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CONTENTS

AN EXAMPLE OF CONTRIBUTION TO THE PSYCHO-ANALYSIS TRANSMISSION

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Abstract: After the war, the therapists are trained first after the morenian psychodrama and than they turned over the psycho-analysis due to the exchanges with the analysts from the ''Analytic Espace''. There were created after that other groups, but "The Space for Analysis" obtained the greatest number of requests. Till its foundation have been organised three Congresses, many books have been translated, the French analists travel regular for educational courses, analysis and control.

Key Words: Psycho-analysis, East-Europe regimes, formation, The Analitic Space, The Space for Analysis

Jean-Paul Sartre said that the man was reason from part to part. Confound it than with the irrational bourgeois ideologies such as the religion – ''the opium of the people'' after Engels - or the psycho-analysis which seemed to grant privileges to the unconscious in contradiction with the priority give to the conscious with the aim of building the beaming future of the humanity. That means that in spite of the analysts formed before the Second World War, as Sabina Spilrein dissapeared after the October Revolution, or Vilma Kovacs, or the Balints who were obliged to exile themselves – during twenty years very few psycho-analysts could survive out

of prison in Hungary, due to a more exceptional situation in which the group resisted to the intimidation tentatives and succeeded to help each other till the end.

For all the other countries, the new ideologies have covered any trace of the psycho-analysis and even of psychology. For all this regimes, any free expression was the sign of a severe hit to the State security, which "listened" to all the things which could be said with the purpose to better persecute those who dare to discuss. An impossible situation in which to discuss or to listen is in the same time insane and destructive.

And "it's to us, citizens of this dreary Europe to testify about what was happened" – said Czeslaw Milosz, the Nobel Prize for literature in 1980. In front of a world submitted to the systematic learning of the hate and delation, facing this time which seemed as suspended to the edge of an inevitable disaster, it had been necessary the courage to refuse the only possibilities of a "beaming" future proposed by the dictators in exchange: the collaboration, the conformism, the messianism or the alcohol, the chase after the illusion of an other world possible. It was necessary to set free from that "captive thinking" – one of the Milosz' titles –and to speak with real words, an "aliving" language and ot a dead language – "nothing is worth than a dead language" (1), the unmentionable, the unthinkable, the horror of a thinking before the worlds, with the risk of the exile, of the revange on the relatives, of the collective responsibility, with the risk of even the own life …. or of the death or the torture always possible.

Here is a description of this system by the Polish poet Stanislaw Baranczak:

"We are speaking in a language in which the word security
Gives an horror tremble
In which the word truth is the name of a journal

In which the words freedom and democracy

Are the administrative facts

Of a police general

How does-it happened?

How are we fallen in the trap of words game,

Of the calembour and the significance spoiling,

This poetry for a linguist ? " (2)

Or as Vassili Grossman (3) said, in those years "the power of the misfortune was immense". And if Milan Kundera could write in "The book of laughter and oblivion": "All will be forget and nothing will be repaired" (4), we can also say the contrary: nothing will be forget and nothing will be repaired.

After the Second World War, the falling of Berlin wall and the falling down of the regimes shaked the foundation of that world.The Hungarian writer Peter Esterhazy, spoke as it follows, the 16-th of June 1989, with the occasion of Imre Nagy rehabilitation: "This afternoon the terrible and cynic solitude of East Europe comes to an end" because "the language of the dictature is the silence, the deadly, infinite, immobile silence" (5).

This change brought, of course, a lot of decompensations, suddenly identity loss, delirious explosions and others acute psychic sufferings. Before that, it was not allowed to think by your own or to be an autonomous individual, it was necessary to plunge in the mass, to give up passively, to face the events as an object and not as a subject, as pointed out Rita Montalcini, Nobel Prize for medicine in 1968 (6). The settling down of the democracy, requires on the contrary, independent personalities, having strong inner convictions, fed by satisfying human and social relations. This change - which is still in progress – is not possible without misfortune. The therapists were overwhelmed by the increasing number of the requests, the pthologies

accumulated by the traumatisms rehearsal on many generations and the few means that they had to their disposition.

At the end of the 80-th years, immediately after the falling dawn of the Berlin wall, two groups of therapists begin a formation in Moreno psychodrama. Jacob Levy Moreno is a psycho-sociologist a little younger than Freud (1892-1974) who professed as psychiatrist in Vienne. He was in the same time influenced by Freud and by Marx, contesting both the theory of the infantile sexuality of Freud and les a priori of the marxiste theory which did not take into account the groups psycho-affective structure.

Great lover of the theatre, he created an improvised theatre (Stegreiftheater) in which each actor must improvise his role. This is the way in which was born the psychodrama.

Its double "filiation" Freudian and Marxiste explains with no doubts its faster penetration in the ex-countries of the East block. Gone in 1925 for the United States he developed his theories on the psychodrama between 1944 and 1954 in a series of articles "Psychodrama Monograph". This detour by the United States gives to this technique a halo charged with all the prestiges and the phantasms of the "american way of life". But the disappointment is very quickly because of the absence of the strong theoretic fundaments and the limits of the method. The need is therefore about a formation more appropriate and profound and which responds better to the therapeutic   and clinical needs.

In the same moment the director of a Morenian psychodrama group invited in 1995, some analists belonging to the association "Analytic Space" founded by Maud Mannoni and   established a contact with physicians and psychologists who are looking for another formation, and who, as a consequence, will choose the psycho-analysis. An affiliated association to the "Analytic Space" is created on the spot: "The Space for Analysis". Till that period and even today French psychanalists teachers are going regularly in these countries, for conferences either at the University or within the

framework of the Association, for individual or group controls and, of course, for analysis seances, which are completed by the regular meeting in Paris two times a year, with the founder members of this "Space". These ones could also be formed in the best Parisian institutes of psycho-analitic orientation.

Many texts were translated, which before were inaccessible to the francophone public, as "The Body unconscious immage" by Françoise Dolto or "The moron child and his mother" by Maud Mannoni. Nevertheless, there still are a lot of things to do, in spite of the intensive work of the psychanalists on the place.

After that other French associations were interested to the requests of these therapists. The S.P.P. had installed for a certain time an analyst who subsequently was gone. In the present moment it remains a little group, connected to I.P.A., a group privileged in some way. Indeed, all the European cooperation agreements, as the "Erasmus" style, were always realised with students affiliated at the Psycho-analytic Society of Paris, by the choice of French authorities. A small group of the Freudian Cause, was born latter, even that they pretend urbi et orbi being the first and the most important one. The seminars of the "Space for Analysis" are open for all the people, psycho-analysts of any groups, profans, journalists etc., but the contrary is not yet realised. Otherwise it is grievously to see that the expansion of the psycho-analysis is accompanied by exportation of Parisian dissensions.

In 1997, a first Congress of psycho-analysis took place, under the management of Julia Kristeva and Maud Manonni. It reunited three or four hundreds of psychotherapists, physicians and psychologists and it could public prouve the efficacity of psycho-analysis. Starting from that moment the pscho-analysis began to provoke a lot of questions, discussions and interest including the large public.

A second Congress (organised by the A.C.E.T., The European Association against the Torture) took place in 2004, with the financement of

the European Community. There were psycho-analists from all the horizons: Bengalis, Israelits, Serbians, Guineans, Frenchman who met with this occasion the victims of the violence from all over the world. The confrontation was very moving and very full of consequences.

Finally, a third Congress took place in 2007, on the theme of "The Anxiety". This meeting allowed the sensibilization of a far-off public, and this as more as the society is in the same time attracted by this unknown part which is part of us, and very affraid in front of the phenomena that the psycho-analysis allows to bring forward. Many practising psychologists, psychiatrists, educators, teachers or social workers met there, all had many questions reffering to their practice, to their clinic, theoretical, ethical and technical questions to which they are looking for psycho-analitic responses. The papers of this congress will appear soon.

At the New University, there is, of course, a course of clinical psychology of a most Kleinian orientation, but this means a drop of water in an ocean of demands.

Other projects are in progress to be realised: a congress on the psycho-analysis with children, the collaboration between universities more consistant, the creation of a psycho-analisis journal, the editing of a Vocabulary of psycho-analisis which tighten and unify the vocabulary are only few of these projects. But the most important is maybe to support and maintain the enthusiasm that the psycho-analysis enjoied.

This experience proves that adjusting itself to the social and cultural particularities of each country, the psycho-analysis may find one of the first places in the treatement of the human suffering.

Notes

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[2] BARANCZAK, Stanislaw : « N.N. commence à se poser des questions » in Anthologie   de la poésie polonaise , L'Age d'Homme, 1985, p.483.

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[5] ESTERHAZY, Peter : « Discpours pour la réhabilitation d'Imré Nagy, p.6 ;

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FEATURES OF PERSONALITY TO
BORBERLINE YOUNG ADULTS

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Abstract: The borderline personalty diseaseis one of the most frequent in the young adult population. The author presents o theoretical frame of the concept of borderline personality as it is mentioned the the psychologic and psychiatric literature. The causes and the risk factors are analysed as well as the characterization of the disease. The terms od the diagnosis after the DSM IV are presented. Then a personal research on 26 young adults with the diagnostic of borderline personality is detailed with the hypothesis and objectives, the sample studied and the results and discussion of these.

Key words: borderline personality, features of personality, psychological treatment, self estime

1.Theoretical frame

One of the most frequent personality diseases, in the present moment, is the borderline personality disorder. A part from the elements of the borderline personality disorder are meet in other personality disorder too, the differences between them being the purpose with which they are invested and the reaction manner.

