

THE MIGRATION PHENOMENON OBSERVED THROUGH THE LENS OF EXCESSIVE TAXATION OF LABOR

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ABSTRACT

This material aims to provide the reader with an X-ray of the societal structure and how the imbalance in our country made possible the emergence of an emigration phenomenon of significant magnitude at the historical level. The theoretical framework starts from the definition of ethnicity (Băncilă) and the presentation of the elements that can bring social imbalance, all of which are explained through the law of sociological parallelism (Gusti). By analyzing economic data on the level of labor taxation in the last 30 years, it can be observed that the choice to emigrate was indirectly induced by the creation of a superimposed layer (Eminescu) who, through a deficit of competence in managing the national budget, chose the easy way, that is, a perpetual increase in taxes precisely for those whose economic life was supposed to be made easier. The major crisis does not come from the fact that the biological pool capable of work is alienated from their own country but from the fact that this state of affairs is encouraged to be maintained.

Keywords: migration, nation-state, imbalance, excessive taxation, sociological parallelism.

1. THE LAW OF SOCIOLOGICAL PARALLELISM – A SYSTEM FOR IDENTIFYING SOCIETAL IMBALANCES

In order to identify how a society can reach an imbalance, we must understand how it must be analyzed to provide a pertinent and integral diagnosis. Dimitrie Gusti manages to synthesize what the method of the law of sociological parallelism represents in the following words:

“From here we also obtain a complete definition of society, which we consider as the autonomous totality of individuals, who live together and submit as manifestations of will an economic and spiritual activity, ethically and legally regulated and politically and administratively organized, conditioned by the cosmic framework, the biological framework, the psychic framework and the historical framework”⁵².

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⁵² „Dobândim de aici și o definiție completă a societății, pe care o socotim ca totalitatea autonomă a indivizilor, ce trăiesc laolaltă și depun ca manifestări de voință o activitate economică și una spirituală, reglementate etico-juridic și organizate politico-administrativ, condiționate de cadrul cosmic, cadrul biologic, cadrul psihic și cadrul istoric.”, in Dimitrie Gusti, „Paralelismul Sociologic” [“Sociological Parallelism”] in *Sociologie Românească [Romanian Sociology Journal]*, Year II, No. 9–10, September–October 1937, p. 379.

The mere existence of individuals in society is not possible without the presence of a common element, an element that, from the perspective of the Gustian system, is nothing other than the social will⁵³. This exercise of will by each individual makes it possible to live not alongside, but together, within society, and the relationships that they develop over time inevitably create relationships of interdependence. The conditioning elements of all acts of will are called frameworks, and the visible part of the manifestation of will in society is called manifestations.

The uniqueness of the law of parallelism lies in the fact that it shows why a fact cannot be explained eminently economically, spiritually, legally, biologically, racially, etc.; proceeding in this way, it will only provide an incomplete picture of reality, which may nevertheless be true, but the most important aspect is the completeness of the explanation of a phenomenon.

“That is why I thought it necessary to formulate here the same principle of sociological parallelism, this time in the sense of social determinism, a parallelism according to which the cosmic framework, the biological framework, the psychic framework and the historical framework condition social life, all at once, regardless of whether from case to case or from time to time, one or the other is more developed and therefore acquires more significance. Here too, we are dealing with a true principle of social balance because only the existence of the four factors can ensure the normal functioning of society, and the gradual decrease of one of them or possibly its complete absence, attracts imbalance and eventually the decline and disappearance of society⁵⁴”.

The coexistence of individuals together creates the premises of a social bond, that of solidarity of feeling⁵⁵; this is possible because any social unit represents a living, active element, which is in a permanent positive or negative evolution. Any social unit can be identified according to the manifestations of will, which implies that each unit pursues a certain goal, which it achieves using certain means⁵⁶.

The specific nature of man has two fundamental needs: material needs (economic manifestations) and spiritual needs (spiritual manifestations)⁵⁷. When we refer to spiritual manifestations, we must keep in mind that the Gustian system refers to religious, artistic, and scientific manifestations.

⁵³ *Ibidem*, p. 380.

