

The Role of Civil Society within the Democracy

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Abstract: The consolidation and development of the lawful state cannot be accomplished without an active and functional civil society. A functional civil society is the basis of democracy, because *a democracy in which the individuals cannot express their opinions and organize in different kinds of organizations cannot be considered a democracy*. Within the totalitarian states, the existence of a civil society cannot be conceived, as the individual's freedom is constrained. In the present context, the reality of Europe's liberal democracies is that they are in a strong governmental deadlock, cause by the existence of a political system in which there isn't an active civil society or at least a civil society that does not accept inequalities and government injustice. A corrupt society has at the other pole a weak civil society. The civil society's role is to monitor and get involved in the corruption issues, *being part of the systems of national integrity*. The society's welfare in general is reduced in the long run to the citizen's role, at an individual level. *The ideal citizen* must show an interest and participate in the political life, express his point of view and get actively involved in the community's life, helping his neighbours and collaborating with the others.

Keywords: citizen, law, state, European Union

In what extent is the national state's citizen ready to be a part of the European public life and improve the democratic system?

The concept and the evolution of the “civil society”

Aristotle asserted that the oldest form of civil society was the one he called *Heroical*. However, it is difficult to establish the exact period of time when the first civil society emerged or which one has to be considered the oldest. Although *Assyrian* is considered to be the oldest and the biggest monarchy, it doesn't mean that it was also the first civil society. The reason for which it is considered that this is where the first civil society emerged is connected to the fact that it is much easier for a society already established to conquer a neighbour one than for a new state, whose members still need to connect to a certain territory that could disappear, to conquer an older state.¹

The term “civil society” was described by Cicero in his work from the 1st century B.C and became very important starting with the 18th century, together with the emergence of the natural law theories.

The idea of a contrast between the human reason and will, founded on the natural and positive law, whose obedience is ensured by the state, was a great concern of many contemporary authors from the development of the civil society period.

In the same context, the separation between the state and civil society represented “a bastion against the despotism, from the moment in which the more numerous, articulated and educated professional class began to fear the irrational lack of laws, the prodigality and confusion of blind power. In the upright of the reasonable limitations of the state power, the theoreticians describe the aspects that precede the state, in law and time”. Thus, in the concepts referring to the state in contrast with nature,

¹ Aristotle underlined the fact that, until the formation of the civil society there is paternal authority, that has an uncontrollable authority on his family and this is practically the reason for which no civil society was formed before the Flood. The demographic augmentation caused a rise in the number of people that broke the cohabitation rules, so that most of the families representatives decided to form an alliance in order to become a power. See **Samuel Pufendorf, Antoine Augustin Bruzen de La Martinière, Joseph Sayer, An introduction to the history of the principal states of Europe**, Vol. I, Ed. A. Wilde, London, 1764, p. 1-3;

Adam Ferguson, Thomas Paine, Hobbes, Rousseau, Locke, Kant, Hegel and others, have developed writings that “de-familiarize the state, questioning his right to exist and suggesting that the human being is the one who formed the social relation, for better and worse, before its emergence.”²

Natural law (jus naturalism) is an eternal law, universal law which derives from the human nature or the divine one, as opposed to the positive law, that is obliged to subject to it. According to Hobbes, the natural law (lex naturalis) is “a precept or a general rule, based on reason that forbids the human being to do what is considered destructive for life”, is “the freedom to use one’s own power as he wishes, in order to protect his own nature, his own life and consequently to do what in judgment and reason would be considered as being the best ways”.³

The necessity and the importance to consecrate the human value is consequently the only one able to ensure the individual’s voice within the society, and the limitation of the state power through the characteristic types of association in the civil society.