The name of the syndrome starts from the meaning of "boundary, limit" that the English word "border" has, because the symptomatology of

this personality disorder is situated somewhere at the boundary between the neurosis and the personality disorders. The essential element of the borderline personality disorders is constituted by a history of instability of the interpersonal relations, a low self esteem and an accentuated impulsivity which begin precocious in the adult period. The persons who suffer of this personality disorder have interpersonal relations very intens and changing. Their immage of themselves, as well as their immage about other persons is very labile. These changes are characterized by a passing away from an extreme to another.

The persons with borderline disorders are a real challenge for the psychologists, in their counseling and psychoterapeutic activity.

The term of *borderline* was used for the first time to describe those patients who were not ill enough to be diagnosticate as schizophrenics, but who were too troubled to foloow a classic psychanalytic treatment. In 1990, Gunder, Zanarini et al.(apud von Luyn and all, 2009) had identify clear discriminatory features based on the research centered on the descriptive characteristics of the borderline syndrome: almost psychotic thinking, self-maiming, manipulative suicidal efforts, preoccupation about abandon, great requirements, regression in the treatment, transferential difficulties

The borderline personality disorder is a condition which begin in early childhood, but often it doesn't manifests itself till theearly maturity (eraliest in the midlle of 20-th).

1.1. **Causes and risk factors**

Same as in the majority of mental disorders, the causes of morberline personality disorder are complex and not completely cleared up. Moreover the genetic predisposition, the environment factors and the neuro-biologic factors (some neurotransmiters, as serotonine, does not function well), cerebral anomalies (modifications of some cerebral area which coordinate the emotional activity, the impulsivity and the agresivity), we can also count an history of traumatic experiences in the childhood (physic maltreatment,

sexual abuse, neglection,conflicts, the loose or the separation of the parents) and the development in a prohibitive, invalidant environment. The last findings out show that the borderline personality disorder results from the combination of all these factors (Tudose and all, 2011).

In the generalpopulation, it seams that the borderline personality is more frequent to the women than to the men. The discussions regarding the causality and the risk factors influence continue even today, but meanwhile, he real causes of the borderline personality disorders remain unknown and there are any way to prevent it.

1.2. Diagnosis

According to DSM-IV-TR (The Diagnostic and Statistical Manual of Mental Disorders), an essential book for the psychologists there are 9 diagnostic criteria for the borderline personality disorder. For the diagnosis is necessary to be meetat least 5 from them:

1. disperate efforts to avoid the real or imaginary abandon;
2. A pattern of the intense and instable interpersonal relations characterized by alternating between idelization and devalorization extremities.
3. Identity troubles: the self imageorthe slef conscious garvely and persistent instable;
4. Impulsivity in at least two domains which are potentially self-prejudicial (in exemple expenses, sex, drug abuse, imprudent driving, compulsive eating);
5. Recurrent behavior, gestures or threatening with suicid or self maiming behavior;
6. Affective instabilitydue to an important disposition reactivity (irritability or anxiety lastingusually a couple of hours, not more than a few days);
7. Chronic feeling of vacuum;

8. Intense and inadequate mania, or difficulties to control mania (for exemple frequent fury manifestations, permanent colleric state, repeted fighting);

9. Paranoid ideation or severe dissociative symptoms, transient, related to stress (DSM-IV-TR 2000, 2003).

1.3. **Characterization**

The main problem which appears in the clinical picture of the borderline syndrome is the difficulty to manage with your own feelings. They experiment intense fears of abandon and an inadequate mania, even when they are confronted with a real separation for a short period of time or when it exists changes in the previous plans (for example panic or fury when somebody important for them is late for few minutes or when they must cancel ameeting). The irritability, anxiety, maniac, panic or dispirited episodes are frequent. Essential in the clinical picture of the persons with this disorder is the swinging between the extremes of idealization and devalorization.Thei can reach to idealize in short period of time a person that they consider as a model or as the best friend, and a ltttle time later to have a maniac attack related to the real or immaginary provoked by the said person. The fury putsout relatively quickly, the patient being sorry for the furious episod, but the cycle can restart any time (Galbard, 2007).

Another fundamental feature of the borderline personality disorder is the impulsivity: the person engages himself in behaviors with self-damaging potential – sunstances abuse, promiscuity, excesive expenses, compulsive eating, gambling, great speed driving. Easy to bore, they are constantly in searching for something to do.The persons with borlerline personality disorder manifest a recurrent suicidal behavior, gestures, tretening or self-maiming behavior – self flagelation, burns, cuts. The self-distructiveacts are usually headlonging by the threatensof separation or rejection or by the

eventuality that they must assume a bigger responsibility (Gelder, Gath, Mayou, 1994).

A fourth important characteristic in the borderline personality disorder is the identity affectation, those persons having a self-concept instavble or frail defined. In some coasesthey base their identityon thhe idea that they arebad and valueless. Frequently the lack of an integrated image of them self leads to imtense interior vacuum feelings, described as physical sensation in the abdomen or the chest, the sensation of a hole in them-selves (Ionescu, 2006).

The treatment of borderline personality disorder improved in the last time by adopting some specific techniques addressed to the patients with this disorder. The treatment can include psychotherapy, medication and hospitaization.

2. Hypothesis and objectives

The research domain was that of the borderline personality disorder. In our research we started from the following hypothesis: We supposed that the young adultswith borderline personality disorder diagnosis have common personality features, which permit us to make a specific psychologic profile.

This hypothesis made us to establish the following research objectives: the establishement of the psychologic tests which can evidentiate the personality features; the data collection; the statistic data processing and their interpretation in the theoretic context exposed previously; themaking up of a particular psychologic profile for the patients with borderline disorder.

We select as research sample a number of 26 patients, young adults, whom had the diagnosis of borderline personality in a psychiatric service (ambulatory or in hospital) in the period the 1-st september – 31-st december 2012.

To evidentiate the specific personality features from our sample subjectswe choose three personality questionnaires: The eysenck Personality Inventory, the Woodworth-Mathews questionnaire and the Self-Estime Scale.

During the period of four month of research all the patients were able to complete the questionnaires

The data collected with the questionnaires were statisc processed, constituting a data basewhich served us to calculate some correlations and to compile a psychologic profile which is characteristic to the subjects with borderline personality disorder.

3. **Results and discussions**

We calculate for all the psychologic tests the Alpha-Cronbach quotient (see the table 1). In the psychologic measurement context the alpha cronbach quotient is an indication which shows that themeasurement is trustworthy and if it reflects real scores or it is lead to some errors.

From the table it is evident that all the applied testgive good consistence quotients, that means that the measurement is trustworthy and it is not influenced by different types of errors.

Table 1.

The alpha-Cronbach quotients to the applied tests

Applied tests	alpha-Cronbach quotient
Eysenck Personality Inventory	0,78
Woodworth-Mathews Questionnaire	0.86
Self Esteem Scale	0.83

Taking into account that the literature references and from the studies which applied these tests, we consider that, in our case, the alpha-Cronbach quotients obtained by us are acceptable and that the tests present a good internal consistence.

The Eysenck personality Inventory (EPI)

The great psycho-affective instability quotients (that Eysenck named neuroticism), to the majority of our subjects are a characteristic of borderline personalities, as it is mentioned also in the special literature.

17
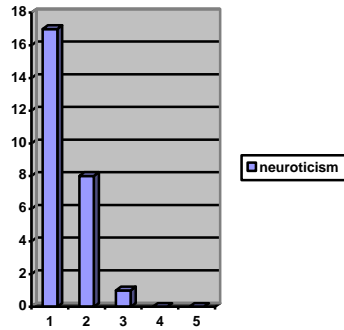
Figure 1. The neuroticism quotients obtained to EPI

The majority of our subjects (17 from them) obtain a very big neuroticism quotient (values between 21 and 24); 8 subjectsobtain a big neuroticism quotient (values between 16 and 20) and only one subject obtaines a medium neruoticism quotient (with values between 11 and 15). For the last two categories, small and very small neuroticism quotient we do not have any subjects. It is a proof that the borderline subjects present a big neuroticism quotient and a considerable ambivalence.

The Woodworth-Mathews Questionnaire

Only at two domains from eight of the questionnaire (the schizoprenic an antisocial tendences) we have less than half of the subjects. In all the other domainsare included at lest three quarters of our subjects, reaching to the depression and psycho-affective domains, to 100% of the cases.
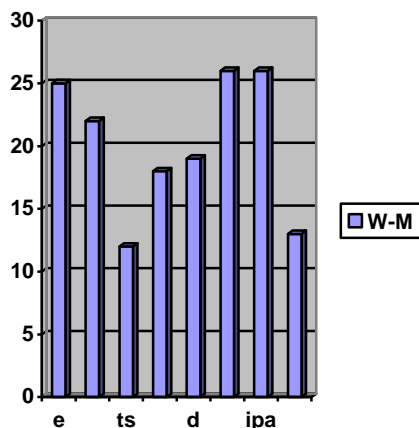
Figura 2 The answers of the subjects to W-M Questionnaire.
where: e = emotivity; td = schizophrenic tendencies;
         d = depression; ipa = psycho-affective instability

Three quarters of our subjects present very big and big emotivity (8and respectively 10 subjects). The emotivity means for Woodworthe not only an exacerbation of this feature but also a great emotionallability, or the borderline personality is characterized exactly bythis increased variability of the emotional states.

The patient with borderline personality has difficulties to controlhis emotions and he is frequently in an uprising state – mabe because of the traumatic experiences from the childhood or of some cerebral disfunctions (Lăzărescu, Nireşteanu, 2007).

This anxiety can be translate by the fear of abandon from the persons that he considers as being responsible for his welfare. The borderline will react to the abandon with fury and he will feel the inner vacuum feeling, the emotional vacuum. These subjects are at risk to develop other psychologic diseases as anxiety and depression. Other symptoms as the dissociation are lead to the severe traumatic experiences from the childhood.

