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Editorial

Ioan-Gheorghe Rotaru
Associate Professor Ph.D.,
'Timotheus' Brethren Theological Institute of Bucharest

The increased interaction of technological processes with production processes, with those of economic, political, social and cultural nature, along with the value ones, configures a deeper and more complex integration of social life, in which all the changes occurring in one of the processes mentioned above are felt rapidly. The socialization of nature, found in its defense according to ecological projects and a sustainable social development for present and future generations, the internationalization of social life, starting from economy to ecology and various cultural models, globalization as a final expression of it, impose and push the specialists in these areas to professional collaborations and interdisciplinary alliances. Contemporary age brings a multitude of issues of economic, social and cultural policy, issues that can not be solved only from a point of view, but only from a wide, broad, comprehensive perspective, with the consideration of interferences. Thus, taking into account the growing connection between social phenomena in a state of interaction, there is an increasingly artificial scientific analysis, when they are analyzed separately from the other phenomena with which they are related (Cobianu 2000, 7). Between social disciplines, as in other disciplines of various natures, according to Maurice Duverger (1991, 7), the essential question is to build bridges between them, even if in the beginning they are fixed only on one shore.

From a certain point of view, the communication of social values highlights either the solidarity or the conflict between them, and for the discovery of the bridges in the social domain, they are especially interested in the values under discussion as well as their relations and unity, together with the mediation and conciliation relations between them. Along with all this, one must also take into account the way in which the social person, with priority being given to material values and assets, and can not be alien to social, moral values, because he carries out his life and activity in a social context and for to have success in all the plans of his activity, will need to always and always follow moral norms and rules of ethical, social cohabitation. In the various and multiple social relationships in which people operate, we find ethical and moral values that participate in multiple ways in the life of social-human communities, and although they are not the only ways to evaluate social events and phenomena, they are still essential in the progress of sustainable social development, science and democracy (Cobianu 2000, 8.10).

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Culture-Led Urban Regeneration of Industrial Derelict Places. Case study: Paltim Hats Factory of Timișoara - A Cultural Social Enterprise

Corina TURȘIE
West University of Timișoara, Romania
corina.tursie@e-uvt.ro

ABSTRACT: This paper presents a case of culture-led urban regeneration involving the Hats Factory in Timișoara. Created at the end of the XIX century, the factory was nationalized by the Communists 1948 and managed to survize during those times, only to face the harsh post socialist transition of Romania to the market economy. Facing obscure economic interests, once a successful factory, with buildings belonging to the historical heritage of Timisoara, was turned into a ruin. It managed to come to life again following a project of culture-led urban regeneration, who mixed well different goals: saving industrial heritage, promoting social economy and community building. This example is inspiring for other projects to be produced in Timisoara, in preparation for the European Capital of Culture title, in 2021.

KEYWORDS: Hats Factory Timisoara, derelict industrial place, industrial heritage, culture-led urban regeneration, social enterprise

1. Introduction

Massive deindustrialization, under the impact of globalization, has created the circumstances for socio-economic structural changes. Industries which flourished in other times - textile industry, mining, steel and heavy industry became uncompetitive on the globally open market economy. Romania, as well as other Central and Eastern Europe countries, faced the additional challenge, after the fall of communism in 1989, to make an even more abrupt transition from socialist policies to neoliberal market approach, without previous economic preparation. Massive privatizations of the transition period, many of them suspected of corruption, political involvement and obscure economic interests, led to the emergence of only a few success stories, but of many failures, drawing a line between the winners and the victims of the market economy. The victims proved to be people (workers who lost their jobs) as well as places. The disappearance of certain economic activities and industrial areas led to the emergence of brownfields, understood as vacant, underused or derelict previously developed land or buildings, whether contaminated by previous industrial activity (distinction important in US spatial planning tradition) or not (Alker et al 2010). There is a growing body of recent literature, coming from the field of human geography, regarding brownfields in Romania (Filip and Cocean 2012; Mirea, Vânău and Niculae 2012; Popescu and Pătrăşcoiu 2012; Saghin, Ioja and Gavrilidis 2012, Chelaru et al 2013; Jigoria-Oprea and Ignea 2014; Ianoş, Sîrodoev and Pascariu 2016) and some of them are actually referring to Timisoara, with case studies regarding contaminated industrial areas (Voiculescu and Jucu 2016; Jigoria-Oprea and Popa 2017).

Given the specific local context, represented by the fact that Timisoara will be the European Capital of Culture in 2021, after winning a national competition for this title, Timisoara's brownfields are reaching an opportunity momentum, as places awaiting for a specific type of regeneration projects, led by culture. In the absence of a coherent strategy regarding derelict industrial places, coming from local policy makers, who seem to be blocked awaiting for the never coming big investors, the use of cultural activities as catalysts for urban transformation is a tool which is beginning to be used by private entities and NGOs. This focus displacement towards cultural investment, seen as a tool for ‚rearticulating the meaning of place and space in a so-called post-industrial world' (Miles 2005, 913) could come at the rescue of Timisoara's derelict places.

Paltim Timișoara Hat Factory represents an emblematic example of a derelict industrial place which suffered a partial culture-led reconversion. In 2015, using European funds, an NGO transformed a part of the premises of the former hat factory in AMBASADA [the Embassy], a social economy enterprise, aiming to be a hotspot for creative activities in Timisoara, free of access. The emblematic character is based on three reasons: first of all, because Ambasada is a social enterprise sustainable even after the end of EU financing period (the first 8 months), which is quite a success; secondly, because Ambasada it is the first independent cultural center in Romania, part of the international network Trans Europe Halles; third, because the Administrative building of the Hats factory is a historical monument, acknowledged by the Romanian Ministry of Culture, in 2004, incompatible with the derelict status.

Sharing this case study contributes to the empirical research on culture-led regeneration of brownfield areas and can also constitute a good practice example related to the context of European Capitals of Culture programme. In the first part of the paper I will discuss the lens through which we will look at the Ambasada project, focusing on strategies for culture-led urban regeneration and their sustainability; in the second part I will summarize the historical origins of Timisoara Hats Factory and its pre-socialist, socialist and post-socialist path, from a flourishing Austro-Hungarian Empire factory, to a post-communist abandoned place, a victim of the privatization process in Romania. In the last part, I will present Ambasada project, as a social enterprise and culture-led reconversion project.

This paper is based on qualitative methods of research: first of all, ethnografic observation performed by the author at Ambasada (in fact, the idea of writting this paper, in order to document, understand and share this inspiring regeneration project, emerged while attending several events there, since 2015); secondly, given the fact that the official archives of the Hats Factory are unaccessible, I used mass media content analysis, in order to recover the factory's stories, as a lieux de mémoire. I included in the analysis all media articles available on online archives of (mostly) local papers, consisting in 19 itmes (newspaper articles and TV reportages), published between 2006 and 2017.

2. Culture-led urban regeneration in the context of European Capitals of Culture

The challenge that culture-led urban regeneration programmes are facing today is exactly 'reconciling the social with the economic and physical outcomes of regeneration' (Evans 2005, 960) or, in other words, the balance between 'the tangible and intangible dimensions of urban change' (Sacco and Blessi 2009, 1116), between 'hardware' (facilities) and 'software' (culturally mediated accumulation of knowledge, sociability and identity assets) (Sacco and Blessi 2009, 1117).

Among the different types of cultural development strategies, described in urban development literature as: ‚entrepreneurial strategies’, ‚creative class strategies’ or ‚progressive strategies’, each of them having different purposes, promoting distinct cultural projects and targeting different geographical locations and audiences, the Ambasada project represents a mix between the second and third cathegory, providing community added value.

‘Entrepreneurial strategies’ (Hall and Hubbard 1998) are market oriented, targeting purely economic objectives: to enhace city competitivity (Porter 1995) by economic growth based on tourism and to promote the city’s image abroad, organising spectacular mega-events in the city centre. They advocate for art displayed in ‘prestigious facilities for <high> culture marketed to wealthy visitors, which emphasizes <exclusiveness>’ (Bianchini and Parkinson 1993, 19). ‘Creative class’(Florida 2002) strategies are focusing on assuring that cities offer the conditions to move in for the so called creative persons (web designers, architects, artists, writers, lawyers), which are extremely mobile and attract new businesses, the whole process leading to local economic growth.

While the two anterior approaches share the same weakness – poor social sustainability, the third type of strategy, the *progressive* or *capability* strategy, distinguishes itself from the market approaches of cultural activities, ‘focusing instead on the distribution of benefits to the citizens’(Turșie 2015a). In this case, the success of development is not measured in terms of economic growth, but in terms of ‘reduction of socio-economic disparities(…) and encouragement of citizen participation’(Grodach and Loukaitou-Sideris 2007, 355). Also, if the first two strategies are focused on city competitiveness and internationalization, the non-market oriented strategy values ‘decentralized, community based provision of more popular cultural activities, targeted in particular at low income and marginalized social groups’(Bianchini and Parkinson 1993, 19), aiming to ‘protect and develop indigenous local and regional identities’ (Bianchini and Parkinson 1993, 19). This strategy gives value to the access to culture and seeks to obtain a raised, bottom-up access and participation of citizens to culture, the support of local cultural production, and they also seek to enhance the community identity and to revitalize the disadvantaged areas.

Amabasada project addresses the issue of the sustainability of culture-led urban regeneration. Since the ‘80s, most of the studies dedicated to culture-led urban regeneration have focused on the economic impact of cultural activities, but this underestimates the value of culture for the inhabitants of a city and 'says next to nothing about the long-term sustainability of culture-led regeneration' (Evans 2005, 967). From that period on, assessing social impact became a desiderate of the evaluations of culture-led urban regeneration programmes: 'the tests of sustainability and distributive equity are now imperatives, suggesting that short term impacts have not been sustained in the past and that social benefits have not been achieved' (Miles and Padison 2005, 837).

An emergent approach in the literature of urban regeneration consideres an evaluative policy adecquate if it takes into account the ‚cultural impact'(Miles and Padison 2005, 837) or the ‚social and human capital' (Sacco and Bellsi 2009, 1119) of culture-led urban regeneration. If cultural investment meets the rhetoric of social inclusion and the extent to which it offers sustainable solutions to the problems of the city, is an indicator of social sustainability of cultural led urban regeneration policies. Other recent studies demonstrate the dialectical relationship between local governance models and urban regeneration policy outcomes, showing that citizen participation is more intense ‚where there is a greater orientation toward community and social development' (Parés, Martí-Costa and Blanco 2014, 3182).

To sum up, there is a distinction between old and new rationale for cultural policies and culture-led urban regeneration strategies, based on market or social orientations. Balancing between 'different priorities, interests and pressures in cultural policy-making, is a difficult art indeed' (Bianchini and Parkinson 1993, 19). Recent approaces are tring to overcome the traditional monocausal visions of development, showing that the added value culture is bringing to a city cannot be reduced to neither its economic value, nor to local identity and social implications, because they contribute both to culture-led development. In this way, culture is becoming 'a new platform for the generation of social and economic value' (Sacco, Ferilli and Blessi 2013, 9), providing 'the conflation of the social (inclusion, liveability) with the economic (competitiveness, growth), through physical redevelopment and architecture' (Evans 2005, 967). In other words, regeneration is not only about bricks and mortar. It's about the physical, social and economic well being of an area, it's about the quality of life of citizens because culture can make communities.

