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Editorial

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The formation of human morality and his affirmation as a morally free being, which fulfills acts in full knowledge of the cause, is considered to be one of the various expressions of human formation and affirmation, one of the complex modalities of the human being in general. Thus a conception of man must not only encompass what it is, but also what it can be or become, along with what it must be. The ethical subject, by its acts, principles and norms determines the materialization. The moral norms and the values that subscribe to them, ultimately concern the concrete action, respectively the moral deed. Moral principles and norms create a model of ideal, general and impersonal behavior. (Humă 1981, 94,137).

Morality was considered, in philosopher Socrates' view, to be possible only starting from the knowledge of the truth and from the listening and understanding of the inner voice of consciousness. The specificity of the moral conscience was addressed by Aristotle, who considered that a moral fact must be viewed from the perspective of internal and external conditions, emphasizing the importance of translating from spontaneous or unreflected states of existence to those realized voluntarily or reflected, bringing together in an unitary whole both motivation, intention and purpose, along with the consequences of our acts. Stoicism, as a philosophical current, will deepen these aspects, highlighting the inner freedom. Speaking of Christian morality, this will cause a reversal in the understanding of morality, as compared to ancient morality. Like language, morality was also a spontaneous creation of habits and customs, subsequently generated and maintained by repetitive but also cumulative processes of the human being, of which we mention: natural reproduction, economic reproduction, the phenomenon of transmitting knowledge from one generation to another, together with the activities of regulating the relationships of interpersonal and inter-community relations (Vidam 1995, 21-22). Due to

its complexity, morality was approached by Vidam from several reductionist perspectives (Vidam 1995, 22-23) and classified in four directions, respectively:

Biological orientation. This type of orientation identifies morality with the natural tendencies and inclinations of the human being, and the moral life is considered to impose a certain order regarding impulses and tendencies, focusing on the formation of the human character or personality.

Psychological orientation. This highlights the psychic experiences as the predominant factor of the behavior of the human being, that are manifested through emotions, respectively feelings, passions and aspirations, which will represent the raw material of future moral acts and not morality itself. The dramatic character of the exploitation of possibilities is given by the confrontation between selfish and altruistic urges and between instinctive and humanized urges.

The sociology orientation starts from the premise that moral facts cannot be constructed or judged, but can only be observed, described, analyzed and explained, as well as other phenomena or processes of nature. The moral facts, thus imposing themselves through customs, morals, along with the multitude of traditions of the various local communities.

The axiologically orientation emphasizes what should be, what is desirable, compared to the factual state of morality. Axiology, however, cannot replace the ontology. Moral values require an adhesion that involves the whole personality. In the situation of taking moral property of real things, the attention to life is absolutely indispensable.

In trying to discover the specificity of morality, in the history of ethical thinking we can find several attempts worth noting that go beyond the reductionist type guidelines mentioned above. Thus, for the first time, Rene Descartes advocates the need for a general human morality, which will remove the man from the situation to be provisional. Immanuel Kant (1972) discloses the constructive conditions of constituting the state of morality, proposing relevant criteria for the performance of authentic morality, while J. Rowls offers the most appropriate synthesis on the state of well-being (Vidam 1995,23).

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Artificial Intelligence in the Healthcare Sector[*]

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ABSTRACT: To an extent as never before in the history of medicine, computers are supporting human input, decision making and provision of data. In today's healthcare sector and medical profession, AI, algorithms, robotics and big data are used to derive inferences for monitoring large-scale medical trends, detecting and measuring individual risks and chances based on data-driven estimations. A knowledge-intensive industry like the healthcare profession highly depends on data and analytics to improve therapies and practices. In recent years, there has been tremendous growth in the range of medical information collected, including clinical, genetic, behavioral and environmental data. Every day, healthcare professionals, biomedical researchers and patients produce vast amounts of data from an array of devices. These include electronic health records (EHRs), genome sequencing machines, high-resolution medical imaging, smartphone applications and ubiquitous sensing, as well as Internet of Things (IoT) devices that monitor patient health (OECD 2015). Through machine learning algorithms and unprecedented data storage and computational power, AI technologies have most advanced abilities to gain information, process it

and give a well-defined output to the end-user. Daily monitoring thereby aids to create big data to recognize behavioral patterns' relation to health status in order to create predictions with highest mathematical precision based on big data capturing large-scale samples. AI thereby enlightens to analyze the relation between prevention and treatment and patient outcomes in all stages of diagnosis, treatment, drug development and monitoring, personalized medicine, patient control and care. Advanced hospitals are looking into AI solutions to support and perform operational initiatives that increase precision and cost effectiveness. Robotics have been used for disabled and patient care assistance. Medical decision making has been supported through predictive analytics and general healthcare management technology. Network connectivity allows access to affordable healthcare around the globe in a cost-effective way.

KEY WORDS: Access to healthcare, Advancements, Artificial Intelligence (AI), Corruption-free maximization of excellence and precision, Decentralized grids, Economic growth, Healthcare, Human resemblance, Humanness, Innovation, Market disruption, Market entrance, Rational precision, Social stratification, Supremacy, Targeted aid

Opportunities

Unprecedented access to healthcare

AI and robotics supported medial assistance and scientific discovery has increased steadily within the last decades. The big data revolution and hierarchical modelling advancements as well as computational power are starting to dominate an inference driven access to healthcare and medical prevention control. Therapeutic data-driven information and self-monitoring, as well as patient and claims data, to recommend treatments and impact outcomes have leveraged to unprecedented sophistication. With the growth of scientific evidence derived from big data, AI helps guide care, improve comprehension, analyze trends, and identify opportunities for further research (Groebel 2019). AI-powered engagement aids guide customer-facing resources through the planning and execution process; surfacing actions, evidence, and insights based on real-time, integrated data. Acting as a "virtual mentor," technology can guide engagements to meet both customer expectations and organizational objectives today, while further

future informing decisions (Groebel 2019). AI also helps inform provider therapeutic choice by presenting evidence-based recommendations to reviewers at larger, institutional networks (Groebel 2019). Online patient education means provide a complete view of the patient journey over time, covering the spectrum from early disease state, to management of health goals, therapeutic choices and therapy-specific outcomes, and future goals (Puaschunder 2019b).

As never before in history, improvements in data generation, storage and analysis coupled with unprecedented computational power and statistical means has resulted in optimal conditions for large-scale data collection and processing advancements. Growth of genomic sequencing databases but also widespread awareness and implementation of electronic health recording has improved the nature and quality of accessible preventive medicine. Health risk early warning systems through data collected via a mobile app but also pandemic spread visualized via google search mapping analytics are advancements based on big data, large-scale mapping sophistication and computation control. The wealth of electronic health records has excelled digitalized diagnosis and prevention of diseases and disease outbreak control.

Robotics have entered the medical field as assisted body parts or surgery devices as well as in the support of automated nursery and mental health stabilizers. Radiology and imaging benefit from computer-guided and big data enhanced capacities to diagnose and predict future outcomes at the same time based on large scale samples. Information and Communication Technologies (ITC) have broken a wave of hope in increasing the possibilities of telemedicine. Telehealth enables remote and instant monitoring and preventive control but also instant emergency outreach and remote diagnosis based on large-scale data-driven knowledge generation. The medical world has become flat and international development crisis management has profited from data-driven prevention. Instant messaging has opened the gates for remote access to affordable diagnostics. Networking data sharing capacities have reached unprecedented density and sophistication. Self-monitoring through diagnostic tattoos that change color when certain medical conditions – such as for instance diabetes or cancer – occur or development of programmable cells that destroy diseases naturally and internally are cutting

edge developments of the future on the intersection of self-determined prognosis led by algorithmic insights (Knapton 2016). Health-related data from personal and healthcare related self-diagnosis devices coupled with low-cost generation of big data and patient-led monitoring makes top-notch quality care more accessible in remote areas and developing nations. Self-led monitoring and remote diagnosis aided by machine learning mining through big data and algorithmic decision making are continuously meant to give access to affordable excellent healthcare around the globe in the future. Clinical decision support systems are expected to advance in the near future with 5G technologies arising, which will boost prognostic capacities.

Rational precision and human resemblance
Electronic health records decentralized via blockchain enhanced with machine learning systems help guide physicians with predictive medical advice based on previous patient outcome data and recommended treatments performance data. Especially in mental health, AI utilized new technologies are showing excellent results in the calibration of mentally and emotionally fragile patients (Meghdari & Alemi 2008). Artificial emotional intelligence is thereby programmed to understand, simulate and calibrate human emotions. In elder and patient care these tools are also currently applied to provide companionship to patients in the form of small talk, soothing music and adjustments to control anxiety. There is also another branch where AI offers new possibilities. By using sources like social media data, researchers were able to predict a future occurrence of depression based on linguistic cues. The prediction accuracies of language markers as sadness, loneliness, or increased self-reference are comparable to validated self-report depression scales (Eichstaedt et al. 2018).

The human perception of and interaction with robot machines with a higher quality physical appearance, however, still differs from interaction with a computer, cell phone, or other smart devices (Meghdari & Alemi 2018). For robotics technology to be successful in a human-driven environment, robots do not only need to meet a level of strength, robustness, physical skills, and improved cognitive ability based on intelligence but should also fulfil a social impetus and ethical conscientiousness. Brain-computer interfaces are

predicted to help those with trouble to move, speak and with spinal cord injury. AI thereby helps patients to move, communicate and decode neural activities on an individual basis (Bresnick 2018). *Socio-Cognitive Robotics* is the interdisciplinary application of robots that are able to teach, learn and reason about how to behave in a complex world (Meghdari & Alemi 2018). The design and construction of social robots faces many challenges, one of the most important is to build robots that can comply with the needs and expectations of the human mind with cognitive capabilities coupled with social warmth (Meghdari & Alemi 2018).

Targeted aid

Healthcare has never been as individually targeted aid and accessible for everyone. For one, user self-reporting allows instant information generation and in-depth knowledge retrieval. Digital consultant apps use AI to give medical consultation based on personalized medical history record analyses and common medical knowledge derived from inferences from big data. Virtual nursing assistants are predicted to become more common to perform targeted patient aid that can run 24/7 at most efficient levels.

For another, technological development is bringing production and manufacturing closer to the end user in the sharing economy. Decentralized medical aid allows tapping into information closely and grants access to resources within the local networks. Remote communities thereby benefit from equal, easy and cheap access to medical aid. Information share among neighbors helps overcome shortages and enables fast paced aid that is faster, cheaper and more democratically distributed. Geopolitically the individual becomes more independent from centralized medical structures.

While many insights are observational in nature, the goal is to identify actionable insights that inform medical strategies, leading to improved interventions and better patient outcomes. This requires a human AI-enhanced relation to generate and understand the expert knowledge (Groebel 2019). Individuals will have to be trained to make full use of data driven insights and to master technological advancements at a fast-changing pace. Cross-trainings will become necessary to embrace novel insights derived from big data and integrate AI and robotics in teams that should have a diversified

use spectrum of the novel technologies to optimize the effect of medical aid. Hands-on education featuring test phases and role plays will become necessary to train and administer a smooth entrance of AI into our daily healthcare provision. Education may aid individuals making contemplated decisions and mastering privacy self-management (Sax 2016). This is especially true for specialty care areas and expert teams where a small community of experts are closely connected to each other. The leverage of a functioning expert team is high when considering them being at the forefront of scientific discovery determining the lives of millions of people. There is significant value in understanding those networks of interactions featuring highly-trained professionals and self-monitoring patients (Puaschunder 2019b).

Corruption-free maximization of excellence and precision
Today technology plays an important role to help analyze and identify actionable insights derived from a multitude of accessible data sources. The medical profession shifts towards precision medicine using a variety of complex datasets such as a patient's health records, physiological reactions and genomic data (OECD 2019). With medical literature doubling every three years, also the pharma industry now has access to unprecedented amounts of scientific data (Groebel 2019). Once tagged and compiled, AI tools that employ natural language processing help mine the data for new information. For the industry, this is an opportunity to gather actionable insights, leading to strategic data-driven interventions.

With the overwhelming growth of clinical data and the expansion of clinical care teams, life sciences will need to reconsider how share information with diverse stakeholders so excellency is accomplished while human dignity is upheld. This requires identifying the right stakeholders, assessing scientific need, and commanding solid knowledge of the data. Scientific excellency for advancing society most thereby be coupled with security attention and human dignity precaution.

While data collection is easier than ever, proper usage of linked data is and will be a key factor for productivity, quality and accessibility of AI-driven applications. The core promise of data-driven solutions is to collect data at a density that is not feasible for humans and identify patterns humans cannot

grasp. Hence, in most cases, the results cannot be easily questioned as the analysis is hardly scrutable. For this reason, a minimum level of statistical knowledge like statistical classification or predictive modelling will be necessary for everyone working in medical professions to secure a proper usage of AI-solutions.

Intriguing appears that AI, robots and algorithms differ from human healthcare providers by holding the potential to be more standardized, working 24/7 and less prone to corruption. If programmed to follow an ethical imperative, AI and robots being without self-enhancing profit-maximizing goals promises to grant healthcare free from any corruption, bribery or irrational price spikes faced by consumer-patients.

AI innovation

The healthcare AI market is expected to surge from with an expected compound annual growth rate of 50.2 percent from now until 2025 based on market innovations (Report Linker 2018). On a qualitative basis, the use of AI is predicted to improve the prevention of diseases, accuracy of diagnoses and predictions on treatment plan outcomes. In particular, AI is believed revolutionize healthcare in areas such as surgery, radiology and cancer detection with improved healthcare delivery and patient experience.