Three quarters of our patients (19 subjects) present depressive tendences which surpass the border between normal and pathologic. The patients with borderline personality disorder are characterized by intense but short depression episods. Thei are also fighting with depressive feelings: manny of them, especially in the firsts years, have painful thoughts of suicid or repeted attempts to suicid themselves, recurrent suicidal behavior, gesture, threatens or self-maiming, depression characterized by loneliness feelings and not by culpability or valueless ideas ("depressive lonliness") (Fodoreanu, 2004).

For our samplethe antisocial tendences were reducedmore to the distructive and self-distructive ideas, gambling, self-maiming or drug abuse.

The self-maiming and the suicid, are notonlyvery common aspects of the persons with borderline personality disorder, but they constitute in the same time a main problem and a very serious one, a treathen for their life. The researches show the fact that a purcentage of 60-80%from the persons with borderline personality made to themselves bed things in a moment of their life (Micluția, 2002).

Self Esteem Scale

The great majority of our subjects present a self-esteem very low (14 subjects) and 11 subjects a low self esteem. Only one subject has a self esteem situated to a medium level and for the sel esteem levels good and very good we do not enregistered any subject (see table 2).

Table 2

The subjects answers to the Self Esteem Scale (n = 26)

	Self Esteem Scale	**Number**
1	**very big**	0
2	**big**	0
3	**medium**	1
4	**little**	11

5	very little	14
	total	26

The patients have an uncertainty feeling toward who they are. This thing means that the self image of them suffer quick and repeted changes. Sometime they could see them as being very bad persons, and other times they feel as they do not exist at all. An instable self image can lead to frequent changes of the work place, of the friends, of the purposes, values and gender identity (Enăchescu, 2008).

The essential element of the borderline personality disorder is constituted by a history of interpersonal relations instability, a low self esteem and an accentuated impulsivity which begin early in the adult period.

These radical changes are reflected to the self image level that he has. That is why they will be frequent changes of the personal values, of the work place or of the partner, he will renounce asuddenly at his studies or he will orientate one-self to another domain. The problem of the borderline patients present two distinct aspects bothe important and complementary in their necessity to be understand and treated with equal attention and social and curative efficiency:

- one regards the approach of the individual with this type of personality disorder with its specific and idiosyncrasies;
- the second one is the public health problem, by the real frequence, undiagnosticated correctly, with which this illness is present in the generalpopulation. It is an illness rezisting to the therapy or even incurable. It is possible that the patients present very grave offences that affectnot only them but also their families or the close persons.

The results analysis and interpretation exposed above allow us to state that our hypothesis is confirmed in the practice and that there are coomon

features of personality that can be descover to the patients with borderline personality disorder diagnosis.

Finally, some conclusions can be enounced, that could be useful both to the practicians and to the researchers in this field:

- The borderline personality is not a speculative creation of the psycho-analysis, but a complex psychiatric entity, situatedto the crossing of many psychiatric areas, affecting usuallythe personality and its adjusting capacities;
- The therapy must begin with the acceptance of the anomaly state in more behavioral spheres, in parallel with the the education of a realistic orientation in life;
- The re-dimensioning of the aspirations and of the expectances precedes the way to the changing, the only way to survive, taking into account that the social environment could not be modified after the individual taste and moods;
- The learning of managing the crisis situations of the life with tact and flexibility;
- The education of temperance and of concessions;
- The re-modeling of the interpersonal interactions;
- The learning of the social abilities based on selflessness and empathy;
- The education of the capacity to establish limits without resentments or frustration sentiments;
- The avoiding of abusive behaviors and of the ultimative language;
- The recognizing of the behavioral anomalies and the identification of the defense mechanisms of the maladaptative self, which maintain themselves amplifying the disadjustment and the failure;
- The creative using of inter-human communication, in the frame of group psychotherapy, family psychotheraty and than in the helping group of the type "self-help".

- The stimulation of the behaviors for the improvement of the life quality:

    - the stimulation of behavioral abilities;

    - the stimulation of interpersonal efficiency;

    - the stimulation ofemotional tensions;

    - the stimulation of assertive tolerance towards the people;

    - the stimulation of self-control capacity

- - the continuation of the research and the study of the personality disorders (Friedmann, apud Enăchescu, 2008).

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OLD AGE AS A NATURAL STATE
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Abstract: The author presents the efects of ageing not only on the biologiclife but also in he social life of the person. The elderly independence is a problem much approached in our days because of the changing of the society and the prolongation of the life time. Different author classifications on old persons are presented.

Key words: old people, classification, independence of the old people, human life cycle

From antiquity we have received further information regarding the last stage of life - the philosopher Seneca considered the human being as a part of nature and aging a natural condition, the elderly were valued and consulted on important decisions.

Today it is easier accepting the old age as a phase of human existence than defining it. Its marks appear sometimes dramatically, in different situations of the personal, familial and social life. Ageing should be considered as it is a mixture of experience and wisdom, love and dedication. It should be encouraged with respect and affection by families that include the elderly, by the community and the society in which they live, these things having a special responsibility towards the elderly, considering them more vulnerable and disadvantaged physically and mentally.

According to the "independence" of the elderly they should:

a. be able to work and have access to other sources of income;

b. be able to have satisfactory access to food, water, shelter, clothing, health care services through their own revenues;

c. be able to live safely suited to their personal preferences and changes in personal capacity;

d. be able to live in the family as much as possible;

e. be able to be part of associations of the elderly;

f. benefit from care and protection of the family and society;

g. have access to health care services that prevent or delay illnesses.

Nowadays, although several individuals that reached the old age are able to work, they are still forced to retire by legal provisions. In reality, health status and age difficulties vary from one person to another, being known that there are young people considered old ones, or old people considered young, so that their physical features or skills do not meet the age they have.

Age is not only a permanent biological condition, but it is mostly a process that continues throughout the life, ceaselessly changing as time goes on. The course of living or the human life cycle is a progression or an idealized series of age steps that characterize the social roles that individuals must meet the expectations of society on certain behaviors and actions specific to individuals placed in a certain age group.

How to dispel the fear of old age is to discover its "benefits" and to give it a good use. This use can be achieved only in the social framework and within family.

"Social Ageing accumulates a series of prescriptions, sometimes felt painful by the person concerned, in all levels: family, occupation, mode of leisure in certain prejudices and stereotypes "(Matei Drimer & Savulescu, 1991, p 9).

Ageing is the stage of body evolution that occurs after maturity and is characterized by gradual decrease of physiological functions.

Currently, the rule that a person is included in the elderly grade is solely chronological. An individual is considered as part of the elderly, after reaching the age of 65. This rule is pretty random, causing much debate on this segment. A characteristic of this section of the population is that in comparison with others (children, young people, adults) it is clearly defined only on the one hand. In other words it was decided that the minimum age from which the senescence starts is 65, but the maximum age cannot be determined or defined, because it is in every moment the of the oldest person on the planet.

The modern society identify at least two types of representations of aging: - positive representations that focus on the relationship between old age and wisdom the experience of understanding, the approach of life - negative representations which emphasize less pleasant features of aging: suspicion, mistrust in others individuals, inflexible attitudes and behaviors tendency to permanent criticism. Regarding the delimitation of substages, experts have not reached a common point, the Americans make a distinction between young-old (65-75 years) and old-old (after 75 years).

Ursula Şchiopu and Emil Varzaru (1989) identify three substages based on differences between an individual at the age of 65 and one at the age of 100 years:

- young old (young-old) (65-75 years) - physical and intellectual functions and performance are affected in the slightest degree;

- middle-old - between 75 and 85 years;

- old old (old-old) - over 85 years. Incidence of disease and disability increases heavily on middle old and especially the old old.

So a society with no elders or which "tolerates" them considering them as "a burden that you can dispense" denies its past relied on the present, envisaging an unbalanced society on identity values.

The most dramatic changes that caused by the old age are the dependency status to others, switching from an active social position to one

characterized by passivity and inertia that produces profound feelings of fear, isolation and personal randomness.

As I mentioned, one of the most pressing needs for the elderly is urgent requirement for of communication and interaction with others. In its absence, strong feelings of loneliness install, with devastating effects on physical and mental health of the elderly. R.Bennett (Rădulescu, 2000) noted that, for a part of the elderly, the isolation is consistent with their lifestyle in adulthood. While some elderly are isolated on a voluntary basis, some are isolated as a result of changing circumstances, such as widowhood. The negative consequences of addiction, isolation and loneliness of old people cannot be ignored, but they cannot be treated as a single set of events or causes which also affects the lives of all older people.

Changes brought by the old age, are based on the ratio of the elements of continuity and "diversity" so that the lifestyle of an elder is based largely on the lifestyle adopted during youth or his life as an adult.

Attitudes towards aging and old age constitute a very important element of emotional life of the elderly. This attitude depends on the image that their elders had, over time, compared to the last period of life. The thought that terrifies the elderly is on the one hand, that they will die in misery and loneliness. On the other hand they are afraid of futility and that they will no longer be borne by the family. Hence the fear to end their days in a home for the elderly, considered by most of the people a terrible and awkward place where you end up after you have lived all your life in your own home with your own family.

Abrupt withdrawal of social and professional activity of people who can and want to work only in the calendar age required to retire can have negative effects on the health of the elderly. It has been shown that pensioners kept in employment, although having no longer the same physical skills, these shortcomings are compensated for their experience, which

demonstrates the seriousness of the sense of responsibility, sobriety and the sense of responsibility.

At the same time the old adult who walks towards caducity must recognize himself, without complexes, that they reached the age they worthy have to withdraw and hand over the baton to others, avoiding more trouble for himself and for those around him.

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A FREUD'S DREAM ANALYSIS
THE FATHER, A REMARKABLE MAN?