⁵⁴ „De aceea am crezut ca este necesar să-l formulăm și aici același principiu al paralelismului sociologic, de astă dată în sensul determinismului social, paralelism conform căruia cadrul cosmic, cadrul biologic, cadrul psihic și cadrul istoric condiționează viața socială, toate deodată, indiferent dacă de la caz la caz sau din timp în timp, unul sau altul este mai dezvoltat și capătă prin urmare mai multă însemnătate. Avem și aici de a face cu un adevărat principiu de echilibru social pentru că numai existența celor patru factori poate asigura funcționarea normală a societății, și scăderea treptată a unuia dintre ei sau eventual lipsa cu desăvârșire, atrage dezechilibrarea și eventual decăderea și dispariția societății”, in *Ibidem*, p. 383.

⁵⁵ *Ibidem*, p. 380.

⁵⁶ *Ibidem*.

⁵⁷ *Ibidem*, p. 381.

Considering the instrumental capacity of the law of sociological parallelism to provide an answer to how balance can be regained in society, in which area this occurred, and understanding how an imbalance arises, we will try to approach the problem from a perspective closer to the fundamental element of each society: ethnicity.

2. ETHNICITY – INTEGRAL AND ALWAYS ACTUALIZING REALITY

Ethnicity represents that part of each nation that makes it different from other nations. In our situation when we say ethnicity we have in mind the link between the state and the citizen, kindly the approximation of citizenship.

“Ethnicity is a large human grouping that creates an original and integral community of organic life”⁵⁸.

The difference and diversity of the characteristics of each ethnic group must be understood as an original perspective on how life should be lived and not from a strictly mathematical point of view in which some ethnic groups possess a “richer” or “better” series of characteristics. Precisely for this reason, the theory of forms without foundation (Titu Maiorescu) will always remain relevant, because in every case of “adoption” of forms foreign to the local foundation/specificity, the same result is always reached: the loss of creative power.

“You see how, when one people begins to imitate another, it loses its creative power. Gaul under the Romans produced no great names”⁵⁹.

Moreover, the integrality of life contained in the above definition also implies a manifestation of will, which on a historical scale offers a certain “response” to internal and external challenges. The more aware the individuals who make up the same nation are of the fact that fate represents a connecting element, both biological and spiritual, the more motivated they are to be more solidary with each other in the face of challenges.

“A large human community is called ethnic, in which the process of solidarity has been and is being made based on living an integral and organic destiny”⁶⁰.

Solidarity despite destiny shows, on the other hand, that the spiritual dimension of individuals should not be neglected. As Gusti mentioned, the individual has two basic manifestations: the spiritual and the economic. At the collective level, it appears that these manifestations offer, over time, a certain type

⁵⁸ „Etnicul e o mare grupare umană, care realizează o comunitate de viață organică originală și integrală.”, in Vasile Băncilă, *Opere – vol. XII [Works – vol. XII]*, Brăila, Brăila Museum “Carol I” Publishing house, 2018, p. 21.

⁵⁹ „Vezi cum, când un popor se apucă să imite pe altul, își pierde puterea de creație. Galia sub romani n-a produs nici un nume mare”, in *Ibidem*, p. 48.

⁶⁰ „Se cheamă etnic o mare comunitate umană, în care procesul de solidarizare s-a făcut și se face pe baza trăirii unui destin integral și organic”, in *Ibidem*, p. 35.

of spiritual response. The most conclusive spiritual response of the ethnic group to the challenges of history is patriotism.

“The homeland is a sacred geography. It is not a number of square kilometres and terrain features, but a spiritual ontology soaked (somewhat) in a landscape. Patriotism (or national sentiment, or national consciousness) is the sublimated synthesis of emotions of filiality, paternity and religiosity, repeated on the plane of time, space and culture, all in connection with the emotion of glorification of the personal self”⁶¹.

Patriotic sentiment shows the strength of the bond between individuals, because glorifying the personal self cannot mean a “better/more” for the one who thinks about his own good, because good is a collective and not a solitary feeling. There may also be cases in which the community good is confiscated only for the benefit of certain groups of individuals, but this automatically translates into an imbalance.

“The nation is a large social community, characterized by the integrality and originality of life. Even if the members of the ethnic group do not all have the same tastes and interests, from all points of view, it is no less true that the ethnic group forms a kind of human cosmos, that is, a world that reaches itself, precisely because it achieves an integral life”⁶².

The integrality of the ethnic represents the creative essence of reality: only something integral can create something new, because the lack of any part of the whole, no matter how small, provides an incomplete answer. Therefore, from this emerges one of the most important functions of the ethnic, that of the creator of culture.