Creativity and culture represent now the global mainstream regarding urban public policy-making. At the level of European Union, this trend is highlighted by one of its most popular programmes – European Capital of Culture (ECoC) – a mega-event of culture-led urban regeneration. The cities holding the title over time applied different culture-led local development strategies, first of all, due to the fact that even the objectives of the programme changed: the nomination as a cultural capital is no longer seen just as an opportunity to enhance the city's tourist appeal and fame, but becomes an opportunity to rethink its entire development concept and vision, taking into account severely deprived contexts. Given the fact that the competition for the title and its preparation phase takes place with 6-8 years prior to the cultural year itself, cities have time to mobilize their creative energies.

In the ECoC context, cities and citizens are receiving an impulse to identify their *lieux the mémoire* and to revitalize them, whether through municipality intervention or independent initiatives. According to Turșie(2015a,2015b), we can look at several examples: the Skoda factory in Pilsen ECoC 2015 was revitalized independently of the ECoC year; Svetovar brewery brownfield was transformed into a Cultural Center in Pilsen ECoC 2015; in Wroclaw ECoC 2016, a symbolic regeneration project was called Zachęta, Wrocław's "Guggenheim", which is a museum created in a disused cylindrical air-raid shelter; on the unused premises of the Szolany ceramic factory in Pecs, once the pride of the Austro-Hungarian Empire, a Civic Center was created by Pecs ECoC 2010.

The goal of Ambasada project was that, starting from a social economy project, to put into contact the creative community of Timisoara in a symbolic and creative place, who unfortunately has lost its glory - the Hats Factory.

3. The rise and fall of the Hats Factory in Timisoara

The Hats factory of Timișoara was founded at the end of the XIX century, by Filip Lenstein, a local hatter, who brought Austrian investors to finance his shop and to buy performant machines from Western Europe. Lenstein created in 1896 the First Joint Stock Hats Factory in Southern Hungary; Timișoara and the whole Banat region were part of the Austro-Hungarian Empire back then.

The factory was built on Bega river bank, benefitting from access to transportation. This was a common situation in Timisoara at that time; after the Bega channel became navigable and open for public transportation (in

1869) a lot of factories were built along the channel, right on the river bank: the tobacco factory, the textile factory, the alcoohol factory, the weneer factor.

Figure 1. The Hats Factory, at 1900

At the beginning of the XX century, around 80 employees were working at the factory and they were producing 750 hats per day. (Armanca 2017). The business benefited from the fact that the hat was considered an elegant accessory. The factory grew and managed to become famous in Central and Western Europe for its high-quality fashionable hats, who were as appreciated as the ones produced in Budapest or Vienna. For marketing purposes, representation offices were opened in Bucharest, Budapest, Paris, London, Vienna, and the hats, of excellent quality, were extremely requested, for decades, by the wealthy people all over Europe, but also in the US or South America.

During the first World War, the factory managed to maintain itself on the market by the production of hats for the Austro-Hungarian army, and by the production of felt for military boots. In 1938, the factory had 240 employees and they were producing woolen and rabbit hair hats, sold in Europe and US (Păun 2014).

It was nationalized in 1948 by the Communists and the State Entreprise Hats Factory Timișoara restarted the production in 1952, this time exclusively for the internal Romanian market. Following an investment plan, the factory chaged again its name in 1972, to Paltim Timisoara Hats Entreprise. From 1972 it extended its offer by producing hats on thermoplastic support or hats made by different fabrics (Sabou 2011). Also, it was the unique producer of civil and military berets, in Romania.

A glimpse in the history of the factory, reflected in mass-media, referes to the moment of the anticommunist Revolutin in December1989, when the workers from Paltim got on the streets protesting againt Ceasusescu. The workers from the biggers factories in Timisoara went massively on the streets and asked they colleagues to join them:'at the Hats factory we shouted in front of the Unit, until the workers joined us' (Neagu 2014) .

After the Communist Revolution, when former owners started to reclaim their properties, the local authorities declared that in the case of Paltim the owerns were not interested in the factory. So, the privatization started in 1991 and lasted until 1995. The process was conducted using the MEBO(Management Employee Buyouts) method, which allowed the workers union to take a part of the stocks. A member of the executive board, between 1990 and 1994 recalls that the factory was profitable even before privatization 'exporting a lot in the Arabs countries, for the Army' (Codrut, Mit, Ficiu 2017).

In 2006, the media reported (Ilaș 2006) that 66% of stocks were sold to a company from Bucharest and that the employees, as minority stockholders, contested the transaction in Court. Alledgely, the employees had given a negotiation mandate to the Administration Board of the Factory, in its discussion with Romarta Company from Bucharest, in order to sell the entire stock of actions. Instead of that, the Board only negotiated to sell its own majority stocks, with the sum of 4 million Euros, leaving the minor stockholders in the position to sell their stocks for practically nothing. A year later the factory ceased its activities and the last 140 workers left the factory. (Digi24 2015). Even though rumors existed in 2007, regarding a potential continuation of the activity of the factory outside the city, as Romanian laws requested the displacement of the textile industry from the city center, this never happened (Sabou 2011).

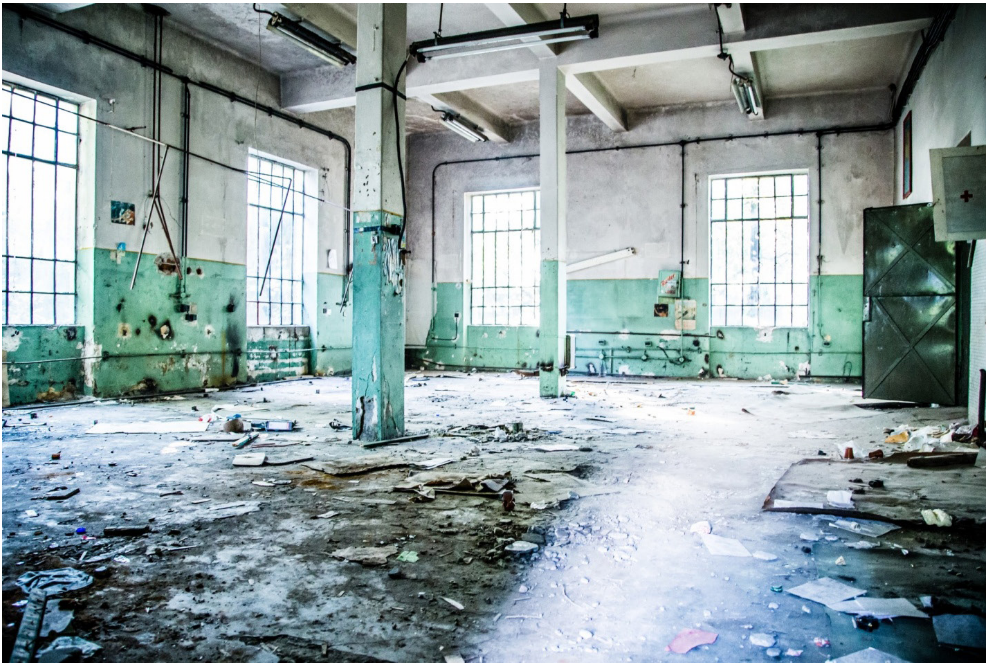
The troubled waters around that selling of the factory do not allow us to understand how come the activity ceased in only one year, leaving behind in the storages boxes full of hats: 'a tone of hats, that the Administrator had to incinerate, but he renounced, because the operation was costing' (Armanca 2017). The mystery around its closing is fuelled also by the fact that it was known to be a profitable company even after the privatization in 1995: 'Paltim died in full glory. Starting with 2004 the hats produced in Timisoara were presented in exhibitions organized in Europe, but also in New York and Los Angeles' (Condrut, Mit and Ficiu 2017b).

According to the little information available on Romanian National Archives Portal, at the suspension of production (2007) Paltim 'had monthly contracts of approximately 100.000 Euro. Among them, 99% were for export, mostly in Germany and Austria. In september 2006 Paltim was producing over 80 types of hats and caps, also for the army or sports galleries' (National Archives online query TM-F-00183).

After that moment, the media was silent about the Hats factory. We meet the factory again in the media in 2011, when we find that in a hall of the main building exists a rock club, and that at one of the superior floors it exists an escalade for amateur alpinists (Sabou 2011) both of them requiring minimal investments.

The degraded physical condition of the buildings became a press subject in 2014, when the Vice mayor of Timisoara called for a Press Conference, where he publicly expressed outrage towards the owners of the factory, for neglecting it. From 2006 to 2014 the heritage building turned slowly into ruin, being partly deserted, joining the similar path of other brands of Timișoara, victims of the transition to capitalism: Guban (leather industry), ILSA (wool industry), Kandia (chocolate factory), Comtim slaughterhouse, Anheuer- safe factory. The major problem presented by the Vice Mayor was the fact that the owners had to be identified: 'looks like these properties have quite a rapid flow between several owners'(Strugariu 2014) declared the Vice Mayor of Timisoara in 2014, announcing measures to be taken by the City Hall to identify and notify the owners regarding the physical degraded condition of their properties and the necessity of maintenance, given the fact that they are heritage buildings.

Figure 2. PALTIM Hats Factory, 2015 (Source: Banatul Azi)



The press was skeptical at that time about the success of the endeavor, given the fact that previously, in the case of other former factories of Timisoara, the municipality announced taking measures, with no results; it is worth noting that the fines for those who to not maintain a good use of their properties were too low (Galescu 2014).

The press was right: they never heard anything else from the Municipality about identifying the owners of Paltim and sanctioning them, while the degradation of the buildings continued. In 2015, when Ambasada project occurred, the media reported that in 2007 the factory was being 'taken over by an American hedge fund, who decided to change its type of activity to leasing and subleasing own buildings' (Digi24 2015). By leasing a part of the factory, an NGO gave a new life to the Hats factory.