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Abstract: In a letter to Fliess, Frued speak about his father, as a character which has nothing from common. Though, the dreams and most particular "my father as Garibaldi, point out under an elevated immage, some very low, vulgar, scurrilous, even filthy thought. The comparison especially with Marie-Therese, associate him to a "wench". The latin formula of the dream "Moriamur pro rege nostro" compresses the entire ambivalence on which is built this dream.

Key words: death, dream, father, son, sadles, self-analysis, subjectiv approach of analyst and of the analysant.

In the foreword of the second edition of Traumdeutung, from 1908, Freud states: "For me this book has another signification, a subjective signification, which I didn't know until the work was finished. I understood that it was a piece of my self-analysis, my reaction at my father death, the event the most important, the loss the most heart-rending of a man's life" (1). At that time, Freud had not lost yet any children and no other relatives except his brother, died at a small age and which appears in some of the dreams from Traumdeutung. His reaction at the death of his daughter Sophie, his "Sunday child", and than at the death of his grandson Heinerle is well known: "Beyond the pleasure principle" reflects this.

Freud was the first whom used the term of self-analysis, as well as he was the first who concluded that this thing was impossible. There are some extracts from the letters to Fliess, regarding this subject: "That of my patients whom preocupies me most is my self (…) this analysis is the most difficult than any other one and it is that which paralyses my power to expose and to communicate the notions already acquired"(2).

His attitude regarding his own analysis varied with the difficulties, passing by exaltation moments, as the one from the 3-rd october 97: "Till four days my self-analysis, that I consider as indispensable at the understanding of all the problems, is going on even in my dreams and provides me the evidences and the informations the most valuable" (3) , or that from the 15-th october: "My self-analysis is really what is for the moment the essential and promises to have the highest importance for me" (4); or from the 31-st october, "I can't give you any ideea of the intellectual beauty of this work" (5).

We all, we have met in our analysis moments like this; and also the moments of depression, of uncertainty and acute inhibition, like that of which Freud speaks in the letter from 25-th juin 97: "Never I was hit by such an intellectual paralysis. Moreover I suffered a kind of neurosis. Strange states which the unconscious could not perceive (…) It appears to me to be like in a coccon. God knows what beast will go out" (6).

What is sure is that the death of the father the 23-rd ocber 1896 played an important role in Freud's self-analysis. Otherwise, the dreams of the father dead are numerous in the Traumdeutung and their analysis is dispersed all the long of the book. In the letter from the 26-th October 96 he writes to Fliess: "Yesterday we have burried my old father in the night of 23-rd. Till the finish he showed himself the remarkable man that he always was" (7).

Let's examine this last affirmation. Among the dead father dreams, there is one – the unic – which was supplemented at each edition. It is the dream "my father as Garibaldi" or in other words "my father, this hero":

"My father played, after his death, a political role to the Magyars; he united them politically. I see here a little picture, rather distinct: a crowd as in Reichstag; a person standing in front of them on one or two chiars (Stuhl), others people around. I remember that on his death bed he was very resemblant to Garibaldi and I was happy that this promise was accomplished" (8).

This dream is first presented like an absurde dream and is followed by a taking up of the interpretation of count Thun's dream which finished on the criticism which rouse in a child as a reaction to the paternal authority. The dream comment is than taking up to illustrate the problem of intellectual work in the dreams. Freud mentions than, by the way of satisfaction sentiment that his second son to whom he gave the name of "an illustrious historic charcater" – a feature of megalomania but also a kind to say "I was a better father than my father" – Oliver soiled his swaddling clothes (9). It is not the only cause of the dream: in the letter to Fliess from 9-th december 99, Freud writes this: "Two of my patients have reproached themselves the cares that they gave to their parents and the death of them, showing to me in this way that my dreams at this subject are typical. In cases like this, the reproaches result from a desire of revenge, from the joy of the happened dammages, from the satisfaction provoked by the excretion difficulties (urine and faeces) of the invalids. An angle indeed unknown by the psychism"(10).

The father on one or two chairs (Stuhl) makes us to think to "Struhlrichter" judge of jury. The father was a judge very severe for his son all the long of his life: not only he warned him against the "prostitutes" – which is equivalent with an interdiction – but he took himself advantages from the life, because he had at least three women. Freud met Martha in 1882 and he will marry her finally in 1886. He has thirty years. In 1895, after nine years of marriage, was born their sixth child, despite all the cautions that he could take (coitus interruptus, coitus reservatus) about which is so much matter in the papers of 1895 and 1896. These practices are otherwise

unpleasant and anxiogene, the firsts sources of the present neurosis, in our days diappeared – thanks to the apperance of the contraception. Freud was the supporter of a simple and efficaceous contraception allowing a normal sexual life to the young people.

But, to return to the facts, the couple takes in 1895 the decision of not procreating anymore. Freud, who lived 82 years, benefited from a sexual life of 9 years. In another dream of dead father (august, 1898), the dream of count Thun, we see appearing the mockery not only about the paternal interdiction regarding the prostitutes frecquentation but also regarding the author of the threat, the father himself, whom after benefited from the life, prohibit this for his son. The lake of respect towards the father hid already behind the pious figure another, licentious and pleasure-loving.

The first paragraphe that Freud adds to the commentary of this dream "my father as Garibaldi" dates from 1909. It is about that on the thought "if the father was living, what did he say?" He has not the right to judge anyone, because him-self took the part of pleasure from the life during his existence.

Freud adds a last paragraphe in 1919 on the indifference of the dreamer which is the figuration in the dream of his ambivalence. Between the two, he attached in 1911 the following paragraphe: "… a man whom took care of his ill father and who has a lot suffered at his death, has, a few time after this death, the following absurd dream: his father was again living and spoke to him as usually, but, strange thing, he was dead though and he didn't know this. We can understand this dream if after "he was dead though" we add "as a consequence of the dreamer wish" and after "he didn't know this" we add "because the dreamer made this desire". The son had, during the time that he took care of his father, wished frequently his death; more exactly he had this charitable thought: "The death could make a finish to his suffering". During the mourning that followed, unconsciously he reproached him-self this desire dictated by the compassion, as if by this he really contributed to shorten the patient life.

The wakening of the infantile tendances against the father allows the expression of this reproach under the form of a dream, but just the total opposition between the source of the dream and the thought of the wakeful nights could make this dream absurd" (11).

It must be explained another element of the dream: the Magyars. The Kindom of Hungary passed, in that moment, trough a very acute political crisis. Freud lived in "a country for genius" made by a multitude of inconceivable contradictions. Like Musil wrote in "The man without quality": "About this Cacanie (12) now swallowed, how many curious things could be said! (…) The constitution was liberal but the regime was clerical. The regime was clerical but the inhabitants were free thinking people. All the bourgeois were equal in front of the law, but not all the people were bourgeois. The parliament made from its liberty an usage so impetuous that it was preferable to keep it closed; but there was also an exception law which allowed to ignore the parliament; and each time that the entire State was prepared to enjoy the benefits of the absolutism, the Crown decreed that the society will begin to live under a parliamentar regime. Between other many singularities of the same kind, it must be mentioned also the nationals altercations (…) These altercations were so violent that the State machine stoped many times in a year because of that; but in these intervals and this rest of the State, each one managed itself as good as he could, and all the people were reacting like nothing was wrong" (13). The Hungarian crisis created really just such a moment, a between two of the power, to which the citizens accommodate themselves without any problems.

This crisis was owen to a systematic parliamentary obstruction which had touched a kind of legality suspension: in 1875 the chief of the Radical-nationalist Party, Koloman Tisza became prime minister and with the aid of his finance minister Koloman Szell, had reestablisehd the economic situation. But the emperor who was also king of Hungary imposed in 1985, as prime minister the baron Deszo Banffy, a member of the Governmental Party. Even

he was the President of the deputies chamber – or maybe because of it – Banffy meet a systematic opposition and he finished by fighting in a duel with an opposition deputy. After his resignation, Koloman Szell will become the new prime minister. The second Christian names of Freud father was Koloman. Moreover, Szell is pronounced as the french "selles" (Stuhl).

In fact, the Freud father souffered from a total intestinal obstruction the last weeks before his death. This is, says Freud, the point of departure from "all kind of irreverent thoughts": the reminiscence of a story said by a college comrade who lost his father dead in the street and whom, after he was brought home and undressed, let the people see that he had a stool (Stuhl), after his death. It must also be remembered that Freud, and ofteh the analysts after him, speaks about him through his patients – here is the reminiscence of an old story in relation with the situation lived by Freud himself. The thought of the dream is more base that the figuration do not shows.

The dream is built on this opposition between the elevated immages and the base thoughts which they cover: the intestinal obstruction that souffered the father before his death become the parlaimentary obstruction of the deputies, worried to defend their liberties: the incapacity of the father to manage his business in an acceptable manner is disguised under the mask of the heroic founder of the modern Italy; the contradictions between the latent thoughts and the manifest figuration are those of Austria itself, which named it as Austro- Hungarian monarchy, but which all the world named Austria.

"The little picture" is in fact an engraving from an illustrated Austria history and which showes Maria-Thereza ahead of the Presbourg Diet that made Freud associate this to the scene of "Moriamur pro rege nostro".

