

EMIGRATION – A CHANCE FOR CULTURAL REGENERATION

Alin Bulumac¹⁷³

ABSTRACT

This material proposes a theoretical perspective on the issue of Romanian emigration as a phenomenon of restoring Romanian societal balance. The central elements of the work, social will and societal balance (Gusti), are used to penetrate the depth of the phenomenon of Romanian emigration and at the same time to open the chance of understanding this phenomenon in its restorative dimension. To fulfill this desire, the elites are obliged to eliminate the anomic state (Durkheim) and for this to be possible, they must give up the complex of failure (Hirschman) to be able to put the entire social organism in order. Renouncing speculative behavior and the deviation of social will from the immediate interests of the nation towards obtaining objectives of particular benefit, which is specific to rebellious factors (Acad. Postolache) will lead to the elimination of the feeling of an abandoned society (Baltasiu, Bulumac). As a result of this paradigm shift, a change will be observed on the two planes of existence, simultaneously: on the social plane, the elites will be actively involved in capitalizing on the identity rent (Acad. Postolache), those intangible assets that offer uniqueness and economic advantages in relation to other nations, and on the ontological plane, the elites will create the space necessary for becoming into being (Noica). All these changes will only take place on the condition that the elites operate all this time with the imperative of the whole (Baltasiu) and only in this way will the phenomenon of disintegration (Băncilă) be reversed.

Keywords: societal balance, identity rent, emigration, diaspora, rebel factors, leaving the fatherland.

1. SOCIAL WILL – BALANCE FACTOR

Starting from a simplistic perspective of understanding reality, we can observe that any environment that knows an interaction between at least two actors, regardless of the analyzed period or intensity of the interaction, has a universal tendency that can be identified in any type of environment (social, economic, digital, etc.), namely, the tendency to balance. This does not imply a mathematical calculation of the increase or decrease of the units involved in a simplistic mathematical way but refers to a balance ratio between the units involved that may be different from the primary logic of equal parties. This is also true in the environment of social interactions, where the parties that enter into an interaction

¹⁷³ PhD candidate at the School of Advanced Studies of the Romanian Academy – SCOSAAR, Researcher at The European Center for Ethnic Studies of the Romanian Academy, E-mail: alin.bulumac@gmail.com

relationship to achieve certain objectives get involved in the respective social relationship in different proportions. Precisely for this reason, differences in involvement can lead, in an unplanned way, to the creation of societal imbalances.

The energy underlying the involvement of social actors is known as social will¹⁷⁴, a concept whose meaning was attributed by Dimitrie Gusti. It is considered the essence of social life because it represents that dynamic element within any social unit or among several social units, which gathers around itself those component parts of the social relationship to achieve a goal that goes beyond the individual level and can be identified as a collective necessity. During the period in which the social will is oriented toward achieving that goal, the entire social unit or all social units undergo structural changes. The changes that the parts of a whole undergo are elements that can truly bring improvements/increases in the condition of manifestation of that unit, but it must be borne in mind that a change, to have a beneficial effect, must consider the entire unit; otherwise, it creates the risk of an imbalance. The problem of societal imbalance was deepened by the Bucharest School of Sociology when the law of sociological parallelism¹⁷⁵ was developed. This social law starts from considering social reality as the sum of all the parts that make up the whole (social reality), and the component parts are in a relationship of interdependence, one with another. The two major descriptive categories of reality are the following: the constituent parts of reality are known as frames, and how people exert their influence on them through social actions are called manifestations. The key element of this theory is the fact that the relationship of interdependence exists between frames (cosmic, biological, psychic, and historical), among manifestations (economic, spiritual, ethical-legal and political-administrative) and between frames and manifestations. All these relationships of interdependence occur in parallel, that is, at the same time, between all units in a relationship of interaction. Therefore, the entire social cosmos of the respective unit is involved and undergoes changes.

2. ANOMY – AN IMBALANCE FACTOR

The danger of societal imbalance lies in the fact that although the whole social unit is dependent on the development of all parts and should develop at the same time and pace (parallelism), this does not happen in reality every time. This is the cause of societal imbalance, a cause that if not identified and eliminated within a certain time horizon, the imbalance can become so strong that the entire social unit can know its disappearance or dissolution. Historically, there are periods in which those who care for the good order of the social unit for which they are responsible either no longer respond to the collective responsibility they have assumed, or the

¹⁷⁴ Dimitrie Gusti, „Paralelismul Sociologic” [“Sociological parallelism”], in *Romanian Sociology*, Year II, No. 9–10, September 1937, p. 380.

