

MĂDĂLIN VASILE TĂUT

A PERSONAL MEDITATION ON THE CULTURAL ECUMENISM
OF THE ROMANIAN ORTHODOX IMMIGRANTS
IN WESTERN EUROPE

A b s t r a c t. Migration of peoples is a phenomenon whose existence is lost in the mist of history. People have always traveled from one country to another for political, economic, social, cultural, climatic or demographic reasons, and the story continues also today. The intention of this essay is not to analyze the migration of the Orthodox Romanians from a strictly historical or sociological perspective, because numerous scientific studies have already been written on this topic, but rather to understand their process of soul alienation. Therefore, after making a mention of the social and economic evolution of Western society by moving from one system of philosophical values to another, which practically marked its thinking and development, I will try to explain the versatility of the Romanian Orthodox in terms of their desire for material prosperity, by assuming the culture of the capitalist economy, with the risk of giving up even only apparently the values inherited by birth and Christian tradition.

Keywords: immigrants; capitalism; versatility; orthodoxy; bigotry; solidarity.

1. A NECESSARY HISTORICAL MENTION

Western culture in all its aspects is the result of a long process that has its origins in changing the balance of power and interest between theology and science. If in the first millennium the emphasis was more on theology than on science, in the second millennium the situation changed radically.¹

MĂDĂLIN VASILE TĂUT, PhD student, Faculty of Orthodox Theology ‘Episcop Dr. Vasile Coman’, University of Oradea; e-mail: tautmadalin@yahoo.com

¹ Dumitru Popescu, *Teologie și Cultură [Theology and culture]* (București: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române Publishing House [EIBMBOR], 1993), 97–98.

Unlike the East, where with the relocation of the capital to Constantinople begins a flourishing era that leads to the emergence of the Byzantine Empire, where, through a bipartite system of government, the State — Church, which has gone down in history as the Byzantine Symphony and which concentrated all the culture and civilization of the time, the West is shaken by an endless process of destructuring-restructuring in which only one institution remained standing, namely the Church.² Thus, little by little, it assumes not only a spiritual role, but also a secular, political one, and its theology is transformed into a way of life, the aspirations of the people being confused with the promises of the Church in the second coming of Christ, when there will be the supreme judgment of all and the change of the world into a better one, in which justice and equality among men will reign. And, it is not known how, from generation to generation, the idea that this will happen at the end of the first Christian millennium has been perpetuated. The expectations were high, so were the tensions between people, so when this event did not take place there was a fundamental change in the way people thought, and their priorities changed forever. The disappointment was so great that nothing was the same after that. Man broke away from the unseen world he had believed in and turned his gaze to what had been considered until then, the ‘vanity of vanities’, namely to the concrete seen world.³

If we were to look at this evolution in a philosophical, or rather ideological, perspective, in brief, things went as follows. The influence that Platonism and Manichaeism exerted on the Western mentality in the first millennium, according to which the material world is so evil and fallen that it can no longer contribute in any way to its own salvation, this concern resting exclusively with God (theory of predestination), has led to the belief that only the coming of Christ at the turn of the two millennia will destroy the present world, replacing it with a new heaven and a new earth, that is, with a better world. Due to the psychological traumas caused by not fulfilling this eschatological expectation, the human changed his/her options. He/she decided to give up the joys that heavenly paradise would have offered him/her in order to seek by all means those in this life.⁴ Thus the center of gravity of the Western culture gradually shifted from the eternal to the earthly values, or from theology to science, replacing the re-

² Lucian Boia, *Occidentul. O interpretare istorică [Occident. An historical interpretation]* (București: Humanitas, 2013), 39–40.

³ Alexandru Mironescu, *Certitudine și adevăr [Certainty and truth]* (București: Harisma Press, 1992), 27–28.

⁴ Mironescu, *Certitudine și adevăr*, 27–28

course to Platonic philosophy with that to Aristotelian philosophy. The change was spectacular. It has passed from the Platonic-Manichean conception in which matter is evil in itself, to the Aristotelian one in which the same matter becomes very good, in all respects.

In other words, if in the past human's ideal was to escape from the carnal connections of nature, now his/her intention was directed towards its analysis and research. Thus, in addition to the history of human's fall into sin and his/her restoration into Christ, elements of biology, geography, astronomy or cosmology, that is, the foundations of science, were discovered within the Holy Scripture. In other words, it went from a classical theology to a rationalist or scholastic one.