A plunging in the history of the Saint Empire Romano-Germanic which falled down in 1804 under the napoleonian knocks, which was named The Austrian Empire till 1876 when it became The Austro-Hungarian Empire, is needed here. At the begining of the XVIII-th century, in 1711 took place an event which will change the configuration of the Europe for three

centuries: the emperor Joseph the first, died suddenly after only four years of reign, leting behind him as heiresses two girls in low age. The elector from the Saint Empire turn over his brother Charles who became emperor, had an only purpose for fourty years of reign, but to which he subordinates his entire politic: to ensure the indivisible succesion of the State, divided between his doughter Maria-Tereza and the successors in direct ligne. He gave an edict in 1713 The Pragmatic Sanction which he made signed during his life by the Big Electors, whom engaged themselves to choose as emperor the husband of Maria-Tereza, Francisc Stephen duke of Lorraine: the imperial crown, couldn't go to a woman, remained nevertheless in the family. The agreement signed was not an obstacle for Frederic the II-nd of Prusse and also for the electors from Saxe and Bavary to dispute the imperial crown to Maria-Tereza, immediately after the death of the emperor, during the succession war of Austria (1740-1748). Due to the help of the Presbourg Diet, Maria-Tereza succeeds to reject the invaders. Though, the Hungarians were more than the rest of the empire in the impossibility to choose Maria-Tereza empress and queen of Hungary (traditionally the emperor was choosen also king of Hungary). Indeed, if the imperial crown couldn't go to a woman was a simple habit, while the crown of Saint Stephen- the crown of Hungary – was submited to the salic law which remove the women from the succession and the Hungarians were very severe at this subject. We understand here the first meaning of the formula "Moriamur pro rege nostro": the death rather than to choose a woman. And in the same time the Hungarians solved the problem of the succession in a more subtile and elegant way than the rest of the Empire: because they could not choose Maria Tereze, the legitimate heiress, as queen, they will choose her as KING, making in this way a distinction between the symbolic body of the king – always man, as the libido to Frued – from the real body, incarnated in a woman. This is the second meaning of the formula "Moriamur pro rege nostro, Maria-Tereza". The succession war of Austria and the help of Hungarians during it will finish to

the creation of the German Empire in a hand, and of the double monarchy in the other hand, with all the consequences which followed: the creation of the national States supported by Napoleon III-rd, the war from 1914, the Third Reich etc.

Maria-Tereza was a great empress and a great king, one of those enlightened tyrants of the XVIII-th century whom did a lot of things to transform the world that they enherited, between others the recognition of the citizens equality in front of the law, indifferent of their religion. That fact permits to Freud, some hundreds of years after, to make his studies in medecine. It is what, till than and until our days, put each Juish in front of a choice to make: to integrate himself with the price of the renouncement to the religion of his fathers, or to exclude himself, to close on the religious community.

If we are pursuing the opposition between the elevated immages and the base thoughts which they cover: the comparison between Maria-Tereza and the father of Freud is not in the favour of the last one: the father is nothing but a "little female – see the episod with the cap throwed in the mud – a coward, who not only that he didn't realised anything, and didn't do anything great, but who, at the finish of his life, behave himself as the little Oliver whom soiled his swadling clothes. The only throne which he had was that of a child which makes his needs.

The double meaning of the formula "Moriamur pro rege nostro" on which Freud makes associations, compresse in its own the double sense on which all the dream is built.

In the comment he made on the dream of anatomic preparation, Freud writes: "in the dream a strange task was given to me by the old Brucke: to prepare my own basin, I do not feel the horror which must be tied to this operation. This is a realisation of a desire from more than a point of view. The preparation symbolises the inner analysis that I accomplished in a way by publishing the book about the dreams. This was, in fact, so unpleasant that

I postponed the printing of the manuscript more than an year. Now it makes daylight, the desire to can pass over the inhibitory sensation."(14). How could I pass over? There is the answer: "I give anything to can communicate the complete solution of all these enigma. Unfortunately, I cannot do this, I cannot as the dream/ non vixit, to sacrify peoples that I like, to my ambition. (…) I shall be content with choosing, here first, than a little further, some elements of the dream" (15).

In the letter from 6-th august 99 Freud justifies himself "To make an omelet, you must break the eggs. In the rest, them (the dreams) are humana and humanoria, nothing really personal, that is nothing personnelment sexual" (16). At last, in the letter from 6-th September 99 he explains: "I tried to avoid the sex problem, but the dirth is inevitable and asks to be treated humanly" (17). Freud refuses therefore to sacrify his friends and his own sexual life (Martha, Minna, the masturbation). It is, he will say to Theodore Reik later, "una cosa privatissima".

Always balancing between the private and the public, and in the reason of this balancement, Freud has always affirmed the particular place which had for him the Traumdeutung. Thus in the letter from 28-th May 1899 he writes: "None of my works will be more mine: it is my own rubbish hollow, my plant and, otherwise, una nova species mihi" (18). This new species of self will not only permits him to write to Fliess: "All that work, made a lot of good things to my psychic, I am, in a manifest way, more normal than 4 or 5 years ago; " (the letter from 2-nd March 1899) (19) and also to define in a durable way, the health as the capacity to work and to enjoy the life, as he will develop this in 1926 in " The profane analysis".

The subjective approach of Freud, his self-analysis that he declare sometimes impossible / the letter 75 from 14-th November 97 (19) – appeared thus in the Traumdeutung as a puzzle with dispersed pieces which must be rebuild. This subjective approach is also that of each analysant and of all the analysts whom in exposing themselves in what it is most intimate,

in taking the risks of exploring their past across the dreams and in reconstituing the puzzle of their life, learn to not fear the underground powers or the rejection -: "Flectere si nequeo Superos, Acheronta movebo".

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THE AGEING PHENOMENON

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Abstract: In the papers are presented the different levels of ageing from the cellular level to the intellectual one. The aging process consists of changes in all physical, mental and social aspects of human life cycle. Are mentioned also the individual and demographic ageing as well as the normal and pathological ageing.

Key words: levels of ageing, human involution, individual and demographic ageing, social ageing, normal and pathologic al ageing

Defined as "the state of human involution, where the decrease in overall body functions determines the change of lifestyle" (Stahl & Matei, 1962, p. 223,) ageing is a process with poorly known mechanisms of occurrence and development, with many implications for various fields of social life. The implications het considerable dimensions, because of the prolongation of life and growth, thus exceeding the percentage of population aged 60 years.

"The perspective of the course (or cycle) of life on the aging process defines aging as a gradual change in the structure of biological, psychological and social development of individuals". (Stein & Moritz, 1999 apud Sorescu, 2010, p. 328).

Ageing is a complex and fragmented that can be observed at different levels, molecular, cellular, of tissue, individual or population, without having

a consistency process. Ageing is the result of changes that begin at conception and continue throughout the lifetime, following a precise scheme, in the complex structure of every cell in the body. These changes are carried out at different rates, depending on the characteristics of the individuals and at the same person depending on various organs. The average age of life and the increase of older people have been influenced by the progress that has been made in some areas, such as hygiene, and nutrition. It was noted the fact that over time, as the man enjoyed better socio-economic conditions and the highest the quality of life, the greater the number of elderly with advanced age to 70, 80 and even 90 years.

Ageing is a restructuring of personality, not just a change in quantity or quality, and shortcomings are offset by the maturity and experience gained, which can be displayed successfully. These things make us think that we can talk about the wisdom of old age not only by certain dependencies that may be inherent.

Decisive in the old age (biological, psychological, medical and social) evolution is the attitude towards work, life and self-esteem. There are elderly people that want to stay active and be important, in conflict with the legitimate desire to rest. Elderly people need confidence, hope, and humor recognition. Fear of old age is a cause of aging precipitation. To some people, the fear of old age is regret for youth, to others fear for death, to others fear for a poor and afflicted life time.

To understand the natural phenomenon of aging it is required a multidisciplinary research, because it can trigger physiological, sociological and intellectual problems, of adaptation to a new way of living, in which the care is first and foremost. It is noteworthy that elderly people problems are present are present in quite less relevant literature. There have been discussed, in particular, aspects of gerontology as well as sociological and demographic aspects, rather than human rights issues.

Prestige and social position of the elderly is directly related to their economic and financial situation to the majority of them is poor, plus a sense of social marginalization. This aspect claims to adopt a coherent strategy and programs to remove the deficiencies in the midst of which elderly person evolve, we think of such rights capable to provide stronger social protection.

Changing intergenerational relationships often translates to the deepening gap between the youth and the old mentality, first forming in terms of other education than the elderly benefited from in their youth. Therefore, misunderstandings were installed and often a lack of communication between generations. It is what we name today, the conflict between generations. Because of this appears, more that in the past, the need for acting in a conscious and deliberate way to sensitize the community members, to respect the dignity that the old age confers, to persuade young people to understand and respect older people to avoid marginalization and to train them in social life.

The aging process consists of changes in all physical, mental and social aspects of human life cycle. But, of all types of aging, social aging, as opposed to biological and psychological aging is mostly an arbitrary process of defining what is expected or not from individuals of different ages, what seems appropriate or not to their behavior. Their own aging is perceived by many people as a catastrophe because the values of modern society determine such an attitude.

Individual aging and demographic aging

Ageing, as physical mental and social condition, is not an easy concept to define, if we take into account individual variations, that it is not a homogeneous phase of life, but a cycle that manifests itself differently from one individual to another. In classifying a person as elderly or not, the social norms that set the limits to which a person may be considered more relevant than physical or mental qualities of the person: ie the social norms can determine who is old and what roles it must they meet. Age is one of the

basic demographic characteristics of individuals being considered a crucial factor in the process of human reproduction and securing new members of society. The influence that the age has on people's lives is huge because it binds vital human capacities, their biological or psychological functions. The yield of physical and intellectual activity, the creative potential are also influenced by age. The position and role of man in society is another aspect influenced by age and therefore the society attaches great importance to the age factor, according to professor Elena Bonchiş (Bonchiş, 2000).

Normal and pathological aging

The elderly person is often in different disease conditions, for "Intrinsic aging is a process, inevitable and irreversible loss of viability and increased vulnerability ... it is the sum of deteriorative mechanisms by which individuals lose their viability" (Curaj, 2010, p. 282), and the doctor treating such a person has to make a distinction between normal and pathological. The normal adult is different from the normal state of the elderly because aging involves some parametric changes, that after a certain age are considered normal, but pathological or abnormal if they are found in individuals of adult age. Pathological condition involves a loss of functional reserve. However despite low reserves, most systems can operate at normal parameters. Differentiation of these two processes is difficult because there are cases where the two coexist. The problem is that it can make a wrong difference to be considered pathological aspects of normal aging, or to be considered normal pathological aspects.