The hospitals and providers segment is expected to hold the largest size of AI in healthcare market in terms of end user. A few major factors responsible for the high share of the hospitals and providers segment include a large number of applications of AI solutions across provider settings, the ability of AI systems to improve care delivery, patient experience while bringing down costs and the growing adoption of electronic health records by healthcare organizations. Moreover, AI-based tools, such as voice recognition software and clinical decision support systems, help streamline workflow processes in hospitals at lower cost with improved care delivery and enhanced patient experience (Report Linker 2018). Utilizing the predictive power of big data has perpetuated the effectiveness and efficiency in the healthcare sector.

The adoption of electronic health records by healthcare organizations and the outsourcing of health monitoring by novel personal care products – such as routine check-up medical tools and wearable devices – is further

believed to better service quality and eventually bring down costs via improved prevention through higher frequency of checks at lower costs. Advanced computing power and the declining cost of hardware are other key factors in the projected market growth at lowering costs (Lagasse 2018). The growing adoption of applications such as patient-data and risk analysis, lifestyle management and monitoring, and mental health is further propelling technology use in the market (Puaschunder 2019b; Report Linker 2018).

AI economic growth

A 2017 Accenture Research and Frontier Economics report of economic growth rates of 16 industries concluded that AI has the potential to boost profitability on average by 38% by 2035 (Burke and Trazo 2018). This massive market entrance of AI in our contemporary economy imposes historically unique challenges. The emerging autonomy of AI holds unique potentials of eternal life of robots, AI and algorithms alongside unprecedented economic superiority, data storage and computational advantages. Yet to this day, it remains unclear what impact AI taking over the workforce will have on economic growth.

Machine learning's ability to collect and handle big data, and its increasing adoption by hospitals, research centers, pharmaceutical companies and other healthcare institutions, are expected to fuel growth in the healthcare sector with hospitals and provider segments holding the largest end user market for AI solutions (Lagasse 2018).

On the question of an AI market disruption, since AI in healthcare is currently utilized mainly to aggregate and organize data – looking for trends and patterns and making recommendations – a human component that is creative, cognitively highly flexible and compatible with AI sources is still needed (Puaschunder, 2019a; Report Linker 2018). Rather than replacing human medical doctors and staff, AI is therefore believed to support medical doctors and nurses alike and help on decision making predicaments, as burn out prevention by aiding on cognitive load capacity constraints with supremacy of excellence and precision. Radiology is a good example why technology often will not replace humans, instead giving them better tools (Hosny, Parmar, Quackenbush, Schwartz & Aerts, 2018; Pakdemirli 2019).

Outsourcing monitoring to patience and electronic recording devices but also tapping into the wealth of expert knowledge generated through big data helps classical human medical doctors and healthcare agents, who benefit from freed capacities for creative decision making and expert advice giving. In addition, advances in 3D printers may soon make it possible to substitute healthcare provision closer to the consumer, where the manufacturing process is simplified thanks to the reproduction of models.

In an attempt to align AI with classical growth theories, classical capital or labor components should be put in relation to AI. In a cross-sectional analysis over 161 countries of the world and a multi-decade time series, higher AI use appears to be associated with lower economic growth rates – a striking result which demands for revising growth theory in the artificial age (Puaschunder 2019i). AI hubs are speculated to have growth – e.g., such as gains from the sharing economy, cryptocurrencies and big data generated revenues – that conventional growth theory may not include (Puaschunder, 2019i). We may therefore advocate for revising conventional orthodox and heterodox growth theory for integrating AI led growth. The standard neo-classical growth theory featuring growth being a function of capital and labor should be revised insofar as labor could be split up in more flexible components describing AI and human labor being associated with more clay labor parts, hence a more inflexible workforce. When revising standard neo-classical growth theories to integrate AI components into growth theory, the derived modeling capacity will allow for a more precise description and prediction of current and future AI impacts on the overall economy (Puaschunder 2019b, c, d).

AI advancements and decentralized grids

Decentralized information collection and storage grid as well as technological diversified data collection means are expected to revolutionize the healthcare sector. Thereby healthcare providers make sense of vast amounts of data to reach the optimum patient health or recovery potential.

Problematic appear technological barriers and that the compilation of data to generate insights is still in its infancy. Disconnected systems and fragmented data sources limit the flow of information and the development

of scientific insights. For instance, the European Union should introduce a fifth freedom of data transfer within the European Union could thereby aid in producing standardized data sharing and interpretation standards (The four freedoms of the European Single market are: free movement of goods, capital, services, persons). While AI appears to have most advanced data storage and computational capacities, AI lacks a reflective process on ensuring that the most relevant data and insights hit the most relevant key decision maker to enhance guidelines, pathways and treatment algorithms. Decentralized grids also open novel opportunities of monitoring and measuring, as information can be tracked and linked directly to the scientific and patient impact they are having, including knowing if the expert visited the medical portal, opened an email, or requested additional information. At the same time, privacy challenges arise from this kind of relationship building and hands-on monitoring in the search for a desired positive relationship outcome. Instant and continuous information tracking implying full transparency leads to the risk of stigmatization setting patients up in a path of discriminatory disadvantages or silos of sickness, when a diagnosis influences future diagnoses.

In the age of big data, many individuals heavily rely on web searches to find basic expert information. It is therefore a necessity to publish and monitor online information with caution. Attention should be focused on accurate description of medication and health control. Sources of healthcare information, including claims and referral data, trials, publications and clinical guidelines should constantly be tracked and monitored by algorithmic search function. The big data value from search term analyses should be used to detect prevalence and health risks but not directly influence insurance, educational or market performance. In the display of information, anonymity has to be upheld in order to combat stigmatization, discrimination and social stratification based on health performance that sets people on a trajectory. Regulation of online contents and discrimination combat are challenging for national governments to fully implement and should therefore become part of a European Union-wide endeavor. In a European-wide approach, the complex relations of multi-stakeholder engagement in the medical sector should be targeted.

Novel mapping tools can translate local search results and crowd media use into visible information display so it becomes more accessible in a broader way. Information on access to healthcare and healthcare performance is currently debated to be made available large scale. A combination of mobile technology and cloud computing naturally complements big data technologies and is well-suited for reliable storage and analysis of big data. Crowdsourcing comes in when a mapping type of search option would exist that displays all medical services in a map. In such a crowdsourced mapping, all medical services nearby could be displayed featuring a price scale and performance information based on consumer reviews. Advantages of individuals sharing information about price and quality of medical services would be the quality control, transparency and prospected price margin decrease. Downsides of an as such type of mapping comprise of social stigmatization and discrimination potential, competitive fraud, price decline leading to a natural service quality race-to-the-bottom. Information democratization as the equal access to information thus appears to be favourable. This is the especially demanded when information is used for the sake of access to quality but becomes problematic if inferences drawn are used against the individual, especially vulnerable groups.

Decentralized crisis management applications of AI and machine learning already range from data-driven assistance in crisis management and control to battling hunger and poverty as well as forced migration. In the future we may see a further development of an effective big data-driven crisis response ecosystem. Targeted aid can form a grid of medical specialists to work concurrently in the diagnosis of a patient. Integration of fragmented diagnosis and treatment results coupled with self-monitoring devices collecting data at hand on a constant basis are viewed as future medical necessities. An as such integrated diagnostic process fosters personalized treatment most suitable for patients under consideration. Data integrated grids can also combat fragmentation of different help groups and field workers responding to crises. Future challenges will comprise of medical data to help a targeted aid and understanding of data but also form a deep relationship that adds value and meaning to patients who get helped by AI remotely. Another challenge will be to ensure robust ecosystems to minimize digital security

threats related to AI. "Data poisoning" (i.e. feeding manipulated data into a grid on which an AI system is being trained) actors can intentionally cause misclassifications. Such adversarial examples can be created without effort, by printing images on normal paper and photographing it with a smartphone (OECD 2019). Transnational engagement should aid in re-evaluating and seeking out new competencies, technology solutions, and data sources that better support patient-centric outcomes. Patients must be trained to use digital channels and be open to remote assistance.

Democratization as the equal access to information of health data will need several countries coming together to construct large datasets as learning opportunities, which different stakeholders from government, healthcare, engineering and technology use to analyze and predict the prevailing health situation and outcomes. The more countries join, the more accurately the dataset will be able to draw inferences about diseases and epidemics spread. An environment should be established in which research, clinical practice and technological advancement are not performed in isolation. Big data should combine the medical sector with technology-driven self-monitoring directly applied to patients in a near real-time manner. Large data sets that glean context-based information thereby become early warning signs of imminent viral epidemic outbreaks. The wisdom of the crowds should be tapped into in citizen science – e.g., Massively Multiplayer Online Gaming (MMOG) techniques that have been used to incentivize volunteer participation. Such an approach helped gamers on a crowdsourced gaming science site (www.fold.it) helped decode an AIDS protein in 3 weeks, a problem that had stumped researchers for 15 years (Quadir, Rasool, Zwitter, Sathiaseelan & Crowcroft 2016).

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Migration and the Reassertion of National Identity in Europe

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ABSTRACT: Identity and migration are often seen as descriptive concepts of dissentive qualities involving static, perene aspects versus dynamism and change. However, the opposite can be argued when looking at identity as a flowing, organically changing notion in contrast to a rigid and inflexible migration concept. This article highlights the points of intersectionality between national and European identity and analyzes the impact of the recent migration waves to Europe on the process of identity formation within the European Union.

KEY WORDS: identity, nationalism, migration, European Union

1. Introduction

This article's title and main topic link together two important concepts: identity and migration. At first sight and considering the intrinsic, linguistic qualities of the words, one might assume that the former has a static, descriptive quality while the latter is characterized by dynamism and change. However, as it is to be seen, a deeper approach will show that the opposite could be observed as well: identity as a flowing, organically changing notion and migration as a rigid and inflexible construct which only labels and creates an ideatic space for otherness to flourish.

Thus, the main goal of the article is to identify and describe the factors that contribute and trigger the points of intersectionality between the (reinvention of) national identity and a (designed) European identity and analyze the impact of the migration waves to Europe of last years on the process of identity formation (Manolache 2016a, 99-105).

2. What is identity?

Oxford Dictionary (2019) defines identity as "The fact of being who or what a person or thing is" and/or "The characteristics determining who or what a person or thing is." As persons are proverbially complex entities with many and diverse facettes of being, the identity needs specific qualifiers in order to be described: there are personal identities, gender identities, social, cultural, ethnic, linguistic, religious identities (Rotaru 2016, 30-37; 2015, 595-608)... and the list could continue.

Pertinent to the present endeavor here, I will refer to the concept of social identity as described by Stangor (2011) in his work Social Identity Theory: "we draw part of our sense of identity and self-esteem from the social groups that we belong to."

Narrowing down on the idea of identity as a cognitive-social construct in context of ethnicity and/or nationality, I see nationality as a person's sense of belonging to one ethnic group, one state or one nation (Manolache 2016b, 67-81).

3. National Identity vs. European Identity

National identity can thus be described as belonging to a social group held together as a cohesive whole by distinctive traditions, culture, language and politics (Ashmore and Wilder 2001, 74 - 75).

Klaus Eder argues that the concept of identity represent a narrative about boundaries (Manolache 2016a, 99-105), common history, common culture language, myths of origin and belonging which has the purpose of creating meaning. But then, if one was to build on Eder's argument and to apply it to European identity, it becomes clear that in this case there is a misalignment among the cohesive elements.

From the start, the two concepts seem to engage in a contentious interaction: the "organically and naturally emerged" national identity versus the "artificial, designed by the elites" European identity (Eder 2006, 255 - 271).

The European project was created with the aim of ending the frequent and bloody wars between neighboring European countries in the wake of the Second World War. As of 1950, the European Coal and Steel Community

began to unite European countries economically and politically in order to secure a lasting peace (European Union 2019). Even if the reasoning was practical and logical, it came into being artificially and brought together nations which traditionally had relationships characterized by conflict and rivalry.

The next decades saw an enlargement of the Union both in terms of influence and activity fulminating with the achievements of the last 20 years among which the most popular were:

- the Single Market which was completed with the four freedoms: of goods, services, people and capital,
- the Schengen agreement which gradually allowed people to travel without having their passports checked at European inner borders,
- barrier-free studies: millions of young people studied in other countries with EU support,
- and the Union's new currency which was gradually introduced.

In the last 10-15 years, there was an increase in development of supranational governance, also conditioned by international events—like the finance crisis of 2007/2008—which rendered necessary the creation of European financial institutions with supranational mandate (European Union 2019).

In this context, the approach to the European identity as both a common heritage as well as a vision for a common future is deeply conflicted (interestingly enough, the narrative uses the term European *integration* much more frequent than *identity* - maybe to signal the dynamism of the process and its stages?)... Nevertheless, as an artificial construct, the European Union and its ideology were designed to draw their legitimacy only from the public support... and this support wavered for the better part of last decade in the face of what was perceived a continuous decline of national sovereignty. Thus, the identity- driven motivations, the utilitarian/pragmatic ones and the third parties (Hamann 2016)—mostly social media—, have engaged in a highly conflicted process of identity formation led by inflammable narrative.

Complementary to these categories I add a fourth battleground which, I would argue, is missing in Hamann' paper: education. The European dimension in education has two main strands: First, there is the inclusion of a European dimension in all the relevant subjects. Second, there is the

specific curriculum on the European Union, with content on its historical origins and process of formation, the political economic foundations, its values, institutions, and how they impact the everyday life of European citizens (Hartmann et al. 2017).

