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THE PROTECTION OF THE AUTOCHTONES' URBAN AREAS "COLLECTIVE OWNERSHIP": THE CASE OF THE ALLADJAN OF ABROGUAMAN IN THE TOWN OF ABIDJAN

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Abstract: *This study sets oneself goal of focusing the attention of the authorities on the respect and the protection of the rights of autochthones of the urban areas. Indeed, the urbanization of the many countries, such as Ivory Coast, was made by infringing on the rights, especially on the right to collective ownership, on the rights of the natives of the chosen geographical areas. With regard to this historical injustice put the United Nations in 2007 an instrument of the protection of the human rights of the indigenous communities. In spite of this progress of the international law, some people are victim of abuse of power. The example of the Alladjan, natives of Abrogouaman in Abidjan is evocative. The investigations held at the headmen of this locality and at the population, as well as the documentary retrievals revealed that the right to the collective ownership of this people is denied by the authorities of the Ivory Coast. This state of affairs is a break on the improvement of theirs social conditions and a threat to their survival, things which it is important to repair.*

Key words: *protection; the Collective ownership; autochthones; urban areas; land title.*

Introduction

Component of the State, the territory is a delimited geographical space, where is exerted the monopoly and the plenitude of competences of the national authorities, and which is also used as support to their populations. Composed from abroad and nationals, populations of different States born of the colonial heritage (Karine Rinaldi, 2009: 217) were primarily made up by the people autochthones. Because of colonization and independences, a big number of people, were despoiled of their grounds, territories and resources.

Conscious of this historical injustice (Déclaration des Nations Unies sur les droits des peuples autochtones, 2008 : 2), which caused to prevent the people autochthones from exerting their right to development in accordance with their own needs, and interests, the United Nations, in the preamble to the Declaration on the rights of the people autochthones (below "Declaration")

challenge the States left on “the urgent need to respect and promote the intrinsic rights of the people autochthones [...], in particular their rights to their grounds, territories and resources”. From this call of the United Nations, it comes out clearly that one of the goals of the adoption of this instrument is the recognition, by the States, of the right to the collective ownership (Cour interaméricaine des droits de l’homme, 2001: Série C, n° 79, §§ 145-148) of the people autochthones.

Indeed, the problems of the protection of the right to the property of the indigenous communities, in particular those of the urban areas, are posed with acuity of as much since the consequences of the past are always present in our big cities of today, such Abidjan. Because the members of the aforesaid communities, the following the example of Alladjan of Abrogouaman, are most of the time victims of poverty, precariousness, loss of cultural identity, loss of grounds, territories and resources.

So the violation of the basic rights, in fact the right to the collective ownership, of the people autochthones of the urban areas, returns to the following questions: how to protect the right to the collective ownership from the people autochthones of the urban areas against the public abuse of authority, only exclusive holder of the power of final concession (Ordonnance n° 2013-481, 2013: 1). (Décret n° 2013-482, 2013: 1). of the grounds? Aren't poverty, precariousness even the under development of the people autochthones of the urban areas explained by this posture of the official authority?

Thus, the protection of the right to the collective ownership, object of this study, means report of violation of the legal existence of the people Alladjan of Abrogouaman with the rejection of their right to the collective ownership (I) which denied right that it is urgent to recognize and repair in accordance with the spirit of the Declaration (II).

I– Violation of the legal existence of the autochthones Alladjan of Abidjan to the rejection of their right to the collective ownership

This violation of the legal existence of the autochthones Alladjan is marked by the illegal sale of grounds operated by the communal authority which ignores evidence of administrative existence of these people (1). In fact, this attitude of abuse of power erodes the rights, in fact the right to the collective ownership of the people autochthones Alladjan. What prevented them using and from enjoying their grounds or territories, alone average of subsistence, now necessary to their development (2).

I.1- The violation of the legal existence of the autochthones of Abrogouaman

Of the investigations conducted near the autochthones Alladjan of the village of Abrogouaman of the commune of Port-Bouët, it arises from the historical point of view that these people occupy the littoral one of the town of Abidjan well before colonization. Indeed, it is difficult to bring evidence attesting the existence of the village of Abrogouaman going back to 1910 (Kémonthé Marius-Jonas Gallon, 2016: 77-78). However, the research carried out in the documents in possession of the village community of Abrogouaman makes it possible to establish that these people, through his chiefdom, had talks with the colonial authorities, in particular the commander of the Airport of Abidjan Port-Bouët in September 1956 on the limits of the aforesaid airport (Courrier n° 1507/ AD – PG/JB, 1956: voir Annexe). Analysis of the document, one can see that the occupation of the collective ownership of the autochthones of Abrogouaman dates expressly from second half of the 20th century. Thus, the fight of protection of the interests related to the territory of the autochthones Alladjan carried out formerly by their Chiefs against the colonial authorities is one of the evidence that these people are originally installed on this territory. Consequently the usual property there is due on the part of the littoral of the town of Abidjan which they occupy.

If the usual property (Courrier n°1507/ AD – PG/JB, op. cit,) of the villager community of Abrogouaman was taken into account and was respected by the colonial authorities in their development project of the third capital of the Ivory Coast (District autonome d'Abidjan, 2017: <http://www.abidjan.district.ci/index2.php?page=pre&num=2>), the legal constitution (Arrêté n° 925/INT/DGAT/DCA, 2010: 1-2, in Kémonthé Marius-Jonas Gallon op. cit : 153-154) of this indigenous community was effective only in 2010, that is to say fifty (50) years after the independence of Ivory Coast. This reserve of the governmental authority to set up the village of Abrogouaman in an administrative community brings to wonder about the challenges of such recognition. Indeed, it arises from the factual data that the territory of Alladjan of Abrogouaman shelters not only the International airport Félix Houphouët Boigny of Abidjan since 1952, the 43rd Battalion (Ambassade de la France en Côte d'Ivoire, 2017 : <https://ci.ambafrance.org/Le-43e-BIMa>) of marine light infantry of the French Army in Ivory Coast (below "43rd BIMA"), of a residential district (district siren SIPIM), but also the "Société abidjanaise de transport" (below "SOTRA") and other companies and industries.

In comparison with the importance of the installations quoted above, one understands the reserve of the public authority of the Ivory Coast to acknowledge the right to the collective ownership of the autochthones Alladjan

of Abrogouaman of kind to maintain them in precariousness what gives free access to the grounds and territories without obligation of the purging (Dominique Fodegnon, 2015a: 10) of the common laws of the latter. This attitude, qualified “of historical injustice” in the preamble to the Declaration, caused to dispossess the village community of Abrogouaman of almost all its territory. Thus over its 1075 hectares of the grounds, there remain to date 34 hectares not yet developed, in spite of the request made with the competent authorities.

In fact, this ignorance of the existence of the indigenous people of Abrogouaman dating from the colonial time continues with acuity today in spite of the legal constitution in village of the commune of Port-Bouët (Agenda officiel du District d’Abidjan, 2013: in fine). This violation is the prerogative of the public authorities that those of the private one.

In the implementation of the construction project of the motorway connecting Abidjan to Grand-Bassam, the official authorities preceded to the abandonment (Dominique Fodegnon, 2015b: 10) ; (K.S., 2017: 7) of the villagers concerned, in particular those of Abrogouaman, without any right allowance and of delocalization like wishing beforehand. This contempt of the rights of the communities’ autochthones is increased by the first communal authority of Port-Bouët, which proceeded to the systematic sale of 10 hectares of the 34 hectares remaining of the village of Abrogouaman.

Attacked in recourse administrative precondition (René Dégni-Ségui, 2003 a: 148-251) in front of the Minister for construction and town planning by the village community, this sale (Arrêté du ministre de la construction et de l’urbanisation, *affaire la maire de Port-Bouët c/ la communauté autochtone d’Abrogouaman*, 2017); (David Ya, 2017: 10) was cancelled in July 2017. This similar situation occurred quite front in the business of the company International airport of Abidjan (below “company AERIA”) against the village of Abrogouaman in 2016. By decision of the Supreme Court based on the decree (Décret n° 2010-189, 2010); (Kémonthé Marius-Jonas Gallon, 2016, op. cit.: 165) presidential of 2010, company AERIA proceeded, within the framework of extension of the Airport, with the destruction of the dwellings of the villagers of Abrogouaman without compensating them as a preliminary like recommending by the aforementioned decree. Finally this decree was repealed without the victims of the actions under taken by company AERIA being compensated.

In view of acts of the public authorities and private which carry seriously reached to the legal existence of the people autochthones of the urban areas, such Alladjan of Abrogouaman of the commune of Port-Bouët, it proves to be necessary, even obligatory for the political decision makers to respect and

protect the right to the collective ownership of the a foresaid village community legally made up.

This violation, which indicates of an abuse public authorities, erodes the right to the collective ownership of the autochthones of Abrogouaman to such sign which they cannot today undertake of work of development on their grounds in order to improve their social situation and economic necessary to their survival.

I.2- Right to the collective ownership of eroded the Alladjans people, a brake with their development and their survival

The inter-American Court of the human rights stresses that: *“the close links which the people autochthones maintain with their grounds must be recognized and understood as being a basic element of their cultures, of their spiritual life, their integrity and their economic survival. For the communities’ autochthones, the relation with the ground is not only one question of possession and production but a material element and spiritual of which they must fully enjoy, this was to preserve their cultural heritage and to transmit to the future generations”* (Cour interaméricaine des droits de l’homme, op. cit.: § 149).

This definition makes it possible to highlight four essential components of the right to the collective ownership of the people autochthones. Also called right of the people autochthones to their grounds, territories and resources by the Declaration, “the collective ownership” is the object of a special protection. Because its alienation must, according to the Declaration, to be made with the assent communities autochthones (Déclaration des Nations Unies sur les droits des peuples autochtones, article 32 (2), op. cit.: 13); (Mécanisme d’experts sur les droits des peuples autochtones, 2013: avis n° 2 (A/HRC/18/42, annexe), in Nations Unies, 2014: 6). With contrary, any action conducted by the official authorities concerning to the grounds, territories or resources of the autochtones, without their assent, or with no regard for their right to the usual property are violations or injustices to be proscribed like recommending by the United Nations.

Thus, the refusal of the competent jurisdictions of the Ivory Coast, in particular communal, to authorize the allotment of the 34 hectares (Arrêté du ministre de la construction et de l’urbanisation, op. cit.) of grounds remaining and in habited by the Alladjan autochthones of Abrogouaman of the commune of Port-Bouët, constitutes a serious violation of their human rights and leaving a brake with their development. However, under article 5 of law of the Ivory Coast on the acquisition of property of the urban grounds, *“no ground can be the object of a decree of final concession, if it is not resulting from an allotment”*

(Ordonnance n° 2013-481, op. cit.). However, the allotment of a communal piece, such the grounds of the village of Abrogouaman, can be legally ordered only by the communal authority which keeps, however, silence on the case of the aforesaid autochthones of its commune. This attitude indicates of an unavowed will to maintain this villager community in the precariousness of fate to dispossess it of its grounds. This abuse of power reduced these indigenous people with poverty and carries the violation of its right of use and pleasure of its grounds. Consequently, this village community will not be able to claim with the improvement of its social situation and even economic, in particular in the field of housing, the cleansing, health, the social security, etc., like mentioning in article 21 of the Declaration.

The State of Ivory Coast violates, also, the right to the collective ownership of the autochthones people of Abrogouaman if it does not grant a document of title at this community apart from any allotment of the geographical zone inhabited by this one, which expects only that to exert their right to development (article 23 of the Declaration). Indeed, the law of acquisition of above mentioned land and buildings recognizes with the Minister for construction and town planning the derogatory power to grant of document of title apart from all approved allotments. Article 3 of the law quoted above lays out that *“For any urban piece located apart from approved allotments, only the minister in charge for construction and town planning takes the order of final concession on all the extent of the territory”* (Décret n° 2013-482, op. cit.); (Ordonnance n° 2013-481, article 5 alinéas 2, op. cit.).

Legally made up in village (Arrêté n° 925/INT/DGAT/DCA, op. cit); (Arrêté n° 694/PA/SG/D1, 2010 : 1-2, in Kémonthé Marius-Jonas Gallon, op. cit. : 155-156), the indigenous community of Abrogouaman owes of this fact being recognized owner (Cour interaméricaine des droits de l’homme, op. cit.) legitimate of the grounds on which she lives since the colonial time and even precolonial. Today reduced to 34 hectares out of 1075 hectares, because of the presence of great structures, pride of the development and security of the State of Ivory Coast, like the International airport of Abidjan, 43rd BIMA, etc., the piece from which is cut off the Alladjan indigenous people deserves that it is equipped with final document of title. Which title is necessary for the development but also for the safeguarding of the cultural heritage to be transmitted to the future generations of this indigenous community of Abrogouaman.

Because of what the lack of land document of title is a true inertia for the village community to develop, which, consequently, will ineluctably carry its disintegration of the urban areas of Abidjan. Only ability, it is up to the State to

grant decrees of final concession (below “ACD”) to restore the right to the collective ownership of the aforesaid autochthones. As recalled by Madeleine Grawitz (2001, P. 290), *“the most solid power is that which expresses really the aspirations of the community”*.

All in all, the Alladjan villager community of the commune of Port-Bouët aspires to a repair of the injustices undergone because of the persistent violations of their right to the collective ownership.

II–The repair of the violations to the right to collective ownership

“Basic principle of the international law, any violation of an international obligation causing damage implies the duty to repair it in an adequate way” (Cour interaméricaine des droits de l’homme, 1989, Série C, n° 7: § 25, in Ludovic Hennebel, 2006: 270).

The obligation with load of the State of the Ivory Coast to repair the damage caused by the violation of the right to the collective ownership of the indigenous community of Abrogouaman, consists, initially with are cognition and a pleasure of the property (1). Then, granting of land title and installation of a formula of allotment (2).

II.1- Recognition and pleasure of the property on the 34 hectares of the Alladjan community of Abrogouaman

For the right to their grounds, territories and resources, the Declaration in its article 26 recognizes unambiguous at the communities autochthones the possession or the traditional property. Also she recognizes (article 28) this usual property, even on the grounds or territories or resources controlled from now on by the others in fact as in right. In other words, the people autochthones are entitled to a repair, in particular the purging of the common laws, with regard to their grounds which they cannot recover any more.

Thus, the land of the autochthones of Abrogouaman occupied by a public or deprived entity and whose purging of the common laws is not thing made to date, will owe the being as soon as possible and it will be justice. This repair can for example be done in the form of job offer with certain members of the community in the structures installed on their territories, which will contribute to the reduction of poverty within this minority.

Moreover, the indigenous people Alladjan of Abrogouaman are legally recognized like a village community (Arrêté n° 925/INT/DGAT/DCA, op. cit.) in the commune of Port-Bouët, it in accordance with the administrative law (René Dégni-Ségu, 2003 b : 105-187) of the Ivory Coast. However, force is to note

that the aforementioned indigenous community is victim of the violations repeated by the public authorities' authors even of its legal recognition. Such is for example the abusive act of sale of 10 hectares of the grounds of the village of Abrogouaman by the mayor without the assent of the villagers. Following the example of the decision of the African Commission of the human rights and people in the affair of Endorois (Zoé Boirin-Fargues, 2014: <https://www.gitpa.org/Autochtone%20GITPA...>), this spoliation (Centre for Minority Rights Development (Kenya) and Minority Rights Group International, 2009: Communication n° 276/03); (Luis Rodríguez Pinero, 2011), cancelled thereafter by the Minister for construction and town planning, is contrary, not only with the national standards, but also with the spirit of the Declaration which in its article 37(1) recommends to the States to honour and to respect the constitutive treaties, agreements and other arrangements concluded with the people autochthones. However, the State of Ivory Coast by setting up Abrogouaman in village cannot from now on ignore the existence of these people. It must to consequently acknowledge all the rights him attached to its statute of village community, in fact its right of use and pleasure of its grounds, territories and resources. Concretely, the State of the Ivory Coast must recognize to him the free hold and pleasure of the piece of 34 hectares on which these indigenous people of approximately 15 thousand hearts (Dominique Fodegnon, op. cit.); (K.S, op. cit.) wait to confine themselves today because of even anarchistic uncontrolled urbanization.

Taking into consideration this threat of disappearance, the authorities of the Ivory Coast must abstain from and prevent any illegal assignment of the grounds, territories and remaining resources of the indigenous people Alladajan of Abrogouaman apart from any document of title. This legal protection, which falls on the State (article 26(3)), cannot be opposable to any person, was a public authority even, must always be preceded by an allotment which approved, leads to the granting of a ACD.

II.2- Allotment and granting of land titles

Under article 23 of the Declaration *“the people autochthones are entitled to define and work out priorities and strategies in order to exert their right to development”*. Thus, the plan of improvement of its living conditions consists, for the Alladjan community of Abrogouaman, with the development of its grounds, today its principal means of subsistence. The survival of the autochthones of Abrogouaman and its traditions rests from now on the 34 hectares of grounds of which they have difficulty obtaining qualified public authorities the authorization of allotment in order to claim with the development.

Indeed, the authorization of allotment of a communal piece arises from the attributes of the mayor of each commune in Ivory Coast. Recognized in administrative law of the Ivory Coast, this attribute cannot be exceeded by another authority. However, in the event of the refusal, even prejudicial, of the mayor no allotment can be carried out on the territory of its commune. Such is the dilemma with which the indigenous community of Abrogouaman is confronted. The mayor of the commune of Port-Bouët refuses since years to authorize the allotment requested by the alladjan autochthones of the village of Abrogouaman on his plot of land of 34 hectares located in the aforementioned commune.

The question arises of knowing: how to overcome this inertia of the mayor who to date keeps silence on the request for allotment of the Alladjan autochthones of Abrogouaman?

The law on the acquisition of property of urban grounds above mentioned recognizes with the Minister for construction and town planning the power to approve or not the allotment (Ordonnance n° 2013-481, article 5 alinéas 2, op. cit,) of a piece of urban ground. This power of discretionary approval of the minister must be able to help to take an action pursuant favorable at the request of allotment of the 34 hectares grounds which remain with the Alladjan people of Abrogouaman. That will enable them to undertake activities of development necessary to the wellness collective.

For completion of projects private important, for example of development, the above mentioned law recognizes with the Minister for construction and town planning, the power to deliver ACD on pieces located apart from the approved allotments. In other words, for the urgent need of an urban piece not parceled out, the delivery of an ACD, records of result of the allotment, allows in all quietude the land utilization definitively yielded. Thus, opposite the refusal of the mayor to authorize the allotment of the 34 hectares of the grounds of Abrogouaman, without which no development project can be undertaken for the improvement of the social conditions of the aforesaid village community, the Minister for construction can, by the granting of ACD on the piece in question, to allow the development of this one by the indigenous community of Abrogouaman although the aforementioned piece is located apart from any allotment. That will make it possible to the indigenous people Alladjan of Abrogouaman to leave the precariousness which is a threat with their survival.

According to article 3 of the Decree (Décret n° 2013-482, op. cit.) of application of the above mentioned law, the Minister for construction and town planning are the only authority entitled to grant the ACD on the urban

pieces located apart from allotments. This power of granting of ACD is recognized to him on all the extent of the national territory. Of this, it is deductible that any act of final concession of urban ground operated by a public authority or deprived apart from the Minister for construction and town planning is null and of no effect. It is thus in virtues of this power that the current Minister for construction cancelled the act of sale of 10 hectares of the 34 hectares of the urban grounds of the autochthones Alladjan of Abrogouaman which are not parceled out yet.

