THE ROLE AND THE FUNCTION OF THE NAME IN DEFINING THE PERSONAL IDENTITY AND SOCIAL IDENTITY OF THE INDIVIDUAL CONVERGENCES IN MODERN RESEARCH

Florina DUMITRAȘCU
Ph.D. Student, The National University of Political Studies and Public Administration (SNSPA), Bucharest (Romania), E-mail: florina.dumitrascu@gmail.com

Abstract: *The below article dwells on how the human name has been integrated into the list of defining attributes of the identity as a concept, and its function in the human personal and social relationships. Traditionally embedded into the linguistic/onomastic sphere, the topic of human names became a rich asset in fields such as logic, philosophy and psychology, but which, based on these channels, gradually gained in both theoretically and experimentally domains an autonomous position within the contemporary sociological research. Articulated around the applied research of Jean Piaget and John Dewey at the beginning of the twentieth century on education, children's learning processes and their social integration, modern theories on the name met with the ideas formulated by John Searle, Erik Erikson and Saul Kripke, in the 1960s and 1970s, and grew a deep root in modern sociological consciousness. Both theoretical and practical scopes of this subject have predominantly crystallized around the concept of identity, thus knowing an exponential evolution in the narrowly dedicated research on minorities, and marginalized ethnic groups. The aim of this study is to properly place the name in the universe of human relationship. In fulfilling this theme, we will refer mainly to the below cited authors' theories, as well as to the most recent works dedicated to emphasizing the importance of the name in building one's identity, on both personal and social sides.*

Key words: *name; identity; sociological research; marginal communities; social influence.*

Introduction

In November 1989, the United Nations General Assembly adopted the Convention on the Rights of the Child, which provides, in addition to the fundamental rights to life, development, protection against abuse and exploitation, full participation in family, social and cultural life to ensure the full development of children's potential in an atmosphere of freedom, dignity and justice, and the right of every child to a name. The universal right to bear a name legislates, during the 80s and 90s, at the socio-political confluence of the dominant forms of government of the twentieth century - communism and capitalism, both a legislative approach but especially a state of awareness of group membership through name and assumption of the way in which the first contact between the human being and the world to which he belongs occurs. In the same, this period takes advantage from the convergence of the great theories on the identity that places in the research center the subject of the self, of the individual in relation to himself, to the other, to the society. The perception of the individual takes place in an interdisciplinary way and benefits from a large amount of philosophical, linguistic, psychological, anthropological, epistemiological information and increased attention to peripheral or detailed elements.

This way, the name expands its sphere of attractiveness from the area of philosophical concerns (Searle, Kripke, Derrida) to that of the social sciences (Quaglia and Longobardi and Mendola and Prino, Joubert, CE, Young, RK and Kennedy, AH and Newhouse, A and Browne, P., and Thiessen, D., Alford, Tajfel, H. and Turner, JC),

continuing to explore areas emerging from sociological research to the controversial frontiers of neuroscience (Traill, 2019).

Possessing one or more names, is an almost universal practice and the usual phrases under which it is found in everyday speech are *proper name, personal name, legal name* or *birth name*. The academic linguistic study of the name is called anthroponymy or anthroponomastics and has as object the study of proper names - first names, surnames, matronyms, toponyms, nicknames, etc. The full name consists of a first name, known in Western cultures and as a first or personal name or baptismal name, and a name, known as a last name or family name that indicates membership in a family, tribe or clan. For legal and administrative purposes, the full name offers the right to social identification. However, long before this identification received an official and universal coercive character, the name built a stable reputation in the European space, standing out, on the Socratic and Aristotelian descent, in great philosophical debates and on the Judeo-Christian one in the biblical exegesis of the last 2000 years. Hence the origin of a long history of practices and rituals of naming meant to connect the human being from birth with the subtle or concrete plans of existence.