“The ethnic, being something integral, and culture also something integral, only the ethnic can, properly speaking, create culture”⁶³.

When we say culture, we must understand, in the sense that Băncilă offers, that the product of culture is nothing other than the reason to be a part of the nation.

“Ethnicity, being something integral, it is logical to give man, the human soul, which is also something integral, a justification – a pleasure to live, in short: a reason for life. Only ethnicity gives man a deep attachment to a land, to a space, roots with a land, with a geography, only it unites with a history, gives intimacy with a culture, a language, etc. only it removes illusionistic futility from the individual self in such a complex way, only it heals from tragic Kierkegaardisms, despairs of the self that has emerged from the organic community of a nation, only it makes man, most completely, no longer

⁶¹ „Patria este o geografie sacră. Ea nu este un număr de kilometri pătrați și de accidente de teren, ci o ontologie spirituală îmbibată (oarecum) într-un peisagiu. Patriotismul (sau sentimentul național, sau conștiința națională) este: sinteza sublimată a emoțiilor de filialitate, de paternitate și de religiozitate, repetate pe planul timpului, spațiului și al culturii, totul în legătură cu emoția de glorificare a eului personal”, in *Ibidem*, p. 58.

⁶² „Națiunea este o mare comunitate socială, ce se caracterizează prin integralitatea și originalitatea de viață. Chiar dacă membrii etnicului nu au toți aceleași gusturi și interese, din toate punctele de vedere, dar nu e mai puțin adevărat că el, etnicul, formează un fel de cosmos uman, adică o lume ce-și ajunge însăși, tocmai fiindcă realizează o viață integrală”, in *Ibidem*, p. 59.

⁶³ „Etnicul, fiind ceva integral, iar cultura tot ceva integral, numai etnicul poate, propriu-zis, să creeze cultura”, in *Ibidem*, p. 62.

suspended in the void and enjoys a complex, complete freedom, even when he suffers in some respects⁶⁴”.

The diversity of cultural responses to life's challenges or the variety of ways in which different solutions are found to the same problem must be seen as a gift received directly from God, and with it, nations are responsible for how they are respected. Moreover, the historical moments in which some nations have decided to eliminate other nations, to obtain worthless goals, compared to the value of a nation, must be seen as catastrophes of existence. Each nation is a gift, and in the international cosmos of nations, each of them represents a unique perspective, without which one cannot speak of the whole. The wealth and beauty of the world are given by nations through how they understand obeying the Word of God.

“One less nation in the world is one less spiritual cosmos, one less face of the manifestation of divinity – it is the disappearance of an ontological voice that will never be heard again: it is the greatest catastrophe of existence”⁶⁵.

The value of ethnicity is given by the level of solidarity within that nation. The more integrated an individual feels into his nation, the deeper his roots are at the level of national consciousness, which in turn grows on the axis of history, in the past toward identifying models of success in the face of hardships, and in the future by finding the courage to face whatever might be glimpsed.

“Indeed, the organic and pure ethnic man feels himself included in life, in him he feels the ancestors and all the forefathers of the race and with him he feels those who are to come. That is to say, the ethnic man enjoys a kind of very dense ethnic immortality, which the hybrids do not feel, who feel suspended in the void, unincorporated, with no past and no future apart from themselves, therefore their personal ego is at the same time everything and nothing (strange contradiction); everything, because their ego is poor, miserable, empty, without history, without posterity (...) (these a-ethnic people throw themselves either into religion or into family life, to ensure themselves a membership and immortality – but this happens only in the best case. Otherwise, these a-ethnics, without race, without religion, without family, are the most insubstantial and most miserable people in the world”⁶⁶.

⁶⁴ „Etnicul, fiind ceva integral, e logic să dea omului, sufletului uman, care e tot ceva integral, o justificare – voluptate de a trăi, pe scurt: *rațiune de viață*. Numai etnicul dă omului atașarea adâncă la un pământ, la un spațiu, rădăcini cu un pământ, cu o geografie, numai el solidarizează cu o istorie, dă intimitate cu o cultură, o limbă etc numai el scoate atât de complex din eul individual zădărniciia iluzionistă, numai el vindecă de kierkegaardisme tragice, disperări ale eului ieșit din comunitatea organică a unui neam, numai el face, în chipul cel mai complet, ca omul să nu mai fie suspendat în gol și să se bucure de o libertate complexă, întreagă, chiar când suferă în unele privințe”, in *Ibidem*.