Scholasticism no longer opted for a clerical or spiritual vision of creation and the world in general, but appealed to the law of causality, of the work itself, of the relationship between cause and effect. God became the first cause, from which radiated other second causes, the latter functioning independently of their Creator. In other words, scholasticism gradually removed the presence of the Holy Spirit from the world and laid the foundations of a science independent of God, emptied creation of its mystery, and thereby removed any limitation of the scientific knowledge, leaving the impression that it could know everything and to dominate the whole earthly existence. Scholasticism wanted to dominate or tutelage all the fields of science, because it considered itself the sacred science, but ended up turning completely into science. The center of gravity of knowledge is being transferred from God to man, and the hopes of building an earthly paradise instead of the heavenly one have been reborn. This time it will no longer be a gift of God, but the triumph of the Enlightenment science, technique and autonomous human reason freed from the power of dogmas, tradition, superstitions, any external constraints.⁵ However, the results are, as we will see, ambiguous and contradictory and lead to the emergence of a fully rationalized society with major consequences for the evolution of the Western human in all aspects of his/her life.

2. HOPES AND DISSAPOINTMENTS

No one can dispute the contribution made by science to the development and improvement of human life after its liberation from the tutelage of

⁵ Popescu, *Teologie și Cultură*, 98–100.

church authorities. Amazing discoveries have been made in the medical field, the means of communication are increasingly sophisticated, innovations in the world of technology in general are difficult to quantify, humans have reached the moon, and the research on the micro and macrocosm demonstrates the extraordinary scientific operation of the modern world. In other words, the scientific revolution, especially in recent decades, has contributed to an unprecedented *material progress* in the history of humanity. At the same time, however, there was a *spiritual regression*, an inner destabilization of the human being that turned him/her into a kind of functional robot, an instrument of a will that makes him permanently feel the presence of adrenaline in an infernal race at the end of which there are no winners. People are losing the spiritual control over their own lives, becoming unable to master the current technique which from the technique of life can easily be transformed into the technique of death. In other words, through science and technology humans have acquired a great power over the external nature, but they are still powerless in the face of the irrational forces he/she faces inside him/her. The price paid for the technical progress has contributed to the drying up of the spiritual force in the human being.⁶

Society cultivates him/her the illusion of control over life, nature, the environment, coming to replace the real universe with an artificial one that will ultimately bring humans more suffering than fulfillment. This state of emotional imbalance is paradoxically one of hope and disappointment. It is one *of hope* because the scientist or the modern man for whom science is the absolute truth has the ability to overcome the tendency to idolize facts without highlighting their spiritual significance and also to put a brake on the abuses of reason that lead him to build an artificial universe, without taking into account the realities of the concrete universe. And it is also one *of disappointment* because science has made the human being focus only on the objective world, neglecting to the point of rejection the subjective world. They moved away from the real universe, with its secrecy and mystery, undermined their own survival, lost any landmark or coordinates on their way towards eternity, heading without realizing, towards hell. Therefore there is a balance within unbalance, in the sense that the modern Western human wins on one side, but loses on the other, his whole existence remaining in question or under the sign of chance. In the same coordinates, the desire of

⁶ Dumitru Popescu, *Omul fără rădăcini [The Man without roots]* (Bucharest: Nemira Press, 2001), 15.

the Romanian Orthodox immigrant to integrate in a society whose landmarks they do not know very well, attractive through its achievements, destructive due to its lack of empathy towards human, should be seen. In other words, his path could be likened to an aesthetic admiration exercise of an irreversible process of deteriorating morality through an economic, social and spiritual ‘conversion’.