1. Arguments

Associated with ancestral roots through a long tradition, Christian and pre-Christian, the name makes its entrance into the modern era through semiotic and philosophical research that invests it meaningfully (Peirce, 1877), connotation (Mill, 1843) and significance (Saussure, 1916). Since the nineteenth century, at the conceptual level, language is perceived and defined as a living vehicle, words as meaning-creating entities and the name becomes an object of study, tool and means of awareness. The logical, linguistic and semantic structures benefit from a rigorous scientific attention and an interdisciplinary affiliation at academic level. They graft their evolution on the latest studies and discoveries in fields such as mathematics (Peirce, Russel, Frege, Wittgenstein), physics (Frege), chemistry (Peirce, Frege), engineering (Wittgenstein), economics (Tonnies), biology (Piaget), anthropology (le Goff, Levi-Strauss) etc. sublimating, through philosophy, in a new science, focused on human needs and the functional relationship between individuals, respectively in sociology.

Indispensable for any social interaction, from simple recommendation to insertion in the collective memory, the name „it refers to its denotation directly, being associated with it as a simple label, by means of an initial act of baptism which fixes its only referent. The referent thus fixed is taken over by the witnesses present at the initial act of baptism and is transmitted through a causal chain from one speaker to another"(Mircea Dumitru in Note 5, *Tractatus Logico-Philosophicus)* for, Wittgenstein postulates that, like objects, "names are simple symbols" (4.24) "which cannot be decomposed by definitions" (3.261) and which have a meaning that gives meaning to communication (6.124) (Wittgenstein, 1922). Moreover, "The name appears in the sentence only in the context of what the elementary sentence is" (4.23) where "logical sentences describe the scaffolding of the world or rather they show it. They "treat" nothing. They assume that nouns have meaning and elementary sentences have meaning. And this is their connection to the world. " (6.124) And the existence of the world in a stable form is due to the existence of the object (according to 2.026).

Beneficiary of a vast and rigorous philosophical tradition, Wittgenstein extracts himself from any affiliation by formulating minimalist-philosophical revolutionary ideas about the name-object-world relationship. He agreed to refer to the philosophy of his protector Bertrand Russel, postulating that „the axiom of infinity (Russel) would be expressed in language by the fact that there were infinitely many names with different

meanings." The disputed convergence between the usual meaning of the proper name and the meaning given to the name in Tractatus Logico Philosophicus does not minimize the imprint of his statements on modern thinking, which is, theoretically and practically, a major correspondent in the theory of cognitive development launched by the philosopher, psychologist, the Swiss logician and biologist Jean Piaget.

Piaget's research, focused on child psychology, has shown through experiments conducted over decades that the name has an important role in the process of cognitive acquisition. He demonstrates that becoming intelligent presupposes, above all, the ability to perceive *the object* as the basic unit of reality - that is, the certainty of the (permanent) existence of an object and outside *the observer*'s perception, that is, in the *world*, a condition called *object permanence*. Awareness of names, their overlap with people and objects is identified in the stage theory as part of the second stage, preoperative, corresponding to symbolic thinking and language development. At this stage of nominal realism, roughly between 2 and 7 years old, the child considers „the names of objects as an intrinsic feature of them when, the same child considers, by "adhesion of the sign", a name as inherent in the named thing, he still regards this name as a signifier, even if it makes of it a kind of label, substantially assigned to the designated object." (Piaget, 1947). But the acquisition of the name in the portfolio of cognitive experiences is consolidated in the third stage, that of objective thinking and the development of thinking tools, independent of physical actions. Here the learning techniques are nuanced and the self-perception is refined in correlation with the extension of the linguistic repertoire and the integration of concrete operations.

Cognitive patterns derived from interaction with the social environment become cornerstones of intellectual development. Moreover, in the construction of identity Piaget emphasizes the importance of social relationships through which "the individual assimilates and assimilates the systems of rules, values, signs that allow him to communicate with peers, to identify or differentiate, to mark belonging to some groups or rejecting others "(apud Ferreol, 1998).

In the process of self-knowledge and functional connection of the individual to his intimate, family and social environment, psychoanalytic theories propose new channels of exploration through which we face the explanation of the name in terms of absence, associations and its use in unconventional spaces and controversial aspects of the subconscious and the unconscious "Once the experiment is over, we are in the presence of the explanation that reveals the reasons and the importance of the free evocation of a name and makes us understand the importance that this name can have for the subject of experience" (Freud, 1917). The speed of multiplication of work territories and the impact of probing psychic phenomena is explained by the increased need of individuals to understand the deep phenomena underlying their own behaviors. Among the levers offered by the new sciences, the name seems to have the ability to reflect but also to explain the meaning of all subtle psychic mechanisms " Each freely evoked name is closely determined by the closest relations, by the particularities of the subject of experience and by his momentary situation" (Freud, 1917).