In 2017, EUROCLIO (European Association of History Educator) —on European Commission's mandate—, brought together educators from all 28 EU member states to research how European integration is taught in secondary school education across Europe; their findings could be summarized as following:

1. The European Project and European integration are presented as arising primarily from material interests of nation-states (such as prosperity or peace) rather than ideas and values (such as solidarity or European unity).

2. The textbooks used in classes tend to emphasize treaties, political figures and institutions rather than the actual connection of European integration to everyday lives of citizens (such as European citizenship). Students could thus get the view of an elitist project that is not as relevant for their lives as the respective nation-state is, and the European project is presented as a succession of treaties rather than a lively project arising from shared values and identity.

3. Many textbooks do highlight positive outcomes of European integration (such as the common market, peace, or cooperation), but all core challenges which the EU faces (migration, intra-EU differences, and 'no challenges') are questioning core values of the European idea, solidarity and shared identity and are not represented in the manuals as debates nor as common themes (Hartmann et al. 2017).

The visuals in textbooks are pictures, maps and cartoons. The main topics of the present EU are the common market and the Euroscepticism. Federalists are effectively neglected. All the pictures and cartoons lay the emphasis on the respective member state (Hartmann et al. 2017).

4. The European Nationalism

Furthering this concept of tension and conflict between national and European identity, let's take a closer look at the core of the nationalist ideology as it has endeavored to reinvent itself in the European narrative and, more recently, in the context of the migrant crisis due (mainly) to the Syrian civil war.

The right-wing, populist European political movements have a long tradition on the political arena with corner stones that have always been there like provocative, xenophobic statements or explicit anti-immigrant platforms; other elements changed over time going from a small government and free market agenda to supporting pro nationalist social democracy principles like national welfare states, benefits and social programs… but only conationals (Eger and Valdez 2015, 1150-130).

According to Eger & Valdez (2015, 117) the ideological paradigm of nationalism (or neo-nationalism as they differentiate) shifted from nation-building to nation-mantaining, thus from creating to conserving and preserving national law, traditions, values or ethnic unity. The ideology, however, can be vague, as the European nationalist movements are—through their nature—, populist movements, protest parties, focused on dismantling an existing political direction, and, consistent with the populist concept, more often than not, not following with a consistent political program, the essence of their movement being the protest as such. This is why their political agendas can cover both the left and the right political views. Hence, it is not surprising that the European Union and its ideology became the personification of all things bad in the eyes of the neo-nationalist movements across Europe characterized by a strong eurosepticism.

The European elections held in 2014 saw a shift to the right as more Eurosceptics were elected into the European Parliament. Since then some earth-shattering events took place: Trump's presidency, Brexit, Brazil's new far right presidency, Hungary and Poland declared allegiance to "illiberal democracies" are only some of them. Interestingly enough, the tip of the spear in the far right rhetoric was migration and almost only migration (Tilmann 2013, 566-589). The public discourse has been characterized by othering through the vilifying of non-white people and of cultural and religious diversity, a profound stereotyping of immigrants as a uniform group and a rhetoric of fear for one's existence in light of the threat posed by a foreign, unknown migrant. The usage of opposing elements like *us* vs *them*, *in* vs *out*, *superior* vs. *inferior*, *civilized* vs *uncivilized*, *aggression* vs *defensiveness* automatically positions the public in the context of combativeness.

Conclusion

On the course of this article, I've endeavored to mirror the concepts of national vs. European identity and see how the recent narrative on migration can serve or prejudice them. And although the migrant waves at the middle of this decade did not create the European nationalist predicament, it surely offered a platform and helped become main stream politics and a socially acceptable credo.

Nevertheless, since late 2017 one can observe a shift in the public perception of European identity, especially among the demographic 20-40 years old both in Europe but also in Austria. A Parliament Eurobarometer survey, published in May 2018, one year before European elections in May 2019, confirmed a growing support for the European Union from the European citizens (European Parliament 2018).

The elections for the European Parliament in May 2019 saw an increase in participation as The European Parliament's Post-Election Eurobarometer—a survey on 28000 people throughout EU—, showed: "The most common reason for voting in the recent European Parliament elections was because people felt it was their duty as a citizen (52%), and this has gained in importance since 2014 (+11 pp). Compared with 2014, respondents are also more likely to say that they are in favour of the EU (25%, +11 pp) and because voting can make things change (18%, +6 pp)" (European Parliament 2019).

At the same time, the attitude regarding the European membership has changed since 2014: "Just under six in ten Europeans (59%) see their country's EU membership as a good thing. This level of support is unchanged since February-March 2019, but fell slightly since the historical high level recorded in September 2018 (62%). However, the long-term trend is positive since 2011 and in particular since autumn 2014, after the previous European elections. In the EU28 overall, more than two-thirds of respondents (68%) think their country has benefited from EU membership, the joint highest level recorded since 1983. A majority of people in all Member States—except for Italy—share this view" (European Parliament 2019).

If these surveys can serve as indicators for popular preferences concerning the elections on national and European level, it could be that

the events of the last decade, the rise of the right and its ideology triggered a counter-movement within the social society and a counter-rhetoric based on inclusion, diversity and a mutually inclusive identity.

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'Aging in Place' in Bangladesh: Challenges and Possibilities

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ABSTRACT: Being a country turning from developing to middle income; Bangladesh is facing a tremendous change in its family bonding and age-old social customs. Social and physical development is increasing, on the other hand, the dependency rate is decreasing to a great extent. It has become a burning question that what would be the future or social status of old age people in contrast to the young blood who are determined to build their own society according to their own interest. The research will bring to light the existing situation of a residential area of middle-income groups to find out the problems are faced by the older adults living in there. It will draw a lucid picture to represent the current situation of the older adults are living in the so-called planned residential area of Bangladesh. 'Aging in Place' refers to, having people remain in their homes and communities for as long as possible and also avoids the costly option of institutional care and is therefore favored by policymakers, health providers, and by many older people themselves (WHO 2007). The older adult needs assistance or helps for leading their day to day life as they become unable to do all their works because of their health issues. As the hands for their assistance are decreasing, a question comes out often, is there any need for institutional care for them or the situation is still well enough for aging in place? The research will give an overview of the possibilities of 'Aging in Place' using proper statistics and case study analysis. While the overall situation says about the independence of the older adults, the assessment shows that there is a magnificent opportunity to 'Aging in place' in Bangladesh.

KEY WORDS: 'aging in place', older adults, displacement

1. Introduction

Aged people are increasing at an alarming rate day by day. According to the UN, the world is experiencing an 'Age-quake'. Every month, one million people turned into 60, by the year 2030, several industrial countries will have one-third of their population over 60. In Bangladesh, eighty thousand new elderly people added to the over 60 age group each year (UN ESCAP 1999). The pace of population aging is much faster in developing countries compared to developed countries (Khan and Leeson 2006). People over 60 years make up 6% of the total population of Bangladesh. While this percentage is small relative to developed countries due to the large size of the population, it represents approximately 7.3 million people (Abedin 1998). Furthermore, projection indicates that the number of elder people in Bangladesh by 2025 will reach 8.5 million and 10.1 % of the total population which is alarming.

Bangladesh is one of the twenty developing countries having the largest percentage of the elderly population. By 2025 along with other four Asian countries, Bangladesh will account about half of the world's total elderly population (Chaklader et al. 2003). The growth of the aged population will continue to several issues related to their status and roles, care and living, health, social support and overall wellbeing (Khan and Leeson 2006). The elderly people require a combination of physical and mental supports which they can receive properly from their family members. The cultural and religious tradition of Bangladesh is expected that families should care for their own elderly members but rapid socioeconomic and demographic transformation, changes in social and religious values, an influence of western culture and other factors have broken down the community care system (Islam and Nath 2012). Bangladesh will face difficulties in managing the challenges for a large elderly population.

The research was conducted to recognize problems faced by the growing number of older adults aging in place as well as the causes force them to choose an institutional housing and determine the possibility of 'aging in place'. There is a strong need to understand the dependency and the vulnerability patterns of older adults of the middle-income group and the problem faced by them in both indoor and outdoor and the causes of their displacement which is the contrast with the aging in place in Bangladesh. The older adult should not be out of our consideration as they are the experienced members of society and citizen to a country.

2. Aging in place

Almost all the countries in the world are facing the increase of the elderly population, particularly in urban areas. In this regards, the housing that can sustain the needs of the elderly becomes the primary concern. Developed nations such as United Kingdom (UK), United State of America (USA) and Japan are examples of countries with their economic development has tried to develop integrated policies for the welfare of the elderly so that elderly can exist safely and comfortably wherever they live.

The U.S. Centers for Disease Control and Prevention defines aging in place as "the ability to live in one's own home and community safely, independently, and comfortably, regardless of age, income, or ability level". An environment where the older adults lives, have to be environmentally friendly to the elderly (age-friendly physical environment) that use the advanced technologies, especially support to the elderly with limited mobility, vision, and listening. Affordable housing where the elderly become independent and get the opportunity for social contact and remain active in community activities also important to be noted (UNFPA 2012). The Age-Friendly City is the concept can answer those needs (WHO 2007).

The older adult stage is an unavoidable stage of human life. From the beginning of the human race, there was elderly people and the need for older care. The importance and the necessities of older care have understood thousands of years ago. There are many recognized steps were taken for elder care and they formed the present situation. In Egypt, care for the elderly varied greatly from class to class and even from family to family. Similar to the Egyptian custom, Greek men without children could adopt a son who is then given the elderly man's entire estate. In return, while the adopted father is alive, he would look after and care for the elderly man and after death provides for a proper burial and visit the tomb on a regular basis (MacEachern 1962). The problem of providing housing for the aging society of Japan is and has been a key issue. Since the speed of aging is so rapid, Japan is facing a serious problem of having to provide buildings and dwelling units that will be suitable for use by elderly persons in a very short time.

For many years, special housing for seniors was considered the best solution. It gradually became evident that all dwellings in the housing stock should be capable of housing an elderly person because the sufficient number of a special housing can never be built to house one in four persons who are expected to be elderly. In India the concept of 'retirement communities' become very popular, especially in south Indian states such as Kerala, Andhra Pradesh, and Tamil Nadu. More recently, this concept of senior assisted living has spread wings all over India, with several big and small real-estate players having entered the fray. But, this does not come cheap. The prices for retirement apartments range from Rs. 2.2 million to 7.5 million, depending upon the location and size, which is not affordable to all. Then they are thinking for aging in place so that they could avoid the costly alternatives.

Aging in place not only avoid the costly alternatives for the older adults but also help them to remain in the place they belong to. It helps to ameliorate the social capital and family bonding, ownness of place and mental satisfaction. To make a better retirement life for the older adult the aging in place has no alternative.

3. Study Methods

The study is conducted at 'Nirala Residential Area' (ward no. 24 of Khulna city), it is a planned residential area, where mostly the middle-income group people are lives in. The simple random sampling is used for the data collection with a semi-structured questionnaire. The area represents the middle-income group all over the country which is 20% of the total population and will be 25% in 2025 (The Daily Star November 06, 2015). The population size of the area is 35803, which has converted to 2148 as the concerned age group is only 6% of the total population. The sample size is determined 66; where Margin of error: 10%, Confidence level 90%, Response distribution 50%. All the data is collected without biases and for the time limitation 50 samples data are collected and use for the further analysis and findings. To understand the vulnerability and the dependency CDS (Care Dependency Scale) has used (relevant to Bangladesh by piloting) which was formed by Dijkstra et al (2006).

Table 1. Components of CDS (Care Dependency Scale)

• Avoidance of danger	• Day/night pattern
• Continence	• Daily activities
• Communications	• Getting dressed and undressed
• Body posture	• Recreational activities
• Contact with others	• Body temperature
• Mobility	• Hygiene
• The sense of rules and values	• Eating and drinking

Source: Dijkstra et al. 2006

To identify the challenges for 'aging in place', the reasons of displacement of older adults are need to be analyzed carefully. To fulfill this objective, one of the biggest institutional houses for older adults in Bangladesh has been surveyed which was selected through a simple random method. At this stage, the methods of collecting information were case studies and FGDs?

4. Aging in place in Bangladesh

Traditionally, the society of Bangladesh has looked after its elderly population through family and community support system. Today, the traditional family support system is under the circumstances of demographic, social and economic changes. The traditional form of family support for older people tends to be weakening due to the formation of more and more nuclear families and the departure of the youngsters from families in search of a better livelihood. Cain (1991) and Jones (1993) stated that smaller family sizes are seen beneficial from a developmental point of view but soon they will pose a greater challenge for the aging population. Elder person encountered non-communicable diseases such as cardiovascular diseases including heart attacks and stroke, chronic respiratory diseases including chronic obstructed pulmonary disease and asthma, renal disease cancers, and diabetes as well as other chronic diseases, which are highly recommended institutional housing or full-time assistance for the older adult.

Children of the older parents living in megacities or far from their families have to suffer a lot in a sense of older care. Most of these cases the older adults choose to live in a rural setting having a poor facility or no facilities at all. The parents living in cities where their children's are living abroad face a great problem of loneliness and insecurity as they living alone. The poor families, who are migrated to a city and promised to their parents to send money every month, struggling with their own living and can't look after their parents. In these type of cases, the elderly people get involved in beggary. However, older women especially widows and those who are without sons are facing economic vulnerability with the consequences of health problem.

Constitution of Bangladesh mentioned the rights of elderly people. In the constitution part II section 15 entitled "Provision of Basic Necessities" described social security of the elderly people as the " provision of the basic necessities of life, including food, clothing, shelter, education and medical care; the right to reasonable rest, recreation and leisure; and the right to social security, that is to say, to public assistance in cases of undeserved want arising from unemployment, illness or disablement, or suffered by widows or orphans or in old age, or in other such cases mentioned in the 15 (a) (c) and (d) clause respectively" (Barikdar et al. 2016).