3. THE PSEUDO-ECONOMIC BIGOTRY AND/OR THE MIRAGE OF A CAPITALIST ECONOMY [WITH ‘EGALITARIAN’ PRINCIPLES]

Romanian immigrants declare themselves ardent supporters of the capitalist economy, which they would like to associate with a series of principles characteristic of the socialist ideology and, therefore, of the centralized economy! History has shown that the two ideological and economic systems do not harmonize, but could overlap marginally. Probably this marginal area is the one where Romanian immigrants believe that they can really live their dream. For this, however, a real mental gymnastics and a versatile behavior are needed, which, despite some negative connotations, will ensure the success of their integration into the Western capitalist society.

a) The ambivalence of the capitalist economy

The Romanians left their home country for different reasons, choosing different destinations, with the intention of a permanent migration, on which I will not insist here because countless studies have been written on this topic.⁷ However, the most important of them, with all its consequences in human life, was the economic one.⁸ Therefore, my attention will be directed

⁷ See especially: Valentina Țugui, “Efectele migrației asupra creșterii economice în condițiile crizei globale” (working paper). A patra conferință internațională despre Analiza economică cibernetică “Efectele crizei globale asupra economiilor în dezvoltare” (București: Academia de Studii Economice, 2009); Alexandru Cosmin Lupu, “Efectele migrației internaționale asupra României ultimelor decenii,” in *Caritas Italiana/Caritas România* (Roma: Idos/Sinnos, 2010), 70–79; Antonio Ricci, “România: imigrație și muncă în Italia înainte și după aderarea la UE,” in *Caritas/Migrantes* (Roma: Idos/Sinnos, 2010), 14–27; Andrea Raluca Torre, “Integrarea socio-profesională. Punctul de vedere al comunității românești în Italia,” in *Caritas/Migrantes* (Roma: Idos/Sinnos, 2010), 28–42.

⁸ Adrian Otovescu, “Trăsături identitare ale imigranților români din Italia [Identity features of Romanian immigrants in Italia],” *Revista Română de Sociologie* 5–6 (2012): 445–462; Heather Rolfe, et al., *Potential Impacts on the UK of future migration from Bulgaria and Romania*. National Institute of Economic and Social Research (London: Foreign and Commonwealth Office, 2013).

to the way in which Romanians, accustomed to a certain ‘relaxation’ of work discipline, due to the policy of the communist regime under which they lived for almost half a century, which destroyed human’s responsibility for work and individual property,⁹ interacts mentally and socially with a living, decentralized economy, in the image of the capitalist society in Western Europe. To understand the impact of the collision of the two mentalities on labor and economic relations, it is necessary to give a brief description of the character of today’s Western society in which Romanians decided to emigrate and its incongruity with the values that define the society to which they belong by birth and tradition.

The defining feature of the modern Western world is, without a doubt, the almost complete rationalization of society in all its aspects, which produces a whole chain of interconditionalities. Therefore, we can talk about the major influence exerted by the rationalization of the economy on social activity and life, with positive consequences, if we consider their efficiency and productivity, but also negative, if we consider the deterioration and depersonalization of the inter-human relations. Social depersonalization is characterized by the transition from the relationship between human and human, existing in the traditional economy (and which diaspora Romanians know either directly, from the communist or socialist period, or indirectly from the mentality still persistent within the Romanian society at home) to the formal and impersonal relationship between capitalism and employees in the modern economy.¹⁰ The interest of society becomes strictly utilitarian. Human is transformed into a simple tool put only in the service of the economic efficiency. Moral logic, which can be associated with a logic of feeling and heart,¹¹ specific to the societies dominated by the Eastern Christian thought is replaced by a pragmatic logic, of efficiency and cold calculation, in the image of the capitalist economy that generates material goods for maximum profit. It is about a cold, sentimentless logic, *identified with an ambiguous and unbalanced social ethic*, in which human matters only to the extent that he/she is useful to society, the economic interest being much more important than his/her private life.

⁹ Dumitru Popescu, *Hristos, Biserică, Societate [Christ, Church, Society]* (București: EIBMBOR, 1998), 82.

¹⁰ Popescu, *Hristos, Biserică, Societate*, 69.

¹¹ Vasile Dem Zamfirescu, *Între Logica minii și logica inimii [Between the logic of the mind and the logic of the heart]* (Bucharest: Trei Press, 2011), 223.

The whole edifice of the capitalist economy is based on the personal initiative, intuition, inspiration and the prediction of the material gains. In other words, on the power of the individual to succeed in being better in any human competition, regardless of the sacrifices he/she makes, which often leads to a dangerous individualism that can endanger not only one's own physical and mental health, but can affect the stability of one's own family and the real communion with the others. In the Eastern mentality the economy is important as long as it is put in the interest of human. Here, too, personal initiative is appreciated, but the emphasis is on the inter-rationality between people because the basis of the Christian social and economic doctrine is not individualism, but communion according to the consecrated model of the Holy Trinity.