4. Ambasada - a culture-led reconversion project

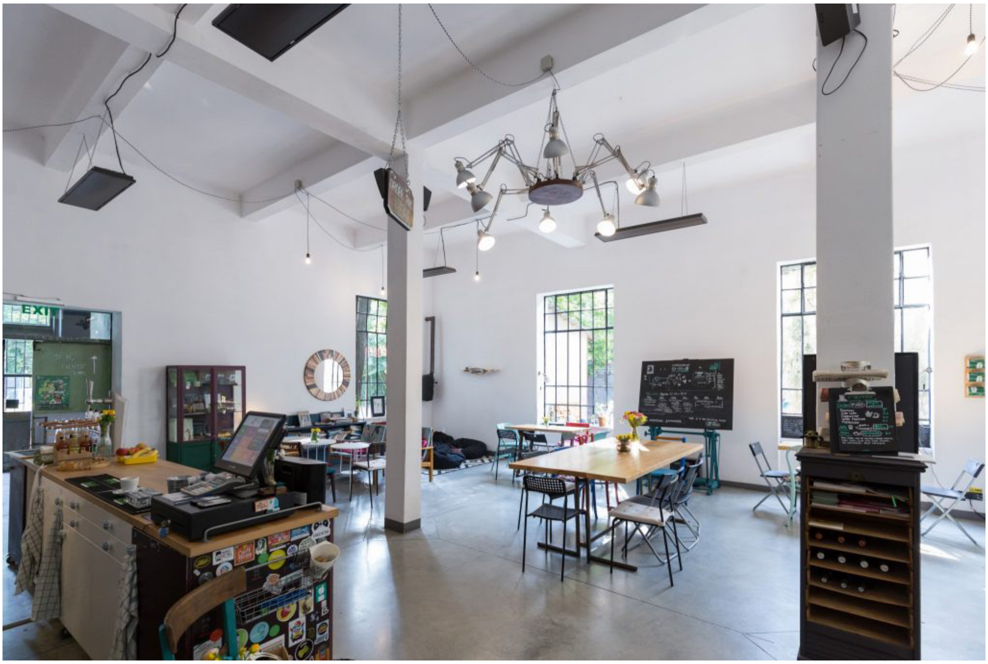
Two young people, the founders of an NGO who is organising a renowned music festival in Timișoara, were not discouraged by the degraded physical shape of the properties. They rented 300 square metres from the old PALTIM factory, which used to be the Design and Prototypes Station. They used as a starting point European money, as they won a European project for the social economy (financed through the Sectoral Operational Programme Develeopment of Human Resources). With 40.000 Euro, in forth months of work, they transformed the former industrial building into a social enterprise, called Ambasada[the Embassy]. Described as the only Embassy in Romania which is not located in the capital city, it was considered by its owners as the embassy of creative people, of those who can change things.

As a social enterprise, 7 out of the 9 employees belonged to social disadvantaged catheogories. The media reflected on a case of a young woman, raised in foster care, who was hired to bake cookies for the clients of Ambasada (Digi24 2015). They European money they won, allowed Ambasada to pay the employees' salaries for the first eight months of the project. After that, Ambasada became fully sustainable.

The value of the project consist in the fact that the interventions made to the old hall kept the spirit of the place: 'we kept everything that reminded of the old factory: feet of sewing machines, old shelves, billboards with communist work slogans, even an ashtray. Seems absurd, but we felt the need to evocate the place' (Armanca 2017). Saving the industrial aspect of the building, not even knowing the importance of that, ads to the place's charm. It consists in one open space at ground floor, which functions as a small bistro, where there also is a bar and a seminar room equipped with a projector; in the attic there is a big conference room, accommodating 200 people, with a sound system.

The purpose of Ambasada was to host, free of charge, cultural events and to become an alternative meeting place and space of inspiration for artists. Since 2015, they were hosting on daily basis concerts, fashion shows, workshops, and conferences. Within these two years, Ambasada hosted over 1500 free events, 60 paid business events, offered over 400 hours of free consultancy for NGOs and attracted 100.000 visitors (Gala Societății Civile 2017). They were actively involved in Timisoara's biding process for the European Capital of Culture title. Since 2016, Ambasada is the only independent cultural center in Romania, affiliated to Trans Europe Halles network, which comprises 90 centers in 30 countries, ‚connecting Timisoara to a European network of culture-led producers of change' (Both 2016).

Figure 3. Ambasada 2017 (Source: Banatul Azi)



The activity of Ambasada was rewarded in 2017 at the national Civil Society Gala, were Ambasada won the Ist prize at the category, Social and Economic Development', thus recognizing their consistency in following multiple goals: saving industrial heritage, fueling social economy and uniting the community of creative industries in Timisoara.

Surprising recent evolutions show that after these two succesful years, the intersection between Ambasada and the Hats factory seems to be close to an end, due to financial reasons. Renegotiations regarding the lease were taking place in July 2017: ,the lease contract in not sure, it is being renegotiated with higher costs' (Armanca 2017). A Freedom House project called ,The Forgotten City. Give Life to monuments' included in its repertoir the story of Timișoara Hats Factory, reported by a local journalist. After a journalistic investigation, new data was revealed on the owners of the Hats factory, suggesting bigger financial interests. The investigation showed that Paltim is a stock action company registered in Bucharest, who's main stock holder is an off shore company from Cyprus. It moved in 2015 in Cayman Islands, and is specialized in real estate business in Romania, Moldolva, Bulgaria, Ukraine and Latvia.

The article published on ‚Justiție curată' [Clean Justice] portal concludes that even if the company registered in 2014 a net profit of $ 15 million, in other words, despite being prosperous, ‚the off-shore company is not willing to invest in maintaining in a civilized condition the spaces they bought cheap in Timisoara' (Armanca 2017).

For sure, the value of the property is increasing, due to its inner city position and the proximity of the 2021 European Capital of Culture year. From the Ambasada's owners affirmations, if the contract will be terminated, their project will probably continue in some form, in another location. But still, what hapens with the Hats factory? From this incursion into the Hats Factory two worlds revealed to us: ‚on one side, an NGO who tries to regenerate the city in its need for constructive dialog, and on the other side, off shore real estate speculators, prowling around lands belonging to Timișoara's heritage, hoping to score big'. (Armanca 2017)

5. Conclusions

Even though real estate intrigues around the industrial derelict places in Timisoara remain a concern, the legacy of the Ambasada project consists in the fact that it represents an emblematic example in Romania of a progressive culture-led urban regeneration project, reconciling the social, economic and physical outcomes of regeneration. This project is an expression of the fact that urban regeneration initiatives can come independently from those of Municipalities, especially when the local policy makers don't react. It also demonstrates that regeneration initiatives are valuable even if they act by fragmenting an unused derelict property, in order to partially bring it back to life. Also, we must never underestimate the inspirational power of good ideas. Ambasada inspired the creation, in May 2017, of a new cultural project called 'Basca' [the cap]. It is placed in the same Hats factory building, in the same courtyard with Ambasada, but in another abandoned industrial hall. The initiators define Basca as 'a space for solidarity and action; a meeting place between artists, vulnerable persons and community'(Basca 2017).

Each and every similar project can develop the main function of the city center as a focus for public social life, genuinely accessible for all citizens (Bianchini&Parkinson 1993, 19). Enhancing bottom-up participation to culture ensures the long-term sustainability of regeneration projects, in terms of community building. The revitalization of an inner-city industrial heritage building, such as the Hats Factory in Timisoara, allows it to tell its story again and again, to different audiences of the present and future.

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Family – A Prototype of Society

Marius NECHITA
Technical University of Cluj-Napoca,
North University Center from Baia Mare, Romania
pr.nechita@gmail.com

ABSTRACT: Family represents a superior form of comunity.- mainly the husband`s, the wife`s and children`s – which is based on social and biological relationships, having the supreme purpose to prepare the future generation healthy and thoroughly educated in order to participate in developing the society.
The family, as a closed group has a special social-psychological structure of interpersonal relationships. In its study, first are the functional connexions between individuals who have specific roles, meaning that they follow certain norms and behaviors of the culture they belong to. The center of the family relationships, as in any other social group is the joint activity towards solving the family`s problems.

KEYWORDS: family, community, freedom, social, belief, religion, society

Through its universality, complexity and flexibility, the family continues to fill the central place among the factors that determine and guide development, the continuity of human societies, by providing an affective, value-enhancing, orderly, securing and individualized climate (Voinea 2005, 8).

The most common definition of the family is that it “constitutes the fundamental unity of society and the natural environment for the growth and welfare of the child. Each society has a certain family system to establish relationships between mature men and women and between them and children.

The family is a superior form of community – mainly of the husband, the wife and the children, based on social and biological relationships, with the supreme goal of preparing the future generation, healthy and well-educated, to participate in the society development" (Bulgaru 2000, 103).

The family as a relatively closed group owns a particular psychological social structure of interpersonal relationships. In their study, at the forefront there are functional links between individuals who fulfill certain roles, that is, they follow certain norms and patterns of behavior appropriate to the culture they belong to. The core of intra-family relationships, as in any other social group, is represented by the common activity focused on family problems (Dumitrascu 1997).

If before the discovery of problems and "dysfunctions" within the family in its effort to adapt to the modern society, the general view was that the family is the main source of human sociality and sociability, that the family model is the one that was and still needs to be taken up in the organization of society as a whole (the old societies, as well as the current social organizations that still comply with the traditional model, preserve models of structures inspired by the family community), today the idea of the family life anachronism, even the family as a stand-alone institution is wildly spread. The idea of family autonomy to many of the social development programs, its ability to delay or even oppose some of the foresights of these programs obviously tends to dissatisfy the architects and the managers of the social progress. Today, sociologists agree that the individual particularities of personality ("individuality," as defined by Georg Simmel) grows proportionally with the expansion of the individual's social environment. Competition develops the specialization of individuals as they pullulate, thus favoring their differentiation and separation (Bistriceanu 2006, 7).

Family history illustrates the evolution of this institution from a broad, comprehensive social group of all aspects of individual life, society itself, to the family as a small group, as a unity of a plan that embraces it (the expanded society). The tendency to diminish the area and social influence of the family left much room for "free" manifestation (here meaning no constraint) of the individual. Its transformation into unity seems today, rather than constituting an integrated building of individual personality, to be perceived as a stage towards its abolition as an autonomous, constraining structure. (Bistriceanu 2006, 10).

French anthropologist Claude Levi-Strauss defines the family as an organized group that originates in marriage and consists of a husband, a wife and children born as the result of their union, of their relationship, although sometimes other relatives can be added to this restricted group. The family group is united by moral, legal, economic, religious and social rights and obligations.

The family group varies according to its structure levels. From this point of view, we distinguish *the simple family* and *the extended family*. The simple family can also be defined as primary or elementary, and consists of parents and their unmarried children (own or adopted). Within the simple family, one can speak of the *family of origin* or *consanguine*, which represents the group where a child is born and is raised up and *the procreation* or *own family* - which each individual knits together when he/she marries.

American sociologist Thomas Burch affirms that people living in the same dwelling, being relatives or not, are considered to be the members of the same family unit. In this case, the family unity depends on the dwelling and is known in the sociological literature as a *strength family*. Another aspect is when the family members do not share the same dwelling, but live along distances away when the husband or the wife is away in the country or abroad in order to work, to study, to specialize, and visit each other periodically. In this case, we have an *interaction* or *migrant family.* American sociologist N.J.Smelser looked at the *broad-based family* as at a unit of continuity, meaning that there are many generations living in the same old house, keeping on the traditions, concerns and habits of the family. In this case, individuals can disappear, they are passers-by, but the family as a group is maintained over generations.

Another point of view in connection with the concept of family is the sociological names of "*normal family*" and "*abnormal family*". The first form of understanding the notion of "normal family" is that of a family that is composed of a husband, a wife, and one or more children. By "abnormal family" in this respect we understand an incomplete family, a family without one of the spouses or without children. Another form of understanding of the term "normal family" is the family officially formed in front of state organs, and the "abnormal family" is the family that is not officially formed, living in concubinage. If we refer to the ethical character of the family, "normal family" means the family based on respect and love, and in the case of "abnormal family" we speak about building a family based on interests.