¹⁷⁵ *Ibidem*, p. 382.

height of the historical moment is much greater than the power of the elites to manage the tension. Regardless of the reason, such a period is known as anomic time¹⁷⁶. Anomia is a period in which the norms (set of regulations) that guide, order, preserve, and support the evolution of the social unit(s) become unclear. The ambiguity does not come from the fact that these norms no longer exist but from the fact that the consequences of not respecting them disappear, and the longer the time in which the norms are unclear, the greater the risk that the entire social unit will enter a state of profound imbalance, which may even lead to complete disappearance. However, before disappearance, a series of events are glimpsed that predict the deepening of the crisis or the approaching moment when disappearance becomes inevitable. An indicator of entering an anomic period is the dilution of identity.

3. LEAVING THE FATHERLAND – A LOSS OF VITALITY

The most profound concept that describes the starting point of the process by which collective identity is diluted is theorized by Vasile Băncilă under the name of “leaving the fatherland”¹⁷⁷. As the name indicates from the beginning, the process of “leaving the fatherland” involves leaving the spiritual land of your country. There is not a single stage, as in the immediate reality of leaving a specific space but can represent a series of “exits” from this relationship with the country, more precisely with the land of the homeland. To deepen the idea, we must understand that “leaving” at the same time distancing, postponing, ignoring, or even breaking the connection with what is generally called “the land of the country”. It must also be considered

¹⁷⁶ „Anomia este tocmai acest vid moral, vid de autoritate morală, un gol normativ, un deficit socio-moral, de integrare socială și profesională” [“Anomia is precisely this moral vacuum, a vacuum of moral authority, a normative void, a socio-moral deficit, of social and professional integration”], in Ilie Bădescu, *Istoria sociologiei – perioada marilor sisteme. De la A. Comte la M. Weber [History of sociology – the period of great systems. From A. Comte to M. Weber]*, Galați, Porto-Franco Publishing House, 1994, p. 437.

¹⁷⁷ „Când zici Țară, nu înțelegi numai ceva material. Ci și sufletul nației care formează oarecum parfumul existențial al «Țării». Termenul țarnă, țarină, poate că implică, în oarecare măsură, și factorul geografic, și pe cel al sângelui; pentru că țarina reprezintă pământul, terra, dar reprezintă și pe strămoșii (Pater) care s-au înapoiat în țarină. Iată de ce suntem contra crematoriului, pentru oameni. Chiar dacă nu se mai păstrează mormintele, și nu mai sunt cunoscute de urmași, dar se știe, în principiu, că moșii și strămoșii sunt în pământul Țării. Vorba a se desțara (spusă de L. Moldoveanu) e foarte expresivă și dramatică. Ea înseamnă că, prin desțărare, omul iese nu numai din pământul material, ci și din sufletul țării, adică și din pământul duhovnicesc.” [“When you say Country, you don’t just mean something material. But also the soul of the nation that somehow forms the existential perfume of ‘Country’. The term dust, perhaps implies, to some extent, both the geographical factor and that of blood; because the dust represents the land, terra, but it also represents the ancestors (Pater/Father) who returned do dust. This is why we are against the crematorium, for the people. Even if the graves are no longer preserved, and they are no longer known by descendants, it is known, in principle, that our ancestors lay in the land of the Country. The words leaving the fatherland (said by L. Moldoveanu) is very expressive and dramatic. It means that, by leaving the fatherland, the man leaves not only the material land, but also the soul of the country, that is, also the spiritual land”], in Vasile Băncilă, *OPERE – Volumul XII [WORKS – Volume XII]*, Brăila, Istros Publishing House, 2016, p. 103.

that land does not represent that matter whose utility is only to satisfy the food need of the population occupying a given space but is more than that. The meaning of the land is much deeper and simultaneous: from the geographical territory and the blood sacrificed by ancestors to preserve it within a certain border to that element that provides the genesis of the specific ideas of a nation, along with the memory of those who came before. Therefore, the renunciation or spiritual abandonment of the land represents a disconnection from the source that gives each nation its specificity in thought and manifestation among the great cultures. Considering the fact that the Romanian nation is a steadfast people and that it did not seek its place in the world through great migratory processes, it strongly highlights a degradation of the perception and manifestation of identity in relation to the Romanian meaning.

