SOCIAL AUXOPHOBIA

Nasty VLĂDOIU[1]

Abstract: *We can not talk about social auxophobia without recalling first what is meant by social character, society in general, the civil society emerged as a concept at the end of the eighteenth century and which has developed a sustained development to the present day, the social existence, and the difference between them and social consciousness.*
Auxophobia can be defined as the phenomenon of growth and/or stimulation of the pathological state of anxiety and obsessive fear, that lacks an objective or a precise cause, in a society taken in whole or in part, by using practices and methods of manipulation and/ or propaganda, targeting specific themes or topics of interest.

Key words: *social auxophobia, social contract, civil society, social consciousness, social existence, anti-Semitism, cyber anti-Semitism, virulence degree of social auxophobia.*

1. Brief Introduction and Terminological Specifications on Society (in general), Civil Society, Social Consciousness and Social Existence

This paper requires ab initio the need to explain some terms that are closely related to the new concept to be presented.

Thus we can not talk about social auxophobia without recalling first what is meant by social character, society in general, the civil society emerged as a concept at the end of the eighteenth century and which has developed a sustained development to the present day, the social existence, and the difference between them and social consciousness.

In terms of determining the degree of virulence of social auxophobia at a given moment in a society taken wholly or in part, we will find that it is directly proportional to the aggressiveness of the methods, techniques and all the means used in the specific activity of manipulation and/or propaganda processes, on given themes or subjects.

We can thus distinguish between: low degree of virulence as intensity; progressive degree of virulence as intensity and critical degree of virulence as intensity.

It is well known that the evolution of the human society and the social consciousness analyzed together at a given time have been the subject of complex studies over time. In this context, we consider relevant and should recall in the present paper, the "Social Contract" of Jean Jacques Rousseau's Social, whereby the illustrious thinker of the Age

[1] *Transilvania* University of Braşov, vladoiu.nasty@unitbv.ro

of Enlightenment launched certain ideas and principles of immeasurable value, such as "*The most ancient of all societies, and the only one that is natural, is the family.*[...]" the Social Contract (Rousseau *apud.* Pricop, 2016), which he defines as follows: "*To find a form of association which shall defend and protect with the public force the person and property of each associate, and by means of which each, uniting with all shall obey however only himself, and remain as free as before.*" (Rousseau *apud.* Pricop, 2016), about the general will; about sovereignty, which he considers inalienable and indivisible, about the separation of powers in the state, about the right of the best in relation to the legitimate powers, about the appreciation of the right to slavery as null.

Of interest to us, however, in the present scientific approach is the following statement: "*If there were a nation of Gods, it would govern itself democratically. A government so perfect is not suited to men.*" (Rousseau *apud.* Pricop, 2016), which seems to us to be as profound as it is today.

Nowadays, this is invoked more and more, becoming a nearly demonetized slogan. Democracy, people not being able to understand the intrinsic value of it will easily transform it into anarchy. But perhaps this is happening precisely because "people are not gods." (Rousseau *apud.* Pricop, 2016).

In view of the above, we can emphasize that human society is a unitary, complex, systematic assembly of relations between people, which has an organized character and exists only in organized structures (eg. the state).

The state has two meanings: a broad meaning that encompasses the territory, the population, and sovereignty being thus synonymous with the country, including also the civilization, resources, people, frontiers; and a narrow one representing the organized form of the power of the people (state apparatus).

It is also widely accepted that for the human society the state is the unique and optimal solution for its material and spiritual development, yet today we are increasingly talking about the importance of civil society as an organized form of population in relation to the existence of the state as an organized form of the power of the people.

About the transformation of the medieval society (strictly hierarchical) into the modern one regulated by the apparatus of the state where individuals are free, was spoken from the end of the 18th century and the beginning of the 19th century, when the distinction between the state and the rest of society began to be distinguished, and the initial form of the Civil Society has emerged.