⁶⁵ „O națiune mai puțin pe lume e un cosmos spiritual mai puțin, e o față mai puțin a manifestării divinității – e dispariția unei voci ontologice ce nu se va mai auzi niciodată: e cea mai mare catastrofă a existenței”, in *Ibidem*.

⁶⁶ „În adevăr, omul organic și curat etnic se simte încadrat în viață, în el simte pe strămoșii și toți înaintașii neamului și tot cu el simte pe cei ce au să vină. Adică, omul etnic se bucură de un fel de imortalitate etnică foarte densă, pe care n-o simt hibrizii, care se simt suspendați în gol, neîncadrați, fără trecut și fără viitor în afară de ei, de aceea eul lor personal, e în același timp, totul și nimic (ciudată contradicție); totul, fiindcă eul lor e sărac, mizer, gol, fără istorie, fără posteritate (...) (acești oameni a-

3. DIASPORA – THE PROBLEM OF LACK OF BIOLOGICAL RESOURCE MANAGEMENT

The issue of Romanians who have chosen the path of economic exile, approximately 4 million⁶⁷, has been discussed in the public space, but not from the perspective of the state that indirectly encourages this phenomenon. For this, the role of the biological framework in creating concrete possibilities for uplifting manifestations must first be clarified.

“Without constant improvement through state measures of the biological and spiritual capital of the nation, it is not possible to organize a strong and respected state. On a healthy biological background, a strong civilization and a great culture can flourish, but what interests us most is the ethnically based political consciousness (...)”⁶⁸.

The strength of a state compared to other states starts from biological capital. For this to happen, the necessary conditions for harmonious development and integral protection must be created. In this sense, the state must be, first of all, a national one, that is, to have as its main concern, the protection of the nation that gave it the very reason for existence. The reason for being of the state is, first of all, to preserve what it has and only then, to raise the entire nation or to provide it with the necessary means to express itself culturally to the levels of universality. As long as the state fulfills these two functions, it will endure; otherwise, the risk of extinction is a very real one.

A nation-state is imperative because only it can provide a degree of protection and respect, both for the nation within its borders and for other nations. After all, in international relations, each nation is important to increase the level of universal culture. But for this to happen, man must not be considered by the state, just a “commodity man” on the cost-benefit principle.

“The commodity man is measured against his own nature and crushed using accounting procedures, without, thereby achieving a social balance, expressed in prices. Individuals, the ultimate cells of the social organism, become autonomous and anarchic, losing the meaning of community life. The enterprise, instead of becoming

etnici se aruncă ori în religie, ori în viața de familie, ca să-și asigure o încadrare și o nemurire – dar asta se întâmplă numai în cazul cel mai bun. Altfel, acești a-etnici, fără neam, fără religie, fără familie sunt cei mai nesubstanțiali și mai nenorociți oameni de pe lume”, in *Ibidem*, pp. 65–66.

⁶⁷ Vlad Ionescu, „Unde pleacă românii? Peste 4 milioane de cetățeni trăiesc în afara țării” [“Where are Romanians going? Over 4 million citizens live outside the country”], in *Bugetul*, March 3, 2025, Available at: <https://www.bugetul.ro/undeplescromaniipeste4milioane-de-cetateni-traiescinafarataraii/>, Accessed on April 3, 2025.

⁶⁸ „Fără o constantă îmbunătățire prin măsuri de stat, a capitalului biologic și sufletesc al națiunii, nu este posibilă organizarea unui stat puternic și respectat. Pe un fond biologic sănătos pot înflori o puternică civilizație și o mare cultură, dar ceea ce ne interesează pe noi mai ales, este conștiința politică etnic fundată”, in Sorin Pavel, Petre Țuțea, Ioan Crăciunel, Gheorghe Tite, Nicolae Tatu and Petre Ercuță, *Manifestul revoluției naționale [The Manifest of the National Revolution]*, Sighișoara, Miron Neagu Publishing House, 1935, p. 68.

the natural environment of man, the outlet for his labor, becomes a torturous profit factory”⁶⁹.

A person who no longer understands his purpose in living alongside others is the easiest to uproot from the place where he is, and the lack of any link between the state and the people is a first step toward losing the legitimacy of the state. But how is legitimacy lost? Offering a salary that cannot fully cover the necessities of life, economic and spiritual, thus reduces the individual to the stage of a simple instrument for obtaining profit. We remember Gusti’s warning, who said that in a situation where this happens, an imbalance appears, because man has two equally urgent and important needs: matter and spirit.