Although with age morbidity and mortality increases, many elderly can enjoy a busy and active life. So age should not inspire fear, being even a period in which the individual can fully enjoy every moment and can achieve untouched ambitions. The idea that old age is a period of disability and loss of health is a false idea, contradicted by studies showing that disability and health problems do not necessarily occur and that it is very important that every elderly rely on their health rather than on any other aspect of life.

According to Social Assistance Treaty (trad. *Tratat de asistenţă socială*) coordinated by George Neamţu in 2003, must be emphasized that chronic disease and aging do not always go hand in hand.

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THE CONTRIBUTION OF SPIRITUAL SERVICES TO SOLVING PROBLEMS IN CENTERS FOR THE ELDERLY
(A FEW SUGGESTIONS AS PRACTICAL TOOLS)

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Abstract: Based on the Maslow's pyramid of human needs the author mention another need which is not mentioned by Maslow – the spiritual need. It is the rol of the priest and the church to opperate shelters for the elderly. They are presented several recommendations to improve the priest help accorded to the suffering elder people. The quality of social work, combined with that of priest can help increase the assisted people's quality of life, by simultaneous action on meeting physical needs and spiritual of older people faced with the close spectrum of a life's sunset.

Key words: human needs, spiritual needs, Christian Church, shelters for elderly, role of the priest

"Abraham Maslow, exponent of humanistic psychology has provided a typology of human needs and hierarchy of them according to their priority in motivating human behavior" (Sorescu, 2010, p. 361).

The pyramid of needs drawn up by Maslow includes five categories of human needs: physiological needs, security needs, needs of love, affection and belonging needs, esteem needs, self-actualization needs (Zamfir, 1997, pp. 78-79).

Great absence from Maslow's hierarchy of human needs is spiritual needs of an individual. Given that the whole Christian Church and the Orthodox Church in particular, because we refer in this paper, involved in social services, without issuing these spiritual needs, in the following, we formulated some recommendations of a spiritual for sustainability of social services especially by the Church, pointing in the next subsections and chapters the good practices in social services offered by certain social centers operating in the Romanian Orthodox Church.

Based on knowledge of the physical characteristics and psycho-emotional of older people as well as to the effects revealed by the spiritual adviser own experience and discussions with other priests, I think that in situations of this kind, several recommendations can be made, which can contribute to improve the efficiency of the priest who operates shelters for the elderly:

• The mission of a priest serving in retirement homes or in residential care for older people is not easy as it might appear at first sight. It must be aware from the start that his mission in such philanthropic centers will never be rewarded by people, but certainly will receive reward from God and from the own conscience and belief.

• First of all, the priest must know very well his Christians, especially those who face difficulties, even if they are few, and vice versa: the grandparents too, need to know very well thir spiritual shepherd. In this multi-disciplinary team of doctors, nurse, psychologist, psychotherapist, social worker and priest must work and cooperate closely. Assisted persons must be approached not as a file or an amount of data and information, but as a brother, like a close friend who needs our help and care, and that we must respect the dignity and personality of its own. He is the body, the human body, but also the soul, and diseases are often not only somatic, but also spiritual in nature. When these conditions are met then the nurse-employee

relationship is based on mutual feelings of respect, solidarity, empathy and collaboration.

• It should be noted that the priest of such a center should have access to each supported file even if the data and information herein is confidential. However they will be kept for him and will not be disclosed to a third party. In this way the priest will know more essential data about each person, about its past life issues, family members, caregivers, and so on, so as a playable from a social inquiry. If that dossier is submitted to the Municipality Social Services the future assisted belongs, it should contain a recommendation from the parish priest (regardless of religion), it would mean a lot to the spiritual profile of the person who steps into his new residence, being a solid starting point for spiritual shepherd in the center.

• For elderly care centers under the auspices of the Church, irrespective of the (Orthodox, Catholic, or other worship), is very importance that the building in question should be allocated space for a chapel or even a corner for prayer, where assisted persons can dialogue with the Divinity. They will become aware thereby that inner peace, and peace of soul will be able to find there at any time of day or night. In these chapels will be received believers of other confession than the majority in full tolerance, and Christian love. In case they refuse, they are free to attend religious services in the cult they belong, and if they cannot move because of health problems the manager oh the center will take action and contact a representative of that confession, who will be allowed to have access to the beliver applicant to provide spiritual support.

• It is very useful as the chapel door or a a prominent place to display divine services program, which will be announced periodically by the priest servant, so that all the assisted see it. The time spent officiating church services should not be long one, a boring one, but be concise and simple. It is mandatory that the chapel will be equipped with comfortable chairs, for

during the religious services the assisted could sit on, the ladies on the left and men on the right, to respect the ordinances of the church.

• If the priest has musical skills he could organize a small vocal group to sing and give answers to the Divine Liturgy, to learn many church hymns appropriate to different times during the year. During the they could organize rehearsals, and on Sundays and holidays to implement what they have learned. In this way they would feel useful and involved in the liturgical life of the community to which they belong, and they would get attached both of a priest and their "the small church", where each one of them set has its place.

• Another important aspect is that the priest must excel the Confession seat. He must make his parishioners aware of the the importance of the holy Mysteries and urge them to get closer to it. Here the priest keeps in the hand the penitent's soul and can heal and soothe wounds unhealed, can restore hope for the fallen into depression, especially, can win a soul for God. There are four times in the year when it is appropriate to practice this confession of sins, and whenever necessary, when the assisted requires it and when he feels to do so.

• The celebration of the Sacrament of Holy Unction recommended to those who suffer from physical and spiritual disease, where prayers are spoken very expressive, powerful, for healing, purification and relieving suffering. Moreover, in this celebration, participants can bring different garments to be greased with oil sanctified and subsequently worn piety.

• The priest must take care of the assisted persons rooms, adorning them with an icon or holy cross, a prayer book or a Bible printed in larger characters, so that seniors can easily read without getting tired.

• It is also recommended that before each meal served in the cafeteria the priest (if present) or one of the assistants, preferably a man to utter a prayer (the Our Father), to which all present to attend with piety. After the meal, they should at least be used to make the sign of the Holy Cross, in gratitude to God. And as I mentioned something about the meal, it would be

preferable for the priest to suggest the manager of the institution that on every Wednesday and Friday of each week to serve at the cafeteria only vegetal food (no meat, milk, cheese and eggs). This habit can become beneficial to all the assisted persons not just in terms of bodily health, but in spiritual health. And to mark the period of specific spiritual preparation, the first and last week of the two major events - (the Easter and Christmas) would be recommended that the service menu to include only vegetarian food. Of course here we ought to specify that the church exempts the elderly, the sick, those who perform heavy work and children up to seven years. from the preparation I mentioned before. Those who cannot do that preparation, it's good to be exhorted to pray more for them through the exercise of communication with divinity, somehow to fill the gap of preparation to become ready for those major events.

• Another aspect of the priest's charity work is pastoral visits. It is a practice that pays off in the short and medium term, after which you can feel the pulse of the dwellers in that center. For each of the assisted people is a joy when the priest steps into their living room, they communicate very fluently in this way because they feel "at home". I think this meeting can occur early in the evening, possibly after serving dinner at decent hour. Here the priest can find more news can be informed of the spiritual doubts or problems that may find immediate solutions, even if they are purely administrative. Within their familiar environment people oen out easier and tell their sorrows without too much hesitation.

• Of great impact for people assisted to the extent that they are fit to travel, are those pilgrimages to monasteries or trips to various places rich in history and culture. If the pilgrimage is well prepared and organized, it will achieve its purpose: to convey a spiritual euphoria for all those taking part in it. It is beneficial for the elders psychic from the institution, because they can "get away" from the monotony of everyday life, they can see places that they never dreamed to see on account of inevitable clashes with the material side

of their existence. They can now live unique experiences which will deeply mark them in a good way: attending a special service that is made at the monastery, listening to completely different songs, dining to the specific monastic refectory, visiting the museum and other spaces permitted, a word of spiritual benefit from a high ecclesiastic, a small gift got there that gets the value of the symbol, etc. They can also acquire various souvenirs, from books and religious objects to any objects that remind them about the tour. Anyway impressions of travel and the new information perceived will be subsequently sent to those "at home", to the assisted colleagues who for various reasons couldn't come, and will be the subject of serious discussion for some time.

• Also, as part of religious services to the more particular occasions, the priest from the center may invite different personalities from ecclesial life: bishops, monks, theology professors, fellow priests to officiate in common divine services, and the guests to speak words of appropriate instruction to the audience. Finally, if time will permit, they may have a meal with the assisted people or, more importantly, to visit them in their rooms and to cheer them up , to communicate with them and to transmit them edifying words.

I think that in this way, the quality of social work, combined with that of priest can help increase the assisted people's quality of life, by simultaneous action on meeting physical needs and spiritual of older people faced with the close spectrum of a life's sunset.

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CHURCH-STATE RELATIONS IN SOCIAL CARE PLAN. CHRISTIAN SELFLESSNESS

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Abstract: The author presents a perspective of the social work assitance in Romania through the hystory of the relation between the state and the Christian Church. In the public social work in Romania, because of the relationship of Church-State cooperation, you will meet priests performing spiritual activity not only in social work centers; find chapels or churches built in the public spaces of social care funded entirely by the State, find partnerships between Dioceses and the District Centres for Social Assistance and so on, things that can not be done or would be difficult to achieve in the European Union, where there are secular states such as France, Spain, Netherlands, Belgium.

