

Demography and moral values

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...Give me this stranger,
so that I may hide in a tomb him,
who as a stranger has nowhere to lay his head,..

Georgios Acropolitis, Opera, A. Heisenberg, Leipzig
1903 (Stuttgart 1978), v 2, pp. 9-11

Summary

The serious demographic phenomena of our Era, which have been noticed in Greek and International society, have as main background the crisis of the moral values, which has been aggravated during the last decades. The instability of the family's bonds, the decrease of the births, the insufficient education, the increased migration, the refugee flows, the ecological disasters and the economic crisis compose the tragic symphony of the society of our era. In addition, the gradual dissociation of the societies induces the psychological instability, inadequate personal responsibility, insecurity, anxiety and depression. The increased respect to moral values, the recognition of the sacral character of the family institution, the respect to maternity, the protection of the environment, the continuous struggle against the corruption and overall the prevalence of the sacrificial Christian love would substantially contribute in the improvement of the demographic crisis. The precious art of the social coexistence is mainly based on the justice, the sincerity, the peaceful mind, the solidarity, the altruism, the harmonious collaboration, the good education, the discernible transmission of the moral values, the forbearance, the magnanimity and the profound and genuine respect to the human personality.

Keywords: Demography, family, economy, moral values

Introduction

The demographic estimations¹, that obtain a substantial universal validity in the last centuries, raise serious problems in the western societies, based on data concerning the ethnic composition of a society, the mean age of the people, the mean education, the male/female ratio, the mean time of employment, the economic status, the main health problems, the fertility, the ageing, the morbidity, the mortality, the per sex life expectancy and many other parameters, which shape the demographic profile of the societies².

The multidimensional scientific background of the demography started to be gradually shaped³ since 1662,

¹The term demography was introduced by Achille Guillard (1799-1876), in his work "Éléments de Statistique Humaine, ou Démographie Comparée". Another term was introduced by Hauser, P. M. and O. D. Duncan (1959) in their article "The Nature of Demography, The Study of Population: An inventory and appraisal", edited by PM. Hauser and OD. Duncan, pp.29-44. Chicago: University of Chicago Press.

²The majority of the demographic investigations are usually focused on the fertility, the morbidity, the mortality, the migratory movements of the populations, the ecologic changes of the environment. Nowadays the economic parameters have an important validity, among the other problems, in the interpretation of the current demographic crisis.

³The first demographic data appeared in Athens, by King Cecrops, who performed the first demographic investigation. See the article by Missiakoulis, Spyros: Cecrops, King of Athens: the First (?) Recorded Population Census in History. International Statistical Review. 2010; 78 (3): 413-418. See also in Saint Luc's Gospel (2,1-3). "In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered. In the Old Testament the first demographic investigation is cited in Chronicles 2, 16-17. "Solomon

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when John Graunt published in London his treatise under the title "Natural and Political Observations on the Bills of Mortality"⁴. The philosophy of the demographic investigations, inventories and census' consists in the collection of adequate data for imposing taxation, performing enlistment, detection of the foreigners, detection and localization of religious groups and minorities in large territories, states and imperia⁵.

Adolphe Landry (1874–1956) has attempted to combine harmoniously sociology, with demography, history and economic conditions of each period, increasing therefore the scientific spectrum of demographic investigation for a better interpretation of the social interactions and the social behavior of the human being⁶.

It is reasonable to admit that the knowledge and the experience obtained after a precise historical and sociological analysis and explanation of the demographic data of the past may compose a useful and realistic background for a better understanding of the current demographic phenomena and for a possible foreseeing of the demographic alterations in the future.

It is also reasonable, that demography in association with history and political geography, expanded in a wide scientific field^{7,8}, accepting informations and data and

then took a census of all the aliens resident in Israel similar to the census which his father David had taken; it was found that there were a hundred and fifty-three thousand six hundred. Modern Greece He impressed seventy thousands of them as porters, eighty thousand as quarrymen in the hills and three thousand six hundred as overseers to make sure the people worked....». In Modern Greece the first census was performed in 1828 by John Kapodistrias, which revealed that the population of Greece was 753.400 inhabitants. The last census in 2011 revealed that the population of Greece raised to 10.816.286 inhabitants.