The question arises: what state could be capable of such self-sabotage? To answer this, we must realize a simple but difficult thing to accept: the leadership of the state has been confiscated. In our case, this has long been studied, since the time of Eminescu, who criticized the Romanian elite in harsh terms at that time, through the concept of a superimposed blanket, which means nothing more than a “(...) way of exploiting resources (...)”⁷⁰.

What is the most important resource of the state? Man, because without him, natural resources cannot be extracted from the earth by themselves. This explains why labor is taxed aggressively in our country. Currently, 47% of the salary due to man is withheld by the state⁷¹. Compared to other countries from the European Union, Romania is in first place in terms of taxation on the value of labor.

1. Romania: ~47%
2. Belgium: ~40–45%.
3. Germany: ~35–40%.
4. Netherlands: ~35–40%.
5. Spain: ~30–35%.
6. Luxembourg: ~30–35%.
7. France: ~25–30%.
8. Ireland: ~25–30%.
9. Portugal: ~25–30%.
10. Greece: ~20–25%.
11. Czech Republic: ~22%.
12. Slovakia: ~19%.

⁶⁹ „Omul marfă este măsurat împotriva propriei sale naturi și strivit prin procedee contabile, fără ca prin aceasta să se realizeze un echilibru social, exprimat în prețuri. Indivizii, celule - ultime ale organismului social, se autonomizează și anarhizează, pierzând sensul vieții comunitare. Întreprinderea în loc să devină mediul natural al omului, debușeu al muncii sale, devine o chinuitoare uzină de profituri”, in *Ibidem*, p. 62.

⁷⁰ Ilie Bădescu, *Mihai Eminescu. Realismul oriental. Opera teoretică – filosofie, economie, etnoistorie, sociologie* [Mihai Eminescu. *Oriental realism. Theoretical work – philosophy, economics, ethnohistory, sociology*], Galați, Porto-Franco Publishing House, 1994, pp. 390–391.

⁷¹ Piatra Neamț Newspaper Staff, „România în fruntea clasamentului la impozitul pe salariu în Europa” [“Romania tops the payroll tax rankings in Europe”], in *Piatra Neamț Newspaper*, January 6, 2025, Available at: <https://www.ziarpiatraneamt.ro/romania-in-fruntea-clasamentului-la-impozitul-pe-salariu-in-europa>, Accessed on April 4, 2025.

13. Hungary: ~33%.
14. Slovenia: ~25%.
15. Lithuania: ~20%.
16. Latvia: ~23%.
17. Estonia: ~20%.
18. Croatia: ~20%.
19. Poland: ~20%.
20. Cyprus: ~10–15%.
21. Malta: ~15–20%.
22. Bulgaria: ~10%.

If we were to look back, this policy of increased taxation is not at all foreign to the superimposed elite in Romania. If we look at the percentage of the salary withheld by the state⁷², we notice that from 1990 to the present, the percentage has increased almost 3 times, from approximately 16% to 47%. Only a superimposed blanket can increase taxes on the salaries of its own citizens, without any serious motivation behind it, and it can also explain why it avoids applying taxes on the profits of foreign companies. While 52.55% of the state budget revenues come from contributions and taxes on salaries, only 12.3% of the revenues represent corporate profit taxes⁷³.

Year	Gross salary (lei)	Net salary (lei)	Percentage retained by the state through taxes (%)
1950	366	337	7,92
1951	397	365	8,06
1952	403	370	8,19
1953	447	410	8,28
1954	487	456	6,37
1955	536	499	6,90
1956	593	549	7,42
1957	671	619	7,75
1958	747	684	8,43
1959	784	726	7,40
1960	854	802	6,09
1961	898	833	7,24
1962	947	880	7,07
1963	1005	932	7,26
1964	1046	965	7,74
1965	1115	1028	7,80
1966	1179	1083	8,14
1967	1210	1107	8,51
1968	1248	1139	8,73

⁷² National Statistics Institute, „Câştiguri salariale din 1938 – serie anuală” [“Wage earnings since 1938 – annual series”], no data, Available at: <https://insse.ro/cms/ro/content/c%C3%A2%C8%99tiguri-salariale-din-1938-serie-anual%C4%83-0>, Accessed on April 4, 2025.