Another aspect of the term of “normal family” refers to a family that has a dignified, honored life, and children receive a particular education (Rotaru 2011, 5). The term “abnormal family” relates to disorganized families, with the presence of alcoholics, chronic ill people who do not work, hobble, practice prostitution. In these families there are “problem children”, delinquent children and other social deficiencies (Bulgaru and Dilion 103-106). Children are the ones who bear most of the unwanted consequences of the conflict between family members. The impact of the described phenomenon on the modern family is manifested in the increase of the number of divorces, of the number of incomplete families, of the decrease in the birth rate. In the social situation created, the family is a good whose loss of both individuals, men and women, and the whole society, pay dearly.

Intra-familial relationships are harmonious to the extent that they respond to the humanist principle - forming an attitude towards the other that in turn implies generosity, mutual respect and exigency. All these provide a favorable psychological social climate in the family, without this the necessary conditions for the education of the children cannot be created (Dumitrascu, 1997).

1. Family as a prototype of society

The family belongs to the category of primary or fundamental realities, being a universal human institution. Like society or community nature of man, the family can be the nucleus of understanding and explaining reality.

1.1. Anthropological approach

Research data has resulted in the consolidation of a consistent, more consistent knowledge base than that provided by sociological studies. This may be a cause for why the anthropological definitions given to the family are a landmark in the sociological approach as well. The best known and most useful definitions of the family usually have two meanings:

The narrower one, according to which **the family is a social group composed of a married couple and its children** (a definition that is based, as we observe, on marriage and couples, as an institution generating family life, a conceivable conception, as we will see in the following chapters);

The broader one, that identifies the family with **the social group whose members are linked by age, marriage or adoption, who live together, cooperate economically and take care of their children** (George Peter Murdock). Matching with the above-mentioned anthropologist's definition, *the Britannica Encyclopedia* describes the family by three main features: the shared dwelling of members, economic cooperation and biological reproduction.

1.2. Historical approach

In the UK, as well a special field, called *family history*, was born. In the British specialists researches in family history (as an autonomous study discipline), the investigations of this institution focused on one of the following three aspects (cf. Michael Anderson):

a) *Affective dimension (referring to marital or parental relationships, sexual attitudes, premarital practices, etc.); the research in this direction is that the major socio-cultural changes influence the affective family profile. Counterproductive is the difficulty of detecting and relative quantification of specific indicators.*

b) *Demographic dimension (studies households, number of baptisms, marriages, funerals, and the basic research represents civil registers). This approach is closer to the natural sciences, providing verifiable information with a high degree of precision.*

c) *Economic-household dimension (refers to economic relations between family members, inheritance, property, succession of titles and privileges, etc.).*

1.3. Sociological approach

The family is therefore the purest form of manifestation of human society, which gives the profile of the first forms of collective cohabitation. For a long time, the family has been the basis and the model for building society. Sometimes more attentive to the paradigmatic context than to the subjective and objective consistency of the family, sociologists place their studies in three major theoretical perspectives: functionalism, conflictualism and interactionism.

According to the *functionalist perspective*, the family is a social institution that, like all other social institutions, exists by virtue of exercising certain functions. General types of the family identified functions are: reproduction (producing a sufficient number of followers to ensure the perpetuation of the community or society), socialization (transmission to children - but not exclusively to them - of dominant cultural patterns), care, protection and affection, identification (conferring an identity and social status by legitimizing ownership to a particular group of relatives), and regulating sexual behavior.

The conflictualistic perspective conceives the family as a system of permanent conflicts, negotiations and trusts; despite the compulsion to co-operate to survive, spouses compete for autonomy, authority and privileges.

The Interactive Perspective (represented by Peter Berger, Sheldon Stryker, etc.) understands the family as a dynamic entity, where people constantly shape their existence and define their relations. Marriage, even the birth of children, involves the shaping of new definitions; the process is more complicated as they have to build a sub-world, a kind of greenhouse where spouses, two people with different and separate biographies can coexist and interact (Bistriceanu 2006, 11- 15).

2. Family functions

In any society, the family has been distinguished as a specific group, characterized by a strong internal weld, maintained by internal forces. The internal forces that unite the family are the strong feelings and emotional attachment of spouses, as well as parents and children, mutual respect, solidarity. A combination of dependencies resulting from economic, social and cultural functions, from duties towards children, towards parents will be added to this sentimental cohesion (Voinea 2005, 11).

A complex characterization of family functions distinguishes:

2.1. Internal functions that contribute to creating an intimate life regime designed to provide all members with a climate of security, protection and affection.

2.2. External functions, that essentially ensure the natural development of the personality of each member of the group, socialization and proper integration into the social life.

The main internal functions of the family are:

a) *Biological and sanitary functions* include child procreation requirements and hygiene and health requirements for all family members. In this regard, regular health care for all family members must be ensured. The hygiene side in a family is essential. All family members must learn the strict application of all hygiene standards, ranging from individual hygiene to collective hygiene.

b) *Economic functions* are the main balance indicator in a family. The family where economic problems are resolved can be said to be an organized family, that has the opportunity to solve its full range of obligations to state and society (Bulgaru and Dilion 2000, 106).

Traditionally, the economic function has three important dimensions:

1. the productive component, that aims at producing goods and services necessary for the family's living in the household ;

2. the component on the professional training of the descendants, the transmission of occupations from the parents to the children;

3. The financial side consists of administering a budget of income and expenses to cover family needs and the realization of savings, the source of acquiring goods and values.

Throughout the family history, there have been substantial changes in the economic function in general and in each of its dimensions, in particular (Voinea 2005, 28-29).

c) *Family solidarity functions* include help based on feelings of love and respect between parents and children, between brothers and sisters, elders in the family or sick and disabled (Bulgaru and Dilion 2000, 109).

Ensuring the "success of marriage", the function of cohesion and marital solidarity is fundamental for at least three reasons:

- Providing individuals with emotional security, trust, support, protection and the possibility of harmonious personality development;
- Any disorder in this function leads to undermining the unity of the group, causing disturbances in other functions, that is the hint for the beginning of the family disintegration;
- Solidarity and family cohesion make practically all the moments of a couple's life and also of all family members. Achieving this desideratum of solidarity and unity requires a functional relationship between partners, between them

and their descendants and, as appropriate, among the other members of the family (Voinea 2005, 38).

d) *The pedagogical-educational and moral functions* aim at ensuring education and school system for children, their primary socialization.

The way parents can educate their children, integrate them into family life and society varies according to the value given to children in the culture. From this point of view, we cannot speak about a universal, identical way for all families to accomplish their socialization functions. In our country, as well as in some other countries it is considered that "beating is broken out of heaven" - "whoever beats well, loves much". In other communities, however, punishment imposed on children by beating is forbidden.

The socialization function of the family presents major differences from the "patriarchal family" - where the son learns from his father the profession he practices, the young man being completely subjected to the father's authority - going to the situation when the level of knowledge received by children in school far exceeds the level of parents 'knowledge. But this also does not weaken the function of socializing the family, because the modern family does not entirely transfer to its society formative-educational functions. So, the social function does not disappear; only the ways parents teach children the social norms they need to know and that guide them through their life, the rules and systems of imperatives that the family group turn into children's habits (Voinea 2005, 109-110).

Within the family, the child assimilates social norms and values, becoming able to relate to other members of society. Family socialization has several components:

- normative, that passes on the main social norms and to the child;
- cognitive, through which the child acquires the skills and knowledge necessary for the action as an adult;
- creative, that forms creative thinking capacities and gives adequate answers in new situations;
- psychological, that develops the affectivity necessary for the relationship with the parents, the future partner, with own children and with other people, this component being synthesized by the expression "psychological communication".

Being the “court” that performs primary socialization, the primary group where children have a continuous contact and the primary context where socialization patterns are manifested, the family cannot compete with any other court (Voinea 2005, 30-31).

The personality of the child develops within the family; even in early life, parents teach their child the types of behavior necessary for fitting into society. Children see the way their parents behave, often some patterns of behavior are taken by them from their parents. As some specialists in the field claim, the child plays different roles as a theatre actor, with so much conviction and sometimes with all the talent. By playing these roles, the child acquires them as behavioral patterns. Still from the early years of life, the child learns in the family that the roles are complementary. Observing the behavior of the older ones and referring himself to his parents, the child gradually understands that in society, in his small society that is family, the roles are complementary. As the child grows up, as the sphere of social relations spreads also through the family, he reaches a wider conception of adult roles. By making a series of visits with his parents, he notices how others behave outside the family, and so he learns something new every day. At the same time, parents need to be careful who their son or daughter comes in contact with. Children should attend kindergartens, particularly constructive institutions, especially at a young age of 3-7 years, when the child assimilates everything.

The family ensures the child’s development as an independent personality, developing his responsibility for his own actions, the ability to guide himself in certain situations. The family must inoculate the child the idea of social duty, a duty to the extent of his forces. Parents need to know the child’s relationship with the school, they need to control how they use their free time.

The socializing function of the urban family differs from that in rural areas. Certainly, in the countryside, children can be well educated, with beautiful souls. We know many children born and raised in the country, who carry the high sense of duty to their parents, deal with high schools and faculties without parents wasting enormous amounts of money with so-called “preparers” that diminish confidence in themselves and cultivate laziness in students.

Therefore, ”the core” family group (mothers fathers) has the great intention of preparing for life, in all respects, their sons or daughters, so that they are considered as having “seven years of home”.

The overlap of the listed functions, the complex relationships set in motion by the living mechanism of the family determine the continuity of the internal functions in the general social field. Thus, *external functions* are a continuation, an extension of the internal functionality, the long-term effects of the family institution (Bulgaru and Dilion 110-112).

Notes

1. For example, the provisions that encourage the individual's emancipation from structures that may affect his free personal assertion. This is particularly the case with ideologies aimed at women's or children's or young people's empowering and attacking the basic structure and authority of the family.

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The Church as a Prophet in the Contemporary Market

Sorin BADRAGAN
Baptist Theological Institute, Bucharest, Romania
sorinbadragan@yahoo.com

ABSTRACT: Recently there have been cases of challenging encounters of enthusiastic Christians with government authorities which severed evangelistic and open discourse about Christian values in Western Europe and North America. After failing with her function as priest and king, the church has the opportunity as well as the responsibility to be the voice of God in a tumultuous contemporary market. Following the profile of a biblical prophet, the church is called to be a prophet as God still wants to talk to his world; also as the community and the sign of the kingdom of God, the church is a herald and a prophet in the contemporary market. Although for various reasons the church has not been very active in fulfilling this role, it can be prophetic by proclaiming the word from God and being a transformed community.

KEYWORDS: Church, prophet, postmodernity, proclamation, world, ministry

There have been at least a dozen times when I had the opportunity to watch for a short while street preachers in the towns and cities of Great Britain; one common feature I easily figured out was that it seemed that nobody was paying any attention to the preacher. People in a hurry were not even trying to avoid the determined preacher who is sometimes using a speaker to make sure everybody around notices his presence – everybody passes by as if he is not there. The parallel with the Old Testament prophets is striking. However, sometimes some people seem to listen: on 1st of July 2013, Tony Miano, a retired American officer was arrested in Wimbledon, London for preaching out on the streets against sexual sins, including homosexuality. The police officers, alerted by a call made by a woman who witnessed the preaching and who claimed the sermon was homophobic, took Mr. Miano into custody for several hours, interrogated him about his Christian beliefs and then released him soon after midnight (Barnhart 2013).