In opposition to the Freudian thesis that emphasizes the importance of the conflict between identity for oneself and for the other, of dissonance in the process of defining identity, Erik Erikson proposes a vision dominated by the feeling of personal unity and temporal continuity. Thus, in the process of identity formation takes place the distinction between the identity of the self (psychological continuity), the personal one (which distinguishes the individual from other individuals) and the social one (of social roles).

At a time when "the self is declared to be dead" (Foddy and Kashima, 2002 apud Scârneci, 2009) Erikson addresses in "Identity Youth and Crisis" (1968) not only the theme of identity in general but also the subject of national identity and ethnic, linking them to identity relocation through nicknames and a chosen name Among the analyzes presented, Erikson approaches strictly contextual, another in-depth topic, that of the generic name, given to all members of a clan pointing out an idea that would be taken over in a few decades. *"The pseudohistorical character of such groups is expressed in such names as* The Navahos*,* The Saints *or* The Edwardians*"*. Because the construction of identity takes place throughout life and goes through a number of stages, the development of a strong ego identity is a conditioned process. In general, integration into a stable society with a culture devoid of contrasting phenomena leads to an accentuation of the sense of identity. The imbalance of any factor in the equation is invariably seconded by the appearance of confusion *"These, then, are the regressive trends in the identity crisis which are particularly clearly elaborated in the symptoms of identity confusion and some of the social processes which counteract them in daily life. But there are also aspects of identity formation which anticipate future development."* (Erikson, 1968)*.* This confusion only sets in when one of these feelings disappears or is attacked. The phrase under which this phenomenon was identified by Erikson, becoming famous in modern research, is called *the identity crisis.*

Like Jean Piaget's theories, Erixonian concepts establish a research ethic based on simplicity and elegance. Clear and optimistic ideas (unlike the perspective of other philosophers such as Heidegger who argue that man can truly form an identity only after facing death), cut fluid logical, psychological and philosophical structures in which the name redefines its status from a simple work support for cognitive and exploratory tools. The name gradually gains exclusive attention and evolves from the background of operational elements to the status of main actor in independent scientific papers. Philosophers John Searle and Saul Kripke extract the subject of the name from the context of theories and ideas provoked by the impact of the stage thesis of cognitive development and identity theory, analyze it, correlate it with the object, subject and identity, and present it to the scientific community as an epistemiological product with precise functions

In „Proper Names" (1958), John Searle begins his argument with a simple but broadly philosophical question Do proper names have senses? taking at the same time as a starting point and reference the scientifically consolidated position of Frege *they must have senses (...) how else can identity statements be other then trivially analytic*. The argument proposed by Searle is precise and concise „A proper name refers without presupposing any stage settings or any special contextual conditions surrounding the uterrance of the expression. It also leads us to the conclusion that the name denotes indirectly. Proper names do not normally assert or specify any characteristics, their referring uses nonethelees presuppose that the object to which they purport to refer has certain characteristics". The almost mathematical demonstration indicates that each proper name is associated with a set more or less determined by descriptions that determine which object is designated by the name. The conclusion is presented with simplicity „proper names refer without so far raising the issue of what the object is (...) and a proper name may acquire a rigid descriptive use without having the verbal form of a description." The convergence of the two terms of interest name and identity in the same statement, present in the very first paragraph of the paper, we will find in another scientific paper only over 14 years at Saul Kripke, associated with a philosophical term, which will be cataloged by the author at the end of the book as *metaphysical* and

presented as diametrically opposed to the notion of a priori, respectively the concept of *necessity*.