By what precedes, it arises that the granting of a ACD, on the piece of ground in question, by the competent minister will make it possible to avoid the disappearance of the indigenous community of Abrogouaman which until today continues to undergo not only the pressure of the projection of the urbanization of the town of Abidjan but also the abuse the public authority of the mayor of its commune. As recalled by Antonio Augusto Cançado Trindade (2008, P. 289-328): *“the State only exists it human being and not the reverse”*. Thus, the granting of an ACD as desired by the villager community of Abrogouaman, will be on behalf of the Minister for construction and town planning, therefore of the State of the Ivory Coast, a salutary act for the aforementioned indigenous community.

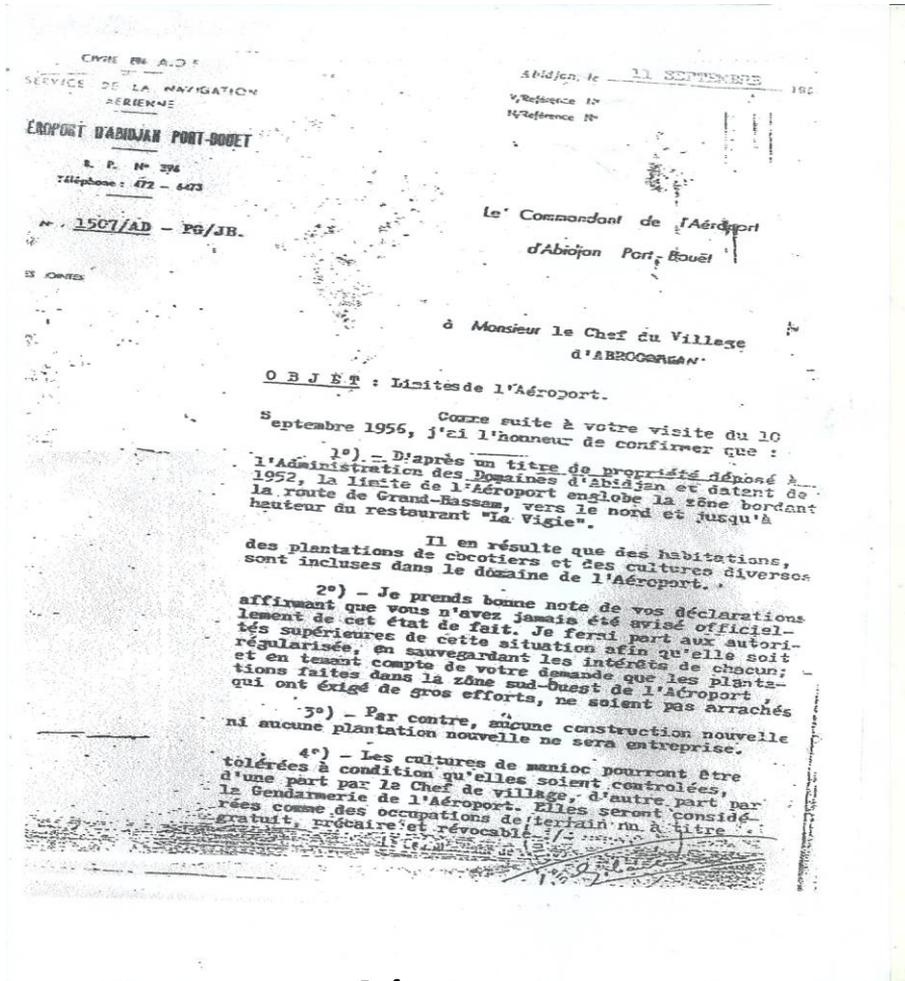
Conclusion

Altogether, this study allowed, in the light of the case of the Alladjan indigenous people of Abrogouaman, of the town of Abidjan, raising the abuses of the political authorities of the right to the collective ownership of the people autochthones of the urban areas in spite of their international and national protection. Taking into consideration tribute heavy that they paid during colonization and after this one, by the dispossession of their grounds, territories and resources, it is advisable today for the official authorities to respect and enforce all their human rights, in particular the right to the collective ownership, recognized by the Declaration of the United Nations at the communities autochthones. Which Declaration is no constraining from where its problem of effectiveness in its application by the States left?

Although the Declaration is not a constraining instrument, it does not remain about it less that it is *“a solemn instrument to which one resorts only into cubes very rare occasions for questions of major importance and durable, where one expects Members which they respect to the maximum the stated principles”* (Rapport de la Commission des droits de l’homme, 80^{ème} session: § 105). Of this meaning, one is brought to conclude that the persistent violations of the right to the collective ownership of the autochthones people of the

urban areas come out from a question of the political will in the application of the ratified international standards.

ANNEXE : « Courrier n° 1507/ AD – PG/JB (11 septembre 1956), Service de la navigation aérienne de l'aéroport d'Abidjan Port-Bouët, émis par le Commandant de l'aéroport d'Abidjan Port-Bouët ».



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THE ATTITUDES OF TEACHERS OF THE LANGUAGE AMAZIGH FACE TO THE LANGUAGES LEARNERS

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Abstract: *This work, which addresses the problem of the mix of language in the field of the teaching of the Amazigh language including the oral, it is planned to show that this language used by learners in the classroom is caused by several reasons: lack of mastery of their native language, the influence of the family and/or social environment in which he learns this language, the lack of concentration of learners when they speak. For this study, we've pressed two socio-linguistic and didactic approaches. The analysis we conducted our survey data has allowed us to show that teachers are not satisfied with the mixed language learners use besides they consider errors and each of them uses a method to remedy this.*

Key words: amazigh language; socio-linguistic; attitudes; teachers; learners.

1. Introduction

Multilingualism is a phenomenon that one can study taking into account not only the linguistic facts because they do not concern only the existence of several languages, but the interaction between them caused by learning several languages simultaneously. As the learner is a social being, he uses his language skills and language skills by taking into consideration circumstances related to its environment.

According to Dominique mountain-Macaire (2008), "as a result of Gumperz (Gumperz, 1971), based on the notation of linguistic repertoires, Castelloti and Moore (Castelloti & Moore, 2005) show that every speaker has multiple resources it combines to build his language repertoire."

We propose to illustrate the vision of teachers towards this use of "multiple sources" that occurs during a course of tongue through declarations we have gained interviews with them in the context of the realization of our thesis of doctorate in the Amazigh language.

Our research fits into an educational framework and relies on a communicative and sociolinguistic approach. We will begin this work by the kernel of the didactic action which is learner, seen as the citizen of tomorrow. When he

speaks, he produces acts of speech in to unconsciously refer to languages that he knows (studied) or he hears that vehicles of different cultures. What is due to the fact that he rushes to convey his message to his interlocutors at the expense of the language he uses? The oral production of learners especially when verbal interactions, promotes interference, that some researchers (J. P. Cuq, 2003) as errors. In terms of our study, we would know that think interference in the Amazigh language teachers and how they react to this use of language?

We assume that this is due to their achievements in foreign languages or lack of knowledge of the target language.

Before responding to this issue, we believe it is important to give a brief overview on the sociolinguistic situation in kabylophone Bejaia region in which we have conducted our investigation and set the status of the Amazigh language in Algeria.

Several reasons contributed to the plurilingualism in Kabylia, the most important is the historical factor. Indeed, we find in the kabyle language traces of some foreign languages with whom she was in contact, namely; the Punic, latin, Turkish, etc. Languages that have survived are Arabic and the French because they are more functional there is also Turkish but to a lower degree. The existence of the Arabic language dates back to the Arab conquest of the seventh century, it has been consolidated following the creation of the Koranic schools that made those who the frequented a kabyle Arabic-speaking elite. In addition, French colonialism that began since 1830 and the installation of his Government and the appearance of religious and secular schools in 1871 formed a kabyle francophone letters category. Continuous contact with the French of Algeria with the kabyles forced them to adopt another use of the Amazigh language.

2. Theoretical framework

2. 1. The sociolinguistic and sociopolitical context present in Kabylie

Today kabyle society is multilingual, we find four languages kabyle, dialectal Arabic, standard Arabic as well as the french. The contact is perpetual between those languages, however each has a status that differs it from the other, so KARA A.Y (2004 pp. 31 - 38) confirms that, "the linguistic situation of the Algeria may be referred to as plurilingual insofar as several different languages live together. We firstly what the official discourse tends to appoint, the national language (classical Arabic) and foreign languages (mainly the french), on the

other hand, the native languages: Berber (kabyle, chaoui...) and dialectal Arabic. »

Actually, since independence, the language policy of the Algerian State has chosen classical Arabic as an official national language, considered the first class, high status because it is the language of religion. She so enjoys a symbolic, doctrinal and cultural faculty. It is the first language of the school. Its prestigious status has made her a language for use in the highest places, namely; justice, administration, media, etc. Thus, the Aboriginal language (kabyle) is marginalized even though she is of great use in the kabyle population.

After the Arabic language, it is the French language which is first foreign language. Although it has no official status, but it is of great importance because it occupies vast estates in Algeria, namely; the field of scientific, economic, technological, etc. It is the language of the development of the State and opening to the outside world. In this sense Asselah Rahal (2004 p.24) points out, "the linguistic reality reveals that the french has not lost much of its prestige not only because, he is recognized as a chance for social mobility but remains a widely used instrument for communication, even outside the sectors "aspects and financial.

Certainly, the French language is seen in most part of which operates the cultural life in Kabylia kabyle literature, research, media speeches and political opinions. Assellah Rahal confirms that, "this language is seen as the possibility of social advancement and as an instrument of opening towards modernity, knowledge."

The French language is taught in primary school from the age of 10, she is also a way by which several professional and academic training are provided particularly in kabylie. And despite the varied and voluminous corpus has in Algeria, the French language has no political or legal place because it is regarded as a foreign language.

Below the two languages that we have just quoted, we have the amazigh and dialectal Arabic, considered with reference to the theory of diglossia as of low status languages, despite the fact that they are indigenous. They are of the same category. According to Lounaouci (1997, 35), "from the point of view of the social function, dialectal Arabic occupies substantially the same rank as the Berber."

However, dialectal Arabic and Amazigh language have the same legal status and politico. Of the fact that the use of Arabic dialect is strictly oral, is spoken by

80% of Algerians (Farid BENMOKHTAR, 2014, p.33), its use has expanded more and more in Kabylia, she became the second language. Though its dominance in everyday life and culture has not been beneficial also it is even not recognized in the constitution because it is seen as vulgar language and dialect. Unlike the Amazigh language which evolved from the new status which was awarded to him.

As our work is based on the Amazigh language, we chose to present it in detail in order to show the process of his status as a language reduced to a language of science.

2. 2. The new status of the Amazigh language

The Amazigh language managed to wrest the status of the national language as a result of the multiple movements of fight and protest of its activists who have started since the colonial era. The events of 1980 protests and the boycott School of 1994 gave their fruit. Actually, the Amazigh language is introduced in the education system one year after. In 2002 the Government decided to introduce the Amazigh language in the constitution and give it the status of a national language and national language and official in 2016, and this, after the battle of different movements that this recognize this identity claim.

Thus, we see that despite the status granted by the State to the Amazigh language, Amazigh people trying to save and transmit all Kabyle generations because it represents for them a very powerful identity. The official recognition of the Amazigh language gave it value, knowing that it has become a topic of great interest which enabled him to reach different areas such as the literary field which bloomed, the cultural field such as art film and audio visual to the national and international ladder with the creation of several radio channels and the 4 national television channel and Berber television that broadcast only in the Amazigh language. Additionally, the will of the State to promote the Amazigh language appeared by the creation of two institutions the HCA and the CNPLET that scheduled regular work through study days, translation workshops, trainings, so healthy seminars on various themes concerning the Amazigh culture and language.

2. 3. The Amazigh language in schools

The Amazigh language is taught, but with an optional status, his schooling started with means minimal that it either educational or human. As, thanks to the great efforts provided by teachers and researchers in this field, the teaching

of the Amazigh language has earned its place among the other languages. It is endowed with qualified staff (teachers). Programs, textbooks and accompanying document are designed also by the M.E.N for teaching tamazight as the 4th grade until the 3rd year secondary school level. The Amazigh language has also reached higher education, the fact that the departments of the Amazigh language and culture are create in four universities; Tizi Ouzou, Bouira and Bejaia, Batna in which scientific projects (field investigations, memoirs of license, Magisterium and theses) have been made and supported in many specialities (Linguistics, literature, didactic, anthropologies, etc). In addition, academic researchers from Europe including at the INALCO in France are interested in the Amazigh language.

After the brief overview on the sociolinguistic and sociopolitical situation current of the Amazigh language and his schooling. We will now define the concept of representation, switching and borrowing that will focus our work that we will proceed with the analysis of the representations of teachers of the Amazigh language on the use of switching in the Amazigh language by learners in the classroom.

2. 4. Representation

Representation is a concept which may designate an image, figure, symbol, sign that indicates a phenomenon, an idea. It is an action to make something sensible with a figure, a symbol, a sign. For example: writing is the representation of the spoken language. The language is the representation of the thought.

The concept of representation is an old term used for the first time in the philosophical field by Emmanuel Kant. The founding father of this concept in sociology is E. Durkheim he defines, "a broad class of mental forms (sciences, religions, myths, space, time), opinions and knowledge without distinction. The term is equivalent to the idea or system, its cognitive characters being not specified"(quoted by S. Moscovici, 1989, 65).

He distinguished collective representations and individual performances. For him the collective are more dominant and what they admit can provide us explanations for the phenomena that we all around. In the 20th century, the concept of representation is a revival of interest in all disciplines of the Humanities also, we often hear about "linguistic representation. According to Calvet (1998) « the representations (...) » consist of all of the images, ideological positions, beliefs that have speakers about the languages and linguistic practices".

The use of this term in this field is a loan to the Humanities (geography, history, social psychology), that hold themselves, the vocabulary of philosophy. "It means a common form and not learned of knowledge, socially shared, that contribute to a vision of reality and of social and cultural groups" (Gueunier N.1997, 246)

In education sciences, Philippe Meirieu notion that speaking of the student: "a topic does not so from ignorance to knowledge, it goes from one representation to another, more efficient." Representations of the subject (representations of the environment, knowledge, of course), according to J. Clenet, 1999, 51) "are built by and in action and contribute to the development of cognitive and affective forms. Therefore, the action must be present to facilitate a learning situation. For our work, we have chosen to use the term representation to show the position of the teachers who will speak through the choice of switching in the Amazigh language.

2. 5. Switching

Switching or interference is a french concept known under the name of code switching in English, which means; mix codes, blending of languages or mixture of languages, etc. It is therefore the use of several languages. It's a discussion in which the speaker appealed to several languages to express themselves. According to Ziamari K. (2008,63), "the definition of code switching has been adjustments since the first studies on this phenomenon. With E. Haugen (1950), code switching has been defined as alternates more usage of a language code. 'Another definition has been advanced by Pietro R.J.Di (1977), which considers the code switching as the use of several languages by the reader in a conversation or in a speech act.

We can say that switching may be subject to several uses. The bilingual or trilingual speaker can bring sentences in its discussions, as it can only be content with a few adjectives, articles, of another language. On his part William Mackey (1965) defined the concept of interference as "employment, when speaking or writing in a language, elements belonging to another language. He interprets according to F. BENMOKHTAR, the "level of learning language of the speaker, sex or socio-linguistic affiliation" (Idem, p.14).

This means that the use of switching is not common, is varied according to the speakers who design it according to their interlocutors. It is also very common oral that the speaker who finds himself in an oral situation not often found the time he needs to connect in a perfect way. It is for this reason that it uses only the words that are close or ready to the use of its lexical directory even if they

belong to other languages. Thus, we say that this code doesn't have the same meaning as the loan.

2. 6. The loan borrowing

The loan borrowing is expanded language usage; the borrowed term fits easily in the language which integrates it until it appears not as a loan. This is what differs it from switching that has a personal use and belongs to the vocabulary of each speaker. The use of the loan is a mandatory approach by which we come to create and to fill lexical gaps of a language. Similarly for amazigh which borrowing is very common especially in oral as it is not obvious to a speaker Amazigh to find all the words he needs to express himself or to explain what he said RHA it addresses an area that is not reached by the Amazigh language as medicine, technology, the economy, etc.

After the theoretical overview that we just expose about our work, we are to clarify the methodology adopted for the collection and analysis of data.

3. Methodology

To complete this work, we opted for an approach that will lead us to answer the questions asked previously; know the representations of teachers of the Amazigh language on the use of the learners of the 2nd year average of switching the session of tamazight. The data from this study are the result of a directive interview that we conducted with teachers of the Amazigh language as part of our doctoral thesis on the teaching of the Amazigh language, which the study deals with the teaching of oral class the average sophomore. In which we are framed by Mr MEKSEM Zahir.

It's ten extracted steps of responses that litters on the use of switching by learners. We collected them by recording using a dictaphone with 9 teachers. What made subject to the usual transcription. After having pointed out all the passages on which our study focused, we have designed a table composed of ten rows and three columns. The first column is reserved for questions to our interviewees. In the second column are classified codes to the names of the teachers interviewed designated by letters, the choice of letters is done to maintain anonymity. When in the third column, it contains excerpts of responses from teachers who litters on switching. This method enabled us to see clearly the contents of our data.

To provide answers to the questions posed in this work. And as it is an analysis of the representations of teachers, we opted for a qualitative analysis of data drawn from our collects. Provides that, after identifying categories of responses

by the interviewees. Thus, we focused our analysis on the responses addressing the use of switching. Who has preceded each time the question responses, analysis is made by following the sequence of such questions which are presented in the table (see Appendix pages p.8-p.11).

As a preliminary result, we can say that, produce a discourse in the Amazigh language even more oral which is known by its spontaneity, is an activity that is not often easy for learners amazighophones since they do not often find the words they need to complete their speeches. There are words they don't know or that do not exist in tamazight. The circumstances of the communication sometimes force them to take one or more words of French or Arabic language that they shape even under the linguistic system of the Amazigh language. Indeed, listening to discussions at the meeting of Amazigh language or outside the classroom, we find sometimes that they cannot avoid switching. It is a linguistic need that may be caused by not mastery of their native language.

4. Analysis

Excerpts of answers provided by the teachers of the Amazigh language to the questions we there have asked during interviews with them. We allow to read they are not be satisfied with the current state of the Amazigh language in other words of its use. And are concerned about the use of switching in the Amazigh language class, also the most part of them have shown in answering the question that scope on the difficulties they encounter when they teach oral. This proves that the interference of the languages became a real problem for teachers and a concern for the Amazigh language. Other teachers take it as a mistake to fix, there are also those who try to propose means of remediation.

In his answer to the question "*What is the role of oral teaching ?* ", the interviewed S. referred to the role of teachers in the class. She insists in saying, "*Teaching of tamazight it let's you learn in tamazight words so that it does not appeal to foreign languages when he speaks*/"

This shows that teaching of the Amazigh language should not just do its course only to finish the annual program. He must think to provide good training for learners by bringing them to master properly this language that in the helping to enrich their lexical repertoire so that they arrive at the Amazigh language properly without use of foreign languages. Of the fact that they do not learn it in their company and/or their family which is the first school since they are native. In fact, she has become the main cause of the expansion of the use of switching because learners interferent languages by imitation and they lack the proper use of the Amazigh language.

