal of notions of "high art" or "low art"), a common medium of distribution is in complete accord with the artistic ideal.

Additionally, free access to a cross-cultural domain allows artists to contextualize art within a much larger cultural framework, thus enabling exploration of concepts and ideals that would have otherwise been outside of local cultural paradigms. Postmodern art, through its reliance on conceptual interpretation, thrives when its inherent complexity (or lack thereof) is analyzed through a multitude of world views. The importance of this development should not be taken for granted as it constitutes a fundamental paradigm shift in the democratization and advancement of the artistic process.

In semiotics, a hypertextual work is defined as any artwork evoking a previous work through common aesthetic or semantic elements, without explicitly mentioning it. This concept necessarily links the evolution of any distinct movement, on the basis of shared purpose. The internet itself may then be then viewed as a large hypertextual database, in a more general sense, and everything uploaded necessarily becomes a subunit that can be explicitly accessed with a simple search. Independently of the artist's purpose, their art will take its place in the timeline of creation, and the audience's interpretation cannot be separated from its context, if it is to be accessed at all. This democratized medium of art consumption necessarily requires artists to forfeit control of where and how their creations are experienced, which is a uniquely modern limitation of the creative process. Postmodern thought argues for the rejection of form over concept while championing artistic freedom of expression -- but total artistic freedom cannot exist if the medium of transmission is itself free.

It is not coincidental that the development of memetic studies happened in tandem with the rise of internet culture, as its proposed mechanisms are similar to the creative processes of Postmodern art. Just as ideas evolve in cultures in a way similar to gene distributions in populations (Dawkins), reinterpretation and redistribution of artworks through a culturally diverse network enables layering of meanings outside of the original artist's control (and potentially, outside of their intentions). As such every work of digitized art has the potential to evolve into an ongoing performative exercise of crowd-sourced conceptual development, which transcends the initial purpose of Postmodern artistic methodology.

Jean-Francois Lyotard's 1979 book "The Postmodern Condition" introduces and subsequently retires the concept of metanarratives. Its principal argument is that modernity was founded on overarching theories constructed using reductionist or teleological notions that offer absolute truth. Most Postmodern thinkers and artists resist the notions of absolute truth or reason, choosing to encourage a system of local narratives by focusing on the diversity of human experience. Although the artistic process may be distorted or potentially skewed off-course by the hypertextual framework the internet offers, this exact property protects interpretations from degenerating into metanarratives (Lyotard).

The consumption of art over the internet has additional consequences for the art world. In Jean Baudrillard's 1981 poststructuralist book "Simulacra and Simulation" human experience is described as a simulation of reality as a consequence of replacing meaning with symbols and signs. A simulacrum is an image or representation of something or someone, and their sum total is the simulation which is perceived by an observer. The argument concludes that since perception is never constructed of reality, and only of perceived simulacra, there is no real purpose in trying to decide what does or doesn't constitute reality (Baudrillard). As such hyperreality is defined as the inability to distinguish between real and artificial, and raises questions as to what extent people are more in tune with the hyperreal world at the detriment of reality. As the "concepts" underlying a work are fundamental to Postmodern art, this has a number of repercussions for Postmodern artistic expression. Primarily, in a hyperconnected network where purpose and meaning is inadvertently contextual, the Postmodern artist must be aware of their artworks' potential to gain simulated interpretations more than ever before.

Significantly, a related development took place in the field of artificial intelligence, which for the most part has moved away from pre-programmed symbolic reasoning ("if this, then that"). Intelligence is a controversial notion in itself, being only loosely defined in non-technical contexts. Modern approaches apply evolutionary principles such as genetic algorithms, or bio-mimicry such as artificial networks to "learn" about the world instead of repeating what they were told. This requires large amounts of data and statistical manipulation, but leads to highly accurate models that can simulate faces, speech, and generate original artworks.

These techniques have naturally found applications in the art world. For example, Deepfake technology can accurately combine any person's face and voice with a script and output a simulation of them speaking. In finely-tuned cases, the outputs are virtually indistinguishable from real people, which yields itself to extensive use in special effects in video production. Algorithmic approaches to artistic expression are not new, but traditionally required manual parametrization (for example, generating geometric or fractal art requires functions to be clearly defined).

The ability to process large amounts of existing art and automatically generate entirely novel re-interpretations -- fugue-like progressions from the corpus of Bach's works, cubist

renderings of portraits imitating Picasso's creations, for example -- is entirely possible and within reach of digital artists. In effect, endless artistic "content" of high detail could easily be generated without the existence of any "concept": the antithesis of the Postmodern methodology. While in Postmodern art literary and visual pastiche is often used for creative exploration and intertextual signposting, this differs in the sense that entire "artworks" are in effect statistically-calculated pastiches of what came before. The impression of technical skill is maintained by an automated process devoid of novel or intentional creative choices.

Historian Daniel Boorstin's 1962 book "The Image" describes pseudo-events as artificial facts depicted by organizations that the public perceives as "real". Although the argument dissects the politics of power and manipulation and is sociological in nature, it remains capable of reframing Postmodern art when combined with the evolution of generative art and the concept of hyperreality. Pseudo-events and generated art are equivalent constructs when viewed from the lens of context-dependent hyperreality, as there is nothing to hinder the premise of authenticity. When pseudo-events are exposed there is general outrage at having been deceived by a specified entity (Boorstin). In stark contrast, finding out a piece of artwork is computer-generated can be considered deception only if the premise of the art was to display the artistic prowess of the artist. If, however, a Postmodern approach is considered, generated art can be entirely self-justified as conceptual simulacra -- but this interpretation necessarily blurs the distinctions between artist and anthologist.

Although technological advancement introduced new mediums with which to create, experience, and share art, these have clear drawbacks. The celebration of individual skill was abandoned with the rising prominence of Postmodern art, technological advancements allow non-human entities to simulate prowess, and modern sociological theory applied to an interconnected world brings into question the power and authenticity of concepts themselves. Within the context of a hyperreal, hypertextual world with freedom of artistic distribution and the existence of generative art, the value of artwork can no longer depend on form or the skill of the artists, and their purposes risk suffering artificial or uncontrollable mutation of meaning. An artist, in the Postmodern sense, is therefore more isolated from their audience than ever.

The role of the artist given today's technological paradigm remains consequential. For instance, the effect of the artwork on its observers remains a factor -- qualitative in nature and entirely unquantifiable in a general sense. It is assumed that all artworks have effects, and analysis of the absurd and existential nihilism are beyond the scope of this investigation. Timotheus Vermeulen and Robin van den Akker describe the decline of Postmodern art in favor of the recently coined "Metamodernism", which is currently under debate: "the postmodern culture of relativism, irony, and pastiche" is over, having been replaced by a post-ideological condition that stresses engagement, affect, and storytelling" (Vermeulen). Alexandra Dumitrescu adds that "only in [artworks'] interconnection and continuous revision lie the possibility of grasping the nature of contemporary cultural and literary phenomena" (Dumitrescu).

Invariably, artists must accept the shift from explicit creation in favour of methodologies that lend themselves to recursive introspection and a continuous reframing of interpretations, by which their value can be understood.

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12. Race, Folk, and Supermen of Nazism

Author: Ștefan CORNEȚEANU, 1211,

FACULTATEA DE INGINERIE ÎN LIMBI STRĂINE

Scientific coordinator: Conf. univ. dr. Ovidiu CARAIANI

History is written by the victors. The nations that won the most impactful wars are those capable of writing the history in such a way that is favourable to their perceptions. Such is the case of the Allies, winners of the Second World War, which shows the Third Reich as a malevolent dictatorship, whose main focuses were revancheism for the Great War, expansion, genocide in the name of “the superior Aryan race”, and world domination. Hitler is seen as the one absolute ruler of this nation; strongly rooted in national socialist ideals, mass murderer of Jews, Slavs and Romanis, quick tempered, often perceived as senile and sometimes even as a Jew, and his book, “Mein Kampf” is seen as the book of evil. National-Socialism, or briefly Nazism, is associated with the cult of violence, hatred against non-white race humans, mainly antisemitism, war, and inhumane practices on civilians. Yet, is this all that defines Nazism? Or, is this just the corruption of the true National-Socialism victors of the Second World War want to present in order to prevent the rebirth of such radical ideals and the repeating of history?

In my opinion, the current general perception of National-Socialism is influenced by the way it was implemented in Germany between 1932 and till the end of the Second World War, by the manner the former Allies desire to influence the perception of this ideology, but also by the so called “Neo-nazis”, which take only the ideals of racism and aryan supremacy from the National-Socialist doctrine.

In order to better understand what is Nazism, we must look back at the historical context in which it took birth. The root of National-Socialism is the Volkisch Nationalism, or Popular Nationalism in English. This Popular Nationalism appeared in Berlin, during the Napoleonic Wars, when all of the German cultured nations of that time were conquered by Revolutionary France.

Johann Gottlieb Fichte, German philosopher, considered that the only way Prussia and all other German states to unite their forces and revolt against the French forces. While it was not the Volkisch Nationalism that drove the French army out of Germany, but the Russian troops, Fichte's ideals were to be used seventy years later by Otto von Bismarck to unite the so called "Kleindeutschland", or "Little Germany", all German nations without Austria. National-Socialists will later on use Fichte's ideal of the Volkisch Nationalism, the Volkskrieg, meant to unite Germany as an egalitarian state free of the traditional estates system, and Bismarck's actions which finally lead to the formation of the Second Reich; as the root of their movement. Hitler himself will mention in "Mein Kampf" that in the political context of the late XIX-th century, Bismarck could not realise the Volkisch Nationalism's ideal of a Germany as a state for all Germans, and had to be content with the unification of "Kleindeutschland". His admiration for the former chancellor of Prussia made Hitler name himself "the second Bismarck", hoping that his deed of uniting what he considered "Grossdeutschland", or "Greater Germany", would be as successful and as glorious as Bismarck's act of uniting the German Empire in 1871.

The Volkischen Nationalism of Fichte was not the only source of ideological inspiration of the National-Socialist movement. The success of the fascist March on Rome led by Benito Mussolini has led to the attempt of a "March on Berlin", which resulted in the failure that history will remember as the "Beer Hall Putsch". Additionally, the fascist dictatorial regime in Italy motivated the members of the National-Socialist party of Germany to seek the instauration of a dictatorship, should they become the leading party of the country. Hitler himself mentioned that "the brown shirt would probably not have existed without the black shirt", where the brown shirt represents the german nazi militia and the black shirt, the italian fascist one. Additionally, he admitted that there are two nations with which Hitler would like to form an alliance, Great Britain and Italy. German National-Socialism and Fascism, especially in Italy, influenced each other ideologically, and Germany would start the Second World War allied only with fascist nations in the Berlin-Rome-Tokyo Axis. This is why nowadays many people are unable to make the distinction between the two ideologies. Both Fascism and Nazism promoted the idea of a one-party state, ruled by a dictator; both states had censored the press and created a secret police to arrest political opposition; Geheime Staatspolizei, or Gestapo in Germany, and OVRA in Italy; and both states promoted the development of a military spirit and the expansion by force.