Regardless of the field discussed, each person is obliged to provide an original response to the challenges and problems of the times in which they find themselves. That is precisely why the way we choose to react to the challenges of history is important, because only in this way can the level and quality of a people's vitality be glimpsed.

Vitality¹⁷⁸ represents, in Nicolae Iorga's vision, that collective energy oriented toward achieving an objective pursued by all those involved. This organic response capacity must always be available to provide a response to the moment that requires a collective decision, and this will translate into obtaining/creating of that is of an extraordinary level. Moreover, it is important to remember that the vitality of a nation emerges when the elites have abandoned their social role and transformed their position into only an instrument for satisfying particular needs. Only in this way, by refusing/abandoning the social purpose, is the specificity of adaptation to new situations lost as well as the capacity to provide a response, specific to the place you represent.

In this case, not unique in the history of Romanians, using the theory of vitality and social will, we can say that when a critical moment occurs in the history of a nation, the measure and quality of a nation's vitality is given by the capacity of those who compose it to provide a specific and extraordinary response to that historical challenge.

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1. „Atunci este vitalitatea într-un popor, când și fără conducător și organizație, e în stare să realizeze ceva” [“There is vitality in a people when, even without a leader and organization, they are able to achieve something”];

2. „Vitalitatea, ca să existe, trebuie să îndeplinească două condiții: să fie o vitalitate permanentă în orice împrejurări, și să facă lucruri care să fie la un nivel excepțional” [“Vitality, in order to exist, must meet two conditions: to be a permanent vitality in all circumstances, and to do things that are at an exceptional level”];

3. „Vitalitatea adevărată nu e atunci când un om cu însușiri mari (...) o provoacă, ci când ea izbutește singură, din masa poporului.” [“True vitality is not when a man of great qualities (...) provokes it, but when it succeeds alone, from the mass of the people.”], in Nicolae Iorga, *Spații și hotare naționale. Afirmarea vitalității românești* [National spaces and borders. Affirming Romanian vitality], Galați, Porto Franco Publishing House, 1996, p. 223.

4. BECOMING – A SPECIFIC ORIENTED ACT OF WILL

The orientation of social will in a way specific to the ethnic group in a given space is the most original way to respond to collective challenges. As a phenomenon or an idea creates the need for a response from multiple social units, both the adaptation method and the response provided must encompass the specifics of all the units involved. This implies the ability to fully encompass both the problem and the entire unit/units undergoing change, so that the response provided protects the whole¹⁷⁹ and not just a part of it. The continuous process of adaptation to the dynamic surrounding environment can be understood from the perspective of becoming¹⁸⁰.

To understand what becoming means among collective destinies, it is necessary to consider the imperative of the whole, namely, individual destiny. This implies the ability of an individual to constantly know where he is. This space is not only physical but also includes his specific will. At every moment, any individual is in two places simultaneously: the physical and the spiritual. The second positioning is important because it shows the availability and potential of the individual in question. Therefore, in the Romanian space, the second space is questioned within communities, regarding someone outside the community, by asking: *whose are you?* Belonging is the most important indicator in the relationships between individuals, communities, different social units, or nations to establish a relationship between the parties. This belonging also implies the way in which a certain situation is managed because, as I said before, each individual must be understood as part of a whole. These wholes provide direction, intensity, and how the challenges are answered.

When in contact with a new situation, the change of the individual/collectivity presupposes the capacity to be in change, that is, open to the process of adaptation. The depth of in shows that a social unit that undergoes a change is no longer the old one because it is new, but the new one does not represent a completely new unit because it includes elements of the old ones. The process of selecting and adopting

¹⁷⁹ „Un rîu nu devine, ci curge. O transformare matematică nu devine, ci se desfășoară. Stările vremii nu devin, ci se succed. Nici una din aceste manifestări ale realității nu are loc cu necesitate întru ceva. Devenirea se ivește, în ele și cu ele cu tot – de la simpla mișcare pînă la transformare –, abia din clipa cînd s-a obținut, de către natură sau om, o întruchipare a situației descrise de «a fi întru». Devine ceea ce este întru ceva; și devine însuși lucrul (orizontul, întregul) întru care este ceva ; sau, laolaltă sudate, devin partea și întregul, lucrul și orizontul, învăluitul cu învăluitoare cu tot. Nu poate deveni decît o totalitate de fiecare clipă, așadar ceva care, devenind, se reazăză statormic ca totalitate.” [“A river does not become, but flows. A mathematical transformation does not become but unfolds. The states of the weather do not become but follow one another. None of these manifestations of reality necessarily take place in something. Becoming emerges, in them and with them everything – from simple movement to transformation – only from the moment when an embodiment of the situation described by ‘being in’ has been obtained, by nature or man. It becomes what is in something; and it becomes the very thing (horizon, whole) in which something is; or, welded together, they become the part and the whole, the thing and the horizon, the enveloped with the enveloping with the whole. It can only become a totality of each moment, therefore something which, becoming, reestablishes itself steadily as a totality.”], in Constantin Noica, *Sentimentul românesc al ființei* [The Romanian Sentiment of Being], Humanitas Publishing House, 1996, p. 168.