„*Naming and Necessity*" (1972) is a work dedicated to proper names that combines logic and mathematical philosophy, philosophy of language, metaphysics, set theory and epistemology in what will be called modal logic or Kripke semantics. The scientific community comes into contact with information structured on broad levels which, in order to support itself theoretically, uses the definition of its own concepts. "For language as it is, we could speak of a name as having a unique reference, if we adopt a terminology that is analogous to the practice of naming homonyms distinct" words ", according to which the use of phonetically identical sounds for to name distinct objects' will be considered as distinct names The name of rigid designer and causal theory of reference propose not only new terms but also another type of thinking. When we talk about rigid designers, we are talking about a possibility that certainly exists in a formal modal language." The demonstration assures us that between name and object there is a causal connection mediated by the communities of speakers and the rigid designator is an indispensable term for discourse because proper names can only be defined correctly as rigid designations.

The three theses on rigid designators include both the terms name-object-identity and the relationship between them building a new referential scale of thinking about their function and role a) identical objects are necessarily identical, b) true statements between rigid designators are necessary, c) statements of identity between (what we call) names are necessary. Moreover, we learn that a symbol of any actual or hypothetical language that is not a rigid designator is thus unlike the name in ordinary language and should not be called a "name." In the logical system he develops, the philosopher emphasizes that definitions do not give a synonym, a meaning of an expression but fix a reference, in the same way as identity.

Creator of terminology, Kripke proposes "In this place I want to introduce something that I need in the methodology of discussing the theory of names that I am talking about here. We need the notion of "identity across possible worlds". Following the demonstration we find out that the transmundane identity is „an identity that crosses all possible worlds" and at the same time that the proper names call the same individual in any possible world. The fact that the names are directly correlated with their denominator makes them opposable to the concept of cluster and the idea that they represent definitive descriptions and this proves the very existence of names as rigid designators.

Jacques Derrida's „Dissemination" (1972) places the subject of the name on the level of poetic and philosophical deconstruction by tracing a subtle link between the avant-garde of proposed ideas and the Platonic genesis of his way of thinking. be primitive names to be naturally like things? " (Socrates, Cratylos) At the same time, the poetic form of presenting his philosophical ideas designates him as the successor of the synthetic direction proposed 50 years before by Wittgenstein, which gives poetry a status superior to philosophy, "How can he understand poetry? He doesn't even understand philosophy. "(Mircea Flonta, preface to Tractatus Logico Philosophicus). Derrida considered letters and numbers as playful constructions as *"Counting, like de-naming, making and unmaking, articulating and dismembering, by one and the same gesture, the number and the name, delimits them at the permanently juxtaposed edges of the des-bounded, of the supernumerary, of the supername".* The theory of deconstruction places the name at the forefront of this key concept of postmodern theories, which inaugurates an era of prolific research starting from the theoretical offer of paleonymy, respectively of the old name and the options that name awareness raises. *"Why keep an*

old name for a while? Why memorize the effects of a new meaning, concept or object?" The new object to which he refers is the individual himself and the turning point marked by Derrida is the possibility of de-constructing an identity and redefining another paradigm starting from the option for another name, appropriate to a new meaning or concept.

2. Names and Identities

Academic research dedicated to identity follows the path of the linguistic revolution through the prism of which language shapes the way we perceive the world in which we live, the way we understand and experience it. Language is seen as a tool for connecting, knowing and transforming reality, because "through language the individual assimilates and assimilates his systems of rules, values, signs that allow him to communicate with peers, to identify or to to differentiate, to mark their membership in some groups or to reject others "(Piaget). The words we utter or listen to constantly produce new meanings that engage us individually and socially. The name represents the words that identify and create links between individuals of the same group, for which, from the "simple" investment with a name to the construction of a brand (of a notoriety, of a "good" name similar to a coat of arms) the processes of naming and using names have always been the subject of elaborate and documented actions.

In „Basic Group Identity" (1975) Isaac proposes a theory that explains how the community encompasses the individual but, at the same time, individualizes him „the cultural past of the group (which) automatically endows him (the newborn - nn) among others, with nationality or other elements of national, regional or tribal affiliation, with language, religion and value system - sets of traditions, ethics, aesthetics and attributes that come from the geography or topography of the place of birth, all shaping the perspectives and way of life of the individual from his first day "as well as „all the shared physical characteristics of the group acquired during the long selection process [...] plus anything else that is transmitted through the parental membranes, give each new person the original shape of his unique self" "(apud Rusu, 2009) starting with the name of the family he comes from and the first name that this family chooses to identify. Names are therefore seen and received as cultural products that will represent the individual in all contexts, from family to social groups, in the structure of the entourage, the school, educational and professional amalgam of the ethnic segment to which it belongs as origin or to which it will be possible to report later, by option.