⁴Graunt J. (1662), *Natural and Political Observations*, made upon the Bills of Mortality of London, London. Modern edition: Cambridge Group for the History of Population and Social Structure (1973), *The Earliest Classics: John Graunt and Gregory King*, Farnborough, Gregg International.

⁵See also Vilquin E. *History of Demography, Position of Demography among Other Disciplines* (2000). According to Confucius the increase of the population of a country is a marker of prosperity, justice, good administration a proper financial policy.

⁶See also Landry, A. (1934), *La révolution démographique*, Paris, Librairie du Recueil Sirey. Landry A. ed. (1945). *Traité de démographie*, Paris, Payot.

⁷See Martin, D. (1991), *Geographic Information Systems and their Socio-Economic Applications*, London, Routledge. Demography became a proper science after the tragic disastrous demographic phenomena during the Second World War.

⁸Nam, CB (1979) *The progress of demography as a scientific discipline*, *Demography*, 16(4):485-492.

applying methods from other scientific fields⁹, such as anthropology, ecology, social psychology, genetics, mathematics and statistics. Demography, on the other hand, has provided many valuable informations and data particularly important for the economic sciences, the Law, the politics, the sociology and the medicine¹⁰. The data of the various demographic studies are changeable in time and place either in a slow way in periods of socio-economic stability¹¹ or abruptly in wartime and in periods of severe economic crisis, when rapid urbanization occurs as a rule¹², following mass immigrations, increased streams of refugees and rough fluctuations in birth and death ratios, due to atrocities, terrorism, starvation and epidemic diseases, which induce an increased morbidity.

Immigration

Immigration¹³ changes substantially the demographic parameters, concerning ethnic and religious groups, sex and age ratios, cultural and social standards, family structure and moral values in the recipient country. The majority of the changes depend on the number of the immigrants and refugees, the economic situation, employment conditions, the educational and

⁹Hodgson, D. (1983) *Demography as Social Science and Policy Science*, *Population and Development Review*, Vol. 9(1):1-34.

¹⁰See also Hauser, P.M. and O.D. Duncan eds. (1959). *The Study of Population. An Inventory and Appraisal*, Chicago, University of Chicago Press.

¹¹In periods of socioeconomic stability, a shift from high fertility and high mortality happens to low mortality and low fertility. This phenomenon is characterized as "demographic transition" and was noticed in Greece during the decade 2000-2010. See also Siampos G (1973). *Demographic trends in modern Greece*, Athens. and Tragaki A, Bakavos Ch, Dounas D: *On demography and population trends* ISBN: 978-960-603-198-4, <http://e-book.ddounas.com/joomla>. See also Caldwell, J. (1982). *Theory of fertility decline*. London, Paris: Academic Press.

¹²See also Bloom D. and T. Khanna (2007) *The Urban Revolution, Finance and Development*, September 2007, pp: 9-14.

¹³Greece, since the establishment of the Greek State over 150 years, was a country of migration outflow to countries of high labor supply, which promised better living conditions, employment and economic prosperity. Those countries were initially USA, Canada, Brazil, Australia, the South African Union and later Belgium, Germany and Sweden; Today, Greece became mainly a country of immigration influx from Balkans, Eastern Europe and the former Soviet Union. During the last years this immigration flow is constantly growing, coming mainly from countries of Asia, Middle East and Africa.

cultural level, the customs, the social principles and the moral values of immigrants and refugees, who enter, originating in various countries and geographic areas¹⁴.

The very specific psychological phenomena of the immigrants and refugees, in whom the expectation and hope exist initially, and at the same time they feel the insecurity of an unknown environment, the fear, the anxiety and eventually the cancellation of the expectations and hopes for a better quality of life, all of them may become the subject of a spot intense study in the field of social psychology, which may result in valuable conclusions on the social behavior and social reactions of individuals, who are under miserable economic conditions, social insecurity, isolation, unemployment, living under the rule of poverty feeling the constant threaten of temporality, fragility and probable expulsion.

