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LA GESTION TRADITIONNELLE DES CONFLITS CHEZ LES GWA (COTE D'IVOIRE)

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Résumé : L'organisation sociale des collectivités rurales traditionnelles Gwa est basée sur la notion de « parenté ». Toute la vie collective s'organise autour de la notion de parenté et en épouse les formes. Elle a été l'un des éléments primordiaux de règlements des conflits. Aujourd'hui, avec la globalisation du monde, les sociétés traditionnelles Gwa, à l'instar des autres sociétés africaines, elles tendent à perdre leurs valeurs culturelles, morales et religieuses et subissent par la même occasion les différentes transformations du moment. Malgré, toutes les viscitudes subites, elles continuent de jouer toujours un rôle important dans la société traditionnelle en particulier mais aussi celle moderne en générale.

Mots clé: gestion ; traditionnelle ; alliance à plaisanterie ; conflit

Introduction

L'homme est un animal social comme le dit si bien Aristote, c'est dire qu'il est appelé à vivre en société. Dans ce milieu social, il entretient des rapports sociaux avec ses semblables. Mais, ces différents rapports ne se font pas toujours sur une base pacifique, ils sont émaillés parfois par des actes conflictuels.

En effet, le rapport social peut être défini comme l'ensemble des relations entretenues par les individus dans un milieu donné. Ces relations sont une sorte de coopération conflictuelle dans laquelle sont engagés les acteurs. Dans cette coopération, les acteurs entrent en compétitions à cause des emprises inégalitaires sur les enjeux de cette coopération. La conflictualité dans laquelle sont engagés ces acteurs, est le fait qu'il n'existe pas de rapport social purement égalitaire. Le conflit naît suite à la volonté de domination du champ, de leur rapport par les uns sur les autres. « *L'homme n'agit pas seulement sur la nature, il agit aussi sur d'autres hommes*» (Tourraine, 1965, p. 132)

Ainsi, de l'antiquité à nos jours le monde est toujours confronté à des conflits de tous genres. Parmi ; ces différents continents confrontés à des violences figure en bonne place le continent africain. En effet ; le continent

africain connaît aujourd'hui une multitude de conflits armés. Ces conflits exacerbés par les politiques relèvent soit d'intérêts économiques importants, soit de convictions religieuses défendues ou de problèmes d'identités culturelles, héritage de la colonisation. Sans le nier le processus historique de l'Afrique hier comme aujourd'hui relève bien des chocs sanglants, bien des conflits intra et inter communautaires ont lieu. Mais, malgré les divergentes ou oppositions, ils arrivaient toujours à trouver un compromis et/ou accord entre les différentes parties en conflits. Comme le souligne Thierno Bah parmi les constantes de la pensée négro africaine, « *la recherche de la vie et de la paix est très importante*» (Bah, p. 1). Dans la société négro-africaine, la notion de paix est très précieuse qu'une sémantique à la fois abondante et variée lui est attribuée. (Paix de l'âme, alliance inter et intra-ethniques, entente, réconciliation etc.) Il n'y avait pas de différents entre de personnes sans une résolution souvent immédiate des différents antagonistes. Mais, aujourd'hui un autre constat se dessine sur un visage froissé de l'Afrique. Celle là même, qui d'atan arrivait à trouver une solution pacifique à ses différents conflits se trouvent aujourd'hui plonger souvent dans l'incertitude quant la gestion même de ces conflits.

Etudiant sur un aspect de la gestion des conflits sur un peuple donné de notre thème doctoral, nous avons jugé bon de comprendre le mécanisme traditionnel de la gestion de conflits dans cette même localité dans cette présente étude.

Ainsi un certain nombre d'interrogation suscitent notre réflexion :

-Qu'est ce qui rendait efficace l'appareil judiciaire traditionnelle africaine ?

-Pourquoi aujourd'hui, cet appareil tant à perdre sa crédibilité ?

-Quelles sont les propositions adéquates face à une telle situation ?

1. Mécanisme de prévention de conflits

Dans les sociétés traditionnelles africaines, les aspirations à la paix ont conduit à développer les techniques de normalisation dont l'objectif est d'éviter où tout au moins de refréner la violence et les conflits armés. Ceci a donné naissance une gamme variée et de pratiques dissuasives et de modes de prévention des conflits, la violence étant canalisée par des structures socio-politiques spécifiques et des conventions orales ou tacites à caractères juridiques ou magico-religieux. Le calme, l'entente l'harmonie et la paix sont très appréciés chez les populations traditionnelles africaines. Il existe au sein de cette société des hommes capables de résoudre un problème. En plus comme toute bonne société organisée, elle avait aussi chefs de guerres paix. Comme le souligne le chef terre du village d'Oguédoumé (Côte d'Ivoire) : « *l'homme de paix est désigné d'abord par la maitrise parfaite de la langue*

locale, un homme d'une grande sagesse et capable d'assurer toujours l'harmonie de la société en tout moment et tout lieu. Celui de défense c'est-à-dire le chef de guerre doit avoir des pouvoirs magico-religieux extraordinaire, redoutable de tous et doit être un chef de guerre exemplaire ». C'est dire combien de fois les gens s'armaient pour avoir des hommes de grande qualité morale au sein de leur société afin de pouvoir assurer leur sécurité et régler leur différend à la muable en cas de conflit. La guerre est ne se fait sur le champ. Chaque société a son sein un messager de paix et de guerre. Celui de guerre ira d'abord dans l'autre société pour leur prévenir d'un éventuel conflit qui les opposerait au cas où par exemple tels aspects ou problèmes ne trouvent de solution rapide, et cela se symbolise par des lunes. C'est-à-dire, soit dès l'apparition de la troisième lune, il est fort probable que le conflit surgisse. Ce messager à en main une peau d'animal tuée (panthère) signe d'annonce des hostilités. Ainsi, les futures parties conflictuelles ont le temps de passer par la médiation, notion privilégiée de ces différents peuples afin d'éviter pour la plupart des conflits. Si l'autre partie ne sent pas hâte à combattre ; il ramène aussitôt la peau d'animal par leur messager. Il demande auprès de l'autre chef, une autorisation de rencontre de la part de son chef pour discuter et trouver une solution rapide à ce qui les oppose.

Aussi, les activités ludiques ont joué un rôle important dans la prévention des conflits armés. On établie par exemple que conflit sera tranché par deux grands chasseurs guerriers des deux antagonistes. C'est-à-dire celui qui amène le premier un animal (le lion ou la panthère) tué et qui le présent au premier à un intermédiaire neutre d'un autre village voisin sera considéré comme le vainqueur. A l'issue de cela, le médiateur appelle les deux parties belligérantes et donne le verdict final qui est accepté de tous sans contestation. Après, on immole un animal domestique pour chasser les mauvais et demander aux ancêtres et divinités de les protéger et épargner de tous les maux.

Cet exemple s'inscrit dans une perspective universelle de prévention des conflits depuis la Grèce antique, où les activités ludiques entre cités ont servi d'exutoire à la violence, instaurant la compétition au détriment des confrontations. Ainsi, nous remarquons que le peuple Gwa traditionnel, à l'instar des autres sociétés traditionnelles africaines à mis en en place des mécanismes de prévention des conflits. En effet, pour assurer leur suivie et éviter la rupture des déséquilibres externes et internes, le peuple Gwa à élaboré de multiples autres stratégies dissuasives qui sont l'expression de leur originalité culturelle, de leur psychologie, de leur mentalité… et qui répondent aux répondent parfaitement aux contingences de violence auxquelles elles sont confrontées.

2. L'alliance sacrificielle de prévention des conflits : les alliances à plaisanterie

Les alliances à plaisanteries sont un phénomène social, caractérisque des relations humaines. De même qu'il existe dans certaines sociétés, certaines civilisations des échanges et des hiérarchies entre les membres de la famille, de même il existe des liens entre les membres des clans différents. Ces types de relations ont longtemps été expérimentés dans beaucoup de sociétés africaines pour diverses raisons. La plupart traduisent des relations religieuses, militaires, économiques, juridiques à l'intérieur du clan. Elles sont donc un phénomène social au service des liens interpersonnels en Afrique. Des parentés à plaisanteries, les formes d'alliance sont nombreuses et multiples. Elles sont le crédo nécessaire au maintien et à l'amélioration de bonne relation. Dans Monnè , Outrage et Défis d'Hamadou KOUROUMA, la ville Soba ne doit son salut qu'à Soumaré, l'interprète du colon : « *tu as de la chance . Ta première chance est qu'aucun des officiers blancs ne comprend le malinké. La seconde est je nomme Moussa SOUMARE : je suis du clan des soumaré, les frères à plaisanteries des kéita et en raison du pacte qui lien nos deux clans depuis les temps immémoriaux, je ne peux te faire du mal. Il ne peut exister que plaisanterie entre Kéita et Soumaré en toute circonstance* (Kouruma, p. 36)*.*

Il est vrai que les alliances à plaisanteries peuvent apparaître aux jeux de beaucoup comme un sujet du domaine de la nostalgie. Mais, il en est rien surtout que la réalité de nos sociétés étend le bien être de l'homme et du citoyen au delà de l'économie. A titre d'exemple, pendant la crise militaro-politique qu'a connu la Côte d'Ivoire depuis le 19 septembre 2002, certains ivoiriens (entre les militaires et les rebelles) ont eu la vie sauf grâce à ses alliances à plaisanteries.

La réalité est implacable et elle montre les alliances à plaisanteries sont plus qu'un sujet d'actualité qui peut permettre à nos communautés de retrouver leur équilibre. En effet, ce nous paraît être une piste de résistance à reexplorer quant au fonctionnement de nos sociétés et civilisation africaine.

De même aucune, aucune société ne peut vivre à la fois repliée sur elle-même (principe d'autarcie) et conquérir d'autre espace par la guerre (principe de l'expansion. Ces deux notions ne peuvent aller sans un réseau de relations sociales. D'où l'existence d'alliance à plaisanterie qui dépasse le cadre extérieur pour englober des groupes plus importants. De ce principe d'autarcie et d'expansion, il apparaît qu'une volonté de collaboration entre groupes voisins se soit manifestée dans nos sociétés.

Les alliances à plaisanteries sont multiformes. Elles existent en clans et groupes. Ainsi, nous allons répertorier quelques alliances à plaisanteries dans notre pays (Côte d'Ivoire).

Nous pouvons citer :
Le groupe Mandé et le groupe Gur
-Sénoufo/ Yacouba
-Sénoufo/Koyaka
-Koya/ Lobi
-Yacouba/ Gouro
Le groupe Akan
Abron/ Agni
Agni/ Baoulé
Abbey/ Abidji
Abidji/ Dida
Adjoukro/Dida
Dida/ Neyo
Dida/Godié
Adioukro/ Ahizi
Ahizi/ Alladjan
Dida/ M'Batto (people Gwa) etc…

Ces alliances à plaisanterie sont une donnée fondamentale dans la gestion entre homme d'un espace et espace différent. Cette alliance a été utile pendant le règlement du conflit entre les Gwa. Il a fallu la médiation du groupe ethnique Dida qui, depuis belle lurette a tissé un lien d'alliance avec celui-ci. En témoigne le secrétaire du chef de village des Domolon Mr Emmanuel « *quand nous ne savons plus où aller pour trouver une solution à notre différent problème, nous avons jugé bon de faire appel à nos frères d'alliances Dida. Leur médiation fut bénéfique pour nous. Elle a permis de calmer un temps soit les différentes ardeurs et d'utiliser la voix du dialogue au bénéfice de la population ».*

Cela montre combien de fois les alliances à plaisanteries jouent un rôle important dans les sociétés rurales africaines.

3. L'existence d'une procédure spirituelle fondée sur l'ordalie

Cette procédure consiste à soumettre les protagonistes à une épreuve judiciaire dans laquelle Dieu est censé être le seul juge, et dont la conséquence est inévitablement la mort pour la personne en faute.

L'épreuve d'ordalie fait obligation au prévenu de jurer sur un fétiche (considérer comme le plus puissant) ou d'absorber des substances confectionnées pour la circonstance. Du fait de la crainte qu'elle inspire dans certaines populations traditionnelles, cette procédure spirituelle possède nu grand pouvoir dissuasif ; elle permet de prévenir les conflits et aide à les régler lorsqu'ils surviennent.

Les hommes interrogés lors de nos enquêtes restent unanimes sur l'aspect dissuasif de cette procédure et les conséquences que l'on pourrait en courir au cas où l'on défiait l'ordalie. En témoignage Mr N'Cho « *nos parents nous ont racontés l'histoire d'un monsieur qui voulait défier l'ordalie. Après la cérémonie rituelle, on lui a ordonné de jurer sur le fétiche s'il prétend non coupable. C'est ce qu'il a fait. A l'issue de cela, il n'a même pas pu terminer la journée car il est mort deux heures après ».*

Depuis cette période tout le monde se méfie de l'ordalie. Elle fut un moyen très efficace dans la société négro-africaine pour la prévention et la gestion des conflits.

4. Les mécanismes de gestion des conflits dans la société traditionnelle Gwa

Nous avons examiné si haut les modalités qui, dans les sociétés traditionnelles d'Afrique noire en général et en particulier le peuple Gwa, ont inhibé les manifestations violentes par la dissuasion et la prévention.

Il importe à présent de se situer dans la contingente, pour mieux examiner les mécanismes permettant de restaurer la paix, lorsque celle-ci a été interrompue du fait des antagonismes irréductibles. En effet, les sociétés traditionnelles cherchaient toujours des moyens pour trouver une solution aux différents problèmes qu'elles rencontrent. Elles n'ont pas cherché non plus à s'enfermer dans une logique absolue de confrontation. Pour sortir de l'impasse et éviter le chaos des espaces étaient toujours prévus permettant aux parties belligérantes d'initier les procédures de normalisation et de pacification.

Chez les Gwa, le rôle que jouent les femmes pendant le règlement des conflits est très important. Il nous incombe de le mentionner.

5. Le rôle des femmes dans la gestion des conflits

Les femmes M' Batto (peuple Gwa) Jouent un rôle fondamentale dans le règlement des conflits. En cas de conflit, elles sont les derniers recours. Un conflit éclate où est en voie de l'être, un groupe de femmes clairvoyantes[1] va se réunir aussitôt et aller en brousse pour implorer l'aide des génies et des ancêtres afin qu'ils interviennent. La danse qu'elle exécute s'appelle « *dokou »* ou « *tient la mort »*. A travers cette danse les femmes veulent chasser les mauvais esprits. Parmi, elles d'autres sont moitié nues et chantent. Elles portent des feuilles de bananiers, des sacs avec en main des pilons, des bois qu'elles vont jeter à la limite des deux villages en situation litigieuse. Tout ce qu'elles portaient comme feuilles de bananier seront laissées et retournent à la

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[1] Clairvoyantes : Terme utilisé pour désigner des femmes qui ont cette capacité de prévoir l'avenir.

source pour se laver. Pendant toute cette cérémonie, elles ne doivent pas être vues par les garçons étant donné qu'elles sont nues. Si, d'aventure elles voient un homme entrain de les regarder, il sera amendé.

6. Le règlement des conflits

Les conflits naissent généralement des frustrations. Selon Markus G. et R. Tanter, « *les tactiques de négociation qui font l'économie des conflits, jouent comme réponse efficace pour supprimer la source de frustration. Les tactiques conflictuelles d'intensité variables ne sont alors que des potentialités à utiliser selon les probabilités de succès dans tel cas particulier*» (Markus, Tanter, 1972, p. 805).

En effet, le règlement des conflits et les institutions qui les gèrent reposent, sur le fondement de la société. Dans nos sociétés traditionnelles, la gestion des conflits est basée sur l'union, l'entente, la négociation, le dialogue et la fraternité transconsanguine qui fondent la société et constitue des facteurs de progrès.

D'ailleurs, les techniques de résolution des conflits et de la recherche de la paix, des techniques de cessez le feu (médiation, négociation, réconciliation) jusqu'au techniques de conciliation de paix (accord, traité de paix alliance), toutes ces techniques exigeaient du médiateur des qualités exceptionnelles : connaissance parfaite de la coutume et des hommes, maîtrise de soi, calme et discernement ; enfin, maîtrise de la parole, qualité oratoire, force de persuasion, neutralité totale car il faut convaincre et non pas imposer une décision par la force.

La spécificité du règlement des conflits dépend de l'ampleur du conflit. S'il s'agit d'un conflit entre deux villages le chef informé envoie les griots ou interprètes pour appeler les parties belligérantes et les notables. Ce type de conflit se règle généralement à la place publique appelée « *minichi »* c'est-à-dire « *entendons nous bien »* en M'Batto.

Les conflits internes se règlent différemment. Après un conflit, l'un des protagonistes porte plainte auprès du chef de village, s'il n'y a pas eu d'entente lors des tentatives de règlement à l'amiable initiées au sein de la famille ou des générations. Cette plainte est symbolisée par des amendes que le plaignant dépose avant l'audience et le celui qui est convoqué de pose la même chose.

Après avoir entendu les différents protagonistes, le jury suspend l'audience et se retirer pour délibérer. A la suite, il donne le verdict. Ainsi tout règlement de conflit se termine par une cérémonie de réconciliation et de prestation de serment pour restaurer la paix entre les antagonistes. A cette occasion la partie perdante est invitée à offrir à l'assistance de la boisson en signe de repentance, d'acceptation du verdict et de remerciement à la chefferie.

Si, à la suite de ce verdict un des protagonistes n'est pas satisfait, il peut faire recourir aux « *fon*[1] » ou juges de la cour d'appel en deuxième instance. Le verdict des « fon » (confirmation ou infirmation des décisions précédentes) est exécutoire et sans recours possible. Nous remarquons bien comme cette société arrive à gérer tant bien que mal ces conflits. En effet, la démarche consensuelle entreprise pour résoudre ces conflits a été soulignée par Julius K. Nyéreré dans la célèbre formule « *the elders sit under the big three and talk until the agree* »

Les parties en conflit avaient l'occasion d'user de leur liberté d'expression pour défendre leur point de vue, mais toutes se pliaient à la décision finale. C'est dire combien de fois la décision finale du chef est très importante et acceptée de tous.

Mais aujourd'hui avec l'influence du monde extérieur, la société négro-africaine traditionnelle en générale et celle du peuple Gwa en particulier sont souvent contestée par leur peuple lors des prises de décision.

7. Une tradition de plus en plus contestée

Si hier, l'Afrique traditionnelle a pu surmonter ces différends grâce à sa grande valeur culturelle et faisant l'harmonie sociale un élément important dans son système d'organisation, aujourd'hui force est de constater ce qui la rendait solide hier tant à perdre de la crédibilité. La tradition elle-même tant à se confondre dans le modernisme. Du coup, tous ces repères traditionnels tant à disparaître. Ainsi comme le souligne Papa Gueye N'Diaye, « *l'Afrique de la tradition immergée sans transition dans le tourbillon de la civilisation industrielle, se trouve déraciné près de ses propres racines. Il est à la fois l'étranger et l'autochtone. Il est le produit de la superposition de deux cultures et il se rend compte qu'il doit les assumer toutes les deux pour vivre. Bref, il est devenu soudain autre* » (Papa Gueye N'Diaye, 1980).