What I have just mentioned above is exemplary for what the church has faced more and more in most places in the world in recent times. But this is something that the church has not experienced for many centuries, perhaps sixteen of those: since the times when Constantine accepted and promoted, even enforced Christianity within the Roman Empire until the World Wars of the twentieth century. Between these two significant ends, the church was very much the priest and the king, or his closest adviser; the church took upon itself the crucial business of solving the most important issue of the medieval and early modern man: his eternal destiny. It was the priest the one mediating for the sinful man, securing for the latter deals from the divine courts – the most convenient was offered towards the end of the Middle Ages as a climax of the work of the church-mediator: the indulgences. The reformers challenged the claim of the medieval church to be the priest of the world – because this was rejected, the reformers formed new churches which were founded on the understanding that each individual should and could get right with God through the merits of Saviour Jesus Christ, the High Priest who gave himself for the sinful. Council of Trent tried to preserve the office of priest of the world for the church, as has been the case with Eastern Orthodox churches in the East, which have not yet been seriously challenged in this matter.

Perceived by Constantine and many other emperors who followed, as the cohesive factor for a fragmented empire, the church was seduced to a promising camaraderie with the state. This new development for the church meant access to earthly power – sometimes at the great price of being subjugated to the princely authority (caesaropapism (Rotaru 2014, 45-46) has proved to be most part of the period just that) or other times fighting hard to control the king in virtue of the superiority of spiritual realm over the temporal on; with Innocent III (1198-1216) and Boniface VIII (1294-1303) this view reached its climax: the first one claiming that the royal power is the 'moon' which takes its light from the 'pontifical authority' which is the sun, so although the king might be elected by the princes who have the right to do so, the final word belongs to the pope (Innocent III 1963, 112-113); the latterwent even further and asserted that the 'temporal authority' is to be exercised only 'at the will and by the permission of the priest' (Boniface VIII, Pope, 115). Either controlled or controlling, the church was exercising a kingly authority, a phenomenon which departed it from the lives of the individual and separated it from the concerns of the community. It was the Enlightenment and symbolically the French Revolution which challenged this claim of the church to temporal power; the partnership between the church and the king was charged to cease and make room for the will of the people.

Loosing these two 'offices' the church so boldly but wrongly claimed and performed, it started to face a crisis of identity and to experience the calamity of being told it is of no use any more. Denying this cruel reality, the church has proved autistic to the messages and wishes of the society of recent times. However, I want to suggest that the church does have an important role to play in the world today, one which was actually hers from the beginning; it might be that the church has not played it enthusiastically because of the price it always requires, or because it considered it inappropriate when dealing with the new friend, the state; it had embraced it before Constantine with the thousands of Christians who chose to be martyrs, with the apologists and church leaders who lead the flock of Christ in troubled times. This was role of the church as prophet to the world.

In this paper, I want to argue that this is the role which the church should seek to play in the contemporary arena which is so different to the world which knew the church as priest and as the king's companion. In the multitude of voices in the market today, God could use a herald to share his message with words and deeds.

God's voice in the market

The contemporary stage has changed significantly since the church was priest and king's partner; then the church dominated the scene, was part of all dealings, or at least of the important ones; its voice was heard and asked to set the tone for all matters. Starting with the Enlightenment, more actors were invited on the scene, more voices spoke, and now none seems to have the leading role, perhaps apart from the one which shouts that there is no such thing as a leading voice. Psychologist Kenneth J. Gergen (2000, 7) asserted that in postmodernity, there is 'a plurality of voices vying to be part of the good and the right.' To make things even more complicated, the multiplicity of voices is complemented by a multiplicity of selves: "...postmoderns are populated with a plethora of selves. In place of an enduring core of deep and indelible character, there is a chorus of invitations. Each invitation 'to be' also casts doubt on the wisdom and authenticity of the others" (Gergen 2000, 178). This deconstruction affects all aspects of individual existence as well as of the community: no more 'imposed' morals, no more absolutes, no more metanarrative, no more (ultimate) authority, but many stories, many voices. Because the church is perceived as being one of the protagonists of the failure of modernity, it is silenced and pushed to the margins. This should not disturb the church, as it was when the church was on the fringe of the society – before Constantine, that its strength and impact were great. Tertullian's observation encapsulates the experience of the church over the centuries: '… the more you mow us down, the thicker we rise; the Christian blood you spill is like the seed you sow, it springs from the earth again and fructifies the more.' (*The Apology of Tertullian* 1889, 143)

So the 'market' is has changed dramatically for the last two centuries, especially in the last one; the contemporary society looks similar to the syncretistic world of pre-Constantine era which the church experienced. Francis A. Schaeffer (1970, 35), with his insight as early as 1970, asserted a disturbing truth for what once was the stronghold of Christian faith and culture: 'We who hold to Christianity are now an absolute minority' and then he discerned the implications of this reality. One of the failures of the contemporary church is that it has not read the 'signs of times' and has acted as if it is still the central and the most respected voice in the market.

In the contemporary market, in an anti-Christian atmosphere, the voice of the church needs to be heard in order that the words of God to be passed to the many actors on the scene. Being God's voice in the market means nothing less than being God's prophet in the market. We turn now to this complex concept.

The prophet – the voice of God

In the Old Testament, the prophet, *nabi* was a person called by God to see the things of God (an idea indicated by the term *ro'eh*, seer, from which *nabi* developed) in order to pass them on to the people who fail to walk in the ways of the Creator. The prophet is the 'mouth of God' (Exodus 7: 1, 2) because he or she is chosen for this ministry and also offered the great privilege to know God, his ways and his will within a close relationship – that is reason for the title *'ishha 'elohim* ascribed only to the prophets among the other offices of those guiding spiritually the people of God (Iacob 1958, 239). Probably this aspect can be seen most clearly in the experience of Moses, the first of the great Old Testament prophets, who had access in the presence of the Almighty and then took the message to the people of Israel (Exodus 33: 11).

The prophets had an influential role to play in the development of the whole nation through their proximity to the royal court, something which gained for them an institutional dimension: 'the prophets were able to the nation's conscience throughout the centuries' (Iacob 1958, 240). The king would listen to their message as a divine guidance for the matters of the state. Being so closely connected to the royal court, practically part of it (including being financed by it), there were also situations when the prophets lost their strength in talking against the state and the people to fulfill God's revealed will (1 Kings 22: 5-25) (Dyrness 2010, 241).

The prophet was passing on to the people the message from God regarding their respective situation as well eschatological events, not only by words but also by embodying the message – Jeremiah's life totally overlaps with the 'word of God' he must communicate to the people of Israel. The prophets are consumed by the calling of being God's voice in the middle of the people who were departing from God's word and will. Therefore the essence of their ministry was not to tell the future, but to speak the word from the Lord in a particular situation; that word often was about what the implications of their actions were, what was about to come upon them, but all that was implicit.

Is the church a prophet?

There has been much talk about the gift of prophecy in the church beyond the New Testament times; the debate has been focused on prophecy as a gift of the Holy Spirit to be used within the church. Although soon after the New Testament times this gift was not as popular in the teachings nor the praxis of the church, things have reversed dramatically with the expansion of the Pentecostal and charismatic movements. More recently, as well as in the early centuries, there has been little concern for the concept of the church as a prophet to the world.

George D. Younger (1960), in asking whether the concept of 'prophetic' can be ascribed to the church, argues that because in the early centuries of the existence of the church, the office of the 'prophet' gradually faded away, one of the implications is that the Old Testament prophets with their awareness of the work of the Lord beyond the chosen nation are a potential model for the church, and not the New Testament times 'prophets' who were focused exclusively on the church.

Because prophecy is not merely foretelling but speaking in the name of the Lord, this can be understood as the core of the ministry entrusted by the risen Christ to his weary disciples who were sent share the good news God has for the fallen world (Matt. 28: 19, 20; Acts 1: 8). The good news presupposes a bad news: man fails to live up to the divine standards, so judgment and punishment are the gloomy perspective for humanity. God sends his people to share with the world the good news of the redemption through the sacrifice of his Son – it is part of the ministry of reconciliation to which the church was invited to partner with God with (Avery Cardinal Dulles 2002, 68-80). It is also in light of the relationship of the church to the kingdom of God that we see the role of the former in announcing the coming of the kingdom as well as the invitation to enter it. As the herald of the kingdom, the church speaks against all plans to build any other human kingdom which eventually will be doomed (1 Cor. 15: 24, 25; Rev. 12: 10) – the faithful are to proclaim in their daily prayers that the kingdom, the power and the glory belong to God forever (Matt. 6: 13). As the community of the kingdom, the church calls the world to seek and practice the values of the kingdom; the church itself is to embody the new reality brought by the submission to the great King.

So we can agree with Younger who, after showing that the church meets all requirements which define a prophet, he concludes: 'the prophetic function informs all of the church's life, giving to all of her activities that faithfulness to God and to her Lord Jesus Christ that will keep her aware of what God is presently doing both in his church and in his world. The prophetic function, then, is of the very essence of the church's life, not an extra activity tacked on to those more customarily considered to be basic.' (Younger 1960, 324) What are then the main ways in which the church can perform her prophetic function?

The ministry of the prophetic church

Before looking at some of the ways the church can be prophetic, we need to assert the shortages on its part in this matter: for various reasons, the church has – too often - not been the much needed prophet in the public market. Sometimes this was because the church sided with the powers - the Constantinian *symphony* was played at great cost for the cause of the Gospel; in the West Thomas Aquinas was instrumental in the understanding that the church and the world are in a close relationship under the rule God; on the other hand, in the East, drawing on the all-compassing concept of *theosis*, the church becomes 'the soul of the world' transforming it (Visser't 1937, 126-33). Surprisingly, in recent centuries, the evangelicals have taken the protestant model of an antithetical relation between the world totally affected by sin and the church to an extreme: probably in the context of the two world wars, the evangelicals have deserted this world focusing nearly exclusively on evangelizing the utter sinners and on eschatology. The Lausanne Movement balanced that overreaction of the evangelicals but there is still a lot to be done to take more responsibility for this world, which is God's. Another reason the church has not been a prophet in the last half a century is the opposite to what we mentioned about the evangelicals, that is the understanding of the happily secularised Christianity that church and the world are coterminous.

Yet another reason is not theological but utterly profane – in the words of Walter Brueggemann (1978, 11): 'The contemporary American church is so largely enculturated to the American ethos of consumerism that it has little power to believe or to act.' The theologian continues by saying that, in order for the church to recapture a deep understanding of its being and purpose, it needs to rediscover the very basis of the prophetic ministry: 'the church will have no power to act or to believe until it rediscovers its tradition of faith.' (Brueggemann 1978, 12) The actual prophetic ministry of the church follows the pattern of the prophetic office in the history of the people of God: a message to share and a life to live in a particular way.