The social and psychological distress in relation to economic deficiency¹⁵, unemployment, social isolation¹⁶, nullification of the initial expectations and social demands and the final gloomy prognosis of an indeterminate and rather worrying future lead the young educated people unto new migration efforts, augmenting furthermore the demographic alteration of the societies.

Demographic alterations on Immigration, in addition to unequal establishment of the immigrants¹⁷, involve also the age distribution of the population¹⁸, the increased morbidity, due to epidemics by infectious diseases mostly, the marked change of the ethnological composition and the aggravation of the cultural atmosphere of the host country.

¹⁴See also Caldwell, J. (1996), *Demography and Social Sciences, Population Studies*, vol. 50, pp. 305–333.

¹⁵Balogiannis SJ. The role of the economic factor in the differentiation of the ideological background of the society. *Encephalos* 51: 38-47, 2014.

¹⁶Baloyannis SJ. The philosophy of the solitude. *Encephalos* 52; 14-24, 2015.

¹⁷In Greece, the decade 1980-1990 was characterized by massive immigration movements, which mainly consist of the return of the Greeks of diaspora to their original place, and the influx of foreign citizens from Balkans, Middle East and African countries. The contribution of foreigners to the increase of the population was instrumental during the period 1991-2001, on which the natural equilibrium was positive at 13,000 people, while the total permanent population was increased unto 704,000 people (Eurostat 2015).

¹⁸In 2015, more than 100.000 unaccompanied children entered in the countries of the European Union, as refugees and immigrants.

The family

Often times, in cases of strong migratory movements¹⁹, the demographic alterations involve consideration of moral values, which, not rarely, cause the alteration of the family institution²⁰ and the contest of the spiritual foundations of the family, in a parallel way to the broader contest of moral and spiritual values in the society.

The massive immigration, in addition to exaggeration of racial, religious and ethnicity contrasts, may induce serious crisis in the educational system and ecologic disasters, provoking fear²¹, anxiety, social insecurity, anguish and increasing the poverty and the antisocial attitude organized by individuals or specific groups.

The dominance of moral values in society contributes greatly unto rational and humanistic solution of the demographic problems.

The respect to family institution, the recognition of the sacral character of the family²², the respect and protection of maternity, the respect for the personality of all family members and the harmony in their interpersonal

¹⁹The annual number of immigrants in Greece amounted unto 14,000 in 2013 and it is estimated that it would be rising to more than 60.000 immigrants in 2050 (Eurostat).

²⁰See also the No. 2945 Address of the Holy Synod of the Church of Greece (5225/12 December 2013) "... The family, which is the basic cell of the society, slowly but surely, is altered and would dissolve ... Any diversion from the healthy family's path leads to several lesions ... The materialistic and nihilistic way of life, the lack of true love, the unemployment and the current unbalanced financial data, the change of roles in the society and other factors, possibly corrupted and dissolved the family ... Serious reflection and study on the preservation and progress of this Holy institution is required, consequently. ... Each family is truly a "little church" and, therefore, is a foretaste and road to the mystery of the Kingdom of God. ..."

²¹The great migratory influx create the feeling of fear, which the immigrants and refugees feel due to possible deviation from the place of their choice. The permanent residents of host countries, feel also fear and anxiety for the challenging of the moral and cultural principles, which may be jeopardized by the stream of the immigrants, who usually have different customs and cultural foundations. A broad debate on the subject has taken place in Brussels on 24 October 2016 between European Churches (COMECE, CEC, and Churches' Commission for Migrants in Europe) and the European Commission (Directorate General Justice and Consumers of the European Commission). See Press Release No relatively: 16/36 25 October 2016 Brussels, (Directorate General Justice and Consumers of the European Commission). See also Press Release No: 16/36 25 October 2016 Brussels.