Chez les Gwa aujourd'hui, la plupart des chefs de village sont des cadres, des intellectuels des fonctionnaires. La plupart exerçant toujours, même si quelques uns sont à la retraite. Leur choix en tant que chef souvent s'impose à eux. Ce choix pour la plupart est issu de l'héritage. Leurs décisions prises sont souvent contestée par la population en majorité par la jeune qui voit en eux un chef sans autorité. Les conflits de génération sont la plupart du temps, un élément destructeur de cette harmonie familiale. La famille traditionnelle Gwa est un tout car les membres fondateurs étaient de frère de sang. Cette convivialité familiale a été l'une des bases de la prospérité du peuple. Mais à l'heure actuelle, l'individualisme prend de l'ampleur et le problème de l'autre n'est plus forcément le tien comme on le voyait dans le

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[1] Fon : chez le peuple Gwa se sont les juges de la cour d'appel

passé. Cette vie familiale tant à disparaître et laisse apparaître une tradition souvent isolée de son système. Un homme peut se lever aujourd'hui et insulter son chef sans aucune gêne. Ce qui est inconcevable dans le passé. Les chefs eux-mêmes, ne sont plus pour la plupart respectés. Comment concevoir qu'un chef du village qui a le devoir donner le bon exemple est la plupart du temps un homme adultérin ? Le chef du village « d'Ouguédoumé[1] » a commis l'adultère avec une quinzaine des femmes de sa localité. Il a été hué et demis de ces fonctions en tant que chef du village. La jeunesse aussi, en face avec la modernité ; le chômage galopant dans les différentes villes, l'échec scolaire… font que la majorité des jeunes retournent encore dans les campagnes et les villages. De retour chez eux, ils ont besoin d'espace pour cultiver. Ils se trouvent confronter à la pénurie des terres soient vendues par leurs parents ou refusent de leur octroyer. Ils mettent en brèlent les décisions souvent prises par leur dignitaire (chef de terre) et s'octroient par la force les terres vierges. Nombre des ces conflits dans la localité sus mentionnée, sont issus de ces différents facteurs. Certains jeunes refusent même, que les anciens jugent leurs différends car eux même dignes de confiance.

Tableau 1 : Avis des enquêtés par tranche d'âge sur l'applicabilité des techniques de résolution des conflits dans nos sociétés traditionnelles moderne

Applicabilité des techniques de résolution des conflits dans nos sociétés traditionnelles modernes Réponses	Age						Total	
	20-35		36-50		51 et plus			
	Effectif	%	Effectif	%	Effectif	%	Effectif	%
Oui	7	12,28	27	79,41	15	57,69	49	41,62
Non	36	63,16	6	17,65	10	38,46	52	44,68
Sans réponse	14	24,56	1	2,94	1	3,85	1 4	13,70
Total	57	100	34	100	26	100	117	100

Ce tableau réalisé lors de nos différentes enquêtes sur le terrain, illustre bien nos arguments ci-dessus mentionnés. Il s'avère que la majorité des jeunes ne sont pas trop favorables à la gestion des conflits prônés par les coutumes ancestrales. Cela se justifie par 63,16% du refus des règlements

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[1] Ouguédoumé. Village ivoirien situé dans la sous-préfecture d'Oghlwpo (Côte d'Ivoire) .

actuels par la tradition. Au niveau des adultes et des vieux, plus la moitié des enquêtés sont d'accord sur ce fait. Mais la barre largement supérieur à celle des 50%. Il en résulte que la population n'est plus totalement en accord avec la gestion traditionnelle de ces conflits.

Les grandes valeurs culturelles et morales prônées par l'Afrique noire traditionnelle tant à disparaître. La gestion traditionnelle des conflits, souvent résolus sur le grand baobab, laisse entrevoir aujourd'hui, un baobab remplacé par les kalachnikovs ou la violence verbale est le signe du quotidien.

En guise de conclusion : gestion traditionnelle des conflits hier à aujourd'hui

Si hier, l'une des fiertés de l'Afrique noire traditionnelle était la recherche perpétuelle de la paix par ces instances judiciaires coutumières, aujourd'hui ces différentes instances tendent à perdre de la crédibilité. Il arrive parfois même que leur décision est refusée par les différents protagonistes. Mais ; il importe toujours de trouver une solution aux différents maux qui minent nos sociétés. Comme le souligne Etienne Le Roy « *ce qui est grave dans un conflit, ce n'est pas le conflit lui-même car un conflit peut être salutaire ou nécessaire, c'est le fait qu'il ne soit pas réglé et qu'il puisse dégénérer en litige au point de devenir meurtrier»* (Le Roy, p. 280)*.*

Il est évident que l'Afrique longtemps affaiblie par la traite négrière, de colonisation et de mal gouvernance post-coloniale, ne peut se replier sur elle-même. Elle est irréversiblement engagée vers la globalisation. Néanmoins pour sa sécurité et son développement dans la paix, elle doit reconnaître la contradiction dialectique entre l'intérieur et l'extérieur.

Le meilleur et le plus sûr investissement pour la paix en Afrique, aujourd'hui et demain se situe, dans le domaine de l'éducation. En cela l'UNESCO est dans le système des nations, l'institution idoine à promouvoir une culture de la paix dans le continent noir. Il importe pour cela, d'instaurer, dans le système de l'éducation, des jeunes en particulier, l'idéal de la paix. Il importe de leur faire prendre conscience de la portée des valeurs de tolérances, de pluralisme et de leur enseigner les vertus des valeurs éthiques fondées sur l'héritage traditionnel, tout en leur assurant une ouverture sur le monde, pour leur permettre d'intégrer les valeurs universelles.

Pour mon point de vue, l'Afrique a toujours besoin des cadres privilégiés comme l'arbre à palabre pour régler ses différents conflits. Il arrive que souvent là ou les politiques n'arrivent à s'entendre, ils ont recours en dernière instance aux chefs coutumiers pour trouver des solutions adéquates aux différents problèmes. L'ex premier ministre ivoirien Charles Konan Banny, actuellement président de la CDVR (Comité Dialogue Vérité et Réconciliation) a fait venir les différents chefs coutumiers juste après la grave crise post-

électorale (2010) pour une cérémonie de libation et de purification du sol ivoirien en 2012.

La médiation, hier comme aujourd'hui, est un puissant moyen de résolution des conflits en Afrique. Mais ce qui manque à l'Afrique aujourd'hui, pour résoudre les différents conflits et promouvoir la paix, c'est une volonté politique et les moyens de cette politique. Vu la globalisation du monde aujourd'hui, il incombe au continent africain de concilier le passé et le présent, en s'adaptant aux nouvelles exigences mondiales tout en ayant à l'esprit les valeurs traditionnelles africaine. C'est en cela, que nos petites sociétés traditionnelles en occurrence comme le peuple Gwa, peuvent rapidement remédier à leurs différends quotidiens.

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THE CONNECTION BETWEEN STEREOTYPE AND PREJUDICE

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Abstract: *This article represents from a theoretical perspective the concepts of stereotype and prejudice. We started from the theoretical analysis of stereotype which, according to Jacques Philippe Leyens, Vincent Yzerbyt and Georges Schadron, is "a set of beliefs that are shared regarding the personal characteristics, the personality and behavior traits specific to a certain group of people. We continued with the theoretical analysis of prejudice. Allport Gordon describes prejudice in the book "The Nature of Prejudice" as being "a hostile attitude or the predisposition towards a person belonging to a group, simply because he / she belongs to that group and therefore is presumed to have the same traits given to the group". The connection between stereotype and prejudice can be summarized by the statement: "by alleging stereotypes the rejection of some groups becomes legitimate".*

Key words: *stereotype, prejudice, ethnic, race, manority group*

1. Stereotype

The word "stereotype" comes from Greek, consisting of "stereos" which meant strong, powerful and "typos" which meant model, print. It was used since 1978, but in printing and defined "pouring lead into a form intended to make the typographical "cliché" ".

In 1922, journalist Walter Lippmann is the one that gives the word "stereotype" its socio - psychological sense, linking it to the "pictures in our heads" or mental reproductions of reality, hence the term has come to represent a generalization or even an over - generalization about the members of a group.

Lippmann said that the generalized images we create allow us to filter objective reality. He said that "we do not see before defining but defined before seeing" (Yzerbyt and Schadron, p. 99) and that "in general, stereotypes have a high emotional tone, finding their origin in society and providing the opportunity to explain the type of relationship between concepts and groups" (Yzerbyt and Schadron, p. 99).

The approach carried out by Lippmann was a complex one, "including notions of intrapsychic or intergroup conflict and the insistence on the role of normal cognitive functioning of individuals" (Yzerbyt and Schadron, p. 99).

Stereotypes can also be positive (for example: the Chinese excel in mathematics), but in general they tend to be negative and also resistant to change. For example, until 1960, Encyclopedia Britannica, under the chapter "human race", presented a definition of black people as un - evolved and with a childish behavior, based on pseudo - science stereotypes old for centuries. In 1964, the encyclopedia defined "woolly hair groups" as having "dark skin sometimes almost black, prominent nose, usually quite small brains in relation to their physical size, especially among tall members of the group, with forearms and legs proportionately longer. The skeleton has a conformation of bones reminding of the bony shape of the skeleton of a child, and in some adults the forehead is prominent and smooth, also reminding of the conformation of the children of our race" (Plous, pp. 3 - 48).

For a respectable encyclopedia it would be shocking today to still present such stereotypes, though stereotypes concerning race, religion, gender, sexual orientation are still widespread throughout the world. Just recently, in 1999, Merriam - Webster, the largest publisher of dictionaries in the United States of America, explained the term "homosexual", using the combination of the words "fagot", "uranist" and "rep - fruit" ("fruit" - offense used in Canada and the United States when referring to a homosexual) (Plous, pp. 3 - 48).

A definition that is accepted by most authors is that of Jacques Philippe Leyens, Vincent Yzerbyt and Georges Schadron presenting stereotypes as "a set of beliefs that are shared regarding personal characteristics, the personality and behavior traits, specific to a certain group of people" (Leyens, Yzerbyt and Schadron, p. 24).

The same authors tell us that stereotyping is a process by means of which "an individual is subject to a judgment (a stereotype) that makes this individual gain the properties of anyone in his group and turns him into an interchangeable person with any member belonging to that category" (Leyens, Yzerbyt and Schadron, p. 24).

This definition can be regarded as exhaustive as it refers to a single content. However, the way in which people explain the connection between attributes and a particular group, as well as the reasons that lead to the use of a stereotype, are aspects as important as its content.

A very important issue to be noted is how stereotypical knowledge is involved after is being built.

As shown by numerous works, stereotypes influence how we assimilate new information, but also how we remember them. Individuals can selectively focus their attention on what falls within their stereotyped views. People will be able to remember more easily consistent information, because treatment

and integration into memory are more easily done. Thus, they can interpret them in a way corresponding to their expectations, they can selectively forget them and may consider that inconsistent information is an exception.

A good example in the sense of the impact stereotypes have in the interpretation and transmission of information is the experiment conducted in 1947 by Gordon Allport and Leo Postman. They presented to white subjects a scene taking place in a subway and whose protagonists were a black person dressed elegantly and a white person who had a knife in his hand. The two got into an altercation. The experiment was that each person that had watched the scene had to tell it to another person, who, in his turn, told it to another, until it reached the end of the chain. The stories were progressively distorted by the stereotypes white people had, small stories about black people. At the end of the experiment, the message had been so altered that it described an altercation between a white person and a black person who had a knife in his hand" (Yzerbyt and Schadron, p. 108 - 109).

1.1. Types and functions of stereotype

Stereotypes can be classified as positive and negative.

Positive stereotypes are met when they contain in their structure features perceived as socially positive and are negative when they combine characteristics valued as negative.

In general, individuals tend to develop negative stereotypes, when referring to groups outside the ones stereotyping.

Stereotyping is characterized by cognitive, motivational, communicational and relational functions, and can be analyzed on two levels: individual and collective.

Theorists such as Tajfel and Forgas have attached stereotypes both individual and collective functions and have highlighted the differences between the two levels. For example, in 1981, Tajfel noted that stereotypes have an individual function by systematizing and simplifying the information available to an individual and by protecting the values a person holds. Collectively, Tajfel suggested that stereotypes serve groups by providing generally acceptable and culturally accepted explanations for events, by justifying group actions and by offering groups to positively differentiate themselves from other groups (Stangor, p. 73).

At the individual level, stereotypes facilitate social perception in that it starts from a few brief identification information and provides a complex picture of the individual identified as part of a group. The conclusion is that using stereotypes, people think that they know relatively well another individual, and although they do not know that individual personally, he may seem familiar because he belongs to a particular group (Horváth, p. 34).

At the same time, in terms of some frustrating interactions, stereotypes will be able to function as a self - protection means, with the idea that all the unpleasant experience are based on certain negative characteristics which are assigned to individuals that are part of the other group. For example, a person belonging to a minority group can blame he was not hired in a company that is lead by a person belonging to the majority group on ethnic differences and consider the refusal is due to the employer's chauvinism (Horváth, p.34).

Collectively, the stereotype is one of those representations on which our world is shaped, facilitating communication and building a consensus regarding certain situations that require a collective exercise to confer a sense. For example, the fact that Muslims are religious fanatics is a generalized and culturally accepted image and this explains certain negative parts of the global political and economic life, such as the increase of oil price in the context of armed conflicts in Iraq (Horváth, p. 35).

Also collectively, stereotype can function as legitimation o some manifestations, as reason for a certain positioning towards some social categories or groups.

1.2. Ethnicity, race, minority group

As mentioned in the beginning of this chapter, when we talk about stereotypes we think of features assigned to a specific group of people. And in this context, it is imperative to clarify three terms closely related to the concept of stereotype: ethnicity, race and minority group.

Ethnicity

In 1985, Amselle made an inventory of the main definitions given to ethnicity between 1945 and 1973, thus presenting a definition covering all the aspects highlighted as main in those above mentioned. Thus, he tells us that ethnicity is identified "by a name, a language, a space, own values and traditions, by a common ancestry and the feeling of its members belonging to the same group. In other words, the existence of ethnicity refers to sharing a series of specific attributes and to the sympathetic feelings they produce" (Formoso, p. 17).

At the origin of the formation of ethnic groups there are blood, kinship relations, and include those who consider they have common ancestry, as having a common origin. At the same time, ethnic groups have their own cultural tradition, a strong feeling of belonging to that ethnic group, have a spiritual life that gives then a certain characteristic feature and are usually very much attached to that ethnicity (Otovescu, pp. 338 - 339).

Ethnicity refers to cultural features that distinguish a group from another group.

What gives ethnicity a unitary character is the community of territory, language, customs, religious belief, behavior and apparel (Otovescu, p. 339).

"The simplest ethnic units are families and kin groups consisting of a few tens or hundreds of people, but they have historically developed into races, tribes, people, nationalities, nations, which sometimes cover several million people" (Otovescu, p. 54).

Some categories of people form ethnic groups, having some common cultural characteristics that separate them from other groups within the same population.

The main features that differentiate ethnic groups are history, religion, language, clothing features and accessories. These ethnic differences are usually learned, but sometimes they are considered to be "natural" (Giddens, pp. 260 - 261).

Race

Many scientists have tried over time to establish several categories of races of world people. Some have identified three, others four or five major races, but because there were discovered too many exceptions to these classifications, they were very difficult to use.

There are no specific features clearly determined according to which people can be distributed a certain race.

Race refers to those physical characteristics such as skin color and they are treated by community and society members as ethnically significant because they signal distinct cultural characteristics.

"Racial differences should be understood as individual physical variations of the members of a community or society as being socially significant" (Giddens, p. 234).

"Racism is prejudice based on significant physical distinctions, from a social point of view" (Giddens, p. 234).

Minority group

Minorities, in a very broad sense, are social, ethnic, racial, political, religious, linguistic and cultural groups that exist in a society, but whose number of members is smaller than that of the community they are part of, the latter representing the majority (Frasie, p. 471).

Minority group members have a strong sense of group solidarity deriving from the common experience that relates to exclusion, being often discriminated by the majority population.

2. Prejudice

The word "prejudice" derives from the noun in Latin "praejudicium" and has suffered over time a number of changes to its original meaning. We can identify three stages in the evolution of the word's meaning over time:

1. In ancient times, the word "praejudicium" composed of the prefix "prae", which meant "anterior" and "judicium" which meant "judgment" and could be translated as "precedent", that is an opinion, an assessment, a judgment based on previous decisions and experiences.

2. Later, in Latin languages, the word took on the meaning of judgment made before taking into account the cause and examining the facts, equivalent to a preconceived or hasty judgment.

For example, in 1958, in the "Modern Romanian Language Dictionary" of the Romanian Academy, Institute of Linguistics in Bucharest, published by the Academy, the verb "to prejudice" was defined as "to make an assessment on something before examining it; to have preconceived ideas", and in 1986, the "Dictionary of neologisms" written by Florin Marcu and Constant Maneca, published by the Romanian Academy, the noun prejudice was defined as "opinion, preconceived idea about something or a problem".

3. Today, the term has gained a psychological - emotional part, usually a feeling of "negative aspect" accompanying such a hasty and unsubstantiated judgment.

In the "Romanian Explanatory Dictionary" (DEX) of 1998, the term "prejudice" is defined as "opinion, preconceived (and often erroneous) idea someone makes about something, usually adopted without direct knowledge of the facts".

In English, the "New English Dictionary" the word "prejudice" is presented as being accompanied by both positive and negative aspects: "a feeling, favorable or unfavorable, expressed towards a person or a thing, preconceived or not based on actual experience" (Allport, p. 6).

Currently, in the most popular dictionary of the English language, "Oxford English Dictionary", prejudice is defined as being "a preconceived opinion that is not based on concrete reasons or actual experience, bias" and also as "unfounded antipathy, hostility, antagonism and unjust behavior deriving from preconceived and unfounded concepts, discrimination against a particular race, gender or group of people" (Oxford English Dictionary).

Also, in the same dictionary we find the definition of "feeling, favorable or unfavorable, towards a person, thing, or towards a particular class, a preference or unconscious, mindless aversion" (Oxford English Dictionary).

A more complex definition of prejudice is presented to us by Gordon W. Allport in his book "The Nature of Prejudice" where the author shows

prejudice as being the "*hostile attitude or predisposition towards a person who belongs to a group, simply because of his membership to that group and therefore is presumed to have the same traits given to the group*" (Allport, p. 7).

Another definition that Gordon Allport has exposed in his famous book "The Nature of Prejudice" and is of particular interest to us in this paper, is the definition of ethnic prejudice. He says that "*ethnic prejudice is an antipathy based on a faulty and inflexible generalization. It may be just a feeling or can be expressed. It may be directed towards a group, seen as a whole or towards an individual because he is a member of that group*" (Allport, p. 9).

Attitudes of racism, sexism, anti - immigrants, anti - Semitism and many other prejudices, therefore, do not cover personal traits, but social attitudes that must be understood from the perspective of the person who has them. As social attitudes, prejudices have a cognitive dimension, an affective one and, possibly, one related to behavior. As attitudes they can be learnt - and unlearnt - even if it is often a long and difficult process if attitudes have deep roots (Zick, Küpper and Hövermann, p. 28).

3. The connection between prejudice and stereotype

In the book "Stereotypes and Prejudices" coordinated by Charles Stangor, in chapter 3, "Stereotypes as individual and collective representations", we find the concept according to which the stereotype is the cognitive part of prejudice (Stangor, p. 71).

Prejudice and stereotype are intrinsically connected, being two phenomena that are understood only by mutual reference.
   a) **The effects of stereotype underlie prejudices** (Kleg, p. 155). From the analyses made on prejudice it often results that, assuming stereotypes underlies or even generates a hostile attitude towards a group. Stereotypes are many times assumed to be a reunion of all the conclusions resulted from previous contacts of the group's members with members of the other group and thus, they are considered as true representations, the basis for prejudice is considered solid and made even without having a personal experience in that direction. Thus, the image transmitted about a cultural group will be the primary source of negative attitudes of another group (Horváth, p. 37).
   b) **By alleging stereotypes the rejection of some groups is legitimate**. Among the functions culturally accepted in certain phenomena or cultural relations, taking into account that of response provider, the stereotype can often be alleged as a legitimation of negative reactions, of rejection of some groups (Horváth, p. 37).

Besides these opinions linking stereotype of prejudice, we must also take into account the view according to which stereotypes can only be used to communicate more easily and not to express a certain attitude. We must also take into account the position stating that stereotyping can be simply the conformity to certain inculcated cultural forms of expression and communication of differences. Therefore, we use stereotypes because in this way we can communicate more easily and not necessarily to express certain attitudes.