¹⁸⁰ *Ibidem*.

new structural elements within a unit is called, from Constantin Noica's perspective, becoming¹⁸¹. This process is very important from the perspective of the fact that this type of choice can make the difference between prosperity and misery because these choices can block or potentiate the specificity of the respective unit. Therefore, it becomes clear that becoming¹⁸² is not just a singular process but a continuous and permanent one.

The orientation of the will becomes more evident when the individual/collectivity places themselves at the service of creative ideas of the will: a truth, a meaning of life, an idea¹⁸³. The openness to any of these generates a predisposition in choosing a certain way of responding, and thus, the individual sees himself faced with a profound choice; namely, he has to choose between "becoming into becoming" and "becoming into being"¹⁸⁴. The first orientation represents the path turned on each of us, a process in which the individual becomes only into something specific, completely forgetting the fact that the individual is also responsible for his being, not only for his intellectual or professional capacities. Therefore, one type of relationship to life (into becoming) tends toward conquering the edges, and the world and the second (into being) includes, in addition to the first, the aspiration of being. According to these two typologies, the world is also divided into human judgment and culture¹⁸⁵.

¹⁸¹ *Ibidem*.

¹⁸² „Și tocmai aceasta e devenirea, care exprimă nu capetele de drum, ci drumul însuși, cu capete cu tot. Ceea ce e în devenire a părăsit informul materiei de început, dar nu e nici în forma, deplin obținută, a capătului atins; este într-o formă aceea, cu ea cu tot, modelându-se prin ea și făcând ca ea însăși să se modeleze prin devenire” [“And this is precisely the becoming, which expresses not the ends of the road, but the road itself, with ends and all. What is in becoming has left the formless beginning matter, but it is not in the fully achieved form of the end reached; it is in that form, with it and all, shaping itself through it and causing itself to be shaped through becoming”], in *Ibidem*, p. 169.

¹⁸³ „În cazul insului, e limpede: când intră sub atracția unui adevăr, a unui sens de viață ori a unei idei modelatoare, el înfringe condiția de a fi în și trece în cea de a fi într-o ceva. Acel termen de atracție poate să nu fie un adevăr, un sens ori o idee gata constituite, ba chiar niciodată nu sînt constituite, pentru cel ce se deschide către ele și devine odată cu ele, dar nu e mai puțin termenul în care se petrece devenirea, cel la care ea se raportează statoric, chiar dacă îl întruhipiază schimbat de fiecare dată.” [“In the case of the individual, it is clear: when he falls under the attraction of a truth, a meaning of life or a shaping idea, he defeats the condition of being in and passes into that of being in something. That term of attraction may not be a truth, a meaning or a ready-made idea, or indeed they are never constituted, for the one who opens himself to them and becomes with them, but it is no less the term in which the becoming takes place, the one to which it relates steadily, even if it embodies it changed each time.”], in *Ibidem*, p. 170.

¹⁸⁴ „Există atunci două deveniri, ce se înmănunchează în om, dar cu orientări deosebite: o devenire într-o devenire și una într-o ființă” [“There are then two becomings, which are intertwined in man, but with distinct orientations: a becoming into becoming and one into being”], in *Ibidem*, p. 173.

¹⁸⁵ „Căci putem vorbi despre două deveniri. Una e cea întoarsă asupra-și, o devenire numai într-o ceva, ca o reluare neîncetată, satisfăcută ori nesatisfăcută cu sine și ea poate reprezenta o adevărată uitare a ființei, alta este devenirea cu năzuința ființei în ea. Potrivit cu aceste două deveniri se și împarte lumea omului, cum se împarte judecata lui, ca și cultura în întregul ei” [“For we can speak of two becomings. One is the one turned upon itself, a becoming only in something, as an incessant resumption, satisfied or dissatisfied with itself and it can represent a true forgetfulness of being, the other is the becoming with the aspiration of being in it. According to these two becomings, the world of man is divided, as is his judgment, as is culture in its entirety”], in *Ibidem*, p. 174.