Nonetheless there are clear ideological differences between National-Socialism and Fascism. One of the more obvious one is the fact that Fascism is a far right-wing ideology, centered on the idea “the state before everything else”. On the other hand, while German Nazism had such a motto: “Deutschland uber alles” or Germany above everything, was a left-wing ideology, centered on the Volkisch Nationalism idea of equality among all Germans, no matter their ancestry, their wealth, or the region they were born in. The only difference among Germans will be, as Oswald Spengler wrote in his book “Preußentum und Sozialismus”, “...by the rank that achievement and talent bestow”. The goal of the German National-Socialism is “... to make the german worker an upright, proud and equal comrade”.

An additional difference between Italian Fascism and German National-Socialism was their views on religious matters. In Italy, Benitto Mussolini sought reconciliation with the Papal State, whose lands were conquered to achieve the Italian dream of national unification, by recognizing the Pope’s sovereignty over the Vatican. On the other hand, before National-Socialists were empowered in Germany, the majority of the nation was Protestant, and once with Hitler’s rise to power, the “Positive Christianity” doctrine was implemented. This doctrine was based on Lutheranism, but was focused on nationalism, antisemitism, and aryanism. Positive Christianity denounced the Old Testament as Satan’s Bible and considered the New Testament as “corrupted by Paul the Apostle, mass murderer turned saint”. Christianity is seen as an evolution of aryan paganism and not as a continuation of the judaic faith, Jesus is considered to be an Aryan and not a Jew, Jews are perceived as “the sons of Satan”, and annually, at Nuremberg, would be displayed an original of Luther’s “On Jews and their lies”. In order to nationalise Catholicism, Hitler would present the Teutonic Order as the first holy order to fight the slavs, considered as subhumans.

An important fact to mark about National-Socialism is that it did not give birth to ideas such as aryanism and antisemitism. The first person to talk about the aryan race was not even a german, but a french theorist, Arthur de Gobineau. He presents the aryan race as the race of Ancient Persia and Ancient India, and he talks about its purity, “the parasitic semitic race”, and “the existence of irreconcilable polarity between the aryan and jewish cultures.”. German National-Socialists embraced the idea, and developed it by saying that the actual aryan race came from the Scandinavian Peninsula, and that these Aryans have invaded the regions of India and Iran. Additionally, antisemitic sentiments existed in Germany since the instauration of the Weimar

Republic after the end of the Great War; the Germans were blaming the Jews for the loss of the war, and in 1920, the “25 Points” program was adopted, which took away the German citizenship of all ethnic jews. In fact, antisemitic sentiments manifested in Germany once with its unification in 1871, as many jews had proeminent position and were considered to be exploiting the German workers. This fact also shows us why, in the movie “Triumph of The Will”, a nazist propaganda movie, no such thing as racial sentiment, antisemitism, or subhumans is mentioned. The purity of aryan race, antisemitism and racial hierarchisation were so important in Germany after Hitler became Fuhrer, that any jew, slav, gypsy or black person that would have sexual relations with an aryan would be murdered. A similar fate would face those with genetic diseases. Such acts are perceived as immoral, but, in order to motivate his actions, Hitler stated that: “We may be inhumane, but if we rescue Germany we have achieved the greatest deed in the world. We may work injustice, but if we rescue Germany then we have removed the greatest injustice in the world. We may be immoral, but if our people is rescued we have opened the way for morality.”. Additionally, in the previously mentioned movie, one of the National-Socialist party’s figurehead, Streicher, mentions that “A people which does not hold the purity of its race will perish”.

Finally, as Hitler is seen as the figurehead of National-Socialism, one cannot truly talk about nazism without mentioning Hitler and his vision. Hitler became Reichskanzelar in 1932 following a democratic election. Germany at that time was ruined by war reparations following the Great War, by the hyperinflation generated by the Black Friday stock market crash and by the overprinting of money which was supposed to help deal with the previously mentioned issues, but only worsened them. Germany was ruined economically, and was not allowed to have more than one hundred thousand men in the army, thus being militarily weak and at the mercy of western states as well. In six months, Hitler managed to revive the German economy, and brought back the might of the German army, by no longer respecting the Treaty of Versailles. For these deeds, he earned the respect of the german people, as one can see in the movie “Triumph of The Will”, as his appearance is cheered wherever he went. In Hitler’s view, Germany “...will achieve its goal to become the home of all german people”. Nonetheless, while Germany is fueled by revanchism, and Hitler definitely took the measures to prepare for war, he was seen as “a guarantor of peace”; as ironic as it might seem, we should not forget the latin maxim: “sic vis pacem, para bellum; if you seek peace, prepare for war. Hitler seeks to revitalise the german military spirit, as can be proven by the military-like parade of the workers in “Triumph of The Will”; and breach the barriers

that might separate the German people according to the Volkisch Nationalism concept, whose success is shown by the final parade of the movie, where soldiers, workers, and other civilians alike march together in another military-like parade. In Hitler's perception, loyalty to the state and the unity of the people was the most important matter. The state was like a high religious order, for which betrayal was the highest level of sacrilege, which should be punished by death, as visible in the film "The downfall", in which an old man is hung by a lamp post holding a sign on which is written "I helped the Soviets".

One question is left unanswered: "What is Nazism?". National-Socialism is definitely more than the former Allies would like to be presented. National-Socialism did involve a lot of crimes in the name of "the superior race", but, should Hitler not manage to get to power, should the National-Socialists fail to get the majority in the elections of 1932, the same hatred for Jews would have existed, the same Aryan race mentality would have existed, but it would have been less likely for Germany to revive the economic and military power necessary to attempt to realise the Volkisch Nationalism ideal of a Greater Germany. Since National-Socialism in Germany was antisemitic, and in Hitler's perception, both capitalism and communism were seen as Jewish-invented ideologies, German Nazism was both anti-capitalist and anti-communist. National-Socialism means unity of the people and loyalty to the state, both of which can only be proven by deeds, by selflessness, by devoutness and hard-work, which many adherents of the racial theories attributed to the German spirit, "in contrast with the selfish and materialistic spirit of the Jews". National-Socialism means equality among all citizens of the nation, the only differential element being the nature and quality of the work of each citizen. Nonetheless, National-Socialism is, as all political orientations are, just an ideal, which can be more or less well implemented and influenced by the political, historical and economical context of the nation it is implemented in.

In conclusion, because of the widespread perception of Nazism as being a malevolent, brutal, extreme political ideology, no other state will be likely to become National-Socialist. Thus, even though attributes like antisemitic, Aryan-race ideological, dictatorial, expansionist and violent are not directly correlated to National-Socialism, the unlikelihood of the formation of another National-Socialist state has forcefully associated to Nazism the idea of violence in the name of the state, and the ideology will, probably forever, be locked in the vicious circle of not being able to clean its name from the violent German implementation, and being seen as a violent doctrine.

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13. What do we choose between good and right when we design our institution?

Author: Mihnea DRAGODĂNESCU, 323 AA ,

FACULTATEA DE AUTOMATICĂ ȘI CALCULATOARE

Scientific coordinator: Conf. univ. dr. Ovidiu CARAIANI

1. “Good” vs. “Right”

In ethics, there is a distinction between the terms “good” and “right”. The term “good” refers to the positive goal, from a moral standpoint, we are aiming to achieve, whereas “the right” consists of sets of rules and moral norms which constrain one’s pursuit of “the good”.

Although they are both basic terms of moral evaluation, as Charles Larmore suggests in “Right and good”, something is “right” if it is considered morally obligatory, while it is morally “good” if it proves to enhance someone’s life, or if it is worth doing or having. “The good” can be seen as a subjective concept, tied to one’s wishes, while “the right” deals with rules and norms.

2. Institutions

When it comes to institutions, we can point to the big social institutions, such as the family, government, economy, education and religion. They can be perceived as the systems which dictate the way society works, because they encompass the main aspects of one’s life and they set the rules by which community members must abide.

Institutions are man-made and I consider their purpose should be improving society and the way it works to the benefit of everyone. In order to achieve that, I think the key is bettering not just our understanding of the concepts of “good” and “right”, but also the way we design and build our institutions with respect to what is “good” and what is “right”, because they are a major component of society which creates not only laws, traditions and culture, and a fair world for us to live in, but also technological progress.

3. Point of view

Understanding the meaning and the importance of “the good” and “the right” when designing institutions and preparing to lay the foundation for society allows us to understand how to better tackle the challenges we may encounter.

For simplicity, let us consider ourselves in a state outside of society, unconstrained by any rules – a state similar to John Rawls’ “original position” - where we try to plan how our institutions are going to function, without knowing what kind of position we are going to occupy in the society whose foundation we are building. This way, it’s in our interest to design institutions that do not favor particular individuals but try and help everyone equally, or better said, try and minimize all social disadvantages. In my opinion, in this type of scenario, “the right” comes into play, because a set of rules needs to be established.

4. Designing our institutions

Things like geography can predict someone’s religion. If an individual is born in a highly religious environment, where people promote ideas and values that are praised in their community, but toxic towards other communities, and they do not have any contact with different mindsets, it is likely they too will start promoting those ideas and look up to those values, simply because that is how they were raised.

Do we choose an ideal set of values to be promoted by every religion? Do we set a common ground for rules and morality? Does such a set of values even exist? Some religions already try to do that, but their basis for morality is described as “divine” and therefore set in stone. I think one of the solutions lies within the separation between church and state and setting common moral values and virtues everyone agrees with.

When it comes to legal systems, laws and rights, I find it important to have a universal set of rules similar to the “Declaration of Human Rights”, making sure everyone, no matter their social or financial position, has the same rights and obeys the same rules. This list of rules should ensure nobody is above the law and those who happen to find themselves in less advantaged positions in the social hierarchy have their interests promoted. We should strive to have equality of

opportunity, allowing people to follow their dreams and goals, the things they deem as “good”. How can we ensure that as many people as possible have a fair chance to pursue their aspirations?

One of the possible ways social and economic inequalities could be dealt with is by encouraging and rewarding those who are “better-off” to help the ones in less fortunate situations. Corruption and flaws in the economic system could be an impediment and in an ideal world, the concept of money might not even exist, but in this exercise, regardless of the economic system, money can be regarded not as a purpose, but as a means to help individuals reach their goals.

In order for society to function properly, institutions like family, legal systems, religion, education, military, industry or economic systems, must work together, as a whole, not independently. They should have accessible and effective means of communication and feedback, in order to improve and adapt to society’s needs.

When dealing with “the good” in this exercise of imagination, we can’t ignore the rules we have set. We have to take into account everyone’s freedoms and rights to pursue their own goals without breaking the rules. While people may agree on things that are “right” or “correct”, their opinions on what is “good” can widely vary. In order to allow people to do so, while respecting their peers’ rights, I find it vital to ensure everyone has equality of opportunity and that inequalities are minimized.

If we were to take a different approach, under the same circumstances and not try to minimize inequality of opportunity as much as possible, an argument one might come up with, is that those who have access to resources others will be deprived of by default, are going to have a lot more success than they would’ve had otherwise, at the expense of the success of those less fortunate.

More resources for fewer people could mean they will turn out more successful than their peers. That may be true in areas like the economy, where banks or large economic systems, like countries, put individuals at a disadvantage. For instance, those born in a third world country, in a poor family, or in an under-developed area will have a much harder time earning money and living a normal life, than those born in middle-class families in a first world country. There is no more equality of opportunity in that case.

5. “Good” or “Right”?