Although Gilles Ferreol's Dictionary of Sociology (1991, 1995, 1998) does not index names among the terms of reference analyzed, social identification at the level of individuals and structures is entirely dependent on their names. In the interaction between the individual and the social environment, the name is not an option but a necessity, constituting an essential element of identification, registration and interconnection. The presence in the collective consciousness of the necessity of the name forms in the individual consciousness an echo in proportion to the customs and social imprints. From a conceptual point of view, the name is a collective possession that becomes, through specific acts of investment (official declaration, baptism, etc.), an intrinsic part of the social presence of the individual. Collective possession becomes an individual good, transferred to the individual and received by him in accordance with the rules and templates in force. In this way, the assignment of a name marks an essential step in shaping the future identity but also in shaping and social integration of the individual.

In „Modernity and Self Identity" (1991) Giddens argues that identity is the ability to maintain a particular narrative direction in which individual biography integrates

external events. Among the primary elements of the biography, the person's name is one of the pillars of connection with the community, therefore, the social and cultural criteria according to which the biographies are composed also determine the ways of naming. The author signals the process of accentuating individual identities to the detriment of collective identities, manifested in post-modern societies, which leads to increased autonomy of the individual in building his own identity. This fact also implies the ability to decide on the way it is presented and recommended, respectively, on the name it uses. In Giddens' view, reflexivity as the central property of the self, allows us to "build and review our personal stories and thus rebuild our selves" in self-centered biographies as opposed to event-centered ones (birth, baptism, wedding, death). etc.) The modeling of one's own biography involves first of all a description of the characters that determine the actions, starting with the name of the main character and the attitude towards oneself.

Between 1985 and 1994 the relationship between names and self-esteem, viewed as respect for oneself, is thoroughly investigated by Joubert who, in „*Relationship of liking one's given names to self-esteem and social desirability*" (1991), points out the importance the name not only in the inner plane of self-esteem but, especially, in that of social acceptance. This direction emphasizes the possibility of the individual to decide on the way he wants to be received / socially accepted starting from his own name. From this point, the social research shows the attention paid to the pseudonym, in the direction initiated by Maurice Laugaa (1986) followed by the studies of Martin (2012) and Cotticelli Kurras and Rozza (2018). The alternation of identities is a topic debated both in terms of literature (Iliescu, 2013) and, especially, in virtual terms, with the magnitude of the phenomenon of online socialization and in virtual spaces (Martin, 2012 and Cotticelli Kurras and Roza 2018). At the same time, studies conducted by Coopersmith (according to Hayes, 2000) take the direction of research opened by Joubert and identify the influence of family, parental styles on self-esteem "the high level is given by strict parents who set clear limits, interested of children, who expected them to reach high standards; the low level is given by less involved parents, most often they do not even know the names of their children's friends, they have low expectations from them "(apud Scârneci, 2009).

The conclusion of the studies is that the level of self-confidence of mature individuals is directly proportional to the involvement of parents in their life and education during childhood, going as far as knowing the names of their children's friends. This finding advances the name to a higher level in the equation of decision-making and socialization processes: retaining names leads to the valorization of social relationships while neglecting or omitting them contributes to undermining them. Therefore, the name influences, in the long run and decisively, the way in which individuals receive themselves and value themselves both personally (personal identity) and socially (social identity).

Personal identity and social identity are the subject of the article "Social Identity and the Sovereignty of the Goup: A Psychology of Belonging" (2001). The theme of belonging gives Hogg the opportunity to continue the theory developed by Tajfel and Turner, summarizing the fact that "the theory of social identity originated a very clear distinction between the self defined in terms of group membership - called social identity and the self defined in terms personal relationship and personal attributes - called personal identity "(apud Scârneci, 2009). In his research a year later, together with Abrams „Collective Identity: Group Membership and Self-Design" (2002), Hogg points out that in order to adapt, people can support identity conversions by transforming attitudes and behavior that reflect the audience. In the capital of social

instruments, the concession represents a versatile element that, at the level of identity, correlates the social pressure with the need for integration, acting specifically to the predefined frameworks. Their research supports the theory developed by Luhrmann and Eberl who argue in "Leadership and Identity Construction" (2007) that in modern society identities are mobile wearing, depending on the context, different forms of strategic self-presentation. The negotiation of identities is reflected on a variety of aspects (language, clothing, attitude, habits, etc. among which) the negotiation of the name can be manifested by choosing an adapted name, consonant, acceptable on a personal and social level.

