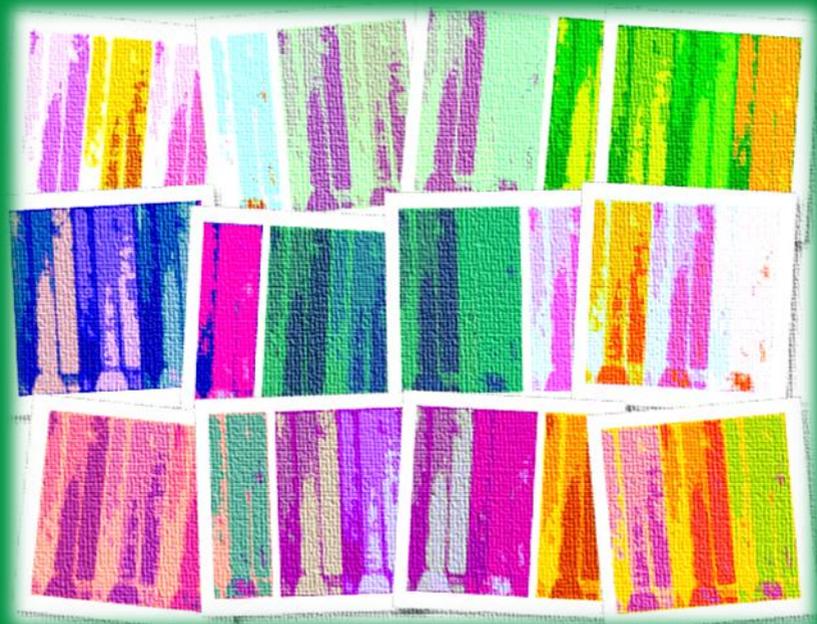


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Ethical values in Nietzsche's thinking

*Carmen Rodica Dobre **

Abstract

The German philosopher Friedrich Nietzsche criticized the values and the morality of his age, offering a new perspective on the moral life and new answers to old questions for his contemporary society his ideas influencing all the generations of thinkers after him being still actual today. He encouraged the people to question the morality in the light of the decline of religion which had begun to be obvious in the life of the society and in the context of the raising of natural science, seeking to destabilize the values of the contemporary politics and culture, opening a new path for the future philosophers in order to revive what he considered a degenerate culture. This paper is intended to present Nietzsche's new ideas concerning the moral values that have influenced the thinking of the following generations until nowadays.

Key Words: *morality, critics, value, good, bad, society.*

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During the 19th century, the discoveries resulted from an intense scientific research together with the technical development gave birth to a new stream in the modern thinking of that time which had as result the weakening of the power of religion that had dominated the society for many centuries, the old beliefs and values being threatened by the new discoveries, lay credos and philosophical ideas supported by scientific and logical evidence. Generally speaking, it was a time of increased economic, cultural, political confidence, and the belief in science was high. Scientists and thinkers were presenting their new theories and ideas to the large public influencing the thinking of the century as well as well as the thinking of the future generations.

In the field of Ethics, the old problem of good and evil as well as the old values began to be re-evaluated in the light of the scientific perspective of the new beliefs and of the modern approach of man, life and society. In the early modern and in the Enlightenment periods, moral philosophers tried to identify general moral truths about how we should act, and then justified them with abstract, logical arguments. The Enlightenment can be broadly understood as an attempt to move away from long held beliefs, rooted in religion or tradition. Friedrich Nietzsche, the German philosopher, philologist (a scholar of the languages history) and classical scholar criticized the values and the morality of his age, bringing a new perspective on the moral life and new answers to old questions which influenced the generations of thinkers after him being still actual even nowadays.

Writing after the Enlightenment, a time when Europe developed the modern tradition of scientific thought, Nietzsche

sought to draw out the consequences of the triumph of Enlightenment secularism (the view that the society should not be based on religious beliefs and practices) and to ask whether the absolute values were really possible in a world without God. Using the rational methods of the 18th century Anglo-Irish philosopher, George Berkley, Nietzsche tried to show that all of reality is a mental construct based on the sense perception. In a similar style, Arthur Schopenhauer had proposed in his magnum opus *“The World as Will and Representation”* that the will is the fundamental reality and everything else is representation. Lastly, Immanuel Kant had tried to give justification of Christian morality by deriving it from rules which any rational being should follow. For Kant, moral actions derive their worth from the underlying principles on which they are based: *“an action from duty has its moral worth not in the purpose to be attained by it but in the maxim in accordance with which it is decided upon”*.(Kant,1996:55). However, Nietzsche was highly critical of both deontological and utilitarian ethics and he criticized all these ideas. For him was important that the other philosophers like Kant, Spinoza, David Hume, Denis Diderot and Adam Smith failed to justify Christian morality, as *“the breakdown of this project provided the historical background against which the predicaments of our own culture can become intelligible”* (MacIntyre, 2011: 46-47).

The most influential contemporary approach to moral philosophy were Kant and Spinoza’s rationalism (morality is about being consistent with the reason) and Jeremy Bentham and Stuart Mill’s utilitarianism (for them, morality is not about being consistent with our rational natures, but arises because of our capacity to enjoy pleasure and to suffer; their ethics is centered on

the principle of “*the greatest happiness of the greatest number*”). He dismissed both types of theory, instead employing a new approach to moral questions that draws from natural history, anthropology and aesthetics.

Nietzsche analyzed the new ideas, values and beliefs of the modernity in two of his well-known works: “*Beyond Good and Evil. Prelude to a Philosophy of the Future*” and “*On the Genealogy and Morality*”, where he criticizes the modern values, politics and culture attempting reimagining morality in the light of the decline of the religious belief. The main concern of the philosopher is to readdress the question of what ideals the European society should live by. A new range of possibilities had opened up due to “*the unstoppable decline of faith in the Christian God*” (Nietzsche, 1998).

But Nietzsche was not the first doing so, as early medieval thinkers like Saint Anselm, Peter Abelard and Thomas Aquinas had also produced secular, rational, moral arguments alongside their theological works, and their ethical views still exerted an obvious influence on later thinkers. This abstract, logical manner of moral inquiry also has connections to the ancient Greek philosophy and especially to Plato and Socrates. The German philosopher hoped that this pursuit would lead us to challenge and ultimately give up the Christian morality and pursue spiritually healthier ways of thinking and feeling. Nietzsche’s text aims to clear the way for the “*philosophers of the future*” (Nietzsche, 2002: 29), powerful, independent thinkers who will be able to determine a new set of values for the humanity which would replace the old ones.