In conclusion, we choose both “the good” and “the right” when trying to build our institutions. Using “the right”, we can lay out a set of ground rules which can help develop “the good”. Even though each concept can have its own area of applicability, and despite the fact that they are not always complementary, I consider them to be powerful tools fit for figuring out how to approach designing social institutions.

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14. What was the social and political impact of World War II?

Author: Hamid SHAHBAZI, 611 DA,

FACULTATEA DE INGINERIE INDUSTRIALĂ ȘI ROBOTICĂ

Scientific coordinator: Lect. univ. dr. Daniela Maricica COTOARĂ

1. Introduction

War always has pains beyond itself. No matter how much the war. It could be wide from a little conflict between friends up to countries quarrel over borders. There is no difference whether you stand on the winning side or the losing side. There are always pains to suffer from, "on both sides".

In the history of the world there were thousands of wars between states over many different reasons with many different consequences. But world war II had a great impact almost on whole countries and states.

In this article we are going to look at the most important consequences of world war II. Especially social and political impacts of world war II in Europe.

Beside all the victims and destruction of the second world war, its important and lasting effects on the world community cannot be ignored. Was the "good war" really good at all?

2. The immediate Impact of the World War II

The toll of the Second World War in terms of both human and material resources was the heaviest that mankind had ever known. Although the conflict had a global dimension that was even more pronounced than the 1914–1918 War, it was Europe that was the principal victim of this confrontation. The total number of victims is estimated at almost 40 million, more than half of whom were civilians. Following all the deportations and expulsions, there were, in 1945, nearly 20 million displaced persons awaiting repatriation. The unprecedented racial, religious and

political persecutions and the mass deportations into labour or extermination camps had stirred up hatred among the peoples of Europe. The discovery of mass graves in the concentration camps appeared to shake the very spiritual and moral foundations of Western civilisation. The Germans were overwhelmed by a feeling of guilt, which fuelled an intense ethical debate and only added to the disarray of the defeated nation.

Europe was in ruins and reduced to total confusion: factories and transport links destroyed, traditional trade dislocated, livestock wiped out and shortages in raw materials and foodstuffs prevalent. The war was being prolonged by purges and the settling of old scores, which were once again tearing apart the liberated countries. Reconciliation seemed extremely difficult. It was impossible to imagine that, one day, yesterday's enemies might join together to form a common organisation. There were three basic questions for the peoples of Europe exhausted by the conflict. The first was economic: how could material damage be repaired and economic activity revived on the old continent? The second was political: how could the return of a conflict which had set Europe and the whole world ablaze be prevented? The third was cultural: how could the survival and renaissance of European civilisation be ensured in the face of the increasing threats, which seemed to be embodied in the ideological schism and confrontation between the victorious American and Soviet blocs?

3. Devastation and Recovery

The physical and economic recovery of Europe was, despite the enormous damage done to the infrastructure, industry, agriculture and commerce, to be quicker than most observers expected and that of Western Europe was spectacular after the bleak and austere immediate post-war years. It has been argued that it was the depths to which Germany had sunk in 1945, the near-starvation, disorder and hopelessness that inspired a West German recovery that prioritised economic recovery stability, and order, while another view is that it was a determined effort to erase the past. A major characteristic of those years was the deepening divide between Eastern and Western Europe, while the concept of central Europe, which states like Hungary and Czechoslovakia had identified with, disappeared for several decades as a political and cultural concept. These developments were underpinned by different economic and social systems and, if in part the result of the war and differing national traditions, were also consequent on America's aid to the West via

the Marshall Plan. A salient feature of the recovering Europe has been identified as the increased role of the state as director of economies and, via increased taxation and state welfare, of civil societies and the organisation and direction of states for the war effort has been held to be a major influence on these developments. A little disputed effect of total war is that it vastly increases the power of governments and both governments and peoples have become accustomed to, respectively, positions of command and dependency.

4. Social and Cultural Change

An influential view of the social effects of the Second World War argued by Arthur Marwick (1936–2006), is that total war had far-reaching effects, which went beyond the obvious negative effects of destruction, deaths and dislocation. They also tested the institutions of societies, and, due to the need to mobilise the entire economy and society for the war effort, led to "progressive" social changes. The impact of war upon societies has since become a major field of study and much work has concentrated upon the social and cultural as well as the political and economic impact of the Second World War. Central to this thesis is the argument that the war had a socially levelling impact and that significant indicators were a narrowing of the gap between rich and poor in terms of incomes and wealth due to income tax, death duties and an increase in state welfare; it did not erode class differences, but improved the position of the working classes. Marwick highlighted the growth of the British welfare state and increased state welfare throughout Western Europe, the increase in working-class wages, and the concern of governments to maintain high levels of employment. Though this thesis has been much criticised, largely by left-wing historians who feel that post-war societies were insufficiently changed, it is clear that conservative and Christian Democratic parties in the post-war period largely accepted state welfare measures and the responsibility of governments for wages and employment to a far greater degree than before the war.

4.1 Women after war

Marwick also argued that both world wars had seen more women employed in a wider range of occupations and that, after 1945, women were to enjoy greater opportunities and a more equal position in society. Certainly, for many women the war was a liberating experience. They served in the armed forces and worked in government offices, in fields and factories, and in Hitler's

bunker and Churchill's underground Cabinet War Rooms; Hitler's pilot, Hanna Reitsch (1912–1979)_ flew the last plane in and out of Berlin, when Soviet troops were already in the German capital. Just as women received the vote in Britain and Germany after the First World War, so in France and Italy they gained it, along with general declarations of equal citizenship in 1945 and 1946 respectively. Whether the war experience resulted in a transformation of the position of women in post-war society and whether many women wanted such a change have been doubted by some historians. François Bedarida (1926–2001)_ has for instance argued that, even in the French Resistance, "women were for most of the time confined within their traditional roles". The structure of economic life and the types of employment it provided meant that any major changes in women's position had to await the de-industrialisation that began in the 1960s, while, even then, many women had different priorities to those of men. Probably, again as with most social developments, it is more realistic to see the war as, at best, giving a push, and perhaps only a brief one, to change.

5. The economic consequences

The immediate effects of the Second World War on the European economy had been disastrous. Damage to communications networks disrupted the transport of raw materials and finished products. The irregularity of supplies to industry and the destruction inflicted on the production apparatus resulted in a considerable number of temporary lay-offs and, consequently, in a reduction in purchasing power at a time when all kinds of requirements continued to grow. Even in the victorious countries, food rationing continued well after the end of the war, and the black market fostered dangerous social inequalities. Crime, juvenile delinquency and prostitution increased. The simultaneous reconstruction of accommodation, industry and the transport infrastructure was stifling national economies. Under these conditions, people were first and foremost preoccupied with the restrictions affecting everyday life and often had difficulty in thinking about their long-term future. The shortage of coal in the very hard winter of 1946–1947 led to widespread strikes and mass demonstrations.

The spectre of inflation and currency devaluation, which reminded people of the economic crises and stock-exchange crashes of the inter-war years, led European leaders to take rigorous measures. The persistent imbalance between supply and demand in domestic consumer products

was pushing prices higher and exacerbated budget deficits both internally and externally. Countries were going into debt in order to finance reconstruction programmes and to rectify social inequalities. In 1944, Belgium went ahead with a major programme to restore the franc, which involved a drastic reduction in the circulation of banknotes and deposits. Some essential sectors of the European economy had been nationalised, and modernisation and retooling programmes were gradually put in hand. While unemployment was affecting a large part of the continent, some countries were paradoxically faced with a shortage of labour in those very sectors essential for economic revival. Although thousands of German prisoners of war had been set to work, programmes involving the large-scale migration of foreign workers had been put in train in order to meet the particular needs of agriculture and of the coal and steel industries. It was in this difficult economic context that Belgium and France concluded with Italy a protocol on cooperation and immigration that provided for coal to be supplied to Italy, which its economy desperately needed, in exchange for thousands of Italian workers unemployed at home. More than 500 000 Italians emigrated to countries in Western Europe between 1946 and 1955.

Disillusion caused by poverty spread and resulted in demands for greater social justice. The low level of wages led to numerous strikes, particularly in France and Italy. The fledgling social security systems were put to a severe test by the large number of disabled persons, widows and other victims of the war who claimed a pension. The whole of society was therefore affected by the high welfare cost of the war. Keeping faith with certain programmes drawn up during the war or following a tradition of mutual-benefit societies, European countries took steps to establish a broader-based social security system and laid the foundations for the modern welfare state.

6. The political consequence

The New Order, European and racist, as promoted during the war by the Nazis, had not discouraged keen supporters of European unity. On the contrary, some resistance groups, inspired initially by patriotic sentiments, had gradually been forced to think more at a European level. They believed more than ever in the need to build a democratic Europe along the lines proposed by the militant anti-fascists and federalists Altiero Spinelli and Ernesto Rossi in their Manifesto for a free and united Europe. Written on Ventotene, a small island belonging to the Ponza Archipelago in the Tyrrhenian Sea, to which they had been exiled and placed under constant surveillance, the

Manifesto was secretly broadcast in the summer of 1941. In this original text, Spinelli compared the union of Europe to the formation of a state. He saw the European Federation as a pillar of world peace. In 1943, Spinelli founded the Italian European Federalist Movement in Milan.

At the same time, transnational contacts between various resistance movements were formally established and culminated on 20 May 1944 in the adoption in Geneva of a Manifesto of the European Resistance. In this anti-fascist declaration, which bears the signatures of Léon Blum, Pastor Willem Visser 't Hooft and Altiero Spinelli, the resistance movements urged the creation of a federal union between the peoples of Europe. The text declared that the objectives of the Resistance could be attained only if all countries agreed to abandon the dogma of the absolute sovereignty of states and to accept integration into a federal organisation, which alone would be capable of ensuring the peaceful participation of the German people in European life. The Manifesto also argued the case for the establishment of a government that would be accountable to the peoples of the Member States of the federation, for an army subject to the federal government and excluding all national contingents, and for a supreme court competent to rule on issues relating to the interpretation of the federal constitution and to resolve any possible disagreements between Member States of the federation. Finally, the Geneva Declaration called for the implementation of universal values such as democracy, social justice and respect for human rights. A Provisional Committee for the European Federation was also set up to act as a liaison office. On 7 July 1944, the participants in the Geneva international conference approved a new draft declaration of European resistance fighters which, disseminated in secret, secured majority support.

In London, some intellectuals and politicians in exile were also thinking about the Europe of the future and drew up various plans for a European federation. In late 1942, the fortunes of war turned more and more in favour of the Allies. The German debacle in Russia and the entry of the United States into the war against the Axis forces (in December 1941) effectively changed the course of events and strengthened the confidence of the Allies in ultimate victory. The various governments-in-exile, sensing that German defeat was in sight, concentrated their minds more keenly on their future as part of a reorganised post-war world. From that time on, the major world powers occupied the international stage on their own, with the small European countries feeling excluded. For their part, they were most alarmed about American plans to simplify the geopolitical map of Europe. Those plans envisaged in particular the elimination of small countries deemed to

be factors for international instability. American and British financial experts also reviewed the possibility of establishing a new international monetary system and the revival of world trade under Anglo-American leadership.