Actually, the natural law’s role is the one that creates a state “of continuity between nature and society”⁴

For **Jean-Jacques Rousseau** (1712-1778) passing from the natural state to the civil society creates an extraordinary change in humans. Together with the institution of law norms, the physical instincts and impulses are replaced by civilization. The man is determined to consult his conscience and thus becomes an intelligent being. Through “the social contract”, he loses his natural freedom but wins the civil one and the right to propriety and together with the civil society he obtains the moral freedom, by which the man becomes his own master, because “the social order is a right that represents the basis of the other rights, as at the foundation of civil society lies the moral association”.⁵ Inspired by Plato and Scots, John Ehrenberg asserts that Rousseau “replaced Hobbes’s dominion, Locke’s natural rights and Montesquieu’s nobility with a moral civil society, which maintains the autonomy by introducing a profound network of social interactions”.⁶

According to **John Locke**⁷ (1632-1704) “the man is free, equal and independent by nature and no one can take this from him and subject him to the political power, without his consent. Giving away his natural freedom and in which is limited by the civil society is made in agreement with other men, to join and form a community aiming at a comfortable, safe and peaceful living with the others and a better security against the others, that are not part of it”. The reason for which men give up a part of their freedom is to be guaranteed the safety of their belongings and their own freedom and this is accomplished by the making of law.

Follower of the theory according to which the man adheres to a society only in the purpose of the public welfare, Lock raised the question whether it would be better that the man stopped at the natural state and not become part of the civil society. But if the natural state and the civil society would concur, there would be no more democracy. For example, the absolute monarchy is not compatible with the civil society and it cannot be considered a polity.

In his vision, civil society is a power divided between three forces, according to the principle of separation of powers: the legislative power that elaborated the laws, the executive one, ensuring their enforcement and guarantee the well being of the society in need, even through the dissolution of the representative power of the society and the federative power, in case this is in charge of the external relations of the state.

² **John Keane**, *Despotism and democracy: The origins and development of the distinction between civil society and the state, in Civil society and the state- new European perspectives*, Ed. John Keane, London, 1988, reedited in 1993, quoted by **Julia Adeney Thomas**, *Reconfiguring modernity: concepts of nature in Japanese political ideology*, Ed. University of California Press, Berkeley, California, 2001, p. 143;

³ See **Thomas Hobbes** (1588-1679), *Leviathan*, published in 1651, republished in 2008 in Forgotten Books , www.forgottenbooks.org, p.89;

⁴ **Nicolae Popa, Gheorghe Danisor, Ion Dogaru, Dan Claudiu Danisor**, *Philosophy of Law.Great Trends*. Second Edition, Ed. C.H. Beck, Bucharest, 2007, p.93;

⁵ **Jean-Jacques Rousseau**, *The social contract* , Ed. Penguin Classics, translation by Maurice Cranston, 1968, p. 64, 65; See also **Keith Tester**, *Civil society*, Ed. Routledge, London, 1992, pag.63, 66;

⁶ **John Ehrenberg**, *Civil society: the critical history of an idea*, Ed. New York University Press, New York, 1999, p. 152;

⁷ **John Locke**, *Two Treatises of Government*, Ed. C. and J. Rivington, London, 1824, p. 181, 186;

For **Immanuel Kant**⁸ (1724-1804) civil society appears like an intrinsic feeling of moral duty that unifies people. His quotation referred to the fact that the moral life can be lived only in a civil society based on the universal types of rights accessible to all. He asserts that a community oriented towards better purposes is ethically better than creating it according to the market's requests and was convinced that treating people and purposes is the way to reconcile the private interests and the moral and universal necessities. Kant's civil society is a moral community which needs the anonymous individuals subject their actions to the universal ethical standards of the categorical imperatives.

Following Montesquieu's remark, that "the man is born in a society and that is where it has to stay", **Adam Ferguson**⁹ (1723-1816) in "The essay on civil society" that the man is by nature member of a community as the people were organized from the beginning in certain groups, and the individual is not created for himself. He has to exceed his freedom and happiness when they intervene in the well being of the society, because he is part of a whole. In this context, the public good is the individual's main objective and the happiness is the final great objective of the civil society. What is interesting to draw from the nation system analysis is the fact that the names of the states, the barriers represented by the state's borders or the ones related to their political independence shouldn't consist in other barriers as the communication ones. Ferguson explained very simple that men, like the animals, tend to organize themselves in groups and for this reason they tend to follow their social group. It doesn't matter if this involves positive or negative aspects they are common elements for human life.