De_la_sorte, **S.** says, that the teaching of oral much helps learners in learning of the Amazigh language. And the activities they carry out in class collaborate on the progression of skills in oral and written production.

Question: « " How appears the oral in the classroom activities? " created the **Z.** discontent. towards the use of switching by learners, in its expression, «... *If only whenever he hears one thing he will try to repeat in the Amazigh language without reference to the words of French or Arabic...* ». She approved his wish that his learners speak in Amazigh language since it was stated that there is a very strong use of switching to oral. We understand by that lexical lack in the Amazigh language is much more noticeable in the oral language that the learner speaks it more that he writes. What caused a real problem for the Amazigh language and the fact that the frequent use of foreign words instead of those belonging to tamazight exposes at risk, besides **Z.** said: "*These words of the Amazigh language are endangered ...*». It means, using words from other languages whenever speaking leads according to the Amazigh language to the disappearance. Indeed, when the terms are not used, they do not circulate, are transmitted they eventually be forgotten. To put an end to switching in the amazigh language, **Z.** says: "*If only we could reuse them. We have to follow when they speak or they quote*"

It offers to use archaic words speaking in class in order to update them and to encourage learners to use them, follow them every time when they talk.

Deal with the question: "What are the mistakes that you weigh and how you do it? " Teachers **H. A. S., B.H., B.K., Z.** agree that learners do not properly speak the Amazigh language **A.** says that in saying that, "*It's a disaster when they speak they do not speak Tamazight at 100%, there is a word in french, there is a word in Arabic...*"

Which shows that these teachers are not satisfied with the way in which learners speak when answering questions in class because they are too use the Arabic language and the French language. They consider it a mistake because they must use of the Amazigh language when they are at a meeting of the so-called language. As reaction to this not tolerated use of language **A., B.H., B.K., Z.,** declare that they follow their learners in the classroom and their paying attention at the time where they talk, **B.K.** assures us saying, "*...I fellow them when they talk about/*"similarly for **S.** which adds, '*... i follow the learner when he speaks...*»

This shows that the Amazigh language teachers give great importance to listening in class, since it is the code that learners will have more need in their professional and daily lives. Besides, they find sessions do oral and the activities

they carry out in class to help them to address this phenomenon. They adopt several assessment techniques namely; the self assessment, by inviting the learner speaker to find him evens the equivalent of the words or phrases that it job in the Amazigh language. If it fails to find it, the teacher passes the co-evaluation by asking classmates to correct him. This tells us the teaching method «approach by skills» they currently take to teach tamazight. In the case where his comrades are not equivalent, the teacher is himself to correct them, **A.** says that in saying, *"When they say "Après", i ask them not to use! "You can say outside but tamazight classroom use then (...) there is the word because I told them to do not use use "axaṭer" '.*

In the same sense, **BH.**, said, *".. .I give importance to the lexicon i ask learners do not mix words from other languages such as the french or Arabic... I told them to try not to incorporate other languages."* What between teachers try to teach learners to speak in Amazigh language and to control themselves when they speak in order to give complete answers and/or produce lengthy speeches. In addition, teachers consider it important to explain the origin of the phenomenon of switching to learners so that they realize that the existence of other languages in the Amazigh language is not part of the proper use. **A.** points out, *"I did a session of oral in which i made the loan, a loan word, i joined the loan and i explained"*

To show that it is insufficient to ask learners to avoid the use of loans by talking. Because the latter cannot understand the reason why denied to speak as he used to do. Therefore, make him know what is a loan and the factors that generated it. To do this, **A.N.** informed us that *"I did a session on the history of tamazight, how she was, how stick went (...) they left their languages and since they use their languages instead of the Amazigh language ...»*

A session that scope on the history of the amazighophone region is essential to explain to learners as the historical factor that colonialism was the main cause of the current use of switching. As a result of the arrival of the Arabic language and the French language and their anchorage in the Amazigh language today is the result of the French and Arabic invasion that influenced on the Amazigh language. To contribute to the enrichment of the lexical repertoire of learners and in order to help them deal with the use of switching, the teacher interviewed

Z. says, *'... sometimes i give them words they don't know so they can learn them so they use them and all // two to three words each time from time to time so that they memorize them...'*

This means it offers each time two to three words archaic class that its learners do not know and asks them to use them on a daily basis so that they can learn and get used to use them instead of looking up words other languages.

As answer question: « ". What are the difficulties in the teaching of Tamazight? "A. and H. agree that code switching or switching is a very common problem when oral teaching. H. retorts, '*...there are a few difficulties/ the greatest that i see it is already this kabyle language / since now it is difficult to find a learner who will talk only in kabyle //*'"

In this passage, the teacher to complain about the use of learners loans whenever they speak. He confirms that it is not easy these days to find a learner who communicates carefully in the so-called language, although this is his first language, he learned first places during his first contact with his environment family. To overcome this difficulty A., assures us that it directs its good use of the Amazigh language learners.

Our analysis showed us that languages that learners do use speaking are the Arabic language and the French language. What is based, because they are the most dominant language in the media, school, Government, etc.

Thus, we have raised the point of view of teachers of the Amazigh language to switching, reflecting their non satisfaction, of the fact that they treat it as a real problem coming out of the company and a difficulty for learners who fail to surpass her. Its teachers have approved their duty as head of this language in class, they must assume. In fact, they think of solutions by which they can contribute to help the learners to speak in a clean way. For them the best solution is to follow the learner sessions carried out orally (formative evaluation) steering to correct on-site (self-assessment), to be careful speaking, does not hurry by communicating in order to find the words he needs. A co-evaluation and also essential in class. There are also teachers who have stated that the use from time to time the archaic words of Amazigh language (kabyle) which are rare these days use, is also a solution to this case. It is an opportunity for them to know new words to enrich their lexical repertoire. And to revive the Amazigh language terminology is endangered, today causing a lexical failure for the speakers and the inevitable use of borrowing as an interim solution to fill its lack.

5. Conclusion

Our study on the use of switching in the Amazigh language is conducted in two parts. The first is devoted to the theory in which we made a description of the sociolinguistic situation and socio-political of the Kabylie as well as integration

of Amazigh in the field of education, to explain the reasons why speakers interfere amaziphones languages speaking more learners. The second part is convenient, we've compiled our corpus that has been the subject of analysis. The use of switching in the Amazigh language by learners is the result of the diglossia situation whose life the kabylie and in which he finds himself as illustrated in our study. The Tamazight language known unequal status although it is Aboriginal. The daily presence of the two dominant languages Arabic and the french have made use of the inevitable switching in learners. The objective of this work is to know the representations of teachers of the Amazigh language regarding the use of this code in class learners. For that fact, we extract sequences of answers given by a few teachers who achieved during our research for a doctoral thesis on a topic on the didactics of oral interviews.

We analyzed corpus based on the statements of teachers which enabled us to identify their views towards the use of switching which is purist because they think it is a danger to the Amazigh language unlike those who think it's a wealth, embellishment and a valuation of the said language. They return his imitation of the way their parents talk and not use their first language. We found that they neglected the real problem in which the language Amazigh life right now which is the lexical deficit in several areas such as the scientific, economic field including the use of foreign languages is compulsory. They find it difficult to explain natural phenomena or teach the scientific texts in the classroom as they already confessed me it during a friendly discussion.

In addition, this work enabled us to identify methods and practices that teachers report adopted in class to be learners when the use of switching in order to preserve the Amazigh language.

This study is a small preview of switching in the Amazigh language; it cannot be exhaustive because wearing only a small nail in the educational field. Should a search deepened to answer questions that arise about the use of switching in the area said. However, we managed to spread the sociolinguistic and sociopolitical context in Kabylia and explain the representations of teachers of the Amazigh language towards the use of switching by learners in the classroom.

6. Annex

Questions	Names of the teachers	Answers
<p>Dacu i d tawuri n uselmed n timawit ?</p> <p><i>T.E: What is the role of oral teaching</i></p>	<p>S.</p>	<p>“... nekkni s yiselmeden n tmaziyt ilaq ad nessiweḍ anelmad ad yelmed awalen n tmaziyt ur d-yessexlaḍ ara tutlayin tiberraniyin mi ara ihedder/ dayen/ mi ara yissin akken ilaq tutlayt ad tt-yehder deg yal tagnit mebla lxuf akked ukuru/ axaṭer dayen ad-iserreḥ deg-s/ akka am tutlayin tiberraniyin/ amedya/ aqcic ur nessin ara akken ilaq tafransist ad yeseu uguren akken ad tt-ihder...”</p> <p><i>T.E: “Teaching of tamazight it let’s you learn in tamazight words so that it does not appeal to foreign languages when he speaks/ he talk about it without fear or fear in every situation /because he’ll get used to it/ is”as foreign languages / for example, the child who does not know well the French it will find difficulties to speak...»</i></p>
<p>Amek i d-tettili deg timawit - smell?</p> <p><i>T.E. How appears the oral in the classroom activities ?</i></p>	<p>Z.</p>	<p>« ... Awi yufan ilaq <i>même</i> lḥaḡa i yesla s umezzuy-is u kullec akkit ad yeereḍ amek ad as-d-yales s tutlayt n tmaziyt/ ur d-yettcuḍdu ara awalen-nni n tefransist n taerabt ad isekcem axaṭer-ik d ayen i nettaf tura deg timawit/ nettaf yiwen isexdam mliḥ awalen-agi n tefransist ney n taerabt// Awalen-nni n tmaziyt ttruḥun ad negren// Awi yufan nekkni ad ten-id-nessekfel// Ad ten-netteassa akka mi ara ad-d-ttmeslayen ney kra ad ten-id-ttebdaren ».</p> <p><i>T.E; “...We wish that he repeats every word he hears with his ears in the Amazigh langage/ he doesn’t mix words from Arabic or the French langage because that’s we find oral now/ we find it mixes too many words</i></p>

		<p><i>from Arabic or French// these words of amazigh are see endangered / we want to immortalize them // we'll follow them here when they're talking about or they pronounce them.»</i></p>
<p>Anita tucçdiwin ilmend n wacu i teskazalayeđ?</p> <p>T.F: What are the mistakes that you weigh and how you do it?</p>	<p>A.</p>	<p>“... Ma yella deg tririyn-nsen <i>c'est une catastrophe</i> mi ara-d-ttmeslayen ur d-xedmen ara tutlayt 100 % s tmaziyt/ yella wawal trumit/ yella wawal taerabt <i>Après</i>-agi deg ufares s tira <i>Après, après, après</i>, yexdem axessar <i>jamais</i> am-d-xedmen tafyirt tekmeł s tmaziyt/ <i>toujours</i> yella wawal taerabt ney awal trumit// Nekki imaren ttakey-asen-d awal, mi ara d-qqaren <i>Après</i>, qqarey-asen xađi, ur qqaret ara <i>après!</i> Ma yal ass xas tsexdamem <i>après</i> maelic maca deg temsirt n tmaziyt ini-t-d sin akin. Yella wawal <i>parce que</i> nniy-asen ur sexdamet ara awal <i>parce que</i> ini-t-d axađer, acku/ Safi seytayey-asen-d anda i xedmen tucçdiwin d wamek i ilaq ad ten-id-inin (...) <i>La dernière fois</i> xedmey-asen-d aah ! kecmey d acu akken i xedmey ? Aah ! di tullist wellah ma cfiy d acu-t akken uđris- nni i xedmey, nniy-am xedmey-asen ssaea n timawit, xedmey-asen aređtal, awal aređtal, skecmey-asen-d awal aređtal, sfhemey-asen-d d acu i d awal aređtal/ <i>Après</i> xedmey-asen <i>une séance</i> yef tmazya/ amek i tella zik tmazya/ amek id-kecmen imnekcamen, <i>ddawla leutmaniya</i> ney fransa/ imnekcamen kecmen-d ġġan-d tutlayt-nsen uyalen sexdamen awalen iređtalen wala tutlayt n tmaziyt, axađer mi ara d-yekcem ilaq as-nehder s tmeslayt-is akken ay-d-yefhem/ <i>dya à force</i> nsexdam tameslayt n umyekcam <i>alors</i> tutlayt-nney tettruđu/ atas, nuyal nsexdam s wađas iređtalen// xedmey-asen amezruy n tmazya, wwiy-asen-d akk ameslay yef tmazya d wamek i tella tmaziyt ».</p> <p><i>T.E; "... In their replies is a disaster when they</i></p>

	<p><i>talk they do not use Tamazight to 100% / there is a word in french / there is an Arabic word / the word 'After' in writing ' after, after, after "is abundant he never make a sentence entirely in tamazight / there is always an Arabic word or a word in french // I give them a word and i told them to do not say 'after '! In the life of every day you can say after but in so-called tamazight class "Axaṭer"/ si i correct them ou they make mistakes and how should speak (...) the last time i did an hour of speaking on the loan i explained well/ I did a session on the Amazigh history / how it was before / how it has been invaded by the utmans and the frenchs / they left their traces and how they have integrated our talked / by dint of using it at the time he had to use it for what they we "include / so this is from using the languages of others we lost ours / so we use too much borrowing / I made them the history of the Berbers and told them how it was before."</i></p>
	<p>B. H. “... ttakeɣ azal i umawal qqareɣ-asen i warrac ur sexlaɛen ara awalen n tutlayin-nniɛen am tefransist neɣ taerabt axaṭer meḥsub taqbaylit tura truḥ akk d lcode switching ...”</p> <p><i>T.E; “I give importance to the lexicon/ I ask learners do not mix words from other languages such as the french or Arabic because the kabyle is filled with code switching ...”</i></p>
	<p>B. K. “... mi ara ttmeslayen tabaɛey-ten/ qqareɣ-asen ad ɛerɛen ur d-ggaren ara tutlayin-nniɛen mi ara ttmeslayen akken ad ḥefɛen tamaziɣt akken ilaq <i>surtout</i> wid akken ur tt-yessinen ara”.</p> <p><i>T.E; “I fellow them when they talk about/ ask</i></p>

	<p><i>them to try to use other languages when they talk so that they can learn especially those who do not know tamazight."</i></p>
<p>H.</p>	<p>"... s tirmad-a yezmer yiwen ad yessiweđ anelmad ad iseyti tucđdiwin i ixeddem ama deg tira ama deg timawit axađer llan wid ur nessin ara/ sexdamen s waņas iretalen ama seg taerabt/ ama seg tefransist..."</p> <p><i>T.E; "... with these activities the learner will be able to correct the mistakes he made written and oral because there are those who do not know / they use too many loans to Arabic and the french..."</i></p>
	<p>S.</p> <p>"... rnu yer waya mi ara yettmeslay weqci tabaey-t/ amedya mi ara ad d-yettmeslay ad d-yini <i>après</i> nekk as-iniy awal-agi ur t-nessexdam ara <i>après</i>-agi d awal arettal yekka-d seg tutlayt tarumit/(...) mi ara ttmeslayan warrac/ ur sexdamen ara awalen-nni n ssaḥ n ssaḥ n tmaziyt / tikelt d awalen iretalen d awalen/ aah / sexdamen tarumit/ aah / akken i ttwaliy ah/ tilaq kul mi ara ad d-tiniđ lḥađa s teqbaylit/ ad tt-id-traduid yer tutlayt-nniđen/ tfehmed ?/ axađer nnumen deg tmetti-nney akka/ amedya tura deg uxxam/ nnumen amek i heddren/ sexdamen tarumit / sexdamen taerabt <i>après</i> win-tt-id kan akken/ yur-sen tamaziyt am akken i heddren akken deg uxxam/ ney am akken i heddren deg berra / akken i tt-id-wwin ad tt-hedren deg tneyrit netta maci akkenni/ deg timawit xussen mliḥ/ nekk katey amek ara hedren tamaziyt / <i>ttbazi plus</i> yef tmaziyt.</p> <p><i>T.F; "... In addition to that I follow the learner when he speaks / for example when he speaks he said 'after' me I told him we don't use that Word is a loan it comes from the</i></p>

	<p><i>French language / (...) when learners speak they not use the Kabyle Word / sometimes is s loans / they use the french / as I see / every time you said something you must translate it to another language / you understand? / because they are accustomed to cc in this society / for example at home it is here that they speak / they use the f French / they use Arabic / after they brought him such that it is / for them tamazight is as they did speak at home / or as they speak out / it is here that he speaks in class while he can't / they have a lack in the oral / I force them to speak «tamazight // I based more on tamazight.»</i></p>
<p>Z.</p>	<p>« Nekk yur-i tucçdiwin akk ara yexdem unelmad ilaq ad ttwaskazlent, axaṭer sexdamen kra n wawalen i yeffyen i tutlayt-ney, am-d-inin amedya tikwal “Après” nekk qqarey-asen ini-t-d “sin akkin” ur sexdamet ara awalen n tutlayin-nniḍen. Axater ma yeḡḡa-ten yiwen ad qqimen kan akken ur ttissinen ara ad meslayen tamaziṭt akken ilaq. Tikwal dayen ggarey-asen-d kra n wawalen ur ssinen ara akken ad ten-lemden u ad uyalen ad ten seqdacen u kullec. Sin ar tlata n wawalen kan yal tikelt akka <i>de temps en temps</i> iwakken ad cfun fell-asen...”</p> <p><i>T.F; “For me all the fault that the learner fact must assess/ because they use a few words which does not belong to our language / I quote as an example of the time “after”I ask them to say “sin akkin” do not use the words of the other languages.Because if someone lets them thy’ll stay like this they won’t learn to speak tamazigh. Also sometimes i give them words they don’t know so they can learn them so they use them and all // two to three words each time from time to time so that they memorize them...”</i></p>

<p>- Deg usedmed n tmaziyt n wuguren iyellan d acu?</p> <p>T.E; What are the difficulties in the teaching of Tamazight ?</p>	<p>A.</p>	<p>« Aah / uguren aṭas i yellan (...) yerna dayen imi ara d-heddren warrac sexlaḍen-d akka awalen s tutlayin-nniḍen / laḍya deg tallit-agi-nney aṭas i iheddren s tefransist deg uxxam <i>donc</i> imi ara nexdem akka timawit nettwellih-iten.»</p> <p><i>T.E; "Oh/ there are several difficulties (...) in more when children speak they mix words of other languages / State current many people speak in french at home so when we do oral orients them."</i></p>
	<p>H.</p>	<p>«Aah/ uguren/ llan akka kra n wuguren. Ameqqran akk i ttwaliḡ d taqbaylit-nni yakan, imi tura yuḡer mliḡ ad tafed anelmad ara ak-d-yemmeslayen s teqbaylit iman-is. Ugur-nney ameqqran d timetti, tura nufa-d iman-nney maci d taqbaylit i nettmeslay d amexluḍ n tutlayin.»</p> <p><i>T.E; "Oh/ difficulties/ there are a few difficulties/ the greatest that i see it is already this kabyle language / since now it is difficult to find a learner who will talk only in kabyle // our great problem is the company / we found now this isn't the kabyle language we're talking about is that a mixture of language."</i></p>

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CASE MANAGEMENT - MODE FOR ORGANIZING AND MANAGING SPECIFIC INTERVENTIONS IN CHILD PROTECTION

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Abstract: *In the child protection field, case management is the method by which multidisciplinary and interinstitutional intervention for child is ensured by coordinating all social assistance and special protection activities by professionals. Case management goes through several stages, the same for each case, but the professionals involved in coordinating the activities necessary to achieve the objectives are guided by the principle of individualisation and personalization.*

Key words: *case management, stages, case manager, prevention case officer.*

The social assistance system in Romania experienced a moment of real reform with the emergence of case management in child protection in 2006 when, by Order no. 288/2006, the mandatory minimum standards for case management in the field of child rights protection were approved.