Beautifully written, witty and insightful, the achievement of “*Beyond the Good and Evil*” was to convincingly challenge many of

the society's most fundamental beliefs. This book presents us with a vision of how to combine the Enlightenment tradition of rational and scientific investigation with the Romanticist approach of a sensitive, learned inquiry into history and culture. The author criticized the modernity "*including modern science, modern art, even modern politics*" (Nietzsche, 2005). The aim of this work was to encourage the people to question the morality in the light of the decline of religion which had begun to be so obvious in the life of the society. It sought to destabilize the values of the contemporary politics and culture, and revive what he considered a degenerate artistic culture.

Due to the decline of religion and the rise of natural science, Nietzsche believed that it was impossible for anyone with a strong intellectual conscience to believe in God. The loss of this belief meant that the Christian moral ideals that underpinned contemporary society lacked any absolute foundation. It was vital to make clear that the Christian interpretation of Good and Evil represent only one of many possibilities for the ethical life. This point could only be made through detailed anthropological study of other cultures and their alternative belief systems. The German philosopher took the view that moral and cultural questions cannot be split up into isolated areas of inquiry. The question of how we should choose to live, both individually and collectively, should encompass "*modern science, modern art even modern politics*". And "*what is needed now is historical philosophy and with it the virtue of modesty*" (Williams, 2002).

For the author, moral principles are expressions of our individual drives, inclinations and experiences, so any approach dealing purely in rational argumentation can at most be only a

“type of involuntary and unselfconscious memoir” (Nietzsche,2002:8). A new kind of philosophical inquiry is needed, with broader connections to history and psychology. For Nietzsche, to measure the moral worth merely in terms of pleasure and pain is to judge things” *according to incidental states and trivialities”* (Nietzsche, 2002: 116). Such basic subjective feelings are mere *“foreground ways of thinking and naivetes ”* (Nietzsche, 2002).He also disputes the neutrality of the utilitarian conception of happiness, showing it to be a culturally specific ideal of *“English Happiness”*, that is *“comfort and fashion and, at the highest level, a seat for the Parliament”*(Nietzsche,2002: 119).

Throughout his works, as well as in *“Beyond Good and Evil”*, Nietzsche is concerned with addressing the same cluster of problems: the consequences of declining religious belief, especially regarding the supposedly absolute moral valuations; the decline of the contemporary culture more generally and how best to revive it; and the nature and possibility of objective truth in the sciences and within moral philosophy. The text is split into nine parts that together undermine many deeply ingrained moral, cultural and political attitudes that were dominant in the 19th century Germany and can be found even in our life nowadays. In the parts 2 and 3, *“The Free Spirit”* and *“The Religious Character”*, he describes the dominant idea of a virtuous man as influenced by religious values. He later compares this with his own view of a spiritually healthy human being. Part 5, *“On the Natural History of Morals”* explores the origins of how we have arrived at our understanding of the concepts of *“good”* and *“evil”*, aiming at destabilizing the Christian ideals and discourage us from taking our inherited moral framework for granted. In a world where

morality is no longer supported by religious beliefs, many people having become skeptical of the existing conceptions of “*good*” and “*evil*”, the German philosopher implores the future philosophers to supply the society with new moral values to live by.

For Nietzsche, science however was unable to replace Christian values which it was now necessary since the “*Death of God*” (an expression through Nietzsche conveys the declining influence and power of the Christian religion). Furthermore, he saw the German culture as degenerate and unoriginal, lacking a “*unity of artistic style*” (Nietzsche, 1997:5), contrasting German morality with “*realpolitik*”, as politics based on pragmatic considerations of power and military strength rather than on majority consent. In parts 8 and 9, “*Our Virtues*” and “*What is Noble?*”, he begins to conceive a new morality according to the new realities this being intended to replace the Judeo-Christian ideals he had systematically undermined in this work.

Nietzsche’s achievement was to draw out the consequences of the Enlightenment secularism and reveal that the traditional foundations of morality had since slipped away, meaning that a different kind of inquiry is now necessary- concerned not with the abstract truth, but with legislating new ideals for society to live by that will contribute to the spiritual growth, and the flourishing of culture and the arts. “*Morality in Europe these days is the morality of herd animals- and therefore, as we understand things, it is only one type of human morality beside which, and after which many other (especially higher) moralities are or should be possible*” (Nietzsche,2002).

Nietzsche regarded the Christian morality and the popular ideologies like democracy or utilitarianism as limitations on humankind’s true greatness and he believed that they hindered

the development of what he considered the most valuable kind of human being. What is required in his view is twofold: “*typology of morals*” (Nietzsche, 2002:75), documenting the different kinds of morality in existence, and then a ranking to define which of them is the most conducive to mankind’s proper spiritual development. This is Nietzsche’s proposed re-evaluation of all the values”. In order to make this determination in a truly objective spirit, we must set aside our conventional moral beliefs so it can take place “*beyond good and evil*”.

For Nietzsche, the ultimate causes of our choices are emotional rather than rational and this extends to our philosophical beliefs as well. These causes are often not obvious or even visible to us. He also give an description of the self as a combination of competing and conflicting drives that are largely unconscious and sometimes amoral, and this idea is offered as an alternative to the dominant concept of the self as a simple entity that may be separated from the body: “*the soul superstition that still causes trouble as the superstition of that subject or I*”.(Nietzsche, 2002:3).The idea would later be expanded by Freud, and through his concept of “*unconscious*” would go on to influence the psychoanalysis and all the modern psychology. Anticipating a century of research in psychology, Nietzsche wrote that “*the greatest part of conscious thought must still be attributed to instinctive activity, and this is even the case for philosophical thought*”(Nietzsche,2002).He succeeded in clearing the way for future thinkers to provide new ideals to live by, replacing the Christian framework he attacked, but he did not offer any other alternative. Finally, Nietzsche criticized the nationalism, thinking that the people should transcend it moving to a unified Europe.