Thomas Paine (1737-1809) in "Common sense" (1776) positions civil society before the state and states that the government should not be mistaken for the society, considering their different origins. The society is the product of the individual's wishes, while the governments are "the result of our wrongs and infamy; the former positively promotes happiness by uniting the affections, while the latter negatively promotes happiness, through the restriction of our vices".¹⁰

According to Hegel (1770-1831) civil society needs a distinctive existence from the state because it has the most important role in society as the civil society is one full of conflicts and needs the state's supervision. Thus, if the state, in Hegel's and Rousseau's opinion excludes the idea of a natural state, Hegel thinks that the state comprises the civil society ("which is actually the historical side of the natural state or the natural society of philosophers...") and transcends it"¹¹. Hegel thought that the civil society is a moment that has to be exceeded once the political state is created, that doesn't only resolve the problems of the civil society but creates a more "ideal" society.

Karl Marx (1818-1883) asserted that the analysis of the civil society introduces a very important clarification of the "mysteries and the difficult mechanisms of the society" through discussing the possibilities, means and requests of the society itself, the reasons for which we live within a society and the way we understand the delicate relations between the external authority sources and the private interests. Marx uses the civil society in the idea that he can find a new type of society that can represent the basis of our "reasonable and rational wishes and ambitions". In his opinion, "the civil

⁸ **John Ehrenberg**, *op.cit.*, p. 110-113;

⁹ **Adam Ferguson**, *An essay on the history of civil society*, Princeton University Library, Edition VIII, Philadelphia, 1819, p. 29;

¹⁰ **Thomas Paine**, *A letter adressed to the Abbe Raynal, on The Affairs of North America*, Ed. W.T Sherwin, Londra, 1817, pag. 45-46;

¹¹ "Hegel's and Marx modern political thought is marked by the constant tendency- although expressed in contrasting ways- to treat the state or the civil society in connection to the natural state (or the natural society), as a supreme stage in the common and collective life of the humanity, perceived as being a rational entity, as the most perfect or imperfect result of the process of rationalizing the instincts or the passions or the interests through which the laws of the uncoordinated forces are turned into coordinated freedom. The Italian theoretician Norberto Bobbino stated that in the period of time between 1750 and 1850, the state was rationalized "through the constant use of the dichotomy model in which the state is seen as being a negative element; Norberto Bobbino differentiates three main types of this model: **the political state**, as a radical negation that eliminates and exceeds and consists in a renewal of *restauratio ab imis*, in comparison to the stage of human development that comes before the state (Hobbes-Rousseau); **the state as a preservation-regulation state of the natural society** and is no longer seen as an alternative to the stage that comes before it but rather as something that perfects it (Locke-Kant); **the state as a state of preservation and transcendence of the pre-state society** (Hegel), which means that the state is a new moment that doesn't perfect the previous stage...without being an absolute negation". See **Roberto Babbio**, *Gramsci and the concept of civil society*, in *Civil society and the state- new European perspectives*, Ed. John Keane, London, 1988, reedited in 1993, quoted by **Julia Adeney Thomas**, *Reconfiguring modernity: concepts of nature in Japanese political ideology*, Ed. University of California Press, Berkeley, California, 2001, p. 143;

society is not understood very well if it is reduced to the issues of democratic politics or if it becomes an incantation of a circular and theoretical debate¹² as “even the most democratic and perfect state is inadequate because it is based on the fundamental contradiction between the political state and the civil society.” (...) In the political democracy...men, not only one but all of them, are considered to be sovereign entities, supreme entities; but is an uneducated and antisocial one, as he is, in his unhappy existence, the man that he is after being corrupt and losing himself and being alienated, subjected to laws and inhuman conditions by the entire organization of the society- in short the man who is not the representative of a true species yet”. Together with the political emancipation occurs the termination of the human emancipation and this is the difference between the political state and the civil society, as an analysis of the difference between political rights and human rights, the so called natural rights.¹³

