

# THE IMPACT OF THE COLLECTIVE MENTALITY IN OVERCOMING THE VULNERABILITIES OF CONTEMPORARY DEMOCRACY

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## IMPACTUL MENTALITĂȚII COLECTIVE ÎN DEPĂȘIREA VULNERABILITĂȚILOR DEMOCRAȚIEI CONTEMPORANE

*Astăzi conceptele de mentalitate colectivă și democrație trebuie analizate prin raportare la fenomenele de globalizare și progres tehnologic, la sistemul de principii și valori universale comune, la specificul cetățeniei globale și la conceptele de interdependență și prosperitate comună. Democrația trebuie să devină identitatea noastră comună, prin depășirea hotarelor personale, naționale și regionale ale conștiinței colective, și conturarea unei mentalități globale distincte. Toate acestea ghidează tendința noastră comună, în calitate de cetățeni ai planetei, de a face față celor mai mari provocări cu care umanitatea actualmente se confruntă, a cărei vis comun rămâne a fi – o lume în care domnesc pacea și respectul demnității umane. Fiecare din noi trebuie să se angajeze să promoveze colaborarea și cooperarea pentru dezvoltarea democratică a întregii familii umane.*

One of the prominent themes at the heart of public debates in transition countries is the process of building, transforming and consolidating mentalities. The way in which a country's citizens perceive, filter information and relate to immediate realities, both locally and globally, is identified as one of the main obstacles to substantial social change. The mentality is a dynamic synthesis of each society in which cultural specificity is included and civilizations are defined.

Mindsets are a component of culture, an essential part of sustainability, which structures social interaction through values and norms. The French historian, F. Braudel, stated that each epoch is animated by a certain representation of the world, by a certain dominant collective mentality, which "penetrates the entire mass of society. This mentality that dictates attitudes, guides choices, roots prejudices, tilts the movements of a society to one side or the other, is eminently a fact of civilization" [1] Thus, the mentality can be considered a true mental frame of common reference of a group of people, *ana priori* form of knowledge, a cultural heritage through which we explain the world, society and ourselves. It often determines our emotionality, perceptions, relationships with

others, acceptance or non-acceptance of difference, social choices. Le Goff argues that the mentality changes most slowly in a society, and the pace of their transformations differs from the pace of transformations that take place in other spheres of society [2]. Due to this, the transformations that take place in the company's infrastructure face resistance, delays and gaps. But, in the end, the author notes, mentalities are forced to adapt to changes in social infrastructure. At the same time, changes in infrastructure are in line with the mentality of the main attitudes present in a society.

The latest perspectives in the field of historical and anthropological discourse refer to the promotion of an innovative and global image of the past, present and future, given the ways in which people perceive the world around them, how they see themselves, others, and the system of values according to which they model their attitudes, behaviors, reactions, in a word, the mental paradigm specific to a certain historical time. The challenges that different regions of the world are facing today with are different in magnitude, but not different in nature. Poverty, unemployment, organized crime, terrorism, the ecological problem and climate change are only part of the problems that do not take into account national borders and can only be overcome by strengthening the efforts of all nations. Beyond the nation we belong to, beyond the continent where we live, we are all part of the same humanity whose common dream is to live in a world where peace and respect for human dignity reign. This is possible only by identifying a unique way of connecting our values and interests so closely that war would become practically impossible.

