

Kairopraxis or Opportunity in Deterring Domestic Violence

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ABSTRACT: The domestic violence, the main activity in the social work, is a global public health problem and overtakes infectious diseases as main cause of morbidity and premature death. This social virus stops the evolution of humanity, in the 21st century representing a social threat to human rights, in so far as it has negative consequences on health, on the right to life and the right of every person to be treated with respect. Many events are organized in the context of activism campaigns against domestic violence, wanting to make prevention more affective in society, but also at procedural measures used in these situations of aggressivity. The conscious involvement of community consisting in social workers, lawyers, police officers, teachers and important civil anonymous contributions represents a concrete social proof of kairopraxis in the misappropriation of domestic violence; deviating in the sense of constructing assumption of the human factor through education available for the victims and aggressors, too: for victims in the context of collecting signs of violence in the early stage and for aggressors to avoid their loss in society. *Kairopraxis*, intellectual property concept. The kairopraxis is based on the ancient greek notions of *praxis* which is *activity, action*; and *Kairos*, the divinity of Ancient Greece that symbolized *the opportunity*, the right moment to intervene in the field of temporality in order to strengthen the well target of action. The kairopraxis defines, qualifies those intentional actions developed in accordance with the moral laws; it validates the good in its pure essence, whether it bears the form of a professional conduct, faithful to a deontology in question, or it is made anonymous in small steps in every day life in terms of meritorious acts, simple gesture of compassion, kindness, eliminating altogether that interest in the reprehensible sense of the term, these actions sum up the responsible and defining trajectories of the people in the evolution of society. (Ursache Tcaciuc 2017).

KEYWORDS: domestic violence, prevention, activity, social work, measures, education, kairopraxis

1. Social Services in European context

Over the course of time, societies have suffered important changes regarding values and also the normative frame of social life. According to different times and social constructions, taking on the account suppositions and prejudices, relating to the vision upon the world and mankind, History, a truthful witness to so many realities, has given different interpretations to beauty and ugliness, good and evil, these inherent dimensions of passing destinies that animate with their act the quiet harmony of God.

The frequency and insistence of economical patterns gaining a superior place on the hierarchy of values, transforms everything in monetary conversion, where everything can be bought and sold, in this way, consumerism convinces the average man that money is the means to achieve all the other values. On top of that, the incompetence of the politicians, which directly generates social crisis, their lack of

integrity and the fact that they prioritize personal interest, all these factors combined with economical downfall are meant to shake the foundations of our society. On this note, Jean-Claude Mignon, the Chairman of the Parliamentary Assemble of the European Council (APCE) has declared just before the European Day: "Europe is going through a period of major uncertainty. Citizens don't trust politicians, they feel disorientated, meanwhile unscrupulous leaders take advantage of this weakness in order to gain political prominence, encouraging hate speech and promising miracles that undermine all the social, economical and political achievements of our continent. In a period of uncertainty we are in need of a bigger Europe- the Europe of universal values...Today we are asked more than ever to consolidate the democratic values, to reaffirm the importance of the fundamental values stipulated by the European Convention of Human Rights" (Mignon 2018).

An important factor that increases the interest for the study of values is represented by the globalization process which influences all societies and their main areas of activity including the social services. The intercultural transfer between different people, nations and ethnicities in the context of globalization, implies a series of issues related to the necessity of a permanent comparison with the others, of identifying the differences and similarities between cultural, axiological, epistemological, ontological patterns etc. At the same time with a strong tendency towards integration at all levels, in the last decades we can notice an increased interest towards international social services (Bulgaru 2012, 54-87), which, according to N. Ahmadi, being of a comparative nature, "can and must play an important role in consolidating democracy and social justice and implementing the international conventions referring to human rights, eliminating discrimination against women, children's rights and other issues, as well as preventing conflicts and maintaining peace by promoting a global culture" (Lyons, Manoin, and Carlsen 2006, 13). The global interdependency that we acknowledge today brings about the necessity for social workers to review the local knowledge and practices through the lenses of international events and perspectives, in order to become more professionally qualified in implementing their activities, which obviously will have an intercultural dimension especially if we take in the account the intensified trends of migration, that in the current context brings about a significant cultural heterogeneity. In the same context, mutual understanding and acceptance of the values shared by each people, ethnicity or professional group can help to improve communication and peaceful relations.

Each legislative structure begins with elaborating a set of principles as fundamental elements for the construction of a scientific theory, a political or judicial system, a behavioural norm- a rule or a norm about how to act, to behave, to appreciate, etc., which an individual or a social group obeys or should obey. As such, any profession has a system of values that gives a particular nuance to their social mission and leads the activity of those professionals into the right direction. On this matter, B. Brown declares: "no other area of activity, except maybe philosophy, is more profoundly concerned with the problematic of values, as it is the area and generally speaking, the profession of social services" (Loewenberg, Dolgoff 1985, 12). The notion of *values in social services* is used in a broad meaning, referring to "a series of deep held beliefs about what is considered to be of dignity and value in the context of social services: general opinions about the nature of a good society, general principles about how to obtain this outcome through action, through desirable qualities and abilities of the specialists" (British Association of Social Workers 2010).