²²Ephes. 5,32, Col. 4,15, 1 Corinth. 16, 19, Hebr.13,4.

nal communication²³, the preservation of the compact nuclear family, the indispensable social care for the multi-child families, the convergence of all social factors in the multidimensional support of the family, as the fundamental and superb operating component of the social fabric, all of them provided within the spirit of true sacrificial love²⁴, gratitude, appreciation and liability, protection, sincerity and truth, respect, understanding, compassion and solidarity²⁵, would contribute decisively in the stability of the family, the increase of the average lasting harmonious coexistence, the substantial increase of the progeny²⁶, the protection of physical and mental health, the maintenance of mental brightness in advanced age²⁷ and the stabilization of the population eventually²⁸.

²³Baloyannis SJ. The personal interactions in the family. *Encephalos* 2007;44: 208-215.

²⁴See Ephes.5, 25-27 «...Husbands, love your wives, just as Christ loved the church and gave himself up for her, in order to make her holy by cleansing her with the washing of water by the word, so as to present the church to himself in splendour, without a spot or wrinkle or anything of the kind, so that she may be holy and without blemish».

²⁵See Ephes.4, 31-32. "... Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tender-hearted, forgiving one another, as God in Christ has forgiven you».

²⁶The fertility of the Greek women, according to in 2011 estimation is lower in relation to the foreign women. Higher levels of fertility listed at the women originated in Asian countries namely Syria (5.49), China (4.81), India (4.10), Pakistan (3.23). (ELSTAT (2015 and 2016). See also Tragaki A, Bagavos Ch, Dounas D: On Demography and population Developments ISBN: 978-960-603-198-4, <http://e-book.ddounas.com/joomla>.

²⁷Baloyannis SJ. The contribution of the family in the amelioration of the quality of life in chronic neurological diseases. *Encephalos* 2001, 38:(Suppl.) 22-36.

²⁸See also the No. 2945 Address of the Holy Synod of the Church of Greece (5225/12 December 2013) "... Marriage establishes not only a common and practical course towards Theosis (Deification) and the transformed world of God, but also guarantees, with the birth and upbringing of children, the physical expansion of mankind, and the spiritual survival of the human being in eternity ... Despite the crisis of forms in modern social life, people would always expect from the family good and cultured descendants who will offer all their valuable creative efforts for social perfection".

Ecology

Respect and protection of the environment plays important role in the stabilization of the physical and mental health and the psychological well-being of the human being²⁹.

The clearness and clarity of the air, the purity of the water and air have been recognized as vital factors in maintaining and safeguarding health, since the era of Hippocratic Medicine³⁰.

The alteration of ecosystems, started from the era of the industrial revolution and tremendously been aggravated after the broad use of nuclear energy³¹ has tragic consequences on human health and on the vegetation, with harmful effects on the ecological harmony and the quality of human life³².

The protection of the environment is based not only on principles of ecology, but also on ethical and spiritual

²⁹From ancient ages it was realized that the environment plays important role unto the maintenance of physical and mental health and social well-being of man. Nowadays, in a period where the environmental pollution climbs up at top levels, a world motivation is reasonably observed aiming to protect the environment from noxious chemical factors (UN Convention on Persistent Organic Pollutants, POPs), from toxic gases, irradiation, radioactive waste, noise pollution (Community Directive on Noise 36), vibrations, influences on the climatic conditions. See also Björsell, M.: Environmental protection expenditure by industry – Inventory of manufacturing problems. Statistics Sweden 1995. Hass J W, Bagley G S, Rogers R W: Coping with the energy crisis: Effects of fear appeals upon attitudes toward energy consumption. *Journal of Applied Psychology*, 60(6), 1975: 754-756.

³⁰Baloyannis S J: The Neurosciences in the Greek World. In: Sinha KK, Jha DK (Eds) Some aspects of history of Neurosciences. Ranchi, Catholic Press. 2003, pp. 97-117.