In addressing the issue of the pastors being called to a prophetical ministry, John E. Johnson (2000, 74-6) points to some aspects which are essential for this enterprise, and these aspects are also relevant for the church. The theologian suggests that the pastors are to enact their prophetic role by proclaiming the message they receive from God; it is a message of prediction, judgment, comfort; being the 'social conscience' of the wider community, the prophets had also a message of protest: on the one hand, the protest was against the *status quo*, challenging the culture with its false gods and the powers which were not fulfilling their *raison d'etre* but pursuing their agenda; on the other hand, the protest was against the injustices from within the society taking the side of the oppressed.

The very preaching of the Gospel and of the coming of the kingdom of God in the midst of our world in order to redeem it, is fundamentally the ultimate prophetic message; it indeed challenges the foundational premises of the social and cultural construct. Brueggemann (1978, 13) asserts that 'the task of the prophetic ministry is to nurture, nourish and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us.' Therefore, the proclamation of the church is not simply a message to listen to but it aims at exposing the hidden forces behind the powers of the world. This is corroborated with the message of the expansion of the kingdom of God as the ultimate goal of man, society and the whole created order.

The arguments which call for a withdrawal of the church from 'world's matters' implying that there are two separated spheres which should look each after itself, fail to keep the balance between the fact that the two do indeed correspond to different yet not wholly separated spheres on the one hand and the fact that the two are still under God, on the other hand. If the church listens more faithfully to the message from God, it has the possibility as well as the responsibility to speak truth into the dealings of the world.

A particular case is when the state claims authority and the allegiance which belongs to God; then the church must speak against it as did the *Confessing Church* in the Germany of the Second World War. This will imply a price to pay but there is no alternative for the church: in such cases fervent prayer is to be accompanied by steady actions. At least as important as a verbal proclamation of the message from the Lord to the world is its embodiment; as the prophets of old times, the church is *to enact* the message. The credibility of its *verbal* proclamation depends upon the measure in which the church lives out the message itself.

Drawing on the thinking of Gerhard and Norbert Lohfink, John Fuellenbach suggests that the church is to a 'contrast society', a demonstration of what kind of community God intended and still wills for people. The concept of contrast society is implied by the relationship of the church to the kingdom of God: '… Church as contrast society emerges only when people let themselves be caught by God's Kingdom present now, including their weaknesses and guilt' (Lohfink 1988, 147-160). The church is not only the community *for* the kingdom, as Fuellenbach points out, but firstly the community *of* the kingdom: all those who have accepted the rule of God over their lives enter the kingdom; therefore, the church is the community *of* the kingdom until its full disclosure. Submitting to the will of the great king, those entering the kingdom and becoming part of the church, must live according to the values and the principles of the kingdom.

A community, which seeks to live by values such as care, seeking firstly the well-being of the neighbour, forgiveness, justice, compassion, love, deeply challenges the world and acts as a threat to the *status quo* of the society. A genuine Christian community is one in which anybody has a place and finds significance; also the voice of the powerless would be supported by the choir made of the rest of the church. A church which truly lives out the kingdom values is a prophet whose message has an great impact, leading to changes in the surrounding world.

It cannot yet be fully grasped what lies ahead for the societies, and by extension, to the whole humankind; the contemporary public market with its chaotic overlapping of voices points to a turbulent future. However, because this world is still God's, the church should take on more seriously role of being a voice sharing God's message for the broken creation. This prophetic function is essential for the church in fulfilling its mandate of heralding and being a sign of the kingdom of God, as well as for the well-being of broken world.

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The Concept of the Aesthetics

Claudia BUDA
"Mihai Eminescu" National College, Baia Mare, Romania
muza_claudia@yahoo.com

ABSTRACT: The concept of the aesthetic: I. Kant dived the kind of aesthetic response in response to beautiful and sublime. Kant thought that for aesthetic judgments to be both subjective and universal, they had to be about from. Beauty is always part of the aesthetic experience. Thus a work of art, or a beautiful natural object, displays a kind of free play of forms, consistent with the presence of a purpose to which we do not have access.

KEYWORDS: beautiful, sublime, aesthetic, object, art, forms

Most of the time we ask ourselves questions like: Why are we listening to music? Why do we look at a painting? Why are we going to the movie? Why do we admire nature? The answer to such questions is because we like it. From this point of view, we can define the aesthetic experience of the spectator's contemplation of an aesthetic object. In general, aesthetic experience or human activity is primarily theoretical, which is knowledge, secondly practice, namely, action, and thirdly religious.

The aesthetic experience has two inexpensive poles:

1. the aesthetic subject
2. the subject (spectator)

There is a difference between the aesthetic experience and the aesthetic object, namely: aesthetic object is the object that is found in nature or in art and causes through its sensitive characteristics experience a strong sense of satisfaction or pleasure and aesthetic experience is different than the spectator experience.

M. Dufrenne asserts that aesthetic experience may be a recent discovery, in fact, a recent invention by some authors. Other authors such as W. Tatarkiewicz believe that this invention would have existed in antiquity. Is the aesthetic experience of the spectator or artist? The author states that in Greece there is no idea of aesthetic experience, being distinct from other types of experience such as common knowledge or perception.

The term aesthetics comes from the Greek word *aistheton, aisthesis* what our ability to feel, to be perceived through the senses (sensation, perception, sensation, action and functional results of five senses). Aisthesis designates the faculty of knowledge, through which the human being naturally acquires representations of the things of the individual world, in fact, interior and exterior. In philosophy, the term was introduced by AG Baumgarten in 1750 in his **Aesthetics** work. For Baumgarten, aesthetics is the science of sensory knowledge. The philosopher Baumgarten has made a distinction between sensory knowledge and pure knowledge (by thinking) through the contrast between the purpose of aesthetics and logic: the first pursue the beauty and the second the truth.

As a theoretical fact that is almost unanimously accepted with regard to beauty, it is this: of all the aesthetic notions that have received the status of fundamental categories, so of notions of maximum degree of generality, is the only *purely* aesthetic, exclusively aesthetic.

Second, what is *beautiful* for us in the days ours, the Greeks called *Kalon*, and the Latins - the *pulchrum*.This last term disappeared into the Renaissance Latin, leaving the place of a new *bellum* word.

Thirdly, the theories of beauty in the space of Greek-Latin and Judeo-Christian culture were (as the Wladyslaw Tatarkiewicz reasoning in the *History of the Six notions has* developed and broadly developed):

1. beautiful in a broad sense - ethical and aesthetic at the same time (*Kalo-kagathon*)
2. the beauty of aesthetic significance, meaning aesthetic feelings towards *color, sound, thinking* (this notion of beauty is what became, in time, the basic notion of European culture)
3. beautiful in the aesthetic sense, but limited to the visual field (in this sense, beauty was only *shape* and color).

Because we distinguish it between a *theory* of beauty and a *definition* given to the beautiful. From this point of view, we can accept that beauty is „what he likes when he is looked upon." When we try to give a *definition to the* beautiful: „beautiful is the choice of proportions in the true arrangement of the parties." Such a so interesting, long-lived theory of beauty is called by the same aesthetician *"Great Theory."* Those who asserted this were the Pythagoreans, but it remained almost unchanged until the 17th century European. What is beautiful is applied topict as, drawing and music. The essential element of this theory is the idea of proportions, that of symmetry and harmony. Thus, beauty exists in objects where the parties relate to each other as simple numbers.Rather, the true composition and concordance of all the composite things that come from the five proportions of the four simple numbers (1, 2, 3, 4).

In the „Symposium," Plato affirms precisely the *objective* and not the subjective nature of the beauty, *absolute* and not relatively *transcendent,* and not imminent, when it says: „a beautiful life that lives forever, is not born and perishes, what does not increase and decrease;what is not in a beautiful way, in another ugly; sometimes yes, sometimes not;for some, yes, for others not. Beautiful that does not appear face, arms or other bodily embodiments, beautiful that is not such a thought, that science;what does not belong to any being other than himself; it does not reside in a living creature, in the earth, in the sky, or anywhere; beautiful which remains himself for himself, always identical as one face; beautiful from which he shares everything in the beautiful world, without the appearance and disappearance of beautiful objects, he grows, shrinks, or endures such a smallsting" (Plato 2004, 30). It means that so defined, what is beautiful is not beautiful depending on something else, but it is beautiful in eternity and for itself.

D. Hume, the skeptical empiricist by excellence, does not hesitate at all to say that beauty is not a property of things themselves. After him, the beautiful one exists in the „mind observing the objects, and each mind observes a different beauty." That is why I. Kant is the one who will bring the most important clarifications regarding the definition of the nature of beauty. We remind two of them:

1. all criteria of beauty are *individual*;
2. the beauty is confirmed by each item taken in part and it can not be confirmed in general confirmations.

The characters of the beautiful after Kant are:

a) what it likes universally without a concept;

b) what he likes disinterestedly;

c) what is a purposeless purpose.

Before even the full assertion of axiology at the beginning of the 20th century, there was a change of interest from the research of the characteristics of the beautiful to the detailed analysis of the *aesthetic experience*.The concept of empathy through its content tells more about the nature of aesthetic experience than about the essence of a traditional notion of beauty.

Regarding Nicolai Hartmann, he claims that beauty is „the universal object of the stereotype," and in this sense he responds to the objections to this statement of principle. These objections were:

1. what is achieved in artistic achievements is not always beautiful;
2. that there are whole genres of aesthetic validity that do not reduce to beauty;
3. aesthetics has to do with the ugly.

Therefore, says Hartmann, there are also strong arguments for „maintaining our beauty as a fundamental aesthetic value and subsuming what is successful and effective in art."

Along with the beautiful, according to Hartmann, there is the sublime (augmentative extension of beauty), as well as other *aesthetic qualities,* such as the graceful, the emotional, the charming, the comic, the tragic and others. If you are in the particular fields of the arts, you will find a wealth and a more specialized quality of art values.

Generally, the Greeks did not have a term defining aesthetic experience and affirmed aesthetic and scientific attitude with one and the same term, namely *theoria* – view, contemplation (Rotaru 2005,38). The idea of contemplation is perceived as the disinterested activity of the spectator and detached from the practical activity (but not of knowledge), first appeared in the philanthropy of the Pythagorean (VI-V century BC).

N. Hartmann believes that *aesthetics is a way of knowing and that is why we can say that „*aesthetics is not written either for the one who creates the beauty, or for the one who contemplates it, but only for the man of thought."

Thus, aesthetics becomes an object, a contemplative science, and *beautiful* is the universal object of aesthetics.

An actor's attitude is the attitude of the contemplative and artistic creator, while the aesthetician's attitude is the attitude of the philosopher who takes as his object his own attitude of dedication, contemplation, and creation.

Tudor Vianu, Romanian esthetician, believes that:

1. Aesthetics is the science of beautiful art;
2. there is a complete heterogeneity between the beauty of art and the beauty of nature, the beautiful artistic as a unique object of aesthetics;
3. natural beauty seems to be a given item, and beautiful artistic is one product, work;
4. natural beauty is infinite, and beautiful artistic is limited and all nature is beautiful; not so much about art: „A work of art is a stopover of beauty in an ugly or indifferent world;
5. the interest we discover in beautiful nature - says T. Vianu in *Aesthetics* saddle;
6. the beauties of nature are determined by art, and we make use of the nature of our experience that they have gained in direct contact with the works of art.