Antonio Gramsci (1891-1937) analyses the civil society explaining the basis of the bourgeois order's depersonalization. In his vision, civil society is first a political issue, the scope in which the state rules, similar to a moral force. Following the premise that all people are equal and reasonable and moral in the same degree, they are capable to accept the laws in a spontaneous and free way, without the state imposing a coercive power. Tester argues that from this point of view, for Gramsci “the civil society represents something similar to a superstructure that both hides and legitimates the foundation of the state.”¹⁴

For the Central European countries¹⁵ the problem in the civil society was a very important chapter of the transition period. Maybe for this reason the civil society problematic reappeared only at the end of the last decades, together with the consolidation of the democratic values in the recent countries that were freed from totalitarian domination.

The functioning of the civil society

The consolidation and development of the lawful state cannot be accomplished without a functional and active civil society.

Two centuries ago, Valpy defined the society as “a natural institution or an immediate consequence of those principles and affections which are formed through nature and the civil society is the human being's institution, already organized in the general society. When the general society's system is dissolved, civil societies are formed. The man, in natural state, enjoys independence and freedom. He gives up a part of his freedom and independence when he enters in the society: he gives up something more when he becomes part of the civil society; and he gives up even more when the government is established. He wins in the first place the general protection, against all those that violates his rights. In the second place he wins that protection not only against his own society, but against other societies. In the third place this protection is more or less reduced and he wins an easier and more effective use of it”.¹⁶

However, like the limits defined between the *state* and the *civil society*, some statements are should be made concerning the concepts of *civil society* and *society*.¹⁷ Thus the *civil society* refers only to the

¹² **Keith Tester**, *Civil society*, Ed. Routledge, London, 1992, p. 4;

¹³ See **Karl Marx, T. B. Bottomore**, *Early Writings*, Ed. McGraw-Hill, New York, 1964, p. 20, 21; **Karl Marx, Friedrich Engels, Christopher John Arthur**, *The German ideology*, Ed. International Publishers Co, New York, 1970, p. 8;

¹⁴ See **Antonio Gramsci**, *Selections from the Prison Notebooks of Antonio Gramsci*, Edited and translated by Quintin Hoare and Geoffrey Nowell Smith, London: Lawrence and Wishart, 1971, p. 245, 263, quoted by **Keith Tester**, *Civil society*, Ed. Routledge, London, 1992, p. 140, 141;

¹⁵ For example in Poland, at in beginning of the '80s, there was “an ideology of the civil society without a real civil society”, while the real civil society began in the beginning of the '90s. Only in the beginning of the 21st century, in Poland the civil society gets into normal. In that moment, the polish democracy was facing other issues of the civil society, which are finding the new mechanisms that could withhold “the monstrous relationship of post communism capitalism or better says the peripheral one”. It seems that Poland, “although it contributed to the rebirth of the idea of civil society and the democratic transition of the East-European area, still lacks a powerful civil society and social capital”. See **Eugeniusz Górski**, *Civil Society, Pluralism, and Universalism*, Ed. CRVP, Series IVA, Eastern and Central Europe, Volume 34, edited by George F. McLean, 2007, p. 30-32;

¹⁶ **Abraham John Valpy**, *The Pamphleteer*, Ed. Sherwood and Co., London, 1824, p. 233;

¹⁷ **Corneliu Leu**, *Reintroduction in personalism*, , Colection Personalista, Bucharest - Reality, 2000, p. 179-180;

“associations that entail the political aspect” while the concept of *society* represents the different associations that can be instituted.

In regulating the concept of “civil society” a series of perspectives have been adopted. The civil society was approached in the first place from an economical point of view, because the market economy is always in a permanent interaction with different groups of individuals (companies, enterprises etc) and less with the state’s formations. Second, the civil society entails other kinds of interactions (social, cultural, religious etc) that are independent from the state but interact most of the times with the state.¹⁸

Holmes drew the attention on the necessity to legitimate the civil society in the way it is recognized, as being *legitimated and not self legitimated* and being able to protect its interests within the state. On the other hand, the simple recognition of the forms of civil society at a constitutional level in a state doesn’t necessarily entail that that civil society is also a functional one.