The parents of the civil society theory, Hegel, Marks, Gramsci, have launched from the beginning principles according to which today we can talk about Civil Society as being formed by citizens having the same interests and rights, who devotes all their experience and knowledge to promoting and defending them.

These citizens are associated in various forms as non-governmental organizations, community organizations, professional associations, cultural institutions, etc. Civil society can be analyzed in terms of systemic structures that offer citizens the opportunity to acquire and develop social relationships through various means of expression and participation in the life of the city.

In alignment with the above, we can assert that modern society is structured on three main components, namely the political one (the fundamental institutions of the state), the economic component (considered to be the most important of our day) and the civil society (which legitimizes or amends the other two components).

It is imperative here to recall the definition of Nicolae Manolescu given to Civil Society, according to which this is the ensemble of organizational forms that ensures "*a solidarity and a capacity for spontaneous reaction from individuals and groups of individuals to the decisions of the state and, more generally, to everything that is happening in the everyday life of the state*." (Manolescu, 2002).

In the economy of those to be discussed further, the above definition is extremely important because we believe that the ad-hoc, eclectic, protest gatherings of groups of individuals do not always have to be confused with the Civil Society's activity, which even in the presence of a quick reaction, maintains its organized character, and respects the principles of its intrinsic conceptual organizational value.

In fact, Civil Society is organized on the principle of volunteering and respects its independence vis-à-vis state authority, having apolitical and non-profit character.

On the concept of social consciousness we can state, without fear of mistaking, that it is a form of reflection of reality, and which does not necessarily correspond to the summum of individual consciousness.

It is a fundamental category in which ideas, knowledge, mentalities, taken as a whole, find their place alongside the reflection of the social existence of individuals. Social consciousness can embody a political, legal, religious, or other form, and these forms are able to interact with each other.

There should be no confusion between social consciousness and social existence. Although both are fundamental categories of historical materialism, one designates the material side and the other is the spiritual side of social life.

They are complementary, and together create a unitary whole, worth to be analyzed from the perspective of their interactive relationships and the newly created dimension.

All of the above find their existential reason in the following terminological, conceptual and functional explanations of social auxophobia.

2. The Conceptual-terminological Paradigm and brief Theoretical Explanations of Social Auxophobia

Man is the social being endowed with consciousness and intelligence, consciousness that makes the existential difference between him and the animal. Human society is the one that differs from other societies precisely through social consciousness, which shall not beconfused, as wementioned, with the sum of individual consciousness.

The analysis of the condition of a society, from a certain point of view, at a given moment, can be done through Sociology, which is the social science that studies the social rules and the processes of unity and separation between people not only as individuals but also as members of the civil society and/or state institutions.

We propound that the new concept, **Social Auxophobia**, be perceived as an interdisciplinary, socio-legal concept, that has real practical utility.

As for the etymology of the word Auxophobia, it is based on the first element of scholastic composition **auxo-**with the meaning of "growth", "stimulation"[Pron. a-u-. /< fr. auxo-, cf. gr. auxein – to increase, to grow] (DEX tehnic, 1987), and the second element, -**phobia**, which means a pathological state of anxiety and obsessive fear without an objective or precise cause, repulsion, dislike for something. (from Fr.phobie) (DEX, 2009).

Therefore, we can define auxophobia as the ***phenomenon of growth and/or stimulation of the pathological state of anxiety and obsessive fear, that lacks an objective or a precise cause, in a society taken in whole or in part, by using practices and methods of manipulation and/ or propaganda, targeting specific themes or topics of interest.***

It can also be defined as the phenomenon of stimulating repulsion or antipathy for something or someone, by the same methods and following the same goals.

It is imperative to note that, as a result of the phenomenon, the outcome differs from one human society to another, from one social group to the other, even if the same stimuli were used, and it is possible to be noticed also certain degrees of virulence.

In terms of determining the degree of virulence of social auxophobia at a given moment in a society taken wholly or in part, we will find that it is directly proportional to the aggressiveness of the methods, techniques and all the means used in the specific activity of manipulation and/or propaganda processes, on given themes or subjects.

