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From democracy and chaos.
Reading Reflections on the Book of Faces of Ochlocracy, published by Pompiliu Alexandru in 2017 at Bibliotheca Publishing House in Targoviste, Romania

Elena UNGURU[1]

Abstract: A threat to democracy in mass society is the possibility of transforming it into the power of the mob - the chancellor. The risks of chaos are related to the possible misappropriation of legitimacy, by the manipulation of political phantasms by the audiences by well-informed and often malicious categories of people who use the influence of media, classical or digital influences. The reflections on the conection between the chill and the democracy are facilitated by the book signed by Pompiliu Alexandru named "The Faces of Ochlocraţia", published in 2017 at the Bibliotheca Publishing House, in Targoviste, Romania.

Keywords: review, ochlocracy, democracy, chaos.

Introduction

A threat in which the target is democracy in mass society is the possibility of transforming it into the power of the crowd-chaos. The risks of chaos are related to the possible misappropriation of legitimacy by the manipulation of the political phantasms of the public by the categories of well-informed and often malicious individuals who use the power of influence offered by media, classical or digital. The reflections on the relationship between the chill and the democracy are facilitated by the book signed by Pompiliu Alexandru entitled "The Faces of Ochlocraţia", and published in 2017 at the Publishing from Targoviste, Romania. The book includes a series of essays on political philosophy, and opinion, some of which were previously published in the Litere culture magazine in 2012-2017.

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The theory of ochlocracy

What is this *ochlocracy* on which Pompiliu Alexandru (2017) focuses his philosophical-political reflections? The Greek word "chorus" means literally the crowd, an amorphous set of persons. Ochlocracy is a reversal of democracy, not the people but the mobs are those who have the power, but they cannot actually express it, and then a number of persons are ruled into leaders on its behalf. Democracy, in the traditional sense, represents the power of the citizens, that is, those who invest with responsibility, not only with power and decision. Romanian Democracy failed, in the author's opinion, exactly because emotionality dusted the place of reason, and so the crowds are aggregated in inert masses and not in responsible communities.

Pompiliu Alexandru does an inspired distinction (2017) between power and government. Governance is transformed into the exercise of power, which goes beyond the author's vision of the purpose for which political elites are invested with power - namely the control of violence - the author making an allusion to the theory of social contacts. Thus, the power confiscated by politicians from those in whose name it executes becomes a simple search for the means of eternizing a political group to govern and implicitly to the use of the power diverted from the public interest to the personal one.

The focus is especially on the tactical strategies of manipulating social fear, through the social construction of the enemy. In order to build a group of political influence, value-based reporting is adopted as a discursive strategy, but once adopted, these values are thrown to their full demonetization. In the book it is given the example of anticorruption, and the corolary, the demonetization in the public consciousness, to the *axiological consistency of the smart boys*, that is, precisely the opposite of the integrity persons.

Particular emphasis is given by Pompiliu Alexandru (2017) on communication, only that as a source of access to real information, which allows a correct understanding of public life, but also as social pathology, manipulation, misappropriation of ethical values, and directing the interpretive derivation to meanings to benefit groups of interests. Dialogue is promised as the ultimate value, says the author and slogans as we do everything for you to fill public space without having a communicative intention behind you. The message is exhausted of any aleatory value, since reason, not emotion, is the desired coagulant for intentional masses left out of the exercise bidirectional communication.

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A politic weapon denounced by Pompiliu Alexandru is kindness. Kindness is a false interest in the other, because we do not express our appreciation and value, along with a real opening to communication. On the contrary, kindness is the onset of unequal communication, in which the person in power expresses a visible disparity of power in his favor, the interlocutor being regarded with benevolence, but not as an equal person in rights, as in a real democratic exercise.

Instead of conclusions

The ochlocratic legitimacy is contested precisely in the name of democracy. The vocal crowds are not the people, and the tyranny of the majority is not a democracy that is so constituted as to listen to as many of the significant voices in the society, as norms and reels are set up to protect the society from the abuse of law by the majority. Ochlocracy includes the society as a trance in which due to the lack of meaning of the real significance of democracy, even those who should be part of the democratic elites are indulging in.

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