This hypertrophy of the role of human activity in society, to the detriment of the development of personal spiritual values determines the emergence of a work culture based on cruel competition, with the promise of a so-called 'earthly paradise', an illusory state of happiness in which all dreams come true, but which turns out to be rather a chimera. The overestimation of the human potential without limits, only with the aim of obtaining an increasing profit, without taking care of the human spiritual health, contradicts the Christian moral logic (defining, as we will see below, for the life of Romanians in diaspora) identified with the evangelical love in which the human being prevails and less the work done by him.

In the Western capitalist society, people clothe themselves in, seeking to eliminate God from his/her life¹² even to the point of believing that he/she can replace Him and, therefore, to rule the world and dominate nature only through science and technology.¹³ Individualism, fierce competition, the mechanical and controlled rhythm of the daily life cause human to break with any tradition, whether ecclesiastical or popular, so that he/she, freed from any external constraints, can launch into a non-stop race for the acquisition of material goods and, implicitly, of high positions in the social hierarchy. Whereas in the traditional Eastern culture, goods are only means by which human can reach a high spiritual state, not a purpose in itself.

¹² Mircea Mandache, "Procesul de secularizare și modernizarea societății europene [Process of secularization and modernization of European society]," *Revista Română de Sociologie* 1-2(1999): 31-32.

¹³ Popescu, *Hristos, Biserică, Societate*, 75.

It is true that no one can overlook the efficiency and effectiveness of the capitalist economy, but the pursuit of wealth, which in most cases is associated with power,¹⁴ is a distortion of the very principle of the existence of humanity, because man becomes a slave to irrational passion that always distance him/her from God and make him/her suffer in the materiality of the seen world.¹⁵ And so, instead of heading for a state of happiness, human comes to disappointment, loneliness, depression and suffering. Lorentz believes that, in addition to greed, the fear of poverty and failure is responsible for the deterioration of the mental and physical health of the modern human.¹⁶

b) Responsibility and social justice

Max Weber says that in the Western world, dominated by Protestant mentality (in its various forms of expression) the *responsibility* for work and profession is individualistic, as the emphasis is not on acquiring a spiritual comfort that automatically includes care for the other, but only on obtaining a material profit as high as possible.¹⁷

In the Eastern world, whose Christian and moral values are an integral part of the life of Romanian immigrants, the *responsibility* considers not only the profession and the related gain, but also God and the neighbor. In other words, if in the Western mentality the work or deed of the person prevails, and less the person, in the Eastern one the person is at the center of human existence and, only then, his/her deed. In other words, to individualism, competition, efficiency and calculation, specific to the Western capitalist economy, the Eastern tradition opposes the communion and inter-responsibility of each one.¹⁸

And yet, the Romanians in the diaspora, tributaries to the Eastern values, glorify an economic regime and, implicitly, the principles according to which it works, although traditionally they do not agree with it. It is a *duplicity assumed publicly* and, therefore, surprising and even more provocative. There

¹⁴ Nicu Dumitrașcu, "Wealth, Power and Ministry: Pastoral reflections on Luke 18:18–25," in *Vocație, Slujire, Jertfelnicie [Vocation, Service, Sacrifice]*, ed. Viorel Sava & Lucian Pătroaia (Bucharest: Basilica Press, 2014), 533–535.

¹⁵ Popescu, *Hristos, Biserică, Societate*, 77.

¹⁶ Konrad Lorentz, *Cele opt păcate capitale ale omeniri civilizate [Civilized Man's Eight Deadly Sins]*, 2nd ed., transl. into Romanian by Vasile Poenaru (Bucharest: Humanitas, 2001), 38–39.

¹⁷ Michel Lallement, *Histoire des idées sociologiques*, Tome I (des origines à Weber) (Paris: Ed. Nathan, 1993), 219–223.

¹⁸ Popescu, *Hristos, Biserică, Societate*, 82–84.

is a paradox in the thinking and practice of Romanians who have settled in the West because while declaring themselves Christians, whether they practice or not, they feel attracted and show their total attachment to an economic system whose values are in total contradiction with their way of being. Therefore, they feel lost in a world they have never left in their souls and unable to adapt to another world in which they would like to live and enjoy its material benefits. However, they continue to dream of an ideal situation in which a reasonable regulation of the market and economic initiatives will take place considering the correct hierarchy of values, regardless of nationality, sex, language or belief, in order to achieve not only profit for enterprises or institutions, but also material and spiritual comfort for human.