Old age allowance introduced in Bangladesh in the Fiscal Year (FY)'1997-1998 and the main objectives of this allowance is ensuring socio-economic development and social security for the elderly; increase dignity of elderly within family and community and the aim of the allowance is to strengthening of mental health through grant for Medicare and increase of nutritional support for elderly people of Bangladesh. The age of 65 years for male and 62 years for a female whose yearly average income not exceeding 10,000 BDT are considered eligible for the old age allowance. The total budget in FY'1997-1998 was 125.00 million BDT and monthly allocation for 100 taka per person (which is very little, but it was clearly a step toward 'Aging in Place') and the total beneficiary was 40,311. That amount of grant per head has been increased in the present FY' 2015-2016. Bangladesh government allocated BDT 14,400 million and the total beneficiary is 3 million, each beneficiary getting 400 BDT per head per month (Barikdar et al. 2016).

Recently the Parent Care Act 2013 of Bangladesh tried to ensure that the children have to take necessary steps to look after their parents for three

years and provide them with maintenance. But it is not fully functioning yet. Many elderly welfare organizations work for elderly people and elderly people to get involved with the elderly welfare organization. Such as, Probin Hitoishi Kendra, Probin Hitoishi Sangha Bangladesh Association for the Aged and Institute of Geriatric Medicine (BAAIGM), Retired officers Welfare Association (Dhaka), Retired Police Officers Welfare Association (Dhaka), Service Center for Elderly People (Rajshahi), Elderly Development Initiative (Manikganj), Senakalyan Sangstha, etc.

There are initiatives taken by government and NGOs and social organizations for elderly but it is not enough to cover the whole elderly population of Bangladesh and there is no clear provision for housing and rehabilitation of elderly population.

Though there is a great number of obstacles in aging in place, very few numbers of the respondents who have a 'Yes' for institutional care at all. Despite many issues like health, care, loneliness, financial dependency, assistance out of the home, safety problem out of the home and the feelings of a burden on the family; they want to spend rest of their life with their families.

Most of the older adult doesn't want institutional care (86%). Only a few (12%) want to go. The older adult people mainly want to live with the family for the rest of their life. Though there are some minor issues, they are not taking these seriously and they think it's not their culture to live in institutional housing rather than families. They are willing to mutualize the family issues and want some modifications of outdoor facilities and concerned authorities to plan which are age-friendly to make the 'Aging in place' more effective in a developing country like Bangladesh which has a strong history of family bonding and social capital over centuries. On the other hand, those who want to go to institutional housing, are mainly having no home ownership, no social capital, no offspring or no male child. There is a strong negative correlation between having a son and wish to live in institutional care. In our society, a male child is considered as an asset for the older adult. As the daughter got married, she became a member of another family she can't look after her parents at all. But in this study, it also found that the educated and job holding daughters are looking after their parents as well. The homeownership has also an emphasizing role in this case but not too strong to statistical validity.

4.1. Possibilities of Aging in Place in Bangladesh

Bangladesh has a reputation for social bonding and culture of respecting the older adults and give importance to them. Though the culture is changing and the modern concept of living is taking place, the morals and the norms of looking after the older adults are not elapsed yet. The older adults are also interested to live with their families rather than institutional care. The people of the studied institutional housing of older adults are getting all the facilities that are necessary for an older adult to live independently like- medical facilities, assistance, indoor and outdoor innovation, better environment, nutritious meal, etc. Even though all the facilities are present in the surveyed institutional home, only 12.5% of its accommodation capacity are occupied by displaced older adults which is a strong evidence of family bonding and social relationship and the possibility of 'aging in place' that still remain in Bangladesh.

The potentials of Bangladesh to support aging in place due to its socio cultural status are described under this section. These are the findings from the structures interviews with the older adults who are still enjoying aging in place with their families and are not interested to move anywhere at any point of their remaining life.

4.1.1. Family bonding to support dependent older adults

Dependency explains the older adult's dependence on descendants or relatives for helps to lead his/her life. Financial dependency comes, when the older adults are depending on someone else for financial help. As the older adults of middle income groups are mostly the retired employee and most of the cases they don't have any regular income, they have to depend on their children or relatives by whom they are looked after. The older adults are mostly depending on their offspring's (about 70%) and a remarkable portion (about 28%) is independent due to informal income like-renting their house, bank-interest from the savings. It also clear that very few are dependent on relatives (about 2% only); so the dependency on families are dominant in these case.

Older adults are not capable of doing all the works they need to do because of their physical and mental disability due to their age and deteriorating health condition. Some issues of physical health and mental

health like problems of hearing, eyesight, movement, and disability to recognize people are very common. These problems due to age force them to seek help from others who are capable of, basically, the family members have to help them in these issues. According to CDS (Care Dependency Scale), constructed by Ate Dijkstra and his team in 2006, the older adults are dependent to some extent, as described in the study method. These CDS's parameter has helped to understand the actual scenario of dependency and the opportunities or possibilities to 'Aging in Place' in Bangladesh.

From the analysis of collected information, it is clear that most of the assistance of older adults comes from their family members (83%) which is helping 'Aging in Place'. Who doesn't get help from family members, as the members are busy with their earnings and living apart from their parents, the maid is a solution to their problem. Older adults are getting assistance from their maid in the absence of their family members and staying at the place of their aging.

On the other hand, because of having an ideology of patriarchy in Bangladesh, the older adults are mainly depending on their male children rather than the female one. Another cause of the dependency on a male child is the educational and occupational backwardness of the female children in developing countries like Bangladesh, India and so on. Looking after the parents by the female child after their marriage requires financial self-dependency. Without a job, the female children are unable to provide help to their parents at an older age. With the increasing female education and participation in the job sector, the dependency on a female child is increasing (about 12% in the study area) day by day.

4.1.2. Social capital

Hanifan (1916) referred to social capital as "those tangible assets (that) count for most in the daily lives of people: namely good will, fellowship, sympathy, and social intercourse among the individuals and families who make up a social unit". In this study, the social relationships of an older adult with their neighbor and the chance of getting help from the neighbor in emergencies are considered as social capital.

About 92% of respondents have good relation with their neighbors. Social capital is a strong factor influencing 'Aging in Place' because it helps

suppressing loneliness at older age and provide helps in an emergency. About all of the respondents having good relation are receiving help from their neighbor at the time of emergencies. Which means respondents who have social capital can expect company and assistance which is a great support for aging in place. These social issues are influencing the 'Aging in Place' process in the study area very positively.

4.1.3. Participation in family-decision making

Participation of older adults in the decision-making process of family indicates the value of older adults within his/her family and it also indicates how well they are treated by their family and it is also necessary for successful aging in place in Bangladesh. In Nirala residential area most of the older adult take part in the decision-making process (about 72%) and only 28% of respondents don't take part in the decision making process. A large number of the participating group identifies the strong evidence to 'Aging in Place'. On the other hand, the negative correlation between 'Home ownership' and 'Burden on family' making the 'Aging in Place' process more strong.

4.1.4. Financial Solvency

About 96% people don't think that they are burden on family and only 4% people thinks that they are burden on families. It was found that the older adults, who do not think them as burdens on their family, have sources of income like interests from savings or home rents, and also have home ownership.

A strong negative relation was found between 'Home ownership' and feeling burden on family' from phi test cross-tabulation. This negative correlation (-.384) indicates the necessity of financial solvency homeownership in the process of aging in place. In the study area most of the older adults are from middle and high income households and have financial solvency that make them confident about living with their families and able to enjoy aging in place with their known community.

4.2. Challenges of aging in place in Bangladesh

'Age UK' the largest organization working for older adults of UK has built an index to indicate or measure the vulnerability of older adult. They find

out some factors/Aspects in which the older adults are ought to vulnerable. From the study area, this vulnerability aspect's information are collected for further analysis and tried to understand the vulnerability aspects of the older adults in 'aging in place'. These vulnerabilities indicate the challenges of 'Aging in Place' in context of Bangladesh.

4.2.1. Financial

Some financial issues like uneven distribution of property among descendants, loss of property or being bankrupt sometime cause displacement of older adults from their known community. The FGD conducted on institutional housing retrieved some financial issues that trigger displacement. As the physically disabled older adults with all working family members need fulltime care from a hired caregiver, however, such arrangement is expensive and not always available. When the family is well-off then they try to keep a maid or nurse for the full-time care of their older adult family members. But when the older adult is not from a well off family and lack of own financial solvency, is very prone to displacement.

Another financial cause of displacement is the uneven distribution of the properties. Uneven distribution of properties may affect displacement in two ways. On the one way, when older adults distribute their properties among their descendants with bias, conflicts among the siblings might raise regarding the responsibility to their parents and ultimately might destined the older adult to the old home. On the other way, when a person is a victim of uneven property distribution and deprived of inherited property and due to such deprivation lack financial capacity to lead older age life and depends on old home. Another financial reason, raised by the participants of the FGD done in the institutional home, is the bankruptcy due to business loss in working age which left then financially insolvent at older age and bound to depend on descendants or relatives which afterwards might displace them to old home. So, financial insecurity is a major reason of displacement in absence of proper pension or old age allowances.

4.2.2. Physical (indoor and outdoor)

For aging in place some additional indoor facilities for the older adults are required for safely movement inside the households. From literature review

some required indoor requirements for older adults have been identified. Those are window in room, sufficient sunlight, fall proof floor, high commode, maximum allowed distance to bathroom, to kitchen, safety bars in bathrooms etc. (Vladeck & Segel 2010). These should be incorporated in order to ensure the safety and safe movement of the older adults within their own space to take least assistance from others. As a middle and high income residential area, most of the houses in Nirala comply with some of such indoor design requirements, however, fall proof floor and safety bars in bathrooms are highly neglected indoor design issue which often cause serious injury among older adults from falling down due to slippery floors. To live independently in own home such indoor design requirements must be fulfilled which is a great challenge for Bangladesh due to its socio-economic status and poor housing condition.

For aging in place some additional outdoor facilities for the older adult required for safety and daily needs for the older adult, like- Road safety, Footpath, Zebra crossing, Ramp and a Pleasant overall outdoor environment.

The collected data represent that the interviewed older adults (100%) are not satisfied with the outdoor facilities in the study area. Absence of footpath with proper ramp and absence of zebra crossing on roads have made the outdoor walking very risky for older adults even in a planned residential area like Nirala. Moreover, wandering cattle on road, disposal of waste here and there have made the outdoor environment very unpleasant and unsafe for the older adults.

The different vehicular speed makes the older adults confused in crossing the road. There is no speed breaker at the entrance and the exits of the residential area and no speed limit has provided for the vehicles running on the roads within the residential area. Without proper rules and regulation, the people are driving recklessly and increasing the possibilities of accidents especially for the children and older adults.

For the outdoor insecurity, the older adults are compelled to remain at home rather than walking through the neighborhood and enjoying the fresh air. These are making them feel lonelier and causing many mental and physical problems and also act as obstacle on the way of acquiring social capital. Though the selected study area is a planned residential area it is failed to fulfill the outdoor necessities of the older adults. If it is the scenario of

the planned area, then it is clear that the unplanned area's condition most possibly would be more unsatisfactory. For aging in place, to ensure such outdoor facilities is another challenge in context of Bangladesh.

4.2.3. Social challenges

The older adults, who are not married or bachelor becomes lonely at their older age when they felt everyone is busy with their families and there is no one to look after him. When they were strong enough for working they looked after their families but at the older adult stage he/she becomes a burden on others and thus they want institutional care. Second marriage in later life is also an important issue fueling the older adult displacement from their place of aging. Polygamy hampers a person's impression and relation with children from first marriage who are no more willing to take their liability at the older age. And the older adults have to come in an institutional housing for shelter at their older adult age. Having no male children is also a predominating factor behind the displacement of older adults. Those who do not have any male children become helpless at their older adult age. There is a strong negative relationship (-.560) between an older adult's displacements and having a male child. Having a male child makes aging in place stronger.

4.3. Some possible initiatives to encourage aging in place in Bangladesh

To meet the growing needs of older people to age-in-place and to support family caregivers, formal home and community-based supportive services and assistive technologies have been developed worldwide. The primary goal of these services and technologies is to attain the level of support provided by the housing environment to the level of capabilities of the individual, although they have historically been underfunded, leaving many without adequate help (Doty 2010). Though there are some challenges for successful aging in place in Bangladesh, they could be eased by proper measures. It is not yet too late.

4.3.1. Indoor and outdoor design solutions

To enable aging-in-place, it is necessary that the barriers to aging in place be removed. These include indoor physical modifications and accommodations to enhance the accessibility and usability of the home environment, increase safety, reduce difficulties in activity performance (Petersson et al. 2008), as

well as the provision of formal and informal social support and care services, to enhance older people's independence (Johansson et al. 2009). One strategy is physical modifications, such as the installation of ramps in staircases, safety bars in bathrooms, and making premises and amenities more accessible and useable. Following the 'Universal Building Design' can be a remedy of the problems in indoor facilities especially Equitable Use, Simple and Intuitive, Perceptible Information, Low Physical Effort. However, failure to adapt to the changing situations may lead to relocation to long-term care facilities.