We believe that it is not necessary to define here the terms of propaganda and manipulation, but we must specify that the intensity of the actions used in the manipulation and propaganda processes lead to the establishment of at least three levels of perception.

We can thus distinguish between: low degree of virulence as intensity; progressive degree of virulence as intensity and critical degree of virulence as intensity.

At the same time, it is interesting to observe and analyze the degree of resilience of each human society or social group in part.

For a better understanding we will proceed to the determination and presentation of some factors and generating elements of social auxophobia at national, regional - European and international level.

We can support the aforementioned, showing that the reaction to the same stimuli differs according to the mentality of each nation, the degree of culture and civilization, the economic situation, religion and political situation, and last but not least, and perhaps among the most important, the history of each country.

The stimuli used in propaganda and manipulation activity are generally factors and real co-generating elements or pseudo-factors and co-generating elements of social auxophobia.

3. Stimuli that are based on Factors and pseudo-Factors, and co-generating Elements of Social Auxophobia in Romania

In Romania, we can note as examples, stimuli based on factors and real co-generating elements of social auxophobia, such as: imported anti-Semitism, immigration,

professional migration (the crisis of professional values and lack of labor), hungarian irredentism, rusophobia (derived from fear of occupation), corruption, the state of the health system, etc.

At the same time, we can provide examples of stimuli based on pseudo-factors and co-generating elements of social auxophobia in Romania, such as: the existence of multinationals in the domestic business environment, the loss of property of the land by foreign buyers, the abuse of power, loss of national identity (education, truncation of true history), synthetic legislation, etc.

4. Stimuli that are based on Factors and Pseudo-factors, and co-Generating Elements of social auxophobia in Europe

At European level, we can provide as examples, stimuli based on factors and real co-generating elements of social auxophobia, such as: EU Destruction (Eurovocation), Migration, Xenophobia, The Effects of Israel's Involvement or Non-Implication on Immigrations in the Middle East, in Europe, the problem of integration of nomad populations at European level (discrimination, crime, lack of effective solutions), anti-Semitism (the European origin and imported anti-Semitism).

With regard to stimuli based on pseudo-factors and co-generating elements of social auxofobia at European level, we can indicate: The issue of labor law in the EU; European socio-political leadership resources from a global perspective, here we have questions as: Did Europe get tired of being a world leader? (historic, present, future), or Waste decision to create the new EU army based on the fear or desideratum of Europe to continue holding world leadership? Of course, those who are interested will deepen the issue and will find quite nuanced answers.

5. Stimuli that are Based on Factors and Pseudo-Factors, and co-Generating Elements of Social Auxophobia at a Global Level

At a global level, we attempt to enumerate stimuli based on factors and real co-generating elements of social auxofobia, such as globalization, a new global deflation, racism, terrorism, struggle for the New World Order, ecocide, cyber anti-Semitism, religion, and so on.

As for pseudo-factors and co-generating elements of social auxofobia ata global level, we can provide as examples: International Security Risk - Digital Divide, Official Recognition of Alien Presence on Earth… at least for the moment, etc.

6. Conclusions

Whoever uses and what interests are pursued by such manipulative and propagandist practices is a rhetorical question.

One thing is certain, however, that the new concept rigorously corresponds to the regulation needed to complete the conceptual and functional socio-legal vacuum.

References

Andrei, N. (1987). *Dicționar etimologic de termeni științifici.* Editura Ştiinţifică şi Enciclopedică

Manolescu, N. (2002). Civil Society. *Literary Romania,* No.39. Available at: http://www.romlit.ro/index.pl/societatea_civil

Rousseau, J.J. (2016).   *The Social Contract; or, The Principles of Political Rights*. Translation Lucian Pricop, Bucharest: Cartex Publishing House.

Dicționarul explicativ al limbii române (2009). Ediția a II-a revăzută şi adăugită.