Therefore, there is a difference of approach in terms of attitude towards work in the Western and Eastern vision, which largely explains why Romanian Orthodox immigrants to Western Europe are trapped in their own choice and desire and live a *pseudo economic bigotry*, even if they never admit it. Consciously or unconsciously the Christian imprint in their lives makes them fully feel the differences, but the desire to succeed in a world they do not fully understand is so strong that they are capable of a kind of assumed duplicity, in the sense that they accept to work and live by economic and social norms with which they existentially disagree, in the hope of preserving the inner freedom that protects their ethnic, cultural or religious identity. Moreover, although in the home country they claim that they would not accept a job under their qualification in the West, most of them are willing to do any work to survive and help their family.¹⁹ Interviews over the time have shown that despite the unsafe social status, labor market speculation, the offer under their professional qualifications and poor working conditions (especially for agricultural workers), they are satisfied with their income, much larger than at home.²⁰ This willingness to sacrifice is an aspect of their ambivalent culture and belief that tomorrow will be better than today. The Christian tradition in which they were born and raised taught them not to put the earthly riches at the forefront because they are transient, because they do not ensure peace, tranquility, joy and understanding between people, but the temptation of an autonomous life, with all its western fantasies, is strong

¹⁹ Ricci, *România: imigrație și muncă în Italia înainte și după aderarea la UE*, 16; Mathias Jobelius & Victoria Stoiciu, "Mitul 'turismului' social. Migrația cetățenilor români către Germania și alte state membre ale UE [The myth of social 'turism'. Migration of Romanian citizens to Germany and other UE member states]," *Perspective* 2014: 1–9.

²⁰ Otovescu, "Trăsături identitare ale imigranților români din Italia," 455–457.

enough to often take control of their souls. They are not against professionalism, economic initiative, fair and honest competition, obtaining material goods that will ensure decent living conditions for human, but they do not believe that this should be their permanent purpose in life. It is a mental process that integrates on the one hand their desire to be accepted in a successful economic system, but extremely unpredictable, on the other hand, the hope that, nevertheless, they will benefit from a social protection specific to the egalitarian centralized economic relations. Is such an ostrich — economic and social camel possible? It's hard to believe.

4. PSEUDOSOCIAL AND SPIRITUAL BIGOTRY: THE CULTURE OF VERSATILITY

Immigrants are the most vulnerable citizens of any people because they live permanently between two worlds, one to which they belong by birth, but in which they are never fully find themselves again, and an adoptive one that reminds them at least in the moments of great joy or sadness that they are strangers and alone. The same happens with Romanians. Some rush to fully integrate into the new society with all the risks pushing their limits to the extreme, others prove incapable of such a profound change and suffer profound psychological mutations that affect their way of thinking and acting. Both are beginning to develop a social alienation that makes them unable to understand the political and economic problems faced by their compatriots left in the home country. Some claim to be Europeans rather than Romanians, although Europe is not a country (!), and prefer 'social progress' to the detriment of the spiritual, and enter into a cultural imbalance that they will never be able to truly control.²¹

Others, on the contrary, rediscover their 'ethnic roots' through faith in the conditions imposed by the status of immigrants in which their lives are dictated by a contest of circumstances, rather than by certainties and accomplishments. But everything is under the sign of chance and the disguised desire for rapid integration into a society that neither rejects nor fully accepts them. They always remain in the 'antechamber' of the social and cultural integration of Western Europe.

²¹ Claudiu Târziu, *Rostul Genera iei Noastre [The Purpose of our Generation]* (Bucharest: Rost Press, 2017), 47–49.

a) Pseudosocial bigotry and the metamorphosis of consciousness

Romanian Orthodox immigrants who begin to forget their origins and faith, gradually become estranged from each other and lose their identity. Their way of thinking undergoes a series of metamorphoses until the creation of a chasm between what they were and what they became. As the years go by, their memory becomes more and more selective, even if they still remember the pleasant moments spent in the home country, listen to Romanian music or respect certain traditional customs, often seasoned with local elements;²² the mother tongue is increasingly being replaced by the language of the country they came to, the solidarity inherited from their parents is turning into competition, individualism is taking the place of communion and collaboration, and the words ‘patriotism’, ‘nation’, are becoming notions devoid of content, because they are often understood in an antagonistic way and opposed precisely to the Christian traditions that define them.²³ In short, the only reality that matters to them is money, material gain, professional recognition, regardless of the price paid.