Thus, the realization of this dream of humanity is largely dependent on three fundamental principles: interdependence, mutual prosperity and shared universal values. They must guide us in our common tendency to overcome the greatest challenges that humanity is facing today with: hunger and poverty in the world; moral degeneration of public and private life; degradation of democratic systems; and the danger of new wars between civilizations. Through constant dialogue and negotiations, applying the art of compromise, covering more and more issues and involving more and more countries, the promotion of the world peace is possible. Spinoza said: „Peace means more than the mere absence of war, peace is a virtue.” He also added: peace is „a state of mind, a disposition for goodwill, trust and justice.” Indeed, true peace exists only if people have the confidence that their interests are represented, are satisfied with their political system and have the guarantee that their fundamental rights are respected. Global society does not just mean peace between nations. It embodies that special state of mind referred to by Spinoza. As

a community of universal values, it represents this vision of freedom and justice, which places the individual and respect for human dignity in a central position and which cannot exist outside democracy [3]. Therefore today, democracy is a universal value, which does not belong to a single country or region. In the face of the challenges of the new millennium, the concept of democracy can no longer remain within the strict limits of the nation-state, and its values, principles and even practices often acquire global dimensions. The promotion of democracy is no longer just a matter of national interest. Today, it has become an objective, an activity and a shared responsibility of all the states at global level.

If we go back to the origins, for the ancient Greeks it was a discovery that together they had the potential to master their own fate and to ensure a better life together. Democracy was the political innovation that allowed the Greeks to limit the power of tyrants and their natural tendency to concentrate their entire power in their own hands and maximize their wealth. The ancient Greeks, with all their shortcomings, believed in the wisdom of the crowd, believed in people and their potential. Even then, they realized that not only people need democracy, but also democracy needs people. Today, our democracies face the same moment of truth again. Today we are witnessing together an intense process of globalization of markets, but not as intense in relation to democratic institutions. Some politicians are still limited only to local politics, only to solving internal problems, in a small circle of people, without taking into account the opinion of the majority that remains with the unqualified democratic potential. Others, and even worse, being protected by interest groups, use the levers of power to maximize their wealth and camouflage their illegalities.

As a result, it is not surprising that many political leaders have lost credibility in the face of people, who have increasingly started to oppose non-democratic practices through collective mobilization and associative representation. The protests that have spread over the last few years in various countries are a proof of social dissatisfaction and indicate a gradual awakening and consolidation of the civic consciousness of the citizens of the states where the abuses and the slippages of democracy are the order of the day. The protests are thus the expression of a position of the citizens against corruption, of the deficient political class and of the bad government, which erodes any fragile democracy and the market economy of a country. The main role of the protests is to highlight a political, economic or even moral „crisis“. Nevertheless, as we witness more and more scenes where law enforcement must protect state institutions from voter dissatisfaction, we come to realize, with regret, that something

is wrong with our democracies. And yes, democracies have become vulnerable, and these vulnerabilities can be overcome only when the rulers will harness the potential of the governed, and the governed will begin again to deliberate, act and take responsibility for the local solutioning of global problems. In order to prevent state capture and improve the quality of democracy, a strong and competent civil society is indispensable in order to monitor, hold political representatives accountable and connect government to citizens' interests.

On the one hand, these are the premises and conditions for the development and consolidation of a viable democracy, on the other hand their lack generates realities that erode democracy, especially in the countries that are going through a transitional period [4]. In such states, the failure to consolidate a democratic regime is due to: 1. the weakness of the state institutions, seized by private interest groups, towards which a social apathy manifests itself; 2. the lack of firmness and the political and geopolitical oscillation of the ruling elites, which do not show verticality and do not promote a system of stable values and principles, and, 3. last but not least, the deficiency of civil society, divided from the cultural, identity and geopolitical point of view, which as a result cannot influence or hold the representatives of power for a government oriented to the interests of citizens.

Therefore, civil society plays a crucial role in strengthening democracy by representing the interests of citizens, mobilizing power, monitoring governors and ensuring transparency of the political process. In order for all this to take shape, in addition to independent justice, an education in the spirit of democratic values and a free and competent press are required, which should contribute to shaping open collective mentalities. Both within established democratic states and in the democratic states at the beginning of the road, a key element is the political culture according to which democratic systems must be well rooted in order to prosper and survive. It is certain that political culture cannot be formed and developed outside the mentality, which allows us to perceive social representations in relation to the reality in which individuals exist. Collective mentalities are mental structures manifested through choices, value judgments, behavioral forms, structures that are strongly dependent on contexts. They are diffuse social models for solving families of problems or reporting to certain categories of situations. Their sustainability is given by social communication processes in response to recurring social requirements. Democracy, in turn, is about culture, traditions, norms and principles, including moral ones, the awareness of the social responsibility of every citizen, to value a way of being and acting politically democratic.