In “*On the Genealogy of Morality*”, Nietzsche offered a historical narrative detailing the origins and development of three aspects of moral overlook criticized in “*Beyond Good and Evil*”: our conception of right and wrong, our moral conscience, and the “ascetic ideal” wherein the highest kind of human life is seen as the monastic life of piety, abstinence and self-denial, characterized by “poverty, humility and chastity” (Nietzsche, 1998:76). He calls into question the religious morality then dominant in Europe and considers other possibilities for ethical life. The book takes a historical approach to moral philosophy. It takes a form of an extended historical narrative that examines the roots of the 19th century European morality, the Judeo-Christian morality characterized by the ideals of compassion, humility, selflessness, chastity, piety and truthfulness. Nietzsche wrote a history of the human moral conscience locating its origins in more primitive creditor-debtor relationships and in the pleasure gained from inflicting punishment. Here, he asserts that as societies became more civilized and physical aggression towards others was less tolerated, our natural instincts to cruelty turn in on ourselves, creating what we now experience as guilt or bad conscience.

The first essay gives the origins of our current concepts of “good” and “evil” which, as Nietzsche considered, arose when the weak and mediocre masses rose up to take a kind of spiritual revenge on their natural masters—the strong, fearless, noble types, who became regarded as “evil”, under the Christian interpretation of morality. “The project of a genealogy of morality is to account for the origins of the inherited morality and to explain in pure naturalistic terms, without appeal to the voice of God or an immortal soul in touch with the

eternal values, the origins of morality. The question is not why we are morally good, but why is that human animals accept (hence act on basis of) specifically moral reasons or values” (Nietzsche,1998).

For Nietzsche, the historical inquiry reveals that the valuation “good” emerged as a mark of distinction of rank in a social hierarchy rather than denoting what was useful for society as a whole. He aimed to locate the origins of moral values in the natural world “*in terms of human psychology and without resorting to God or metaphysics*” (Nietzsche,1998, xiii). Since Hume, two important events had occurred: the rapid growth of the evolutionary biology spurred by the publication of Charles Darwin’s “*On the Origins of Species*”, in 1859, then the articulation and development of utilitarian ethics by Jeremy Bentham and then Stuart Mill. Herbert Spencer argued for the utilitarianism view that good actions are simply those actions that have useful consequences and Hume’s account is similar. Nietzsche considered these explanations reasonable, but false. His “*difference from other naturalistic philosophers must be sought first in his profound concern whether universally valid values and a meaningful life are possible in a godless world, and secondly is his impassioned scorn for those who simply take for granted the validity of any particular set of values which happens to have the sanction of their religion, class, society or state*” (Kaufmann,1974).

Nietzsche argued that rather than being universal, inevitable and expressing absolute values, contemporary moral ideas are highly contingent historical developments (meaning accidental and depending on circumstances) that may now be undermining mankind’s development. He brought a fresh historical spirit to the inquiry, changing the standards pertaining to accounts of the

origins of morality regarding himself as the first thinker to attempt a truly historical analysis of the morality origins.

The central themes of “*On the Genealogy and Morality*” are: the distinction between master and slave moralities, our moral conscience as repression and redirection of instincts to cruelty, and the ascetic ideal as a conception of highest purpose of life. In the first essay, “*Good and Evil, Good and Bad*”, Nietzsche compares different moralities, observing that they fall into two types: “*noble moralities*”, according to which we see strong individuals with “*powerful physicality*” and “*blossoming rich, even overflowing health*” (Nietzsche, 1998:16). “*The slave moralities*” are the moral sphere of weak individuals who must band together as a herd for safety, seeing the noble class through the “*poisonous eye of resentment*”, (Nietzsche, 1998: 22) designating it as “*evil*”, while labeling themselves as “*good*”. In addition to the two classes, Nietzsche also introduces another group: the priests who stir up the resentments –repressed anger at one’s situation later directed outward toward others – of the slave class that ultimately enable them to achieve a kind of “*spiritual revenge*”. However, while suitable for a mediocre type of person, the slave morality is unhealthy for the spiritually superior people.

In the second essay, “*Guilt, Bad Conscience and Related Matters*”, Nietzsche explains how the human moral conscience has developed in history: beginning from the picture of creditor-debtor relationships, “*the oldest and the most primitive relationship among persons*” (Nietzsche, 1998) he explains how we have arrived at our current ways of thinking, the most important idea here being sublimation, which describes how the human instincts can be reoriented to other and more civil purposes. For Nietzsche, the

greater part of human thought and action is motivated by unconscious desires and primitive, sometimes barbaric instincts. By the time he wrote his “*Genealogy*”. Even philosophical thinking itself was seen as based on unconscious motivations: “*every animal, thus also the philosophical animal, instinctively strives for an optimum of favorable conditions under which it can vent its power completely*”(Nietzsche,1998:53).

The third essay, “*What Do Ascetic Ideals Mean?*”, discusses the conception of the good life as a monkish life of prayer, “*poverty, humility, chastity*” and self-denial: the “*anti-sensual metaphysics of priests*”(Nietzsche, 1998:15). Prior to man “*finding himself enclosed once and for all within the sway of society and peace*” (Nietzsche,1998:56) in the modern age, our behavior was one much less constrained and more natural. It is only with the new set of challenges introduced by civilization that we are so often reduced to explicit rational thinking, to relying on our “*poorest and most erring organ*”(Nietzsche,1998:54).

According to Nietzsche, as the values of contemporary Europe are largely Christian in origins, the ideal human being, as conceived through the influence of these values is compassionate, selfless, weak, humble, pious and chaste. But at the time Nietzsche was writing faith was increasingly being lost, both in the Christian morality and in the Enlightenment project of attempting to rationalize the moral order without recourse to divinity, as attempted by philosophers such Immanuel Kant and Baruch Spinoza. It means that without belief in either religion or in Enlightenment values, we are no longer bound to accept the authority of the traditional Christian morality. The philosopher considers it to be of the greatest importance that we question the

value which now holds for us. Nietzsche criticizes our received beliefs about virtue, and ultimately comes to reject them all, challenging the future philosophers to create a new understanding of the virtues and to construct more spiritually worthwhile ideals to live by. As the values he attacks are still largely those that define our society, this is a challenge that nobody can afford to ignore.