The Global Age-Friendly Cities Project, which was launched by the World Health Organization (WHO), is aimed at promoting the physical and psychosocial wellbeing of their older inhabitants and thus improving the quality of life of the entire community. This model incorporates all aspects of the natural, built, and social urban environment and includes assessment of needs related to accessible and affordable services, social participation and inclusion, accessible public transportation, provision of information, community support, recreational and social programs, civic participation, and security at home and at outdoor spaces (Gonzales & Morrow-Howell 2009; Plouffe & Kalache 2010). In age-friendly communities, older people are not only consumers of services but are rather a social capital that contributes to the well-being of the whole community.

There is a "mismatch" between the design of communities and the needs of older people. Both the physical and social environments are designed for a mobile and functionally independent people. Most housing, transportation, services for health and home care, and public spaces are organized to accommodate people who are healthy. The need to have residential and commercial spaces within walking distance is rarely considered in most urban planning (Bookman 2008). Therefore, urban planners have to take these into consideration and initiate new innovative and creative architectures of housing and city building to enable the integration of older individuals in its mainstream of life. Many older people and their families are unaware of or have no information on available services in their communities or access to them (Bookman & Harrington 2007). This is a substantial barrier to accessing services and may hinder aging-in-place (Tang & Pickard 2008). There are also affordability issues for those who are the middle class who are not entitled to receive subsidized housing and care services. Nevertheless,

with regard to formal services, attention should be given to welfare state regimes and cultural differences that are profoundly influenced by the role of families in providing support to their older family members.

4.3.2. Trained caregiver
Caregiving takes many forms. Family members help older, sick, or disabled older adults every day. They are glad to do this and feel rewarded by it, but if the demands are heavy, over time they can also become exhausted and stressed. Most of them, at some point are caregivers. Caregivers are daughters, wives, husbands, sons, grandchildren, nieces, nephews, partners and friends. While some people receive care from paid caregivers, most rely on unpaid assistance from families, friends and neighbors.

But when the family members are not able to look after their older member due to their job and absence in home, paid and trained caregiver is a solution. In Bangladesh the tradition to hire a trained caregiver for older adult is rare. Maid is common in these cases though they don't have the institutional learning for caring the older adults, they can manage the basic necessities of the older adult quite well. Trained caregivers are those who have training on the caring issues and health issues of the older adults and took the caregiving as a profession. Having an age-old tradition of family caregiving for the older adults, the trained caregiver is not a known term to the society. But it can be a very effective way to make the aging in place process smoother. As the maid is taking place of the trained caregiver in Bangladesh, training to the maid who is looking after the older adults in community level can be a great way to get better care in a home rather than institutional care. If the process took place in every community scale the aging in place will be attained as well as the family member can get relief of the problem discussed in the challenges of aging in place.

4.3.3. Financial security
The government of Bangladesh has started to take some steps to empower older adults financially. The age of 65 years for male and 62 years for a female whose yearly average income not exceeding 10,000 BDT are considered eligible for the old age allowance. Monthly allocation for 100 taka per person and the total beneficiary was 40,311. That amount of grant per head has been

increased in the present FY' 2015-2016. Bangladesh government allocated BDT 14,400 million and the total beneficiary is 3 million, each beneficiary getting 400 BDT per head per month (Barikdar et al. 2016). Though the action is praiseworthy, the amount of allowance is too little and only poverty-oriented. Older adults of all income groups need to be taken under the social security shelter. Allowance for every group of the income strata mostly the poor and middle-income group should be in the center of these kinds of strategy. Besides, along with government employees the private sector service holders should also be under pension system for their retired life.

It's impossible for the govt. to ensure financial solvency or allowance for all the older adults. Nevertheless, some strategies can secure the retired life by encouraging people to save for retired life, by increasing homeownership through affordable housing and mortgages, and by ensuring subsidized health care for older adults.

4.3.4. Gender equity

One of the causes of the displacement of older adults from their place is having no offspring or having no male child. A male child is considered as an asset for the older adult age in Bangladesh. The person having no male child is at the risk of care related vulnerabilities at their older adult age. Most of the cases the relatives are not willing to take care of him/her. On the other hand, the female children who are living in their in-law's house are unable to look after their parents. In the study, about only 12% of the respondents are living with their daughters who are self-dependent by holding a formal job. So it is clear that the gender equity and empowerment of the women is very effective for aging in place. The number of working women increased to 18.6 million in 2016-17 from 16.2 million in 2010. Bangladesh secured the 47th position among 144 countries in 2017 as per The Global Gender Gap Report, whereas India, Sri Lanka, Nepal, Bhutan, and Pakistan remain at 108, 109, 111, 124 and 143 positions respectively. The govt. policies are also female empowerment-oriented which might help aging in place of the parents with only female descendants (Alam 2015). Now what we need to do is to change our outlook that female child can also take care of their parents as the male one. It could be done through proper awareness building campaigns.

4.3.5. Securing the rights of the older adults

To secure the rights of older adults and public in general, there are some relevant acts and policies. But these legal instruments have limitations in terms of proper specification that could make them more influential and applicable. Some legal instruments and their limitations are given in Table 2.

Table 2. Existing Policy Gaps

Strategy	Gap
Bangladesh national health policy, Health and Population Sector Strategy (HPSS)	Allocate more resources to support services for the poor, and for vulnerable groups (women and children not for older adults); Health insurance scheme for government employees only and for employees of state-owned enterprises.
Constitution of Bangladesh	In the constitution part II section 15 entitled "Provision of Basic Necessities" and 15 (a) (c) and (d) clause respectively; but no penalty for violation.
Old age allowance	Fiscal Year (FY) 1997-1998 and the age group was 65 for male and 62 for a female whose yearly average income not exceeding 10,000 BDT. In FY 2015-2016 the allowance has increased but the allowance is too little.
Public Service Retirement Act 1974b	Pension policies to ensure social security on old age for retired government employees only.
Parent Care Act 2013	Children's have to take necessary steps to look after their parents and provide them with maintenance, but no sentence to a violation.

Source: Compiled by the Author, 2018

5. Conclusion

In the conclusion it can be said that with the increasing trend of nuclear family, Bangladesh still has potentiality for aging in place if the identified challenges for aging in place are handled efficiently through appropriate strategies to provide physical, social and financial security for older adults

for their smooth aging in their known community. Still the family bonding, values and social capital that left within the middle class households and the increasing gender equality in our society increase the possibilities of aging in place in Bangladesh. However, there are some limitations that can be categorized under financial, social and physical challenges for aging in place. These challenges can be overcome by efficient strategies for providing adaptable indoor and outdoor physical facilities for older adults according to universal design guideline; ensuring financial solvency at retired life; for achieving more gender equity to reduce the dependency of older adults only on male descendants; and for securing their legal and welfare rights.

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The Moral Role of the Person in the Process of European Integration and Unification. Brief Consideration of Moral-Christian Anthropology on Post-War European Identity

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ABSTRACT: The study aims to depict and evaluate the terms from the relation Individual-Person-Citizen, starting from the determinant role of the Person in the religious consciousness of the European *Recent Man* (Patapievici, 2001). We also intend to analyse his capacity and availability in assuming and concretising the religious vocation in a globalising post-modern world. From this perspective, *the New Europe* does not yet have a well-defined identity. We will analyse, from the Christian moral anthropology, the starting point of this historical process of the identity, convergence, integration and unification of the European Union. We will highlight, in this context, the capacity of the Person – a concept promoted by the Cappadocian Fathers – in the process of overcoming the conflict Individual-Citizen, which generated in time a series of conflicts on the audience and on the social moral prestige of the Christian faith and religious practice. Our approach will start from a Christian theological horizon of messianic eschatological expectancy, by assuming an analytical perspective generously offered by Orthodoxy.

KEY WORDS: person, European integration, European unification, subsidiarity, federalism

Introduction

After the (a)moral confrontation—form a Christian perspective—of the totalitarian Nazi and communist ideologies from the West and the East of Europe, leading to the death of over 70 million people and the appearance of the labour camps and communist gulags for the first time in the history of the human kind, a group of democratic-Christian politicians, philosophers and economists, *as a result of a critical analysis on the future political-religious post-war slippages, will depart from the extremist-totalitarian options of those times*. They will propose as solution for the post-war political, economic and spiritual crisis the launch of the project/process of *substituting the self-governing, centralist, national, and bureaucratic Napoleonic modern state with a new type of state, which is European/transnational – the model of the federal Christian subsidiary state* (Ică Jr. 2002, 48).

With origins in the social doctrine of the principle of the subsidiarity of the Roman-Catholic Church (Ică Jr. 2002, 48), this new type of state will grant *a place of honour in the new post-war environment to the Christian Person/personalism and to the Christian morality*, by highlighting *the perspective of the federal model of the political unity in the national religious-cultural diversity*. This model *proposed by the founding fathers of Europe will have as consequence not only the integration of the European nations*, in the same political unity, but also *their reunification in a national and transcultural diversity, by underlining the existence of a time between a "not yet" and a Christian moral eschatological "already", in a triple economical, ecumenical and ecological hypostasis*. This project *will start from the acceptance of the diversity and alterity of the other, in a rediscovery of the Christian life, and of a solidary/solitary religious meaning in the communion of the diversity of the human communities*, as we will present it further.

1. The challenge/paradigm in the new post-war European dialogue

The most important political event from the end of the 20th century and the beginning of the 21st century was the initiative *for European integration of the 28 nations from the West and the East of the Europe, in the Big and New Europe*. This event was part of a more ample process of the convergences of the actions that aimed to culminate with *the post-war European political, economic,*

military, social and cultural (re)unification. Characterised by an agitated cultural and civilizational history of 28 centuries (Denis de Rougemont 2002, 47)—a period filled by the aggressions of the migrating people and by religious and civil wars between the European nations—the peak of the European history will be, during the World War II, *the confrontation between the totalitarian gnostic and the millennial Nazi and communist utopias and ideologies.* This dramatic meeting/war between a sacralised politics and a secularised religion (Ică Jr. 2002, 48), will lead, after the conflict, in a first stage, to the fall of the *Iron Curtain* and the promotion in the East and in the West of *the socialist/ community and liberalist/individual ideology.*

The second stage will start after 1989, when the communist regimes from the Eastern Europe will also fall, but also when *the Cold War between the East and the West of Europe will end.* If, before this period, *the old Europe was tributary to closed a philosophical and religious geopolitical vision, circumscribed to an Autarchic One to the detriment of the Being and Becoming,* presenting as *theoretical consequence not only the annulment of the dialogical opening between individuals and nations, but also the undermining of the promotion of the principle of the communion in the community, and of the subsidiarity from the heart of the Christian ecclesiologic morality.* The reductionist approach of the Autarchic One, in the detriment of the Being and Becoming, will have as historical and practical effect not only the isolation of the nations and cultures, due to the racist and religious hate, but also the desire to conquer the other, seen as an enemy. *After 1989, through the new philosophical-religious paradigm* (Marga 2001), *there will be a passage to a new political-economic and philosophical-religious social approach, militating peacefully for the maintenance of the freedom of initiative and individual creativity, specific to the individual liberalism, and also for the initiative for social justice, an idea taken from the European* (Ică Jr. 2002, 48), *to which a third path is added, through the promotion of the Christian community personalism in the diversity of the forms of institutional social expression.*

The future founding fathers of Europe—as Robert Schuman, Konrad Adenauer, Denis de Rougemont, Jean Monet, and others—will promote the idea that, in the new paradigm of reunification and integration, *the Europe of the spirit cannot be separated from the Europe of the politics, and the Europe of the*

politics cannot be separated from the Europe of the spirit. In the new community body of the European institution, the start will be a vivid creating dialogue between people, communities and nature and between the various cultures and religions, a dialogue with origins in a personal God opened to communion inside community (Ică Jr. 2002, 48).

In the new post-war political-theological and economic-social context of this dialogue, there will be a passage from *the antagonism of the old communication between West and East to the political-economic dialogic partnership and to the political-social-religious dialogue, where the subsidiarity and the federalism are not strictly connected to a form of political government/ political authority and more connected to the manner in which and in whose behalf the socio-political authority is exercised.* In this context, the idea of united Europe appeared in 1950, when Robert Schuman, the former French foreign minister, intending to smooth over the post-war conflictual economic tensions between France and Germany, proposed the common administration of the industry of coal and steel. This association will later form the *common market* (EEC), to which six western countries will adhere: Belgium, France, Italy, Luxembourg, Nederland, and West Germany. After a period, in 1986, through the unique European act and the Maastricht Treaty, in 1991, a new extended unique European organisation, similar to EEC, is proposed. It intended to integrate inside its border the *free commerce, the movement of the labour and goods, and the common use of a unique currency.*

In the new supra-state structure, the socio-political-economic decisions *are taken not from high to low, but from low to high (subsidium), for the person to the community, from the community to the State, up to the federal superior level of the European united nations, by defending the decisions favourable to the common well-being of the society.* In this context, for the base of the new political-theological thinking, *many economists, historians, theologians, sociologists, and political scientist will rally* for several decades, activating through their research, *the collective memory of the old European continent,* a memory that generates new positive-evolutional convergences.