The state’s citizens are the subjects of the civil society- legal or private persons- that can associate according to the interests they have by taking part in the public life, interfering in the state’s institutions in order to protect the rights and interests of the citizens and eliminate the abuse exerted by the public institutions. Such forms of association can be represented by nongovernmental organizations, professional associations, political organizations, unions, cultural institutions, religious organizations, ecological movements, media, civic clubs etc.

This structure system has to be founded on the inter-categorical pluralism¹⁹ of the multiple association forms and the subject of these relations is the citizen. The citizen is free, according to the principles of the constitutional democracy, to associate in any type of activity that protects his interests, as he is the main element in a state and in the civil society.

A functional civil society is the basis of democracy as a democracy in which the individuals cannot express their opinions and cannot organize in different types of associations is not a democracy. The existence of the civil society cannot be conceived within totalitarian states, because the individual’s freedom is constrained. The totalitarian state seeks to control any manifestation of the individual and regulate all the economic, social and political scopes in life. There are however *totalitarian democratic regimes*, in which the state institutes norms of control on any individual manifestation, but with his consent, as well as there are liberal dictatorships, in which the individual is recognized as an entity and he is accordingly allowed to develop a civil society but without the people’s consent when enacting the norms.²⁰

In the states where the communist barrier meant control and obstruction of the public opinion’s manifestation or the forms of association, its elimination represented a new stage in the life of the civil society. The differentiation between the two concepts, the “state” and the “civil society” was difficult to make in the former communist states. This was not only because the lack of legislative consecration but because of the *lack of democratic mentality*. The rebirth of the civil society in the former communist states was made together with the affirmation of democracy’s values and the removal of tyranny. All the social forces, sociologists, political, scientists, media, democratic organizations have constantly promoted this concept and the values of democracy, after the communist wall fell.

In countries such as Czechoslovakia, Poland, Hungary, “the evolution of society through the reduction in the autonomy of the state-party on the ideology and power had a faster pace” while in Romania and Bulgaria the communist regime prevented the NGOs intervention through “the appeal to terror and demagoguery. The progressive take-over of the control over the state’s institutions by the civil society in Romania couldn’t be accomplished like it happened in Czechoslovakia, Hungary and Poland”.²¹

¹⁸ Leslie Holmes, *The Post-communism*, Colection Civitas, Ed. Institutul European, Bucharest, 2004, p. 422, 423;

¹⁹ *The citizen has to be active from a political and social point of view, as this a duty in order to ensure the society’s well being and the result can be optimal when multiple forms or organization coexist in a categorical pluralism of civil societies.* See Dan Claudiu Danisor, *Constitutional law and political institutions*, Vol.1, General Theory, Treaty, Ed. C.H.Beck, Bucharest, 2007, p.186;

²⁰ See Portugal and Spain, where the dictatorship regimes weren’t totalitarian. See Dan Claudiu Danisor, *Drept constitutional si institutii politice*, Vol.1, Teoria generala, Tratat, Ed. C.H.Beck, Bucharest, 2007, p.49;

²¹ Vladimir Tismaneanu, *The Bulletin of the atomic scientist*, nr.2, Vol.46, Ed. Mit Press Journals, Cambridge, March 1990, p. 19;

In the present context, the reality of the European liberal democracies is that they are facing a powerful governmental deadlock because of the political system that doesn't have an active civil society or at least a civil society that doesn't accept the government's inequalities and injustices.²²

In what concerns the member states, the citizenship consecrated in the Maastricht Treaty in 1992 in order to favour the symbiosis between European citizens and the community institutions and to develop an European identity, created a feeling of belonging to a community in which certain ideas and aspirations are shared and the desire to participate to government. Some were pessimistic in what concerns the creation of a European civil society, while others²³ have considered the idea of a European citizenship as leading to the creation of a "new political animal: the European civilian" and that people can take advantage from "a new civil society that appears and comprises many types of personal contacts, networks, conferences, political parties, social initiatives, unions, small business and large firms, local and regional forums."