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Security and Human Rights

Balan Elena-Marinela*, Stoicoiu Ionela-Roxana**

Abstract

XXI century put increasingly more emphasis on respect for human rights and to ensure the personal safety of the individual with the main purpose of maintaining peace. In the current European space is troubled by various security issues that concern directly affecting the individual, such as terrorist attacks and wave of refugees coming to destabilize the balance already established on the continent. The United Nations, the North Atlantic Treaty, the European Union became the main soldiers in the battle to protect the individual and the state is only a means to achieve the goals proposed. Security is viewed in relation to human rights, the two concepts becoming indispensable, a State cannot ensure the security of its citizens if it does not comply with their fundamental rights, and on the other hand, respecting citizens rights is ensured and their social security. The purpose of this article is to highlight the importance of respecting human rights and peacekeeping, but also the importance of international collaboration between organizations to eliminate possible causes that could lead to a war would have disastrous consequences for the whole world, now principal threat to personal security and national is terrorism.

Key Words: *security, rights, refugees, terrorism, state, United Nations, Universal Declaration of Human Rights.*

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Security is a complex and controversial notion, there are many definitions and meanings about this concept in many acceptations security is defined as "safe from any danger, a sense of confidence and peace that gives anyone the absence of any danger." (DEX '09 (2009). Nowadays the concept of security is moving more and more to protecting the individual and his fundamental rights. Currently there is a real fight with the main threats to the physical or mental integrity of people, the problem is combated global international organizations as: The United Nations, Organization for Security and Co-operation in Europe , NATO , the European Union who have the main responsibility of maintaining peace and security , their actions are governed by legally binding international treaties such as the Charter of the United Nations Charter international human rights , these treaties constitute the main international human rights instruments.

United Nations Charter recorded numerous provisions concerning human rights and fundamental freedoms, in the Preamble is emphasized "faith in fundamental human rights, dignity and worth of the human person, in the equal rights of men and women and of nations large and small ". The United Nations will "promote social progress and will establish the best conditions of life in larger freedom" and will resort to "international institutions to promote economic and social progress of all peoples". So the United Nations through the United Nations Charter clearly establishes its goals: "friendly development of relationship between nations based on respect for the principle of equal rights of peoples and their right to dispose of themselves ", "Achieve international cooperation in solving international problems of an economic, social, intellectual

or humanitarian character, by addressing and encouraging respect for human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion." (art. 1, United Nations Charter).

The Universal Declaration of human rights; International Covenant on economic, social and cultural; Pactu international civil and political rights; The Optional Protocol with regard to the international Covenant on Civil and political, this set of documents are contained in the Charter of the International Human Rights these documents have a great importance in promoting the implementation and observance of the human rights. The most important document in this area is the Universal Declaration of Human Rights "(Predescu, 1998, pp16).The influence of the Universal Declaration of Human Rights on the personal security of the individual is evidenced by the General Assembly resolution in stating that this "constitutes a historic act, meant to strengthen peace by making the United Nations to contribute to the individual's release from oppression and constraints illegal the victim is too often ". Also in the International Covenant on Economic, Social and Cultural specified in Art. 9 right to social security and social insurance.

Most people understand by security issue an address directly threatened by people, being perceived as a situation where a person, a group or a State threatens the physical integrity or the means of sustenance. Starting from this idea we refer to war, the feelings experienced by people in the middle of a military conflict, eg horror lived by the inhabitants of London or Berlin during the Second World War rocket attack, the survivors of the atomic bomb detonated in Hiroshima, the witness of the

destruction of the World Trade Center buildings, or more recently the fear experienced by people following the terrorist attacks in Paris and Bruselles. All these situations lead to the creation of a climate of insecurity, fear, anxiety, living in a hostile environment, an environment that is not conducive to personal development, resulting situations where people are forced to emigrate, highlighting the need for people to feel safe and to respect for their fundamental rights and freedoms.

At present the security term gains and other values distancing themselves from the classical meaning referring to the ecological disasters caused by global warming, extreme poverty in areas underdeveloped, epidemics, terrorism, organized crime, illegal immigration, arms of mass destruction, competition fierce natural resources. Security exceeds its own borders rooted in other areas, such as psychologist Abraham Maslow puts the need for security on the second level of importance immediately after physiological needs . Security is no longer just a field abstract but is among the most important needs of the human being also guaranteed by the Universal Declaration of Human Rights, ranking it among the rights funadamentale enshrined in this "Of Economic, Social and Cultural rights part right social security, to work, to rest and recreation "(Otovescu-Frăsie, 2008: 24.)

According to art. 3, 5, 12, 14, 22 and 25 of the Universal Declaration of Human Rights: "Everyone, as a member of society, has the right to social security;It is entitled as through national effort and international collaboration, taking into account the organization and resources of each State, to achieve realization of economic, social and cultural rights indispensable for his dignity and the free development of his personality. " (art.

22). Also international system of human rights protection is also supported by international organizations, for example Organization for Security and Co-operation in Europe, an international organization at regional level in Europe. "The field of action of the Organisation for security and cooperation in Europe is extremely wide, co-operation and security in Europe, which include an important dimension of human rights. In human rights, however, the emphasis is on size affirmative, the consecration of human rights and not on the size of the concrete guarantee and defense of human rights" (Popescu, 2000: 117).

The United Nations also is among the major international organizations that fight for the maintenance of peace and respect for human rights. Since the preamble of the United Nations Charter signatory states committed "to proclaim reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women, developing and encouraging respect for human rights and fundamental freedoms for all without distinction as to race, sex, language or religion".

The principal organ of the United Nations is the Security Council, in exercising its role as guarantor of peace "decided that serious violations massive and systematic of human rights constitute a threat against peace, to commercial intervention, pursuant to the United Nations Charter. "(Popescu, 2000: 43). Security Council sanctioned genocide, crimes against humanity and war crimes, creating for this purpose its subsidiary bodies, the committee or expert on the human rights situation. The main pillar in protecting human rights is the state that initiates measures "to protect its citizens' lives, property and

national territory, to guarantee independence and state unity." (Popescu, 2000: 43).