Thus, it ended a working way through which a single "professional" was empowered to analyze the situation and identify the solution, the way to follow for a child to overcome difficult situation in which he was at a certain time, and then he was the one who monitored whether he/she identified the right solution, the most appropriate solution, and the child's development.

Perhaps the most important feature of case management is that the "professional" (the man who knew them all) was replaced by a multidisciplinary team to identify needs, assess the situation from as many perspectives, and identify the solution to follow on short, medium and long term.

A social case can be considered as a mathematical problem and, just as with exact sciences, the identified solution must be "proven" to be the most appropriate and to lead us to the correct outcome in relation to the content of the "hypothesis" and the requirements of the "conclusion".

In both mathematics and social assistance, we identify three distinct stages:

- The hypothesis - data problem in mathematics or data and information about the situation of difficulty in social assistance;
- Conclusion - the requirement of the problem in mathematics or the need to solve, to cover, in social assistance;

Demonstration - the way to solve the problem, the requirement through a logical analysis of the hypothesis data and the use of knowledge in

the field (theories, axioms, theorems, mathematical formulas, etc.) in mathematics or the way to overcome the difficulty situation through a logical analysis of identified needs and resources available to society to cover these needs in social assistance.

From this point of view, it can be said that the working system in social assistance must be logical, starting from the most accurate identification of the needs of the individual in difficulty and aiming to establish solutions to be followed in relation to the resources and the level of development of the society at some point.

Case management in child protection has created the logical framework to analyse the difficulty situation, to identify the medium and long-term solution and to monitor the implementation of the solution with the possibility of applying rapid corrections when needed. And for all this to happen in a regime of objectivity, the formula of the multidisciplinary team emerged (the analysis of the situation is done by specialists from different fields) and the distinct stages of work.

The case management phases are:

1. Identification, initial assessment and case taking;
2. Detailed, complex case assessment;
3. Planning of services and interventions;
4. Providing services and interventions;
5. Periodic monitoring and re-assessment of progress;
6. Post-service monitoring and case closure.

Although these steps are the same for all categories of beneficiaries, the activities carried out are subject to the principles of individualization and personalization.

1. Identification, initial assessment and taking over of cases

The initial assessment carried out by the Social Assistance Public Service (SAPS) within the city halls or the Initial Assessment Service (IAS) within the General Directorates for Social Assistance and Child Protection (GDSACP) has the role of confirming or infirming, in the shortest time, the existence of a case.

Case identification is done by:

- Direct request from the beneficiary (child/family/legal representative)
- Referral from a public or private institution;
- Notification/written referral or phone call reporting by a person other than family/legal representative;
- self-referral.

For emergency situations, the initial assessment is performed by the mobile intervention team within the child's phone from the GDSACP or by the social welfare staff at the SAPS level, in case the displacing of mobile team

would take more than one hour to the address of the child. Mobile teams must necessarily include a social worker/psychologist and a police worker.

The initial assessment of the child's situation is carried out within 72 hours of the request/referral, and in emergency situations within one hour.

Within 24 hours of the evaluation, the Initial Assessment Report is submitted to the hierarchical superior, based on which the case is denied or confirmed by the SAPS or GDSACP.

If the case is confirmed and registered at the city hall, a preventive case officer (PCO) is appointed, and if the case is confirmed and registered at GDSACP, a case manager (CM) is appointed, taking into account the following aspects: the number of cases under its responsibility, the complexity of the case, the experience, the knowledge of the issue, the relationship with the child and the family, and the collaboration with the network of services and institutions. *2. Detailed/complex evaluation*

Given that the reported and assessed case has required a form of protection, this assessment is done by the case manager (CM) together with a multidisciplinary team (physician, psychologist, social worker and others) according to the situation and the nature of the case. If the child has remained in the family after the initial assessment, the detailed assessment is done by the SAPS preventive case officer (PCO), along with a team of professionals.

In the assessment process, both professionals and the child and family/legal representative are involved. The information required for detailed assessment is obtained through visits/meetings, information that is recorded in visit/meeting reports that contain at least the following: date, location and purpose of the visit/meeting, synthesis of the discussions, planning of the next visit/meeting.

The results of the detailed assessment are recorded by the case manager, respectively the preventive case officer, in a detailed assessment report drawn up on the basis of the reports of the experts involved in the assessment and of the visit reports. The detailed assessment report shall be drawn up within 24 hours of the last assessment/visit, shall be endorsed by the hierarchical superior and shall be sent, within maximum 3 days after its drawing up, to the team members, the family/legal representative and, if appropriate, to the child.

3.Planning of services and interventions

In case management, planning services and interventions involves developing a Service Plan (SP) that is drawn up to prevent child separation from parents or to develop an Individual Protection Plan (IPP) that is drawn up for children registered in the child protection system.

The Service Plan is drawn up by the preventive case officer for children at risk of abandonment of their parents, for children reintegrated into the family after their protection measure was ceased or in any situation requiring

the provision of benefits and/or services in order to respect the rights of the child.

At the same time, the preventive case officer has the obligation to fill in the Child's Monitor Sheet, which precedes the service plan.

The preventive case officer is the professional who coordinates the social assistance activities carried out in the best interests of the child in the family, having as main purpose the assessment and implementation of the service plan for the prevention of separation of the child from the family.

The preventive case officer is employed by the Social Assistance Public Service (SAPS) and must be at least a high school graduate with a baccalaureate diploma with at least two years of experience in social services.

Coordination of efforts, actions and activities to prevent the separation of the child from his or her family, elaboration of SP ensuring communication between all parties involved in solving the case, ensuring compliance with the stages of case management, drawing up and updating the child's file are the main tasks of the prevention case manager.

The Individual Protection Plan (IPP) is a document through which the planning of the services, benefits and special protection measures of the child are carried out and may have the purpose of reintegrating into the family the child for whom a special protection measure has been established, the adoption in case which reintegration into the family is not possible and the socio-professional integration of young people aged over 18 who leave the child protection system.

IPP is drawn up by the case manager (CM). According to the provisions of Order 288/2006 for the approval of the Minimum Mandatory Standards for case management in the field of child rights protection, the following persons may be the case managers:

- are social work assistants according to the Law no. 466/2004 regarding the status of the social assistant profession and have at least 2 years of experience in child protection services;
- have higher socio-human or medical education and seniority in child protection services for at least 3 years;
- have higher education, other than socio-human or medical, have completed a post-graduate course in the field of social assistance and have a child protection service of at least 5 years.

Among the MC's tasks are the following:

- coordination of efforts, actions and activities of social assistance and special protection carried out in the best interests of the child;
- IPP assessment;
- building of the multidisciplinary team and organizing of meetings with the team, as well as of the individual ones with the professionals involved in solving the case;

- active involvement of the family/legal representative and the child and their support in all the approaches undertaken throughout the case management;
- ensuring communication between all parties involved in the case;
- ensuring compliance with the case management stages;
- drawing up and updating the child's file.

In order to achieve the objectives, the Individual Protection Plan (IPP) is developed in specific intervention programs (SIP) that represent activities carried out in an area of intervention that address the following aspects: health and health promotion needs, care needs, physical and emotional needs, educational needs, leisure needs, socializing needs, ways of maintaining relations, as appropriate, with parents, extended family, friends and other people to whom the child has developed attachment ties, development of independent living skills, reintegration into the family.

Specific intervention programs are developed by the special protection case officer, together with the members of the multidisciplinary team.

These intervention plans, whether we are talking about Service Plan (SP), Individual Protection Plan (IPP) or Specific Intervention Program (SIP), are tools for organizing and planning activities to produce the desired changes in the life of the beneficiaries.

The Service Plan, respectively the Individualized Protection Plan, are drawn up on the basis of the provisions of Order no. 286/2006 for approving the Methodological Norms regarding the elaboration of the Service Plan and the Methodological Norms regarding the elaboration of the Individualized Protection Plan and the provisions of the Order no. 288/2006 for the approval of the Minimum Mandatory Standards for case management in the field of the protection of children's rights.

4. Providing services and interventions

The provision of benefits, services and interventions included in the IPP/SP/SIP is based on the contract with the family/legal representative concluded with the service provider, drafted according to the model provided by the Order of the Minister of Labor, Social Solidarity and Family No. 73/2005 regarding the approval the model of the Contract for the provision of social services, concluded by the service providers, accredited according to the law, with the beneficiaries of social services.

At this stage, the intervention plan (SP, IPP or SIP) is implemented and it is intended to get the established results through the activities carried out by the service provider specialists (SAPS / GDSACP / ONG) and the beneficiary.

5. Periodic monitoring and re-assessment of progress

At this stage, the case officer monitors the implementation of the service plan, and the case manager monitors the implementation of the individualized protection plan and specific intervention programs.

In order to carry out the monitoring, the SIP managers have the obligation to draw up reports on the implementation of the SIP, monthly or whenever needed (and to send them to CM within 3 days from their drawing up (for the monthly ones), respectively at the occurrence of the problem/situation for which they were prepared (for occasional ones).

The CM, respectively the PCO, together with the multidisciplinary team, performs the re-assessment of the child's situation every 3 months or whenever it is needed, as well as reviewing the appropriate plan, if necessary.

Within maximum 24 hours from the date of reassessment, the CM or PCO draws up the re-assessment report that is to be sent, within 3 days of its drawing up, to the team members, the family and, if applicable, the child.

6. Post-service monitoring and closure of the case

At this stage, contact with the beneficiaries (for a period of at least 3 months) is maintained and their situation is assessed without them being provided with services.

The CM, respectively the PCO, draws up a plan on which the monitoring is carried out.

In the post-service monitoring phase, the CM collaborates with SAPS/ people with social assistance responsibilities in the community in which the family lives with the child and monitors the quality of social integration of the child, namely the PCO collaborates with members of the community consultative structures in the community where the family lives with the child and follows the quality of social integration of the child. Also, both the CM and the PCO collaborate with service/institution professionals who can consolidate the results of IPP/SIP/SP implementation.

The closure of the case is generally done when the purpose intended at the beginning of the intervention has been reached when the social assistance process is no longer necessary and the beneficiary acquires the optimal capacity for autonomy.

Thus, the implementation of the case management system in social assistance created on the one hand a working method that can identify solutions for any situation of difficulty, and on the other hand it has standardized and created the possibility to assess the services and practices in Romania, so that public policies can be developed on the basis of scientific analysis to make intervention in social assistance more effective.

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SEXUAL ABUSE COMMITTED ON MINORS WITHIN THE CONTEMPORARY SOCIETY

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Abstract: *The phenomenon of sexual abuse committed on the minors has recently met an unprecedented spreading in Romania, mass media presenting these situations frequently. Unfortunately, within the modern society, there are more and more numerous the cases in which the victims of rape are underage, some of them of young ages, the sexual assault committed on them becoming special social problems. While the statistics has continued to maintain a gradually ascendant trend, year by year, the authorities seem available, at least at this moment, to diminish considerably the phenomenon of the sexual abuses committed on minors, among which not only the rape is noticeable, but also the incest.*

Key words: *society, sexual abuse, contemporary, rape, phenomenon.*

1. Sexual abuse of minors

Unfortunately, in the modern society, there are more and more numerous the cases in which the victims of rape are underage, some of them of very young ages, the sexual abuses committed on them becoming special social problems. While the statistics has continued to maintain a gradually ascendant trend, year by year, the authorities seem available, at least at this moment, to diminish considerably the phenomenon of the sexual abuses committed on minors, among which not only the rape is noticeable, but also the incest.

This phenomenon has recently met an unprecedented spreading in Romania, mass media presenting these situations frequently. Despite this fact, the authorities have not managed to elaborate special programmes, dedicated to the prevention and fighting against the sexual abuses committed on minors, while the studies in this area are rather inexistent.

This does not concern only our country, but many other states of the European Union, where there can be remarked:

- The inexistence of a general perspective to include the real dimension of this phenomenon
- The absence of certain adequate methodologies, created for the phenomenon of the sexual abuse committed on minors
- The lack of necessary funds for accomplishing representative investigations and

The lack of interest observed when approaching the specialists in this area (sociology, psychiatry, criminology, psychology, medicine), if trying to collaborate constantly for the identification of viable solutions of prevention/fighting against/eradication of the sexual abuses that involve children. (Understanding Child Abuse, National Research Council, Washington, DC, National Academy Press, 2003: 12)

It is worth mentioned the fact that a quarter of century ago, the assaults committed on minors were rarely mentioned in the different statistics, only lately increasing, especially in the communities where certain social classes are predominant.

Recently, consequently to the ample development of this phenomenon, an increased number of specialists (Lopez, 2001: 5) have shown interest on addressing the reasons that determine the committing of such crimes on minors

The different researching reports, the studies carried out in this area, along with the articles published in specialised magazines, appreciate that, in the case of the underage, the risk of being victims of the sexual abuses is even greater, compared to adults (Lopez, 2001: 25), during the last decade reaching a peak.

Even if it might seem difficult to believe, there has been demonstrated that most of the sexual assaults, with underage victims, are committed within their families (preponderant being the rape and the incest), a reason for which, more often than not, these acts are increasingly difficult to identify, research and punish, most of these abuses remaining outside the statistics that is done periodically. (Krugman, 2004: 10)

2. The sexual abuse committed on the minors

As regarding the definition of the sexual abuse committed on the minors, there is considered to represent “the form in which the minor participates to different activities that are not complying with their age, or sexual maturity, activities for which they lack the ability of understanding and to which they take part under compulsion, seduction or violence”.(Conte Jon,1966:3)

A similar definition can also be found within the American Medical Association, the sexual abuse being defined as “engagement of an underage in different sexual acts, for which the minor is not yet prepared, due to their development, not being able to give their consent with full knowledge of the case. The sexual abuse committed on minors is characterised through force, treachery or coercion”.(The definition is used by the National American Center for the Protection of Abused and Neglect Children, quoted by Best Joel, 1990: 12)

Generically, the sexual assault on minors is perceived as any form “of contact or interaction between an adult person and a minor, in which the minor is used for stimulating the sexual pleasure of the adult”, the minor being abused under circumstances that do not allow them to defend or to understand the acts they are subjected to. (Rădulescu, Pătrioară, 2003: 19)

On addressing the last definition of the sexual abuse committed on minors, there can be remarked the emphasis placed on the psychological characteristics of the abused minor, characteristics that can nevertheless attracts and stimulate the sexual aggressor. Regardless the form of manifestation, the sexual abuse determine “the sexual exploitation of the minor, through rape, incest, molestation, which can be committed by the minor’s parents or educators”, (Siegel,1999: 265) under the specification that the underage can be subjected to such acts by unknown people.

Moreover, there have to be mentioned the fact that sexual abuses can be committed on minors by other underage people, in the case the age differences between the victims and the aggressors are significant, or the aggressors put themselves in a control or power position.

The phenomenon of the sexual abuses committed on minors is one extremely serious, especially through the traumatic effects that they induce to the victim, to which there can be added:

- High risk of HIV contamination
- Risk of infection with different sexual transmitted diseases
- Unwanted pregnancy (in case of female underage victims)
- Stigmatisation and
- Self-victimisation, consequently to public blaming, or due to the manner in which the competent authorities decide to manage the sexual abuse (Siegel,1999: 268)

There must be stated that the different researches made in this area have succeeded in evidencing the special marks that these effects leave on the minor victim, an impact that can influence their life as a mature person as well.

The rape committed on minors can display different ways of manifestation, especially in the case of a sexual aggressor, older than the victim, where there can be remarked:

- Different practices of genital and anal intrusion
- Subjecting the minor to acts of oral intrusion and
- Sexual molestation through direct sexual intercourse (Rădulescu, Pătrioară, 2003: 26)

Besides these, within the category of the sexual abuses, there are also present:

- Seduction of minors
- Sexual corruption of minors
- Molestation without sexual intercourse

- The engagement of a minor in different sexual practices that do not comply with their age
- The engagement of minors in practices that include materials with sexual explicit content
- The compelling of a minor to make erotic gestures
- The compelling of a minor to adopt attitudes/positions that would stimulate the aggressor's sexual appetite
- The compelling of a minor to satisfy the different sexual fantasies of the aggressor
- The compelling of the minor to visualise or become involved actively in different sexual acts
- The exploitation of a minor for prostitution and
- The exploitation of a minor in pornographic activities (Rădulescu, Pătrioară, 2003: 27)

3. Category of the sexual aggressions committed on minors

From the category of the sexual aggressions committed on minors, there are noticed:

- The caressing of the victim of the self-touching of the aggressor in the genital parts
- Exposure in front of the minor of the sex organs
- Masturbation of the aggressor in front of the minor
- Oral penetration of the minor with the finger
- Anal penetration of the minor with the finger
- Vaginal penetration of the minor with the finger and
- The compelling of the minor to perform genital or oral masturbation in front of the aggressor (Rădulescu, Pătrioară, 2003: 22)

Regardless the form of manifestation, the sexual aggression determines multiple traumatising effects on the victim, most of them manifesting even after a longer period of time from the committing of the aggression, when the victim has become an adult person.

The abuse on the minor, according to the specialists, is manifested most frequently under the following forms:

- Touching of the minor in the genital zone, on the breasts, buttocks, or other parts of the body, generating the feeling of discomfort and embarrassment
- The penetration of the minor, either vaginal or anal, with the penis, finger, or even diverse objects
- The compulsion of the minor to perform oral sex (unilateral sex) or the obligation to be engaged into oral sex with the aggressor (reciprocal sex)

- The determining or the obligation of a minor to touch their own intimate parts (the genital part, the buttocks zone), or to touch the genital organs of the aggressor
- The visual exposure of the minor to different images with explicit sexual content
- The involvement of the minor in images with explicit sexual content, or video materials with explicit content
- Exposure of the aggressor's genital parts in front of a minor
- Premeditation of discussions with the minor, vaguely or directly related to sex and sexual intercourse, which can make the minor become agitated, angry or frightened and
- Initiation of discussions with the minor, related to their intimate parts, or other private aspects, that can induce anxiety to the minor (Conform Questions and Answers about Child Sexual Abuse: An Interview with Esther Deblinger, National Child Traumatic Stress Network)

Worth mentioned is also the fact that the rape is sometimes committed on the minors without the use of physical force, the sexual aggressor using different other means, as seduction, playing, offering of gifts (or the promise of them), and even threats, the minor victim becoming intimidated, and often convinced not to denounce the sexual abuse.

In case of sexual abuses committed on minors, most of the times the aggressor is a male, but there are also situations in which the aggressor is a woman. The studies made over the time have shown the fact that, rather often, the sexual aggressors are people who the minor victims know, members of the family, neighbours, or even close family friends.