Within the European Union, if the majority of the states have collaborated, resulting in significant progress towards the creation of a economical union that comprises a unique currency and even political convergence, the difficulties were felt in the moment when the social organization and cultural problematic came about. These issues were placed on the account of "the gaps and differences between the small groups of intellectuals, public servants, entrepreneurs, media people, scholars, dedicated Europeans, unionists and the public opinion from different European states that reflect on different national perspectives, most of them accompanied by negative stereotypes and xenophobe attitudes. Despite the European Parliamentary elections or maybe because of the limitations of such positions, the public opinion and most of all the political ideas formed by the national mass media; this is also the scene chose by the politicians to sell and manifest their energy."²⁴

Attenuating these gaps and differences is an important mission for the nongovernmental organizations. The NGOs role in the states that need an increase in the civil society's role is overwhelming. For example, in Romania the European Union integration process attracted many European funds in order to develop the civil society.²⁵ The foundation for the Civil Society Development in Romania is an independent nongovernmental organization, established as a judicial person without a lucrative purpose since 1994, at the European Commission's initiative aiming at the development of the civil society's and communities capacity of organization through informing, financing, training, research and advocacy.

Most of the times, when it comes to countries that have a high corruption level, the citizens are forced to offer bribe in order to be able to live. These cases occur in nondemocratic societies, *ill and deficient*, where the state powers function in a wrong way or don't function at all.

The civil society's role is to monitor and get involved in the corruption problem, being an integrated part of the national integrity systems.²⁶ But usually a corrupt society has at the other pole a weak civil society. As most of the corruption cases involve two main actors, the government and the private sector, the civil society is the main victim. Thereby, the anticorruption campaigns cannot be

²² Jeffrey C. Isaac, *Democracy in dark times*, Ed. Polirom, Bucharest, 2000, pag. 46;

²³ John Keane, *Despotism and democracy: The origins and development of the distinction between civil society and the state*, in *Civil society and the state- new europeans perspectives*, Ed. John Keane, London, 1988, reedited in 1993, quoted by Josep R. Llobera, *Governing European Diversity*, Governing Europe Series, Ed. Sage, London 2001, p.189;

²⁴ Salvador Giner, Montserrat Guibernau, *Governing European Diversity*, Governing Europe Series, Ed. Sage, London, 2001, p.188;

²⁵ At present, the Ministry of Finance, through PHARE payments and Contracting Office and the Foundation for the Development of the civil society published information concerning the existence of 94 projects selected and contracted within in PHARE Program 2006 and our country benefited from non refundable financing form European funds, up to 5.381.000 euro.

²⁶ An active civil society involves in making accountant expertise, lawyer expertise, scholar ones, nongovernmental ones, private sector, spiritual leaders and regular citizens. For example, in Australia the workers are involved in inspecting industrial safety; the consumer groups from South Wales get involved in actions that have as an object the identification of dangerous products on the market; in New Zealand, there is a groups that has commercial interests in inspecting all the business scope in the country "from international airlines to telecommunications or movie companies ", but fight against the power abuse of private monopole and government monopole. For details see Petter Langseth, Rick Stapenhurst, Jeremy Pope, *National integrity systems*, in Rick Stapenhurst, Sahr John Kpundeh, *Curbing Corruption: Toward a Model for Building National Integrity*, Ed. World Bank Publications, Washington D.C., 1999, p. 143;

accomplished without the help and support of civil society. However, these campaigns don't reach their purpose if they seek only the citizen's education and because of that the public information is focused on the negative consequences of corruption, on the fact that the leaders are the ones that steal public money from the governed ones.²⁷

The motto "nobody is above the law" becomes a tangible one, capable of determining the end of oligarchy and ensure the success of the formula through which *the state is the one that provides for the supreme well being of the individual, as well as he is the one that serves him and not the interests of some group that has authority*. As an immediate effect at first appears the political sanctions through the elections, the judicial one following once the party that holds the power is eliminated, through the new government's efforts to eliminate a possible competition. This way a lot of slow but sure changes occur in a corrupt society.