Therefore, it becomes easier to understand that the path an individual takes is constantly under an “imperative of the whole”¹⁸⁶. This feeling constantly works within the individual and constantly creates chances to fill this void created by the lack of development of the entire human spectrum: social and ontological. If the need for the whole remains unrealized, the chance for crises to be introduced into the world is thus created¹⁸⁷. The longer a crisis remains unresolved, the greater the chances that the level and forms of manifestation of the initial crisis will multiply exponentially.

5. REBEL FACTORS – DEVIATION OF THE WILL

The evolution of a society should naturally follow a coherent line, dictated by its real needs and the internal rhythm of development. However, history shows us that this path is often diverted by what are known as “rebellious factors”¹⁸⁸ – it can be individuals, groups or ideologies – who introduce artificial tensions into the social structure. These tensions operate on the principle of “open information loops”¹⁸⁹

¹⁸⁶ „Imperativul întregului se referă la faptul că omul este o totalitate latentă care este supusă constant eroziunii și deci îndepărtării de sine și de semenii. (...) În același timp, imperativul întregului arată că pentru înțelegerea realității este necesară înțelegerea contextului simbolic.” [“The imperative of the whole refers to the fact that man is a latent totality that is constantly subject to erosion and therefore distance from himself and from his fellow men. (...) At the same time, the imperative of the whole shows that in order to understand reality, it is necessary to understand the symbolic context.”], in Radu Baltasiu and Gheorghe Șișeștean, *Noologia, perenitatea unei paradigme [Noology, the perpetuity of a paradigm]*, Bucharest, Mica Valahie Publishing House, 2008, p. 12.

¹⁸⁷ „(...) tot ceea ce se întâmplă cu noi și în jurul nostru, oricât de neimportant ar fi, poartă stigmatul întregului, chiar atunci când în compoziția unui fapt oarecare, întregul este prezent prin *criza* pe care o întrețin părțile *absente* în câmpul concret de manifestare a respectivului *fapt circumstanțial*.” [“(...) everything that happens to us and around us, no matter how unimportant, bears the stigma of the whole, even when in the composition of a certain fact, the whole is present through the crisis that the absent parts maintain in the concrete field of manifestation of that particular circumstantial fact.”], in Ilie Bădescu, *Noologia. Cunoașterea ordinii spirituale a lumii. Sistem de sociologie noologică [Noology. Knowledge of the spiritual order of the world. System of noological sociology]*, Valahia Publishing House, Euxin Collection, 2001, p. 523.

¹⁸⁸ „Problema este că în loc să evolueze normal, adică după logica lor firească, societățile sunt forțate să urmeze căile ocolite induse de aceste bucle provocate de factorii rebeli ai sistemului.” [“The problem is that instead of evolving normally, that is, according to their natural logic, societies are forced to follow the detours induced by these loops caused by the rebellious factors of the system.”], in Ilie Bădescu, *Creație și ruină [3] – Economia și lumea, de unde vine dezechilibrul? Introducere în teoria crizelor substructurale [Creation and Ruin [3] – Economy and the World, Where Does the Imbalance Come From? Introduction to the Theory of Substructural Crises]*, Bucharest, Mica Valahie Publishing House, 2023, p. 62.

¹⁸⁹ „În principiu, factorii rebeli rup societatea de linia sa firească de înaintare, generând ceea ce Bluma Zeigarnik denumesc bucle informaționale deschise. Buclele rămân deschise și apăsătoare pentru minte ca și cum timpul n-ar exista. Persistența acestora ține cumva de specificul funcțional al regiunii cerebrale amigdaliene. «Amigdala cerebrală nu are percepția timpului. Vrea o rezolvare chiar acum». Factorul rebel a indus o tensiune, care îmbracă forma buclelor deschise. Problemele nesoluționate, ne spune Bluma Zeigarnik, induc tensiuni sub forma buclelor deschise pe care creierul caută să le închidă (să le rezolve) pentru a depăși tensiunea lor. Supralicitarea amigdalei, prin mecanismul fatal al buclelor deschise, adică al problemelor nerezolvate, poate genera dezechilibre specifice de ordin spiritual. În loc să fie utilizată la rezolvarea problemelor specifice sistemului, ideologiile induc bucle în raport cu linia sistemului și astfel sustrag energia sistemică de la căutarea soluțiilor spre susținerea unei/unor ideologii. În loc să rezolve chestiunea, ideologiile o agravează generând mari ocoluri ale societății împinsă în conflicte și războaie ideologice.” [“In principle, rebellious factors break society from its natural line of advance, generating what Bluma Zeigarnik calls open

described by Bluma Zeigarnik as a series of unresolved problems that remain active in the minds of individuals, consuming psychic energy until they are closed/resolved.