Another aspect that ought to be remarked, within this sub-chapter, is the fact that a part of the sexual aggressors of minors, are people who used to be aggressed in their childhood, or people who lack the capacity to have sexual intercourse with adults, from different reasons. A considerable percent from the total number of the sexual aggressors of minors are, in their turn underage, the reasons for their sexual aggressive behaviour being multiple. (According to Diagnostic and Treatment Guidelines on Child Sexual Abuse, American Medical Association, Chicago, A.M.A., 2002)

4. The various typologies of the sexual aggressors

The various typologies of the sexual aggressors, as much as the abused minors, to which there are added the diverse forms of manifestation of the sexual abuse, represent the main reasons for which there still has not been possible the elaboration, by specialists in this area, of an unanimously accepted definition of the sexual abuse.

For example, in the case of the definition provided by National Center on Child Abuse and Neglect USA, according to which the sexual abuse represents the interaction between a minor and an adult person, the main purpose being the sexual pleasing of the adult, there can be noticed the extended character, that can determine the inclusion of a wide range of sexual acts with a minor, which can or cannot involve the effective physical contact, committed outside and inside the victim's family. (Wurtele, 2002: 2)

In the case of an extended definition, there is the risk of perception a particular incidence of the sexual abuses, with the possibility that the claiming of these sexual aggressions to be perceived as exaggerations or groundless accusations. (Rădulescu, Pătrioară, 2003:31)

For these reasons, there should be imposed that any definition of the sexual abuses, committed on minors, need to take into account the period of their committing, the cultural contexts that can determine different types of behaviour (being or not accepted within a community), the norms and the values due to social groups where these behaviours occur.

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NIKOLAI RUSCHUKLIEV'S SELF-PORTRAIT – SEMANTIC DYNAMICS

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Abstract: *Self-portraits dominate the work of the artist Nikolay Ruschukliev. The text analyses the stages which the genre preferences characteristic for this artist go through in the context of the relationship between self-portrait and the concept of life's meaning and changes in its content. It also traces how the artist manages to commit to his conscious choice permeating his whole existence to create self-portraits and his reasons for having the "meetings" with himself. It is an attempt to answer questions posed by the paradoxical inverse relationship between the size of the synthesised messages to the world in which the artist lives and his ability to give sincere and honest answers to simple questions addressed to and from his self. Addressed are the issues how the ideologically provoked thresholds in life after filtering are transformed into an act of defence of personal truth, and why that very "self-awareness" is the necessary prerequisite for the achievement of this truth. The idea sustained is that the self-portraits of Nicholay Ruschukliev may be the key to understanding its transformation into genuineness about the world ... whereas the viewer who has touched this world "sinks" in the reflection of their own emotions, feelings, desires and fears.*

Key words: *attempt, self-portraits, Ruschukliev, genuineness.*

Several essential motives provoked the current study and each of them was a consequence of a previous fact, circumstance or event, i.e. in a direct conditioning. The causality in some of them (it must be admitted) has shrunk to its own searches in painting portraits and self-portrait in particular. In order to understand their nature and find and analyze the answers that we came across, it was logical to make an attempt to distance, objectify as far as the subject could be a carrier of objectivity. In order to figure out the meaning of our own activities, we had to keep that allowable close distance, in which the potential answers on one hand to recognize us as an addressee and meanwhile to have the dimension of a cognitive performance. It was only natural that the

focus of the study is the self-portraits of the Master¹. The fact that the local city gallery² keeps some of the contributions, justifies the same idea.

During the reflection process on the subject and the contents of the current text, a lot of seemingly random things and coincidences happened, but subsequently they proved fictitious. There was no causal link between them, but they were only connected by their meaning. For such phenomena C.G. Jung³ introduces the concept of “synchronicity” and in his introduction to the “I Ching - Book of changes” (Jung, 2005) he defines it as a “concept formulating a diametrically opposite view from that of causality”, considering that the coincidence of events in time and space means more than pure chance – and namely, special interconnection of objective events both among themselves and with the subjective (psychic) states of the observer or observers. For reference points in the process of study-trial on Nikolai Ruschukliev’s self-portraits we used these “cracks” in the otherwise apparent homogeneity of the reality with the feeling that their modified meaning is rooted in the mind and intuition of its creator, intends to be stated in a synchronic way. Perhaps this is the way which the changing meaning of self-portraying can be traced back in its integrity.

The way of studying the art of self-portraying of this author, which presumably has its own personality, focuses on and requires the analyses of the stages through which it passes in the context of their link with the concept of life’s meaning and its content. The analytical insight applied to the study requires answers to many reasonable questions. How through the choice of expression and the I-portraying can complex messages be articulated in relation to the world in which the artist-protagonist lives? Where is the place of the delicate art filter, set to let through only the sincere and honest answers on the existential questions, when they are asked from the first person perspective and what is the required degree of self-awareness in this case? Is it possible art to be merged with life making it fate? How are the provoked ideological life thresholds transformed and motivate intention to assert oneself and to what extent is self-knowledge a prerequisite? And if we find out the answers of these questions, will it be sufficient to stare in the “mirror” of our own emotions, implicit feelings secrete desires or imputed guilt to portray our personal truth and to turn it into truth about the world in which we are destined to live in...

¹ The author graduates in 1989 with the first class of Prof. Ruschukliev.

² In the Art Gallery “Nikola Petrov”- Vidin, 15 works of Nikolai.Ruschukliev are kept. 4 of them are self-portraits. They were taken as donation from the author in 2001 and 2004.

³ Carl Gustav Jung/ Karl Gustav Jung (1875 – 1961) was a Swiss psychologist and psychiatrist disciple of Sigmund Froid. A branch of psychology called “analytical psychology.” Jung explored and wrote about mythology, religion, anthropology, alchemy, dreams and more.

Deliberately disarmed and with a dose of naivety we cross into a guarded personal territory, we looked around with the inherent disciplic trust of that Virgil¹ – an accomplice familiar with the terrain, who would protect us from the possible traps, which we seemingly were about to set for ourselves. Once again the support from the professor was provoked (author's note: I've sent a letter with the request for an answer for a few more questions, organized like a poll²). From the fragmented, seeming breathless like a confession answers, we learn that at the age of 13 Nikolai³ paints his first self-portrait, maybe encouraged by his aunt –an arts teacher in the hometown of the future painter. The year is 1945. The family of the prosecutor – judge Konstantin Nikolov is repressed. The family was left without any property and livelihood, and there was no other way for them but to send one of their three children to relatives in Pleven. From the following sentences from the Answers, we understand the feelings mixed with anticipation, experienced by the young man captured by a muse in timelessness, in which undesirable and sad “truths” precede the ambitions to find and initiate the artist in yourself. „...Seventy years since then, I am still painting. ...I've stood a lot of blows, and that is why I have resisted so far. This is why I often look into myself. Recently I have drawn myself by memory at a young age It is not like a documentary, but as a state. Missed, even wasted youth ...” In his aim not to lose “the tracks of lost time”, the painter aims to compensate the “lost youth” with his self-portraits as an indirect feeling for the paradoxical confidence of the artist that through art he can move freely in time and change its course. He created them to serve as grooves by which he assembles the elements for his spiritual space and to fill it with imaginary self-portraying states and also to correct the continuum of real and surreal world. These “painted recently” imaginary and unreal self-portraits we will define as **compensating time portraits**. Some of them are stored in the City Art Gallery – Plovdiv as a part of his personal donation⁴ made in May 2013. According to memories all of the 60 self-portraits, which were painted were organized in an exhibition in 2008- “Self-portrait states and November”. The exhibition was arranged at the gallery at №6 Shipka. According to Galina Nikolova- Ivancheva, they were created for about three years, but represent a sort of autobiography. In the opening speech of the exhibition she astutely

¹ Considered to be one of the most significant poets of ancient Rome, Dante Alighieri in the “Divine Comedy” “takes” him as his leader in the eternal realms of Hell and the Purgatory.

² The questions can be found at the end of the text.

³ Nikolai Konstantinov Nikolov is the mane of the artist. He adopted the pseudonym Ruschukliev in 1961, after he is in Ruse, where he is appointed as a high school art teacher.

⁴ Prof. Nikolai Ruschukliev donates to the City Art Gallery – Plovdiv 33 of his paintings, 20 of which are self-portraits painted between 2008 and 2013.

notes: „...passing over the threshold of self-knowledge, the artist reaches his cultural seclusion – the self-portraits contain the idea of loneliness and the eternal search of the artist”¹ and quotes an inscription – a quote from Paul Cezanne- from the wall in the professor’s studio: “The world doesn’t understand me and I don’t understand the world, that’s why I’ve withdrawn from it.” Withdrawn in his states, he creates self-portraits, with which he removes the state of indifference and draws the viewer into a co-experience of their emotional substrate. After a “meeting” with them the artist Professor Andrey Daniel says: „...I liked someone else’s work. A few days ago- at the opening of the exhibition of Prof. Nikolai Ruschukliev from the Veliko Tarnovo University. I think he is great but underrated Bulgarian painter.” (Daniel, 2008)



Figure 1. Self-portraits donated to Art gallery Plovdiv, 2013.

For the self-portraits in Plovdiv’s exhibition-donation, the author reveals that “they affect the philosophical themes of the road in man and beyond man..” and the words “confession and sincerity”² are an inclusive denominator with the others painted in the above mentioned 70 years. **The portraits compensating time** are made in the typical for the artist after the 90’s working method; with accumulation of thick layers of oil paint “impasto”, with a reminder of places for bas-relief. They are positioned on the border of the visual comfort for works attributed to the media. „Usually I accumulate a lot of paint – not for its own sake, it becomes more expressive” (Ibid.) (analogy occurs with time-based arts) is a laconic, personal clarification of the author’s

¹ D. Galina Nikolova – Ivancheva is a disciple of Prof. Ruschukliev; the text is published in: http://ivancheff.blogspot.bg/2009/01/blog-post_16.html

² Words with which he defines his self-portraits in a Poll-Letter from 24. 06. 2015.

technique. If we also add an entropic tonality (sought and achieved) in our imagination, naturally a parallel between them and the portraits of Frank Auerbach¹ is promoted. Both of them create a bold and spontaneous, full of tension painting, and near the automatism of the gesture.



Figure 2 Frank Auerbach, Head of J.Y.M., oil on board, 60/58.8 cm., 1992; Frank Auerbach, Head of E.O.W., 1964

From the biographies of them both, we can see that their fates in the early years of their lives were common; the differences came later on, resulting from the political systems, in which their life developed and their art was formed, with their opposing social and moral characteristics. Matches continue to emerge in front of us as we try to understand what art is, what excited them and how they learned their lessons in life. Ruschukliev's answer to the question if he had a "teacher" or an inspiring example in his work for creating self-portraits was: "Yes – Rembrandt". Auerbach described his impressions of Rembrandt as "magically depicting life in movement and one of the first artists that really excited me." (Milliard, 2013). Stubbornness, with which both draw the same "model" throughout their career as artists, we can also attribute a synchronistic series of similarities, which marks our analysis. We find it in the example with the portraits/chapters of Catherine Lampert² – frequently a model and a companion of the author and his permanent model Julia- with

¹ Born in Berlin, Germany in 1931 British painter. Experiencing influence of the classical and the art of the 20th century- expressionism, Soutine and his teacher D. Bonberg. Member of the "London School" group- figurative artists who are opposed to abstract art, along with R.B. Kitaj, Fr. Bacon, L. Freud, L. Kozof. Frank Auerbach has a reputation of a reputation of a leading contemporary British artist.

² Independent curator and art historian. Director of the Whitechapel Gallery (1988-2001), Catherine Lampert is the author of Frank Auerbach. Speaking and Rainring, Thames & Hudson, 2014; Since 1978, Frank Auerbach painted over 60 portraits of Catherine Lampert, with which friendly and professional relations are associated.

Frank Auerbach and Ruschukliev obsessed to “gaze” in himself (with a brush in hand).



Figure 3 "Self-portrait", 50/61cm., 2004; from the fund of Art Gallery „Nikola Petrov“-Vidin, donation

The coherence between self-portraits, which we define as **compensatory time** and the others painted by Ruschukliev after 1900 is obvious in regard with the formal expression. They are related by the elevated and enlightened color of tangible relief layers. The fields with a suspended light are highlighted with clear, painted dark tone synclines, sunk to the base of the painting. With them, the artist manages to control and keep the explosions from the crowding scenic matter. In terms of content, these self-portraits suggest the feeling of an almost physical presence of the subject, as the author states that he is present in this otherwise extramural conversation. “Classified as a degenerate”¹ once (in one of the three Bulgarias, in which he says he’s lived) (Velikova, Racheva, 2013: 38-40), the son of the „beaten but still alive enemy of the people” has overcome his trials, “survived and is still painting”... with the belief that it’s “his mission assigned from God” (Ibid.). And he generously donates to galleries all across the

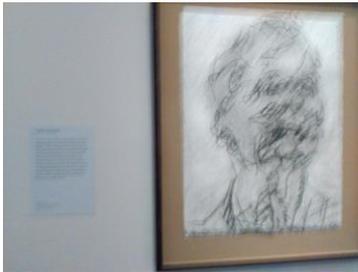
¹ In a letter of inquiry from 24.06.2015.; Personal story told in several interviews given regarding the award of the “Ruse” prize for art and exhibition on the occasion of the jubilee for the 80th anniversary of the Ruse Art Gallery, November, 2012.

country, in order to keep the “conversation” with as many people as possible. It is a conversation about dignity and meaning to assert ourselves honestly and with hard work. This solid cycle of works-self-portraits, we define as **testaments of vindication**.

The volume is in itself and **the compressing of time**. In the work around the designs, the artist trusts his available arsenal of extensions-reflections in mirrored surfaces, photographs, old and new sketches and drawings. In his words, even the fleeting reflection with aberrations from the window of a cupboard suddenly gives him an idea, which “the naked mirrored truth does not show or hide”(Ibid.), as delicately, more likely addressing himself, advises his companion: „it’s interesting, try again” (Ibid.). And he still continues to create them frantically with confidence, that we’ll surely feel the drama in the “bubbling” underneath their surface color, “erupting” in places with their belling intensity to “declare” the pieces of scattered truth. In the synchronic painting approach around its disclosure is the key for understanding the changing meaning of the self-portraits of Nikolai Ruschukliev; in them, the time has lost its linear move and has authorized the artist to measure it with another measure – portraying. With portraits –relics from another possible time, in which the causality of the connections is transformed into a split of chasing each other **altered meanings**.

In order to dose the philosophical bias in the analysis (to whatever our chosen topic and conductive working hypothesis for the synchronic events), we applied a reverse chronology of time. As when driving in a heavy traffic – a frequent look at the rearview mirror confident that we have adequate dynamics of movement. And since the accelerated dynamics in the art scene (during the period covering the issue of self-portraits of Nicholai Ruschukliev) the focus was on another setup, “the retired from the misunderstanding him world artist”, was not in it. To be rediscovered their messages in the terms of the fallen smog of dynamics, we looked back in her dim glasses, similar to the appropriate manner of generations of artist to check the qualities of the pattern. In a chronological descent in time, naturally we stopped in the year 1989- the beginning of the catalytic process of the semantic dynamics in the work of Ruschukliev and also the beginning of the independent, creative path of the author of the text.

We intended the sentence above to be as an ending of this paper, but because it does not possess an element of synchronicity (a principle that we chose in our analysis) logically concerns of an eventual esoteric reading occurred. Since divination is foreign for us, we inserted explanations to the appearance of random coincidences and things for which we mentioned at the beginning. In an effort to reduce possible outer context, naïve and personal sounding like description and insertion of the documentary, we used these images.



1. Wishes added to the letter from 24. June 2015.
2. Picture from 16. 10. 2015r. (selfie)
3. Frank Auerbach, „Self-portrait”, pencil, charcoal, (Palimpsest), National Portrait Gallery – London
4. Banner in front of the main entrance of the Tate Britain exhibition: Frank Auerbach, 9 Oct. – 13 March, 2016.
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AN ATTEMPT TO INTERPRET POETRY FROM THE PSALTER. THE WALL COMPOSITION OF THE VAULT BUILT IN THE 19TH CENTURY IN THE CHURCH OF DOLNA VERENITSA

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Abstract: *The report examines and analyses the unique and specific in nature wall decoration in the additionally constructed 19th-century narthex of the church in the village of Dolna Verenitsa. The emphasis in this study is placed on the allegorical rosette created on verses from The Psalter with calendar and cosmogonic interpretations which, in the form they are written/painted, are not found in churches constructed at the same time in the region; and which are of particular interest for iconographic studying due to their singular nature. Emphatic is also the choice of the psalm, and composite references to other churches displaying similar images.*

Key words: *Dolna Verenitsa, Psalter, wall composition, mural*

St. Nikola church in Dolna Verenitsa (Fig.1) was built in several stages. The original building probably dates back to the late 16th - early 17th century; it is a small, dug into the ground stone church - nave with a semi-cylindrical vault and wide semicircular apse. A feature in the interior of the church is the tapered profiles of the apse and of the niches located on the north and south walls. It is possible that these elements represent Gothic influence which penetrated the local Orthodox architecture through old Catholic churches in Chiprovtsi, Zhelezna and Kopilovtsi (Gergova, 2006: 343-364).



Fig.1. General view from the southwest to St. Nikola church



Fig.2 Part of the wall decoration of the vault

In the early 19th century the western wall was removed and the nave was extended and expanded, which doubled its volume. Later narthex was added, which belongs to the third stage of the reconstruction of the church. Currently, the church is declared to be a cultural monument of national importance. Information about the church is taken from the detailed surveys of B. Dyakovich (1904: 25,26), A. Vasilev (1950: 91,92) and I. Gergova (1983: 7-9), which is too general and it does not cover the murals which are the subject of our present study. In the scientific literature, as it becomes clear from our analysis, only V. Mardi-Babikova (1971:6,12) mentions the decoration of the vault in the overall description of the scenes and murals in the church. Mardi - Babikova refers the murals from the vault to the 19th century, and the painters are identified as representatives of the Tryavna School. She divides them into parts which include (from west to east): The god of hosts, All-seeing eye, Virgin Hodegetria¹ (Popova, 1998: 32-41) and frieze with images of prophets. This judgment is not quite right and needs reasonable adjustments. This will focus on the first two parts (which are the main theme of the report), with the idea to prove that united logically belong to a common scene; statement that presupposes and requires reasoned and thorough investigation. This reasoning is not quite right and needs some justified corrections. Thus, we are to focus on the first two parts (which are the main topic of the report), with the idea to prove that being united logically they belong to a common scene; statement that presupposes and requires reasoned and thorough study.

This paper aims at exploring and analyzing the unknown so far composition on the vault of the 19th century nave found in the church in Dolna Verenitsa. (Fig.2). In general, the composition consists of a large circular medallion carried by four flying angels and the image of the God of hosts.

¹ Iconographic type – St. Mary the Unfading rose.