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STUDY OF THE AGE STRUCTURED POPULATION ENVIRONMENTAL ADAPTABILITY: TRANSMISSION OF THE LETHAL GENES

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Abstract: *This paper analyzes the stability of the population growth under the environmental factor, in order to find the most adapted segment of the people. Proved to be a factor of instability, the transmission of the lethal genes is modelled on age structured populations. The formula obtained by the author for the absorption rate of the fatal ADN coincide, ignoring of a constant, with the population growth formula. Considerations refer to the existing theory of the evolution analysis and, ultimately, the medical theory of the transmission of the lethal genes. Starting from the logistic equation of the population growth, and using a particular method for studing the dynamical system of the age structured populations, the author obtains a correspondence between the transmission of the lethal genes and the evolution of the three segments of people, the young, the adult and the elder segments. Consequently, the behaviour of the graphical evolution, for the genes transmission appears like function of the age structured populations evolution, so it can be determined the probability of the existing gene relative an arbitrary population, with no need of the p or q (the probability that people to have or not the lethal ADN), which are only to be supposed and difficult to calculate, for a large number of people. The paper also leads to the conclusion that the environmental capacity is a factor of absorption for all the lethal genes.*

Keywords: *stability, age structured populations, method, probability, growth*

Introduction

The article purpose is to demonstrate a link between the trend in populations, in particular in the age-structured populations, and the driveshaft chromosomes holders of lethal genes, aiming at their different adaptability, and, consequently, establishing the target group of main interest for the appropriate action. The methods used to achieve this purpose are diverse, from existing results presentation, their compared study, up to the application of certain research, published in mathematical journals.

The paper contains three chapters as follows:

In the first chapter we discuss the existing results which will be used, with reference to the evolution in populations, without the influence of an external or internal factor. In the second chapter, in the first section, is presented the theory of the lethal genes transmission. In the second section of the same chapter appear mathematical results, already published in journals, results related to segmenting populations on age groups and their trends over time, as an environmental integrated dynamic system.

The last section of the chapter is to present a new formula, for connecting between the trend in age-structured populations and the transmission of the chromosomes which carry potentially lethal genes. The obtained formula allows us to observe the transmission evolution of the chromosomes within segments of people, so that less-favored segments are highlighted from the point of view of adapting to the environment and the possibility of absorption of the lethal genes, namely: young people and the old ones. The findings and the obtained results also reveal the environment influence, its capacity for absorption. The study contains graphics (made by aid of proper support) which present the obtained results, for different parameters values(time(t), environment capacity(K), and so on). It demonstrates the extending possibility, making a more complex study, related to smaller age groups.

Logistic growth equation for population groups

The deterministic model of population growth is given by J. R. Chasnov equation(Chasnov, 2009):

$$\frac{dN}{dt} = r \cdot N ; r = b - d \quad (1)$$

where: r =difference between rates of birth and death respectively, and N is the population variable.

If r > 0, the population grows exponentially (so-called "Malthusian growth"). Populations, however, does not grow exponentially, increasing consumption of resources being controlled.

Assuming environmental capacity equal to K (ie limited) we obtain the equation as follows:

$$\frac{dN}{dt} = r \cdot N \cdot F(N) \qquad (1')$$

where the F (N) function represents the dinamical environmental model:

        1. N = 0 , F (0) = 1, exponential growth of the population, rate equal to r.

        2. N = K , F (K) = 0, population doesn't increase, doesn't decrease .

        3. F (N) < 0, N > K, population decreases when exceeds the environment capacity

This simple function is given by the formula, thus:

$$F(N) = 1 - \frac{N}{K}$$

Consequently, the resulting model is as follows:

$$\frac{dN}{dt} = r \cdot N(1 - \frac{N}{K})$$

Before presenting the solution of this differential equation, we remind some existing results relative to the fixed points, called "equilibrium points", (function values at points which cancels the derivative) in our case N = 0, N = K. If initial value of N would be one of these two values, then N would remain unmodified all the time, consequently, there would be infinit stability.

However, the fixed points can be both stable and unstable. A fixed point is stable if "small disturbances" around him tend to zero, and the solution returns to the fixed point; on the contrary, if the "small noise" are growing exponentially, and the solution moves from the point, then this is a point of instability. Stability calculation by means of the "small disturbance" was called "linear analysis of the stability". In brief, this analysis consists in "disturbing the solution" of a differential equation.

The result in theory it is known as the "theorem.Buckingham Palace Pi". What follows is the reduction, in this case complete, of the free parameters number, necessary for the purpose of determining the numerical solution. This leads to the next result:

$$N(t) = \frac{N_0}{\frac{N_0}{K} + (1 - \frac{N_0}{K}) \cdot e^{-rt}}$$

Limit results:

(a) $N(0) = N_0$;   (b) $\lim\limits_{t \to \infty} N(t) = K$;   c) $\lim\limits_{K \to \infty} N(t) = N_0 \cdot e^{rt}$

For known parameters, K, N_0, r, the function $N(t)$ behavior prooves the increasing ability to value the environment, finaly the function remains constant equal with K.(figure 1)
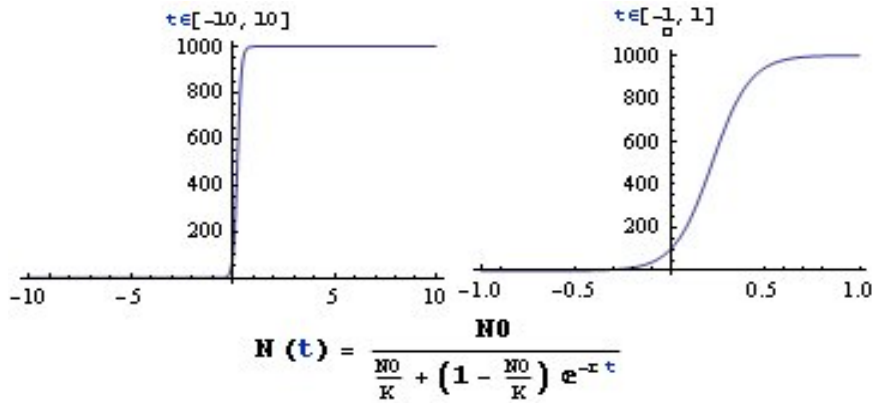

Figure 1. Changes in population during symmetrical time intervals of twenty (left) and two years(right)

Age-structured populations

Development of the age-structured populations

Age structure determination of the people should be known to the government of a country in economic forecast. Structuring theory age comes in support of the stocks as well as sociologists and biologists to better understand life history of species. Structured population age can be established if the average rate of live births per individual, and deaths are constant supposed. The oldest example of population modeling is the example of "rabbits Fibonacci Progression" (Chasnov,2009). On the basis of a mathematical method (Drăgoescu(Cazacu),2010), it is obtained a generally process, for a category of problems in which n=p (therefore for which the number of generations is equal to the number of the age classes) process which characterises any dynamic populations system response, in general, any ecosystem which meets certain restrictions, under the action of an interfering factor.
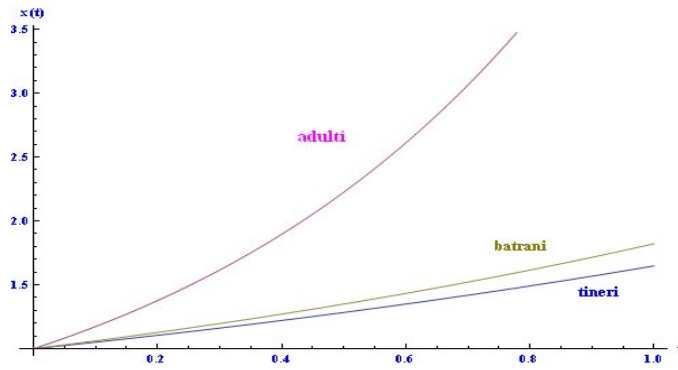
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Figure 2: Trajectory of the three main population segments

It should be noted that the number of age classes is known, it is fixed, but the number of generations we have to study, so their development over time, is at the discretion and therefore at our will, so we should considere a number of generations equal to the number of age classes, or, multiple of it.

We will therefore look at the time behavior of the a age structured population system disturbing under the action of a random factor. We considered a number of the people population, with three main classes, young, mature and old, for a period of three generations, as well as a geographycal factor which acts on segment of the elderly. The result of applying this method is represented in Figure 2. Optimal control, i.e. the measures which may be taken in, for a period of 100 years, has the graph in figure below. The graph is not continuous, the command values are zero during specified periods of time. Population goes through periods of growth, followed by periods of constantly evolving, when control external state intervention or competent institutions it is no longer necessary.
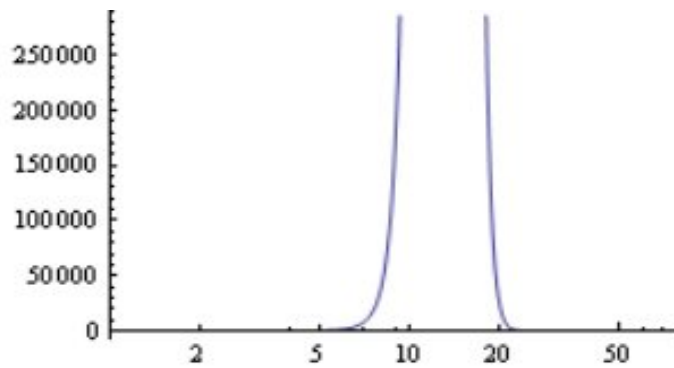

Figure 3 Graphical representation of an external or internal factor, which is the optimal command. We can see that it is not continuous, the people evolution passing through over stability periods.

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Transmission of the lethal genes

Tom Davis develops a systematic theory, completed by a mathematical result which we use in this section for reporting an interesting fact, namely: the formula derived by the author for the absorption rate of fatal DNA coincide, ignoring a constant, with the population growth formula.

So, it is assumed that a particular gene is so harmful that mortality occurred before the birth. We'll call it "lethal gene". Case is that of lethal genes, for which each individual that has two sequences DNA then dies before breeding. Let us consider a situation like this: let us assume that it is about the letter code for sequences of peptides and amino acids, which are vital for certain protein, but that an individual can survive only with a working copy of a gene.

In other words, the individuals of type "AA" or "Aa" survive, but the people type "aa" are eliminated into the next generation. Let us denote with p the probability of population to have DNA of type "A" and with $q= 1-p$, the probability for DNA of type "a", as a result, so the resulting distribution for the new babies of the next-generation, will be: p_2 individuals of type "AA", $2pq$ individuals of type "Aa" and q^2 individuals of type "aa", none of the last can survive. So, what remains is the proportion of

DNA of type "A", namely "a", relative to the type "AA" and "Aa" of individuals, i.e. : p^2 +pq to "A", i.e. pq to "a". In conclusion, it is shown that the probability to find DNA of type "A" will be:

$$p(A) = \frac{p^2 + 2pq}{p^2 + 2pq} = 1$$

and the probability to find DNA of type "a", into the next generation, will be:

$$p(a) = \frac{q}{1+q}$$

 Knowing that q > 0, 1 + q > 0 it appears that the probability to find lethal gene decreases with each generation, the selection by eliminating natural DNA of type "a" in the legacy of genetic individuals. To see how fast this happens, note:

$$f(q) = \frac{q}{1+q}$$

By induction Davis reaches the formula:

$$f^{(n)}(q) = \frac{q}{1+nq}$$

which shows that, for example, if p = q = 0.5 , DNA lethal gene is also found in the 1000-generation, in the ratio of 0.0998 %.

Extending this example, and considering further that lethal band of "aa", but also dangerous DNA heterozygous carrier of both types, "A" and "a", so the band of "Aa" is marked with s a positive number very small, and we obtain that hope of survival for the three types of individuals is: 1 + s for the "AA", 1 for "Aa" and 0 for "aa". Next generation, after elimination of the least adapted individuals, the proportions are: $(1 + s)p^2$ type "AA" and $2pq$ type "Aa". Using the same process, will obtain the

$$f\ (\ q\ )=\frac{q}{(\ 1+s\ )+q(\ 1-s\ )}=\frac{q}{\alpha\ +\beta q}$$

which, using induction and the sum formula of the geometric progression, leads, for the n-th generation to the next formula:

$$f^{(\ n\ )}(\ q\ )=\frac{q}{\alpha^{\ n}+\beta(\dfrac{1-\alpha^{\ n}}{1-\alpha})q}$$

with the help of which, for s = 0.01 and p = q = 0.5, that means supposing a less differentiated adaptation of the heterozigous "Aa", compared with the homozigous "AA", but with the some initial probabilities, DNA lethal gene is found in the 1000-generation, in the ratio of 0.000472%.

Correspondence between the trend in population and the transmission of the lethal genes

Starting from the previous formulas, we observe the following relationship, which leads to a conclusion that deserves attention of those who study the population evolution in various aspects, in the first place, under the aspect of the environmental factor:

$$F(\ n,q\ )=\frac{q(\ 1-\alpha\ )}{\alpha^{n}(\ 1-\alpha-\beta q\ )+\beta q}=\frac{(\ \beta-1\ )q}{\beta q+(\ \beta-1-\beta q\ )\alpha^{n}}=\frac{(\ 1-\alpha\ )q}{\beta q+(\ 1-\alpha-\beta q\ )e^{-rt}}=F(\ t,q\ )$$

where: $\alpha+\beta=2\Rightarrow 1-\alpha=\beta-1$ and F(t,q) is replaced by F(t), considering as known the *q* probability.

Consequently, F(t) formula will have successively the following forms:

$$F(\ t\ )=\frac{(\ \beta-1\ )q}{\beta q+(\ \beta-1-\beta q\ )e^{-rt}}=\frac{\beta-1}{\beta K}\cdot\frac{N_0}{\dfrac{N_0}{K}+(\ 1-\dfrac{N_0}{K}\ )e^{-rt}}=\frac{\beta-1}{\beta K}\cdot N(\ t\ )$$

where we have denoted: $\dfrac{N_0}{K} = \dfrac{\beta}{\beta - 1}$. Therefore, the connection between the trend in chromosomal extending and the increase of people population is expressed by the following formula:

$$F(t) = \frac{\beta - 1}{\beta K} N(t) \qquad (4)$$

In order to detail this connection and to make any conclusions, it must be studied the $\dfrac{\beta - 1}{\beta K}$ factor.

Remember that: $\beta = 1 - s$ and s is the difference in the adaptability between homozygous "AA" and heterozygous "Aa". There are three distinguished cases:

1. Assume that s > 0, then type "AA" is more adapted to survive than type "Aa" and α > 1,β < 1 (Figure 4). The *F(t)* probability to find lethal gene in population is in inverse relationship with the *s* positivity. It should be noted:

$$\lim_{n \to \infty} \alpha^n = \lim_{t \to \infty} e^{-rt} = \infty$$

$$F(n, q) = \frac{q(1-\alpha)}{\alpha^n(1-\alpha-\beta q) + \beta q}$$

$$F(t) = \frac{N0}{\frac{N0}{K} + \left(1 - \frac{N0}{K}\right)e^{-rt}} \cdot \frac{\beta - 1}{\beta K}$$
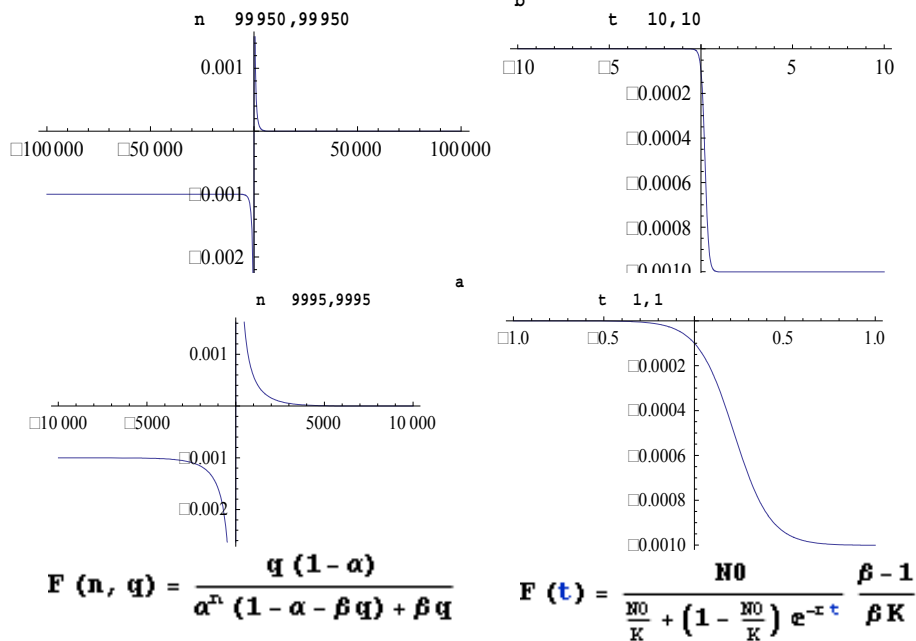
Figure 4 Graphic representation of the transmission of the potentially lethal genes (right), by comparison with developments in population(left) for s > 0 during a time period from two years(4- a) to twenty years (4- b)

2. Suppose now that s < 0, then type "Aa" is more adapted to survive than type "AA" and α < 1,

β > 1 (figure 5). . It is observed that:
$$\lim_{n\to\infty}\alpha^n=\lim_{t\to\infty}e^{-rt}=0$$

so the probability to exist a lethal gene increases and stops at the value:

$$F=\frac{s}{s-1}\ .$$

3. So, for the *s* < 0, the increase in population is not a factor of the decrease of the transmission of genes, the two sizes, *F(t)* and *N(t)* having approximately the same behavior. On the other hand, if s > 0, the two functions have opposite trajectories, after a number of generations, the increase in population causes extinction for the lethal genes.(Figure 6).

For extended periods of time, multiples of three, i.e. multiples of the number of segments of the population(young people, adults, the elderly), significantly will remain only the decendent graph of the genes absorption, the adults, and therefore, it can be concluded that on this segment, the adaptability is obvious(figure 7).