Key words: cooperation Church-State, political implication, social inclusion, Romanian history, differencies between Western European countries and Romania

Cooperation between Church and State in terms of social action must be based on the assumption of human dignity.

The Christianization process of Europe started a long time ago, from the Enlightenment period, if not earlier to some people, and it brought a large part of the secularization of the world states. Thus, most of the countries of the world, sooner or later, completely broke from the influences or even symbiotic ties with the Church, they displayed before the Enlightenment (between XVII-XIX centuries).

Father of "sociology" is August Comte. In the work, *The subject matter of sociology*, professor Floare Chipea says: "The Sociology term was first used by the French philosopher Auguste Comte in 1939, after initially the body of knowledge about society was included in the following disciplines: social history, social statistics, social physics, etc. *The social Physics* ... A. Comte believes that the new discipline is designed to crown sciences that have already been formed, which in his opinion is an ascending series that can't be modified or inverted, starting with mathematics, astronomy, physics, chemistry and ending with biology. In the mid-nineteenth century, A. Comte thought that this pyramid remains incomplete because it turns off only at the living being sciences. In his opinion, the science supposed to conclude this pyramid and become "queen of sciences" will be precisely the new discipline, which he calls "sociology", which will be designed to carry out the "positive "study "positive" of human acts." (Chipea, 2006, p. 87).

Comte argued that the single highest form of knowledge is the description of sensory phenomena. „Comte argued that there are three stages of human faith: the theological, the metaphysical and ultimately the positive one, so named because it is limited to what is given in a positive way, avoiding speculation." (Blackburn, 1999, p. 311).

Starting from such statements, European states, especially Western states, gradually broke away from the influences of Christian nature and aligned to other current, rather political, which will later lead to the

separation of secular power of any form of religion and any metaphysical influence.

Regarding Romania, it is a factor that tends to contradict the "trend" adopted by many developed countries of the European Union (France, Netherlands, Belgium, Spain etc.) on total secularization and Church involvement not even as an advisory partner in political matters or the decisions made. In our country, Church-State relationship is very good. State supports Church. It is notably here the Protocol on cooperation in social inclusion, to regulate the actions of cooperation between the Romanian Government and the Romanian Patriarchate, signed by the both mentioned institutions on 2 October 2007 in Bucharest, at the Victoria Palace.

Regarding social work, we can even speak of an intertwining. Church representatives (priests) are present in foster homes too and in all institutions of social protection, whether on the child protection social work gerontological etc.

We could see which were the church-state relations in Romania from the beginning, that is to say from the foundation of Romanian states. In the history of Romania we find the following: ,, After the Byzantine model, the ruler of the Romanian Land was the representative of divinity on earth, the Lord's anointed. By setting the Metropolia (here is about the Metropolia of the Romanian Land) he strengthened his throne, his position, becoming, like the Byzantine emperor, a civil and religious monarch. Being "anointed" gave the monarch, like the metropolitan bishop, priestly powers. The ruler was "anointed" by the metropolitan bishop, but the metropolitan bishop in turn had to be recognized as shepard of the belivers by the ruler." (Romanian Academy, 2001, p 250).

This relationship did not work in the Middle Ages, only politically and not only at the administrative level, institutional of state/ruler involvement in helping the Church as spiritual power, but it was a significant

relationship in terms of assisting and then developing a system of social assistance.

In "The History of Romanians" we find evidence certifying the said by me above: "In May 1359, by the decision of the Ecumenical Patriarch and his Synod was officially inaugurated the Metropolia of the Romanian Land (named of the Ungrovlachia, ie of the Romanian Land bordering Hungary) by shifting the seat from Vicina. Dependent on the Patriarchy of Constantinople, the new diocese was to have its head metropolitans appointed by the Byzantium. The headquarters of Metropolia of the Romanian Land was at Curtea de Arges, the capital of the country."

In 1370, in the reign of Vladislav Vlaicu, after potting the Banat of Severin in the Romanian Land's borders and and preventing Catholic proselytism, came into being a second Metropolitan Church of the Romanian Country, Severinului Metropolitan Church, whose first metropolitan bishop was Antim (1370-circa 1381), resident at Severin or perhaps at Vodita Monastery. His successor was Athanasie (circa 1381-1403). Once it returns to a single Metropolitan Church, whose headquarters is usually where the reign resides in the capital city. From Curtea de Arges capital city moved to Targoviste, in the reign of Mircea cel Batran. The seat of the Metropolitan Church remained in Curtea de Arges, the moving in Targoviste being made only in Neagoe Basarab time. " (Romanian Academy, 2001, pp. 250-251).

In light of the above we showed that the Church in our country has had an important role in terms of social assistance, which began and developed first near Church (especially during the Romanian voievodes), so that afterward, the transition from traditional Christian assisting in developing a professionalized social system, in Romania, to bring together the Church with the State. In Romania, Church-State relationship is not one of neutrality, and on social assistance things are completely different from other European Union countries. Perhaps it all starts with the genesis of the Romanian people. The difference between Romania and the European states

is given by this issue, namely how the Romanian people came into being. That is why, we speak of a great approchement between Church and State, especially on social assistance. I chose the quotes that I will play, both of which outstanding the difference that occurs between Romania and other European countries on social assistance and how the State can collaborate with the Church.

Below I will refer to two texts belonging to personalities of our nation, texts that seek a characterization of the peculiarities of the Romanian people.

The first text belongs to the famous philosopher, psychologist, educator, politician, playwright, Romanian theater director, academician and president of the Romanian Academy between 1938-1941, Romania's leading figure in the first half of the twentieth century, Constantin Radulescu-Motru says:

„ A feature of the Romanian soul, which can be seen again at first glance, is showing no tenacity at the work they once started. Romanians find difficult to start up something, they easily left it. Yet, everything about Romanian is said, with the same right, that is slow to anger, it is conservative and traditionalist.

Let us consider more closely the lack of tenacity at work. It is particularly true for Romanians, but provided it isn't extended it to any thing. There are things that the Romanians hardly start and easily leaves, but there are things that if they start, they will never leave. A Romanian landowner is the most persevering farm worker. Although the gain is small, they don't bear to leave their field. This perseverance of Romanian workers not to leave theur plot of land even when the batch is small and does not ensure their subsistence is, for the prosperity of the national economy, a serious obstacle, according to some.

Along with the perseverance to work in agriculture, they could cite other instances of perseverance to the Romanian population. It is true,

however, that today these cases are less numerous than in the past. In the Romanian past, even in the closest one we meet whole regions indulged in professional occupations continued from father to son. Such as villages of farmers, fishing villages, wheelwrights, shepherds, waggoners, winemakers etc., where most people didn't change their occupation. As clothing was set by region and no one had the courage to modify it , so was the way to work. A person from Banat, a Transylvanian, Wallachian, a Moldovan etc. were not in our past simple geographical names, but were characterizations of clothing and occupation, were social types." (Rădulescu-Motru, 1998, pp. 18-19).

The second text I wish to refer is stated by world-renowned theologian, Rev. Prof. Dr. Dumitru Stăniloae, who said:

„*The most imbued nation with the Orthodox spirituality is the Romanian one. It was born Christian. It is not based on another religious structure that imbalances the Orthodoxone. The fact that he lived so long away from other spiritual streams, only in the Christian belief contributed to the full crystallization of the soul in its meaning.*

The romanian people separates the two life plans: the earthly and the heavenly one. In his conscience the faith in the future life is therefore more awake as in any other people. Because he knows he can not achieve the absolute good in this life.

However, our people do not go as far in this direction, believing that there isn't any spark of good in the earthly world and any effort to do something better is in vain. The romanian nation is merciful, is full of moral scruples.

Is it bad or is it good the lach of utopianism and the spirit of adventure of our people? Either way, it's a reality and it stays one of the features of our originality. I don't think it is bad. I think it is a good thing. The passion for adventure can bring some glow in the life of a nation but a not lasting one. The fall as a result of discouragement and burnout may be

fatal. We have no passion for adventure as Latins, no trends of domination as Germans, who, believing in its power to achieve good, cynically ponder in solitude plans of conquest, but we haven't their risks and inevitable failures. We have another much more powerful force, which makes us a great nation that we can write many pages of brilliant spiritual culture: high birth rate, because we are faithful people, charm and kindness of our nature that assimilates every nation and Orthodoxy, that if we keep with all its exhortations moral and spiritual and aspirations it can ensure us a long life and an undisturbed prosperity, as it preserved us in much more difficult times." (Stăniloae, 1998, pp. 51-52.)

Both rev. Stăniloae and Constantin Radulescu-Motru identify some issues that differentiate Western European countries and Romania. These are not just from the religious level, as the Pr Stăniloaesays, or at the level of „*the lack of tenacity at work*", as Constantin Rădulescu-Motru says, but again appear in the Church-State relationship, especially at the level of the social assistance.

In the public social work in Romania, because of the relationship of Church-State cooperation, you will meet priests performing spiritual activity not only in social work centers; find chapels or churches built in the public spaces of social care funded entirely by the State, find partnerships between Dioceses and the District Centres for Social Assistance and so on, things that can not be done or would be difficult to achieve in the European Union, where there are secular states such as France, Spain, Netherlands, Belgium. No wonder that „when signing the European Constitution on 30 October 2004, headlines in Romania signaled the conclusion of a process of amending the definition to Europe and the European citizen until then. Articles like "EU Constitution without Christianity started out" by George Coman appeared in Ziua newspaper, dated 30 October 2004, or that of Mihai Ionescu, entitled "Godless Constitution, signed by leaders of the 25" appeared in Romania libera, on 30th October 2004, or article "Christianity decisive factor in

European history" of Claudia Stănilă appeared in Ziua newspaper, on 30 October 2004, observed the greatest shortcoming of European law: total ignorance of the Christian roots of Europe." (Bonţeanu, 2007, pp. 72-73).