But there are situations in which the state becomes the enemy of its own citizens, an example would be the situation of Syria, where the regime of Bashar al-Assad violates human rights, as pointed out in the report of the mission of experts mandated by the High Commissioner for Human Rights "Torture and other degrading and inhuman treatment against civilians committed by security forces and army", there is "an apparent willingness to shoot to kill, most injuries gunshot victims were located in the head, chest and in the upper part of the body generally "Extent and nature of these acts" can take crimes against humanity. In this situation the United Nations Council for Human Rights in Syria condemned the situation, classifying it as a violation of human rights and an attack on citizen security state. These actions led to repercussions massive migration from Syria to Europe, refugees whom have a special status "situation of personal because of the events of war were forced to leave their country and remain on the territory of a foreign state, but without having lost or renounced their citizenship" (Popescu ; Năstase, 1997: 148).

And in this context the state is the main actor and " is responsible for the acts to protect its citizens set , but in case of a mass of refugees is topped by the complexity of their problems .In such situations, the international community is dealing with their fate by adopting legal instruments and by social aid. " (Otovescu-Frăsie, 2008: 267). Even the International Covenant on Economic, Social and Cultural highlights "the right of everyone to enjoy a standard of living adequate for her and the whole family" (art 11), " The right of everyone to the enjoyment of the

highest attainable standard of health , physical and mental "(art. 12).

Security refugee problem can be approached from two perspectives: the refugee is a person who security right are violated because it leaves a war zone, but from the perspective of state stable citizens determine to which refugees are heading, constituting as a threat against citizens security creating a sense of instability due to cultural differences but also of possible terrorist acts generated by islamic extremism. Terrorism has become the main threat to personal and national security, most of terrorist attacks are directed against unarmed civilians who do peaceful activities, so is violated the most important human right -the right to life. In conclusion, the security sphere contains fundamental human rights constituted as a real support of any state, therefore ensuring world peace, terrorist attacks have become modern war, the international community confederate to fight against this phenomenon turned into the main threat to security and human rights, but this fight is hampered because there wasn't a known opponent. So it is an unequal struggle, hard fought, without having a clear purpose only desire to establish terror and produce cracks into system of european institution. Security and human rights are the basis of any democratic state, the two concepts finding closely with the idea of peace, stability and international cooperation their violation results in disastrous crisis for states and the entire international system.

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The communist regime and its establishment in Romania

Maria Madalina Andronachescu*

Abstract

The communist regime was absolute terror on states in which it was implemented. Characterized by the class struggle and by equality, totalitarian regime following the entire power be in the hands of a leader and political power being held by one political party. Freedom of the press, freedom of expression and many other freedoms were fenced off. The regime had been established in Romania, he scored in a particular population who took part in the "show" called communism. He has lead to the gradual elimination of the boundary stones of the monarchy and socialism.

Key Words: *Communism, instauration, regime, power, ideology.*

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The communist regime represents the first totalitarian regime, a black spot of the twentieth century which marked the mankind especially Eastern and Central Europe. It is characterized by an ideology that has its origin in the works of Karl Marx and Friedrich Engels, ideology is based on the principle of class struggle that Lenin and Stalin later developed Marxist theory. Totalitarianism was developed mostly in the interwar period as a new form of social and political organization.

Dan Ivascu and Ion Bodea authors, do distinguish between totalitarianism, authoritarianism and military dictatorship regime *"This (totalitarianism) should not be confused with authoritarianism or military dictatorship regime. A dictatorship is based not on ideology, a party, dictatorship be exercised by anyone, who take advantage of a certain situation and get their hands on power. The totalitarian regime enforces strictly its laws, dictatorship obeys no law except the will of the person in power."* (Bodea, Ivascu, 2011:316), developing the idea supported by the two authors, totalitarian regime, in this case the communist regime was affirmed by applying its own laws respecting an ideology designed to establish equality and justice, and to achieve the purposes they use manipulation of the masses, subordination of the individual and the cancellation.

So, they took advantage of the circumstances of the Second World War in the context in which humanity was overwhelmed by injustice, hatred and terror in order to get their hands on power and to attract as many followers in the party *"In the infernal context of the Second World War, overwhelming by hatred, injustice, discrimination, selfishness bitterly, corruption and terror, the communist idea shone increasingly stronger as a star in the dark"* (Soulet, 1999:12). The communist regime as other regimes that belong to

totalitarianism, can be defined as a reign of terror total, with only one party that is legally recognized as a ruling party other parties being suspended or outlawed on various grounds, based on a totalitarian ideology, building a secret police to control the population and censor any manifestation against the regime, all having in front a leader "loved".

Its establishment in Romania is closely linked to events that have occurred since 1944, when Red Army troops on 2 April enter in Romania in order to eliminate any form of anti-Soviet rebellion, but it proved to be only an instrument through which the Soviets gradually implements its Stalinist totalitarianism in Romanian Country, "*not follows to acquire any part of Romanian territory and not to change the social order in Romania. Advancing Red Army on Romanian territory is caused only by military necessity and the continuing resistance of enemy troops*"(Mocanu, 1994:180). Seeing that the situation is becoming more critical and willing at any price to get out of the war, King Mihai with IuliuManiu feel forced to sign the pact with the Communists on June 20 the same year, pact that IuliuManiu it will characterize the end of June as "*block of the four parties is not done for a violent overthrow of Antonescu, working extremely dangerous and full of great risks, but to give King a basic coverage to have the authority to ask Antonescu to resign before the unanimous will of the country.*"(Hudita, 1997: 330).

Later on August 23 the same year have happen what historians have called a "coup d'etat" made by King Mihai I on the arrest of Marshal Antonescu and also its members, the King has the right to be able to arrest the government. Eliminating of Ion Antonescu the King appoints , less than three hours, a new government led by General Sanatescu, who said it would be a

democratic government and the King himself supported to communicate to the country on the night of August 23 to 24 "... *Today the dictatorship was removed. People get in his rights. The regime that we will do will be a democratic regime in which public freedoms and civil rights will be guaranteed and respected.*" (Bantea 1972: 30-31). These promises were subsequently made, which led to the re-entry of all parties including PCR (Romanian Communist Party) which was banned from 1924.

Internationally, between 4 and 11 February, 1945 takes place famous Yalta Conference after which Churchill and Stalin divide spheres of influence, Central and Eastern Europe have rebounded of U.R.S.S. On the basis of this division stayed a piece of paper on which were enunciated countries including Romania, piece of paper was proposed Churchill and approved by Stalin, this was the moment that would decide later disaster across Eastern Europe.