The small countries, which had no intention whatsoever of abandoning their sovereignty, immediately stepped up their mutual contacts and developed alliances and regional groupings in order to defend their interests more effectively, both in the new international economy and as part of the UN. The fight for the rights of small nations became a foreign policy objective for these countries. During the winter of 1942-1943, the Polish General W. Sikorski proposed a comprehensive plan for European regional federations. An economic union consisting of the countries bordering the North Atlantic was also under consideration. But the only concrete achievement of that period was the creation of a customs union between Belgium, the Netherlands and Luxembourg in the immediate post-war period. The Benelux monetary agreement was signed on 21 October 1943 in London. It laid down a fixed exchange rate between the Belgian franc and the Dutch guilder and established a bilateral clearing mechanism. The Belgian-Netherlands-Luxembourg Customs Convention was signed on 5 September 1944. It established a tariff community and envisaged, in the long term, the creation of an economic union between the three countries.

6.1 The decline of the European powers

The old European world powers – the United Kingdom and France – had been relegated to the second division. Swiftly defeated in 1940, France had collaborated with Germany under the regime of Marshal Pétain. Thanks to General de Gaulle and his championing of the cause of a Free France, she was able to take a leading position amongst the victors. However, she would henceforth no longer have the influence she had had immediately after the First World War when the Treaty of Versailles was being drawn up. The United Kingdom, whose territory had never been occupied by the enemy, could see despite everything that its Empire was becoming very shaky and that India was impatiently waiting for independence. The war effort had exhausted Great Britain and, despite its victory over Germany, it had run out of material resources.

The growing demand in the colonies for emancipation and independence posed a challenge to the European powers. The many Africans called up to fight in Europe between 1943 and 1945

was a significant factor in this development. Riots broke out in turn in Algeria, Madagascar, India, Vietnam and Indonesia. Almost everywhere, the indigenous peoples confronted the European colonial powers.

7. The Marshall Plan and the establishment of the OEEC

At the end of the war, the United Nations (UN), whose founding Charter was signed in San Francisco in June 1945, provided aid in various ways to the European countries ruined by the war. Europe was faced with serious food shortages and had to maintain various rationing schemes. It was also short of dollars and therefore had to limit imports of civil and military equipment. The United Nations Relief and Rehabilitation Agency (UNRRA), founded in November 1943, brought emergency individual aid packages to the European countries, especially humanitarian aid.

But this programme was haphazard and would not have much impact on the economy of the entire region. Intra-European trade was hindered by a lack of foreign exchange and required an international authority capable of effectively organising trade worldwide. The United States, whose interests lay in promoting such trade in order to increase its own exports, decided to help the European economy via a large-scale structural recovery programme. The United States wanted to protect American prosperity and stave off the threat of national overproduction. But the United States' desire to give Europe massive economic aid was also politically motivated. The fear of Communist expansion in Western Europe during the Cold War was undoubtedly a decisive factor, as important as the conquest of new markets. The Americans therefore decided to fight poverty and hunger in Europe, factors which, they felt, encouraged the spread of Communism. The Marshall Plan formed part of the US policy of containment — as outlined by US President Truman in his speech to the United States Congress on 12 March 1947 — of the real or imaginary spread of Communism in Europe.

Ultimately, 16 countries signed up to the Marshall Plan: Austria, Belgium, Denmark (with the Faroe Isles and Greenland), France, Greece, Iceland, Ireland, Italy (and San Marino), Luxembourg, the Netherlands, Norway, Portugal (with Madeira and the Azores), Sweden, Switzerland (with Liechtenstein), Turkey and the United Kingdom. They immediately set up a Committee of European Economic Cooperation (CEEC) which drew up a report establishing the priorities for the European economy.

8. Conclusion

The transformative effects of wars seem enormous in their immediate aftermath and the reverberations of the Second World War continue to affect contemporary Europe, yet, one has only to reflect upon the enormous death tolls of wars to see that they do not impede population growth for long. The Black Death had more impact upon Europe than all the wars of the medieval period. Historical change is not easily measurable and disentangling the contribution of wars from other factors is difficult. To disregard the importance of wars as determinants of historical development for good or ill would be as ridiculous as to argue that only long-term structural changes are important, for wars, like great individuals, are products of their ages and influence human development. The historian's problem is the interaction between war and the broad sweep of history.

World doesn't need another war to remember what happened to it after World War II. We don't need another fat-man or little-boy to remember what wars do with Sadako Sasakies.

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15. What is sociological Francoism?

Author: Catinca- Elena Ionescu 1512 B,

FACULTATEA DE ANTREPRENORIAT, Ingineria ȘI MANAGEMENTUL AFACERILOR

Scientific coordinator: Conf. Univ. dr. Ciprian TUDOR

1. Introduction:

Spanish Sociology was born and developed in the 20th century.

Sociological Francoism is an expression used in Spain to define the sociological characteristics of the Spanish society during the last years of -- general Francisco Franco, after his dictatorship. They would be anachronistic features, not corresponding to the state of economic, social and political development of a modern society. The persistence of those characteristics is the prolonged political and social repression that Spain experienced during Franco's dictatorship. In the next pages we'll identify the historical contexts of the Francoism and its fundamentals followed by social aspects of the Spanish citizens in different phases of the dictatorship and how the Francoism still affects the habits of the Spanish population years after the death of the general Francisco Franco.

2. Historical Precedents:

After seven years of dictatorship of the general Miguel Primo de Rivera in which he regenerates Spain by developing it through things such as: economic growth, refreshing its political life, public environmental work and improvement of the working conditions for the lower working class, this important historical figure - Primo Rivera is dismissed at the end of 1930. After this, in 1931, Admiral Anazar at the front of the Spanish government decided to adopt a parliamentary regime. Finally, on the 14th of April 1931, "La II Republica" (The second Republic) was created.

Until the war exploded in 1936, Spanish people's lives had a sinusoidal shape. It was complicated from a social point of view, depressing from the economical perspective but outstanding when speaking about the cultural and scientific development. It was the time of the so-called "La Edad de Plata" (Silver Age). In this "Edad de Plata" we can observe the desire to improve the artistic language and an effort of the Spanish culture to align with the European one. There were a lot of names that marked the history, such as Ortega y Gasset in philosophy, Pablo Ruiz Picasso in art, Luis Buñuel in the cinematography, but the most representative is the group called "La Generación 27" (Generation 27) who wrote in their poems or stories (innovating at the stylistic point) the truth about the Second Republic, The Civil War and the Spanish society.

All the members of the previous named association described a miserable and censured Spain, with a society who struggles to live, with economical issues, social preconceptions and not so many choices. The writers were exiled or killed if they dared to express their thoughts about the established events.

In 1936 because of a state strike, Spain divided in two: the Republicans, who controlled the industrial and agricultural export zones, because the word of the farmers and lower class workers mattered, and the Nationalists who controlled the agricultural areas and were led by Franco.

1939 was the ending of the war and the beginning of Francoist Spain.

3. Francoist life written in words: The sociological realism

Among all the authors that wrote during these years of repression Gabriel Garcia Marquez and Antonio Buero Vallejo were the ones who have drawn best in words the feelings and concerns of their times.

Garcia Marquez conceived a trilogy that was entitled "The trilogy of the Spanish territory". Thus, the "Yerma", the "La casa de Bernarda Alba" and the "Bodas de sangre" are three theater plays that were written using Social realism. This means that he wrote what he saw. The same author says in a documentary "¡Ni una gota de poesía! ¡Realidad! ¡Realismo puro!" (translated as "Not even a bit of poetry. Reality! True Realism!")

Therefore, Federico García Lorca creates an environment that reflects the social situation of that time: it is an obscurantist environment where there are servant relationships in a family in an Andalusian town in the period prior to the proclamation of the Republic. The spot is put on the women from the inferior part of the society that have an eager desire to fight for the improvement of their existence but are oppressed by the living conditions of the time. It expresses a deep existential anguish, a frustration due to the rigid moral behaviors of the time, as well as a social demand for the most humble and disadvantaged classes, for the misery and oppression of both men and women.

These characteristics of human society are just roots of the later Spain dictated by Franco.

The death of Federico Garcia Lorca supports one of the pillars of Francoism: the Religion. It was closely related to the Catholic Church. Catholic morality largely controlled society through censorship, press, penal code.

Catholicism, whether the Spanish people like it or not, reminds the population that Franco's beliefs are still present. Not only has the Catholic Church kept those privileges, but its power has increased remarkably in economic and fiscal matters, as well as in education and social services, and even in areas related to symbolism.

The other author that reflected another established issue of Francoist Spain is Antonio Buero Vallejo who writes "Historia de una escalera", an awarded novel that reflects the first 20 years of dictatorship. Isolation, poverty at all levels and social and political repression are some words that describe Francoism until 1959. The theme of creation is divided in two plans: an existential one about the meaning of life and the human condition and the other social, in a certain political way, that denounces specific concerns and injustices. Both of them have as self centered the human being with an eager need for personal and collective improvement.

A window which reflects the looks of Spain between 1935-1959 is the book of Esteban Pinilla de las Heras, "La memoria inquieta: Autobiografía sociológica de los años difíciles 1935-1959" (The Restless Memory: Sociological Autobiography of the years 1935-1959).

It is “an invaluable testimony of a difficult time to understand” (Pinilla 1996), a true sociological observatory that analyzes critically and independently the Spanish society of those times.(2)(12)

4. The rise of the Peninsula and the establishment of the long living Francoist roots

Franco ruled over Spain in two stages. The first one “Autarquia”, from 1939 to 1959 which represented the isolation of Spain and the consolidation of the Francoist pillars, sort of an organization by the new rules. The second stage, from 1959 to 1975 “Desarollismo” lasts until the death of Franco and represents a glow-up for the Spanish society, being a representative period for a lot of enduring legacies. At the beginning of the year 1950, the Spanish economy was torn apart, but luckily in 1957 the “Technocrats” launched the Stabilization and Liberalization Plan.

The “Spanish Miracle” was an economical improvement that Spain experienced in the early 60’ and which changed radically the social structure of the country because at that point two transformations occurred: first, Spain changed from being a country based on agriculture to being an industrial country and second, it developed a massive international tourism.

For the citizens of this transformed country, not only were there created jobs, but with this new economy the GDP improved substantially, making living in Spain more comfortable. Also, with the huge income of Europeans looking for sun and beaches, the Spanish people got to extend themselves culturally, reaching this way new opportunities.

Another rule that added value to the Peninsula, was the anti-abortion law and the interdiction to divorce.(14) This led to a “Baby Boom” in the 70’. Studies have shown that the number of the people born in the 70’ is two times bigger than the ones born in the 2000. Those baby boomers are the ones that support Spain’s economy these days, and are a lot of them.

Also, because the language is the most important part of a culture, and Franco was a nationalist, he created a rule that implied the reduction of the different Spanish dialects (such as gallego), thus making the Spanish language the only one recognized. This rule was kept, now “castellano” remaining the official language in Spain.

5. Values that Franco worshiped and are still present nowadays

The traditional values, a little bit modified these days, also remained with the ones of the Francoism stage: country, religion, and family.

In 1978, the Spanish Constitution abolished Catholicism as the official state religion, but still recognized the important role it plays in Spanish society. The privileges of the Catholic Church, the North American bases, the Monarchy, the intimacy between political and judicial power or the “land of owners and not of proletarians” that a Housing Minister dreamed of in the 1950s have not only persisted but have been consolidated within the democracy.