⁷³ Claudia Marcu, „Epoca sclavagismului. Statul ia cu japca aproape jumătate din salarii că să evite impozitarea profitului” [“The era of slavery. The state takes almost half of the wages to avoid taxing profits”], in *National*, March 25, 2025, Available at: <https://www.national.ro/economie/epoca-sclavagismului-statul-ia-cu-japca-aproape-jumatate-din-salarii-ca-sa-evite-impozitarea-profitului-847271.html>, Accessed on April 4, 2025.

Year	Gross salary (lei)	Net salary (lei)	(Continuare)
			Percentage retained by the state through taxes (%)
1969	1297	1180	9,02
1970	1434	1289	10,11
1971	1471	1318	10,40
1972	1498	1339	10,61
1973	1563	1391	11,00
1974	1663	1471	11,55
1975	1813	1595	12,02
1976	1964	1712	12,83
1977	2102	1818	13,51
1978	2344	2011	14,21
1979	2457	2108	14,20
1980	2602	2238	13,99
1981	2721	2340	14,00
1982	2936	2525	14,00
1983	3024	2601	13,99
1984	3224	2773	13,99
1985	3285	2827	13,94
1986	3317	2855	13,93
1987	3337	2872	13,93
1988	3422	2946	13,91
1989	3538	3063	13,43
1990	4010	3381	15,69
1991	9207	7460	18,97
1992	25322	20140	20,46
1993	76452	59717	21,89
1994	184719	141951	23,15
1995	275825	211373	23,37
1996	426038	321169	24,61
1997	843316	632086	25,05
1998	1318605	1042274	20,96
1999	1921754	1522878	20,76
2000	2840449	2139138	24,69
2001	4220357	3019424	28,46
2002	5320559	3789202	28,78
2003	6637868	4839648	27,09
2004	8183317	5986386	26,85
2005	968	746	22,93
2006	1146	866	24,43
2007	1396	1042	25,36
2008	1761	1309	25,67
2009	1845	1361	26,23
2010	1902	1391	26,87
2011	1980	1444	27,07
2012	2063	1507	26,95
2013	2163	1579	27,00
2014	2328	1697	27,10
2015	2555	1859	27,24
2016	2809	2046	27,16
2017	3223	2338	27,46
2018	4357	2642	39,36
2019	4853	2986	38,47
2020	5213	3217	38,29
2021	5535	3416	38,28
2022	6126	3801	37,95

Moreover, we must remember an episode that reinforces the argument that the state has become an instrument to the detriment of Romanians. During the pandemic, when everyone was locked in their homes, scared and annoyed by the abusive measures taken by the government, one thing irritated the entire public opinion the most: a group of 2000 Romanians, who arrived by coach at night at the Cluj Napoca airport, crowded together to leave for Germany to pick asparagus. Although the article can no longer be found on the internet, the echo from the Romanian Parliament remained as a testimony, where a series of violations of the rules imposed by the government were found, which have remained unsanctioned to this day.

“On April 9, during the pandemic, approximately 2000 Romanians trampled in front of the Cluj-Napoca International Airport to get on the charters that would take them to Germany, to work. In addition, they arrived on the scene, attention! Ten buses from Suceava with hundreds of people, Suceava being a county that was in total quarantine! How? We all know that to travel around Romania you must go through hundreds of filters and in almost all cases you get hit with a huge fine! (...) How did all these buses get through the filters? The conclusions are clear and painful! For the German asparagus, the governors allowed buses full of Romanian citizens to travel unhindered for thousands of kilometers throughout the country! For the German asparagus, the governors allowed thousands of Romanians to crowd into the Cluj airport. For the German asparagus, the governors allowed their own citizens to be sent by plane to a coronavirus red zone (...) Millions of Romanians are still locked in their homes. Anyone caught outside their homes risks a hefty fine (...) Romania’s economy is suffocating from one day to the next (...) Agriculture is on the ground, and the list can continue, but it’s painful!”⁷⁴