4. Absorption of genes is increased as the environmental capacity K is greater.

$$F(n,q)=\frac{q\,(1-\alpha)}{\alpha^n\,(1-\alpha-\beta q)+\beta q}\qquad F(t)=\frac{\frac{N0}{K}}{\frac{N0}{K}+\left(1-\frac{N0}{K}\right)e^{-xt}}\qquad\frac{\beta-1}{\beta K}$$

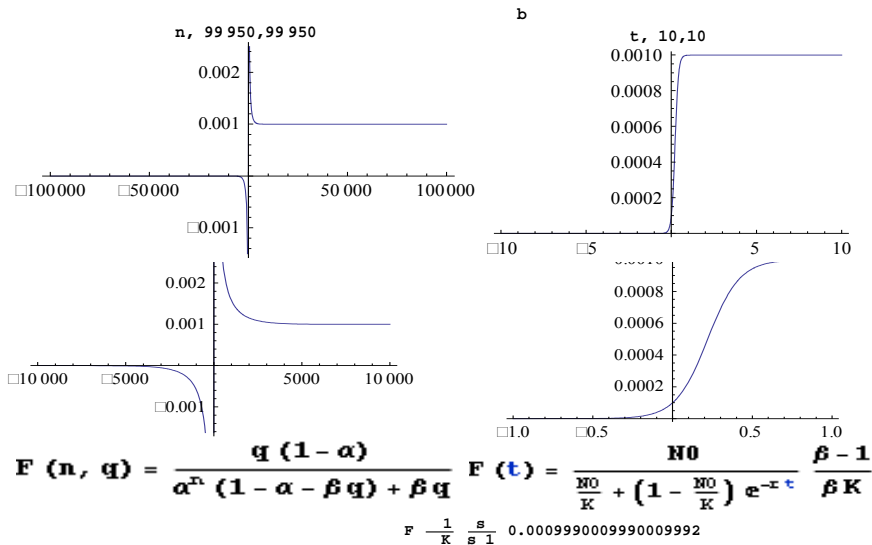$$F\ -\frac{1}{K}\ \frac{s}{s\ 1}\ \ 0.0009990009990009992$$

Figure 5 Graphic representation of the transmission of the potentially lethal genes (right), by comparison with developments in population(left) for s<0 for a time period beginning with two years(5- (a)) to twenty years (5 (b))
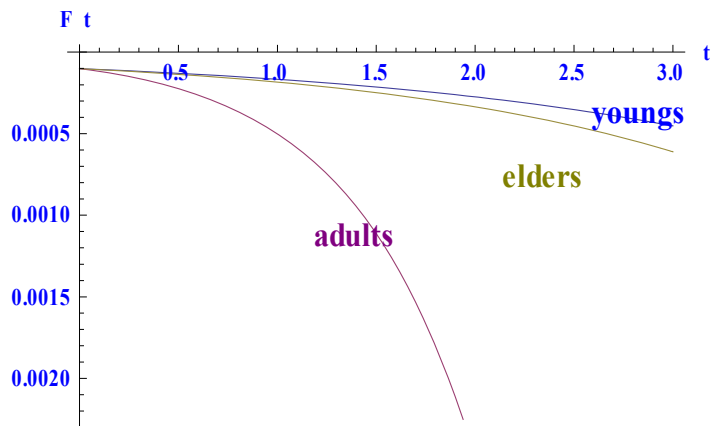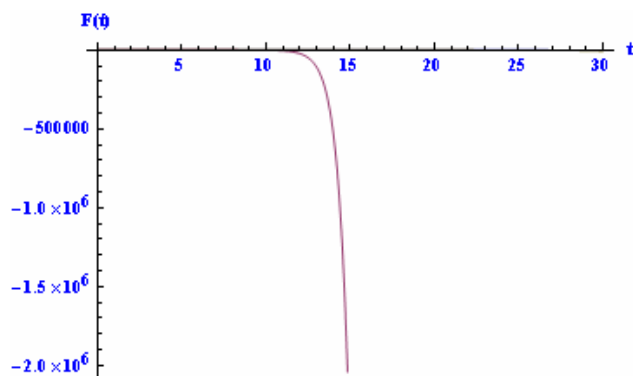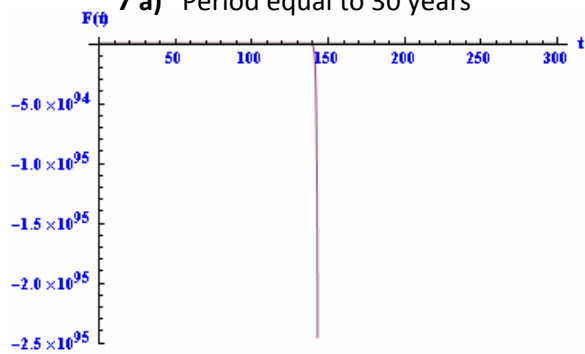
Figure 6 Extinction of the lethal genes for the three main groups of age and three periods of time when s=0.01, observed decrease in transmission of the genes, primarily on adult segment(period = three years)

7 a) Period equal to 30 years

7 b) Period equal to 300 years

Figure 7 For extended periods, multiples of the number of groups of the population studied, significant extinction graph remains lethal genes in segment adult

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Conclusions

So, if N(t) is the function that expresses increasing populations and F (t) is the law according which the transmitting chromosomes is fulfilled, then, according to equations (4), the following statements are true:

1. The F (t) probability of the finding the particular lethal gene drops with the s parameter, that is the decrease in difference of adaptability for the two types of individuals, more precisely, with the increase heterozygous adaptability, carryng both chromosome types.

2. Speed of absorption of the lethal gene is greater so the probability of being found is less when the environmental capacity K is greater.

3. Increasing populations, on the contrary, is not a factor of the decrease in probability for the survival lethal gene, between the two entities being a direct proportionality link.
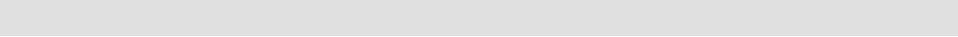
The conclusions we are led are the following:

-   Adaptation to the environment of individuals (holders of heterozygous) is very important, the factor *s*, seen as the difference in adaptability to the environment of the two types of individuals, who survive natural selection, it must necessarily be positive, the heterozygous even less adapted than the homozygous. If it is not positive, the stocks large agglomerations, keep lethal genes (diseases). In time, the extinction probability remains stuck at a constant value $F = s/ (s - 1) > 0$.

    - Using the formula (4) and the above results, we can determine the probability of existing lethal genes in populations, only knowing K, r, N_0, s, at each moment $t = t_0$, properly for $n = t_0 r/\log(1/1 + s)$ generation, without calculating p or q (i.e. the individuals probability to carry the DNA of the type ”A” or ”a”), which are difficult to be calculated, for a large number of individuals.

-   The environment is an important factor of absorbing for these lethal recesive genes.

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THE EFFECTS OF THE CULTURAL CRISIS IN THE ROMANIAN CULTURAL SPACE

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Abstract: *The study has been realized on a sample of 99 managers of culture, from cultural institutions: educational institutions, theatres, museums, cultural clubs or centres, cultural associations, libraries, cinemas, philharmonics, the representativeness being shown in the table below. The questions from the questionnaire were open and with multiple choices or closed, followed by open questions with multiple choices. The sample was chosen in a manner in order to provide information from different activities and a variety regarding the representation of the cultural institutions. This study was made after the research of the works from sociology and philosophy, with a special concern for the functions, the role of the cultural institutions, but also for the actual crisis from culture, regarding both the cultural values, the norms, the traditions and the economic perspective, together with the decisional factors.*

Key words: *cultural institutions, cultural space, managers of culture*

The objectives that represented the base of the research were:

The realization of a sociologic poll with regard to the effects of the cultural crisis inside the Romanian cultural institutions, applied among the managers;

The identification of the entire economic, technical-scientific, social and political phenomenon that lead to the modernization of the cultural institutions or the cultural crisis determined by the syncope that concern the functionality of the cultural institutions;

The identification of certain good practices for the efficient functioning of the cultural institutions, of the public bodies and of their development strategies for the cultural field;

The identification of the optimal working pattern for the cultural institutions and of certain solutions for the development of the cultural field;

The identification of the optimal behavioural and acting pattern inside the cultural institutions, the efficient actions taken by the managers of culture in relation with the society and the cultural globalization;

The realization of the social poll, as a main method for researching the causal relations in sociology, according to the methodological and deontological principles.

In my research I started from the next hypotheses:

1. The general cultural crisis in relation with the efficient functioning of the cultural institutions is due, mainly, to the insufficiency of the human and material resources from this institution.

2. The managers of the cultural institutions are preoccupied with the increase in the number of the partnerships, by the diversity of the activities, the development of the cultural consumption, these aspects leading to the annihilation, partly, of the effect of the material and financial lacks existent there.

3. The public bodies involved in the development strategies for the cultural field find solutions and adopts efficient strategies in this respect.

4. The effects of globalization can also be seen in the cultural institutions.

Table no. 1: Type of institution, number and representativeness

Variants	Frequencies	Percentages
Educational institution (high-school, gruop schools etc.)	19	19.2
Theatre/Museum	26	26.3
Cultural club/ cultural centre/cultural association	32	32.3
Library/book-shop	17	17.2
Cinema/philharmonics	5	5.1
TOTAL	99	100%

The questionnaires were applied in cultural institutions from Argeş, Dolj, Olt, Teleorman, Vâlcea, their manager or other appointed person in a leading position from that institution. Most of the interviewed people were from Dolj County, they were managers of 28 cultural institutions, representing 25.3%, %, Argeş- 23.2%, Vâlcea-14.1% and Olt-9.1%. the chosen institutions were the most important from those counties, concerning both the quality of the services and their multitude and importance.

Table no. 2: The number of the cultural institutions in each county

| Variants	Frequencies	Percentages
Arges	23	23.2
Dolj	28	28.3
Olt	9	9.1
Teleorman	25	25.3
Valcea	14	14.1
TOTAL	99	100%

As concerning the field of activity of each organization, we may say that we took into account its variety: book suppliers, the arts of show and activities that imply the management of the show halls, museums, visual arts, architecture, cinemas, digital culture, video, community development, cultural centres, music, advertising. We were also concerned by the interdisciplinary activity field, for example, education and culture.

Table no. 3: The field of the organization

Variants	Percentages
Book	14.8
The arts of show and activities that imply the management of the show halls	20.7
Museums	10.4
Interdisciplinary	25.2
Visual arts	4.4
Architecture	2.2
Cinematography, digital culture, video	4.4
Community development, cultural centre	14.8
Music	2.2
Advertising	0.7
TOTAL	100%

**Figure 2:The field of the organization**
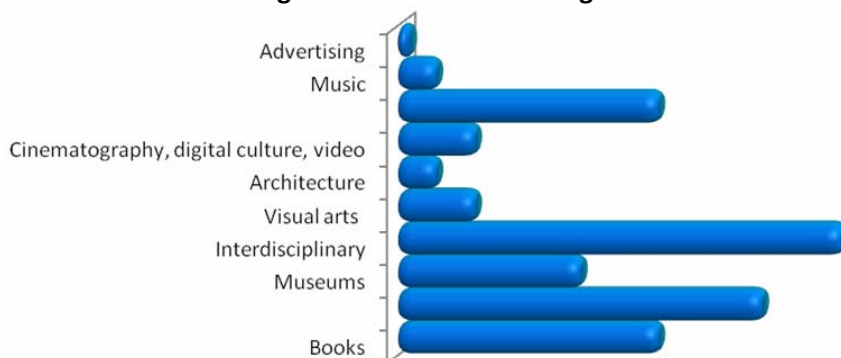
A number of 86 cultural organizations were founded before 1989, representing 10.1% of them and 3 cultural organizations were found after 2001, which is 2.0% of these. This demonstrates the fact that most of them cultural institutions that developed cultural activities on a long period of time, the activities being performed by the highly experienced staff that can express a real and pertinent opinion on the actual socio-economic conditions.

Table no. 4: The period in which the organization was founded

Variants	Frequencies	Percentages
Before 1989	86	86.9
Between 1989 and 2001	10	10.1
After 2001	3	3.0
TOTAL	99	100%

Figure 3: The period in which the organization was founded
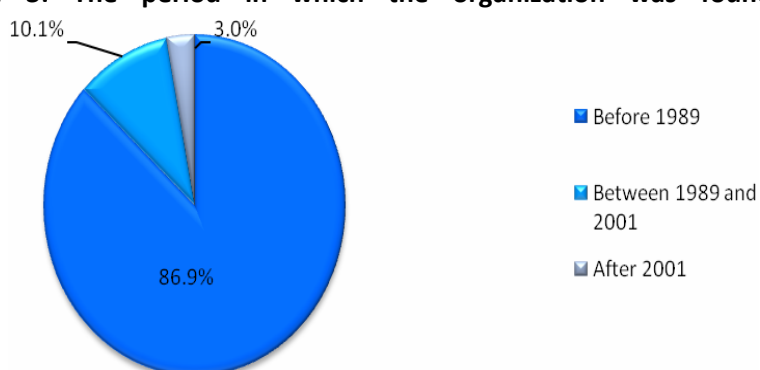
As referring to the number of the employees from the cultural organizations: 21.2% have between 1 and 5 employees, representing 21 of them; 12 organizations have between 6 and 10 employees, representing 12.1% of them. We obtained the same number and the same representation among the organizations with employees between 11 and 20.

Table no. 5: The number of employees from the organization

Variants	Frequencies	Percentages
1-5 employees	21	21.2
6-10 employees	12	12.1
11-20 employees	12	12.1
20-40 employees	7	7.1
40-50 employees	7	7.1
50 employees or more	33	33.3
Dk/Da	7	7.1
TOTAL	99	100%

The cultural organizations with more than 20 employees, up until 50 are 14, those with 20 to 40 employees represent 7.1% of and those that have between 40-50 employees also represent 7.1% of them. The cultural institutions with more than 50 employees are 33, representing 33.3% of them. There were also 7 situations in which the managers of cultural institutions refused to respond, because the number of the employees fluctuates because of the financial situation.

**Figure 4: The number of employees from the organization**

It can be noticed that there were interviewed the managers of the representative cultural institutions from each county that carry on a large variety of cultural activities. As regarding the number of the collaborators from each organization, this is very different, according to table 30, depending on the specificity of the cultural activity, their number and the financial situation of the institution. Yet, there are 22 cultural organizations, which represent 22.2% that refused to answer related to this situation.

Table no. 6: The number of collaborators from the organization

Variants	Frequencies	Percentages
1-5 collaborators	18	18.2
6-10 collaborators	16	16.2
11-20 collaborators	11	11.1
20-40 collaborators	4	4.0
40-50 collaborators	13	13.1
50 collaborators or more	15	15.2
Dk/Da	22	2.,2
TOTAL	99	100%

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**Figure 5: The number of collaborators from the organization**
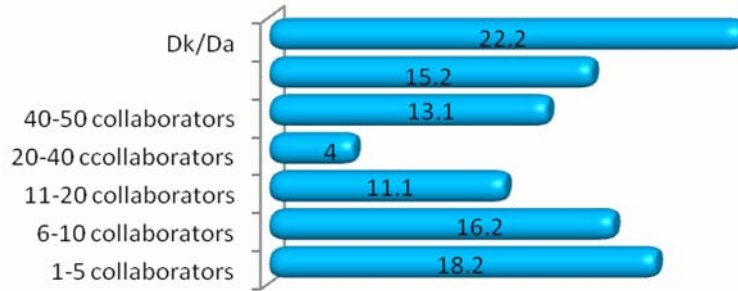
The income sources for the cultural organizations come, in a great extent, from the state budget, 41.4% of them, 28.8 of the auto-financing and 1.0% of grants and scholarships. From the gathered data, it is confirmed the first hypothesis of the research, according to which the general cultural crisis, in relation to the efficient functioning of the cultural institutions is due, mainly to the insufficiency of the material and human resources. We have noticed that, in this case, the obtained results regarding the number of the employees, collaborators and the financing sources, for all the categories of cultural institutions, according to their number, complexity and importance of the developed activities.

Table no. 7: The income sources for the cultural organizations

Variants	Percentages
Auto-financing	28.8
State budget income	41.4
Scholarships and grants	1.0
Dk/Da	28.8
TOTAL	100%

Figure 6: The income sources for the cultural organizations
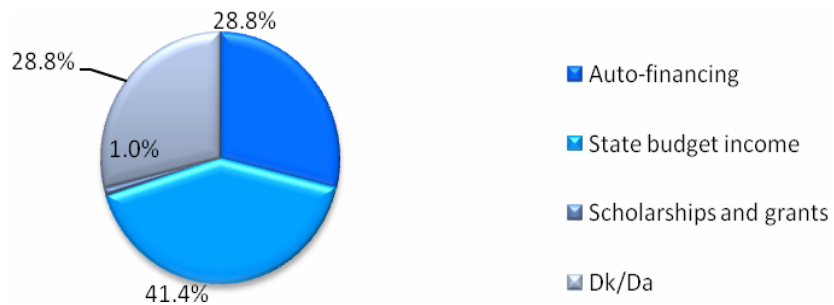
From the point of view of the evolution perspectives in the last 5 years, regarding the financial income of the organizations, the interviewed culture

managers expressed different opinions. Almost half of the number of the questioned people were optimistic, 46 of them, representing 46.5% who considered that this financial income will grow. An approximately equal number, 47 managers, said that the financial income will diminish or will remain the same in their institutions. Yet, it is alarming that 37 managers, representing 37.4% of the questioned people see a standstill of the financial income. There were also 6 managers who did not express their views about the financial income of the institutions that they belong, for the next 5 years. This financial income is conditioned by many social, political and economic factors that can positively or negatively influence their growth.

Table no. 8: Evolution perspectives, in the next 5 years, of the financial income of the organization

Variants	Frequencies	Percentages
Will grow	46	46.5
Will diminish	10	10.1
Will stagnate	37	37.4
Dk/Da	6	6.1
TOTAL	99	100%

Figure 7: Evolution perspectives, in the next 5 years, of the financial income of the organization

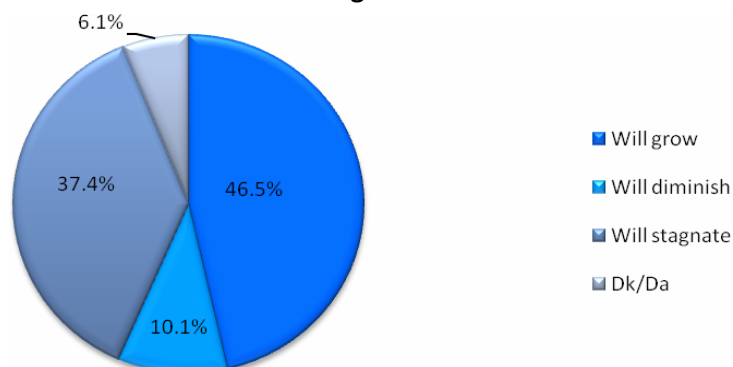**Table no. 9: The expenses for the cultural activities**

Variants	Percentages
Maintenance	25.0
Rent	7.1
Payment of suppliers	19.6
Distribution expenses	6.1
Wages	14.5
Dk/Da	27.7
TOTAL	100%

Most of the expenses made in the cultural institutions are those related to the maintenance, 25.0%, the payment of the suppliers, 19.6% and by wages, 14.5%. The least expenses are related to rents, 7.1% of the distribution expenses, 6.15. There were 27.7% of the mangers who refused to say what important expenses they have in their institution.

Table no. 10: The evolution of the expenses made for the cultural activities

Variants	Frequencies	Percentages
Will grow	55	55.6
Will diminish	11	11.1
Will stagnate	25	25.3
Dk/Da	8	8.1
TOTAL	99	100%

As regarding the evolution of the expenditures made for the cultural activities, more than half of their number, representing 55.6%, expect that the expenses for the cultural activities will grow. Almost a quarter , 25 managers, representing 25.3% said that they will diminish, because of the economic crisis and the insufficiency of the financial resources. 11 managers, that is 11.1%, consider that the expenses for the cultural activities decrease, a number of 8.1% were not able to make a prognosis for this.

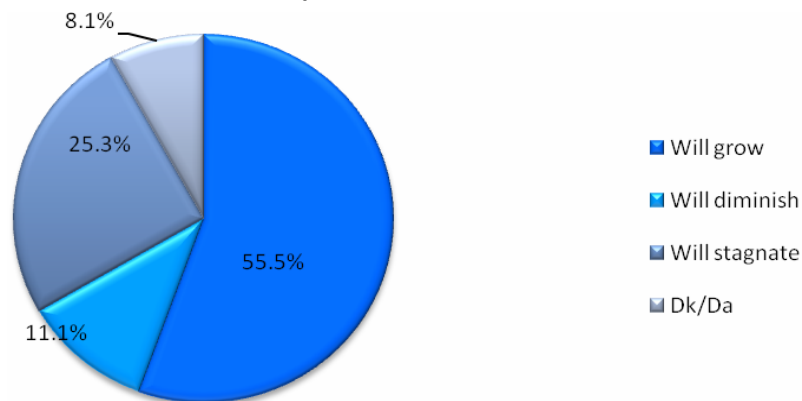**Figure 8: The evolution of the expenses made for the cultural activities**

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Table no. 11: Investments for maximising the quality of services offered to the public/consumers made in the institution

Variants	Percentages
Acquisitions of specialized technical devices	22.9
Acquisitions of new spaces	3.7
Investments in the training of the human resources	19.2
Investments in promotion	15.5
Dk/Da	38.7
TOTAL	100%

The maximising of the cultural services quality offered to the public/consumers is determined by investments regarding acquisitions of technical devices, for 22.9% of the managers, investments in the professional training of the human resources, for 19.2%, investments in the promotion of the staff, 15.5% in the acquisition of new spaces, for 3.75 of the cultural managers. There were many people, determining a percentage of 38.7%, who expressed their opinion regarding the investments that could determine the maximising of the cultural services quality offered to the public that could be done in the institution. This fact was determined either by the lack of the financial funds, or the inexistence of a projection regarding the investments that can be made.