However, since the end of the Francoist dictatorship practical secularization has strongly grown, meaning that religion does not count as one of the values of today’s citizens.

When Franco spoke about family, he meant unity and children but under some certain rules. The Spanish families were greatly influenced by Franco’s unjust reforms, which above all eliminated the possible integration of women in Spanish society.

The years of dictatorship were characterized by a total loss of the rights of women, in contrast to the conquests they had achieved during the republican years.

For example, abortion, which is really about the right to be able to decide in regards to your own body, was one of the subjects that the Church wanted to prevent.

During the democratic years, women achieved the freedom to abort, but still, eighty years later and the abortion is legal but under conditions: if it comes from a rape, if there is danger to the mother's life, if there will be a malformation of the fetus or if it’s done in the first twelve weeks.

6. “Esto con Franco no pasaba”

In English “With Franco this wouldn’t happen” is an expression used in the past on a regular basis for censured behaviors that appeared soon after the death of the dictator and that went beyond what was marked by ultra-Catholic morality. An example for this is “The Madrid Scene” which was a counterculture movement in which the people of Madrid asked for certain musical programs to be broadcasted in the local radio stations.

Nowadays this expression is used in an ironic way to remark the fact that although, now Spain lived in democracy some of the rights that the people had during the Francoism and problems that they didn't like as the consequent delay in the emancipation of young people, are present on a daily basis.

Many people describe Spain under the rules of Franco like a living prison, because of its strict rules. The main characteristic of the Francoist regime was repression which had three functions: to punish the vanquished, to unite the victors and to frighten the whole of society. Therefore, Sociological Francoism propagated until these days because, besides the fact that the Spanish citizens are afraid of another Civil War, they do tend to remember the period of wellness experienced during the "Desarrollismo".

7. Conclusion

The Francoist dictatorship was always based on the contrast between winnings that deserved recognition, and the losses that were placed in eternal conviction. For this reason, the memory of Francoism is still so complex today in Spain. Some want to forget the horrific regime and embrace the freedom achieved with the death of the dictator but to consider it forgotten is always in a contradiction with the good things that help them live better, such as the conversion of Spain into a touristic and industrial country, or things that are still hard to achieve because of various Francoist reminiscent, such as the equality between genders or the rules of abortion.

In order to prove this wide conclusion, I would like to add some data and statistics anticipated for the following years, but before this cruel and destructive virus 'COVID-19' hit the entire world.

In 2019 Spain beat for the 7th time the record that entitled it as the most visited European country with 83,7 millions of tourists (1,1% higher than the year before) that spent 92.278 millions of euros (2,2 % higher than the year before). These two numbers are records, showing that Spain grows from one year to another. Consequently, the GDP per capita of Spain in 2019 was \$29,586, \$1,147 higher than in 2018. This wellness affects and is seen in the life expectancy. (19)

By 2040, Spain will be home to the world's longest-living people with the life expectancy of 83.7 years. Today, Spain occupies the second position in the world at this topic, after Japan, with the life expectancy of 83.3 years.(20)

To sum up the previous ideas, the Francoist dictatorship had its ups and downs. It was indeed a cruel period for the Spanish society, but without its presence in Spain's past, the present wouldn't be the same. Spain wouldn't have developed this much and the Spanish citizens wouldn't have reaped its current benefits.

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16. Custom, Tradition and Community

Author: Elena-Briana BOERU,411 G,

FACULTATEA DE ELECTRONICĂ, TELECOMUNICAȚII ȘI TEHNOLOGIA
INFORMAȚIEI

Scientific coordinator: Conf. univ. dr. Ovidiu CARAIANI

Quite often societal customs, traditions and norms conceal how one race is privileged over another or how a group of people is disadvantaged because of their racial or ethnic membership. This view stood as the norm for generations, but in modern times we see a shift in the demeanor of people as notions such as political correctness, tolerance and equality take a more present role on the stage of international exchange. These contemporary notions define the way younger generations lead their interactions with people from different cultures, but there is no denying the fact that this does not stand as a general rule all across the globe. But how can we truly understand the way people around us or from different cultures act if we don't understand what defined them before today?

Let us start by analyzing the three main components that birthed ideologies that changed the course of history and that defined the way society viewed life in past times, such as nationalism and conservatism. We are all very accustomed to the concepts of custom, tradition and community. As soon as we come into the world we are put face to face with strange social interchanges between the people we regard as our caregivers and the ones affiliated to them, that are meant to celebrate the apparition of a new life, of a new member of the community that will one day have the duty of passing on the core values of said community to ensure its survival. These customs are the first interactions between us and the people outside our inner circle thus, the first interactions with society. A custom can be regarded by definition as a traditional and widely accepted way of behaving or doing something specific to a particular society, place, or time. Customs have been present since the dawn of civilization and they have evolved alongside us. Their main purpose has been to act as a glue of society, bringing people together in joy or grief, giving them hope and

strength to face the challenges of their current times. We can observe such examples in the way primitive men gathered around fires, painting the walls of their caves and telling stories that kept their communities alive through times, in the way Romans and other ancient cultures made sacrifices to the gods to give thanks or ask for guidance or in the way modern lovers would gift each other wedding bands to symbolize their union.

Previously I used the term “community”, but what does it mean? The common way to explain it is “a group of people living in the same place or having a particular characteristic in common”. The “living in the same place part” is quite self-explanatory I believe, but what are those common characteristics and where do they come from? Perhaps this can be expounded with the help of the third term from my hypothesis: tradition. Tradition refers to the transmission of customs or beliefs from generation to generation, or the fact of being passed on in this way, thus we can formulate the idea that the field of “tradition” includes that of “customs” and it is one of the main components of the concept of “community” as we now know it.

I would now like to move on to talk about a few subjects that I consider to be crucial in understanding the impact these three notions had, have, and will have on our lives. As history took its course, we have seen the birthing of myths, which later on fueled the notions of identity, continuity and, in the modern era, various ideologies such as nationalism and conservatism.

Myths, in literature, are part of the folklore genre consisting of narratives or stories that play a fundamental role in a society, such as foundational tales or origin myths. The main characters in myths are usually gods, demigods, or supernatural humans. They possess certain features such as formality, aesthetic, psychological, social and political. Myths can be used to trace the descent of ideologies but also to elucidate the genealogic ancestry of a group. Take the myth of Romulus and Remus for example. It tells us the story of the twin brothers that after many trials became the founders of the city of Rome and the Roman Kingdom. Same with the myth of Decebal and Trajan in Romania, these stories have been used to motivate the right of specific ethnic groups to occupy a certain area of land as descendants of these historical figures. We can see this phenomenon all around the globe with a few variations: some people claim descendancy from gods, demigods, leaders that conquered the area sometime in history and so on. Thus, the community feels entitled to privileges and prestige and also develops a spirit of kinship (the phrase “We are all brothers” is

not unusual in this context). Humans have the burning desire to know their true identity, who they are and where they come from, as a form of simple knowledge or to state their cases for independence, recognition and rights (as can be seen in the late eighteenth to mid nineteenth century).

Such ideas and the concepts of identity and continuity have fueled the fight for autonomy in many regions of the map. We have seen it in the early fights between the remnants of empires, we have seen it during both World Wars when the borders changed entirely or in the Greco-Turkish conflicts and we can see it even now, in regions such as Catalonia and Szeklerland (Ținutul Secuiesc). Whether all of them are valid statements or not, only history will be able to tell, but there is no denying that this type of ethnic myths based on temporal origin, locations, migration and kinship have transformed the world into what we know today and have been the precursor of the worst conflicts during human time.

The deeper we dive into the matter of customs, tradition and continuity, the more we see that people have a tendency to become emotional when the matter of who they are arises, giving them the power to voice their grievances when times become unbearable for them and the individuals they associate themselves with. They mobilize masses to take action, to consider the possibility of change and encourage them to volunteer for a common cause. Although benefic in times of need, taking them to an extreme could backfire and create more damage than good. The times of need I previously mentioned were the perfect time for ideologies such as nationalism and conservatism to come into being and grow.

An ideology is a set of beliefs and values attributed to a person or group of persons, especially as held for reasons that are not purely epistemic. Nationalism in particular is a great example of not only an idealized belief but a profound historical movement altogether, found in literature and specific actions taken by people. It invites the individual to look at their reality through “the eyes of the past” as a “product of the interplay of various communities, each possessing a unique character and history, and each the result of specific origins and developments”. It was the spark of many revolutions for independence between the late seventeen hundreds and the mid-eighteen hundreds in numerous places, such as the Americas, France and even Romania to name a few. We can only understand the need for the concept of nationalism if

we view it from the time period in which it has appeared. When Modern Europe was in pure disarray due to its broken down base structures (political, economic and as a community), the advantages of a nationalist point of view were emphasized. Individuals, who were in a state of chaos, were given the hope for a change and factions were finally seeing hope after an era of abusive leadership, outdated and with no regard for the working class. The spread of this movement to other continents can only be explained by the mechanism of imitation and adaptation. People, predominantly the intellectual elites, adopted the ideas of “nation and national regeneration”, overthrowing the systems of imperialism and colonialism.

As times moved forward, people continued to favor such a concept and developed it to the point of extremism. What once was supposed to bring people together, in the twentieth century created a cleavage between nations and tensions only grew, creating perfect conditions for doctrines such as Nazism and Fascism, led by people mad with power and blinded by myths that gave them the rights to decide the fate of other communities, to emerge and create the deadliest armed conflicts the modern world has ever seen. The world was thrown into disarray again, the global economy was floored, totalitarian terror became the norm for many countries and absurd social and political statements were fed daily to the general masses. Thus, many historians criticized the concept of nationalism. Acton claimed that “nationality does not aim either at liberty or prosperity, both of which it sacrifices to the imperative necessity of making the nation the mold and measure of the State. Its course will be marked with material as well as moral ruin, so that a new invention may prevail over the works of God and the interests of mankind”, while Renan concentrated on the benefits of liberty and equality over the idea of being separated into nations “Let us not abandon the fundamental principle that man is a rational and moral being before he is penned up in this or that language, before he is a member of this or that race, before he adheres to this or that culture“.

During and especially after the World Wars, the concept of conservatism gained a lot of followers, particularly in the East, and the world was split in two: the Western liberal countries and the Eastern conservative regimes. For years it was a continuous tension between democracy and communism that resulted in what we call now The Cold War, a period of geopolitical tension between the Soviet Union and the United States and their respective allies. Michael Oakeshott, one of the most important theoreticians of conservatism, stated that “To be conservative means to

prefer the familiar of the unknown, the limited of the unlimited, the acceptance of the perfect, the laughter of today's utopian beatitudes". Unfortunately, as good and safe of a concept as conservatism is, the way it was and is implemented is quite lacking. Conservatism is based on the idea that "Human action cannot be determined by abstract rules; because in this way it is excluded from its particular motivations and causes". Each component of society and each individual should be harmoniously integrated in what is considered "implicit order of the universe". However, this resulted more often than not into an inequality of rights given to each member of society.