A Christian thinker, C.M. Martini, before drafting the European Constitution, stated on construction of a common European home, that it is the task of the Church, not just the Catholic Church, but also of other Churches and religions in Europe. General principles of relations between the Church and Europe are subject to high and universal principles that transcend any society: familial, private, universal. These principles can be considered supreme because they relate specifically to the Church and Europe as a community. He also thought that above all, with a universal validity, independent of any faith, the primacy of the human person and the primacy of God are standing, recognized by everyone, it is a theistic conception. (Martini, 1992).

Although the European Constitution was drafted in 2004, alignment to the European Union on 1 January 2007, did not compromise in any church-state relations in our country, at least for now. This relationship goes far enough especially on social assistance. Romanian Orthodox Church still maintains its privileged position in the social assistance field, this is because most of these institutions had until 1948 character an ecclesiastical.

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THE SOCIAL CHARTER, COMMON SOCIAL VALUES FOR THE COUNTRIES OF THE EUROPEAN UNION

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Abstract: The author presents the Social Charter of the European Union, underlying the common social values of the countries member. They are mentioned the human rights presented in the Social Charter and the modalities by which the European Union monitorise the implementation of them in all the European countries.

Key words: Social Charter, common social values, European Union, monitoring procedures, human rights

In what the Social Charter is concerned, the first step is that of analyzing how can, an international treaty, be applied at a national state's level, in the context in which the signatories of the treaty are characterised by different social systems.

Richer states from the West like England, Germany, Denmark and France feared that their own social systems would suffer as a result of the ratification of the Social Charter, because it assumed that every state that ratified the treaty had a certain social asistance standard. The reserve of these states mainly focused around the fear that in a united Europe, but extremely divided from the point of view of its social asistance- the standards will be established by the poorer states' financial means. In addition, there was a rising concern of the population and of the political entities from the western countries that because of the lower tax- level and the workforce this countries

will become more elligible for the big companies and that there would be a migration of the big companies towards these states.

The main purpose of the Social Charter is to guarantee some fundamental rights, like the right to have an adequate social insurance and to have acess to adequate labor conditions. To sum up, the Social Charter represents not only a fundamental document, ratified by the majority of the European states, but also a frame for the common european social values. These values are shared by all the sygnatory states, regardless of their economical development. Viewed from this perspective, we need to ask ourselves, whether the ratification of this treaty proved efficient and at what level was it put into practice. The year 2011 marks the aniversary of fifty years from the ratification of the Social Charter by the European Council, having reached, at least from a formal point of view, certain standards in what the economical and social rights of the sygnatory states are concerned. The Social Charter is even more important as, from a social and economical point of view, can be regarded as a legal supplement to the European Convention of the Human Rights.

The Social Charter guarantees nineteen fundamental rights, among others the labor right, the right to associate and negociate collectively, the family's right to appropriate social, economical and legal protection, children's and teenagers' right to social, economical and legal protection, special protection for women workers in case of maternity, the right to a place to live, free access for children to education, the prohibition of forced labor. [1] The European Social Charter went through a series of important revisions throughout the decades : ,(...) that allowed the extension of its application to new fields of social and economical rights, by the modification of certain amendments and the adittion of a series of new provisions like the following:

- The consolidation of equality between women and men;

[1]

- The rights of the persons with disabilities to individual and social integration, to personal autonomy and participation in comunity life;
- The consolidation of the children's and teenagers' right to social, legal and economical protection;
- The right to protection in case of job dismissal;
- The workers' right to dignity;
- The right of workers with family responsabilities to equal opportunities and treatment;
- The right to protection against poverty and social exclusion;
- The right to a decent home;
- The extension of the prohibition of discrimination."[2]

The Compliance by the countries that have signed the Social Charter is provided by the European Committee for Social Rights. The Committee consists of fifteen members who are elected by the Committee of Ministers of the European Council for a term of six years, with the possibility to be re-elected for one term only. [3] The existence of a committee which has powers of inspection requires concrete analysis of the control instruments. Another question is to what extent can the committee impose a point of view and, in particular, to what extent can sanction if it concludes that a state party violated the Social Charter. The decisions of the Committee shall be issued in two ways:

1.) Through the monitoring procedure based on national reports and

2.) the collective complaints procedure.[4]

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[4] Ibidem

The monitoring procedure based on national reports

The information on how the Charter is applied in practice in the signatory states is achieved through national reports. To analyze whether the signatory states violated the Social Charter, the Committee examines the national reports, in terms of respecting the principles of the Social Charter. The analysis leads to the making of certain decisions. The decisions made by the Committee are called conclusions and published every year, and those that have not complied with the social values of the Social Charter, are notified to take action. In the event that the State concerned fails to take action, the Committee addresses the state, asking it to change the law or put the Charter into practice.[5]

The collective complaints procedure

In the case of the collective complaint procedures, trade unions and national employers organizations, and also some European trade unions and employers organizations, but also some NGOs have the right to file complaints to the Committee that detects violations of the provisions stipulated in the Charter: "the file of complaint must contain information that would provide documents relating to the fact that the organization filling the complaint, meets the requirements of the Protocol and has to indicate the state against which the complaint is made, the provision (-s) of the Charter that were violated according to the complaint, and the complaint subject together with relevant arguments accompanied by relevant documents to illustrate it."[6]

The fields marked in red correspond to the signature or ratification of the Charter adopted in 1961, the other dates correspond to the Revised Charter from 1996.

5

    Ibidem

6

    Ibidem

The European Council's member states and the European Social Charter[7]
The situation at 04/04/2012

Member States		Signatures	Ratifications	Acceptance of collective complaint procedure
Albania		21/09/1998	14/11/2002	
Andorra		04/11/2000	12/11/2004	
Armenia		18/10/2001	21/01/2004	
Austria		07/05/1999	20/05/2011	
Azerbaïjan		18/10/2001	02/09/2004	
Belgium		03/05/1996	02/03/2004	23/06/2003
Bosnia and Herzegovina		11/05/2004	07/10/2008	
Bulgaria		21/09/1998	07/06/2000	07/06/2000
Croatia		06/11/2009	**26/02/2003**	26/02/2003
Cyprus		03/05/1996	27/09/2000	06/08/1996
Czech Republic		04/11/2000	**03/11/1999**	04/04/2012
Denmark	*	03/05/1996	**03/03/1965**	
Estonia		04/05/1998	11/09/2000	
Finland		03/05/1996	21/06/2002	17/07/1998 **X**
France		03/05/1996	07/05/1999	07/05/1999
Georgia		30/06/2000	22/08/2005	
Germany	*	29/06/2007	**27/01/1965**	

Greece		03/05/1996	**06/06/1984**	18/06/1998
Hungary		07/10/2004	20/04/2009	
Iceland		04/11/1998	**15/01/1976**	
Ireland		04/11/2000	04/11/2000	04/11/2000
Italy		03/05/1996	05/07/1999	03/11/1997
Latvia		29/05/2007	**31/01/2002**	
Liechtenstein		**09/10/1991**		
Lithuania		08/09/1997	29/06/2001	
Luxembourg	*	11/02/1998	**10/10/1991**	
Malta		27/07/2005	27/07/2005	
Republic of Moldova		03/11/1998	08/11/2001	
Monaco		05/10/2004		
Montenegro		22/03/2005	03/03/2010	
Netherlands		23/01/2004	03/05/2006	03/05/2006
Norway		07/05/2001	07/05/2001	20/03/1997
Poland		25/10/2005	**25/06/1997**	
Portugal		03/05/1996	30/05/2002	20/03/1998
Romania		14/05/1997	07/05/1999	
Russian Federation		14/09/2000	16/10/2009	
San Marino		18/10/2001		
Serbia		22/03/2005	14/09/2009	
Slovak Republic		18/11/1999	23/04/2009	
Slovenia		11/10/1997	07/05/1999	07/05/1999
Spain		23/10/2000	**06/05/1980**	
Sweden		03/05/1996	29/05/1998	29/05/1998
Switzerland		**06/05/1976**		

«the former Yugoslav Republic of Macedonia»		27/05/2009	06/01/2012	
Turkey		06/10/2004	27/6/2007	
Ukraine		07/05/1999	21/12/2006	
United Kingdom	*	07/11/1997	**11/07/62**	
Number of States	47	**2**+ 45 = 47	**11**+ 32 = 43	15

- The States that must ratify the Additional Protocol of 1991 for the latter to officially become valid. In practice, by the decision of the Committee of Ministers, this Protocol is already applied.

- (X) State that admitted the right of national NGOs to submit collective complaints against it.

Although the committee has the option to draws attention at the violation of the Charter and to submit collective complaints, practice shows that the stipulations laid down in the Charter are generally poorly implemented. This is due to the fact that non-compliance or insufficient implementation of the provisions of the Charter cannot be sanctioned by the committee. [8] As such, the mere reminder of the Committee regarding non-compliance with the provisions of the Charter is not a powerful enough tool to enforce or implement its provisions. From this point of view, it can be concluded that the European Social Charter failed to achieve its goals. This example shows that a mere formal provision whose violation can not be sanctioned by any court, can not achieve its goals. The lack of enforcement possibilities is most likely due also to the lack of the political will of the signatory states.

8

The conclusion is that the Social Charter, not only failed, but is far from achieving its social goals. Also, the Social Charter is unknown to the population of the signatory States and is still in the shadow of the European Convention on Human Rights.

At a congress organized to commemorate the Jubilee of the Social Charter, the general secretary of the Council of Europe, Thorbjørn Jagland, criticized the fact that because of the economic crisis, in Europe has developed a higher degree of poverty, hatred and discrimination against foreigners thus, the fundamental European values being questioned.

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