At the individual level, such an information loop means that the minds of individuals are in a state of continuous alert due to the fact that this brain region, responsible for emotional reactions, cannot perceive the temporal extent. Thus, an unresolved problem remains always active, always urgent. When we transpose this mechanism to the collective level, it can be seen that entire societies can remain trapped in tensions that do not belong to them, but which dominate their attention and consume their resources.

Ideologies play a key role in this process. Instead of contributing to solving the real difficulties of the system, they create their own open loops, imposing themes and conflicts that do not derive from the authentic needs of the community. Thus, social energy is diverted from concrete solutions to supporting abstract constructions. Instead of clarifying, ideologies complicate; instead of uniting, they polarize; instead of providing direction, they generate detours¹⁹⁰.

The consequences become predictable: from stagnation, conflicts, cultural ruptures to ideological wars. Society, instead of advancing on its natural path, is pushed along winding paths, dictated by tensions that do not belong to it, but which it is forced to bear. Thus, the fundamental problem is not only the existence of rebellious factors, but their capacity to transform tensions into open loops that paralyze evolution. A mature society is one that manages to close these loops, reduce ideological noise and find its natural direction, freed from the pressure of artificial problems.

Thus, the phenomenon of subalternization becomes relevant because it describes the effects of elites giving up on representing the interests of the people they come from, ending up serving new centers of power. In this process, elites become dependent, lacking autonomy and deeply alienated, like entities without their own identity. It becomes somewhat intuitive to understand that in societies with a real need for development and synchronization¹⁹¹ of creative manifestations with the needs that

information loops. The loop remains open and oppressive to the mind as if time did not exist. This persistence is somehow related to the functional specificity of the amygdala brain region. 'The cerebral amygdala has no perception of time. It wants a solution right now'. The rebellious factor has induced a tension, which takes the form of open loops. Unsolved problems, Bluma Zeigarnik tells us, induce tensions in the form of open loops that the brain seeks to close (solve) in order to overcome their tension. Overexertion of the amygdala, through the fatal mechanism of open loops, that is, of unresolved problems, can generate specific imbalances of a spiritual nature. Instead of being used to solve problems specific to the system, ideologies induce loops in relation to the system line and thus divert systemic energy from the search for solutions to support to an ideology/ideologies. Instead of solving the issue, ideologies worsen it by generating great detours of society pushed into conflicts and ideological wars"]], in *Ibidem*, pp. 58–59.

¹⁹⁰ *Ibidem*.

¹⁹¹ "The substance, meaning the whole of aptitudes and behavioral predispositions of the masses, even if it is foreign or 'inadequate' in relation to the imported superstructure, has to change in order to match the profile of the new institutional matrices. Development is not possible by their own means, hence the name synchronization of this type of evolution by imitation. There is, therefore, a single model, the Western model, and backward countries have no access to it save by imitation. The process has been theorized in Romania by Eugen Lovinescu (Lovinescu, 1997) in the first half of the 20th century, and it is generally known as the paradigm of synchronization.", in Radu Baltasiu and Ovidiana Bulumac, *Fractured Modernities, Elites, Romania and „Europe”*, Bucharest, University of Bucharest Publishing House, 2014, p. 60.

historical time brings, the inability of the elites to rise to the height of the moment creates a double fracture¹⁹²: one among the elites and the other among those represented. In the first case, it is about what is known as the phenomenon of the *intelligentsia*¹⁹³. That social class whose destiny was to provide guidance and increase the chances of manifestation of the latent potential of the space it represents, becomes the means through which only the forms of a phenomenon that is functional in the space from which it is taken are adopted from an external space, without understanding the reason behind the creation of that phenomenon. Instead of dignity and courage based on a collective desire to increase the power of representation among the great civilizations, what Hirschman calls *fracasomania*¹⁹⁴ appears, a feeling of inferiority based on the gap between societies at different degrees of development. At the same time, among those represented, a feeling of an abandoned society is created, that moment when the state becomes deeply dysfunctional, and its institutions no longer serve the public interest, but undermine it: the administration acquires irrational features through predatory taxation that burdens citizens without providing them with adequate services, the judicial system turns into a source of insecurity through inefficiency, corruption and unpredictability, and bureaucracy, instead of stimulating development, acts as a social brake, blocking initiative and modernization; all of this leads to a deep rift between the state and the citizen, who ends up feeling unprotected, ignored and, ultimately, abandoned¹⁹⁵. Peoples are transformed into obedient majorities, free only to sell their labor power, not to participate in the real valorization of the results of their labor¹⁹⁶.