„Gale Encyclopedia of Psychology" (Strickland, 2001) describes identity as a mental representation of a person about himself that includes a sense of personal continuity and one of uniqueness to other people (apud Scârneci, 2009). Both continuity and uniqueness are structures that embody different characteristics, among which the name is, for most individuals, a constant in time and space - the name we receive at birth is a continuous and unique „formula", independent of any other factors (education, professional, contextual) throughout life. According to Mead (1967), whether we refer to "I" ie the identity claimed by oneself or to "Me" the identity attributed by others that imposes conscious responsibility, the individual is a bearer of a name, a name that reflects the self and which is an integral part of language (Holstein and Gubrium, 2000). In modern societies, however, the individuality "I" predominates, while in primitive societies, through "Me", society dominates the individual (Scârneci, 2009) which supports freedom of decision in terms of social representation of the individual.

In the „Dictionary of Sociology" (2003) Marshall confirms that by naming, we can identify objects and phenomena, processes or people because, according to Saussure, representation gives meaning and meaning to the world around and the place that people occupy within it. Identification is presented as a process of naming and placing us in certain socially constructed categories. At the same time, quoting Foucault, Marshall emphasizes the dependence between the type of discourse and the type of identity "the multiple identities we have in relation to a series of social practices are themselves related to broader structures of identity" (according to Scârneci, 2009) as and the fact that the social identities thus created are claimed and allocated within power relations. The connection between *identity - speech / language / name - power* produces a transfer of influence in terms of relationship and implicitly of the names used because identities constantly interact with each other in ways dependent on social frameworks and specific individual needs.

In the same direction, in 2003 Dubar classifies in the „Crisis of Identities" the identity in identity for himself and for the other. Identity for the other (represented by identities attributed by others) is an objective identity, through which labels and statuses are assigned while identity for oneself (self-claimed identities) is a subjective identity. Their expression depends on words and names that belong to language systems, respectively. Moreover, community identity forms (compared to societal community forms, new) imply the existence of names pre-assigned to individuals, names that are reproduced from generation to generation. At this moment there is a nuance at the level of gender. The transfer of the name is seen as a male prerogative, as a territorial marking. In the same direction, the name gains a sensitive ground in the area of masculine-feminine relationship, Dubar emphasizing the masculine identity independence (gained, assumed, public) from the woman's identity dependence (bearer of a masculine family name - father and then of the husband). The refinement of further research starts from the cut that Dubar made regarding the name and identity.

Thus, since 2004, „Alias Use among Prison Inmates", a joint study by researchers MacLin, Otto, Kimberly and Garcia, published in the Canadian Journal of Police and Security Service, draws attention to the importance of code names in social integration and a broad name substitution phenomenon. real with a significant opponent within the marginalized community of the penitentiary. The individual together with his name is forced to bear the coercive structure of a space in which common rules are repealed. The name has the ability to redefine, in a saving way, the person. At the same time, the name communicates a position of power with the ability to integrate or penalize the individual, without the right to appeal. Spitzer's comparative study „A name given, a name taken: Camouflaging, resistance, and diasporic social identity" (2010) deals on a different level with how name transformation can serve social integration. The political or economic exodus in Asia, Africa and the Middle East is marked by common elements that put immediate pressure on people. Displaced from their geographical spaces, the origin of individuals can be easily traced with the help of names, so most of the time, in the process of migration, forced to an accelerated adaptation, most resort to metamorphoses of the original names according to the space in which they are to interact socially or through adjustments specific to large areas of adoption, generally English-speaking or French-speaking.

