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THE ELDERLY DIGRESSION ON MENTALITY
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Abstract: To make a minimum assessment of what the old age means in the history of mentalities, we need, if not a trans disciplinary approach, at least multifaces vision. Entering (Drâmba, O., (1999), Istoria culturii și civilizației-vol.2, Editura Saeculum I.O. și editura Vestala, București, pp.66) the maze of the mechanisms
of history on the path of mentalities, we are obliged to consider the statement of Fr. Scheling from his mythology philosophy course as a determinant factor of history: "Not because people's history receives its mythology, but rather mythology determines its history or rather, it does not determine, but it constitutes the fate that was destined from the beginning ".

**Keywords:** elderly, archaic tribal behavior, mentalities

The fact that the archetype has thematic fields partially overlapping the myth and CG Jung defined it as having an analogous behavior of an physically organ whose maltreatment or flout retaliates including on the individual psyche, validates Schelling's hypothesis and forces the knowledge of attitudes primarily in inter-relationships mythology. If in this approach we introduce elements of mandatory violence / nonviolence reference and crisis, as a manifest phenomenon erasing the differences that make it possible or even generate violence, we can understand the substrate and the consequences of the crisis moments of history, and within it – the distortion of mentality on the paradigmatic axis of universal values.

At the eventual question "Qui prodest? " in an affected society during the crisis, we do not dare to offer only a minimal response: to recover, our deep being through the values that we disturbed, altered or abandoned, because this profound it’s exactly in the products area and is primarily moral. Its absence or better said, the conscious contact with it is the phenomenon that produces the deconstructed feeling of alienation in modern and contemporary society. Alike, we advance the hypothesis that this deep being is in a close relationship with the soteriologue in mental horizons comprising the concept of "old age".
How man realizes the differentiation of animal world by symbolistic mediation, there were made through the argument of the assumption above several meanings and references of the symbol "old".

"If old age is a symbol of wisdom and virtue (elders are old at the origins, meaning wise and guides) if the China (Ibidem, p. 71) the elders have always enjoyed respect, it is because they are a foreshadowing of longevity, a treasure of experience and reflection, which is only an image of immortality. Per se, according to tradition, Lao-tzi was born with white hair, has an old man's face, hence his name which means old teacher. Taoism during the Han dynasty knows a supreme deity called Huang Iajun, meaning Senior Old Yellow, a purely symbolic expression that H. Maspero likened to the Ancient of days, we’d have to add the “old man on the mountain” of Druids.

In Revelation, the Logos is depicted with white hair, which is once again the sign of immortality. But to escape from the confines of time refers to both, to the past and future, to be old refers to existing before and after the birth of the world even after it will no longer be. Thus Buddha calls himself “the firstborn of the world”. Shiva is worshiped at times (especially in anakorian Cambodia) under the name “the old Senior”. The secret society Tiandhui is sometimes designated as “the True Ancestor Society” (for example, in the edict of its condemning given by the Emperor Gia Long). This ancestor is the sky, at least for the Real Man, the son of heaven and earth (BHABI Elim Grao Guet Mast).

Considering ole age, in the archaic and traditional mentality in terms of violent behavior, we have to note that the elderly enjoy in archaic and traditional communities the exceeding of authority and respect and thus protection. It can be said, of course, that in some tribes
found still in archaic community, there is the customary stoning (killing) rituals of the elders and it is brought as main argument of this behavior the economic motivation (they are "a burden on the community and can’t be fed without jeopardizing the community resources").

This argument is rather the argument through which a society in crisis is chasing two rabbits: shown as being very understanding concerning the archaic tribal behavior, justifying them a behavior as being normal; based on a typical reasoning for the communities found in crisis and finds excuses for his actual behavior by discovering "its historical roots."

The reality is totally different. In support of this affirmation the arguments are numerous:

- The average age of archaic and even traditional (Neamțu, 2003, Tratat de asistență socială, Editura Polirom, Iași, pp.919) communities is very low which means that the number of elderly in the true sense of the word is very small. However, in a community that includes several hundred individuals, they were just rulers, doctors, the council of elders without whose opinion the community didn’t do anything important.

- Given the previously reported, the ritual of killing of the elderly must have another explanation: perhaps a ritual self-offering for a sacrifice which the community members were obliged to execute or even a perversion of sacrificial rituals of a community in times of crisis, which could lead including to a deletion of the essential differences (eg "own foreign" when an old man, through his limitations of driving opportunities belongs to the community), which would allow their passage into the register of sacrificed victims. They were recruited from strangers, incomplete members or without family in the community that
unleashes the chain of revenge, of indiscriminate violence (if the case of tribe’s elders we can’t discuss the lack of relatives in the community, they being usually related to almost the entire community), and between the individuals infected by the sacred distinction (the elderly were usually holders of secrets and rituals of 'differentiation of the sacred, of the attracting of willingness over the community"), and under the circumstances, the aggression of the elderly would have drawn the wrath of sacred over the community.

- Although the documents we currently have refer more to the awe and respect enjoyed by male elders is hard to believe that the old women did not enjoy the same respect, being the holders of the secrets of feminine rituals and initiations and which commonly identified themselves the "Great Mother " with Gea, with the earth, in its feminine state and with lunar grace. Even acute awareness of the impossibility for them to become mothers would not be sufficient for battering during the archaic and traditional period. We know, for example, that in previous centuries, inside the house, at the father's death occurs a rotation: "If the mother survived her husband she was forced to remain a widow, to leave her bed to her son and daughter-in-law and move to another room or mostly with her unmarried daughters or even granddaughters. At the father's death, the son inherits household management together with the best place for sleep. "This means that only because of the death of her husband, losing the moral capacity of procreation, she loses her position of queen in the hive, the mother of the family, in favor of the one having the moral right to procreate and perpetuate, and by no means does not mean that she is abandoned: she switches in the position of forming future mothers for the family.
- It can accepted the idea that during the archaic and traditional mindsets, the limited right to verbal aggression or loose of the elderly belonged only to the children. In their case, we can talk rather of a greater permissiveness among adults in some communities, based on the grounds that they do not fully belong to the group and not even to human category, not being passed through initiation rites led by adults (usually even by the elder). We do not believe that they were allowed to exceed a certain limit. Testimony is that after the disappearance of the rites of initiation, the child is considered moral and responsible member of the community for his actions at an early age, "any breach of duty, any riot, insult, neglect towards an elderly parent will be legitimate punished by the head of the family, or even of public justice. In 1415 even a section of the Florentine statutes authorize a parent or grandparent to send to prison a follower who made itself guilty."

In Romania the cult of ancestors and forefathers represents a true cult extended until today under the guise of Christianity popular type (should be enough to remember “the elders of cabbage” and days about the cult of the dead, who are still called "elderly" to which may be added the mythical toponymy of ancestors and old women).

From this perspective it is more difficult to understand the western "implant" of institutionalization of elders or elders abandoned and alone.

In addition, the Christian imagery is also populated mostly by elders: based on ancient God figure, besides of a whole series of saints belonging to this category, it should be noted that all the Fathers of the Church are elders.

Without a more complex treatment of old age problems from an anthropological perspective, from these reported until now, we can