³¹See also World Health Organization Health Effects of the Chernobyl Accident and Special Health Care Programs, Report of the UN Chernobyl Forum Expert Group "Health", Geneva 2006 (ISBN: 9789241594172). See also Report of the Japanese Government to the IAEA Ministerial Conference on Nuclear Safety -The Accident at TEPCO's Fukushima Nuclear Power Stations, Nuclear Emergency Response Headquarters, Government of Japan, June, 2011 και Fukushima Nuclear Accident Analysis Report (Interim Report), Tokyo Electric Power Company, December 2011.

³²His All Holiness the Ecumenical Patriarch Bartholomew in His Lecture in the ceremony during which He was awarded the Woodrow Wilson Award (15.5.2008) stated: "In the ongoing attempts for strict material profit, we face the danger of turning our beautiful planet to a camp of poison gases ... the greatest of problems of the contemporary era, which takes the form of a mental disorder is the fact that the technical knowledge and science has moved away from any sense of ethics in its practical application"

values. The respect for the natural world expresses the respect towards the Creation³³ in which everything is perfect from the very beginning.³⁴

The spiritual struggle against erode includes the maintenance of harmony and beauty of the nature³⁵. The inner peace and love of human being³⁶ is expressed by the respectable attitude towards the Creation and the continuous thankful spirit³⁷. The secret inner beauty of the human soul recognizes entirely the beauty and harmony of the nature and the perfection of the creation.

The moral values

The respect for the humanity³⁸ has as consequences, on one hand, the protection of the health and on the other hand, the minimization of the causes of death, which are related to noxious behaviour of individuals to self and society³⁹.

Thus, the commitment of suicides⁴⁰ and homicides

³³«For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him» (Col.1,16).

³⁴Saint Basil: Lectures on the Hexaëmeron, Sources Chrétiennes, 2nd Ed. Paris, 1968.

³⁵«For favorable weather, and abundance of the fruits of the earth and peaceful times, let us pray to the Lord» (From the Divine Liturgy of Saint John Chrysostome).

³⁶See also "Anyone planting tree planting hope, planting peace, plants love has blessings of God". Metrop. of Berat. Ignatius Triantis, Patmos 1993.

³⁷See also Sophronius Sakharov: Saint Silouan the Athonite, (translated from the Russian), ed. Monastery Timios Prodromos Essex, England 1988.

³⁸Baloyannis SJ. Dissociation and division in the man and the society and the union in Christ Communion (Koinonia) 33:257-271,1990.

³⁹The avoidance of tobacco, alcohol and addictive substances use, which is related with the moral values and the self-esteem of the individual plays an important role unto the maintenance of physical and mental health and the increase the expectancy of life. See also Baloyannis SJ, Psaroulis D, Costa V, Arzoglou L. Morphological study of Hippocampus at addict people in opioids. Proceedings of the 1st Hellenic Congress for the Study of Drugs. Thessaloniki, 1993, pp. 282-244.

⁴⁰The suicide, which is a major problem in the modern societies worldwide, is possibly committed under the form of (a) personal suicide, as a result of mental illness or as an expression of protest, despair, philosophical escapism, fitting tension, self-sacrifice for the salvation of others, the protection of moral values or in the form of a suicidal attack in war or in peace, in the context of extreme ideologies, (b) mass suicide, by mem-

and the contemporary trends of application of euthanasia⁴¹, as well as the various multiform accidents are substantially limited at the society, which is characterized by high spiritual and moral standards, which are achieved by the continuous culture and implantation of virtues and values, particularly the justice, the social responsibility and the prudence⁴² in the personality of the man since childhood⁴³.

The moral values, at the same time, make the substantial background for a good restoration of the demographic distortion caused by the migratory flows⁴⁴. The possibility of good coexistence of the local inhabitants with migrants or refugees is based on the humanitarian principles, the compassion, the solidarity, the moral values and mainly on the participation of each one in the pain, the sadness, the anguish and the suffering of the

bers of social groups with their own philosophy, their social or political responsibility, their own moral and social values or faiths, (c) dual suicides, during which two members of the same family, under their depressive emotional atmosphere, due to severe suppressive and noxious social situations, shall bring an end of their life voluntarily, (c) under the form of euthanasia, for escaping from the continuous physical pain caused by incurable irreversible diseases. See also Pavlidou D. Suicide as a problem of philosophy. Thesis, Thessaloniki 2013. Of all existing causes for the commitment of suicide, the profound depression is the commonest one, from ancient ages. See Theognis, Elegeiai, 425-428. See also Baloyannis SJ. Suicide and death in Stoic Philosophy In: In memoriam Metropol. Panteleimon the 2nd, Thessaloniki 1990, pp. 380-391. See also 1 Cor.3, 16-17 "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself".