However, this social pragmatism, understood by some as a kind of *European emancipation*, has devastating effects on the development of one’s personality. The deliberate loss of contact with the home country and the knowingly ignoring the evidence that Romanians face at home, only because their problems no longer concern them directly, lead in the end to a depersonalization and a social and cultural alienation with irreversible consequences. Moreover, the repetition of some European stereotypes, of some secular clichés of behavior, creates dependence and habit, and makes them develop a kind of aversion to everything that is Romanian, cultivating for themselves a sense of undeserved superiority over those who have decided to stay in their home country.²⁴

This tendency to give up everything that defines them as a person only to be accepted by others, no longer having clear points of reference, confuses the historical reality with a social improvisation that they do not fully understand, but live it only marginally and in part, because their genetic background, the moral values in which they were raised, interpersonal relationships and between generations, their vision of life in general, does not resonate entirely with those they face now. Of course, no one disputes the fact

²² Oțoveșcu, “Trăsături identitare ale imigranților români din Italia,” 459–460.

²³ Tudor Antohi, *Despre în patriotism in diaspora [About patriotism in diaspora]* (<http://m-arca-ro.ca/despre-patriotism-in-diaspora/> (accessed 02.07.2020)).

²⁴ Târziu, *Rostul Generației Noastre*, 124–125.

that meeting another culture, other habits, another way of life, is a gain for anyone on condition that they are not so weak to believe that they can replace their genetic dowry and bring their happiness. Moreover, a wall of partition is needed between the spiritual and cultural enrichment that such an experience brings and the annulment of one's personal identity, with serious consequences for the future generations.

CONCLUSIONS

The versatility of the Orthodox Romanian immigrants in the West should not be seen as a negative feature of their character, but as a form of protection of their own identity, given the long process of adaptation to the rigors of the Western European society. Their integration into the modern Western society built on the principles of the capitalist economy is a stepping stone and a constant struggle for survival because they face a different way of thinking and organizing life in all its aspects. What they learned at home no longer matches what they find here, what they knew about human relationships no longer works. There are other priorities that completely change their plans. The pace of life and work is much faster, decisions must be made pragmatically, not sentimentally, professionalism and skill in a field are much more important than their own person, and the initial enthusiasm turns into routine, and hope into despair.

They discover another world in which they often feel marginalized, in which despite the capitalist optimism there is much social injustice, a world in which apparently everyone has equal opportunities, but in reality there is much ethnic and racial intolerance and religious indifference, which make it opaque to the weak and unprotected, of which the most exposed are immigrants. All the more so if they come from Eastern Europe because there are a number of prejudices regarding their education, work responsibility and professionalism.

Therefore, the Romanian Orthodox immigrants need to reinvent themselves structurally in order to cope with daily social and professional pressures and align with the Western society policies, including the political options or the new ideological currents that fundamentally contrast with their own beliefs. Therefore, their capacity for personal doubling so as not to be rejected by a world to which they belong only by adoption, but also by the world of which they are a sentimental part and which they know well, translates into versatility or more precisely into assumed duplicity, either it comes from

their ethnic gene, or it is the result of a strange symbiosis between Christianity and the communist ideology that they have had to endure for almost half a century.