The medallion is located in the central part of the arch and consists of two concentric circles. In the centre of the medallion is the All-seeing eye with rays of lights. It is surrounded by four different types of "twigs". There is a ring-shaped rosette, the smaller circle is surrounded by the images of the twelve months of the year and the symbols of the respective zodiac signs. Inside the big circle the following inscription can be read: тГ совершилъ е,,си' зарю' и,, сл҃нце, тГ сотворилъ е,,си' всѣ- предѣли и,, земли' жатв? и весн? тГ создалъ е,,сти - " салw'мъ о҃гг: се'иѣ е,,сть двенадес-тъ мес-цеиѣ вък?пѣ собра'ни <)¹ Oriented to the west in the composition the day and the night are symbolically depicted as the sun and moon. The relevant inscriptions in light of the shining of the sun and into the dark, star-studded background of the moon are as follows: тво'иѣ е^сть де'нь и и,, тво-' е^сть но'щѣ. Above them the God of hosts is painted in a rainbow of clouds, making the gesture of blessing with his both hands.

From the above text we understand that this is very clear visualization of verses from the Psalter (which also incorporates the Zodiac). At the end the following psalm is given: salw'ma o'g // // Psalm 73 and the rest part of the text corresponds to 16-17 verse of it.² Only this part of the text concerning the twelve months of the signs (the basis for their inclusion in the whole composition) is not among those verses. Most likely it was later added by painters with a particular reason, which is to be justified. Psalter³ consists of 150 psalms, divided into 20 kathisma and five books. Psalms are religious songs used in worship. Seventy-third Psalm falls within tenth kathisma, third book and is titled "Doctrine of Asaph".⁴ Asaph is from Levitical family and he is a head (leader, conductor) of the choir at the time of David (I Chronicles / I Chronicles 16; 5,7; II Chronicles/I Chronicles 29:30) (Kidner, 17,51,57; arch. Bazhanov, 1993: 80) and in most cases under his name (in the title) it is meant his choir. The psalm is a deplorable song about the destroyed church in Jerusalem by the Babylonian king Nebuchadnezzar. The prophet describes the plight of Jerusalem and the Jewish people. He prays for protection and revenge on the enemy. For this purpose it is shown how powerful God is and how effortlessly the enemy can be humbled; the visible enemy kills a man, while the

¹ The inscriptions are read by Hristo Andreev.

² See The Bible. Holy Synod of the Bulgarian Orthodox Church, S., 1992.

³ More details about the Psalter: origin, meaning, division, different translations, etc.. See Ivan Markovski, *Introduction to the Holy Scriptures of the Old Testament*. Slovo, S., 1992, p. 286-292.; V, *Liturgika* University publisher St. Kliment Ohridski, S., 1996, p. 82, 123, 147-148.; Derek Kidner, *Tyndale Commentary on the Old Testament*, Psalms 1-72, BCSU, S., 2001.; Derek Kidner, *Tyndale Commentary on the Old Testament*, Psalms 73-150, BCSU, S., 2002.

⁴ This is translated according to the synodic edition. The Septuagint (LXX), translated it as a "psalm of reason" and the revised edition of the Bible translated it as a "lesson".

invisible one kills the soul with injustice and lawlessness and its weapon is ignorance. The composition which is the focus of our study corresponds to 16-17 verse from the Asaph Psalm and the meaning behind them is the God as Creator, not only as Redeemer. Their author preaches: "Yours is the day and yours is the night: you have found all the world's limits the Moon and Sun; Thou hast set all the borders of earth, Summer and winter didst. The meaning is that in the centre of the Christian religion is the God who creates all things visible and invisible, and under His will it either exists or not. Everything is God's creation and as such is God's will, logic and providence. So in the visualization of the psalm it illustrates the relationship between Creator and creation; God's omnipotence concerning the establishment of the eternal laws of nature, the change of day and night, the seasons, the full annual cycle after cycle of life (Monk Evtimii Zigaben, 2004: 861-878.; Kidner, 324-332). According to Arseniy from Cappadocia, retold by Athos old Paisii, the psalm is read in peace and war to protect the villagers and when the enemy has surrounded the village In Orthodox worship verse 1 - 2.12 of 73rd Psalm is used in the second antiphon of the Liturgy for the feast of the Lord's Cross Exaltation. It is in the second group of great prokeimena which are sung in the vespers after the feast (Ps. 73: 4).

From the foregoing, we conclude that the painter (or painters) created an exact copy of the biblical text and depict all the important characters and events. God of hosts¹ (to whom the entire text of the psalm is directed) is depicted as the Creator of everything; blessing, with triangular nimbus symbolizing St. Trinity with the inscription: Everlasting. The sun and the moon are positioned on both sides of the Father and symbolically recreate the alternation of day and night as a metaphor of strength and durability or the constantly repeated cycle (Ps. 32: 4; Rev. 7:15). (Kovacheva, 2012: 44) They are two of the luminaries associated with certain signs of the Zodiac that are rulers (Shtekin, 2004: 33). The all-seeing eye is in the centre of two concentric circles. The first association we make is with Christian symbolism (iconography) of the circle which symbolizes eternity, infinity and perfection; symbolizes the world in its cycle, measuring time by days, months, seasons and years (Kovacheva, 2012: 34). Circular movements are perfect, unchangeable, without beginning or end, without modifications; this undoubtedly makes it a symbol of the time. The circle symbolizes the sky, its movement is circular and inviolable; more

¹ Associated with the first image of the Holy. Trinity; according to a translation (the Septuagint) means "the Lord of hosts." It appears in Russian art throughout 16c., As the foundation of the iconography is the image of Jesus Christ Denman. He embodies the idea of God as all-powerful ruler of all earthly and heavenly forces, as presented in the Bible all the stars and cosmic phenomena. In Bulgaria this iconographic type enters through 17c. ("St. Spas" - Alinski Monastery, 1626).

directly symbolizes the cosmic sky, especially when it comes to its relationship with the Earth. Moreover, the circle is a figure of celestial cycles, and more accurately it represents the tour of the planets, the year cycle of the zodiac. Concentric circles depict the degrees of existence, the hierarchies that have been created. As they are, they constitute universal manifestation of unity and unmanifested existence (Shevalie, Geerbrant, 1995: 554- 559). Assuming that the all-seeing eye is the central point of the circle, and the circle is the deployment of the central point and its manifestation, then: "All points of the circle are presented in the center of the circle, which is their beginning and their end," as it is written by Prokal. Many other authors, among them Heinrich Suzhou similarly compares the centre and the circle with the God and the creation (Shevalie, Geerbrant, 1995: 555). Should we accept the All-seeing eye as of primordial presence of God (the always watchful eye of God over the world until the Second Coming), the above judgment of Prokal expresses to the fullest the symbolism of the image of the psalm. The eye is drawn between the sides of the triangle radiating light. The triangle indicates (symbolizes) St. Trinity in unity and rays are the shining of God's glory. In specialized literature the image is known as the Eye of Providence.¹ It reminds that God is all-seeing and all-knowing; besides the human's acts, God knows their intimate thoughts, desires and feelings. The symbol is found more in the early Byzantine iconography (in the first centuries of Christianity), and in 12c. is spread in the West. The image is based on texts of the Old Testament, Psalter and the New covenant (Ps. 32:18; Ps. 31:8; Proverbs 15:3; 5:5; 4:13) and others. In the late 18th century in Russia a complex symbolic, allegorical composition was formed in iconography, originating from the text of Ps. 32:18: "Behold, the eye of the Lord is on those who fear Him and who trust in his mercy". In Bulgaria the symbol became especially popular during the National Revival. Around the God's all-seeing eye the four seasons are allegorically depicted: spring, summer, autumn and winter. Spring is recreated by flowers, summer with bundles of wheat, autumn and winter can be recognized respectively by the vines heavy with fruit and the leafless branches. It is obvious that the chosen specifications match or accompany human activity in different seasons. We will pay due attention to the Zodiac to justify its presence in the visualization of Psalm 73: 16-17. The text: „се'иѣ е„сть двоенадес-тъ мес-цеиѣ вък?пэ собра'ни" which corresponds to the images of months with the zodiac signs is not a part of Psalm 73, but it is a meaningful addition to the whole composition and its presence is quite natural. Zodiac signs appeared in the Bulgarian church art in the Middle Ages, and although they are not directly related to the

¹ The church „St. St. Petar and Pavel" at village of Berende (14c.); the church „St. Dimitar" nearb Boboshevo (1488); the church „St. Stefan" in Nesebar (1599) and others.

canonical Christian literature or to the ritual, they had their own place reserved until the end of the National Revival period. Somehow "innocent" and unobtrusively astrology manages to fit in Christianity and the accompanying art (Spiridonova, 2002: 151,152). In Babylon, Egypt, Judea, Persia, India, Tibet, China, Scandinavian countries, Muslim countries and many others had some knowledge of the Zodiac and practiced astrology. Everywhere it was linked with the most important human monuments: walls, temples, churches etc. (Shevaliee, Geerbrant, 1995: 403). The signs of the zodiac are twelve (the perfect number) equal parts of the ecliptic, the visible path of the Sun across the celestial sphere. Each of these parts has its own name: Aries, Taurus, Gemini ... and corresponds to a particular month of the year. The circle of the zodiac signs is located within the solar system and is directly linked to the seasons (Shtekin, 32). The word Zodiac is mentioned even in the Bible (Job 38:32; 4 Kingdom. 23: 5; Prem. 13:12), under the name constellations, but in Christianity there is some contradiction to astrology; stars, like everything else are God's creation and the meaning and position follow the God's providence (Spiridonova, 160, 161, 168, 169; Arch. Bazhanov, 349). The presence of the Zodiac in most cases is a symbol of the passing time, but it is only valid within the human life flowing through a cycle with a beginning and an end.

Images of zodiac signs are found in miniatures and monumental painting from early Christian times. Nowadays the existing images of signs in Bulgaria can be provisionally divided into three groups. The first one is related to the composition "Wheel of Life". The idea of the eternal circle of life, the time that "ruthlessly" move following the laws of nature, and the signs symbolize months. Such a wheel can be seen in the "Nativity" church in Arbanasi (1649); "St. John the Baptist" in Bistritsa (1882.); "Blessed Virgin" church in Blagoevgrad (1888-1889). The second group includes images of the signs involved in the iconography of the "Doomsday". They are also connected with the symbolic representation of the time, but to express and demonstrate its end. They are located chaotically (the cyclicity is impaired) on a scroll sheet – sky rolled by angels. These are the churches "St. Athanasius in Boboshevo (17c.) and St. Mary of Vitosha at Dragalevtsi Monastery (1476). The third group of images with signs illustrates the connection between God - the creator and all that exists; they symbolize the months whose visualization would otherwise be difficult to achieve. Two of them are in Rila Monastery Ensemble: mural of the narthex of the main church (1845). Hermitage and "St. Luke" (1799), "St. Petka" church in Dren (1864.); "St.Spas" in Dolni Lozen (1869.); Beliova Church near Samokov (1968); "St.George" in Dolni Lozen (1874), etc. The common in all these churches is that the God is in the center of the composition, no matter in which of his appearances, framed by a belt of images of the zodiac signs (Kovacheva, 166-176).

Almost identical to the scene that we studied in Dolna Verenitsa is the composition at the Assumption church in Iskretski monastery (Fig.3). It is located on the vault in the narthex of the church. Unfortunately, the mural has been badly damaged and half of the image is permanently deleted. Judging by the preserved parts of the picture and the inscription along the outer circle, we can conclude that it is a visualization of the same psalm that is the subject of our study (Ps. 73: 16-17). The composition here consists of two concentric circles in which the seasons and the Zodiac are presented. The day and the night are also recreated by the sun and the moon and angels around the circle. The murals were painted by an artist Yanachko (1843 and 1846), who is likely to have painted the murals in the church in Dolna Verenitsa. The iconographic scheme and the location of the scene in the church area are quite similar to those in the church in Dolna Verenitsa. These are all possible grounds for referring the murals in both churches to the same author!?

We should note the similarity between some elements of this study with identical ones in the so-called Eternal Calendar (Fig.4). It was painted on the wall of the school in the village of Mihaltsi (Pavlikeni) by Venko (a painter from Tryavna) in 1870. The idea for the Calendar came from Father Matei Preobrazhenski (Mitkaloto). Now it is removed, restored and displayed at the History museum in Pavlikeni. It consists of nine concentric circles, as the outermost has twelve sectors corresponding to the months of the year. In the four corners of the composition the four seasons are depicted allegorically as symbol of the human life stages. In the central circle there are two hemispheres representing the earth: sun and moon, among which is the symbol of the all-seeing eye and the following inscriptions can be read: тем естѹ де'нь естѹ нощ- (Ivanov, 2006: p. 51-58; Sabev, 2014: 165–199).



Fig.3 Mural from the Iskretski monastery



Fig.4. Eternal Calendar

The scene that we examined is part of the only preserved decoration (from 19th century) in the finished construction of the nave of the church in Dolna Verenitsa – the circumstance which obstructs the analysis of the overall iconographic program in the room. The same is true regarding its connection with the decoration of the arch and its intended purpose. Undoubtedly, the composition of the arch is a clear visualization (including the Zodiac) of verses from Psalm 73, recreated by symbols and methods of Christian art. The theme of praising God is one of the main in Christian dogma. Deployment and high parts of the church is dictated by the established mandatory hierarchy. God is the one who dominates over his creations. He is the Creator around whom all earthly and heavenly forces turn around, the first purpose of the created man is solely praising the God.

The Painter skilfully manages to recreate the eternal circle of life included in the human time framework. Time when life and death are inherent to all; to the circle which strives to "bite" its beginning.

ABBREVIATIONS

CF – A collection of folklore

BAS -Bulgarian Academy Of Sciences

NICM-National Institute of Cultural Monuments

PA - Problems of art

UP-University press

BCSU-Bulgarian Christian Students' Union

PH- Publishing house

NBU-New Bulgarian University

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FORMS OF SCHOOL DEVIANCE AND THEIR INFLUENCE ON THE SOCIAL AND MORAL DEVELOPMENT OF THE CHILD

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Abstract: *Man is an active human being evolving through his relationships with the world. School is one of the main factors influencing, through its specific attributions, the achievement of the human education. The purpose of the school is to contribute to its physical development, to teach it, to develop skills and appropriate behaviour in society. It has well-trained teachers, creates a suitable environment for optimal physical and intellectual development of students and has the specific endowments for learning to be as effective as possible. The difficult problem currently facing the general education is that of ensuring school success for all students. Thus, school must ensure and prepare students' school success, ensure optimal learning conditions, form future adult society, prevent and combat forms of school deviance. Of course, school success or failure depends on the requirements of school rules. Students with difficulties in adapting to school requirements and curricula - difficulties arising from school outcomes and inability to adapt to school rules - require increased attention from the school.*

Key words: *school deviance, abandonment, violence, school success*

Introduction

Today, the school faces multiple forms of school deviance from absenteeism, school dropout, verbal, physical and psychological violence to the worst forms that are sanctioned by law. The actors involved are students, teachers and parents, as well as other people with whom they come in contact in different ways.

Currently, the present Romanian society faces many social problems that have a negative influence. Thus, one of the most serious problems is the behavioral deviance among students, as evidenced by official statistics and the media.

The multiple socio-economic problems that have affected society have led to an increase in the incidence of juvenile delinquency in Romania. Poverty is a sad certainty, and the precarious economic situation affects the stability of families, this overflowing with children, generating various behaviors that are manifested by aggression and behavioral disturbances. The imbalance

produced within the family stimulates and supports the development of deviant behaviours in children.

After 1989, a lot of social, economic and political transformations took place in Romania, which led to the creation of a social environment that favored the development of the delinquency phenomenon in general, but especially of the juvenile one, which is a reason for concern for our country.

School is one of the most important institutions of a society because it transmits knowledge, skills, and develops the skills necessary for each individual to be able to manage independently in the future.

It is the institution in which education takes place in an organized manner and is an essential factor in the formation of individuals capable of contributing to the development and good course of society. The process of education offers the school the essential function in the formation of generations (Cristea 1996: 96).

Most studies in the field of school deviance that analyze the importance of the family on child development place a great deal of emphasis on the relationship between family and school cooperation. From this point of view it is considered that the interest of parents towards school is an important factor in the school adaptation of children (Neamțu 2003: 80). Thus, constant control over the child's behaviour lies with both the family and the school, because the process of forming the personality, socializing the child is a permanent process.

I. School abandonment

School abandonment is the condition of failed social integration in the sense that the possibility of self-realization in the conduct of legal activities decreases. The reasons for school abandonment are numerous, as a result of a double inadequacy, namely: an inadequacy of the pupil in the activities of the school environment, but also extra-curricular one and a failure of the school to biological, psychological, socio-cultural and socio-economic factors (Neculau and Ferréol 1999: 251-252).

Zamfir E and Zamfir C (1996: 167) define the school abandonment as a retraction of the pupil in the school system because of the loss of motivation or interest in learning and engaging in independent learning activities, or because of the lack of economic resources for continuing their education.

School abandonment is the end of attending the activities of the education system before obtaining a full qualification or before completing the studies started. As a result, those who decide to drop out of school are no longer accepted in the same school unit and are not enrolled in an alternative schooling program (Neamțu 2003: 199).

“School abandonment arises as a consequence of social, family or school failure, following an individual decision, by external constraint or by the mutual rejection process between the student and the school, with the most serious consequences, ranging from inability to adapt to society until engaging in negative actions directed against one’s own person, family and society” (Pescaru 2014: 78).

From a statistical point of view, the world abandonment rate is difficult to obtain because few countries collect data about those who decide to drop out of school. The highest rate of abandonment occurs among the gypsy population. It is estimated that the attendance of the education system among this population is 4 times lower than the national average. Children, especially girls, are most affected by illiteracy and school dropout.

Many school abandonment studies have failed to show just one reason why children drop out of school. Every teenager who decides to leave school has his / her own reason, and the causes found among those who have abandoned school are numerous (Lerner și Hultsch 1983: 371).

Neamțu (2003: 205) refers to each student’s reaction to school failure and to the conflicts he has with his teachers. Labeling him as a low-school pupil reduces the student’s self-esteem and undermines his attempt to gain a positive social identity. Many students do not have the resources to mobilize to overcome these difficulties and seek to be valued outside school, sometimes through school abandonment.

In determining the school failure, the student is exposed to depressive states that will disorganize and inhibit him intellectually. These states occur in some conflicting and frustrating situations the student faces (Rudică 2005: 220).

Even though the abandonment is not fully assimilated to the educational climate, there is an important correlation between negative managerial processes that result in the depreciation of the educational climate and school abandonment. Inappropriate climate in the student class can be a stimulating factor for the student in the decision to leave the school (Iucu 2000: 166). If teachers and other college students who are in a school abandonment situation do not support them but rather blame them for the situation they are in, they feel misunderstood and drop out of school much faster.

Families lacking financial resources, have difficulty in providing adequate clothing to children, sometimes need help in farming, at home, or direct their children to work (Voicu 2010: 23). Due to the precarious financial situation faced by some families, children help with household chores or agricultural work to overcome the situation they face.

School abandonment is dependent on economic status and is measured by variables such as parental education levels, father's occupation, family-owned earnings, and living standards. Some families do not have the resources to pay for the shuttle, the school supplies, the clothes needed for the student. Instead, other families, even if they have the necessary resources to educate the child, do not support him, especially if he or she was receiving some income-generating activities (Neamțu 2003: 203).

2. School violence

At present, violence is an object of research for many natural and social sciences: physiology, psychology, psychiatry, sociology, political science, etc. All these disciplines have made interesting contributions to studying the mechanisms of violence. The issue of violence is recent. It is only in the nineteenth century that the concept begins and the roots and forms of violence are analyzed (Alan Newcombe 1978: 798-817 apud Ioan Mihăilescu 2003: 124).