⁴¹See also Baloyannis SJ: Euthanasia: Reflections from the philosophical and moral view point. In: Some aspects from the field of Psychiatry and Psychology. Apostolic Diakonia, Athens 2002, pp. 211-229. and Baloyannis SJ. Some bioethical and metaphysical aspects on the end of the life in demented patients. European J. Neurology 19; 219, 2003.

⁴²«σωφρονεῖν ἀρετῆ μέγιστη, καὶ σοφίη ἀληθέα λέγειν καὶ ποιεῖν κατὰ φύσιν ἐπαίαντας (Self-control is the highest virtue, and wisdom is to speak truth and consciously to act according to nature) Heraclitus, On Nature 112: 59.

⁴³The moral values, according to Chrysippus, are the real background of the Human Happiness «εἰ δὲ τῆς ἀρετῆς, αὐτάρκης αὕτη πρὸς εὐδαιμονίαν».

⁴⁴The period from 1991, is characterized by the substantial increase of migration and refugee influx in Greece and Europe, originating mainly from Asian countries because of the war, the social, political and economic instability and distress and the constant religious conflicts.

humanity⁴⁵.

The valuable art of coexistence is always grounded on the social righteousness⁴⁶, absolute truth⁴⁷, peace⁴⁸, honesty⁴⁹, solidarity⁵⁰, avoidance of contradictions, social co-operation⁵¹, spiritual culture, advanced education, magnanimity, forgiveness, respect towards the human being and on the predominance of prudence, wisdom⁵² and sacrificial love for the suffering humanity.

It is of substantial importance, for the harmonious social incorporation of the immigrants and refugees, the respect for the dignity of every human being, and the realistic support of efforts to recover, preserve and protect the self-esteem⁵³, which is subjected to serious vibrations under the state of insecurity, unknown environment, fear, social and economic adversities⁵⁴, unem-

ployment, discrimination, isolation, encapsulation, and the eventual extreme poverty⁵⁵.

The fact, that man is God's image⁵⁶ imposes respect and estimation to every human being, regardless his or her education, profession, social and economic status, origin, religion⁵⁷ age, mental and physical capacity⁵⁸. In dealing with the immigration or refugee influx, respect is also imposed by the personal responsibility to the sacredness of the human person, to humanity and by the profound understanding of the great value of healing the human suffering⁵⁹.

Each man should always be treated with particular dignity, as individual, member of a family, member of the society and as a precious member of the humanity^{60,61}.

In our era, the so called era of globalization, in which

⁴⁵Matth.25, 35-40. «for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me ».

⁴⁶Ephes.6,14 «Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness».

⁴⁷Ephes.4,25-26. «So then, putting away falsehood, let all of us speak the truth to our neighbours, for we are members of one another. Be angry but do not sin; do not let the sun go down on your anger».

⁴⁸«Pursue peace with everyone, and the holiness without which no one will see the Lord ...» (Hebr,12,14).

⁴⁹Hebr.13,1-3. James 2,15-16 (If a brother or sister is naked and lacks daily food, and one of you says to them, 'Go in peace; keep warm and eat your fill', and yet you do not supply their bodily needs, what is the good of that? 1o faith by itself, if it has no works, is dead.)

⁵⁰«... Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change.» (James.A,17)

⁵¹«...Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God ». (Hebr.13,16).

⁵²«But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy.And a harvest of righteousness is sown in peace for those who make peace.» (James 3,17-18).