As generative or structuring systems, mentalities are diffuse cultural dispositions, supported by socialization and institutionalization. Mentalities contain information, beliefs, values, opinions, representations, stereotypes, prejudices, elements of ideology, etc., structured according to certain coherence. They are related to everyday socio-human life, routines, occasions and social encounters. In the conditions of inter-existence, intersubjectivity, interactions, communication and exchanges of any kind, people agree on the meanings related to the community and the world in which they live. The mentality becomes homogenizing and unifying, and it makes possible predictions about members' behaviors in social situations.

Today, we must cross borders and identify ourselves as citizens of a global democratic community, who share universal values and interact on the basis of universally valid principles, such as tolerance, respect and collaboration through solid partnerships that result in products and services of common utility, in creativity, innovation, personal and community development. Today, our common identity must become a democracy, where education is done through participation and where participation generates trust and solidarity, thus overcoming vulnerabilities and strengthening a stable democracy. Today, we must identify ourselves as members of a single family, united around a common goal according to which a broad and multi-sectoral dialogue is needed, in order to eliminate conflicts and ensure lasting peace, based on the inseparable principles of international solidarity and responsibility. In order to be aware and assume our responsibilities as members of a global society, but also to feel encouraged to participate actively in shaping society as a whole, we need learning opportunities that promote skills (knowledge accumulation, training skills, assimilating values, refining attitudes), and as a result to ensure the shaping of the collective mentality, so necessary for a well-informed global citizen with global critical thinking. Each of us must commit to promoting collaboration, mutual respect and cooperation for the democratic development of the whole human family, based on shared universal values.

In other words, the re-evaluation of democratic politics can be done by us, the citizens, both from the position of governors and from the one of governed. Everyone who participates in the current global exchange of ideas, whether they are sharing information in the virtual space or at the local level, all who fight side by side against injustice and inequality, corruption and trafficking of influence, discrimination and abuse, dogmatic thinking and physical violence are those that will defend democracy from the dangers of it, promoting instead empathy and tolerance, critical and independent thinking, human dignity and human rights, common peace and security.

In conclusion, it is certain that democracy had and continues to have enemies. This is why it needs to be protected, strengthened and promoted through its own name and on its behalf. Democracy exists because we invented it, because it exists in our minds and, to the extent that we understand how to keep it alive and functional. As long as each democratic state is aware of the dangers of stability of its own democracy, as well as the threats to global democracy, and will demonstrate, through its citizens, the active involvement and loyalty in support of common democratic values and principles, „the government of the people”, by the people and for the people will face the challenges of the global world. Contemporary man must learn to annul himself as an egocentric being and to become aware of himself as part of humanity, having as a vector of thought and action the imperative: *Together we will succeed.*

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## **ДОГОВОР ОБ ОКАЗАНИИ МЕДИЦИНСКИХ УСЛУГ: ЮРИДИЧЕСКАЯ ХАРАКТЕРИСТИКА И ЭЛЕМЕНТЫ**

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### ***THE CONTRACT FOR THE PROVISION OF MEDICAL SERVICES: LEGAL CHARACTERISTICS AND ELEMENTS***

*This article, based on the new provisions of the modernized civil code of the Republic of Moldova, as well as modern literature, examines the concept, legal nature and elements of a contract for the provision of medical services. Also, based on the analysis, arguments are given for the need to change the concept of „medical service providers” given in article 1 part (2) Of the law of the Republic of Moldova No. 263 of 27.10.2005 on the rights and responsibilities of the patient.*