On 27 February Andrei Vâinski, Soviet Deputy Foreign Minister Viaceslav Molotov, was moved to Bucharest, imposing the King Mihai I to replacement the government Radescu with another government led by dr. Petru Groza. Even if the King did not want this government approve, he confirm it March 6, 1946. The government just came to power was composed of members of the National Democratic Front and the group led by Tanasescu, he had to impose appealing to countless actions which aimed to restricting total freedom of people, arrest people because they are guilty for proper damage war but they were chasing the total elimination of opponents, falsification of the elections and many other actions that have led to desperate Romania.

King Mihai I himself confessed, " *This government has destroyed the last vestiges of freedom. He threw in the dungeons on the most representative and most respected representatives of the Romanian democracy. He falsified the elections, using toil and terror he imposed Romanian totally foreign institutions soul and life of the people.* "(Mihai I of Romania, 1992: 70). This government wanted immediate imposition of socialism in Romania taking measures that the king did not approve. The country is in a strong process of Sovietization by land reform which had the principle the expropriation all landed property exceeding 50 hectares, nationalization National Bank of Romania, the set up of offices, industrial Founding a monetary reform, exclusion from government groups of bourgeois .

In 1946 organized the first parliamentary elections after the war on 19 November, these being forged by the communists who took power, although real winners were traditional political parties, namely the PNT (National Peasant Party) and PNL (National Liberal Party) "*To November 19, 1946, Dr. government. PertuGroza held its first parliamentary elections after the war. Despite all the assurances of the Great Powers, the government falsified the results so that the votes cast in favor of the traditional political parties, led by the PNT and PNL were attributed to groups gathered in block democratic parties led by the communists.*" (Buzatu 1999: 512), the terror emerging in the country permanently.

A particular importance has the year 1947, when King Mihai I is forced to abdicate. Located at the wedding ceremony of Princess heiress Elisabeth in UK, it had planned to stay for 20 days, but extended it stay on 21 December King and his mother return home opportunity in which December 30, the King is threatened with a war civil if he refuses to abdicate. To avoid

unpleasant event King agrees to sign the abdication, this story is surprised in the act of December 30, 1947 by Arthur Gould Lee who book a whole chapter to this event. Note that Gheorghe Buzatu show in his chapter *"In the antechamber Romania Stalinist era."* In the discussion that wore it Gheorghe Gheorghiu-Dej, PetruGroza, King Mihai I and Queen Mother Elena during the day December 30, they claimed the following: Prime Minister Groza"- *Well, Your Majesty, it's time to arrange a friendly parting ... I came to the important issue ... the issue of ending the monarchy. After all, I've warned you have to prepare for something ...*"(Buzatu 1999: 517) talks lasted 90 minutes, the King saw the abdication act handed of the premier, refuse and PetruGroza brutal react claiming that *"Our people expect news abdication. Unless we have your signature soon, trouble will arise ..."*(Buzatu 1999: 517), the Prime Minister claiming that desire is full of people. King consults with his mother and then returns to sign for proper Act of abdication, so the latest milestone achievement is removed leaving free Sovietisation rein total instilling the communism.

Below is the act of abdication of King Mihai:

"Mihai-ium

By the grace of God and the national will

King of Romania

All present and future, health

Romanian state in life have occurred in recent years deep political upheaval, economic and social, which have also founded new relations between the State main factors of life.

These ratios do not meet the conditions set by the pact fundamental today - Constitution - by requiring a swift and fundamental change.

Faced with this situation, in full agreement with the decision makers of the country, and aware of the responsibility incumbent upon me, I believe that the monarchical institution no longer corresponds to the current condition of our life state, it represents a serious obstacle to Romania's development. Therefore fully aware of the importance of the act that are in the interest of the Romanian people,

ABDICATE

for me and my followers from Throne, giving up for me and they all have exercised their powers as King of Romania.

Leave the Romanian people the freedom to choose a new form of State.

Mihai King

Given in Bucharest

today 30 December 1947. "(Scurtu, Buzatu 1999: 592).

Describing the events in 1947 in Philippe ViguieDesplace interview, King Mihai I support the question "*Communists have asked us imperatively to leave Romania?*" (Stoenescu, 2002: 548)the following: "*No. Doing the generous Groza told me to stay. Staying but no longer have any sense. I was a prisoner in their hands, with all the risks that such a situation posed sooner or later*"(Stoenescu, 2002: 548) this proves that the communists wanted removal form leading the monarchy, and achievement the republic and not be a person in achieving impediment form of government but the existing form of government, namely the monarchy be removed.

Therefore, 1948 is the year of instilling the communist regime in Romania. On February 21 to 23, 1948 in Athenaeum Roman GheorghiuDej presented his report, saying: "*teaching of Marx, Engels, Lenin and Stalin is that shining beacon that will light the*

way P.M.R road leading to new victories popular democracy, for socialist Romania. "(Scurtu, 1999: 550).

Immediately after the Congress returned to power entirely Romanian Communist Party which supported a socialist model, and once they decide to remove the King making a constitution that recognizes the state form of republic. Title of constitution which had a special "social-economic structure" that provide supremacy of the state in terms of land and wealth. "*The Romanian People's Republic, the means of production belong to the state, the property of the entire people, or cooperative organizations, or private individuals or legal entities*"(Scurtu 1999: 554).

In the same year on August 30 takes place setting DSS (Security), starring director Gheorghe Pintilie, her role was to ensure the security of the Republic against enemies internal and external, and in 1949 on 22 January takes place Founding DGM (Militia) .

Once all the poles were removed from the path of socialist regime, the establishment of communism was inevitable that resulted in nearly half a century of terror on Romanian land where peace and democracy formerly was implemented.

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The family and the challenges of modern world

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Abstract

Ever since the beginning of humankind, family has been the primary organizational form of individuals. It's within thus family that individuals found gratification, protection and affirmation. In our century family seems to face to face a diverse range of problems. A lot of interferences lead to the submination of family members' cohesion and a lot of ideas spread alternative forms of coexisting. One of these interferences is mass media, which seems to replace the relationships between individuals. Our research paper means to discover in what ways mass media influences the family cohesion. To do so we used the opinion poll method and the observation method.