The conclusion of these researchers is that the historical Europe had and still has in its structure no less than *four cultural legacies/roots that we need to respect when defining the future European Union.* From the perspective of these legacies, *there will be automatically discussed not only the identity of*

the future Europe, but also the temporal role (Duby 1984, 15-16) *of the old European sources/roots, through the dimension of the Greek, Christian, and Latin inheritance and the inheritance of the modern age* (Marga 2014, 197). The Indo-European components, *as the Celtic contribution and the German influence* (Marga 2014, 198) will be added to these legacies, *as solid arguments of an opening toward a new dialogue, in the diversity of the manners to approach the cultural differences, from the perspective of the new political paradigm of the European identity and unification.*

The contribution of various legacies to this new dialogue is historically observed in the political and institutional frames of the modernity, in the relations between the utopic and civic-minded dimensions of the modern political construction, between the moral religious dimension, the revolutionary policy and the political philosophy, between the general will and the individual will, and between the individual and the community (Marga 2014, 198). The observance and the deepening of these contributions will be reached in time, only after the historical Europe, born in the melting-pot of the complex of the tensions, with its action poles in Athena, Rome and Jerusalem. Each of these contributions had its admirers and its detractors (Braque 2006, 11). What is the summarised contribution of each of these legacies? We owe to Athena (Rotaru 2005a, 297-298) the rationality, the language of the disciplines, the fundamental philosophical conceptualisations, the democracy, the dialectic, and the arts; in the same time, we owe to Rome the cities, the roads, the architecture, the cadastre, the cartography, the citizenship, the law, and the universal empire.

On these two legacies, leading to the appearance of the Individual/ individualism and of the popular mass/Citizen, the Christian moral dimension of the Person/personalism, and its Judaic roots, will juxtapose (Marga 2014, 204). The re-establishment of the founding triangle Jerusalem – Athena – Rome will be an enormous step for the recognition of the European cultural fundament. This triangle can inspire the future political-theological models, as those related to European identity, integration and unification (Marga 2014, 205). From the series of the four cultural legacies, our study will discuss only *the relation between the moral role of the Person versus Individual-Citizen, quantifying to a superior level the philosophical-juridical vision of the Greek concept of individuality and the Roman concept of justice and of the*

Latin citizen (Philip 1958, 258), *by highlighting the dimension of the Christiana Europa heritage* (Romero 2006, 202); *the Christian religion fertilizes the other two cultural components, in a symbiotic interaction and impregnating a new direction of historical evolution* (Marga 2014, 202).

2. The perspective of the Christian heritage

The modern and postmodern contemporary world is in the middle of a plenary crisis of authenticity, generating the search for new paradigms and for a totalising spiritual-material meaning. Starting from a reductionist knowing, which is philosophical-religious and economical-political speculative in the modern rationalist pattern, the autonomous modern thinking, beginning in the 12th century, will facilitate, in a first stage, *the passage from a sacralised society to a desacralized society, and, later, the passage from a consumption market to a consumption society, ending in the contemporaneity in a globalising transeconomical metastatic irrationality, breaking its own modern laws established by the triad Market-Production-Profit. Inside this triad, the new rules of the modernity oscillated between excess and absence and between freedom and the disfiguring slavery of the fleeing pleasures (John 8:14), ending eventually in the belief in the Myth of the Continuous Progress, which is an unachievable myth, characterised by dissolution, randomness and permanent plurality* (Fotiou 2008, 5).

The autonomous modern thinking—beginning with the philosophical-scientific Enlightenment of Descartes, Voltaire, Isaac Newton—will lead to a new vision on the world, in which *the subjective opinion replaces the theonomic Revealing Truth of our Saviour Jesus Christ.* This subjective approach, characterised by *a dialectic thinking in "or" type antinomies*, scientifically more than spiritually founded, will open the gates for the illusions coming from the father of lies (John 8:44). The life is lived, from that point on, *in a disfigured manner, in a utopia, characterised by a greedy world, where some will miss the bread, while others will miss the freedom.* The two main features of the new vision on the world are the philosophical-religious dualism and the individualism (Fotiou 2008, 6).

The philosophical-religious dualism focuses on the three elements of the ontological triad Man-World-Nature, placed in an antagonist relation of a Manichean type, where the man is against God, the man against the

man and the man against the nature. All these confrontation will degenerate in the end in immanent egoist individualism, where people will be put in direct conflict by the self-promotion of the opinions and the choices that discriminate the freedom of opinion of another one (Fotiou 2008, 6). An important role in the development of the Manichean dialectic thinking will belong to the biological and sociological theories – the biological Darwinism extended to the level of a Nietzschean social Darwinism, where the entire world will be converted in a battle field, where *the body is in conflict with the soul, the reasoning with the feelings, the man with the woman, and the bourgeoisie capitalism with the working class* (Fotiou 2008, 6; Saharov 1996). *The man-person, image of God (Genesis 1:27) will obey, from now on, to his own will, desires and pleasures, while the old dialogue Person-Person, Divinity-man, will be perverted and substituted with a dialogue Person-Subject/Object to be dominated.*

The interiority and the quality of the life revealed by Jesus Christ, through the communion of life from the human community, will be substituted with measurements and statistics, while the positive sciences will become the new religion of the world. The Individuals, as Citizens, will see in the natural environment only an enormous territory to be forever exploited, because the nature will be considered only an unanimated object, good for possession, domination and (Fotiou 2008, 56). Blinded by continuous progress and the enslavement of the degenerating objectives, the new autonomous vision will lead, in time, not only to the disfiguration of the Image of Jesus Christ/God and Man, but also to *the creation of a world and of a society in the image and likeness of the demiurge man/body*. If in *illo tempore*, the religious man desired to create the Paradise on Earth, the modern man is trying to renounce to the divine verticality, (trans) figuring the meaning of life, by highlighting the individualism and the modern citizenship, through a dualism oriented toward the *disfiguring oblivion* and the refuge in the pseudo-religions of the secular world, which give the illusion of the possibility to escape this lifeless life without the help of God.

The refuge in the pseudo-religious approaches *will abolish the unicity of the Person, underestimating the historical process of the man changing from the image of God to the Likeness of God, reversing the relation divinity-humanity in the relation humanity-divinity*. In this context, Fukuyama (1992) affirms *the end of the history and of the last man, culminating, in the present and in the*

future, with the conflict between the cultures and civilisations of the world. Facing this challenge, a real turning point in the history of the human thinking, the modernity offers two false solutions:

1. *The first false solution invites us to renew our faith in the individual, starting from a polymorphic diffuse sacredness, in order to better understand the individual interests on long term, corroborated with a policy of voluntary limitation, in order to avoid the disruption of the natural equilibrium.* This solution, proposed by the New Age followers (Rotaru 2005b,193-216), is religiously equal to the refuge in a future where the techno-science is believed to have a messianic role, because *the science becomes a religion.*

2. The second solution proposes the return to the premodern structures of the social orders and to the old collective concepts of nation, race, and guilds of the humanity, the return to a religious medieval historical past, in order to find there *the new salvation paths of the society and of the man. This also explains the recrudescence of the contemporary fundamentalism and nationalism that will be placed again under the firing line of the historical judgement* (Capra 1983).

These reductionist solutions of the western world, from North and West, *will barricade themselves behind a Neoliberal unilateral capitalist religious economy,* offering the people, in an individualist civic-minded approach, *the transformation into a selective club of privileged egoists, against a poor and economically underdeveloped South and East* (Huntington 1996). *This solution of the unidimensional man, which is based only on profit and consumption, will be contested by the Christian oriental vision of the world and on the man. The Christianity affirms, in the new changes of global world paradigm, that the man does not need so much to ameliorate the past and present system of material-spiritual values, but to establish an equidistant and complementary correct vision on the man, world, history, and economic development, starting from a real evolutional-value relation, given by God, in the dialogue of the permanence between the man and Him.* This *personal vision,* as a model of living alternative to the contemporary individualist-materialist and civic-minded model, will be not only accessible, but also egalitarian for all the people of the Blue Planet.

If we believe in the affirmation of Max Webber – that there is an ontological conception of the reality behind each theory on the man

and society, with a corresponding specific vision on the representation of Existence and Truth, than, as a result, our perspective must start from an ontological fundament specific to our Christian religious perspective (Fotiou 2008, 24).

The objective of our research is, therefore, the ontological perspective of the Eastern Church, *centred on the concept of Person and on the moral role*, the most precious and dear treasure. From the perspective of the ontology of the Person, the relations between God, Man and Nature are dialogical and interpersonal (Ziziaoulas 1999, 24), global and accessible models of life, giving to all disregarding the race or any type of individual-professional training. From the Christian perspective, we do not need to ameliorate the present system of values, but to adequately prioritize *the needs of our times, by highlighting the Christian ethos, extended to the global/universal dimensions and in an evolutionary value relation with all the things given by God as Revelation and Holy Tradition.*

From a Christian perspective, all the elements of the Creation can coexist in harmony, inside the cosmic process we call *Christian life, all tending to (trans)figurate in a new Eden*. This vision holistically, connecting the harmonious unity of all the parts of a whole, after the model of Existence of God, will begin with the harmonious communion of the three Persons, the model of the Holy Trinity, who are One in Three and Three in One, the Mystery of the Unique Divinity, manifested in Three distinct hypostases, united in an existence of the sacred order, without subordination, equal one to another—undivided, inseparable and unblended (Chalcedon 421)—they are given in a supreme perichoretic communion of the endless divine love. The theology of the person and the Christian morality propose the eternal need of the human kind for the vocation of the deification/transfiguration after the model of the life-giving Holy Trinity, in the plenitude of the community inter-relational communion.

The ontology of the Church will translate the terms of the Trinitarian equation centred on the Person through *a passage from the existence of an immanent fleeting present to an eternal coexistence, where the other lives inside me and I live inside him, together living in and with Our Saviour Jesus Christ*. The Christology founded by the Cappadocian Fathers from the 4th century, as the

Metropolitan Zizioulas mentions in his work Creation as Eucharist, aimed to establish an existential concept on the man and the world, leading not only *to an inner peace of the man living the tragedy/ terror of the history*, but also to the understanding and living of the dimension of the Revelation related to the Person, starting from the model of Jesus Christ, the Theanthropos/ God Man. This brings the Reality of His Person, the foundation and the hypostasis of becoming into Good, Truth and Beauty for each man, for the first time in the history of the man's becoming. The understanding and the equalisation—through the experiation of the Revelation Mystery of the uniqueness of the Person and through the Trinity Mystery—will require a new way of thinking that is not revelation/relational, but paradoxical.

The Epistle to Diognetus, a treasure of the ancient Christian literature from the 2nd century, addressed to the prefect of Egypt, Claudius Diognetus, and defending the Christians, proves this new way of thinking: *The Christians are not different form other people, nor through country, neither by speaking or clothes… they live in their countries, only that they do it as immigrants, they participate as all public affairs as citizens and complete all duties as strangers. They have a body, but they do not live for the body (immoral). They live on Earth, but their citizenship is in Heaven. They obey to the laws, but, through their (moral) lives, they are above the laws. They love all and all persecute them; they are not known and condemned. They are killed and they make others alive.* These short lines of the epistle show better the differences between Individual, Citizen and Person:

1. *If the Individual is characterised by distance and separation, leading to the individual egoistic polymorph, the Person is characterised by closeness, by relating to the others, in the Unity of the creation of God*

2. *If the Individual, due to the egoistic polymorphic attitudes, enters in a moral category that is numerically well determined, he will become, inside the equation Person-Individual, a (in) personal object in the image of the Man and not a Subject of the creation of God.*

3. *The Individual's image, instead transfiguring in an Image of God in Good, Truth and Beauty, will become an image disfigured by the permanent excesses and momentary lust, which are a right, but not beneficial (1 Corinthians 10:23).*

4. *The Person, unlike the egoist Individual, is a unique being; no one and nothing can replace him with material non-values. Its moral religious quality is equal to that of the created good Cosmos (Genesis 1:31), developing from this*

perspective in the religious horizon of a being's culture, which is not subject to individualisation and combination, but in an embrace of the entire world and by achieving the ad intra *and the* ad extra *of the entire created unity.*

5. *The inner world of the Person, unlike the individual world of the egoist man, will be a world of the agreement between Reasoning, Feeling and Will, in a descending Metanoia, permanently offering the love for the other, expressed through good deeds. It will continuously flow in a life religiously charged, eliminating the dualist Manichean dialectic, where the individualism fights against biology and sociology, the organic side fights against the inorganic one, the theory fights against the practice of spiritualisation, and the peace fights against the war.*

6. *From this perspective, the global vision on the society and on the man will belong to a fraternal society, where the man will be a citizen of a Christian citadel, by giving himself in the dialogue Me-You-Him, gaining the most valuable good, the Redemption.*

7. *The new society will lead, through the dialogued word of the Saviour, not only to a solidarization between the citizens, but also to their active engagement in the life of the Christian citadel, where each of them will maintain an organic and functional relation with the structural elements of the system.*

8. *The moral quality of the Person involved in the life of the citadel will also lead to overcoming the dangerous horizon of the continuous oscillation between the individualism and the collectivism of the laic citadel, by relating to a new reference value axis, established in the same time in the Transcendence and in the Immanence of the Cross, which we have the freedom to choose or to reject.*

3. **Toward a new Ethos and a culture of the dialogue**

From the perspective of the connections between the relation Individual-Person-Citizen and the European integration and unification process, Denis de Rougemont observes that the development of the new European project requires, in its development, a double genesis, by highlighting, on one hand, the laic/political reference value axis, and, on the other hand, the religious/spiritual reference value axis of the Transcendence and Immanence. By its centrality in the new solitary/solidary and personal/community way of living, the Person's moral role will lead not only *to a leap toward a paradoxical and relational thinking—the "and" type, but also to an equilibrium of the tensions between the Individual and the Citizen of the society—the "or" type.* A

life completely oriented toward God, Man and Nature, where everything is integrated and centred on the ontology of the Person's moral role, *will, therefore, lead not only to an avoidance of the confrontation between secular gnostic (a)moral utopias, tributary to an eschatology perverted in totalitarian ideologies based on racial hate—Nazism and class hate—communism, but also to an opening of the conciliation, a vision of peace and communication between Individual and Citizen, as observed in the following examples*:

1. Firstly, a society centred on the moral role of the Person, starting from of the role of Becoming and Being in the history as counterpart of the autarchic principle of One and of the Multiple, dominant until now, will overcome *the Nazi individualist ultranationalist of the superman prototype, and the communist prototype, where the mass phagocyte the individual.* unlike these reductionist visions of the Becoming and Being, the ecclesial Truth will encompass, *through a reversibility of the sense toward the Omega point, the national and the universal, because the Truth (John 14:6), as supreme authority, embodied in Our Saviour Jesus Christ, in a new relation with the Individual and the Citizen, is a Truth-Love, extrapolated not only toward the man, but also toward the place/country sanctified by man through his moral life and Truth as permanent aspiration to a freedom of consciousness and confession, starting from a fruitful meeting with the reality of the love of Christ.* Therefore, to love the man and the country, the community and the society does not mean to renounce to the identity of the Individual and Citizen, but to live permanence, through enrichment, seen as a plurality of aptitudes and attitudes of the unity, in the diversity of the infinite possibilities leading to the Omega point of the history.