⁵³Immanuel Kant argues that man cannot be used by another man as a means, but instead must be the focus of efforts with the purpose of protection of his dignity. Kant I: Metaphysic der Sitten. Vorländen, 1959, 321.

⁵⁴Nelson Mandela in his Lecture in Trafalgar Square on February 3, 2005, emphasized that "The anticipation of the forthcoming poverty is a humanitarian act but at the same time an act of Justice and protection of fundamental human rights, the right to human dignity". Human dignity is an essential issue in United Europe. The plan of the European Constitution (Part I,

article 2) states that "the Union is based on the value of human dignity, freedom, democracy, equality, the respect of law, and the respect for human rights ... » See and Tsevrenis B. Human dignity: the functional evaluation of the regulatory scope in legal reasoning. Ed. Sakkoulas, Athens, 2012.

⁵⁵Poverty is defined not only as elimination or lack of financial and material resources, but as the suppression of human dignity (United Nations, Office of the High Commissioner for Human Rights). Relevant tragic form of poverty is the resulting from the direct or indirect deprivation of education and spiritual culture. However the most tragic type of poverty of all ages is the poverty of ideas, ideals, expectations, intellectual pursuits, the poverty of the sense of responsibility and the lack of noble visions, expectations and hope.

⁵⁶Genesis. 1, 26 «Then God said, "Let us make mankind in our image, in our likeness»,

⁵⁷His All Holiness the Patriarch Bartholomew stated in 19.10.2015. "In promoting ideals and values held in the highest esteem, religion profoundly influences goal-seeking behaviour in conflict situations. Viewed from a religious perspective, conflicts are interpreted not only as ruptures in relationships among human beings, but also as ruptures in one's vertical relationship with the divine" (Ecumenical Patriarch Bartholomew: Religion Cultural Pluralism and Peaceful Coexistence in the Middle East. Opening address. Athens 19-10-2015).

⁵⁸«There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus» Gal.3,28.

⁵⁹1 Cor.13, 2...13 "...And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing... Love never ends...And now faith, hope, and love abide, these three; and the greatest of these is love".

⁶⁰See Aristotle De anima Γ 8431b 21.

⁶¹According to Empedocles the Being represents the "whole", characterized by fullness and internal cohesion "«ουδέ τι τού παντός κενεόν πέλει ουδέ περισσόον». (On Nature, Fragn 13). See also Baloyannis SJ: The concept of Being in our Era. Encephalos 2016;53, 52-61.

the purity, the genuineness and the expressive authenticity of the human person would be gradually replaced by the inexpressive and pre-programmed face of an anonymous globalized society⁶², a life enriched with moral values is the unique way for escaping from the labyrinth of daily alleged deadlocks⁶³.

Unto a changing world, characterized by instability, social upheavals and crises, controversies, political and economic conflicts, hostilities, in whom indifference prevails over the man's spiritual culture and the only philosophy consists in the ongoing effort to reach high economic goals, oftentimes by extreme frugality, only the unchanged and constantly augmented eternal moral and spiritual principles⁶⁴ may synthesize the true basis for unity and social harmony, in which the human being is treated respectfully, the universal consciousness would be promoted⁶⁵ and the quality of life would be extensively ameliorated⁶⁶.

The addiction of the human being to dramatic declining course induces the psychological and social inertia, improper self-knowledge and self-control, continuous sadness, anxiety, doubts and increased insecurity for

the future⁶⁷. In addition, the lack of anguish and especially the lack of universal responsibility for the humanity and the absence of liability and pity for the neighbor⁶⁸, who may be under crisis and necessity of support⁶⁹, would disrupt the harmony and the concept of common benefit in the society. The effort to support the society and the individual by the single transient, unstable, superficial and dubious power of economy is the tragic epilog of the crisis of spiritual and moral values in our era⁷⁰.