Today, the world is once again divided. Many choose to forfeit the safety and structure given by traditional views in favor of newer ideas such as equality of rights and chances, and others who still cling to the concepts of old. Both of these factions tend to take things to an extreme in order to eradicate the other, but things are slowly coming to a common point. Whether this will be achieved in twenty or hundreds of years, we will never know. I strongly believe that customs, tradition and community are things that should always be present in our lives, to show us where we come from, what we are made of, but they shouldn't dictate the way we forge our path forward. The past will never be able to show us how to evolve, but it certainly influences our present and only by understanding our present we can head towards a brighter future.

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17. Community and collective rights vs. individual rights

Author: Alexandra TUDORACHE, 611 DA ,

FACULTATEA DE INGINERIE INDUSTRIALĂ ȘI ROBOTICĂ

Scientific coordinator: Lect. univ. dr. Daniela Maricica COTOARĂ

In this essay I am going to talk about individual rights and collective rights; how collective and community rights reflect nations, ethnic groups and minorities that possess moral properties and moral rights, compared to individual rights and how conservatism affects these ideas in the modern world.

1. What is the difference between collective rights and individual rights?

An important human issue is between collective and individual rights, individual rights protect the individual while the collective rights protect the group (nation, ethnic and minorities). Individual rights can apply to collectives if they are within moral ethics and they do not affect the rights of most other individuals or their own well-being.

Human rights claims are generally made most effectively by people acting together as a group. For instance, while we are all entitled as individuals to the right to freedom of association, it is only when that right is asserted collectively that it can meaningfully be realized. But in certain specific cases the right in question protects a common interest which the group, rather than any specific individual is entitled to claim.

However there are many obstacles to these rights, from a political point of view liberalism is looking to push collective rights to protect these communities, the progressive movement being born for the greater good, while conservatism does not; it rather supports the “individual” and “freedom” of each, living in tradition and respecting “culture” .

Further, I’m going to discuss the ideology of modern conservatism and what role it plays in the society today.

2. What is conservatism and its nature?

Conservatism is a political morality, a view about the political arrangements that make a society good. In the modern times, conservatism and its modernizing, anti-traditionalist rivals, liberalism and socialism, are the most influential political philosophies and ideologies of the post-Enlightenment era. Conservatism is also in opposition to rapid changes and supports keeping traditions in society and the notion of faith.

First, conservatives adopt a pessimistic view of human nature. According to conservatives, we are all psychologically flawed and imperfect. Indeed, during the Enlightenment conservative theorists rejected the rationalist assumption that we should be optimistic about humanity and seek to improve it. Second, conservative view of human nature is largely grounded upon the Catholic notion of original sin and Biblical warnings over human wickedness, for this reason conservative and liberal thinkers –” for instance Michael Oakeshott and Karl Popper – have long argued that government and the law should treat people as ends in themselves, not means. Human rights are fundamental for realizing these insights because they protect people from undue power.”

3. Cultural and social conservatism

Social conservatism believes that tradition can be enforced through the government, but they oppose any radical policies or social changes. They favor anti-abortion, traditional marriage, oppose atheism and the LGBT movement.

An unfortunate thing about discrimination, besides the fact that it facilitates the mistreatment of large groups of people, is that it is quite often not very tangible to those who are not directly affected by it. And when people, who are and have been for the most part of history been in a privileged position, remain untouched by oppression, they start denying its existence all together.

4. Gender discrimination

In U.S, conservatism pushed anti-abortion laws against women’s right to abort being considered a crime in the light of religion. Past studies have shown abortions are most common among women who are economically disadvantaged. Recently, in the U.S, Alabama has adopted

this law which restricts women's fundamental self-determination and control over their bodies, lives, and destinies. We know that lack of accessibility to abortion does not reduce the number of abortions. In fact, the rates of unsafe abortion are highest where there are the most restrictions. According to recent estimates, at least 8% of maternal deaths worldwide are from unsafe abortion; at least 22,800 women die each year from complications of unsafe abortion.

Women in employment also suffer from gender discrimination. Inequality at work has shown that women do not progress in career, a lack of science, maths and operational experience is often cited as the reason women do not progress. Some businesses remain in denial. The result for women is underemployment, economic inactivity costing millions, a 'men-only' approach to leadership, and entrenched under-performance.

5. Racial discrimination

Due to conservatism pushing traditionalism and their own agenda into politics and social life, racism has been an effect of this ideology. Minorities have always been part of communities and with them we started to adopt traditions, cultures and religious beliefs, but most conservatives think this is not the case. Minorities have always been subjected to all kinds of forms of racism based on looks, culture and their tradition. A clear example is now the actual situation of COVID-19 pandemic, which has shown clear signs of racism towards Asian people all around the globe. In China, people of different ethics are pushed to leave the country or are arrested because of the "risks" they can bring which isn't justified at all.

Racial disadvantages can be seen especially in education, where studies have shown that academic immigrant families are more likely to send their children to private schools due to the oppression they could suffer from state schools. (In the UK at 29%, the proportion of ethnic pupils is higher in the private sector than in state schools with 23%).

6. LGBT discrimination

In less than two decades we have achieved a transformation in legal freedoms and protections against discrimination for lesbian, gay and bisexual people, but many LGBT people

experience discrimination when they access health care. A quarter of health and social care staff have seen abuse and discrimination against lesbian, gay and bisexual people by colleagues; a quarter of lesbian, gay and bisexual people are not out at work, and one in five have experienced verbal abuse from colleagues, customers or service users. And many LGBT people still can't be open to their family or their friends because they live in a community which does not accept them as themselves. So it's important that people understand that, while we have seen a transformation in attitudes and legal equality for lesbian, gay and bisexual people, the reality is many schools, workplaces and communities remain hostile to LGBT people, as conservatism uses outdated and prejudice thinking as a reason to push away equality for LGBT people.

7. Conclusion

In a century of ideological extremism like the twentieth century, conservatism often appeared as an obstacle to the march of history in which the advancing forces of modernization were thought certain to dissipate the forces of conservatism. Since conservatism never appealed to the grosser forms of the modernist faith, contemporary skepticism comes as no surprise to it, but change comes from within, if we can help to provide individuals and allies, with the tools, confidence and power to create change, they will in turn empower others in their communities.

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18. Multiculturalism and national identity

Author: Sanem Nur DOGAN, 1211 ,

FACULTATEA DE INGINERIE ÎN LIMBI STRĂINE

Scientific coordinator: Conf. univ. dr. Ovidiu CARAIANI

In sociology, multiculturalism describes the manner in which a given society deals with cultural diversity. Based on the underlying assumption that members of often very different cultures can coexist peacefully. Multiculturalism expresses the view that society is enriched by preserving, respecting, and even encouraging cultural diversity. In the area of political philosophy: multiculturalism refers to the ways in which societies choose to formulate and implement official policies dealing with the equitable treatment of different cultures.[1] Culture, has been a benchmark for people to define their identity. In other words; it separates people, yet combines them. The presence of multiculturalism, allows people to be able to develop and form identities outside their communities and ethnicities.

National identity is a person's identity or sense of belonging to one state or to one nation. It is the sense of "a nation as a cohesive whole, as represented by distinctive traditions, culture, and language." It may refer to the subjective feeling one shares with a group of people about a nation, regardless of one's legal citizenship status. National identity is viewed in psychological terms as "an awareness of difference", a "feeling and recognition of 'we' and 'they'".[2] It also creates a collectivist bond between who identify themselves with the same national identity. As a matter of fact, it is a bridge which connects cultural beliefs, religion, traditions etc. . Generalizing the idea of identity for a nation might also create a stereotypical point of view for insiders as well as the outsiders. Nonetheless it bonds people, it can also cause chaos and political conflict with other nations. Multicultural countries can be considered apart from this issue. If multiculturalism succeeds in a nation, it means that the chances of conflict and discrimination that the country might face will be very low. According to Sociologist Peter Kivisto, the leading reason underlying the terrorist attacks and conflict in a country is the absence of multiculturalism. He gave an example

of the terrorist attacks that took place in France as proof of “multiculturalism failure”. It is a very vulnerable point to bear in mind that if the identity is solely defined by the ‘other’, the distinctive features and otherness dimension of the identified is emphasized and the common points are disregarded. This kind of over-emphasizing leads to hostility, contradiction and discrepancy as well as denying, humiliating and negating the ‘other’.[3] Creating a sharp image of identification is one of the elemental reasons for these failures.

It is believed that the indigenous societies are the ones to form the foundation of a multicultural country. Despite the fact that the immigrants are not considered as the ones who lay the foundation stone for a multicultural society, they are still looking for accommodation to continue their traditions: “I’ll give you an example of accommodation. Muslims, oftentimes in workplaces, request that they be provided the space and the time to respond to the call to prayer, which obviously can disrupt the workplace for a short period of time. When they make these requests, they’re not saying: we want to work fewer hours a day than our non-Muslim counterparts. They’re simply saying: let’s find a way where we can head to the call to prayer, and do a day’s work. All we’re asking the employer to do is to accommodate this.” Kivisto mentioned. These types of issues that the immigrants or the indigenous people face, are creating a prejudicial image of the government in the eyes of the outsiders and this image might be the reason why the terrorist attacks, bombing and other conflicts happen. What to be kept in mind is that, if multiculturalism will exist, that means the society must be in a peace with different communities; otherwise their attempt would be a failure.

Religion has a colossal impact on the culture and identity; it provides a form of thinking that guides fundamental beliefs in everyone’s life. Consequently, a sense of purpose and meaning is inherently a part of it which helps shape the core of many people’s identity.

Amish people have adopted a religious based lifestyle embracing Bible. They migrated to Pennsylvania in the early 19’s. Their everyday life and custom are governed by an unwritten code of behaviour called the *Ordnung*, and shunning (*Meidung*) remains an integral way in which the community deals with disobedient members.[4] They do not identify themselves as “American” although they have been dwelling in the United States for hundreds of years.

Amish have appeared on the court frequently in order to make an agreement with the government to convince them that they will always neglect modern world's inventions and live their life traditionally. As an example of this dilemma; around the 1930's the social security/insurance program came into force; thus the Amish people rejected to pay the insurance, claiming that they do not need the social security and the insurance according to their lifestyle, and the court decided in favor of the Amish and precluded them from paying the social security. The consequence of this situation does not mean that the Amish society is not fulfilling their civic responsibilities, in fact they pay all the taxes as every ordinary citizen. The Amish case is one of the best examples that could be given as a successful multiculturalism. Them and the government are trying to endure an acceptable relationship for both of their advantages.

Nevertheless the idea of a "multicultural society" did not come only with positive impacts from all perspectives. Diverse indigenous and native people had suffered many years from discrimination and degradation. They have been traded as slaves, worked as lower class workers, and insulted because of their national identity and appearance. Unfortunately at last, is not possible to say that the externalization and discrimination towards different ethnicities could end this easily. Even though humanity evolved with diverse cultures, the process was not powerful enough to prevent the failure of multiculturalism.

Canada, as a whole, embraces multiculturalism and classifies their national identity as a "multicultural" one. The government provides the immigrants and various society's accommodation, needs and claims. Distinctively accepts and treats them as citizens. Canada is a highly multicultural country; hence fully internalized more than two cultures. It officially became a multicultural society in 1971 when the government began to recognize the value and dignity of Canadians of all races and ethnic groups, all languages and all religions. [5] Nonetheless, Canada is a multicultural nation which accepted the different religion, culture, and traditions. This means that a nation can survive as a multicultural one in peace, without having to deal with all the contradiction and conflict. Harboring all different types of culture, also builds a good political aspect allowing to develop a wider globalization network in order to survive.