⁷⁴ „Pe 9 aprilie, în plină pandemie, aproximativ 2.000 de români s-au călcat în picioare în fața Aeroportului internațional Cluj-Napoca pentru a ajunge să se imbarce în charterele care îi vor duce în Germania, la muncă. Chiar nu v-a păsat? Este clar că nu! Miile de români erau sosiți din toate colțurile țării, inclusiv din județele unde sunt adevărate focare de Covid-19, și au zburat spre Germania. Atenție!, regulile de distanță nu au fost respectate, iar lumea s-a înghesuit în special în fața aeroportului. În plus, la fața locului au ajuns, atenție! 10 autocare din Suceava cu sute de persoane, Suceava fiind un județ ce se afla în carantină totală! Oare cum? Știm cu toții, pentru a te deplasa prin România trebuie să treci prin sute de filtre și în aproape toate cazurile te pricopsești cu o amendă uriașă! (...) Revin. Așadar, cei 2.000 români ce au ajuns în aeroportul clujean au fost aduși din toată țara cu zeci de autocare. Cum au trecut de filtre toate aceste autocare? Concluziile sunt clare și dureroase! Pentru sparanghelul german, guvernării au permis ca autocarele pline cu cetățeni români să circule nestingherite mii de kilometri prin toată țara! Pentru sparanghelul german, guvernării au permis ca mii de români să se înghesuie pe aeroportul din Cluj. Pentru sparanghelul german, guvernării au permis ca propriii cetățeni să fie trimiși cu avioanele într-o zonă roșie de coronavirus. (...) Milioane de români stau în continuare închiși în case. Cine e prins în afara locuinței riscă o amendă zdravănă (...) Economia româniei se sufocă de la o zi la alta (...) Agricultura este la pământ, iar enumerarea poate continua, însă este dureroasă!”, în Nicolae Georgescu, „Sparanghelul – misterioasa legumă pentru care guvernării au schimbat ordonanțele militare!” [“Asparagus – the mysterious vegetable for which the rulers changed the military ordinances!”], in *Cdep*, April 10, 2020, Available at: https://www.cdep.ro/relatii_publice/site2.text_presa?pid=19832&catg=3&timp=&asoc=G20162001, Accessed on April 4, 2025.

Being in the “care” of such a state, it is not surprising that the natural increase in the country remains negative and Romanians who choose to emigrate give birth to more children abroad than in the country. The year 2020 was one of the negative records for the country's demography, because in 2020 the fewest children were born in the last 100 years, and in 2021 another record was recorded, that of the birth of more children by Romanians outside the country's borders than in the country⁷⁵. In such a context, in the midst of a demographic winter, it must be emphasized that this problem is completely ignored by the government, because 2025 is the year of another negative record: the Romanian state does not know how many prematurely born children survive. Even though the survival rate of newborns under 24 weeks is low everywhere in the world, in Romania, “it does not even know where we are starting from to aim to get somewhere”⁷⁶. The problem of newborns is all the more dramatic as we learn that even in terms of the infant mortality rate (deaths of children under 1 year of age), Romania ranks first among the member states of the European Union. While the average infant mortality rate in the EU is 3.3‰, Romania in 2023 will register a rate of 5.6‰⁷⁷.

However, among well-informed and up-to-date people, such as journalist Lucian Mîndruță, a not-so-new thought of eugenics is circulating. While Romania is literally losing the fight with life, it would be hard to believe that among some members of the elite of the journalism guild, there is such an opinion. Still, the proof is in a discussion on a radio station. From his point of view, the low level of culture is not due to an outdated education system that is often incapable of offering life directions to young people, but uneducated parents are to blame because they have had more children than those with a high level of education. Such a thought from a man positioned on a sufficiently high level in Romanian society shows the degree of alienation of some elites from their own country and its inhabitants.

“One of the discussions, which cannot be held yet, is whether social protection allowed some people, who otherwise would not have had so many children, to have many more children than they should have, 30, 40, 50 years ago. Children who did not always (...) You know what I mean (...) While intellectuals had one child or zero. Because they did not have money and because they liked comfort. And when people

⁷⁵ Radio Europa Liberă Moldova Staff, „Diaspora: pentru prima dată, anul acesta, s-au născut mai mulți copii români peste hotare” [“Diaspora: for the first time, this year, more Romanian children were born abroad”], in *Radio Europa Liberă Moldova*, August 2, 2021, Available at: <https://moldova.europalibera.org/a/diasporaromaniamaimulticopiinascutipestehotaredecatinara/31389075.html>, Accessed on April 4, 2025.