Researches on both academic and official violence can often be treated either for a certain type of violence or for a single discipline. Although they go in one direction, many of them are very clear about some aspects of violence.

In the school environment, violence occurs through verbal aggression, sharpening, pushing, slapping, stabbing, intimidating, hitting objects, refusing to give help, etc. This kind of violence can be directed against students, teachers, institution representatives.

If teachers used to be violent towards pupils in school, the situation has now changed, reversing.

Debarbieux, (1996: 45-46), a scholar, defines violence as the "brutal or continuous disorganization of a personal, collective or social system, and which is translated into a loss of integrity, which may be physical, mental or material. This disorganization can be operated by aggression, by using conscious or unconscious force, but there can also be violence only from the point of view of the victim, without the aggressor having the intention of doing harm.

The relationship between aggression and violence builds on the consequences of each of them. If violence involves the use of force resulting in

an individual's physical, mental or economic harm, aggression becomes harmful only if certain limits are exceeded. Therefore, if most of the manifestations of violence take the form of behaviors that are subject to legal norms, only a part of the aggressive behaviors come to be classified as delinquent. (Balica 2009: 58).

Specialists in certain areas have developed various studies that demonstrate that there is a relationship between aggression and adaptation, starting from their analysis in the animal world, a second orientation is the relationship between adaptation and aggression in human society, and the ultimate approach is the relationship of these at the level of the individual, being known interventions that analyze this relationship from a psychoanalytic perspective. (Balica 2009: 51).

Regarding the violence among students, the main causes are the family environment, the social environment, the media. This type of violence often takes place during breaks, and verbal violence is most often encountered.

The second category, pupil violence against teachers is a situation faced by schools in Romania. This is manifested by: indiscipline, absenteeism, verbal aggression, ironic behavior towards teachers, refusal to accomplish school tasks.

It should also be borne in mind that there is also the type of violence shown by teachers on pupils, but its presence is lower than in other cases. This is manifested by ignorance, hitting, exclusion from classes, subjective assessment, offenders.

In Romania, according to the statistics published in "Child Abuse and Negation" (done in 2001 by ANDPC, World Bank and WHO), 47.2% of parents say they use beating as a method of correcting the child, and 84% of children say that they are beaten by parents. The highest proportion of physical punishment is held in rural areas. Thus, 87% of parents who live in villages and have children aged 3-5 years and 78% of those who have children aged 6-7 years have stated that they use physical punishment in educating children. In urban areas, things are a bit different, with physical violence having a lower share: 52.6% for children between 6-7 years and 50.2% for those aged 3-5 years.¹

¹http://www.salvaticopiii.ro/upload/p0002000100000002_Studiu%20%20abuzul%20si%20neglijarea%20copiilor.pdf , accesed on 3.6.2016, 18.30

Thus, according to the same study, violence is reported in 75% of schools, and 48.1% of students say they are being punished by teachers. In the study conducted by the Bucharest School Inspectorate in December 2005-2006, 60% of students are physically and verbally bullied in school and in the family.

Even though Romania is one of the few countries where the law prohibits the application of physical punishment to the child, it seems that specialists believe it is still working on this chapter, because a large part of the Romanians consider that “the beating is broken from the Heaven”, according to a Romanian proverb.

In conclusion, it can be said that the school plays an important role in preventing and combating the school violence, as its source is in school and not only. Thus, when a child comes from a tense and conflicting family environment, the school may be a second family for the child, and if he does not receive support, he will be totally disoriented and discouraged, often taking inappropriate behavior. Students must be helped and encouraged to overcome feelings of inferiority, gain confidence in their own skills and abilities, and the teacher has the obligation to plan their activities in such a way that each student can do something successful. Also, in both teaching-learning and assessment activities, it must take into account the individual peculiarities and potential of each student, without making any difference between them.

3. The role of the school in preventing deviant behaviors in children

School is the place where pupils are trained, the place where relationships are established, conditions for optimal moral, emotional and cognitive development of children are created, values are promoted. Classroom is the place where students depend on each other, help each other, feel the approval or disapproval of the class, acquire a position within the group. Each group claims certain types of behavior from its members, even the teaching-learning process is a relationship-based process, and the management of these relationships falls into the so-called class management. Thus, Vettenburg, N. (1999: 286) defines classroom management as “the set of activities through which the teacher promotes the student’s appropriate behavior and eliminates inappropriate behavior, develops good personal relationships and a positive socio-emotional climate in the classroom and maintain an efficient and productive organization of the class”.

School is one of the most important factors of education that influence the development of the pupils’ personality. No profession requires from the practitioner so much dedication, such as the teacher, because in no other profession it is working with something more delicate, sensitive, precious and

complicated. The teacher, the teacher, the teacher educates, educates, educates, corrects, evaluates and continuously perfects the process of training the qualities necessary for the future adult.

However, the school is not only about skills, but also about habits, including behavior in a society that is characterized by respectful and civilized behavior: the skills to write, read, self-service turn into a habit. Of course, the realization of these transformations can only be achieved through the instructive-educational process.

The school is the only institution that aims to support and develop pupils through planned and organized learning processes, so for better results it is necessary to establish a partnership with the family and social group in which the child develops (Vrășmaș 2002: 141).

According to Neamțu (2003: 329) “any effective approach to a behavioral problem starts from the teacher’s belief in the need to give the pupil a positive, rewarding and motivating school experience, and less negative and punitive experiences”. From this we deduce the need for the teaching staff to use those means and ways to create the conditions for a formative and attractive means of learning, eliminating those educational mistakes that affect school education and, moreover, that may favor the emergence of deviant manifestations.

The school is not just about the activities that take place inside it, it refers to the states lived by the members involved in carrying out these activities. These experiences greatly influence the evolution and good course of school, constituting the school climate.

This social and educational institution plays a significant role in preventing deviant behaviors in children as it transforms and influences the lives of individuals, shapes human behavior by imposing certain rules whose non-compliance is sanctioned. It is also the institution that produces learning and stimulates progress. However, as mentioned above, for school progress to be visible, it is absolutely necessary to involve parents in school by supporting and helping the child in school activities and by maintaining a permanent connection with the teachers.

Conclusions

School plays a significant role in preventing deviant behaviors in children because it is the institution that transforms and influences the lives of individuals that shape human behavior by imposing certain rules whose non-compliance is sanctioned.

Prevention is a rather difficult task because it involves concrete interventions that reduce as far as possible the phenomenon of behavior deviance in pupils by actions designed to reduce or eliminate as far as possible the causes of adopting deviant behavior.

Measures applied at school level by hiring a person to supervise student behavior or by applying more severe sanctions to those violating the regulation will not yield returns if community-based de-mitigation measures are not implemented.

Concluding, we can say that preventing the adoption of deviant behavior would improve by:

- Establish clear school regulation;
- Organize regular meetings with police officers;
- School counseling to prevent violence;
- Counseling parents;
- Psychological evaluations, but the most used are the following measures: rebuke in front of the class, individual rebuke, reduction of the note to the wearer, written reprimand, expelling for a definite or definitive period.

Of course, these preventive measures can be joined by many others, but I think that the primary role in preventing deviant behaviors in the school environment belongs to those who interact with them most. Thus, teachers can influence through their personality the appearance, prevention or diminution of deviant behaviors. However, of course, the intervention is not only done by the teachers but also by the specialized people who collaborate with them constantly. Thus, the school psychologist or social worker (if there is a school), based on the information received from the teachers, establishes a personalized intervention program in which the teacher has a well-established role.

I also add that many of the manifestations of school deviance cannot be eliminated or at least diminished as long as no measures are taken in the family environment, at the community level and even at the level of society to combat it.

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MANAGEMENT OF NON-REFUNDABLE EXTERNAL FINANCING PROJECT AS SUPPORT OF SOCIAL SERVICES DEVELOPMENT

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Abstract: *This article has emerged from the project management practice that had a significant impact on the institutional development of the General Directorate of Social Assistance and Child Protection Dolj. In the context of the financial constraints faced by both local authorities and private providers of social services and, at the same time, in the conditions of decentralization, non-refundable external funds represent a financing opportunity for the development and diversification of specialized social services, depending on the social needs identified at the level of each community. In the social field, project management, beyond being a fashion, has become a necessity and efficient form of institutional development.*

Key words: *projects management, social services, institutional development*

A topical domain of our day, project management, is not only a tool for attracting non-refundable external funds, but a new way of thinking and acting through which we can increase personal and organizational performance, a way of institutional development.

Project management is a specialized branch of management that has emerged quite recently, but whose importance has seen a major growth in recent years.

Social services are a component of the social protection system, along with social benefits that are monetary measures that help solve social problems. Social services are not primarily targeted at vulnerable groups, but they are meant to help anyone in a difficult situation at a time, including children or adults, single-parent families, people whose legal status is unclear, and especially about people with disabilities or homelessness, or with different types of addictions.

Social services are organized in various forms and structures, depending on the specifics of the activities carried out and the particular needs of each category of beneficiaries, and involve an integrated approach to the needs of the person, in relation to the socio-economic situation, health status, level of education and its social environment.

Regardless of the legal form, in order to provide social services on the territory of Romania, social service providers must be accredited under the law.

Social service providers in Romania are public authorities, non-governmental organizations and religious cults.

In our country, social services operate and are decentralized on the principle of local autonomy.

Social Assistance Law no. 292/2011, specifies the sources of financing of social services, namely:

- the state budget, the local budget of the county, respectively of the Municipality of Bucharest;
- the local budgets of the communes, towns and municipalities, respectively the local budgets of the Bucharest Municipality sectors;
- donations, sponsorships or other contributions from individuals or legal entities in the country and abroad;
- refundable and non-refundable external funds;
- contribution of beneficiaries;
- other sources of funding, in accordance with current legislation.

After the years 2000, with the diversification of the social services range at national level, then the introduction of quality standards and the diversification of types of service providers, the social services sector was in a process of modernization, a process accelerated by the adoption of the Law no. 292/2011.

This law aimed at decentralization of services, more efficient allocation of existing resources, exploration of new financing lines for social services developed locally, diversification of services. However, all these measures have not been accompanied by unitary methodologies at national level, so that local authorities can make a complex diagnosis of social needs, allocate an appropriate budget to cover these needs, or monitor and evaluate their functioning effectively.

The economic crisis that has also affected our country has led to a slow evolution of this sector and, in some cases, the elimination of social services on the agenda of local authorities, especially in small localities.

Currently, local city halls can fund social services only through local budgets, from the state budget being funded part of social benefits and the personal assistant of the disabled person ones. Thus, as small towns and communes face difficulties in collecting local taxes, there are very few chances for funding social services in these localities.

Another aspect to be considered is that the local budgeting of social services is generally made at historic costs, or in relation to minimum cost standards for a limited number of social services. A budget based on priority policies and public programs, or strategic objectives and measurable and verifiable results do not yet apply in the social sector.

Social services maintained at a high-quality level are means by which citizens are helped to become active in the economic and social life of their

communities, overcome difficult, temporary or long-standing situations, and actively contribute to collective welfare. They provide a more effective and more active means of supporting the population in situations of vulnerability, or marginalization, in relation to social benefits.

In the national social protection system, the role of the two types of measures is complementary, but investment in social services contributes to more effective long-term support effects for the marginalized or vulnerable population categories, social services based on the principle of individualizing intervention, adjusting to the specifics and needs of the person, to the socio-economic context in which the beneficiaries of these services live. They respond more effectively to risk or crisis situations and allow for an intervention adjusted to the peculiarities of the beneficiaries with the help of specialized staff.

The experience of the past 10 years shows that both in the development of the social services infrastructure and the organizational development of the social service providers, non-refundable external funds have had an excellent impact and excellent outcomes, the majority share being held by the European funds. However, the social services sector still faces many gaps and inconsistencies.

Thus, during the pre-accession period, the national social assistance system benefited from direct support from the European Union through the PHARE financial instrument. These funding aimed at accelerating the reform of the social assistance system and diminishing the negative effects of the communist regime's policy in the field of the protection of disadvantaged groups, especially children in difficulty and people with disabilities.

Within the Phare program, projects that developed primary social services (social services aimed at preventing or limiting situations of difficulty, or vulnerability that may lead to marginalization or social exclusion) and integrated/specialized social services (social services aimed at maintaining, restoring or developing individual capacities to overcome a social need situation) were eligible for non-refundable financing.

Starting with 2007, Romania had the opportunity to reform the social assistance system, given the size of European non-refundable funds and the experience gained during the pre-accession period.

Thus, the Regional Operational Program within the Major Domain of Intervention 3.2 The rehabilitation/modernization/development and fitting-out of the social services infrastructure, meant both the financing of projects targeting the multifunctional social centers that can cover a wide range of services in order to help people in difficulty, starting with their acceptance in the center, until specific problems they face temporarily, including through the organization of workshops for the development of independent life skills and professional skills, as well as investments in residential care centers providing

long-term accommodation services, thus providing an adequate framework for hosting and caring for people in difficulty.

The Regional Operational Program represented at the same time a means at the hands of the local authorities through which the high capacity centers could be restructured to meet the quality standards in the field.

Infrastructure investments are an attractive target in particular for public authorities and, therefore, to the extent that a series of measures will be taken to align the public policy objectives in the field of social services with the existing financing objectives of the Operational Program Regional, this is an important element.

The Sectoral Operational Program Human Resources Development is another program that has provided funding opportunities to social service providers, namely funding of staff training programs working in the field of social services for people with disabilities and facilitating people with disabilities access to education and the labor market, as a vulnerable group.

Key areas of intervention 6.1 Developing the social economy and 6.2 Improving the access and participation of vulnerable groups in the labor market, under Priority Axis 6, have been an opportunity to increase the employment of people with disabilities.

Within this priority axis, it was intended to promote specific programs for personal development, both in order to strengthen the motivation for vocational training and the integration of vulnerable groups into the labor market, as well as to improve their access to the labor market. At the same time, local authorities are encouraged to develop partnerships with non-governmental organizations representing vulnerable groups in order to better reach those who are marginalized or those who most need such support.

The priority axes and major areas of intervention of this program were generously formulated and provided multiple opportunities to finance social services for people with intellectual disabilities, staff training, and budget allocations were relatively large, which was the premise of community social services development.

At the same time, it should be noted that the program did not propose the actual development of social services, but the development of appropriate tools and methods for providing social services and the provision, development and creation of flexible and alternative services for children care and/or other family members being in care during the day.

In the social sector, reform means moving as far as possible from a situation of passive dependence to active participation in society, a move that is possible by setting-up social services, which must be flexible, adapted to the needs of the beneficiaries, open to the community and provided by professionals. At the same time, it should be mentioned that the national Strategy on social services development envisages the global approach to the

needs of people at social risk, the development of services taking into account, as a priority, the principle of social need, diversification of social services as a factor of orientation of social assistance institutions to proximity services, the right of assisted persons to participate in the decision on the type of social intervention.

The Sectoral Operational Program for Human Resources Development represented the necessary funding for training, one of the actions that could be financed through Axis 6.1 being the development of training programs for the specialists involved in the social services system: social workers, personal assistants, community assistants, family mediators, health mediators, nursing assistants, caregivers, staff from residential institutions.

Improving the quality of life of beneficiaries and their families, better social inclusion and a better professional environment for staff are objectives that can be achieved with the help of non-refundable funds, which represent an opportunity for the development of social services in our country.

The efficiency of project management at the level of the General Directorate of Social Assistance and Child Protection Dolj translates, on the one hand, into the value of investments made from non-refundable external funds, and on the other hand, the real and positive impact on beneficiaries' quality of life.

Thus, during the period 2006-2016, 11 projects with non-refundable external financing were implemented, projects aimed at the diversification and development of specialized social services, taking into account the dynamics of the social needs in the county and the correlation of these needs with the general mission of the social inclusion policies. At the same time, it was aimed to develop social services in a balanced manner throughout the county, so that as many inhabitants as possible have access to specialized social services.

In terms of disabled adults, 7 organizational structures were set up to provide services to disabled adults (2 recovery centers and a mobile team providing recovery/rehabilitation services, 1 home care service, 3 residential centers, personal care services, assistance and support).

In child protection field, a mobile team was set up to provide recovery/rehabilitation services to the beneficiaries' homes, a small hearing room to ensure a friendly, secure, atraumatic environment during the hearing of the child victim or the author of criminal offenses, counseling and support center for parents and children to overcome the difficulties faced by families at risk of abandoning children by maintaining, rebuilding or developing parental individual abilities, and a counseling and support center for reintegration/integration of children into the family.

Through the non-refundable funds, the General Directorate for Social Assistance and Child Protection Dolj managed to build and develop a system of

social services with substantial implications for the quality of life of people with disabilities.

The development of structures providing recovery/rehabilitation services to both children and adults with disabilities means, on the one hand, increasing the degree of individual autonomy of these persons, preventing the aggravation of disabilities and alleviating the consequences of these disabilities and, on the other hand, lowering the degree dependence on the family and the social protection system, respectively, contributes to the prevention of their institutionalization.

Project management is an engine of institutional development, achieving maturity in this area, contributing to the development of the ability to face the dynamism and complexity of the environment in which we live and work.

In the social field, project management, beyond being a fashion, has become a necessary and effective form of institutional development.

One of the major pillars of support for social inclusion of vulnerable categories is social services that will demonstrate their effectiveness when the relationship between the needs of vulnerable groups and the provision of social services will be balanced, generating a complex and integrated response in which the mission of social services finds itself under the umbrella of social inclusion.

On the weaker funding from the state budget, the field of attracting non-refundable foreign funds is becoming increasingly an area of interest for public and private social service providers, who see in this process a way of improving the quality of social services.

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Book Review
**CONSTANTIN SCHIFIRNET, “TENDENTIAL MODERNITY -
REFLECTIONS ON THE EVOLUTION OF MODERN SOCIETY”,**
Tritonic Publishing, Bucharest, 2016

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Without presenting a new phenomenon, the modernity in present times manifests as an essential communicative condition and as one of synchronization, making local and national effects, determined by the causes, especially, the historical ones. So, the out of phase people in development can suddenly join the civilized ones, following the way of imitation the occidental forms, and then the way of blending the ethnical specific of a nation.

In a climate characterized by confusion and improvisation, the book *Tendential Modernity - Reflections on the evolution of modern society*, and also the other books published by mister Constantin Schifirnet, is remarked by the originality of its scientific approaches, by using with accuracy the scientific terms and, also by the accuracy of the scientific explanations. The author is one of the best, and as a prove stand his own published studies, in the last years, about the idea of tendentious modernity: *Tendentious modernity and innovation, 2008*; *The mass media and the tendentious modernity in the transition process from national society to European Community, 2009*; *Tendentious modernity, 2009*; *Tendential modernity, 2012*; *Mass-media, tendential modernity and Europeanization in an internet era, 2014*.

Practically, the book *Tendential Reality - Reflections on the evolution of modern society*, is part of the author's interest regarding such an interesting field like the one of modernity, in which many theories were made, also points of view and assumptions, existing statistical data and information, studies, scientific explanations and interpretations. The author's talent is incontestable, because he succeeded to analyse the explicative models on the variety of the evolution ways to the modernity of the societies, being capable to make them interpretable from the point of view of three research directions.