From the perspective of the theory of coexisting successions, the current crisis is interpreted as a civilizational crisis, which propagates in all structures (levels) of the

¹⁹² Fractures appear when societies cannot conclude their historical cycle or series due to major temporal distortions, resulting from external aggressions. Once the fracture is triggered, even after the primary factor has retreated and disappeared, the affected society suffers from the decomposition of its social potential, thus sabotaging, at least in part, the future chances to its own normality, and implicitly, its own modernity, in *Ibidem*, p. 20.

¹⁹³ “The main mediator on the side of the backward society is the *intelligentsia* that manages the connection between the two types of society, most of the time by imitation, by importing legislation, and through democratic institutions. The dominant notion of these elites is that backward societies only have access to progress by ‘synchronizing’ local structures to the Western ones, development progressing from form to substance. The substance, meaning the whole of aptitudes and behavioral predispositions of the masses, even if it is foreign or ‘inadequate’ in relation to the imported superstructure, has to change in order to match the profile of the new institutional matrices. Development is not possible by their own means, hence the name *synchronization* of this type of evolution by imitation.”, in *Ibidem*, p. 60.

¹⁹⁴ “As a result of prolonged relative backwardness, a general expectation is that one’s country will continue to perform poorly. (...) Take the situations in which politicians who have spent the largest part of their lives in the opposition suddenly and unexpectedly seize power: all too often their actions seem almost calculated to make them forfeit that power in the shortest possible time. (...) Lack of learning is by no means the most serious consequence of *fracasomania* [i.e. the failure complex] and of the inability or refusal to perceive change. In a government intent upon transforming a country’s socio-economic structure, these traits can lead to complete mishandling of the political situation, from ignoring and needlessly antagonizing groups that could be won to underestimating the strength of others that cannot (...)”, in *Ibidem*, p. 59.

¹⁹⁵ The main characteristic of the abandoned society is the *dysfunctional character of the state and administration*, in general. The state administration gains irrational accents by the *predatory character of taxation, serious shortcomings in the justice system*, and the *social retardation function* that it exercises in relation to public interests, in *Ibidem*, p. 64.

¹⁹⁶ Ilie Bădescu, *quoted work*, 2023, p. 62.

system. Therefore, being a multilevel and multidimensional crisis, it is capable of attracting into its dynamics all civilizations that currently co-exist. This characteristic shows that we are dealing with a substructural crisis, that is, one that affects the deep foundations of the system. The transition from one level to another within this crisis occurs in a hidden way, specific to substructural processes. At each level, the crisis takes a particular form. The first level, viewed from top to bottom, is marked by the energy exhaustion of the elites. Acad. Postolache states that this phenomenon of the elites' inability to adapt to a new, even radically changed, environment is caused by the lack of internal energy necessary for readaptation to a new change. This idea takes up and complements established concepts such as "historical fatigue" (N. Iorga) or "social overwork" (E. Demolins, sociologist of the school of Frédéric Le Play)¹⁹⁷.

In recent decades, the world's civilizations have come into increasing tension with the dominant global economic model. This tension is not just a conflict of interests, but a profound, almost instinctive reaction of people who feel that the contemporary economy no longer reflects their specific identity. The increasingly visible distrust of elites is not an accident, but the expression of a rupture between civilizations and an economy that has eroded what they have achieved. Postolache conceptualizes it as "identity rent"¹⁹⁸. Identity rent represents the set of intangible assets – cultural, spiritual, symbolic – that give a person uniqueness and the ability to transform this uniqueness into an economic advantage. Here we can bring into question those resources that are impossible to imitate, which derive from traditions, mentalities, ethos, creativity and social cohesion. When there is a tendency to standardize, standardize and impose external models, these assets are diminished to the point of suppression. In this way, nations observe how the feeling is increasingly acute that the economy no longer belongs to them, and the elites no longer seem to act on their behalf.