Figure 9: Investments for maximising the quality of services offered to the public/consumers made in the institution
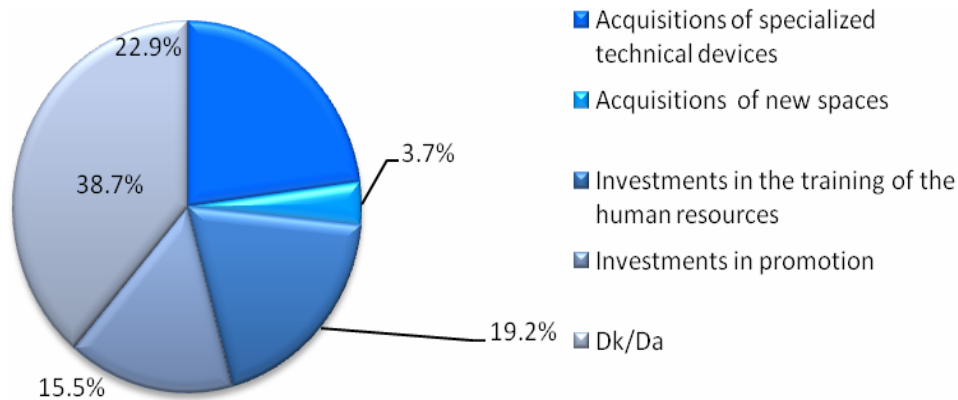
Table no. 12: The economic crisis affected the human resources of the organization from the next points of view

Variants	Frequencies	Percentages
Number of the people from the staff	70	70.7
Number of the collaborators	18	18.2
Quality of collaborators	2	2.0
Dk/Da	9	9.1
TOTAL	99	100%

The opinion of the cultural mangers regarding the economic crisis and its effects on the human resources from the organization is that this crisis affected, mainly, the organization from the point of view of the hired staff, 70.7% of the managers. It is also affected by the economic crisis the number of the collaborators for 18.2% of the mangers, but also their quality, for 2.0% of them. Nine cultural mangers, representing 9.1% did not answer, because their cultural institution is not affected by the economic crisis, or they did not analyzed these aspects.

Conclusions

A major characteristic of our age are the processes of globalization of the world economy and the necessity solving of the vital problems of the humanity. The aspiration towards the perfecting of the form as confronted to the rebel and amorphous matter represents the self-improvement capacity of the human condition that, through artistic creation and knowledge, deciphers the unknown paths of the future and offer a inner tranquillity and an existential certitude to the human being, regarding his place in the universe and his future.

The homologation of the cultural values in accordance to the standardized consumption norms could not have been produced without a secure market for the cultural products. And after all, this market have never had such a proper ground for its affirmation, as it is the consumption society, when the manipulation of the artistic taste of the public serves to the obtaining of the profit.

Instead of the elaboration of a long term policy for the development of the human personality, based on the authentic existence in consensus with the bio-psycho-social nature of the human, the cultural managers orientate their motivations and aspirations towards a system of values whose axis is concentrated on a way of existence based on the obsession if consumption and constant effort to gather and possess goods. This frame lacks a system of moral

and spiritual values, meant to offer the human the feeling of formative usefulness for these goods and not the ephemeral pleasure of possession.

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ECONOMIC RECOVERY MODELS DURING FINANCIAL CRISIS

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Abstract*: The current world economic crisis occurred also as a result of oversupply, and the response was an over-consumption supported by the outburst in bank loans and easy credit granting. Inevitably, the banking system collapsed and with it, the completely financial gears. The issue of global crisis has dominated the agenda of all political leaders worldwide, from January 2009 until today. In this article there are analized some economic recovery models that have been implemented in certain developped countries. For example, the program of the "salvation" of the USA, promoted by the head of state, provide money for construction projects, investment in alternative energy, tax cuts for middle-class citizens, aid for the poor and unemployed.*

Key words : *recovery plan, financial crisis, tax cuts, aids*

The first signs of the current global crisis occurred in late 2007, but became a phenomenon in 2008 in the U.S., where it spread, then rapidly throughout the globe. Year 2009 could be considered the year of maximum intensity and extension of financial and economic crisis. It all began when U.S. banks weren't able no more to run operations due to lack of cash. Blockage and fall of bank credit caused the paralysis of real estate business, the developers in this field being unable, on the one hand, to pursue and capitalize on projects that they had begun, and, on the other hand, to repay loans from banks. Hence, the way to financial disaster was short, the disaster, which, in turn, affected the whole economy and social life.

The causes are multiple and they follow the rules of world business, the philosophy of bankers and the activities of creditors, the limits of human nature and perception of moral values, materials, etc... In summary, we can say that the causes of the economic crisis are economic, moral, spiritual, managerial, political, and psychological. The fact is that bankers wanted to earn as much money possibly, lending even money that they didn't posses (virtual money) and the borrowers, after they lost everything they owned, they couldn't pay back causing banks to make some realistic estimates (and not potential gain). They realized that there was no cash to run (the capital needed for loans to

businesses and individuals) and neither the profits, which they had hoped, facing bankruptcy.

Considered by most financial experts, the greatest economic crisis after the Great Depression of 1929, the U.S. financial crisis reached its climax in September 2008. Earlier this month, two large mortgage institutions, supported by the U.S. government with one of the largest investment banks - Lehman Brothers - started bankruptcy and was no longer supported by the Federal Reserve Bank. Within days, two other investment banks declared bankruptcy, along the largest insurance company in the world - AIG (American International Group). Overall, 174 banks were closed in the U.S. within a year (January 15, 2009 to January 25, 2010).

The alarm on major global economic crisis was triggered repeatedly by Nouriel Roubini, professor of economics at New York University (also known as "Dr. Doom the Economy"). Thus, he predicted in July 2006, the outbreak of a financial crisis, and in February 2008, he forecasted an imminent "real estate collapse", which bankers hadn't been able to anticipate. In October 2008, Prof. N. Roubini considered that the global economy was "at a turning point", asserting, however, the disintegration of global financial system and finally concluded, „There is no escape". In his opinion, the U.S way out of the recession meant the involvement of U.S. Government in nationalizing the largest banks, until they would recover, and then to turn them again into their property.

Banking crisis led to financial market instability, leading to financial crisis (by the appearance of some "toxic" products in the international financial system) and finally it reached the crisis of national economies. These in turn caused social crises - which are associated with the phenomena of unemployment growth, reduction of consumption and implicitly of the living standards, the decrease of prices to different categories of goods and property, especially real estate property, loss of assets acquired from bank loans or leasing companies, spreading poverty and of life quality degradation, etc..

Banking crisis, financial crisis, economic crisis in a broad sense, generates directly, in proportion to population, a number of consequences, such as: mass loss of jobs, decrease of wages, insecurity about the future, reducing the level of living, sustaining some financial difficulties (domestic or individual), low confidence in ones forces, loss of hope for the better, illnesses, deterioration of interpersonal relations, social protests, etc. Therefore, the decline of the economic environment is directly associated to deterioration of social conditions of human life and also to appearance of some cases of depression.

1. The United States of America

The years 2008 and 2009 represented peak years for the economic crisis in the United States of America. The variable rate loan system in the estate field generated undesirable consequences upon human life and financial and economic flows. By consequence upon human life we aim at the fact that millions of Americans belonging to the middle class lost their homes as they could no longer afford the housekeeping and mortgages costs. The financial consequence refers to the dramatic failure of *Wall Street*. The economic effect resides in the dismissal of 3.6 million employees, which triggered the increase of the unemployment rate to 6.5% in 2009 up to 8% during the peak period of the crisis.

Prior to his investment in the position of president of the USA, Barack Obama had to promote 'a New Contract', which reminds us the politics promoted by another former president of the USA, Franklin Delano Roosevelt. Barack Obama outlined a plan for national revitalization the main objective of which was to recreate 2.5 million budgetary jobs. The highest investments aimed at public transportation and education system. The construction of low fuel consumption vehicles was also encouraged and, at the same time, it was foreseen the increase of the wind farms number within the framework of renewable energy development program.

The plan, entitled *Stimulus and investment plan*, was estimated to more than 800 billion dollars. On the 16th of February 2009, the Congress (convened by president Obama) adopted the USA revitalization plan and the Senate and the House of Representatives approved a total amount of 787 billion dollars for measures meant to revitalize the economy. 286 billion dollars of the entire amount were for temporary tax cuts. Consequently, one of eight American families had to receive 800 dollars per year for a period of two years. The social expenses for the victims of the crisis were estimated to 43 billion dollars and another 10 billion dollars had to support social asylums. The education system was financed by 53.6 billion dollars, scientific research by 6 billion, while the healthcare system by 19 billion dollars.

This plan generated numerous controversies and critics from representatives of the Republican Party. For example, they reproached the presidential administration that the tax reduction was not significant enough.

2. Canada

One of the secrets of the social and economic wealth of Canada resides in the '90s, when the capital, Ottawa, diminished the rate of its public finances. Following years of excessive spending, the public debt of Canada reached huge

amounts representing almost 70% of the GDP. The same sanction, which was applied in other European countries (Greece, Portugal, and Spain), was also applied in Canada: the economic agents had to decrease the amount of debt, a decision that triggered the increase of loan costs. Canada drastically reduced its spending and faced the new millennium with an interest for public debt reduced to half.

Right before the beginning of the world crisis, in 2007, the Canadian State owed only 20% of the GDP, which made Canada one of the most developed industrialized countries in the world. During the peak period of the world crisis, following the model of the USA, Canada adopted an economic recovery plan. The total amount stipulated in the recovery plan reached 40.2 billion Canadian dollars (32.6 billion American dollars) destined for stabilizing economic recession and solving the issue of the economic deficit that appeared after 11 years of budgetary surplus. The main targets of the anti-crisis measures adopted by the Canadians aimed at tax cuts for low and middle-income citizens, as well as 12 billion dollars investments in infrastructure.

3. Japan

Although one of the most developed societies in the world, all the sectors of Japan economy were affected by crisis; however, it took immediate measures starting with October 2008. Thus, it applied a plan of economic recovery drawing on a great amount: 200 billion euros (about 25,000 billion yens). This money amount was destined for financing fiscal deductions, social assistance, family allowances, elderly allowances, small companies, assistance for young workers in poor financial situation. It was estimated that, of the total amount, 4,200 billion yens would be used for subsidizing employment (the support granted to companies through special credits was supposed to ensure 70% of the jobs in the country), production of electric and electronic equipments, construction of environmentally friendly buildings, as well as for prolonging the programs that stimulated the purchase of low fuel consumption vehicles. In spite of these measures, the crises continued to severely affect the economy and the greatest Japanese companies underwent significant losses. In order to maintain the position of the third greatest economic power of the world, the Japanese government approved the system of budget extension: an amount of 194 billion euros was announced in December 2008, then another of 200 billion euro in January 2009. This new stage of the economic recovery aimed at the construction of airports, ports, highways, and schools.

The earthquake registered on the 11th of March 2011 together with the devastating tsunamis and the nuclear accident from Fukushima hindered the economic recovery policy of the Japanese government. Presently, we have to face the risk of a new recession and collapse of the Japanese economy due to

the huge material damages, temporary disorganization of business environment, and loss of a wide agricultural surface contaminated with radioactive fallouts.

4. China

By keeping the political structures characteristic to the communist regime, China broke all the records of economic growth in the last years, coming on the second place in the world economic hierarchy (after the USA). In 2009, this country also held the greatest stock of money (about 1,900 billion American dollars) and actively involved in financing the American state.

Presently, the economic growth promotes China as one of the most eligible G7 member countries. Even if this society registered quite a significant economic growth (9.7% in 2010), the Chinese communist government applied a national plan of economic recovery in a total amount of 586 billion American dollars (4,000 billion yuan). The target of the plan aims at increasing the investments in key sectors of the economy, such as infrastructure.

At the same time, the plan stipulated an increase of the loans for small and medium enterprises, support for construction field, transport system (highways, railways, airports), rural infrastructure, innovation, and environment protection. Moreover, it introduced a new VAT calculation modality aiming at a reduction of fiscality.

5. Germany

Even in 2008, Germany highly felt the effects of the financial crisis: collapse of the economic activity, decline in sales, increase of unemployment rate etc. This economic recession imposed the adoption of an economic recovery plan, on medium term, aiming at fighting against the effects of the economic crisis. The first set of measures adopted by the government in Berlin contributed to avoiding banks bankruptcy by granting about 500 billion euros. The second set of measures was destined to stimulate investments in enterprises. The total cost of these measures accounted for 23 billion euros. Moreover, the government announced it would renounce to almost 9 billion euros, in the near future, supplied by taxes, in order to facilitate the access of citizens and companies to consumption. The tax for small incomes was to be reduced to minimum and the tax-free limit was to be increased. In February 2009, the German government adopted the second plan of economic recovery totalizing 50 billion euros. The most important elements of the second economic recovery plan referred to the decrease of taxes in case of private individuals and creating an infrastructure investment program totalizing 17 billion euros.

In 2010, German economy registered a 2.2% growth in the second trimester which propelled it in a privileged position compared to other countries. During the year, this good result reflected in the increase of the gross domestic product with almost 9%, which means it competed with China. Although Germany registered a significant economic growth in 2010, the officials from Berlin announced they proposed certain austerity measures for 2011, such as: increase of the VAT from 7% up to 19% or even 25%, a reduction of social costs and an increase of the income tax. At the same time, it was announced that the only incomes that would not be subject to supplementary taxations were pensions. There are numerous arguments that can explain the exceptional performance of the German economy. First of all, we have to mention the major role played by exports as they represent the traditional engine of the German economy and model, which, once more, registered a significant increase, after a period of severe decline. Germany, a country that highly depends on international markets, initially felt more severely the effects of the crisis compared to other national economies. However, during the economic recovery process, Germany succeeded in obtaining more benefits than its international economic partners.

6. France

In France, the first anti-crisis measures were taken by the beginning of 2009, through the elaboration of the *Plan for economic recovery,* initiated by President Nicolas Sarkozy. One of the most important measures aimed at granting a financial aid, totalizing 40 billion euros, to the banks that experienced financial problems. Another measure regarded the insurance of interbank loans in total amount of more than 320 billion euros. Thus, if a bank borrowed a certain amount of money to another bank, the French state became warrantor of the bank that applied for a loan.

On the 18th of February 2009, the French government announced a set of measures for economic recovery the costs of which were estimated to 2.6 billion euros (*Le Figaro,* march 18, 2009). Among these, we mention the most important ones, which may be considered an example of good practice:

- wage-earners that lost their job were supposed to receive a 500 euros aid from the state even if they had not paid unemployment social contributions for a long time;

- technical unemployment compensation reached 75% of the gross wages (compared to 60% as it used to be until 2008);

- professional training was to be directed towards young people with average qualification, unemployed persons or wage earners on technical unemployment compensation;

- setting up a *Fond of social investments*, totalizing 1.5 billion euros. Of this amount, about 200 million euros were invested in youth, 500 million represented investments in labour market targeting the increase of employment rate, while the other 800 million euros were supposed to be used by the end of 2009;

- reduction of the income tax, measure that was applied to two million tax payers whose incomes varied between 11,674 euros and 12,475 euros.

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THE CULTURE OF MIGRATION AND THE BRAIN DRAIN FROM ROMANIA

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Abstract: *The migration offers positive and negative life experience. The positive elements are represented by the cultural or intercultural aspects, by the experience of travelling, of working in a new environment and maybe by the improvement of the personal life. The negative elements of migration refer to the unpleasant position put forward by it: after the interpretation of the new living context according to the necessary information and the critical instruments, or after the necessity to face the new living situation. The migrants are exposed to cultural and linguistic adjustment, family and community isolation, the challenges of the social and professional integration.*

Key-words: *migration, human capital, mobility, globalization*

Aspects of the culture of migration in Romania

Romania became one of the great source-countries in the system of the east-west European migration, in the second half of 1980. The important factors that led to this situation were: the external economic depression associated with the lack of resources, the isolation of the country and the lack of credibility because of the communist regime (Gabanyi, 2003). In 1980, the number of the Romanian citizens who asked for the refugee statute in the occidental countries was of 2,864 and, in 1989, their number reached to 14,864 (UNHCR, 2001).

After the fall of the communist regime, between 1990 and 1993, 190,678 Romanian citizens emigrated legally (CNS, 1994) and 338,132 applied for political asylum in the occidental countries (UNHCR, 2001). Gradually, the western countries became reluctant towards the recognition of the statute of political persecuted people requested by the Romanian citizens and the requests of political asylum started to be refused, many Romanian citizens becoming illegal migrants. Once with the collapse from the Romanian economy, the Romanian illegal migrants, in 1990, started to settle into another country for working (Sandu, 2006, pp.5-29).   Therefore, many Romanians left

to work abroad, in 2000, their number being estimated to 2.5 million people (Sandu, 2007).

The sociological structure of the Romanians who migrated abroad was modified along the time. In the first place, there were the university degree Romanians, highly qualified or specialists from the urban areas. Nowadays, most of the migrants are young, weak or insufficiently qualified, coming from the rural areas. Even if, during the last period of time, there have been periods of growth of the internal manpower, very many Romanians want to leave for working abroad. Thus, in 2006, 9% of the Romanian population who had the possibility to get employed abroad in 2007, among the people between 18-25 years old, the share of the potential migrants reached 23% (The Foundation for an Open Society, 2006).

This increased availability of the young people from Romania to get employed abroad can offer many explanations regarding the institutional general context – economic and socio-cultural – from Romania. From the theoretic point of view, the migration must be analyzed as a process of structuring (Morawsko, 2001, pp. 47-80), valuing the set of ideas associated with the concept of "cultural migration" and specifying the analytic approach in which "the culture of migration" is present in the social structures. Starting from this theory, there can be seen important aspects: the orientation of the young towards migration cannot be analyzed exclusively as preferences that can be determined culturally, or as being determined by the context of the structural opportunities regarding the dynamic of the economic life. The orientations towards migration of the young people are the result of the structural opportunities and the individual and collective cultural preferences.

The concept of "culture of migration" has to be analyzed from the perspective of the different analytic meanings and dimensions, concerning this notion, but also from the perspective of the particular structural context of the labour social organization. It is important to analyze the way in which the young people are related to the migration from their communities, to the role of migration in different biographic projects of them. This role becomes an option that is transformed into a preference, in the specific context of the labour social organization, when they have to choose their way in life.

Migration as a cultural phenomenon

The concept that brings forward "the culture of migration" refers to "modifications of the cultural values" (Massey, Arango, Hugo et.all, 1993, pp.431-466). This concept can be analyzed from the perspective of four major meanings.

The first meaning of "the culture of migration" refers to *the imports* resulted after the migration. The migration can become a cultural fact in the

native communities, resulting in new habits, perspective, ideas and values that can become part of the culture from the native society and can leave a mark on the decisional context of the society in case (Massey, Goldring, Durand, 1994, pp. 1492-1533, pp. 1500-1501). Therefore, there can appear modifications in the consumption behaviour, the analysis of the Romanian migration phenomenon registering changes in this respect (Oteteanu, 2005, pp. 365-378). The imports resulted after the migration can contribute to profound changes in the system of values inside the native societies. In the specialized literature, there are described changes in the economic mentality of the former emigrants who return in their native societies, in the context of migration gaining the experience of the individualism and the competitive behaviour. These behavioural patterns are in contrast with the collective values that are promoted in some pre-industrial societies. Returned to their native communities, the individuals act competitively, they relate to the purpose of maximizing their profit and do not take into consideration the logic of the community control that is oriented towards the maintaining of the traditional status structure (Kandel, Massey, 2002, pp.981-1004). Such behaviours can determine value orientations for different segments of the society that offer more individualized living strategies. Some specialists (Wiest,, 1973, pp.108-109) have analyzed the cases of the migrants in which, because of the constant migration, the dominant alternative for generating the resources necessary for the households, have became more efficient for generating the resources, the migrants becoming less motivated to carry on certain traditional economic activities. These modifications can lead to the decline of certain production practices and the future subsistence of the native societies is becoming dependent on migration (Verdely, 1996). In Romania, there are such tendencies in the rural areas, where the landed property and the productivity in farming were considered as the constitutive dimensions of the individual and family identities and represented an important source of social local prestige. Because of the absence of an important segment of manpower on long periods of time and of an efficient revaluation of the local economy, farming has become less attractive in Romania (Serban, Grogoras, 2000, pp. 1-18).