Key Words: *family, cohesion, mass media, education*

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The notion of family is without a doubt, a familiar one even to those without a higher level of education. To define family in a sociologic way involves serious difficulties because it is various forms. In our study we defined family as a group of persons directly related, whose adult members assume responsibility for children's care. We all see a dissolution between the way family was and the direction the modern family go.. If once upon a time our grandparents raised their children in the household, giving them daily chores and responsibility from young age and they only fun being the few local events, in present time things tend to involve to new behavioral models, and the family modifies more and more it is way of functioning.

Our study investigates the way in which mass media influences modern family and especially its unity. Also, we tried to find what is the profile of mass media consumer, how much time he spends inside the family and how much of that time he is actively involved in various activities. This saying we observed a family of three generations (grandparents, parents and child) and applied the opinion-polls to a exploratory lot.

We found that there are situations in which the members' cohesion is affected, especially when it comes to choosing the TV channel. Also, the young couple preoccupation for the movies transmitted on TV or on DVD decreases their cohesion with the child, the former one going from room to room, not finding on occupation. Still, it cannot be said that these conflicts strongly affects the unity of the group, them having a short-lived nature. On the other side, there are moments when mass media proves to be a valued factor of unification. The reading of the morning

paper or the movie seen by the whole family are two of the most resounding examples.

One of the first things observed after our study is that the new communication methods tend to an individualization of men, to an alienation and division of their own nature, which is pure social. Man develops and builds himself because of the contact with others. A singular one way interaction with a machine changes the way man thinks, feels and acts. For development, the child needs the direct presence of parents, the link with the environment, the questions, trials and sometimes painful failures, the affection of those around him because, as we all know, the primary socialization period is equivalent with the forming of personality. The childhood age is the time of great acquisitions; it is the time when it is so needed simulation. The modern technologies are, for sure, a huge step for mankind history and their correct usage can improve our native capability, but their wrong use leaves deep signs in our brain.

We consider that every technical conquest in the human-epos, from the apparition of books, to the development of cartography and printing has influenced the way we think and by default the brain structure, but this influence has made itself known slowly and without targeting interpersonal relations.

Beyond the skepticism knows to every change, only the posterity will be able to balance the benefices with the costs.

Another aspect that surprised us is the discrepancy between the time spent with the family and the active time, allocated to various mutual activities. So, if the majority spends two-five hours day inside the family, the active time is only one-two hours a day. Although the time spent together by the family

members is relatively low and although mass media occupies a very important role in the contemporary family, the unity of family seems not to be affected. The majority of people tend to put on the highest level the harmony and reciprocal trust, preferring to dine daily with the family members and to discuss about important problems with them. Still, the observation showed that the cohesion seems to be affected by the mass media, the harmony being a superficial one, every member being isolated in his own activity, always linked to a electronically device. We saw, for example, that the young couple was watching a movie meanwhile the child was on “YouTube” watching cartoons to not disturb them

Regarding the relation between the education level and the TV channel selection, it can be concluded that there is not a big difference between the two categories (the ones with medium education and the one with a higher one). Counting the time spent on TV we observe that the ones with higher studies spend less time that the ones with medium studies. We also detected that the majority prefer to watch TV by themselves, the next ones being the ones that like to watch it with the family.

In conclusion we can say that the mass media influences the familial and social life of people, by limiting the interaction with one another and also with the examples that its spreads.

Social life was always in an ongoing change. Social institutions disappear, new ones took their place and others had known radical changes along the history of humanity. “Deviate the actual direction of development story from the natural way of human species?”, “Will the robots replace the social need of people to interact?”, “How will people be in the future?” These

are questions that the scientists are trying to find answers to and of which our own existence depends.

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The formation of The United Nations and The New World Order

*Ramona Maria Dinca **

Abstract

This paper aims to present the United Nations Organization and the goals it is trying to achieve, along with the changes that managed to create the world over time. In this project it is detailed the structure with general institutions this organization has in use.

Key Words: *cooperation, diplomacy, collaboration, world peace, rights, transformations, reconciliation*

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The idea of establishing an international organization that facilitates cooperation between countries in order to maintain peace, can be identified in the series of international diplomatic conferences, held in the latter part of the nineteenth century and early twentieth century. The impulse to create an organization with a universal vocation, structured according to the commandments of time, but was given the willingness of States to cooperate to prevent recurrence World War. (Miga-Besteliu, 2000: 147.)

The Peace Treaty from 1919 stipulated in its preamble the creation of the League of Nations. So, on January 10, 1920 the League of Nations was created, but which later proved to be a fiasco.

The League of Nations was the first attempt to build an organization of states with a universal vocation and general and permanent character. The goals set forth in the preamble of the Covenant of the League of Nations of 28 June 1919 were : promoting international collaboration and achieving international peace and security by the acceptance of obligations not to resort to war, by developing fair relations between nations by respecting international law and the obligations deriving Treaties and by maintaining justice (<http://bsclupan.asm.md:8080/xmlui/bitstream/handle/123456789/525/11.pdf?sequence=1>)

The system established by the Covenant peacekeeping is based on two principles:

- 1) Members of the League agree to respect and protect the territorial integrity and political independence of other states;
 - 2) Any war or threat of war is a matter for the entire organization.
- (Miga-Besteliu, 2000: 148.)

The League of Nations introduced a new form of institutionalized multilateral diplomacy and despite its failures , has provided to be an experience that was widely used in shaping the organization what took place - the United Nations.

(Miga-Besteliu, 2000: 151-152.)

United Nations Organization (UNO) is the most important international organization, both through its universal character - it includes almost all countries - 193 for all purposes and functions which have been given. It proves that UNO was created as a remedy for defects ,, " in the functioning of Nations (created after the First World War) and to define a new international order and to ensure economic, social and cultural and humanitarian aspects (Rusu, 2002: 20.)

The idea of creating the United Nations is officially launched by the declaration signed in Moscow on 30 October 1943 by the foreign ministers of the US (Cordel Hull) , USSR (V. M. Molotov) and Great Britain (Anthony Eden) and Chinese ambassador to the Soviet Union (Ping Sheung FAO) .

The plans for creating UNO took place between representatives of the USA, Great Britain and U.R.S.S. and later representatives of China, who expected that in keeping world peace should be assigned a key role of the Security Council, whose permanent members are China, France, UK, US and U.R.S.S.