Domestic violence, a main segment of activity on the agenda of the Institution for Social Services, constitutes a worldwide problem when it comes to public health and is situated above contagious diseases as a cause for morbidity and premature death. This

social virus hinders the evolution of humanity in the XXI century, representing a serious threat to human rights as it has negative consequences for the health, the right to life and respect that every individual deserves.

Every year, more than two million people die as a result of injuries caused by violent acts. An even greater number of people survive the attacks to be left with permanent physical and emotional disabilities. In many countries, violence between individuals is endemic and represents the third cause of death for the population with ages between 15 and 44. UNICEF sources estimate that the damage caused by violent acts represent 14,5% in the developed countries and 15,2 in the developing countries.

Besides the effects that we mentioned, violence can cause a variety of other health issues such as mental issues, sexually transmitted diseases, unwanted pregnancies, eating and sleeping disorders, temporary work incapacity as well a high consumption of drugs and other health services.

Domestic violence transgresses societies, cultures, generations, causing disorders and aggressiveness in communities, a threat that must be firmly stopped.

2. Domestic violence at the national level

Unfortunately, Romania occupies one of the first places in the top of manifested domestic violence, having a legislative system with sufficient shortcomings. Real situations have also demonstrated that we have a lot of incompetent employees recruited on a nepotism rule, a fact which makes it harder for the responsible employees to manage their activity with success.

In her endeavour to become a member of the European Union, and afterwards in adopting a legislation compatible with other European countries, Romania has offered the Institute of Social Services a set of normative acts such as legislation, strategic rulings and deontological codes which are open to permanent modification; this is due to a number of socially active individuals that are dedicating their time to projects in which they believe, to associations, federations and foundations. We do not count among them a series of mafia-like organizations established in the shadow of the central institutions and controlled by those corrupted politicians and public managers whose main objective is to use public funds for personal interests. One can not deny the existence of honest high officials and public employees, but numerous anti-corruption strategies, a parade of public figures detained by DNA and an insistence to make public political decisions transparent are a few elements that help to rehabilitate the image of the Romanian society.

Therefore, the deficit of functionality is present in all areas of the system: from chronic indifference in the public administration to the lack of celerity when it comes to establish normative acts or to emit the right judicial rulings; from the mockery of non-governmental administrations being paradoxically more eligible for non-refundable grants to the cvasi Sisyphic-like work of the individuals that strive for a progress in our society. Even more concerning is the lack of education manifested in the traditional mentality revealed by sayings such as "Spare the rod and spoil the child," "The kick of the dam hurts not the colt," "I gave birth to you, i can kill you, too," "I beat him to make a man out of him" and so on; in the dominant patriarchal structure of our culture; in the classical concept of education that totally lacks a holistic approach towards life. Implementing the educational curricula in such a formal way makes it impossible for domestic violence (Rotaru 2011, 7) issues to be presented, discussed and ameliorated at school level.

3. Kairopraxia in deterring domestic violence

Our society needs to become aware of the phenomena that are responsible for the progress of the humanity in general, and of the necessity of eliminating domestic violence in particular.

To determine the community to become aware and involved in relation to this issue is a combined effort of social workers, lawyers, advocates, police officers, teachers and all the other numerous and anonymous members of the civic society that implement active campaigns against domestic violence and it represents a material proof of *kairopraxis* in deterring aggressiveness in familial contexts; *deterring* is viewed as exerting a constructive influence on the human factor (both the aggressor and the victim) through education in order to be able to notice the signs of violence at an early phase and to avoid losing the ability of the potential aggressors to redeem themselves as valuable members of the society.

Kairopraxia is the opportunity to validate the good in its purest essence (Ursache Tcaciuc 2018, 1), this opportunity means a chance to humanize temporality (Moutsopoulos 2011, 12) through actions intended to objectify rational, legit, moral values (Moutsopoulos 1981, 24-26). Opportunity does not mean opportunism materialized through superficial actions or the possibility to misappropriate multiple resources from different funds and through questionable accounting, as a result of which the needy, our main concern, are most of the time left with the impossibility to benefit from real help. Either "it takes the form of professional conduct, loyal to a deontology, or it takes the form of anonymous daily acts of kindness and compassion that have nothing in common with a shameful personal interest, all these dynamic acts of consciousness validated by kairopraxie are responsible and determinant trajectories made by the people for the progress of the society" (Ursache Tcaciuc 2018, 1).

The change starts with each of us through education, tolerance and gratitude: "education is the highest form of moulding character and personality" (PF.Daniel 2015) and "because of this reason it has to be the fundamental priority of every society that desires spiritual progress and wealth" (Romanian Orthodox Church - PF. Daniel 2015) ingredients that are missing from a broken home.

Ethical principles are not only an element of procedure from the job description or a mechanical and unconscious approach to our daily life, they exist *a priori* and *sine qua non* to our temporality.

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