The concept of "culture of migration" can bear significations that refer to the ways of evaluating the migration. From this perspective, the culture of migration can be analyzed as a system of norms and ideologies that function as a frame for interpretation and evaluation of the stability and the mobility in a society. For example, at the beginning of 1990s, the Magyar intellectuals from Romania regarded migration towards Hungary from a point of view against the resistance that concerned the economic problems. This was followed by the political anti-Magyar manifestations that led to a wrong message for the community (Magyari, 1991, pp.110-120). The communist authorities condemned the ideological migration, considering it a form of protest against

the regime, saying that "emigration of a big number of citizens symbolically ignores the regime and contests its legitimacy (in front of the remaining people and the international audience) as a functional political system" (*ibidem, p. 702).*

The concept of "culture of migration" must be also understood from the respect of the changes occurred due to the fact that a part of a certain community migrates, to the patterns of adaptation, of the prolonged absence of a particular section of a community. Some specialists explain the fact that in Romania there are situations when, because of the sustained absence after a migration, there are redefined the norms of inclusion and belonging to a community or situations when certain functions (especially economic and family concerning) are re-allocated through different modalities due to the prolonged absence of some family members.

Migration can be analyzed as a crucial and necessary social act, mandatory for particular social categories, gaining, in this case, major community significations. In Romanian, we assist to such a situation, due to the persistence of youth migration and their disposal to migration.

Theoretical and analytical features of the brain drain from Romania

The brain drain has constituted and has remained an important debating subject due to its consequences on the social and economic development and it is associated to the international migration from the less developed or more developed countries. The brain drain exceeds the economic area, having effects on the social and political development of the native countries.

The term "brain drain" signifies the international transfer of human capital, the migration of the individuals relatively high-educated from the developing countries to the developed ones. In the opinion of some authors "the irony of actual international migration is that...many of those who migrate legally from the poor regions to the rich ones are mainly those people that their countries...afford the least to lose: the highly educated and trained ones. As the large majority of those migrants leave definitively, this perverted brain drain not only that it represents a loss of valuable human resources, but it may prove to be a meaningful constraint on the future economic progress of nations..." (Torado, 1996, p. 119).

The migration of the highly qualified manpower is influenced and affected by globalization and the needs of the knowledge economy. In the opinion of many authors, "although we know a lot regarding the migration of the highly qualified manpower and its consequences on the destination countries, there are enough aspects that must be researched dynamically" (Sassen, 2000, p. 116).

The phenomenon of the brain drain, generally, it is characterized though common directions and patterns of migration: strategies for seeking job, motifs for emigrating, transnational relations, the recognition of qualifications, the international character of certain professions, the presence of a manpower market potentially international with the purpose to follow and develop carrier perspectives.

The reasons for migration represent combinations of aspects that determine the people to evaluate their environment and actual perspectives. Those who went abroad for studies, as a main reason, say that "the factor to study abroad" was just an apparent cause, the real one being the looking for better conditions and means to obtain a superior living standard and satisfactory working conditions. Other reasons that they involve might be the possibility to discover new countries, cultures and a more enjoyable working environment. There can be noticed the frustrating feeling against Romania, along with expectations and illusions concerning the western countries.

Generally, excepting the forced migration of those who asked for political asylum, the migration project is being modified along the way, started with the idea of a temporary experience and ending with the choice of long or permanent term living. Most of them agree with the affirmation that "I don't imagine myself in Romania now... My life is here..." (Mirela). For a planned homecoming to take place, it is necessary the meeting of specific economic and social conditions, the emotional ground not being enough anymore. These aspects are also determined by the mistrust in the future perspectives and changes from Romania: "I see nothing good in the future for Romania and I cannot change this by myself" (Mirela)

Some specialists sustain that "despite the attraction exercised by the superior economic opportunities, generally, the migration is "demanding" both from the monetary and psychological terms... The qualified young emigrants find themselves in a period of their life in which they can move without the burden of the family obligations... In this era of globalization and economic opportunism, many of the young people are willing or even eager to move into another country" (Iqbal).

The presence of the relatives abroad exercise a limited influence, in case of the migrations of the qualified workers, the working opportunities being those that determine the potential migrants to decide. The chain of the initial migration seems to not be always continued by others from the same family, community or locality. The family network seems to bear a huge influence and the migratory tendencies are all metropolitan (Castells, 1996, p. 58).

Some specialists work in Romania for foreign companies. To work in a foreign company helps to the creation of some proper conditions for migrating, but it can also constitute a mechanism for the retention of the human

resources when the working conditions offered by Romanian exceed the local standards from this field. The activities are carried on in an *outsourcing* regime (assigning of activities or the externalization of services towards specialized companies) for the foreign companies are referring to the delocalization of some of the production segments in order to benefit by the advantage of the local cheaper and qualified manpower. Such type of work is actually named *brains without bodies*, because the products of these brains that work away, with the help of the internet, directly to the foreign business centre, this representing a form of virtual mobility of the manpower.

The strategies that are used for finding a job abroad can be grouped in two categories: personal or professional networks or internet searching to gather information and subscribe to competitions. Few highly qualified Romanians resort to manpower placement agencies. The internet is an important way to spread information regarding the companies, positions and global procedures. The process of searching a job is a facile one, as confronted to the problems associated with the obtaining of a working permit.

The choice of certain destination countries is influenced by the life quality and working preoccupations. Some norms and employment policies can maintain the migrants in an unstable and disadvantaged situation in relation with their competitors from the host-countries. They influence the migrants' manpower restrict it in a certain extent, the employing companies having the possibility to take advantage of it.

Such situations are also reflected in the differences between the income of the foreign workers and those of the indigenous. The definitions given for the phenomenon of the brain drain are different. In The British Encyclopaedia it is defined as representing "the leave of the educated or professional people from a country, sector or economic field in another one, usually for a higher wage or better living conditions". Another explanation affirms that "the brain drain can take place if the emigration of people with tertiary education that wish to stay on long term or permanently abroad, reaches significant levels and it is not compensated by feedback effects such are the delivering, technology transfer, investments or commerce. The general recognized inconvenience of the brain drain is the reduction of the economic growth though uncompensated investments in education and the decrease of the human capital resources from the native countries" (Glick –Schiller, Basch, Szanton, 1992, p. 116).

This type of migration appears under the circumstances in which the highly qualified manpower is employed in the native country in worse paid jobs or inferior to their level of training, without providing the chance for professional development and personal fulfilment. The decision of migrating is not a choice, but a possibility for a rewarding development of the educational direction and cultural potential. The environment from Romania does not

always succeed to encourage the stimulation of the individuals' best performances, lacks better paid jobs, which is typical for a post-communist country. Generally, the brain drain is treated as a natural and spontaneous factor, an effect of globalization.

Even when the brain drain is regarded as a loss of the native country, it is identified the benefit assured by the good reputation that the scientists and qualified workers from Romania enjoy most of the times in the developed countries, the fact that they offer to their families in Romania regulated supplementary income, the possibility of returning, with added value given to the supplementary human capital gain abroad.

Because the causes of the brain drain are profound and problematic, there might be necessary ways of economic development as: the offering of ameliorative opportunities to motivate the qualified workers to remain in the country by applying retention policies; the attracting of investments and foreign capitals into the country; the attracting of those who left the country by offering them stimuli, bigger wages and a free market economy. Other measures that might be taken could be: the change of the governing manner, especially regarding the fight against corruption and the finishing of the political and economic reforms recommended by the European Union.

Conclusions:

Brain mobility does not mean brain drain because the movement of people, competences and contributions represent a connection with the native country. Some professions are highly mobile though their nature. Globalization offers the necessary conditions for the international mobility and transnational identities.

The immigrants' structure according to their level of studies has registered some modifications since 1995 to 2008. It can be noticed a growth, during this period, with almost 12% in the share of immigrants who graduated high-school, their share reaching almost 44% from the total number in 2008 (see Table no I) and the growth in the share of those with a high diploma (approximately a quarter from the total number of the immigrants registered in 2008), to the detriment of the people who graduated a secondary or primary school.

Table I. The structure of the immigrants according to their studies

Level of studies/Year	1995	2000	2005	2008
High education	18.98	22.49	20.36	14.98
High-school education	29.79	34.39	3.93	46.27
Professional and technical education	11.91	11.60	6.80	3.23
Secondary and primary education	27.88	23.21	21.57	16.43
Other situations	11.44	8.31	7.34	9.1

Source: processing of data from The demographic annual of Romania, 2007 and 2008 and from The definitive external migration, 2008 (INS)- Stoica, Ionel, *Tentaţia migraţiei-necesitate şi oportunitate într-o lume globalizată,* Editura Militară, Bucharest, 2011, p. 306

One of the important causes of migration is the wage difference and,, according to some specialists' opinion, only by adopting a macro perspective, can be found long term solutions for solving this problem (Olesen, 2002). The necessary conditions could be: the rapid economic and social development, the increased substantial support, the amplifying of the direct foreign investments. The online communication and communities are extremely relevant, but they should not be treated separately from the physical adopting and integration, required in the destination countries.
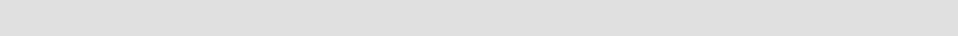
As long as the economic situation will improve in Romania and the differences between wages in our country and the developed countries from European Union will reduce, a lower and lower number of Romanians will consider the option of migration and those who emigrated, a significant number, will return home.

Yet, the economic growth hypothesis for the next years, the already existent deficit from the labour market in Romania and the carrying on of numerous development project will favour, further on, the immigration for work in Romania. Although in comparison with other countries we do not face massive fluxes of immigrants, their number is nevertheless continually increasing, especially after 2005.

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INSTITUTIONALISED OLDER PEOPLE'S NEED FOR COMMUNICATION

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"Here comes the Spring in our joyful childhood, delicate flowers held by fragile hopes. The burning, incontrollable Summer of the youth is next, dangerous in all possible ways by the grasp of its blood and the storm of its passions. Then, the desired Autumn arises from the age of men, crowned with mature fruits, judgments, sentences and victories. It is the frozen Winter of being old who ends it all; the sparkling leaves fall down, the snow of hoariness dresses in white, the veins' streams freeze; everything uncovers – teeth and hair – and life trembles awaiting for the approaching death. Thus had nature made, to alternate ages and times."

GRACIÁN

Abstract: *Communication is a fundamental need of human beings. Generally, it is the inner conflicts that make people communicate. Verbal communication can be made with ourselves and with the other ones around us. The most important thing to share with the old people during the act of communication is feelings. Old people become as sensitive as children and they need to be treated with special attention. The old institutionalised ones interact most commonly with three categories of people: roommates or other beneficiaries, the institution's personnel and their relatives or other persons from outside the institution. Of all those categories, the ones who satisfy most properly the old people's need to communicate are roommates and neighbours in the other rooms, as they are the closest to each other at any time and consequently, there is a strong bond between them, leading to a small family in a hostel room.*

Key words: *communication, need, old people, institutionalising*

Introduction

The phenomenon of demographical ageing and the increase of the life expectancy have generated a significant change in the reports between different groups of age, as well as the radical change of the adolescents' attitude towards the old ones. Thus, unlike in the traditional societies, in the industrial and post-industrial society, being old does not imply anymore the same importance as it did in the past. The old person does no longer represent a treasure of wisdom for the adolescents, but, on the contrary, a symbol of

routine and inertia, a conservative individual, full of prejudices about the part the young ones are playing inside the society.

Old people are the most vulnerable of all. Besides the fact that once they get old, they become more and more weak and incapable, a constant problem resides in their lack of money, which bitters the days they have left. As long as their pension is miserable, a well deserved decent living, without worries, after a long life full of struggle, are barely ensured by the present social reality. High taxes that they're paying regularly, having to make great sacrifices in the detriment of their health, medicines they have to give up to in order to ensure a small piece of bread, all these are turning their old age more and more difficult, making them question their own future.

The population growing old shouldn't be a problem for the specialists, as it can be an opportunity to work together with an extraordinary group of adults: those who have adapted to an enormous change and who have surpassed a drastic change of their lives and who only need a little help to keep on living their lives, that they mostly enjoy, but represent a compromise.
If up to now the phenomenon of getting old represented a problem, from now on we should put an end to this concept, ensuring that this group of age remains an important one in the social life. In this sense, a great part is played by informing the population on the problems related to the phenomenon of getting old and its implications in the society, throughout mass-media.

Although the old ones always represented a significant part of the population, it is only in the last two decades when the nations and the world community leaned their attention over the social, economic, scientific problems that rose as a consequence of the phenomenon of getting old and its universal character. Thus, as a recognition of the implications this phenomenon had, 1982 was declared the "International Year of the Aged" by the United Nations, in the same year, in Vienna, took place the General Meeting of the UN dedicated to the implications of getting old. The present study is a new approach of the problem of the institutionalized old people, from the perspective of their need of communicating. This study stands out by its subject matter itself – the need for communication at the institutionalized old people, representing a field that hasn't been explored yet in Romania.

1. GENERAL KNOWLEDGE ON COMMUNICATION

1.1. The definition of communication

Etymologically, the Latin verb *comunico, - are* seems to be originating in the adjective *munic, -e – making his duty, obliging, helpful* – which gave birth to an entire lexical family: *imunis – duty-free, exempt from duties*; *comunis – sharing his tasks with somebody else, pertaining to several or to everyone*

(Dinu, 2000). *Comunicus,* leading to *comunicare,* meaning contact and connection, is brilliantly derived by Constantin Noica who insists on *cuminecare, cuminecatura, împărtăşanie* and *grijanie* (= communion) as the action of „sharing, communing, putting together, commingle and uniting" specific to Christians, who is therefore different from sharing signs, data, etc. by machines that retransmit exactly the information they have received, while people share feelings, emotions, meanings, ideas etc." (Prutianu, 2000). Depending on the field of the one who tries to provide a definition for it, we have different meanings (Rotariu, 2007, pp.1-11).

The search of a definition for "communication", for the action of "communicating", has been encountering serious problems, caused probably by the complexity of the phenomenon and by the different angles from which one could observe one and the same reality. I will enumerate only a few of the numerous versions encountered in the literature.

The Explanatory Dictionary of the Romanian Language (*Dicționarul Explicativ al Limbii Române*) defines communication as follows:

COMMUNICATE, vb. I. 1. Trans. To make known, to let others know; to inform, to notify, to tell. ♦ Intrans. (About people, social communities, etc.) To establish a connection, a contact with...; to speak to... 2. Intrans. To be connected with..., to lead to... The room communicates with the cave. – From the Fr. c*ommuniquer*.

COMMUNICATION, communications, f. s. The action of communicating and its result. 1. Notification, news, information; report, relationship, bond. 2. Presentation, in a circle of specialists, of a personal contribution in a scientific matter.

In the New Dictionary of the Romanian Language (*Noul Dicționar Explicativ al Limbii Române*) we encounter a slightly modified definition:

COMMUNICATE, 1. Trans. (news, events, information) To know all men that…; to transmit; to relate; to announce; to emit; to broadcast. 2. Intrans. (about persons, social communities) to hold permanent relationships; to be friends with. /< Fr. *Communiqué*

I propose the following definition: Communication is the process specific to people through which one can transmit ideas, thoughts, feelings to persons considered as being interested in the irrespective message, making an appeal to any efficient means in waiting for an answer.

1.2. The need for communication

Inside every human being lies a need for communication, and this action takes place always, but the way in which communication takes place does not always lead to the desired effects. In general, inner conflicts make people communicate.

Communication by words takes place with ourselves and with the other ones around us. So it affects both the interpersonal relation as well as the inter-relational one. Although we want to talk about communication by word, we must specify that actually, we are not using only our words, but also our bodies, minds, experiences and senses. In communication, the elements that we have mentioned herein interact in order to make the message understandable. (Nemțeanu, 1997, pp. 227)

"A person tells himself by words not only his thoughts, but also his joys and pains. Or, it is exactly in the communication of ones' thoughts, where one feels joy and at times a pain (s)he manages thus to alleviate. The joy spread by words keeps on growing, as it carries with it the joy of the one to which the message is addressed. The pain shared by words gets smaller, as its pain is overtaken by another one, or it is being relativized by that person. To have someone next to you means possessing a power that mitigates the power of your own pain. At the same time, this pain communicates by words its mystery, its incommunicable depth". (Stăniloaie, 1995, p.106)

Here is why communication brings with it changes in the life of the one who shares his joys, his sufferings, or the desired information, as well as in that of the one receiving them. Both of them grow rich and transformed. We communicate to each other by words, but every one of us feels different from the others. "By his/her acts of communication, each person becomes more and more different to others, but (s)he also gets to knowing himself/herself better." (Stăniloaie, 1995) People are different but it is precisely this fact that leads up to communication topics, otherwise they would have no message to communicate.

Mary Marshall speaks about the communication with the aged persons, where the most important thing to share is represented by feelings. Old people become as sensitive as children and they need a special attention. For example, it is very instructive to listen to the old ladies saying proud that they had never had to ask for help despite the great sufferings they have been through. They are proud of their frugality and of the fact that they didn't make a fuss about all, in the circumstances in which the people in our days would find very few resources to make it through. Their generation had its own values and attitudes, modelled in very different times.

Non-verbal communication is something left many times neglected, and representing still a set of useful abilities for all the lymphatic old people. Sometimes, old people need to communicate in extremely complicated non-verbal ways. In some cases, the things they want to speak out are painful or unpleasant. Non-verbal communication can be extremely important in the case of those suffering from dementia. They need the excess of information obtained through touching, rhythm and sound of the voice in order to supplement verbal communication. Sometimes they are incapable of speaking

out their feelings and in those cases, the evaluations must be made on whether they are relaxed or comfort. (Marshall, 1993, pp.29-30)

II.SATISFYING THE NEED TO COMMUNICATE OF THE INSTITUTIONALISED OLD PEOPLE

2.1. Research methodology

The main objective of the completed research consisted in analysing the need to communicate in the case of the old people at the Hostel for aged persons in Craiova; the research is both *descriptive* (seeks to produce information on the social reality) and *explicative* (plans to test some of the hypotheses). (Chelcea, 2004, pp. 92-96)

First of all, we have tracked the following ***objectives:***
- Establishing the degree of satisfaction of the old people inside the Hostel for aged persons in Craiova's need to communicate;
- Appreciating the quality of the existing communication among the aged persons from the Hostel for aged persons in Craiova;
- Making propositions for specific special services to answer the need for communication/making propositions related to the introduction of some services or improving them;

On the information gathered up to this level of analysis, I have started my research from the following ***theory***: I think that neighbours and roommates are those who satisfy most properly the need to communicate of the old institutionalised men. Thus, I have drawn the following ***hypothesis***: If the old institutionalised people communicate frequently with their neighbours and roommates, then the need for communication is properly satisfied.

In accomplishing this research we used the ***quantitative method***. The quantitative method allows us to discover, in the present research, how many old people are satisfied of the communication and how many feel again the need to communicate more intensely. The more the number of the latest ones, the more a formulation of propositions regarding the introduction or improvement of some services in the centre.

To carry on this research I chose to use as an ***instrument – the enquiry***, as it allows investigating the subjects individually, without letting themselves influenced by the answer of the other. The enquiry consisted in a number of 36 questions grouped on six sections: general data, social care services inside the institution, the need for communication, the relationship with the family, with the colleagues in the institution, the relationship with the employees in the institution. The duration of the appliance of the enquiry varied between 15-30 minutes.

The time I needed to do this research was fifty days. During this period I went to the Hostel for aged persons in Craiova and I applied the enquiry on a significant number of aged people – 100 subjects, representing one third of those who benefit from the service.

        The research specimen was a number of 100 old institutionalised people in the Hostel for aged persons in Craiova. They were chosen to cover the entire institution.

        I believe ***the degree of satisfying the need to communicate*** at the aged institutionalised people consists in the following indicators: "good relationship", "respectful, calm, warm addressing", "receiving praise, appreciations".