Other states have understood this message earlier and the anticorruption education is highly supported by external forces through significant funds, the kind the EU offers in order to fulfil the adhesion criteria or simply by obtaining an anticorruption mentality by the citizens, able to reform even the existent political class. Countries such as Denmark, Finland, Sweden and The Netherlands take pride in the lowest degree of corruption.

There are as well cases in which the state involves together with the civil society. In some states there have been made supervision proximity plans, meant to consolidate the connection between the citizens and the police. Such as an example is Honk Kong that created an Independent Commission with the purpose to fight against corruption.

In Romania there is the Civil Society Commissary, established by the G.D. 26/2000, amended by G.D. 37/2003, whose objectives are monitoring every abuse on human rights, the decrease in the criminal phenomenon, especially corruption and bureaucracy. It has its own organisational structure and it comprises qualified personnel in the following structures: The general directorate of abuse monitoring²⁸, Fighting Crime and Implementing the Relations with the European Union and N.A.T.O.; the General Inspectorate of the Antifraud Commissioners Body; The General Inspectorate of Public Order and Citizen's Safety; The Diplomatic Corps of CSC; The Ecumenical Centre; The Consultative Council of Unions and Patronage of Romania; The Agency for Monitoring the Civil Society; The Romanian's Advocate Institution. Therefore, the Agency for Monitoring the Civil Society consists in representatives of the civil society that militate for the independence and lack of political influence over it.

Likewise, the journalists have to work outside any political or economic influence, because they have maybe the most important roles in the information and education of citizens. They serve the citizen and represent a free and independent institution.

²⁷ **Petter Langseth, Rick Stapenhurst, Jeremy Pope**, *National integrity systems*, in **Rick Stapenhurst, Sahr John Kpundeh**, *Curbing Corruption: Toward a Model for Building National Integrity*, Ed. World Bank Publications, Washington D.C., 1999, p. 142, 143;

²⁸ Within the General Directorate there are the next operative directorates, each with the afferent county services: The Directorate for Mass-Media Relations, The Press, The Spokesperson, The Directorate for Public Relations, Institutions, NGOs and Political Parties, The Directorate for Promoting the Military's Rights, Active and in Reserve, The Directorate for Touristic Promoting and Information, The Economic, Financial and Business Project Directorate, The Strategy, Coaching, Control, Analysis, Synthesis, Prognosis Directorate, The Teaching, Culture and Art Directorate, The Directorate for Medicine, Pharmacy and Alimentation. The Control and Extrajudicial Investigation Directorate for Human Rights and Fighting Corruption, The Telecommunication, Software and Technology Directorate, The Directorate for the Penitentiary Relations, The Transportation Directorate, The Civil Protection and Construction Directorate, The Child's Protection Directorate, The Environment's Protection Directorate, The Advisory and Professional Preparation of Youth, The Social Assistance and Civil Support Directorate, The Directorate for National Minorities, The Directorate for Supporting the War Veterans and Revolutionaries, The Directorate for Disabled People, The International Directorate for Youth and Sports, The Directorate for Agriculture, Pisciculture and Forestry, The Directorate for Industry, Energy and Scientific Research, The Directorate for External Relations- Foreign Citizens, The Directorate for Evaluations, Consultancy and Real Estate Business, The National Directorate for Supporting and Advising the Taxi Drivers, The Directorate for Work Protection, Work Security and Employees Assurance, The Directorate for Traffic Safety and Traffic Monitoring.

The society's well being is reduced in the long run to the citizen's role, at an individual level. He has to manifest interest and participate in the political life. The *ideal citizen*²⁹ is the one that obeys the law, pays the taxes, expresses his point of view and gets actively involved in the community's life, helping his neighbors and collaborating with the others.

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²⁹ See the study made by the Romania Soros Foundation, *Political Culture in Romania*, with the help of Metro Media Transilvania, <http://www.osf.ro/ro/comunicate>; the study is oriented on 26 groups of people (summing 208 people) and was made in the period September- October 2008.