There are also a considerable number of cultures existing in the United States, however they could not succeed as a multicultural society like Canada. Perhaps the reason why they could

not develop the “diverse cultural union” in a peaceful environment could be due to allowing the hatred spreading communities to expand, unlike Canada.

In conclusion, multiculturalism and national identity are two terms which have direct relation. Controversial or not, communities which identify themselves as multicultural will manage to endure harmoniously for a longer period of time with the absence of conflict. National identity might separate people with a harsher line but on the other hand it can also tie the people in stronger. Eventually, identifying a multicultural nation could be the only technique to create a healthy bond between distinct communities in order to keep the harmony.

[1] ("What Is Multiculturalism? Definition, Theories, and Examples", n.d.)

[2] ("National identity", n.d.)

[3] (Inac & Unal, 2013)

[4] ("Amish | Definition, History, Beliefs, & Lifestyle", n.d.)

[5] ("A Multicultural Canada", n.d.)

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19. Architecture during the medieval era, Renaissance and neoclassicism

Author: Marina-Alexandra CENUȘE, 1512 BEM,

FACULTATEA DE ANTREPRENORIAL, INGINERIA ȘI MANAGEMENTUL
AFACERILOR

Scientific coordinator: Conf. Univ. dr. Ciprian TUDOR

1. The Medieval Era

Medieval architecture simply refers to architectural styles in medieval Europe during the middle ages. In fact, architecture during these times had gone through several changes and phases such as from Romanesque style to Gothic style.

The center of medieval architecture in Europe was the creation of spectacular churches and cathedrals. Although medieval architecture went through the same phases as medieval England, the medieval secular architecture that survived to this day mainly served defense purposes during the medieval era.

Castles and walls were the most notable non-religious examples of medieval architecture throughout Europe.

I would like to highlight three types of architecture: Byzantine, Gothic and Romanesque.

2. Byzantine Architecture

The Byzantine Empire lasted 1125 years and one of its most important contributions to the modern world is its architecture. Domed churches and other places of worship prevalent in the Byzantine period are still widespread but not many people are aware of their origins.

3. Characteristics

Byzantine architecture picked up where Roman architecture left off. Artists and architects of this era adopted a style that was heavily influenced by Christian beliefs.

Biblical teachings and principles were depicted through various media including paintings and a few sculptures that were made to decorate the interior of synagogues and sacred structures.

The geometric proportions of Byzantine buildings were more complex than their predecessors.

Coloured glass mosaics, classical orders, alabaster sheets on windows, marble walls, vaults and large domes supported by heavy piers and square bases were popular components of Byzantine architecture.

A number of Byzantine buildings that survived the wear and tear of time used to be places of worship.

4. Byzantine Architecture Facts

Religion was the be-all and end-all of Byzantine art and architecture. Justinian built a series of churches throughout his empire in an attempt to actualize Constantine's vision of a strong and unified Christian church.

The central-plan church of Hagia Sophia (the Church of Holy Wisdom) took only five years to construct under Justinian's behest and was the era's most remarkable achievement.

The structure has impressed architects and engineers across time because of its innovative design and the fact that it has continued to exist at present despite a brief construction period.

5. Famous Byzantine Architecture

Aside from The Church of St. Sophia in Sofia, Bulgaria, other surviving testimonies to early Byzantine architecture include the longitudinal Basilica of Sant' Apollinare Nuovo and the centralized church of San Vitale which Emperor Justinian ordered to be constructed but never saw.

Meanwhile, the iconic domed churches of Hagia Sophia and Hagia Irene in Constantinople are home to the emperor's monuments. The two churches were said to be modelled after the little church of Saints Sergius and Bacchus, known for its combined longitudinal and centralized features.

6. Gothic Architecture

Gothic Architecture, also referred to as medieval architecture, is the result of multiple generations of influence.

Spanning from the mid-12th century to the late 16th century, this style of architecture flourished during the high and late medieval period. With time it developed from Romanesque architecture, which later evolved into Renaissance architecture.

The term "Gothic" commonly used to describe this form of architecture implies that this design of architecture was influenced by the Visigoth and Goth tribes; however, this is misleading because these tribes had been vanquished by the 6th century.

7. Gothic Architecture Styles

Basically, Gothic architecture transformed how cathedrals, churches and castles were built in Europe. In the 11th century, building skills and materials were limited, Stone castles were simple, cold, dark and damp. However, Gothic architecture solved these unpleasant problems and created pleasant buildings.

There are **seven key characteristics** of Gothic architecture, which include: grand and tall designs, the flying buttress, the pointed arch, the vaulted ceiling, the light and airy interior, the gargoyles of gothic architecture, the emphasis on the decorative designs and the ornate.

During the Gothic period, architecture transformed and embraced these characteristics in building designs, churches and cathedrals were largely influenced.

8. Gothic Architecture History

Gothic Architecture developed between the Renaissance and the Romanesque style of architecture. The history of Gothic architecture is characterized by the introduction of pointed arches, flying buttresses, gargoyles, tall spires and of stained-glass windows.

Gothic architecture symbolized giant steps from the common basic building designs that had prevailed. From the 10th to the 14th century, several significant churches and cathedrals were built, especially in France and Britain, giving architects a chance to develop more daring and complex designs.

9. Famous Gothic Architecture

- Basilica of St Denis in Paris, France
- Cologne Cathedral in Cologne, Germany
- Milan Cathedral in Milan, Italy
- Notre Dame de Paris in Paris, France
- Canterbury Cathedral in Canterbury, Kent, England

10. Romanesque Architecture

Romanesque architecture refers to the use of semi-circular arches in the construction of buildings and structures done by the first pan-European architect in the European countries. There is no exact date for when this style was used. Proposals from historians suggest that Romanesque Architecture started in the 6th to the 10th century. Much of its development occurred in the 12th century and was then called the Gothic style.

The features of Byzantine building and ancient Roman combined to produce an advanced and unique design at the time. Romanesque architecture is well known for its massive quality, grand vaults, round arches, thick walls, decorative arcading and large towers. Many castles,

palaces, church buildings, quarters of monasteries and secular houses built during this Romanesque period used this architectural style.

11. Romanesque Architecture Period

The Pre-Romanesque period is the term referred to the period when the architecture was applied in Germany. The Carolingian and Ottonian periods which are characterised by the patronage of the building in the monasteries and where the decisions were made to pass after clerical advisor's meetings.

Visigothic, Asturian and Mozarabic constructions were popular between the 8th and the 10th centuries in the Iberian peninsula. The Visigothic period rose and prospered until 711 after which it was brought to an end during the Moorish invasion. The Mozarabic period refers to the period where the Iberian Christians adopted some Arab customs without converting into Islamic religion.

Lastly, the Asturian period between 711 to 910. During this period, it mostly involved combining the Visigothic and Mozarabic constructions to come up with an advanced construction. The periods remain very important and form the basis by which the Romanesque architecture developed and saw the progressive highly skilled Romanesque architecture that historians admire.

12. Romanesque Architecture Style

The Romanesque Architecture style is easily identified, since it is characterized by its massive quality due to the materials used, the thick walls that surrounded the monasteries and palaces, large towers used by the guards so that they could see an oncoming enemy. Moreover, beautifully decorated arcading is easily identifiable. Despite the different materials and regional characteristics, the style can be identified across the European countries with this outstanding Romanesque Architecture design.

Examples of Romanesque Architecture style buildings which can be seen today include:

- Portal, church of Santa Maria, Viu de Llevata, Catalonia, Spain.

- The vault in the Abbey church of Sainte-Foy Conques, France.
- The bell tower of Angouleme Cathedral, Charente, South West France.
- The window and Lombard band of the Rotunda of San Tome, Almenno San Bartolomeo.

13. Renaissance

Renaissance architecture is the European architecture between the early 15th and early 17th centuries. It demonstrates a conscious revival and development of certain elements of classical thought and material culture , particularly symmetry and classical orders. Stylistically, Renaissance architecture came after the Gothic period and was succeeded by the Baroque .

The most representative architect of Italian Renaissance Architecture is Bramante (1444–1514), who developed the applicability of classical architectural elements to contemporary buildings, a style that was to dominate Italian architecture in the 16th century. In the late 15th century and early 16th century architects such as Bramante, Antonio da Sangallo the Younger, and others showed a mastery of the revived style and ability to apply it to buildings such as churches and city palazzos, which were quite different from the structures of ancient times.

14. From Middle Ages to Renaissance

A factor necessary to make these changes from the middle ages to the Renaissance was money. During the Middle Ages, people did not have money to choose how they wanted to build their house, but during the Renaissance people had more money, so they could choose the style of building that they wanted their house to be.

Another factor needed for this change to happen was humanism. Humanism was the idea that humans are of central importance. During the Middle Ages, people believed that the gods were of central importance, but through people like Cosimo Medici, the idea of humanism began during the Renaissance. Humanism changed the way people thought, and that was a major reason why architecture began to change. Because people thought that they were of central importance, they began to commission architects for their own use.

15. Foundational Architectural Concepts

Renaissance façades are symmetrical around their vertical axis. For instance, church façades of this period are generally surmounted by a pediment and organized by a system of pilasters, arches, and entablatures. The columns and windows show a progression towards the center. One of the first true Renaissance façades was the Cathedral of Pienza (1459–62), which has been attributed to the Florentine architect Bernardo Gambarelli (known as Rossellino).

Renaissance architects also incorporated columns and pilasters, using the Roman orders of columns (Tuscan, Doric, Ionic, Corinthian, and Composite) as models. The orders can either be structural, supporting an arcade or architrave, or purely decorative, set against a wall in the form of pilasters. During the Renaissance, architects aimed to use columns, pilasters, and entablatures as an integrated system. One of the first buildings to use pilasters as an integrated system was the Old Sacristy (1421–1440) by Brunelleschi.

Examples of architectural pieces from the Renaissance

- Palazzo Medici Riccardi, Michelozzo Di Bartolomeo 1445-1460
- Kronborg Castle, Danish king Frederik II, Helsingor Denmark 1574-1585
- Queen's House, Inigo Jones, Greenwich London 1616-1619
- Augsburg Town Hall, Elias Holl, Augsburg Germany 1615-1624
- Convento De San Esteban, Juan E Alava and R.G. De Hontanon, Salamanca Spain 1624-1610

16. Neoclassicism

Neoclassical architecture, also known as neoclassicism, emerged in the mid-18th century as a reaction to Rococo. Derived from Palladian architecture, it has references to classical Greek and Roman architecture. Unlike Classical revivalism however, neoclassical architecture tends to draw upon the logic of entire Classical volumes rather than just reusing parts.

The characteristics of neoclassical architecture include the grand scale of the buildings, the simplicity of geometric forms, the Greek (particularly Doric) detailing, dramatic columns, and blank walls. By emphasising the simplicity of the wall and its flat, planar quality, as well as the separation of elements, the style was seen as a reaction to the more lavish excesses of Rococo.

I have chosen to write about the two countries from Europe that have adopted the Neoclassical architecture : France and Britain.