2.2. The results of the research. Data analysis and interpretation

        As for the structure of the representative subjects depending on age, 40% of them are aged between 60 and 74 years old – the group of the young old men, and 60% are part of the group of the old old men, with aged 75 or more. This shows us that old men are institutionalised at a larger scale at an older age, when their "strength becomes weak", as they themselves used to say, and after they become "useless". Many of those old people aged over 75 comprise those who come for medical care only, they stay a while, and once they have finished their treatment, they come back home again.

Figure no. 1 – Age group distribution
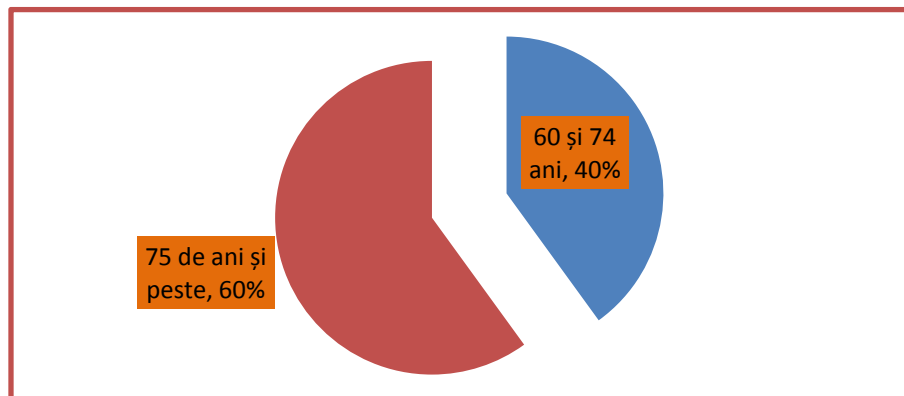
        From the point of view of the age structure, 30% of them were men and 70% women. These percents are understandable, since it is well known that women live longer than men. Although we are living in an industrialized world, women live 5 up to 10 years more than men.

While the life expectancy of the women in Romania is visibly improving, according to the data of the National Institute of Statistics, the life expectancy of the middle aged men is declining. The most affected are the men born in the '60s, who were less than 30 years old when the Romanian revolution in '89 took place, and who were hit directly by the shock of the change in the socio-economic system.

In the European Union, Romanian people are the last in terms of life expectancy, with a 73 years and five months old survival rate. According to an analysis of the site *econtext.*ro, the men in our country live even lesser, namely 69 years and a half. Romanian women have the chance to surpass them with almost a decade, with a life expectancy reaching 77 years and three months.

Figure no.2 – Distribution according to sexes
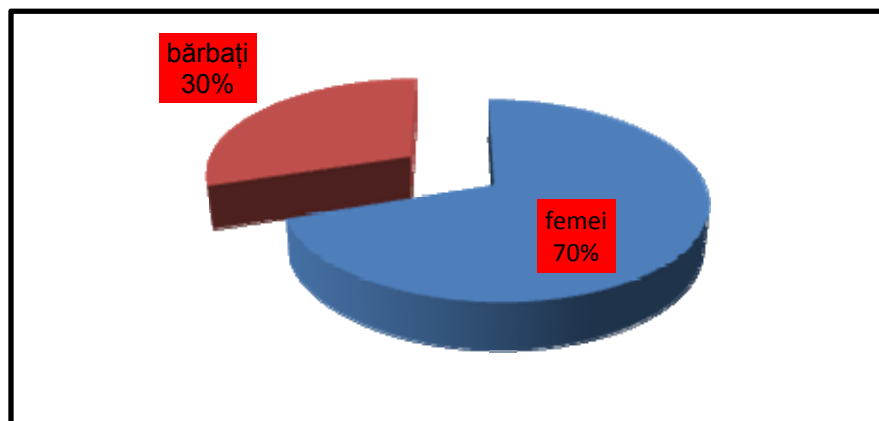
11% of the enquired old people have 3 or more children, 16% one child, 30% no children, and 43% have 2 children. As one can see, the lowest percentage of the old institutionalized people is made up of those having more children. This means that the demographic structure, which has known amazing changes in the last decade, has brought more negative effects, naming the increase of the number and share of the old population and the decrease of the fertility. This situation brings two contradictory aspects: on the one hand, the families having 1-2 children (modern, willingly - richer) abandon their parents, as the poorer families (it is thought) are taking care of their parents because the brothers are helping each other.

Figure no.3 – The number of children
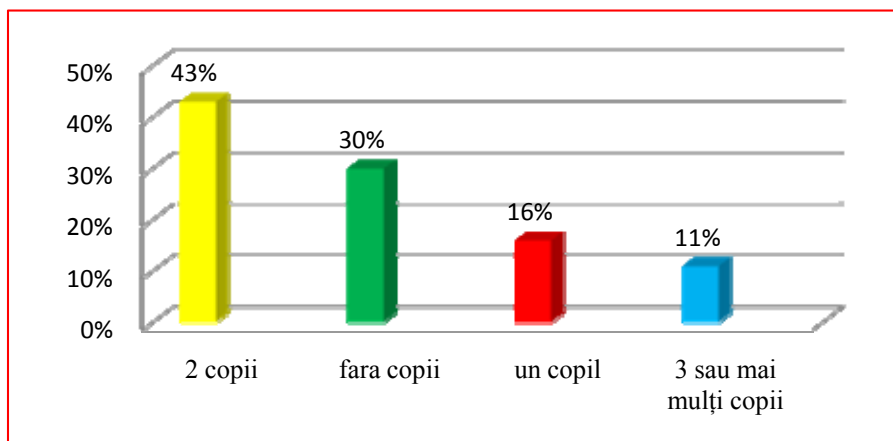
As for the level of education, 1% of the enquired old people have no study at all, 49% have elementary education, 20% secondary education, 15% graduated from a vocational school, 15% of them finished high school. We can notice from these data that the level of education is somehow high, if we are to consider that only 9% of the Romanian population is aged over 60 finished high school, 2.5% post-secondary studies, and 5% university education. This can be explained by the fact that the old people in the hostel for old persons in Craiova come only from urban areas.

Figure no.4 – Level of education
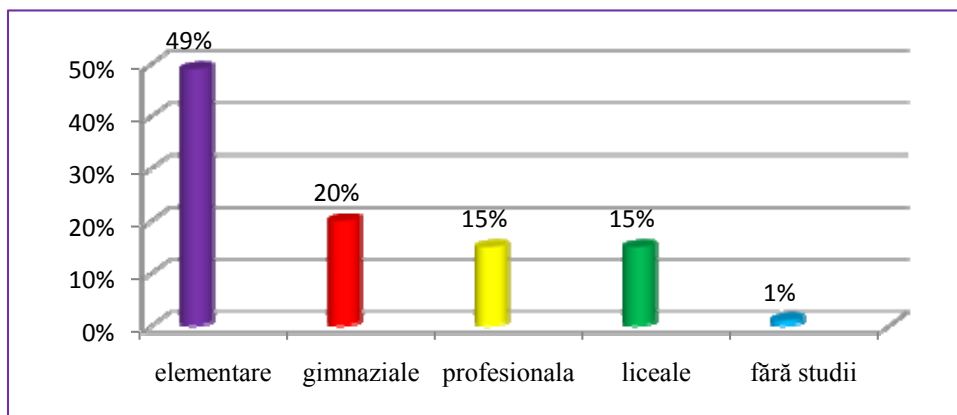
Most of those who were enquired are orthodox (99% of them) and only 1% catholic or other religions. These percents can be explained by the fact that

the Romanian Orthodox Church is the main religious institution in Romania. It is an autocephalous church being in communion with the other ones in the Orthodox Church. According to the census in 2002, most of the Romanian population – namely 86.7% - has stated that it is of Christian-orthodox confession.

The time since they have been in the institution can vary: 42% of them have been there since 1-5 years, 31% since 5-10 years, 27% since 10 to 17 years. One can notice the fact that the smallest percentage is represented by the most senior in the institution. This can be explained in different ways: one of the explanations would be that old people die shortly after having spent some time in the home. This can happen as a consequence of the diseases old people suffer from, but these can aggravate when old people get to the asylum after being banished, abandoned by their family, and diseases cumulate with sufferance. At the same time, although old people receive the necessary care, many of them find it difficult to accommodate, to live together with other old people. At an old age, people are no longer flexible when it comes to changes, on the contrary, all they wish for is to spend their last years of lives quietly, at home. Longing for their homes, conflicts arise sometimes between old people, as it is hard for them to accept their colleagues, every one having their own habits, set in his/her own way, and this types of situations make them feel uncomfortable.

Figure no.5 – Institutionalization period
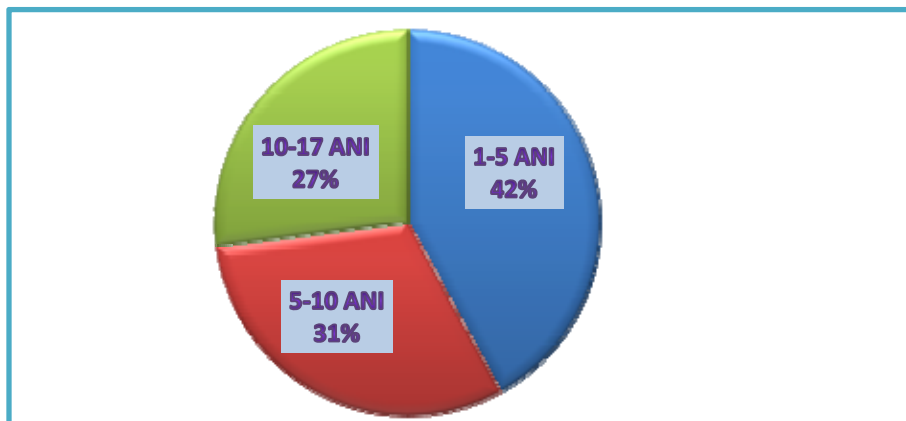
As regards the reasons they have been institutionalized for, most of the old people answered that it is because of their lack of a home (46%), 19% got in the institution because of the disease, but also because of their lack of a home, 13% because of the lack of home and small income, 5% because of loneliness and 2% had reservations about telling the reason they ended up living in a

nursing home. As the percentage show, most of the old people have arrived in the institution because of the lack home; they used to say: "I raised a grand-daughter as if she were my own child and, after she got married, she hit me and kicked me out of my own home." Or: "because I wanted to make both of my children happy, I bought an apartment to the elder one, and after that I sold my house and I bought another one for the other child would have one to, so I moved in with him; after he got married, he and his wife couldn't stand my presence, so they kicked me out." Another confession sounds like this: "Till my husband died everything went well, after that my life turned to pieces…I entrusted my apartment to some neighbours, so that they would take care of me, and they kicked me out of my own home; is so bad not to have any children". There are also a considerable number of old people in the institution who are there strictly for medical problems, and after they will get cured, they are going home.

Figure no.6 – Reason of institutionalization
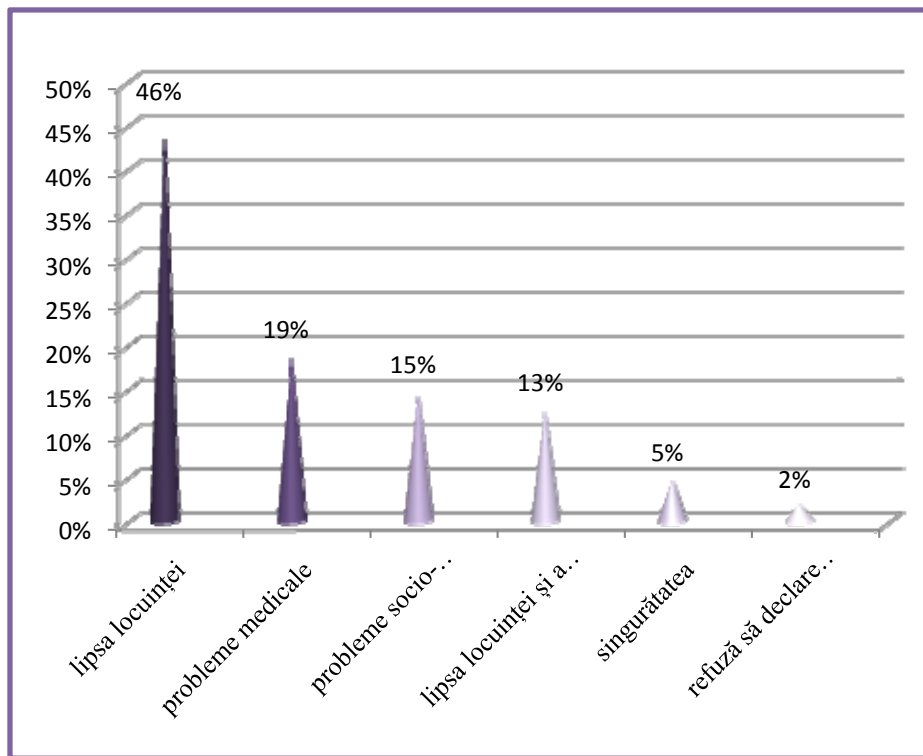
Being questioned "What is the contribution the provided social services has in satisfying the need to communicate?" the majority have answered that it has a great influence, only 2% said that it has little contribution. From here we can see that in the hostel for old people there are social services that help the

old people live a happier life, for instance: the club where the old people can meet to socialize and to develop beautiful activities together, they can watch movies, play chess, outside there is a small zoo where the ones who can, walk often, and, most of the times, they spend their time talking; old people can also benefit from psychological, social and legal counselling, depending on the case, as the institution has specialized personnel on these fields. Related to the activities they use to develop, most of the old people answered that they are watching TV – 15% of them, 14% said that they listen to the radio, 13% read newspapers, 12% read books, 11% are being visited, 9% have conversations with their families, 8% prefer to rest or to relax, 5% practice different hobbies, 4% go the market or to the pharmacy, 3% go to church and to the cemetery, 2% frequent the club, 2% rather do the cleaning, 2% go for a walk. As we can see, most of the old people prefer relaxing activities as watching TV, listening to the radio or reading – this can be explained by the fact that many old people don't have such a good state of health, so they cannot move easy. But there are also old people, in a smaller percentage, it's true, who go to the market, to church and who have different hobbies. I met an old man who used to be a carpenter and who has organised a small garden inside his hostel room. He is planting tomatoes on the balcony and other sorts of flowers and plants; he is passionate for cooking, reading. Another woman is keen on knitting, she works all the time so that she could make the time go away, and, when she doesn't have anything to knit, she is very sad.

Figure no.7 – Developed activities
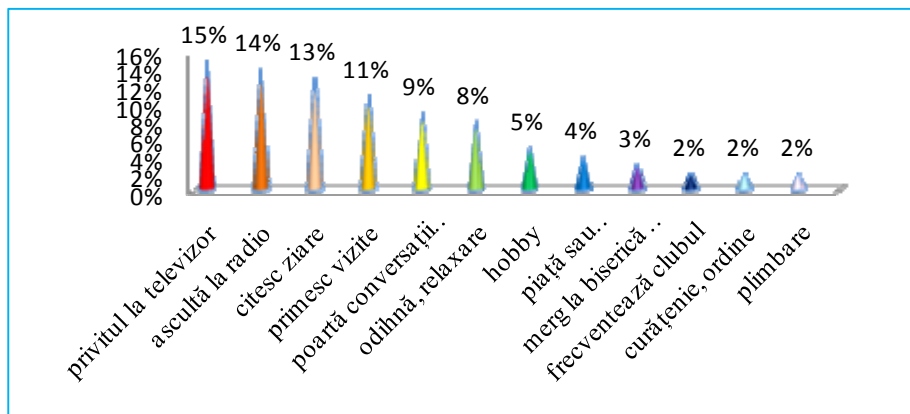
The most important aspect of this query is the need of communication. Being questioned "Do you have someone to spend your time talking to?". 83% gave a positive answer and 17% answered negatively. We are dealing here with a superficial answer, as most of the old people answered that they have someone to spend their time with but in the sense of filling up their time and not of making a confession to somebody, of having someone close to their soul

and this is what the following question is about. Physically, the old people have never been alone inside the hostel, but spiritually, they're feeling more alone than if they would have been alone, but in their own home. This is due to the fact that they perceive the place they are leaving in more like a conviction/a hospital, and not like a home.

Figure no.8 – Spending time
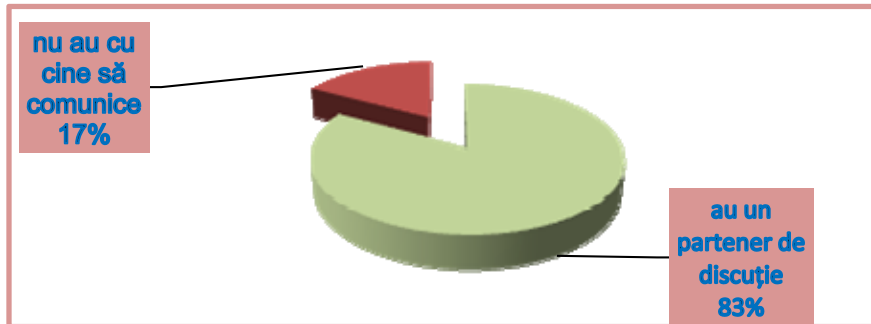
Being asked if they feel the lack of someone close to communicate with, 60% of the old people answered positively, and 40% negatively. Here it is that most of the old ones feel thus the lack of someone close to their soul, in whom they can thrust and with whom they could speak freely about anything they do not agree with or about what they wish for or about their necessities. As an old man used to say: "when you get used to living improperly, you say you're living well"; therefore, in the lack of something else, many old people have got used to the life they're living in the institution and started to believe that this is normal. Another old man was saying: "only those who never had a home, a household could say that this is like home."

Figure no.9 – The lack of someone to talk to

Also, 74% of those who were questioned feel the need to communicate with someone very often and 26% of them don't. These answers may be strongly connected to the temper of every old man, some are communicative, some are lonelier, but from the wish characterising the old people, i.e. speaking of their past, of praising with their accomplishments. Old peoples' soul stays young and they wish to be able to keep on doing the same things they used to do when they were young, but they are stopped by their bodies that keep them from accomplishing the things they longed for, bodies that many times keep them from leaving their beds. Being questioned "With whom do you like to speak about what you like/ your interests?", 32% of them answered that it would be with their colleagues, 28% with their children, 26% with the institution's personnel, 14% with other relatives. We should mention here that the institution's personnel is selecting old people depending on their physical and mental health thus, in one room, there are usually healthy persons but also individuals having more severe health problems, so that they would be under permanent supervision.

The old men who are in a better condition and who are roommates with those having more serious health problems and those who have mental problems said that they usually communicate with the female colleagues in the other rooms. Those who said that they talk with their children or with their grand-children receive visits from them or talk with them on the telephone. Some of them have mobile phones and use them to communicate with their relatives/children/grand-children. In a quite large percentage are also the old people who said that they communicate with the personnel of the institution. This can be explained by the fact that some of the old people have been completely abandonned by their families, they stopped receiving visits from their relatives, they are lonelier, they have mental problems, or they can't move from their beds and can't go out to speak their other colleagues, the only ones they communicate with being the employees of the hostel.