In this direction Bursell în *Name change and destigmatization among Middle Eastern immigrants in Sweden* (2011) şi Khosravi *White masks/Muslim names: Immigrants and name-changing in Sweden* (2012))observes, documents and presents solutions through which individuals outside a stable societal structure characterized by a strongly sedimented culture, adapt by using the name as a social anchor to the system. The social investigation becomes incisive and passes from the plan of research to that of militant activism, strongly socially engaged in *Perceptions of discrimination against Muslims. A study of formal complaints against public institutions in Sweden* (Bursell, 2018).

Identity "appears, is constructed and acquires relevance and meaning within the processes of social, transactional interaction" (Rusu, 2009) therefore the phenomenon of identity construction, manifestation and conceptualization is an interdependent and continuously updated process between individual and environment. Regardless of whether we refer to names, surnames or nicknames, we speak primarily of anthroponymic categories and especially of types of relationships (Felecan, 2010). Either the object of study is represented by linguistic distortions under the influence of European fashion (Iordan, 1979, Zăbavă, 2009), or by a generous ethnic portfolio such as the gypsy (Felecan, 2011), or by nicknames placed on the border between playfulness and aggression in the school environment (Cristoreanu, 2015) or the diminutive first name (Iluț, 2017) the name draws attention to the power it exercises in establishing the mechanisms of individual and social adaptation.

The most complex research on names has been cumulated since 1949 by the International Council of Onomastic Sciences (Uppsala). Since its inception, this organization has provided an interdisciplinary context in addressing the issues, facilitating the presence not only of accredited representatives (such as the original body, created in 1938 in Paris "International Congress of Toponymy and Anthroponymy" or other similar organizations) but allowed access and freedom of expression for all individual scientists, regardless of field. Since 1950, the ONOMA journal has been the spokesperson for the "International Council of Onomastic Sciences" and an open platform for researchers and the forefront of the latest theories on the name. References from the literature, accepted and published by ICOS, are also

found nationally, in the themes of the five editions of the International Congress of Onomastics "Name and Naming" - "Multiethnic Interferences" (2011), "Onomastics in the current public space "(2013)," Conventional / Unconventional in Onomastics "(2015)," Sacred and Profane in Onomastics "(2017)," Multiculturalism in Onomastics "(2019.

The conclusion that emerges from the studies presented at the five congresses is that the name is essential information whether it is treated from an ethnic, conventional or unconventional, sacred or profane perspective. The diversity of studies and topics approached from the sociological perspective of proper names, shows that in defining the personality of the individual the imposed or self-imposed name, created or transformed is a barometer of social relations regardless of environment, culture or education.

Conclusions

In conclusion, the name is more than an element of social identification and an object of linguistic, semantic, philosophical, psychological study, etc. The reason why it has crossed cultures and millennia surviving, in the magical-popular and religious consciousness of mankind as well as in the philosophical or historical one (Bramwell, 2016) is the necessity.

Having a name is mandatory. Regardless of form, sound, number of characters or meaning, everyone must have a name. The name introduces, sometimes represents and sometimes replaces the person but at any time and in any form interacts with its wearer, it is always attached to it.

In the modern era, the variety, density and accessibility of information has produced the conceptual leap from habits, rituals and intuitive connections to a broad scientific interest. The scientific documentation was made by the constant assimilation and congruence of information in the field of psychology, sociology, epistemiology, mathematics, physics, metaphysics, economics, biology and philosophy. The essential passage, through which the transition between the theoretical area and the one of high scientific specialization took place, was the experimental one. It was the sociological documentation that allowed the accretion of data in the versatile concepts of social and personal identity. But the essential step, through which the translation of these concepts from the sociological plane took place in the avant-garde of research dedicated to biotechnology and neuroscience (Traill, 2019) was the conceptualization of the name as an a priori condition for any research. One can't study something that doesn't even have a name.

The name is an information, an informational constant and at the same time a descriptive axis of social persons that allows the engagement of individuals in functional discourses. It has the role of investing the individual, as a member of a social entity, with a written, sound, conceptual formula but also to place it in succinct terms, recognizable by society. Naming is an act of taming the unknown (Gavreliuc, 2007) but also one of attributing meaning. For this reason, the study of the name continues to represent, both for the field of social psychology and for that of sociology, *a main theme (within) the study of individual behavior in social context* (Iluţ, 2000, Chelcea, 2003; Neculau, 2003) in time what for individuals remains a way of expressing their own individualities.

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