2. All humans, Image of God (Genesis 1:27) and all nations are called to this Immense Truth, preached by Our Saviour Jesus Christ; man and country participate to all the processes of the world, by using and developing the value they carry inside.

3. The Christian man will fight for the ideal of a humanity extended worldwide, according to the message of the Good News from the Gospel preached by Jesus Christ (Rotaru 2014, 34).

4. A society centred on the moral role of the Person will overcome not only the obstacles of the individualist religious sectarianism, but also the cultural syncretism, because two people, nations or cultures will not mix confused, but preserving their unicity. Starting from the equality of rights,

they will prove the respect for their differences. The differences do not give the right to start a war; it rather leads to recognition in separation and to positive communication. The diversity is recognised as basic element of life. In a personalist holist society, there is no superior or inferior nation; the nations are just different and the aim of their existence is to open toward the others in a dialogue of love, where the particular visions can coexist through adjustment and conciliation. Only in this way, the unity does not mean levelling and to be different will not lead to isolation. Thus, the diversity and the identity, the plurality and the unity will lead to a more profound level of understanding the dialogue originated in the Mystery of Love and Communion, after the model of the Persons in the Holy Trinity, eternally sharing the holiness of life.

5. In a similar way, *a society centred on the moral role of the Person will also overcome the potential dangers related to equality and freedom, because the absolutism, compared to the freedom, and the relativism, compared to the equality, end up creating problems impossible to be solved, as those contained in the theory of the superman and of the communist mass ideology.* A secular vision on the man, engaged and engaging the people, proposing nothing more than fidelity and obedience, disregarding the equality, will lead to anarchic political and religious individualism, leading to racist hate. On the other hand, a secular vision on man and society, faithful and obedient only to the equality between people, will deliberately ignore the freedom and will lead to totalitarian immobility and worldwide isolation.

Therefore, *a society centred on the Person will transform the triad freedom-equality-fraternity, because the freedom can combine with equality only by starting from the dialogue between the people, who are all the image of God (Genesis 1:27).* From a Christian perspective, *the freedom without fraternity will degrade to the stage of materialist individualism, while the equality without fraternity will degrade to the stage of suppressing any right in the name of the masses.*

Conclusions

The main conclusion of our study is that the new project related to the European identity must be based *not on an ethics, but rather on an Ethos* circumscribed to the Christian Person and morality. *This Ethos will be the instrument to overcome the pseudomorphosis of the history, anthropologically*

concretised under the form of the superman, a Nazi ideal, and of the popular masses promoted by the communist ideology.

The vocation of the Christian moral godliness/theosis, resembling to the Holy Trinity, will become, in this context, not only an archetype, but also a model of eternal Life for a community of all the people – disregarding the race and the gender, based on the communion of the reciprocal offering of love in the relation Divinity-Humanity-World. If the Individual can be characterised through distance and separation, the Person, *in this process of love that never fails* (1 Corinthians 13:8), is characterised by the closeness to the other, starting from the beginning of a relation, and by the solidarity in which all the people, Image and Likeness of God (Genesis 1:27) *will be part of a society of the common Good and Goodness,* sanctified through their moral deeds. The highlighting of the solidarity and of the reciprocal respect will. Therefore, be the main features of a Christocentric and ecclesial centric society, where each man is called to a dialogue of love and giving in the triangle Me-You-Him.

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Pluralism in the XX-XXI Century and the Option of Philosophical Counseling

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ABSTRACT: The article outlines the phenomenon of pluralism and its challenges in modern and postmodern Western civilization. The pluralistic world is confronted with different concepts of ethics and morality, which not so rarely trigger diffusions from which conflicts often derive. Practical philosophy can make a new constructive contribution through its neutral view on the modern pluralist world.

KEY WORDS: Pluralism, consolation, moral, ethics, philosophy

Pluralism is a sign of modern civilization. An early proof of the term „modern" appears in the Latin publications in a circular letter from Pope Gelasius I in the 5th century. „Quis enim aut leges principum aut patrum regulas aut admonitiones modernas dicat debere contemni, nisi qui impunitum sibi tantum aestimet transire commissum?" (Thiel 1868, 389), and the term „modern time" appears according to Habermas in the 8th century. Other authors date the modern era between the 5-9th centuries (Welsch 2002, p. 47). This finding, however, is more difficult than it seems at first sight, because it is not unambiguous, because in itself it is very multiple and there are different types of pluralism. A careful observation of the different spheres of life, reveals a multiple variety of ideological beliefs. (Bauman 1995, 222). On a social level, large groups are organized that pursue very different goals

and interests. Culturally, plurality, manifests itself in various lifestyles, forms of action, language games, aesthetic currents. In science, with the help of different questions and methods, different theories are developed that give answers to questions (Manolache 2017, 85-90). From the political point of view—in the democratic society—there are several parties, parallel, in competition, such as the nongovernmental organizations or the movements of the civil society that play an important role. Thus, the high degree of differentiation of delimitation as well as exclusion is largely characterized by the increase of plurality. (Welsch 1988,35). Thus, the core of postmodernism is defined as „radical plurality". Postmodernism „is not an anti-modern, but a radicalized modernity" (Welsch 1988,35). "The situation of postmodernism is characterized by the fact that we face an increasing variety of different life forms, concepts of knowledge and orientations; that we become aware of the legal character and impregnability of this plurality; and that we are increasingly recognizing and appreciating this diversity". (Welsch 1988,35).

Characteristic for modernism and especially in postmodernism, there is a great variety in belief, attitudes, behaviors and interests in different areas of life, which at the same time—this multidimensional plurality— is, normatively recognized, respectively stated. In addition to ideological, religious (Manolache 2016, 85-90), social cultural, scientific and political pluralism, there is also moral pluralism which is a part of regional social pluralism, and another part at the same global time. (Knight 2003,104; Bauman 1995, 222.)

Depending on the understanding of moral pluralism, an assessment may be required in the sense whether or not a specific type of moral pluralism has been adequately identified and at the same time in what way was the pluralism diagnosed and whether it can be positively or negatively evaluated. (Witschen 2016, 45-52).

„There are people, (...) in which men offer themselves in public brothels, (...) where the death of children is mourned, but that of the elders is celebrated, (...) where everyone worships what they enjoy, (...) where some eat without discrimination from all herbs and reject only those which odor they do not like. (...) where Fathers offer their children and husbands offer their wives to guests for money" (Montaigne, 2004, 62f). These examples, quoted by Micael de Montaigne, show that the world beyond its own horizon

is narrow, and at the same time more heterogeneous than one's imagination. There seem to be great differences between people because they live in different cultural and religious contexts, so certain practices can provoke and irritate us (Tuiavii 1977).

In this direction, the ethnologist Clifford Geeretz also argues, often claiming that the world, despite - or perhaps because - the political and economic strains is breaking down (Geeretz, 1996, Chap. 1 comp. Habermas 1988, 331). In the last century, in the 1970s, Pierre Bourdieu proved in empirical studies the fragmentation of personality and identity, which was reconfirmed in the Sinus studies. Bourdieu postulates the thesis that there is a fine but clear difference between the different social classes, environments, and social strata. In this context it provides evidence that there is a relationship between income, standard of living and education, which form different opinions and manners within social classes, despite the fact that they live together in a society, nation or state (Bourdieu 1979, 212).

Sociologist Ulrich Beck takes Geerety and Bourdieu's ideas one step further in his studies, documenting under the keyword *individualization*, eroded processes in Western society. For one's own success in life, for ensuring risks and avoiding life failures, the individual can no longer rely on the support of society. Each individual must take responsibility for his or her own life and bear the consequences and risks of life alone for his or her luck or misfortune. Each must fight alone and can rely only on himself. Thus there can be no uniformity or homogeneity in Western society (Beck, ch. 1, 1986, ch. 1-2., 2002).

If in the past the society had norms, and universally valid rituals - defined *as good* or *bad* - they corresponded to a moral ideal set by the society, which obliged the individual, to correspond to a so called „*you must be*". When the actions from this perspective are evaluated, then they are identified from a moral point of view as good and right or wrong and bad. From this perspective, actions can be of good or bad moral nature. The positive part of this model is the comparative reviews between the different courses of action. If such a decision is issued, it is accompanied by the request to refrain from disqualified moral execution. Failure to follow this attitude triggers outrage. This makes it clear that moral qualification is universal and concerns all parties involved (Apel 1996, 38 also see Spaemann 1987, 17f).

A tension in the moral evaluation of actions becomes, when differences in behavior appear, determined by interpretations and beliefs, in identical situations. The decision in such a case is not easy at all, as both parties consider their action morally correct. Such situations have a great potential for conflict. Empirical consultations classify the following categories of moral differences:

1. Cultural differences: Cultural differences based on different moral beliefs can be advised by clarifying the differences of different cultures. (Ingelhard, 2005, 48-76). A very plastic example shows the difference in understanding of the honor crime. Notable is the form of the defense of honor in the German language, which is closely related to the moral notion that from the beginning implies the disqualification of the act itself. In other cultures in the case of a crime, or rape, the dishonored family is expected to take revenge by an act of violence to restore their honor. Thus suggesting that he is capable of defending his family. See UNFPA / DSW Weltbevölkerungsbericht 2000, 39; in the year 2000 over 5,000 people were killed for honor reasons.

2. Social differences: social differences also appear interculturally and are documented in morality themed studies. It has often been proven that moral beliefs are the trigger of conflicts in a society. Various roles, environments or social blankets may have divergent views or attitudes that trigger moral actions by themselves (Ingelhard 2005, 94-134). Conflicts of roles can trigger tension, and class struggle can shake a society. For example, rebellions and revolutions can be started in which one social class rises, or one environment against another, to impose its moral position on the opposition.

3. Situational differences: both the different daily actions and the extra-daily actions can appear as reasonable/adequate moral actions (Vossenkul and Sellmaier 2001, 138). A historical example would be the attempt of Count Claus Schenk von Stauffenereg on 20. 07. 1944. The colonel planned a coup in connection with an attack on Hitler. After the failure of the operation „Walkür" he was caught, convicted according to the laws in force and executed the same night. Today, the same attack is being discussed in democratic circles with appreciation. Despite the moral crime in the form of a homicide attempt, Stauffenberg is considered a resistance fighter, who risked his life in the fight against the crimes of World War II. The attempt receives post mortem admiration and respect, justifying its action. This example shows

us clearly that a moral judgment can not only vary but turn into a contrary judgment. What is generally valid should not be considered in the same way and valid in all circumstances.

Other examples would be to mention: In the eighteenth century began the movement against slavery leading to its disintegration at the congress in Vienna 1815 and in the USA in 1865. Today slavery is outside the law, through human rights, and finds a moral disapproval. However, there are child soldiers and pimping (UNFPA, DSW Weltbefoelkerungsbericht 2000, 38). For morality the people's perspective of perception when facing the same conditions and acting differently from their beliefs is decisive. There are also moral differences from the biographical perspective (Wagner 1978, 95-102, Ingelhard 2005, 94-134, Nussbaum 1993, 222-226).

Philosophical counseling, an option in pluralistic society

The term counseling originates from the Platonic philosophy based on Socrates' theories, and has a therapeutic pedagogical connotation. Caring for the soul has positive implications for the body. (Nauer 2014.75). About Socrates (Rotaru 2005, 122-128) it is said that in his own way of asking questions and discussing on the Athens market would have led to counseling (επιμελεισθαι της ψυχης) (to take care of the soul) so it can be said that Socrates is the founder of counseling. The way to ask questions first and foremost (αρετη) as a virtue is primarily a reasonable behavior and doing something good or even very good. From here Socrates developed the arguments of his apology. Plato noted them after the Socrates death in 339 BC (Schmid 2017, 162.). In the church we meet the term of counseling in the sense of caring for the soul at Basileu of Caesarea 330-379 AD The term *counseling* develops three connotations. Caring for the poor and marginalized. Second, in the Platonic sense (Rotaru 2014a, 226, 230) caring for one's own soul, though here the lack of reasoning is replaced by the term of sin. And last but not least, it is the care of the souls of the parishioners, a task for the church leaders (Nauer, 2014, 76ff.) There is currently a wide variety of concepts and methods of counseling. In this sense is also observed a process of pluralism, not only in the delimitation with regard to the therapeutic practices as well as from the confessional and contextual point of view.