In this context, the identity quasi-rent becomes an essential indicator: it measures the level of confidence of populations in their own economies and in the capacity of their elites to manage challenges¹⁹⁹. When this confidence decreases, we are not only witnessing an economic crisis, but a civilizational crisis. People no longer perceive the economy as a space for valorizing their own identity, but as a foreign, imposed mechanism, in which their role is reduced to simple participation through work, not through decision or benefit. On a larger scale, the civilization quasi-rent reflects the average of these identity rents within a world economy. If people in a given civilizational area lose confidence in their own elites and their own economies, the entire civilization enters a state of vulnerability. Europe, for example, is facing such a crisis today: a crisis of trust, meaning, and the capacity to transform identity into an economic resource²⁰⁰.

The civilizational value of a nation's economy cannot increase through simple technical adjustments or by importing external economic models. It can only be revitalized by reconnecting elites to the spiritual specificity of their peoples²⁰¹.

¹⁹⁷ *Ibidem*.

¹⁹⁸ *Ibidem*, p. 28.

¹⁹⁹ *Ibidem*, p. 29.

²⁰⁰ *Ibidem*, p. 31.

²⁰¹ *Ibidem*.

Identity is not an obstacle to modernization, but an intangible asset of great value, a source of creativity, cohesion and social energy. When elites assume this identity and transform it into a positive resource, the identity rent increases, and the people's trust in their elites is restored.

The current crisis is not only economic but also structural and substructural. It touches the foundations of Romanian civilization because it affects the way people relate to their own economy and elites. The way out of this crisis requires institutional reforms and a return to the profound values of civilization. In a globalized world, identity must not be sacrificed but valorized. Only in this way can the homeland once again become a space of meaning, trust, and authentic development.

6. MIGRATION – PROCESS OF IDENTITY REGENERATION

Romanian migration in recent decades is often viewed through narrow lenses: demographic loss, labor exodus, family breakdowns or economic imbalances. Although these dimensions are real, they do not exhaust the profound meaning of the phenomenon. Viewed from a civilizational perspective, Romanian migration can be understood as a stage of cultural reconquest of an untapped historical potential, a broad movement through which a nation rediscovers its latent resources, reactivates them and reintegrates them into a global circuit.

Romania has been, for centuries, a border civilization: between empires, between worlds, between cultural models. This position has generated a complex identity, but also an accumulation of unfulfilled potential. In many historical moments, the creative energies of the people have been blocked by political, economic or institutional constraints. The massive migration after 1990 functioned as a valve, but also as a catalyst: Romanians went out into the world not only to survive but also to reactivate their individual capacities in an environment that allowed them to manifest themselves.

In this sense, migration should be seen not as a flight, but as an action to recapture abandoned/untapped potential. Romanians, like all nations, carried with them a cultural, professional and spiritual potential that, within the borders, had remained uncultivated. When we say diaspora, we do not only refer to a dispersed community, but we must also bear in mind that we are dealing with an identity laboratory. Outside the country, Romanians were forced to define more clearly who they are, what differentiates them and what unites them. Paradoxically, distance produced a rapprochement: many Romanians rediscovered the language, traditions, values and spirituality that at home they considered trivial or invisible. Migration should be seen as a civilizational school, and the diaspora as an extension of the nation, not a loss. Cultural reconquest does not necessarily mean the physical return of those who emigrated, but rather a return to the values and spiritual foundations on which the history of the Romanian nation was built.

By the way Romanians assert themselves in the world, they reconquer a symbolic space that history has not allowed them to occupy. Migration thus becomes a particular

strategy of modernization, a process through which the nation regains its unfruitful potential, puts it into global circulation and returns it to its own cultural matrix.

7. CONCLUSION

Romanian migration should not only be seen as a demographic drama but also be understood in a broader context, that of cultural rebirth. It is a stage through which the Romanians recover their deep energies, redefine their identity, and expand their civilizational presence, becoming notable among the great European peoples (especially, but not only). Instead of being seen exclusively as a loss, migration could be understood as a process of unlocking the becoming by redirecting collective energies (social will) to fulfill those objectives so necessary for an increased quality of life in relation to the new contemporary challenges. Moreover, this Romanian cultural laboratory (diaspora), despite its apparent institutionalized disorganization, can become a factor in correcting the economic and spiritual deviations of the elites, making possible the economic recovery of the homeland by identifying and introducing the identity rent into the great international economic circuits.

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