But G. Calinescu proposes some arguments against aesthetics as a scientific and philosophical discipline in the work *Principles of aesthetics* :

A) „Aesthetics is ... a strange discipline that does not know its subject"

B) Aesthetics has no specific methods of approaching and analyzing phenomena called „aesthetic" or „poetic" science has methods, and offers rules, rules.

It is R. Ingarden who formulates the whole issue of aesthetics from a phenomenological point of view.The philosopher talks about objective, aesthetic dichotomy - subjective aesthetics, and Ingarden as M. Dufrenne states that these two correlative concepts, the *aesthetic object* and the *aesthetic experience* forms the whole issue of a philosophical aesthetics.

That is why Ingarden believes that aesthetics is a philosophical discipline, especially for clarifying the problems regarding the way of existence and the structure of the work of art.

Then the philosophical aesthetics will include certain distinct research fields, such as:

1. ontology of works of art;
2. the ontology of the aesthetic object as an aesthetic embodiment of a work of art;
3. the phenomenology of the act of creation;
4. the relationship between the style of work and the value of the work;
5. aesthetic value study in direct connection with aesthetic experience;
6. phenomenology of aesthetic experience and constitution of the aesthetic object;
7. evaluation theory and critique;
8. the theory of sense and art functions in relation to people's lives.

The term „aesthetic" means - a science of senses, a *perception,* and thus in this sense it was born as a new science-that is, as a philosophical discipline.The philosophical discipline is divided into:

a."*philosophy of art*";

b. „the *philosophy of beautiful arts."(Moraru, 2008, 12)*

Therefore, the limitation of aesthetics to the beautiful artistic must be perceived as the beauty of our day. Most of the times we say that this color it is *beautiful*, this landscape is beautiful, this tree is beautiful, this man is beautiful, etc.

In this way, the beauty of nature is placed beside the beautiful art, and the beauty of the arts is the beauty born and reborn from the spirit and the more the spirit and its productions are superior to its nature and phenomena, the beauty of the art is superior to the beauty of nature. The aesthetics proposed by I. Kant in the 18th century in Criticism of the faculty of judging respects the specific character of the value of beauty.

I. Kant characterizes the aesthetic value as follows:

1.Taste is the ability to judge an object or a representation in relation to the pleasure or inconvenience it causes independently of any interest

2. It is beautiful what it likes universally without concept

3. Beauty is the form of the finality of an object because it is perceived in this object without the representation of a purpose

4. It is beautiful what is recognized, without concept, as the object of the necessary satisfaction.

For I. Kant, the taste judgment is not a judgment of knowledge, it is an aesthetic one „to say that the object is beautiful and to prove they taste, I go from what is happening in me because of the representation, not from which is my dependence on the existence of the object” (Kant 1981, 46). He makes a distinction between agreeable, beautiful and what is good. It is agreeable what we enjoy and beautiful means „what simply like” and good „what is appreciated.”

Taste is the faculty of appreciating an object or a representation without any interest. The object of such satisfaction is called beautiful. That is why in the judgment of taste the universality of satisfaction is represented only subjectively:

1. First of all, we have to convince ourselves that by the judgment of taste the satisfaction is produced by an object.

2. universal validity is the judgment by which we affirm that something is beautiful „beautiful is what we like universally without concepts”

The taste of I. Kant is formed on the principle a priori, and therefore the judgment of pure taste isdependent on attraction and emotion. For I. Kant, aesthetic judgments are empirical and pure. The first determines the agreeable or disagreeable character of an object and they are judgments of the senses, and the others determine the beauty of objects or representations and are tasteful (formal) tastes.

The taste judgment is independent of the concept of perfection, and to appreciate the object, we need the concept of purpose because „the purpose in general is one whose concept can be considered the basis of the possibility of the object itself.” For I. Kant the beautiful seam with the sublime and none of them implies a judgment of the senses or a logically-determined judgment, but a reflection judgment. Both the judgment of beauty and of the sublime are singular judgments, but are universally valid for each object. The beauty of nature determines the shape of the object that consists of a limitation, and the sublime can also be encountered in a formless object.

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Contemplation of the Social Identity of a Human Collectivity through Animated Metaphors (family, body) – A Success Factor For Its Functioning. Case Study – Primary Church

Remus SOARE
PhD, Independent Researcher, Spain
soareremus@yahoo.com

ABSTRACT**:** This article analyzes how the metaphorical identification of a human community with a living, functional organism is a key factor in transmitting the mode of operation into its unity and harmony. The metaphors of the "family" and "body," some of which identified the primary church, helped to strengthen the internal and external perception of the church as a well-woven body and ensured its historical survival.

KEYWORDS: family, body, metaphor, primary church, unity, collectivities, social

Introduction

We live in a world dominated by independence and in which the spirit of camaraderie has lost its importance. The society traverses a postmodern era characterized by an unprecedented social isolation. At the shelter of virtual socialization, people have converted into small islands of loneliness. Even God has become "personal", a kind of bourgeois possession for the salvation of private souls. The result of this existential philosophy shows us more significantly a fragmented, indifferent and inert society.

The world of the early church, based on the concept of the well-woven organism, has succeeded in developing another type of society, whose values should be resuscitated and implemented in human structures that will last, be it churches today or other human collectivities.

Throughout history, it has been observed that social paradigms (agrarian, industrial, computer science) have been accompanied by corresponding illustrative metaphors. The nature of the functioning of the agrarian society, with its spider-shaped relations and "grafts" is expressed effectively by biological, organic and anthropomorphic metaphors. Industrialization has replaced them with mechanical metaphors. For example, comparisons with a clock or a machine were easier on people's lips than those that were done with parts of the body. Nowadays, illustrating expressions are made by cybernetic, impersonal, contourless metaphors. Bits, trolls, or spam travel unhindered through the universe of our abstract thinking. We've come to have networks instead of relationships and profiles instead of people. A retrospective in the world of the early church and the analysis of metaphors illustrating its structural identity can help to better understand the effective functioning of today's human communities.

Case Study - Primary Church

People are created to relate to each other and cannot live properly without relationships. Watson's statement (1982, 186) that "there are no solitary Christians in the New Testament" is consistent with Jesus' invitation to relate both to Him and to His followers. The composition of the church is the result of God's decision to invite human beings to develop a relationship with Him. Once acceded to it, people experience an identity change which they reconfigure both in Christ and in the process of building relationships with other members of the church. The new hypostasis was described by new testamentary authors in the form of different metaphors. Two of them, which faithfully render the social identity of the church, are the metaphors of "family" and "body." These involve the development of special relationships between the members of the group, designed to guarantee its functioning. Buck (2010, 28) highlights the importance of relationships, quoting John Wesley's suggestive words: "The gospel of Christ knows no religion other than social religion; knows no holiness other than social holiness," and "changing it to a solitary religion means destroying it."

Church - A Family

The historical survival and ascension of Christianity in the first three centuries of existence can largely be attributed to the identification of the group of believers with a living and well-woven social organism - the family. The image of the church as a family appears in different places of the New Testament (2 Cor 6:18; Eph 3:14, 1 Thes 5:1-2). This assumed identity led the believers to a high dimension of covenant and loyalty. Membership of the church meant for them more than belonging to a group that reunited, but rather living in a family of believers who loved and supported each other.

The new identity was exciting, appealing, because the family thus formed was open to all social classes, in which the slaves could live together with the free people. Participating in the Christian community embraced believers in a visible, very united communion, which ethical and conceptual dimension exceeded the dramas of ethnic, family and religious upheavals caused by conversion.

The concept of the home

The importance of home space for the first Christian communities and the role of the master of the house is well-documented in the Biblical narrative. According to the Acts of the Apostles, in the first period of church development, Christians reunited in houses, putting domestic space at the disposal of the congregation (Acts 2:46; 5:42, 12:12). In a similar manner, the practice of the Pauline mission established the communities of believers in private dwellings (Hk 17:5-9; 1 Cor 16:19, Rom 16:3-5,23). Billings (2011) claims that the reason for this practice is the low number of members at that stage of church development. The author sees in the meetings of Tiran's school (Acts 19:9-10) an indication of the argumentation of the gradual transition of the church from the domestic, private space to specific places dedicated to practicing the cult of Christ. But this opinion is counterbalanced even within the biblical passage mentioned. Verse 9 explains that the new location was used in Ephesus only for Paul's public preaching, where there could be debates and confrontations. In this way, the community of believers was protected by the opposition spirit of those who opposed the apostle, remaining to confratern for worship in the family environment of the house.

Although the circumstances of Paul's preaching activity are only partially known, it is certain that in every community receiving the Christian message, the living space had a vital role to play in establishing and maintaining the Christian presence. Arriving in Rome under house arrest, Paul himself continued to preach in his own home to those who came to visit him (Acts 28: 13-31). Although the meetings in the homes culminated in cultic activity, the fact that we do not have a detailed description of the beginning or the way of any religious ritual in the New Testament, it is clear that the main reason for the meetings in the houses was rather the desire to strengthen links of the "family" type among the members. Pellitero (2010) considers "pedagogical" the nature of the connections between those baptized in this domestic environment.

The Gospels anticipated the concept of the home that was to be converted into reality with the advent of the church. The convergent centrality of the three parables of Luke 15 is the house. The whole speech of parables gravitates around the house. The shepherd returns the sheep in the house (verse 6), although the text mentions that the place where the remaining sheep were left and it was supposed to be reintegrated was the common (verse 4). The woman, who had lost the money in the house, finds it after a thorough search inside it. Although the little son does not explicitly speak of the house, "going to the father" means returning to his father's house (vv. 17, 18). In this last parable, the house is the central axis in which the characters manifest their conduct: they move away, they come back, they go around it. As a hermeneutical update of the time of Luke's community, it is worth remembering the image of the church as the Father's house, the place where the lost sons are met, and where the brethren must reconcile, rebuilding communion and enjoying the presence of God the Father of All.

Communion means experiencing life together. The metaphorical use of the terms brother and sister to designate relations between church members, traced the new identity of the ecclesiastical body that aimed for an organic solidarity. The faithful of the primary church practiced communion to a high degree by sharing everything (Acts 4:32) as an anticipation of the eternal communion, centered in God. The surrounding society has been impressed by this type of love manifestation. The nature of this fraternal, community love, and the bold proclamation of faith, were the keys to the efficiency of original Christianity.

The authority in the primary church was rather paternal rather than autocratic. The apostles took special care of the members of the community in a paternal manner. This type of relationship was born at the cross through the new affiliation established by Jesus between John and Mary and developed throughout the New Testament. In his epistles, John calls the faithful “little children” (1 John 2:1). Peter called Mark “my son” (1 Peter 5:13). In the same way, Paul addressed Timothy (1 Timothy 1:2). The fledgling slave Onisim was called “my son, whom I bore in my chains.” Paul did not feel well when some relationships degenerated and had no pleasure when he had to impose his apostolic authority to obtain obedience (2 Cor 1: 23-2:2).