17. Neoclassical Architecture in France

Neoclassicism was born in Italy, although it became especially active in France largely because of the presence of French designers trained at the French Academy in Rome. Classical features had begun appearing in architectural design at the end of Louis XVI's reign. This style was then adopted during the first Napoleonic empire: High Society employed it on their private homes, along with extras like faux ruins, follies, grottos and fountains to decorate the landscape, while more experimental architects used it to design a range of civic structures. Among the most celebrated French architects were: Jacques Germain Soufflot (1713-80), who designed the Parisian Pantheon - a key highlight of the Grand Tour - Claude Nicolas Ledoux (1736-1806), who designed the Cathedral of Saint-Germaine, the Hotel Montmorency, the Royal Saltworks at Arc-et-Senans, and the Chateau de Benouville; and Jean Chalgrin (1739-1811), who designed the Arc de Triomphe.

18. Neoclassical Architecture in Britain

Thus in Britain, which had never really taken to the Baroque, the Neoclassical style was employed in the design of a wide variety of public buildings from banks to museums to post offices, while British Royalty commissioned one of Britain's greatest architects, the Regency neoclassicist John Nash (1752-1835), to redesign entire city blocks and parks. Aristocratic landowners embraced the style, refurbishing their country mansions with new porticos and columns. English neoclassical architects included: John Nash (1752-1835), who designed Buckingham Palace, Cumberland Terrace and Carlton Terrace in London; Sir John Soane (1753-1837), who designed the Bank of England, Pitshanger Manor and the Dulwich Picture Gallery;

and Sir Robert Smirke (1780-1867), designer of the British Museum, the General Post Office, Covent Garden Theatre and Eastnor Castle.

In conclusion, after all that I have read and discovered from the online medium and books, I will answer some questions that most of us are wondering about.

※ Why is architecture important in history?

The study of architectural history helps one to understand the landscape and urban built environment, beginning with ancient times and progressing to contemporary life. Understanding such history is important in fostering appreciation for how surrounding structures affect our lives in a broader cultural context.

※ What is the importance of architecture in society?

Throughout history, architecture has stood as a representation of society, reflecting the values, successes, and eventual downfall of civilizations over time. From the monumental structures to the residences and buildings that make up the fabric of a city, we can learn a lot about who the people were who inhabited them long before our time. By studying the built environment of the past, combined with modern-day research on psychology and the environment, we're coming to understand the effects of architecture on people in entirely new ways, which begs the question: how does architecture impact society?

At its roots, architecture exists to create the physical environment in which people live, but architecture is more than just the built environment, it's also a part of our culture. It stands as a representation of how we see ourselves, as well as how we see the world.

As the world became more and more connected, the styles evolved, but even in modern construction, there is still an importance in honoring the cultural nuances in the built environment.

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20. 21st Century European entrepreneurship

Author: Diana Maria DINUȚĂ, 1511 BEM,

FACULTATEA DE ANTREPRENORIAT, INGINERIA ȘI MANAGEMENTUL AFACERILOR

Scientific coordinator: Conf. Univ. dr. Ciprian TUDOR

In recent years, entrepreneurship has become more and more popular and its influence on the global economy becomes more noticeable. People are coming up with ingenious ideas and solutions for every-day problems, trying to make life easier for them or for others. But what exactly is an entrepreneur? What motivates them? What is their purpose? Where do they find the strength to pursue such activities? What are the risks? But the benefits? There are many questions to be asked about entrepreneurship and the ones who choose it over pursuing a career in an existing company.

1. The profile of the entrepreneur

To begin with, an entrepreneur can be characterized as an individual driven by passion and ambition, who is willing to invest time, knowledge and material resources in an idea (or more), regardless of the risks involved. They are bold, confident in their work, paying attention to every detail and making sure that their business runs as smoothly and efficiently as possible. They are true risk takers, but, fully aware of that, they view entrepreneurship as one of the biggest opportunities in their life and definitely a challenge they would not back down from.

2. The history of entrepreneurship

The history of entrepreneurship dates long back. From the clueless caveman, who was slowly discovering the world around him, he tried to create ways of surviving. Without a doubt the most significant invention of the Neolithic Age is agriculture, consisting of the domestication, culture, and management of plants and animals.

Step by step, the man developed a commercial infrastructure, trading methods of various commodities, negotiation techniques, and routes to provide desired goods.

Later on, as the man broadened his horizons, he began to sense the need to create products that would simplify certain aspects of the every-day life, and therefore work more effectively.

The curious nature of the man led him to discover not only new territories, but also bring innovative ideas and concepts to life, such as the invention of the printed press, the lightbulb, the airplane, vaccines, the automobile, the telephone.

All the way to modern-day entrepreneurs, for whom not even the sky's the limit, the evolution of entrepreneurship is one fascinating journey, where the destination is the same: the simplification of life and the satisfaction of the needs and desires of customers.

3. Entrepreneurial environment

The environment in which an entrepreneur decides to develop a business is shaped by a plethora of factors, such as political, economic, social, technological, environmental, legal and cultural ones. It is important for an entrepreneur to take into consideration each and every factor, for it has a great influence on the outcome of their business.

Political factors refer to how and to what degree a government intervenes in the economy. It includes government policy, foreign trade policy, tax policy, environmental laws, and much more. The marketing policy of an organization must be adjusted accordingly, so as to respond to the current and anticipated future legislation.

Economic factors have a significant impact on both how an organization does business, and also how profitable it is. Economic growth, interest rates, exchange rates, and inflation are some of them, either macroeconomic or microeconomic.

Social factors or *socio-cultural factors* represent the areas that involve the shared beliefs and attitudes of the population, and include population growth, age distribution, health and consciousness, career attitudes etc. They have a direct effect on how marketers understand customers and what drives them.

Technological factors affect marketing and management in three distinct ways: the production and the distribution of goods and services, and communication with target markets.

Environmental factors are important due to the increasing scarcity of raw materials, pollution targets, carbon footprint targets set by governments. It has become more and more common that consumers are demanding that the products they purchase are sourced ethically, and preferably from a sustainable source.

Legal factors include health and safety, equal opportunities, advertising standards, consumer rights and laws, product labelling, product safety, of which all must be respected for a business to be legitimate and therefore successful.

4. The benefits of entrepreneurship

The number of young adults who are setting off to a journey of creation in the field of entrepreneurship has increased in the last years, as more and more people seek the freedom of being their own boss, doing something they enjoy, with a flexible schedule.

Having your own business not only gives you a sense of purpose, but it also has multiple benefits for the economy. As new products and services enter the market, stimulating the related sectors, more jobs are created. ‘Increased employment and higher earnings contribute to better national income in the form of higher tax revenue and higher government spending.’ (source: *Investopedia*).

Many of the products brought to the market create social change through their innovation, as it can be observed in the case of smartphones, who have broadened the horizons of communication (be it long distance or not), work (which can be done or supervised more efficiently) and information, to which the access is far easier and in larger amounts. This nurtures community development and efficiency in all sectors of work.

5. Support programs

There is no doubt that starting a business from scratch involves tremendous amounts of work and dedication, as well as substantial investments of resources, be them time, materials or money. Therefore, governments and different organizations have created programs meant to

support the entrepreneurial spirit. Such programs are provided by Erasmus, Start-Up Nation, the European Commission and others, and their main purpose is improving the business environment, by offering educational materials and financial support to those who are looking to start, run, and grow a business.

6. The importance of a business plan

In order to ease up the process of creating a business, entrepreneurs perform careful analyses such as PESTEL, SWOT, and multiple market analyses. Their main objective is to understand the environment in which they are working, and adjust their businesses accordingly so they run as efficiently as possible.

It is of great importance that an entrepreneur knows exactly how they can use each and every aspect of the business environment, and what their next steps will be, and this is why a thoroughly made business plan is one of the essential tools they should have. Such a plan is meant to describe every detail of the organization, like what is the main purpose of it, how it makes money, operational data, past and current financial data, as well as the direction in which the business is expected to go. This not only gives the entrepreneur a view of the big picture, but it can also serve as a veritable portfolio for investors or lenders.

7. Predictable risks of entrepreneurship and how they can be surpassed

It is well-known that starting an enterprise involves many risks, as markets are volatile. From bankruptcy to reputational or environmental risks, entrepreneurs have to face hazards on a daily basis.

The first risk an entrepreneur has to face represents the financial one, as the money they invest when they first launch their business is usually composed of savings or loans. The biggest mistake one can do is start their business without a proper plan, in which income predictions are made. Their strategy is highly important in the development of their company. An entrepreneur has to adapt quickly to new market trends and make sure that their company is still relevant. This is where market analyses come in very handy, as they illustrate the way their customer base makes acquisitions.

Other risks involve the competition and the reputation of a company. Personally, I see these two aspects working hand in hand. Innovation and originality, as well as organizational and marketing skills and being seen from a positive perspective thanks to your work ethics can definitely bring you one step ahead of your competitors.

8. The impact of climate change and COVID-19 in the current economy and how it affects entrepreneurs and their businesses

The risks previously presented can be prevented one way or another, yet there are some which are unpredictable, such as the environmental, political and economic ones. Hurricanes, floods, earthquakes, recessions and pandemics for example cannot be controlled.

9. Climate change

Year after year, pollution levels increase and the threat of climate change becomes harder to ignore. Rising sea levels, wildfires, carbon dioxide emissions and garbage disposal in nature are some of the issues that 'leave marks' on the global economy. For every successful entrepreneur it has become very clear that their manufacturing processes should be sustainable, with regard to the environment.

10. COVID-19

Today, the biggest threat to humanity is represented by the Coronavirus pandemic. The world has shifted due to this crisis and each and every one of us plays a role in it. The isolation and social distancing affect us and our daily life, but entrepreneurs might be the ones who suffer more damage, when their ventures struggle or even collapse.

The outcome depends on the management skills of the entrepreneur and the sector in which they are working. From business to business, there are some who benefit from the isolation, as their revenues increase. Some examples are companies who sell electronic devices, such as Apple, online-shopping-based businesses (e.g.: Amazon), movie streaming platforms like Netflix and applications that ease our communication process (e.g.: Zoom). Moreover, restaurants that provide home delivery manage to maintain their activity throughout the pandemic, making it easier for people to buy food and avoiding the risks of going outside.

Nonetheless, a great number of businesses are highly affected due to the contamination with the Coronavirus. The tourism, the education and the health sectors are the ones that are really facing a challenge. Tourism enterprises and workers had a great contribution to the Gross Domestic Product of every country, thus now it has been reduced to almost zero, as legislations across the world forbid travelling in order to avoid the spread of the virus.

As schools and universities are closed, the education has moved in an on-line environment, trying to keep up the activity. However, the pandemic is bound to have irreversible effects on the education as there is a strong likelihood that the dropout levels will increase, mostly because of the lack of access to technology in a great number of students.

It is without a doubt that the health sector is the most at risk. ‘As frontline providers of the emergency response, public emergency services workers are bound to come into close physical contact with carriers of the virus, and are therefore exposed to a high risk of infection. Governments and employers should coordinate their activities across all levels of government and provide personal protective equipment and sufficient resources to prevent occupational hazards, in consultation with public emergency workers and their representatives.’ (source: International Labour Organization).

All things considered, entrepreneurship is a field where there is a plethora of risks, yet even more benefits, and where you need courage, patience, ambition, dedication and passion to succeed. Nevertheless, the process is a very educational one and the satisfaction of putting together something as big as a business is definitely worthwhile.

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