BIBLIOGRAPHY

- Antoși, Tudor. *Despre în patriotism in diaspora [About patriotism in diaspora]* (<http://marcario.ca/despre-patriotism-in-diaspora/>) (accessed 2.11.2021).
- Boia, Lucian. *Occidentul. O interpretare istorică [Occident. An historical interpretation]* (București: Humanitas, 2013).
- Dumitrașcu, Nicu. "Wealth, Power and Ministry: Pastoral Reflections on Luke 18:18-25." In *Vocație, Slujire, Jertfelnicie [Vocation, Service, Sacrifice]*, ed. Viorel Sava and Lucian Pătroaia. București: Basilica, 2014.
- Jobelius, Mathias & Stoiciu, Victoria. "Mitul 'turismului' social. Migrația cetățenilor români către Germania și alte state membre ale UE [The myth of social 'turism'. Migration of Romanian citizens to Germany and other UE member states]." *Perspective* 2014: 1–9.
- Lallement, Michel. *Histoire des idées sociologiques*. Tome I (des origines à Weber). Paris: Ed. Nathan, 1993.
- Lorentz, Konrad. *Cele opt păcate capitale ale omeniri civilizate [Civilized Man's Eight Deadly Sins]*, 2nd ed., transl. into Romanian by Vasile Poenaru. Bucharest: Humanitas, 2001.
- Lupu, Alexandru Cosmin. "Efectele migrației internaționale asupra României ultimelor decenii." In *Caritas Italiana/Caritas România*, 70–79. Roma: Idos/Sinnos, 2010.
- Mandache, Mircea. "Procesul de secularizare și modernizarea societății europene [Process of secularization and modernization of European society]." *Revista Română de Sociologie* 1–2(1999).
- Mironescu, Alexandru. *Certitudine și adevăr [Certainty and truth]*. București: Harisma Press, 1992.
- Otovescu, Adrian. "Trăsături identitare ale imigranților români din Italia [Identity features of Romanian immigrants in Italia]." *Revista Română de Sociologie* 5–6 (2012): 445–462.
- Popescu, Dumitru. *Teologie și Cultură [Theology and Culture]*. București: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române [EIBMBOR], 1993.
- Popescu, Dumitru. *Hristos, Biserică, Societate [Christ, Church, Society]*. București: EIBMBOR, 1998.
- Popescu, Dumitru. *Omul fără rădăcini [The Man without roots]*. București: Nemira Press, 2001.
- Ricci, Antonio. "România: imigrație și muncă în Italia înainte și după aderarea la UE." In *Caritas/Migrantes*, 14–27. Roma: Idos/Sinnos, 2010.
- Rolfe, Heather, Fig, T, Lalani, M, Roman, M, Prohaska, M, Doudeva, L. *Potential Impacts on the UK of future migration from Bulgaria and Romania*. National Institute of Economic and Social Research. London: Foreign and Commonwealth Office, 2013.

- Târziu, Claudiu. *Rostul Generației Noastre [The Purpose of our Generation]*. Bucharest: Rost Press, 2019.
- Torre, Andrea Raluca. "Integrarea socio-profesională. Punctul de vedere al comunității românești în Italia." In *Caritas/Migrantes*, 28–42. Roma: Idos/Sinnos, 2010.
- Țugui, Valentina. *Efectele migrației asupra creșterii economice în condițiile crizei globale* (working paper). A patra conferință internațională despre Analiza economică cibernetică "Efectele crizei globale asupra economiilor în dezvoltare." București: Academia de Studii Economice, 2009.
- Zamfirescu, Vasile Dem. *Între Logica minții și logica inimii [Between the logic of the mind and the logic of the heart]*. București: Trei Press, 2011.

REFLEKSJA NA TEMAT EKUMENIZMU KULTUROWEGO
PRAWOSŁAWNEJ IMIGRACJI RUMUŃSKIEJ W EUROPIE ZACHODNIEJ

S t r e s z c z e n i e

Migracje ludności są zjawiskiem, którego istnienie ginie w mrokach historii. Ludzie zawsze przemieszczali się między krajami, z przyczyn politycznych, ekonomicznych, społecznych, kulturowych, klimatycznych czy demograficznych, i ta historia trwa do dzisiaj. Zamiarem tego opracowania nie jest analiza migracji prawosławnych Rumunów ze ściśle historycznej czy też socjologicznej perspektywy, zwłaszcza, że temat ten był przedmiotem licznych badań, ale raczej zrozumienie procesu ich duchowej alienacji. Po krótkiej refleksji na temat społecznej i ekonomicznej ewolucji społeczeństwa zachodniego, poprzez przejście z jednego systemu wartości filozoficznych do innego, które w praktyce oznaczają ich myślenie i rozwój, artykuł zmierza do wyjaśnienia postaw prawosławnych Rumunów w znaczeniu ich dążenia do sukcesu materialnego, poprzez afirmację kapitalizmu i akceptację utraty, choćby pozornie, wartości przekazywanych w tradycji chrześcijańskiej.

Słowa kluczowe: imigranci; kapitalizm; uniwersalność; prawosławie; bigotyzm; solidarność.