Conclusion

The ongoing demographic diversity in the western societies is tightly connected with the crisis of moral values of our Era. Acute changes in demographic rates concerning fertility, immigration, refugees, rural-to-urban continuous migration, epidemiological transition, senility, morbidity, mortality, and ecological catastrophes are closely related with the decline of the moral values. The dispute of the family principles, the loss of the compact integrity of the nuclear family, the late marriage and the frequent unexplained divorce are associated with low natural fertility, increased psychiatric morbidity and mental instability. The socioeconomic insecurity, the political crisis and the ecological disasters increase the immigration of thousands of people who search for amelioration of the living conditions and respect of the dignity. In addition civil wars and multiform hostilities and atrocities urge thousands of refugees in searching for freedom, security and employment in new prosperous homelands. The western civilization emphasizes recently, in the spirit of globalization and the importance of the advanced technology, for the economic prosperity, without a parallel emphasis in the spiritual culture and the moral values. This tragic policy promotes unfortunately the in

⁶²Mansoor Murshed (2003), 'Globalization is not always good', in *Globalization and Its New Divides*, Dutch University Press: Amsterdam.

⁶³See also Baloyannis SJ. The message of Parmenides the Era of Globalization. *Encephalos* 2004;41:71-78.

⁶⁴Philip. 1,20 «...all in accordance with my most confident hope and trust that I shall never have to admit defeat, but with complete fearlessness I shall go on, so that now, as always, Christ will be glorified in my body, whether by my life or my death». His All Holiness The Ecumenical Patriarch Bartholomew stated "Thus, when we speak of the spiritual tradition, which all of us endeavor to preserve as laborers in the Church, we mean a living, mystical and sacramental remembrance of the lives of the Saints; we mean the happy human being of ancient Maiandros, namely the "great wound" of humanity that was healed by Christ with his resurrection from the dead (cf. the Troparion of Thomas Sunday), thereby rendering humanity truly happy" (Keynote Address By His All-Holiness Ecumenical Patriarch Bartholomew At the International Youth Forum, Phanar, May 2, 2014).

⁶⁵Philip. 1,25-26. «...This much I know for certain, that I shall stay and stand by you all, to encourage your advance and your joy in the faith, so that my return to be among you may increase to overflowing your pride in Jesus Christ on my account.»

⁶⁶According to Kierkegaard, the man ascending into moral stage, acquires the meaning of eternity, which may alleviate the tragic character of the life and relieve the anguish of the death. See Kierkegaard, Søren, Howard V. Hong, and Edna H. Hong. *The Essential Kierkegaard*. Princeton, NJ: Princeton UP. and Kierkegaard, Søren. *Fear and Trembling; And, The Sickness unto Death*. Princeton: Princeton UP, 2013.

⁶⁷«No one can hurt you if you are determined to do only what is right; and blessed are you if you have to suffer for being upright. Have no dread of them; have no fear». (1 Peter. 3, 13-14).

⁶⁸See "... My soul yearns to come to all the Lord's mercy. Let all people, all over the world, know, the much affection that Lord loves us, like the coveted children (Sakharov Sofronios: *The Saint Silvan*. Ed. Monastery of Saint John the Baptist, Essex, England 1978, pp. 417, 419).

⁶⁹"... The final goal at which this instruction aims is love, issuing from a pure heart, a clear conscience and a sincere faith. (1Timoth.1,5).

⁷⁰See also Baloyannis SJ. The education of the Youth in the in the age of Globalization. *Apostle Titus* 2008, 95-117. and the same: The moral education in the family as essential background of a righteous society. In.: *Family: Basic functions*. The Holy Archbishopric of Cyprus, 2011, p. 35-64.

dividualism, the ambitious competition, the bitter contradictions, the social conflicts. The crisis of the moral values induces consequently human devaluation, intense psychological pressure and distress, social isolation, anxiety and despair, resulting in augmentation of the demographic and humanitarian problems, eventually. The respect of the dignity of the human being, the social equity and justice, the culture of the principles of integrity, altruism and solidarity, the high moral standards and moral conduct, the peaceful cooperation between people in the spirit of simplicity and reciprocal respect, the compassion for the human suffering and the genuine sacrificial love for the humanity sign the unique bright exit from the somber labyrinth of the demographic complexity.

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