The Church - Body of Christ

In Paul’s theology, (Robinson 1952) claims, the concept of body holds a key position. It is a concept that unites its great themes. We are redeemed from the sinful and mortal body, we are saved through the crucified body of Jesus, we are incorporated into the body of Christ that is His church, we preserve our identity through the Eucharistic communion with the body of Christ, in our body there must be a new life and the glorified body will be exalted to heaven.

Park (2003) states that through the church metaphor as the body of Christ in 1 Cor. 12:12, the apostle Paul highlights the idea that all members of the church relate and belong to one another, being part of a whole. Without membership and relationship with the whole, no part can exist individually. Sanders (2007, 68) calls this situation “the irony of the community” and explains it as follows: “You as an individual will never be able to achieve your personal destiny, you will not accomplish what you are, you will not use your gifts efficiently and you will not be able to unleash your potential until you are part of the community. The individual and the collective are intrinsically linked.”

Existence in Christ as described in Galatians 3:28 and Colossians 3:11 is purged of racial, social, religious or sexual particularities that operate as barriers to the division of persons. Askew (2009, 35) considers that “the unity of the church does not depend on man’s will, domination or personal faith. Instead, it depends on God and His gracious will that allows people to participate in divine fellowship in Christ through the Holy Spirit.” The parties, in their diversity, must harmonize in unity, as elements that can not exist or function if they are separated from the whole. Consequently, true identity is found only in belonging, and the reason of being of the parts is the maintenance and functioning of the unity of the body.

In the writings of the apostle John, the theme of "remaining" refers to the same idea of functional unity and harmony. John the Baptist saw the Spirit "stopping" over Jesus (John 1:32,33). Two of the disciples, interested in finding out where Jesus lives, accompanied Him and "remained" to Him (John 1:38,39) as an anticipation of the Comforter's future stay (John 14:17). The full functioning of the church was explained in John 15:1-17, through the parable of the vine and the branches, in terms of "staying". Staying with one another and with God presupposes a relationship of full communion, constant communication and unconditional love, all of which in a mutual manner.

According to Warren (2006), reciprocity is the heart of the community, it is the art of offering and receiving in the process of service to each other. Paul used the example of kenoze in Philippians 2 to express the need of the local Philippi church to live in unity and mutual communion with the spirit of dedication that was in Christ. The Bible recommends that we enliven, serve, cherish and engage with each other in our relationship with others. The New Testament advocates, on more than fifty occasions, that certain attentions to be dedicated "to others" or that tasks be carried out "together". Paul, in Philippians 4:11, 14, advises that reciprocity is manifested even in tribulations.

Waetjen (2001) notes the ideology of reciprocity in the parable of the midnight friend (Luke 11:5-8). Van Eck (2011) mentions that reciprocity in domestic space, according to the custom of the time, was a norm for the entire community. In his opinion, the parable provides the listeners with an alternative to the indifferent way of life created by the aristocratic society and the religious elite. Reciprocity that goes beyond the social barriers of a community is transformed into altruism. Mitchell (1992) attributes to altruism both a social dimension and an ethical dimension. For Evangelist Luke these terms are synonymous with the idea of sharing the same spirit, embracing the same thought, and having the goods in common. The contrasts depicted by Judas' story, as well as the narrative of Anania and Saphira, which violates the principle of altruism, help the reader of the Gospels to appreciate the force of this principle within the functional identity of the church. Instead, the descent of the Holy Spirit took place over a united and harmonious community as a body.

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The Role of Public Opprobrium in Adjusting Socio-Legal Behavior

Daniel FODOREAN
Vice-dean, Distance Learning Education
Baptist Theological Institute of Bucharest
Law School, Titu Maiorescu University
Instructor of Theology, Liberty University, Virginia, USA
coordonator.itbbid@gmail.com

ABSTRACT: Public opprobrium is a relatively little-discussed factor in the social sphere and in the sphere of law, due to its relativity, the concept of shame and social contempt being variable from one society to another. One of the conclusions reached has been that „the positive evolution and prosperity of society depend on how the legal system is harmonizing with the moral system" (Hotca 2017). In this approach to the application of the law in society, besides specialized and institutionalized means, the social reaction to deviant behaviors in relation to the most important social values, a reaction described by the concept of public opprobrium or moral opprobrium, plays an important role. In this article, we will argue for the importance and utility of public opprobrium in relation to legal norms and social values.

KEYWORDS: opprobrium, society, civil law, morality, human behavior

Public opprobrium (disapproval) is very little discussed factor in the social sphere and in the sphere of law, it due to its relativity, the concept of social shame and contempt vary considerably from one society to another. One of the conclusions reached has been that "the positive evolution and prosperity of society depend on how the legal system is harmonizing with the moral system" (Hotca 2017). Thus, the two systems are not mutually exclusive but complement each other in view of the common purpose they have, namely justice and the good in society. Eugen Erlich "considers that the center of gravity of the emergence and functioning of law lies not in laws, codes, jurisprudence, but in the very society which, through social groups, creates and applies the law*"* (Rasfoiesc.com. n.d.). In this approach to the application of the law in society, besides specialized and institutionalized means, the social reaction to deviant behaviors in relation to the most important social values, a reaction described by the concept of public opprobrium or moral opprobrium, plays an important role.

Definition of opprobrium

The etymology of the word opprobrium, first attested in 1656, comes from the Latin word opprobrium (Wiktionary n.d.), as it comes from opprobró, a word composed of ob (against) + probrum (shame, dishonor). Thus, rebellion refers to "contempt, disapproval by which society condemns untrustworthy deeds or people committing such deeds" (Explicative Dictionary of Romanian Language 2009). The meaning of this word, according to Merriam Webster Dictionary (2018), refers to both the act of shame and the public reaction to this deed. In other words, shameful behavior draws the reaction from shame and dishonor from others. In reality who is ashamed? The person doing the shameful act, or those who know about the shameful act committed by that person? Can the two aspects exist without each other? Some believe that we can call public opprobrium any action that is described as shameful by society no matter how the perpetrator of that action feels. Others believe that without a sense of shame in the person who has a deviant behavior towards the values of a society, one cannot really talk about the concept of public opprobrium.

Public Opprobrium and Social Morality

Of course, the question arises "who determines whether or not it is a shame?" And the answer to this question is a difficult one. On the one hand, society has the right to label different behaviors, claiming that demersal is an objective one. On the other hand, others disagree with this appraisal, classifying it as relative, because it bases much on "the eyes of the beholder." Thus the analysis moves to debates about authority and morality. Ethical systems are differentiated according to the response to the question of the legitimacy of the legislator, ie who determines what is good and what is bad.

In the case of public opprobrium, the moral authority is given by the society. This is a social ethics, an ethical system known as cultural relativism, and consists in the fact that good and evil can be judged subjectively or relatively only by reference to a particular society, and each society has its own moral system. Cultural relativism claims that there is no ultimate or absolutely good or bad standard for judging a particular culture. Other philosophies define this type of ethics as conventionalism "that says principles are valid if they are accepted by the culture" (Rae 2009, 118). The problem with social morality is that it is in the relative essence, and the relationship to it leads to the relativization of all the elements that rely on it, including the public opprobrium.

According to R.C. Sproul (2018) "from the Judeo-Christian perspective, there is a great difference between legal rights and moral rights. We can accept that a person has the legal right to do something in a given society, but this does not automatically bring the hypothesis that that person has the moral right to do that. Many countries allow people to do what God forbids them to do". Introducing the concept of God in the discussion of morality leads to the recognition of the existence of another ethical system, the absolute ethical system. Dostoevsky said, „If there is no God then all things are possible". Absolute ethics is linked to a being, for „if there is no absolute being to decree absolute norms or absolute truth, then there is no absolute foundation for normative ethics. And if there is no absolute rule of ethics, then all things are allowed in the end, because ultimately nothing matters" (Sproul 2018). This leads to a fragmentation of the society torn by „the struggle for the imposition of certain conventions, a battle for the imposition of certain morals, a battle of groups for the imposition of their personal desires as rules of society" (Sproul 2018).

Such as, "unlike most western liberal democracies, American public policy has historically been grounded in moral judgments; notions of fault and personal responsibility have shaped everything from tort law to welfare eligibility. In the Introduction to *Hellfire Nation: The Politics of Sin in American History*, James Morone describes America as "a nation with the soul of a church," an observation he proceeds to document at considerable length" (Kennedy 2005). Thus, the healthy functioning of the public opprobrium in the socio-legal sphere is conditioned by the integration of absolute values in society, that nation with the soul of a church, as stated above.

Public opprobrium, regulatory factor of human behavior

Public opprobrium works in society as a constraint, as a form of sanction, and tends to become a norm to regulate socio-legal behavior. Constraint is based primarily on the need for meaning and acceptance by the fact that behaviors contrary to social acceptance lead to exclusivity and blame. There remains only one solution, namely that of conformism. Thus, conformism, based on the existence of a dominant rule, is expressed in the behavior of individuals by accepting the behaviors provided by this norm. Conformity, as observed, takes different meanings, depending on situations that involve distinct mechanisms. They ultimately depend on the characteristics of the source and the conditions in which the subjects must pronounce, that is, the relationship specific to each situation. Conformism corresponds to a situation in which an individual's interaction with a group gives rise to a pressure exerted on him. These pressures are at the level of the influence of judgment (so to judge the same as the group) or of the concordant action with the group.

Public opprobrium acts as a form of sanction, an independent, moral, and cumulative sanction, in the case of the addition of legal sanctions with the moral-social sanction of public atrocities. Thus, "the loss by a criminal of reputation may itself be a form of punishment" (Judicial College of Victoria 2015). Opprobrium attached to offenses varies greatly from one offender and one offense to another, and the way a judge could consider such a problem depends strictly on the judge's decision. Moreover, it can be noticed that there is a direct proportion between the public attitude and the nature and consequences of a crime, in the sense that the more serious the crime is, the greater will be public stigma and opprobrium. For example, an offender who violates a child will undoubtedly be subjected to greater public abuse than an offender violating an adult person. To what extent public attitude can influence the decision to convict a crime, cannot be assured.

In addition to the two roles mentioned above, public attitude tends to have a normative role in the sense that public attitude is based on certain social values, but in time, even if moral values have undergone changes, public opprobrium may turn itself into an " a norm. "Both moral and legal rules are normative rules that apply prescriptively to social reality. These rules have a necessary and constraining character that must be made aware by any rational being. Moral and legal norms are not the result of simple factual findings, but either they are categorical imperatives (which reason alone prescribes them) or are logically inferred from them" (The relationship between law and ethics in the conception of Mircea Djuvara 2018). So that a norm can be defined as a "standard or scale of categories that define a range of acceptable behaviors and attitudes and a margin of acceptable behavior and non-attitude for members of a social unit" (Sherif 1969).

Conclusion

In conclusion, we must admit that public mood has a regulatory role on socio-legal behavior, but this role varies with society because in some societies the pressure generated by public shame is much higher than in other societies. Moreover, it can be noticed that the essence of public reluctance is given by values in society, defined cultural values or values adopted on the basis of absolutist standards. This leads to the appreciation that public opprobrium is a relativistic moral factor, modifying its status only to the extent that the society embraces absolute ethical standards.

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