⁷⁶ „nici măcar nu știe de unde pornim pentru a ajunge undeva”, in Alina Neagu, „Statul român nu știe câți dintre copiii prematuri supraviețuiesc” [“The Romanian state does not know how many premature babies survive”], in *Hot News*, March 26, 2025, Available at: <https://hotnews.ro/statul-roman-nu-stie-cati-dintre-copiii-prematuri-supravietuiesc-1931848>, Accessed on April 4, 2025.

⁷⁷ Eurostat, „Infant mortality rates”, April 4, 2025, Available at: https://ec.europa.eu/eurostat/databrowser/view/DEMO_MINFIND_custom_16446713/default/bar?lang=en, Accessed on April 4, 2025.

who did not perform mentally were able to reproduce more than people who did perform mentally, obviously the mind will not propagate, it will not increase in weight”⁷⁸.

Another proof of the fact that the overimposed elite currently exists in Romania is the very way in which its members help each other in order to maintain privileges. The above statement attracted the attention of a member of the National Audiovisual Council (CNA) who put to a vote the sanctioning of the journalist for supporting Nazi views, because he violated art. 47 paragraph (3) of the Audiovisual Content Regulation Code, according to which

“Generalizing defamatory statements against a group/community defined by gender, age, race, ethnicity, nationality, citizenship, religious beliefs, sexual orientation, level of education, social category, medical conditions or physical characteristics are prohibited in audiovisual programs”⁷⁹.

Although things are clear and easy to judge, at the time of the vote the sanction could not be applied because 1 more vote was needed to be adopted (out of 11 members only 5 voted in favor, with a minimum of 6 votes needed)⁸⁰.

4. CONCLUSIONS

Given the constant manifestations of the superimposed elite that are directly oriented toward the natural tendency of man, that of living life fully, feeling an active part of the collective purpose through economic and spiritual manifestations, a first mission of the Romanian organic elite must be considered: the regaining of the national consciousness of the Romanian state that would preserve and elevate the Romanian ethnic group to its true universal value.

⁷⁸ „Una dintre discuții, care nu poate fi purtată încă, este dacă nu cumva protecția socială a permis unor oameni, care altminteri n-ar fi făcut atât de mulți copii, să facă mult mai mulți copii decât ar fi trebuit, în urmă cu 30, 40, 50 de ani. Copii care nu întotdeauna (...) Înțelegi ce vreau să zic (...) În vreme ce intelectualii au făcut un copil sau zero. Pentru că nu au avut bani și pentru că le-a plăcut confortul. Și atunci când oamenii care mental nu au performat au putut să se reproducă mai mult decât oamenii care mental au performat, evident că mintea nu se va propaga, nu va crește ca pondere”, in *In Politics Staff*, „Influencer de top, declarații-șoc: Protecția socială din ultimele decenii a permis proștilor să facă mulți copii” [“Top influencer, shock statements: Social protection in recent decades has allowed fools to have many children”], in *In Politics*, February 24, 2025, Available at: https://inpolitics.ro/influencer-de-top-declaratiisocprotectia-socialadinultimeledeceniiapermisprostilorsafacamulticopii_1860085882.html, Accessed at April 04, 2025, Accessed on April 4, 2025.

⁷⁹ „Sunt interzise în programele audiovizuale afirmații defăimătoare generalizatoare la adresa unui grup/comunități definit(e) de gen, vârstă, rasă, etnie, naționalitate, cetățenie, credințe religioase, orientare sexuală, nivel de educație, categorie socială, afecțiuni medicale sau caracteristici fizice”, in Iulia Bunea, „Lucian Mîndruță, reclamat că susține «puncte de vedere naziste». Un membru CNA a făcut sesizarea. Ce s-a decis?” [“Lucian Mîndruță, accused of supporting ‘Nazi views’. A CNA member filed the complaint. What was decided?”], in *Pagina de media*, April 1, 2025, Available at: <https://www.paginademedi.ro/cna/lucianmindrutasanctiune-cna-idei-eugeniste-21987112>, Accessed on April 4, 2025.

⁸⁰ *Ibidem*.

The second mission that falls to an original elite is to transform the habit of overtaxing the natural and the original into identifying national needs that are unsatisfied and creating integral relationships of collaboration with individuals throughout the country to eliminate imbalances. In other words, from a state of surplus value counter type, the elites have the purpose and the possibility of transforming the state into a fortress type one, in which the citizens contained within the walls of the fortress feel part of the whole.

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