At the Tripartite Conference of Yalta in February 1945, leaders of the three great powers - the US, Britain and U.R.S.S. – Considered the formation of a general international organization to maintain peace and security to be essential , both to prevent

aggression and to remove the causes of political, economic and social war, through close and continuous collaboration peace-loving peoples . “The three have agreed on the formula to vote in the Security Council and the United Nations Conference announced start date (April 25th 1945), the world organization dedicated to drafting the Charter and keeping its place San Francisco in the US With this occasion, it reached an agreement on the countries that were to be invited to the conference: Member who declared war one or more countries of the Axis until March 1, 1945 (Dumitrescu, 2009: 167-168.)

The Conference from San Francisco, that had the formal name as,, United Nations Conference on International Organization , " started its work on 25 April 1945 with upcoming appearances representatives of 50 states. The conference, which lasted two months were devoted to elaborating UNO Charter.

Article 1 of the act - UNO Charter formulates the goals of the United Nations, as follows:

⊗ „ To maintain international peace and security, to take effective collective measures for the prevention and removal of threats to peace and perform through peaceful means and in accordance with the principles of justice and international law, adjustment or settlement of disputes or situations with international character that could lead to a breach of peace.

⊗ To develop friendly relations among nations based on respect for the principle of equal rights and their right, and take any other appropriate measures to strengthen universal peace.

⊗ Develop international cooperation in solving international problems of an economic, social, cultural or

humanitarian character, promoting and encouraging respect for human rights and fundamental freedoms for all without distinction as to race, sex, language or religion.

¶To be a center for harmonizing the actions of nations to be to achieve those goals"

UNO Charter obliges Member States to resolve their differences peacefully, regulating expressly prohibit the use of force (Rusu, 2002: 20-21.)

The principles contained in the Charter of UNO are:

- 1) nonaggression or force threats;
- 2) international peaceful settlement of disputes ;
- 3) non-interference in the internal affairs of other states;
- 4) the duty of states to cooperate with each other ;
- 5) the right of peoples to self-determination ;
- 6) sovereign equality of states;
- 7) fulfillment of international obligations in good faith.

The United Nations originally grouped the 51 founding members. Its organizational structure and its objectives were contained in the founding act of the organization; UNO Charter did not differ essentially from those of the League of Nations. Thus, the main bodies of the United Nations Organization were the Security Council, General Assembly and the Permanent Secretary.

Among these bodies, what matters most poignant is the Security Council decision-making essential element for resolving disputes between states. The Security Council has very wide political powers and with real powers, was in charge of peacekeeping, having for the armed forces of the Great Powers,

in fact nonexistent when the League of Nations . The essential role of the Council was to prevent conflicts between states. Council composition consists of five permanent members (US, USSR, UK, Republic of China and France) and six non-permanent members. In fact, this scheme gives each permanent member veto.

The world superpowers, the USA and the USSR, although allied against Germany and Japan during the Second World War, were quick to turn against each other, trying to impose their world hegemony. The formation of the two military-political blocs after the Second World War and the Cold War have challenged the UN operation. UN action in the sphere of national security were constantly blocked by veto either of the superpowers in the Security Council (<http://www.gazetademaramures.ro/organizatia-natiunilor-unite-12348>)

Under the Charter, the Security Council has primary responsibility for the maintenance of international peace and security. It has 15 Members, and each Member has one vote. Under the Charter, all Member States are obligated to comply with Council decisions.

The Security Council takes the lead in determining the existence of a threat to the peace or act of aggression. It calls upon the parties to a dispute to settle it by peaceful means and recommends methods of adjustment or terms of settlement. In some cases, the Security Council can resort to imposing sanctions or even authorize the use of force to maintain or restore international peace and security.

The Security Council also recommends to the General Assembly the appointment of the Secretary-General and the admission of new Members to the United Nations. And, together with the General Assembly, it elects the judges of the International Court of Justice (<http://www.un.org/en/sc/>).

Voting System and Records

Vote and Majority Required

Article 27 of the UN Charter states that:

1. Each member of the Security Council shall have one vote.
2. Decisions of the Security Council on procedural matters shall be made by an affirmative vote of nine members.
3. Decisions of the Security Council on all other matters shall be made by an affirmative vote of nine members including the concurring votes of the permanent members; provided that, in decisions under Chapter VI, and under paragraph 3 of Article 52, a party to a dispute shall abstain from voting (<http://www.un.org/en/sc/meetings/voting.html>).

Radical transformations that took place in global developments and were reflected in the United Nations, which began the turning since its inception. Enlargement process and increase practical functions UN began the day after the creation of the organization. But this process has become particularly active after the mass entry into the UN young states that have liberated from colonial domination. In this regard, the Secretary-General stated that, the years that have elapsed since 1945 , the

world has undergone transformations founding members of the United Nations could hardly foresee or imagine them . Today , the organization is much different from the way it looked at the entry into force of the Charter . It is larger and more representative ...” (Neagu, 1983: 94-95).

„ The most important requirement ... “, to quote Secretary introducing the annual report of 1757 ... today is the taming of conflicts between states, not their sharpening. If used properly, the United Nations can serve diplomacy reconciliation force better than other tools available to Member States. All different aspirations and interests of the world meet on the common ground represented by the Charter. Conflicts can persist for long periods of time without reaching a solution accepted and groups of states can defend specific interests or regional. However, despite the temporary developments to the contrary, consequential influence of acute tensions, UN tendency is to weaken or destroy the differences, thus reaching finding solutions approaching common interest and application of the principles of the Charter (Morgenthau, 2007: 513-514).

As a conclusion

From my point of view we should not be pessimist about this organization, because the UNO is undoubtedly a microcosm of the world and despite so many reservations politically, its role in promoting disarmament for a safer future to the posterity cannot be denied. At large scale, in the global concept its importance and necessity is gaining momentum day by day. It is now the most acclaimed universal representative and authoritative organization with 192 member countries in its

present set up and they hope that it will progress more in the time to come.

The history of the United Nations clearly shows that individual people can make a difference in the world. One man, Woodrow Wilson, led to the founding of the League of Nations, the precursor to the United Nations. One man, Franklin D. Roosevelt, caused the creation of the United Nations, an organization which would impact the world for generations to come. One man, Tom DeWeese, questioned the morality and organization of the United Nations. One man, Kofi Annan, responded to these challenges by spawning a massive reform of the United Nations.

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