Figure no.10 – People they communicate with

79
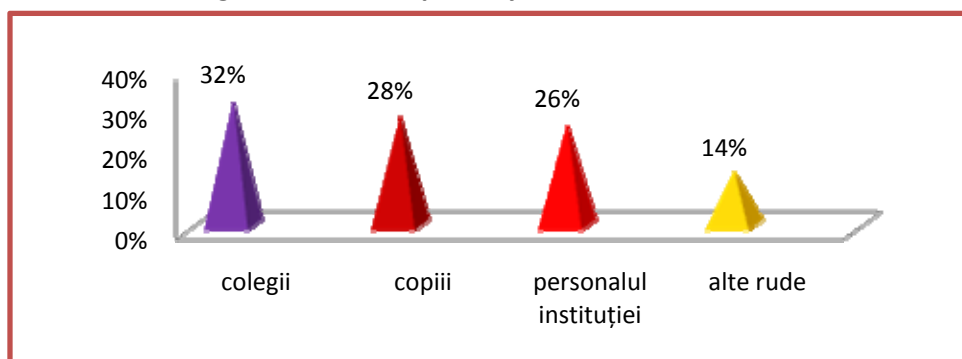
Making a reference to the favourite discussion topics, 26% of them answered that they're discussing on various topics, 23% discuss about daily issues, 17% discuss about their families (children, grand-children – who are now a part of their past), 14% talk about sports, 11% about politics, 9% about literature. Most of them answered they speak freely and of the daily issues. These answers are also justifiable by the answers they gave when they were questioned about their daily activities. As we could see, in terms of the activities that they used to develop, the highest percentages were taken by those like watching on the television, listening to the radio and reading newspapers. This is how one could explain to himself why old people are those who speak the most about the actual/daily issues and on other different subjects. The following percentages are represented by topics as family, children, grand-children; old people usually feel the need to let it all out, to tell others how they ended up in that hostel, and this is generally strongly connected to their children or grand-children; other times, aged people live in their past, they're telling stories on their families, on their accomplishments, as they feel the need to prove that they used to be different from what they have become, that they used to be strong.

Figure no.11 – Favourite discussion topics
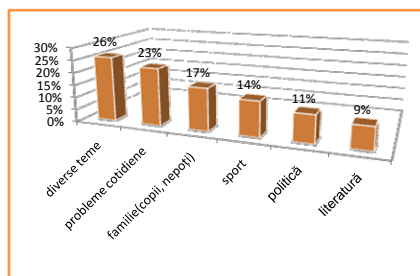
On the question "When you are having a conversation, do you rather speak or listen?" 45% have answered – Speak, 29% said they rather listen and 26% said they want to communicate, to both speak and listen. Most of them want to communicate, to speak. They feel the need to speak, to let it all out, but at the same time, a significant percentage are those who prefer to assist a discussion, to listen, which demonstrates the importance of nonverbal communication and the fact that, although some of the aged people are more

closed and prefer to assist the conversations than stay closed up in their rooms. This helps them surpass their inner sufferance easier. Of course it is very important for them also to be listened to when they are speaking. It happens often that when an old man speaks about his problems, his other colleagues don't have the strength and patience to listen to him anymore, and this is the explanation why the talking and listening occupy the last place, with the smallest percentage.

Figure no.12 – Ways of communicating
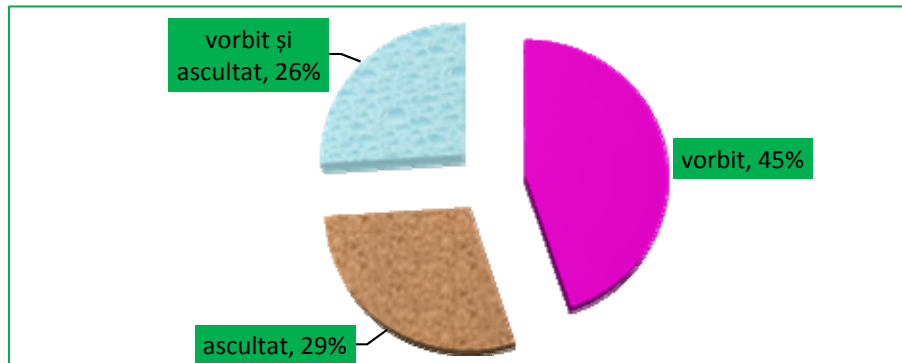
In terms of receiving praises, 38% have said that they are praised often, while 62% of them are praised very rarely.

83% of the old people said that those with whom they can communicate in case of a problem are the employees of the institution, and 17% said that they would speak first to their roommates. The minority provided this answer because they are old people suffering from diseases that do not allow them to search for the people hired in the institution when they have problems, but first they let their roommates know about it, and them, in their turn, let the personnel know. Still, most of the problems that the old people encounter are solved by the specialized personnel in the institution.

On the question "Who speaks to you the kindliest?", 41% of the old people answered that everybody does, 33% answered that the personnel of the institution, 17% said children, 7% said that it is their husband/wife, 2% said that other relatives. The small percentage of those who gave the family as an answer can be understood by the fact that many of the old people don't have a good relationship with their families, and therefore, the high percentage of those who answered that it is the institution's personnel. The small percentage of those who answered that the one who addresses them the kindest words is their husband/wife is explainable by the fact that most of the old people in the institution are widows.

Figure no.13 – Who speaks to you the kindliest?
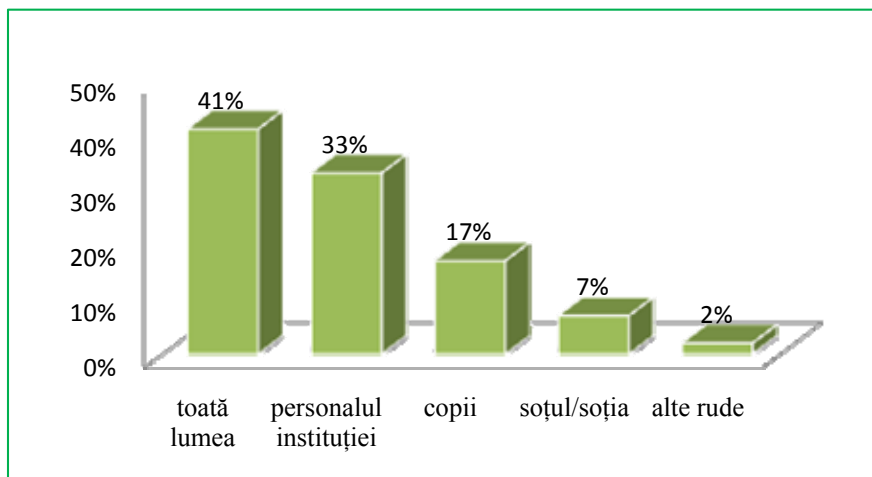
In terms of the old people's relationship with their families, 10% answered that they don't have a family, 31% said that they have a bad relationship with their family, 30% have a good relationship, 25% are in very good terms with their family. Most of them are those who have a bad relationship with their families. Many old men have been kicked out of home by their families, others have chosen a child/grand-child to take care of them, gave him their home and after that, they were taken to the hospital.

Still, good and very good relationships occupy an honourable place. This can be explained by the fact that old people keep in touch and have a good relationship with the other members of the family than with those who have disappointed them.

Figure no.14 – The relationship with their family
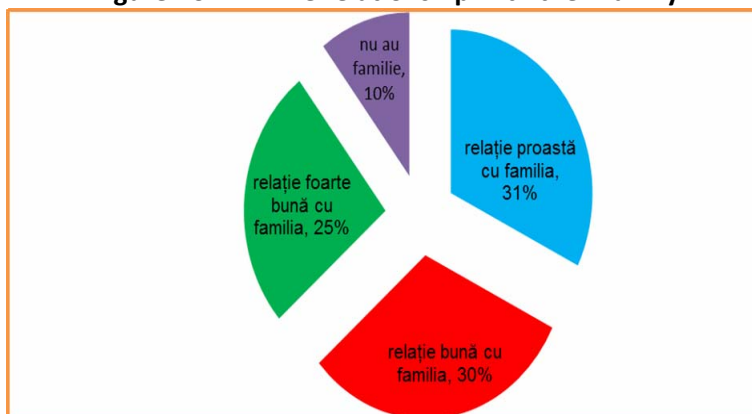
43% of the old people speak with their families, 47% of them don't, and 10% of them don't have a family. As for how often do they get in touch with their families, 7% have no family, 10% never get in touch with them, 15% are

visited once a two or three months, 12% are visited very rarely, 10% get in touch with them once a month, 18% of them are visited once a week and 28% of them a couple of times a month. The predominant percentage is of those who are visited each week. There are also cases of old people who have no family and who rarely receive any visit, and those held the majority, because by adding all the percentages, the result is of 54% old men in these situation.

Figure no.15 – The contacts of the old people in the institution with their families
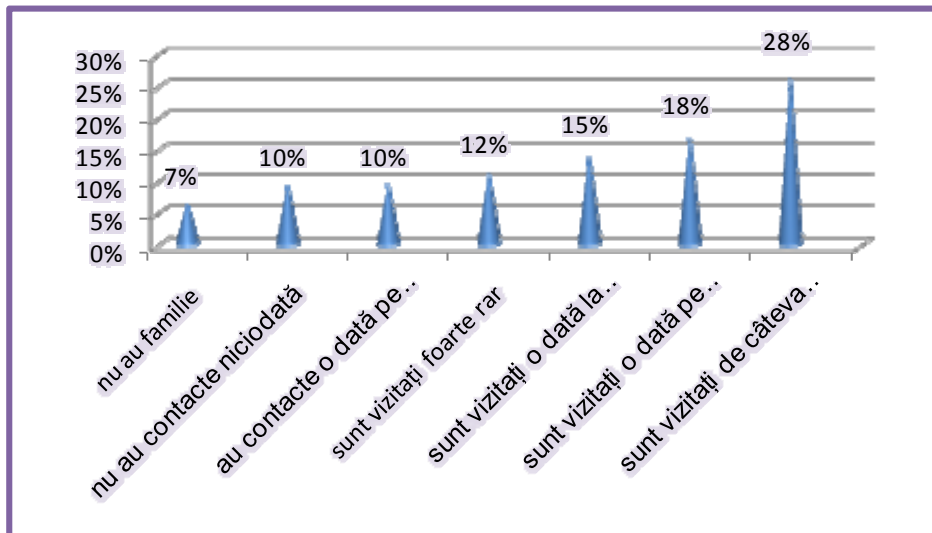
On the question "In what way does your family address to you?", 10% stated that they have no family, 38% said that their family addresses them in a respectful way, 22% said that it addresses them with calm, 30% said their family's reaction towards them is a non-respectful one. The highest percentages are held by the calm and respectful way of addressing; generally, old people who stay in contact with the members of their family have a good relation with them and speak nice to each other, those who don't get along well with their families don't speak or don't keep in touch with them anymore and this is why the percentage of those who treat them outrageously is not very high.

**Figure no.16 – In what way does your family address to you?**
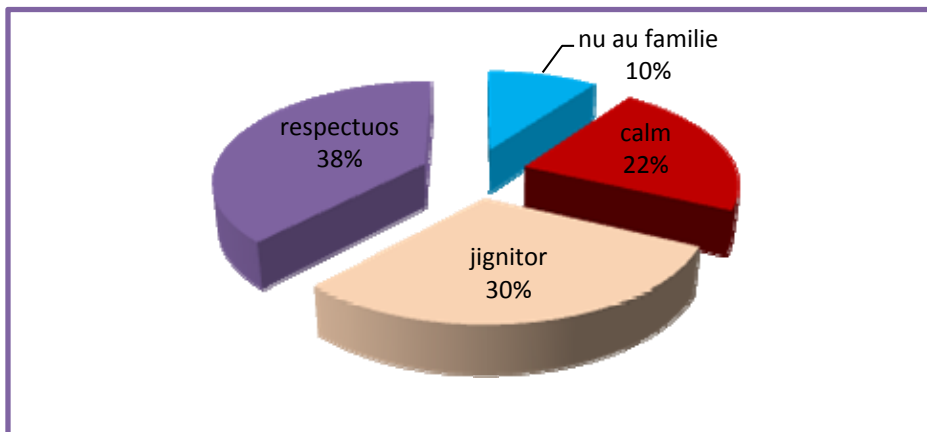
As for their way of communicating with the relatives, 57% of the old people said that they are communicating face-to-face and 43% of them said they're doing it both by telephone and face-to-face. The smallest percentage of the latest ones is explainable by the fact that not every old men has the opportunity to buy a mobile cell-phone, as the amount of money that they have to pay to the hostel each month is of 700 lei; many of the old people are left without any money of the pension they get, and to others it is not even enough, their family or their relatives help them pay this amount each month.

On the question "Is there anything you find it hard to tell to your relatives? Which would that be?", 61% of them said no, 49% answered that there are things that they cannot tell to their relatives and to the operator of the interview also. Probably, the last ones were hiding inner frustrations because of the fact that they have been abandoned, but also because some of these are not in good terms with their family and relatives.

Related to the relation with their colleagues in the institution, 48% answered that it is a good one, 23% said it is not so good, and 29% said they get along very bad with their colleagues. Most of them answered that they are in good and very good terms with their colleagues. When conflicts between the old people arise, the institution's employees give them the possibility of moving into a different room, or to change roommates.

Figure no.17 – The relation with the colleagues in the institution
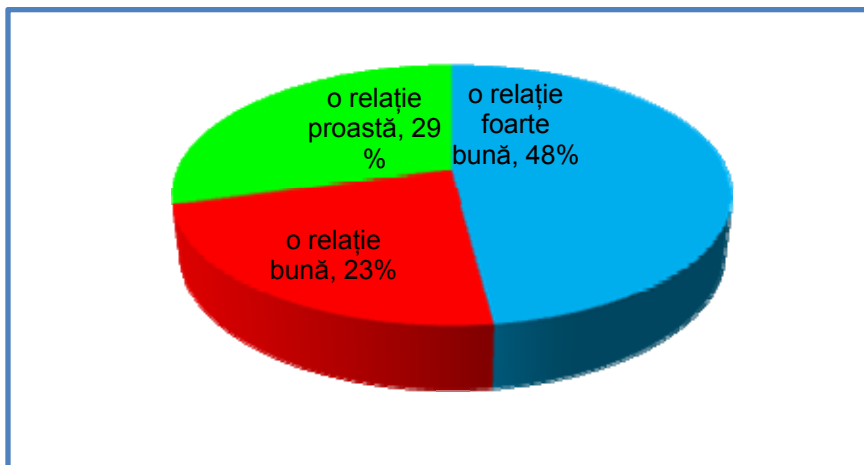
74% of the old people visit each other and 26% of them only receive visits. Those who can only receive visits are the ones who cannot move from the bed or who have serious problems of health and cannot walk much. 72% of the old people happen to receive visits very often and 28% often.

Conclusions:

The pursuit of eternal life and youth has fascinated humanity since the dawn of existence, taking different forms over the ages, from the archaic religious rituals and beliefs to the contemporary genetic experiments. Everybody wants to live more, but there is nobody wanting to get old, said Voltaire, catching in an aphorism the real facts – that being old can be difficult. "Old people wear heavy clothes" Romanian's use to say. However, an increasing percentage of the world's population is wearing this type of "heavy clothes". This is a process well known today as "The Silent Revolution" – metaphorical name of the irreversible process of demographical ageing. (Sorescu, 2010, pp.327)

Therefore, it is absolutely normal that ageing, as a step, and getting old, as a process that is affecting every human being, from singular individuals, to entire populations, would represent an important topic to be debated in different fields of study.

After 100 queries, we came up to draw up some important conclusions regarding the life of the old people in the institution. Therefore, to fully integrate them in the society, we should first be familiar with their personality and necessities. Their adaptation to oldness can only be analyzed in terms of the dynamical relationship created between the individuals and the environment (social, professional, home, work, etc.). The psychological

adaptation is more difficult than the physiological one. 'Realistic' people take oldness as a natural and inevitable phenomenon, with its advantages, disadvantages and sometimes, even compensations.

Those who cannot adapt to this environment are usually accusing symptoms such as fatigue, dizziness, allergies, sadness, lack of interest for every activity, and they are finding troubles in sleeping. Having emotional and behavioural disorders (they argue more, they are more recalcitrant, they pretend more), they are less satisfied with what they have accomplished in their lives; they have grown older and things are getting more and more difficult for them.

The institutional environment may have favourable effects on them – reducing depression, especially for those who wanted to come to this hostel but also for those at home who were left neglected or who were suffering from loneliness or those who are getting along well with their roommates – and also unfavourable – some of them want to die, some have misunderstandings with the other beneficiaries of the services, etc.

Conflicts may also arise because of the big number of beds in each room, and because of the different social environments people come from. The assisted people may help out in the kitchen and other household tasks only if they want to. During the day, they are free to do whatever they want, provided they respect the timetables for eating. There is even a club inside the hostel, and a small chapel, etc. They can receive visits and they can leave with their family if they want, on the condition of announcing the personnel.

Old people who have integrated or who are older in the institution have friends, they entered a normal rhythm of life, and they see the room at the hostel as their own nest, as an old woman said that "if I shall die here, in my bed, I am the happiest, as I have nothing else left anyway". Days go by like nothing important would happen for those who haven't passed over the integration crisis or for those who are not in very good terms with their roommates. These are less active compared to the old people who have a family life, who find different things to do inside their households and who are more sociable.

Most of those who were interviewed have been institutionalised because they have lost their house; many lived a while at close relatives with whom they have either had tense relations, either they got along well with them and therefore, they didn't want to become a "burden" for them: "I didn't want to bother them, they have their own life. I have lived enough." "I never got along well with my son-in-law. He always wanted to put his hands on my money." "After I have served him for a lifetime, I woke up thrown out of my own house." "I had better not have any child at all. I raised them on my own, only I know how; now I don't have anything else left, but the memory of my beloved husband".

Regarding the aspect we've been watching closely, the degree of satisfying the need to communicate at the old institutionalized people, we've noticed that for most of those who benefit of these services, satisfying their need to communicate weighs heavily. This is due first to the fact that old people have roommates, so they have someone to talk to, but there are also situations when they have a bad relation or full of ignorance, but, even then, old people do not suffer from loneliness as they have made friendships with other beneficiaries, neighbours from other rooms.

A small part of the old people face a distinctive situation – the degree of satisfying the need to communicate is smaller from various reasons: first, I met more antisocial old people, reserved, who weren't in good terms with their roommates, who had no friend outside the room as well, and besides that it was their sufferance and their misunderstandings with their families; an other group of old people are those immobilised by their sickness. This is why they were the ones who suffered most from loneliness as they were incapable of entertaining a friendship, they were just waiting to die.

After the discussions I had with these persons, I reached the conclusion that the quality of communication at the level of interpersonal relations, the existence or lack of conflicts depends lesser of the organising structure of the centres and more of the internal factors such as the old men's personality. They experience the psycho-social necessity of sharing their thoughts to one another. It is though a necessity that cannot be solved so easy, but imposes to every old man a constant effort to keep an attitude that will allow him to make himself more agreeable and accepted from the ones around him. In the case of centres, this is more difficult the more the old man does not have the opportunity to choose his roommate(s).

The second objective set up in realising this research is the quality of the communication existent among the old people staying in the Hostel for old people in Craiova. The majority of those staying in the centre have a bad communication with the others, as usually, they speak just to while their time away, to forget they have been abandoned by their families. They are experiencing deeply the lack of someone dear, to whom they would manifest their attachment, someone close to their souls.

The theory we've started our research from – neighbours and roommates are often those who satisfy the old people's need to communicate – is confirmed. Old institutionalised people interact most frequently with three categories of persons: their roommates or other beneficiaries, the institution's personnel and the relatives or other individuals from outside the institution. From these types of persons, those who satisfy most properly the need for communication are the roommates and neighbours, as they represent a small family in a hostel room.

Given the fact that passing on from individual to couple life is a sudden, traumatic process, the present system must develop a strategy to ensure, besides solving all the material and medical issues, finding a complex solution for the necessities of the assisted old person, under cultural and psycho-social aspect, which would allow him to come under slowly, without any trauma, in the collective life.

The specialists' (the social worker, the psychologist) or the other beneficiaries' lack of interest for the period of accommodation of the old man in the hostel is just part of an entire "pallet" of problems. Although the most common excuse regards the financial side, to bereave someone with special needs of the services of those specialists, the majority of whom pay their maintenance from their own revenues, this is a severe problem, an injustice and a way of marginalising. One should create some services to fulfil the basic needs of each old person – i.e. the need for affection, communication, socialising and appreciation – taking into account the personality of every individual.

To conclude, we should say that oldness is not a disease, but just a stage of a life with special needs. Thus, the insensibility, the non-implication and the lack of interest towards the institutionalised old ones are undermining the health of the aged individual, who has a permanent need for moral therapy; that does not require material investments, but only some patience to understand it, to learn and to apply it. Hence, it is not the lack of funds that starts the old people's complaints, but the attitude and behaviour of the personnel towards them, which, most of the times, it is improper.

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