(systemic, diaconic, intercultural etc) (Nauer 2014, 83ff). Starting with the middle of the twentieth century we are experiencing a cultural revolution characterized by changing the system of values, which has repercussions on the perspective of human nature. Not only the phenomenon of globalization (Rotaru 2014b, 532-541) but also other categories such as ethnicity, social belonging, gender and religious origin not only represent identities, but also normative attributes (Haker 2014, 37ff).

Even though theology has so far dominated the field of religious counseling, in the context of ideological pluralism it is required the need for a concrete, specified and adapted differentiation of the term counseling. In this case it is about the pluralization of counseling. In this sense, the concept of philosophical counseling offers a practical option. It offers counseling in the sense of exchanging information, analyzing arguments and alternatives as well as giving advice, in order to make a decision. The purpose of the discussion is to give and receive advice and not in a Weisung genbend form. Philosophical counseling involves the process of helping the discussion partner find their own position. Thus the task of perceiving and reflecting together does not have a normative but an optative function. Thus, the philosophical counselor sees his task in opening options and describe them in for and against arguments. The counseled person is ultimately the one who makes the decision according to the values he has chosen (Schmid 2017,171ff).

The advantage of the philosophical concept lies primarily in its optative feature devoid of ideology. Its objective is to lead to reflection and self-reflection, to transform thoughts into words and to explain what is implicit, regardless of its value or ideological orientation, insofar as the individual holds a certain ideological position. Philosophical counseling can integrate it in the analysis process, because it builds on the individual bases of coherence. The basic concepts with which philosophical counseling operates are the question of motive, purpose, and self-responsibility (Schmid 2017, 174ff).

The significant difference between religious and philosophical counseling is:

- The religious counseling focuses on norms, traditions, own ideological belonging, while the philosophical counseling promotes an internal reflection mechanism.

- In Christian counseling, ideas are conveyed from the outside to the inside of the individual. while in the philosophical counseling the individual's ideas are visualized from inside to outside.
- The religious counseling emphasizes the quality of life after death, and the philosophical counseling focuses on the present life and its possibilities regarding the internal and external resources that are available and must be used.
- Due to the ideological openness and neutrality the philosophical counseling proves to be an optimal instrument in the present pluralistic context.

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Beauty and Morality
at Immanuel Kant

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ABSTRACT: This article presents an overview of Kant's agreements on beauty and morality. For Kant, beauty in general, whether it is the beauty of nature or the beauty of art, is called expression. It is true that there is no science of beauty, but only a critique of beauty, no beautiful science, but only beautiful art. A science of beauty would imply scientific determination, that is, the judgment of the beautiful would belong to science which is not possible. Kant asserts that the intellect proves, by the possibility of a priori laws, that we can know it only as a phenomenon and indicates an over-sensitive substrate that is indeterminate.

KEY WORDS: beauty, sensitive, a priori, morality, phenomenon, true

Transcendental aesthetics is the science of all a priori principles (Rotaru 2005, 38,36), and sensitivity is the ability to receive representations, instead the sensation is the effect of an object on the representative faculty, and the intuition that relates to the object with the help of sensation is empirical. The concept of the intellect comprises the pure synthetic unity of the dives, and time is a formal condition of the internal sense.

In the „Critique of Judgment" Immanuel Kant designated the faculty of judging as a means between intellect and reason, because of its ability to place particular laws under the domination of higher, though empirical, laws. This is the faculty of subordinating the individual to the general,

the faculty to think of the individual as being understood in general. The sub-summation can be determinative (when given the general to which the individual is subsumed) and reflexive (when the individual is given and the general must be discovered).

But Kant only interested the faculty of reflective judgment with its subdivisions:

1. the faculty of aesthetic judgment, that is the faculty of judging the formal or subjective purpose through the feeling of pleasure and displeasure.

2. the faculty of teleological judgment, the faculty of judging the real, objective purpose of nature through intellect and reason.

The value judgment is the judgment by which the intellect gives a priori the law of nature as an object of the senses in order to know it in a possible experience. Reason gives a priori laws of freedom and its own causality, as an oversensitive part of the subject for unconditional-practical knowledge. Kant asserts that the intellect proves, by the possibility of a priori laws, that we can know it only as a phenomenon and indicates an over-sensitive substrate that is indeterminate.

The judiciary faculty, by its a priori judgment principle, creates for the supersensible substrate the possibility of determination by the intellectual faculty. Thus Immanuel Kant gives us a table on the whole of the higher faculty: All the faculties of the soul, Faculties of knowledge, Principles a priori, Application to Faculties of knowledge intellect lawfulness the nature, Feeling of pleasure and displeasure, The faculty of judgment finality the art, The faculty of wishing, The reason Aim for freedom. „Regarding the faculties of the soul in general, in so far as they are considered as faculties of judgment, superior, so as having autonomy, it is the intellect that contains a priori constitutive principles for the faculty of knowledge, for the feeling of displeasure and displeasure, this plays it the faculty of judgment in its independence from concepts and sensations, which could be related to the faculty of desire and which would thus be directly practical" (Kant 1995, 42). In contrast, the judgment of taste is not a judgment of knowledge, but an aesthetic one, that is, a judgment whose determining factor is only subjective.

For philosopher Immanuel Kant, any representation of representations is objective, except in relation to the feeling of pleasure and displeasure,

which does not designate anything in the object, but he feels only for himself. Thus, taste is the faculty of appreciation of an object or a representation through pleasure or displeasure, without any interest and the object of such satisfaction is called for beautiful Kant.

The rationalist philosopher Immanuel Kant calls art only the production of something through freedom, in fact for a free will that values its actions through reason. First of all, art is different in nature, and the product as a work is the consequence of an effect." When we search a marshy land, we find a piece of wood carved, as it sometimes happens, we do not say that it is a product of nature, but of art, the cause that produced it was determined by a purpose to which it owes. form" (Kant 1995, 140). Secondly, art differs from science and becomes art only what is known and cannot be executed immediately. Third, art is distinguished by craft. „The first can be called free art, the second can be called paid art. It is considered that the first one achieves its purpose only as a game, in other words as a task which is pleasing in itself, and the second can be imposed only by constraint, because it is work" (Kant 1995,141).

Thus for a philosopher, there is no science of beauty, but only a critique of beauty, no beautiful science, but only beautiful art. A science of beauty would imply scientific determination, that is, the judgment of the beautiful would belong to science which is not possible. If art seeks to produce the feeling of pleasure, it is called aesthetic art, and this is either pleasant art or beautiful art. The first aims at the pleasure that accompanies representations as mere sensations, and the second is that pleasure is associated with representations as modes of knowledge.

The pleasant arts are those that only seek the enjoyment, all the attractions that can entertain society during the meal: interesting stories, jokes, etc. And beautiful art is a way of representation, which, although aimlessly, contributes to the cultivation of the soul for social communication.

Aesthetic art is a beautiful art, because it is an art that is oriented by the faculty of reflexive judgment and not by the faculty of the senses. In fact, beautiful art is the art of genius. For Kant, genius is the talent that prescribes the rules of art, because the talent itself, as the artist's innate productive faculty, belongs to nature: „genius is the innate disposition of the soul by

which nature prescribes the rules of art" (Kant 1995,144). Therefore, Kant performs the following classification: 1. Genius is the ability to produce, the first trait of genius is originality, 2. If the absurd can also be original, then the products of the genius must be models, that is, copies, 3. the genius himself cannot scientifically describe how he creates his product, but he by nature prescribes rules, 4. By genius, nature does not prescribe the rules of science, but art only insofar as it is beautiful art" (Kant 1995,147). Although mechanical art and beautiful art differ greatly from one another, the first being the simple art of diligence and teaching, the second art of genius, yet there is no beautiful art that does not contain something mechanical that can be understood and followed according to rules, thus the essential condition of art is something to be learned.

That is why Kant states that for the appreciation of beautiful objects as such, taste is needed, and for beautiful art in the production of objects, genius is needed. If we consider genius as a talent we must establish precisely the difference between the beauty of nature and the beauty of art. A beauty of nature is a beautiful object, and beauty of art is a beautiful representation of art. Beautiful art, says Kant, is superior in that she presents beautiful objects that in nature would be ugly or unpleasant. Thefts, diseases, war, harmful phenomena can be beautifully described and can be represented in paintings. But only one kind of ugliness cannot be represented, that is, that which causes the sting. Thus, taste is a faculty of appreciation and not a productive faculty, and the pleasant form is the means of communication and a mode of presentation, by which we see a certain freedom, a certain purpose.

The faculties of the soul are the imagination and the intellect, and when the imagination is used for knowledge, it is subject to the constraint and limitation of the intellect, but used aesthetically, the imagination is free and provides the intellect with rich and undeveloped information. For Kant, beauty in general, whether it is the beauty of nature or the beauty of art, is called expression. The expression consists of gesture, mimicry and tone, in fact articulation, gesticulation and modulation. Thus, there are three types of fine arts:

1. the art of the word
2. the plastic art
3. the art of sensation games.

The arts of the word are: eloquence and poetry. Eloquence is the art of representing an activity of the intellect as a free play of the imagination, while poetry is the art of presenting a free play of the imagination as an activity of the intellect The speaker announces the activity and realizes it as a game of ideas, to entertain the spectators, and the poet announces a fun game with ideas, but using more intellect.

The plastic arts or the arts that express ideas through sensitive intuitions are: a) the art of sensitive truth, b) the art of sensitive appearance. The art of sensitive truth is called plastic art itself, and the art of sensitive appearance is called painting. Both express ideas through spatial figures. The first is the one that creates shapes for two senses – the sight and the pissing, and the second one creates shapes only through the sight. Both are based on the aesthetic idea, offered by the imagination, and her figure constitutes the expression that reproduces the corporal extension as it is. At Immanuel Kant, the plastic itself is subdivided into: a) sculpture and b) architecture. The first is the one that represents forms of bodies, concepts of objects as they could exist in nature, and the second one which represents concepts of things which are possible only through art. The painting represents the sensitive appearance, which is divided into: a) Beautiful painting of nature, b) Beautiful combination of products. The first is the one that represents the painting itself, and the second one is the one that represents the art of gardens. The art of gardens is nothing more than the embellishment of the earth with the same diversity: flowers, grass, trees, waters, hills, etc., by which nature presents it to our eyes.

The art of beautiful game of sensations is divided into: a) the artistic play of hearing sensations, b) the artistic game of the sensations of the sight: music and the art of color. The art of the beautiful game of the sensation is the proportion of the different degrees of the disposition of the sense of which the sensation belongs, that is to say, its tone. The scheme of a pure concept of the intellect is something that cannot be reduced to any image, but it is only pure synthesis according to a rule of unity by concepts. The pure image of all sizes for the external sense is spatial, and of all the objects of the senses in gender is time. For Kant, the pure scheming of quantity is number. The number is the unity of the synthesis of the diversity of a homogeneous

intuition, by the fact that we produce the time in understanding the intuition. Reality is the pure concept of the intellect, a concept that in itself indicates an existence in time. Time asserts Kant that it is nothing more than the form of intuition, therefore of objects as phenomena, it is transcendental material of objects as things themselves. In the criticism of the judiciary, Kant states that each sensation has a degree or a certain amount that it can fill more or less at the same time.

The pattern of the substance is the permanence of the real in time, and the time is immutable and fixed and only in it can be determined the sequence and simultaneity of the phenomena in relation to the time. The scheme of the cause is the real one and it consists of the succession of the diverse, instead the scheme of the community is the simultaneity of the determinations. The scheme of possibility is the agreement of the synthesis of different representations with the conditions of time in general, the scheme of reality is existing in a certain time, and the one of necessity represents the existence in time of an object at any time. All these have determined the scheme of each category, namely:

1. that of the quantity
2. the production of time in the successive understanding of an object
3. the quality scheme
4. synthesis of the relationship
5. that of the modality and
6. that of the categories

The schemes are nothing but a priori time determinations according to certain rules and these determinations are reported, according to the order of the categories in the time series at its content. From this it follows that the schematism of the intellect realized at the transcendental synthesis of the imagination tends towards the unity of any diverse intuition (Manolache 2017, 195-222).

Immanuel Kant asserts that the object of a simple transcendental idea is produced by reason according to its laws. The transcendental reality of pure concepts of reason is based on the fact that we are driven by such ideas by a necessary rationale.

For the philosopher Kant there are only three species of dialectical reasoning, namely:

1. The reasoning of the first class is the transcendental concept of a subject, which does not contain anything different to the absolute unity of this subject and is called this dialectical reasoning of transcendental paralogism.

2. The second class of sophisticated reasonings is based on the transcendental concept of the absolute totality - the state of the reason in these rations is called the antinomy of the pure reason.

3. The third species of sophistical reasoning represents all the conditions for thinking about objects in general, which can be given to me, starting from things that I do not know according to their simple transcendental concept, which Kant calls dialectical reasoning ideal of pure reason.

The judgment of everything that exists is completely determined, it means to Kant that out of all possible predicates, only one is appropriate, and the complete detriment is a concept that we represent in concrete and is based on an idea that has its headquarters only in reason. In Kant's view, any concept is indeterminate and is under the principle of determinability, meaning that out of two contradictory predicates only one can be attributed to it. Logical negation does not concern a concept, but only the relationship between two concepts in a judgment. A transcendental negation also means nonexistent in itself which is opposed to the transcendental affirmation.

The logical determination of a concept by reason is based on a disjunctive syllogism, in which the major premise contains a logical division, and the minor premise limits this sphere and the conclusion determines the concept. Therefore, the reason is based on the principle of universality, of the systematic division of all transcendental ideas. The supreme reality is based on the possibility of all things as a principle and not as a whole, and the diversity of things is not based on limiting the original being, but on its complete unfolding.

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