The author presents these research directions as being the following: "modernity is produced and it manifests in the same way" , "non-Western modernity is delayed and it is the result of the reproduction of Western modernity", " the modernity specific to the non-Occidental societies is different

due to the independence of the cultural traditions in comparison with the economical independence.”

Besides the problems found in the present modernity in any society, the values and the standards being different, the author wants that this modernity to be analysed even from “the perspective of the universal tendential processes, as a way of evolution, in the societies and in the areas which have an nonfunctional economy.” (p. 12)

The subject of the book provokes and excites through its basis idea of its conception due to which in the non-Western societies “modernity is an inevitable tendency because of the economical development level of Western Europe, which lead to its action as a pressure factor among the other societies, no matter what economical development level they had.” (p.13), in comparison with the Western modernity which was produced naturally, as a consequence of economical, technological and scientific development.

Through a hard work of controlling and reanalysing various scientific information, many times unclear, in order to give a scientific explanation, the author underlines the “expansionist vocation of the Western states” , determined by the economical and technological development, these ones having their own values. So, the modernity is seen as being a development pattern identical with the one of the Western countries.

There are many studies which identify the evolution tendencies of modernity in the societies with a weak economy, from the point of view of the historical, political, geopolitical and cultural context in which they are in, as well as the state structures and institutions built as Occidental patterns.

As a confession of the author, the concept of tendential modernity was elaborated, firstly for the Romanian society, being used in the paper *Forms without background, a Romanian brand* , explaining “the development act, in an opposite direction, from the national spirit and political structure to the economical one.” (p.14). But, this concept can be used in any analysis regarding the modern development of a society, the phenomenon being a universal one. Using as main hypothesis the notion of modernity, the author asked himself whether and how the problems of the modernity process must characterise “the new trend of capitalist development” (p.14)

In this book modernity is analysed as a “tendency”, that is why they avoid using the term “late modernity” or some of the explanations regarding the development of societies from the point of view of the evolution tendencies on a short, medium or long term.

Modernization has a given name, Westernization, and its path is imitation. Modernization and modernity can be found in all the societies, regardless their geographical space, population, values, tradition and customs. The modernity process is an official process, defined by the social reports, values, standards and moral and religious prescriptions. So, modernity is a social process whose motivation and determination lead to many points of view, theories and explicative models from a cultural, economical, sociological and philosophical perspective.

For this reason, in the first chapter it is clarified the concept of modernity being underlined the classical studies from the useful social sciences. We can see the character of the modern approach, when it is connected with "the theoretical pattern of modernity" and with "the theory of modernity", but also with some discussions regarding the "beginning of the modernity" with its characteristics: capitalist industrial economies, political democratic organizing, social structure based on the classes.

In this context, the sociologist vocation was shown during the theoretical speech, when it comes to modernity, after studies made by: K. Marx, E. Durkheim, M. Weber, A. Giddens, J. Habermas, E. Dussel, G.K. Bhambra, D. Chakrabarty, P. Wagner, G. Therborn, J. Larraín.

A special attention is given to modernity principles, the author wants to clarify the rationality and scientific practice and to underline the fact that "the actuality can be considered a necessary condition of modernity."

This theory, extremely interesting, but also critical, allows the author to make a necessary question: "But is it enough?" So, there are mentioned points of view like: "can they be modern even the things that can not be current anymore, under a chronological aspect?" Concluding that society doesn't become "instantaneously modern through the simple political reproduction of the bases principles of a European modernity", the author pays attention to the main characteristics regarding the modernity of a society. The new social structure, determined by the modernity means "passing from the products to the services", the multiplication of the managerial structures, replacing the agricultural jobs and increasing the informational content.

S.N. Eisenstadt promotes the idea of the existence of a cultural program of modernity. For him the advanced technological processes, as the dynamics of the modern economical and political forces, lead to the expansion of the countries with a structural modernity. One of the fundamental characteristics of the cultural program is religion, Christianity being a rational

factor in various theoretical and practical fields. Catholicism wants the position of universal religion.

One of the opportune and valuable analysis regarding the clearing up of the modernity concept is that of its social consequences. Along the time, modernity underwent big crisis of changes, it was analyzed as a " relation between freedom and discipline , or between autonomy and domination. " (Wagner) (p.36) or it was described from the point of view of " unintentionally self-limiting modernity, as a result of modern practice." (Wagner) (p.37)

The author underlines the fact that modernization is the way to modernity, made by the change of the social realities adapting to today 's requirements. Tendential modernization is described as being political, if the society changes only institutionally, legally and politically, not as a whole. Modernization is explained through concepts of the theory of the modernization: " modernity", "tradition", " diffusion", " development", " interdependence", " reforms".

The study made by World Value Surveys, on 65 societies, research made during 1981-1984, 1990-1993, 1995-1997, representing 75% of the world population is presented in this book. It clarifies the massive cultural change, cultural traditions and the connection between economical parts and the social ones in the modernization processes of the society. There are mentioned Habermas' ideas about modernization, for whom "the industrialization, the urbanization, the rise of the literacy, the education, the wealth and the social mobilization" (p.41) are faces of the modernization, but also of King Kyong-Dong's , who considered that modernization is a double process: international acculturation and adaptive native change.

Modernization is analyzed by the author who forms the perspective of the Western countries, of the non-Occidental space, according to local requests of every country. There are highlighted the studies about modernization of Ronald Inglehart and Christian Welzel who made a synthesis of the characteristics of the modernization: the increase of human resources, the diversity of jobs, the organisational differences, the increase of the capacities of the state, the expanding of the activities. Technological innovations are part of the transformation inside a society and make changes in all its structures.

Exploring the modernization process, mister Constantin Schifirnet identifies Samuel P. Huntington's point of view, like " the effect of demonstration which the early modernized countries have on the late ones" (p.48) is that " first he identifies their goals, in order to exacerbate their

frustrations.” (p.48) So, countries which are politically superior developed with modern political institutions, are backward in what regards the social and economical modernization.

The most developed part of the book is that with a detailed analyze of the modernity types, of tendential modernity and the space of modern development.

There are analyzed concepts and perspectives about reflexive modernity, liquid modernity, organized modernity, multiple modernity, Asian-Japanese modernity, Chinese modernity and Latin-American modernity.

Presenting different points of view on this complex phenomenon, modernity, of other researchers, the author shapes the concept of tendential modernity. From the theses presented about continental modernity, are identified a big number of modernity types: first modernity (H. Spencer, K. Marx, E. Durkheim, M. Weber); second modernity (U. Beck); late modernity (U. Beck); reflexive modernity (A. Giddens, U. Beck); organized modernity (P. Wagner); liquid modernity (Z. Bauman); multiple modernity (S.N. Eisentadt, R.I.M. Lee); regional modernity (E. Desel); alternative modernity (P. Goonkar, G. Delanty); variety of modernity (V. H. Schmidt); global modernity (A. Dirlik).

The author explores the modernity phenomenon identifying the main dimension of “tendentiality” which is the lack of definitive dominance in the modernity project. So, he adapts the “tendentiality” concept, being characterised by flimsiness and expressing differently and unequally in all the fields of social life.

The terms “tendentiality” and “tendential” are explained from a linguistic point of view, but also from the perspective of including them in some sociological studies cu the meaning of general guidance (eg: Dumitru Sandu). The author’s conclusion is that the asymptomatic sense of these terms is this one: “ it tends to something, it’s getting closer to a landmark, but it never touches it.”

Tendential modernity, explanatory model of human evolution, is adopted by the author as being “the result of social objectives, determined by internal and external factors and social contexts, which act contradictory, and the intensity of their influences can be different from a society to another.” (p. 92) “ Tendential modernity means actions and ideas about modernization which remain partially undone, modernity being an aspiration, a goal to reach, but not fully accomplished.” (p. 93)

The hard path covered by certain societies for building modernity, way which is characterised by syncope, flabbiness and slowness determines the birth of modernization and modernity assumed with the insufficiency of the resources for change from the interior (ideological, political, economical, financial resources). The study of tendential modernity and the scientific explanations of the concept are based on the description of modernity suggested by some previous sociological studies which describe: unmentioned consequences of modernity, unintentional modernity, unfinished project about modernity, modernity analyzed as an incomplete process, the failure of the modernity project, dissolved modernity, untouched society by the modernity, disappearance of the traditional institutions.

The book *Tendential Modernity - Reflections on the evolution of modern society*, can be an important scientific landmark for identifying the differences between Occidental modernity and traditional modernity. The last one is determined by: modernity processes which took place over a short period of time, which appeared in the same time, unfinished, made by the modernity projects which were interrupted and in an undeveloped economy in which rules the agriculture, ruralisation, social stratification and in which the middle class is in minority. In the societies with tendential modernity, according to the author, it predominates: traditional jobs, agricultural jobs, informal norms between the social institutions and citizens, non-functional bureaucracy, even the tendencies to authoritarianism. Civil society is at its beginning, political participation is limited, dominated by the population's addiction on the actions and decisions of the state and the human's group addiction.

Scientific comments made by the author bring to light the sense of resistance to modernity which allows the development of the tendential modernity. " Survival and resistance to the institutionalization of the modern norms makes a difference between tendential modernity and other modernity. (p.68) The existence of a society with many centres, without a strategic concept of modernity and building it without the existence of a dominant to the level of the modernization project, is analyzed from the perspective of the existence of a tendential modernity.

Suggesting the role of the elite in the reality of the modernity (Chapter V) the book can be considered a methodological guide for the economical, political and cultural elite, in promoting and sustaining the modernization and modernity. Tendential modernity is presented as a change from the top to the bottom, from the educated majority in the modernity spirit and oriented to modern changes, to an indifferent and hostile majority towards changes. Socialization of the elite is, many times, inadequate to social accomplishments.

Explaining the tendential modernity, the author underlines the fact that the way the national elite sustain the citizens' interests and the way in which they fulfil the expectations towards the modern transformations, is essential. This idea is analyzed from the perspective of three examples: Italy, India and Romania.

The author shows that in Romania, one of the modernity problems is the national elite's orientation towards Occidental ideas and behaviours, unsupported financially by the socio-economical agricultural structure of Romanian society. Elite are presented as European, but the biggest part of the population expresses local requests.

In the chapter *The Space of modern development*, the author presents arguments regarding the importance of the space development in sustaining the modernity principles to show that tendential modernity exists in a certain social and historical frame. The evolution of the Occidental societies was remarked not only through economical, scientific, technological, cultural performances, but also through the extension of the influential space, passing by the local influences.

So, the values and the norms proposed by the Occidental space became attractive and were adopted and adapted in different social contexts, different from a historical, economical, cultural point of view. In non-Occidental societies the modernization processes are different from the ones in the Occidental world.

The author gives a good explanation of the modernization of rural areas, of the peasantry in modern society. Modern development lead to a process of changing from the rural societies, peasant duties, and a rural way of life, to modernity. Sometimes rural population was considered as being an obstacle in the way of modernity and modern technology.

Focusing the scientific process on pointing the studies about the modernity problem of rural areas during the modern development as in: Japan, China, Russia, Great Britain, he concludes that modern evolution in the non-Occidental societies makes a gap between the economic-agricultural sector and the political-legal one, situation often found in the European countries.

In the chapter *The state a modernity producer*, the author, with a big talent, points the role of the state in producing the modernity among the states economically undeveloped, financially speaking. This underlines the fact that due to the state intervention, modernity can appear without dominant institutionalized forms, so it can be tendential.

The explanations come with examples of non-Occidental states which took the modernity process, in order to create modern nations and independent states through precipitate actions. There are analyzed aspects regarding: the organization and the administrative power of the Occidental states, the strong position of the middle classes in the government, the economical power as a fundamental element in proposing the political regime, the democratic traditions and the institutionalized structures with a good bureaucracy. In a different way, the non-Occidental states are dominated in the process of making the tendential modernity, because they intend to compare themselves with the Occident. The consequences lead to big economical and social problems in non-Occidental countries. The author underlines the idea that democratization of the society and economical development mean protecting the majority classes and the development of the agriculture, making this modernity a priority in policy. In what concerns Romania, in his opinion, building a modern state , took place without a modernized society, without imposing the civilization values and Occidental culture, but sustained by the bureaucratic systems. So, it was necessary the political institutional formation, but our economical characteristics of Romanian society represented an obstacle in building the capitalist economy. The state plays a decisive role in the creation of social frame for the national wishes and for the modernity process.

The book wants to be an essential starting point in interpreting the tendential character of modernity, determined by the economical, social, political and cultural processes, specific to some historical periods in the evolution of societies and of some different national and regional contexts. The purpose of the study made by the author is that of strengthening the tendential modernity concept, through the examination of Romanian society during the modernity process, but also through the complex analyze of the idea of modernity in the evolution of a modern society. So, through a whole image of the modern diversity and through the description of the multiple faces of modernity, the author succeeds, with a lot of talent, to offer an image on the modernity process and on the human evolution. In this way, he clarifies the concept of tendential modernity and suggests that this concept should be used in the researches about modernization, which were created through the application of political strategies in certain societies.

The author's conclusions about the peculiar and scientific content which he described in his book, underlines that modernity models are different from one country to another country, from one region to another, determined by their own structures of social, economical and political relations. There aren't societies which tend towards the development models exclusively traditional, even though in accomplishing this process of modernity they are

vulnerable in front of the resistance, because of them being free and open. The principles and norms of modernity are common to all the societies.

Tendential modernity - Reflections on the evolution of modern society, represents a very valuable book, in which are presented, analyzed many scientific knowledge, it is highly documented, having 200 pages, structured in eight chapters.

The author, in a very argued way, with scientific talent and skills, using a complete bibliography, makes it clear, to any reader, about the information of the modernity, modernization, tendential modernity, tendential modernization concepts, their mechanisms and the universal tendentiality of modernity.

Book Review
**CARMEN BANȚA, “VOICE OF ROMANIANS AT RADIO
VATICAN (1968-1974). DOCUMENTS FROM THE ARCHIVE. LA
VOCE DEI ROMENI ALLA RADIO VATICANA (1968-1974).
DOCUMENTI DI ARCHIVIO”**
Aius Publishing House, Craiova, 2015

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1. Introduction

If we conduct an opinion poll on the Vatican radio station, we find it the most probably, not many fellow citizens have knowledge of its existence. And even those who have heard more or less tangentially by its existence, a smaller part probably understands the relevance of this program for the preservation and promotion of Romanian identity. From the 4th cover of the book on which will be presented below, we find out that the Vatican Radio Department of Romania issued in 1947, being among the top 10 language programs that delivered linguistic messages, to which, according to the socio-political context, and lectures with a strong cultural character. In the following, we will review some professional milestones defining the professional route of the author, and we will present the relevance of the quoted study for the native and universal culture in general and for the humanities sciences from the Romanian academic environment in particular.

2. Some words about the author of the paper

Mrs. Carmen Banța is a lecturer at the University's Faculty of Letters from Craiova, her academic interests covering an impressive epistemic area: folk culture, folklore, anthropology, Romanian language and literature, etc. The paper *Voice of the Romanians at Vatican Radio (1968-1974)* records a part of the research done by the author at Accademia di Romania in Rome, Italy and in the archives of the radio station, a concern that materialized in the editing of numerous articles and books and the support of scientific communications in which it was brought to the fore the documentary relevance of the lectures delivered to Vatican Radio during the Romanian Communism, relevance too little known or underestimated so far.

In fact, from this resides the original and innovative character of the paper. It is not a simple compilation of texts, as one might think, but the fruit of a lasting research designed to bring to the debate the importance of another

communication channel which crossed the Iron Curtain in those troubled years besides the well-known, and, in my opinion, overcrowded in many ways ,Free Europe.

3. Whom it is addressed to

Although he does not deny the scientific style, the conceptual, methodological and reasoning requirements the work is written in a particularly accessible style not only for the academic environment, but also for the general public with an average level of education. One feature is the impossibility of framing the work in a well-defined epistemic field: it is not only a work of ethnology, as it is not only a work of social history. It is a useful tool for any historian, folklorist, anthropologist, sociologist, philosopher or literary concerned about the dynamics of value orientations in the Romanian society in full communism, the historical radiography of that period, or the near-fidelity surprise monograph of the profile of a cultural figure of the height of Ovidiu Bârlea, to which the author granted a privileged place in the economy of the present paper. The interdisciplinary and intersystem approach finds itself justification and thematic diversity of the texts transmitted to the Vatican Radio, which did not cover by far Western dogmatics and ecclesiology issues.

4. Structure and content

The Foreword gives us, among other things, the goal assumed by the author: We will try through this study to highlight the documentary value of texts that translate spiritual fragments of identity of the Romanian space, over six years, between 1968-1974. (Banta, 2015, pg.6). A notable aspect of material structuring is thematic organization and not chronological content, and avoiding redundant interpretations and speculation, which, in the case the work of other humanist writers only adds to the quantity against quality gnoseological relevance. We are further introduced into Vatican history through the texts of Professor Mircea Popescu (chapter about the Vatican) and in the history of the radio station (chapter Vatican Radio. The program in Romanian - short history). The next four chapters have it in the foreground Monsignor Octavian Bârlea: Monsignor Octavian Bârlea - bibliobiographical profile; Rite,culture and religion in the conception of Monsenior Octavian Barlea; Monsignor Octavian Bârlea and the issue of ecumenism; Șerban Cantacuzino and Constantin Brâncoveanu in the vision of Monsenior Octavian Bârlea. The following chapter, Family - Socio-Anthropological Approach, treats synthetically and analytically a series of lectures on psycho-socio-anthropological topics from the family institution: the division of roles in the family, the issue of divorce, the transmission of culture to and through the family, people and family, parent-child, family and monk report, marriage issue, women's mission, etc.

All these subheadings are interpreted in the key to Christian spirituality. On the pillars of this spiritualities and the particular forms of manifestation that they wear in the Romanian space are spoken broadly in the next chapter, titled suggestively "Sequences of Romanian spirituality".

The lectures presented in this chapter focuses on topics such as the substrate of Christianity Romanian, Romanian language formation, Romanian poetry, culture and religion in the Romanian space, etc. In what follows we are presented a synthesis of the study in Italian which is very useful for Catholic Christians who do not master the Romanian language, the abstract of the work in English and an impressive selection of texts in Romanian language, scanned from the original documents in the archive.

5. Monsignor Octavian Bârlea - symbol of the Romanian resistance

Famous historian and Catholic theologian, Octavian Bârlea, as an exponent of the Romanian exile, becomes leader of the Romanian community in Munich, playing an important cohesive role among the communities of Romanian refugees from Germany, Italy and beyond. Editor-in-Chief of the Vatican Radio station, the eminent thinker represented in the second half of the previous century one of the bridges between the Romanians from the Socialist Republic of Romania, the Romanians from Bessarabia and the Romanian communities in Bessarabia Diaspora, isolated for political reasons. Interpenetration of the Western spirit with the national-revolutionary one (Ibidem, 2015, pg. 32), as the author characterizes it, gave the audience real courses of theological, historical and anthropological culture, excelling on the one hand by the eloquence and clarity of the transmitted messages, and, on the other hand, by the perfume of Transylvania. By browsing the pages of this book, I can not not to notice the identity complexity of this character: the brother of the folklorist Ovidiu Bârlea, the renowned theologian does not hesitate to promote the mioritic cultural profile, but removing it from the reductionism Orthodox to place it in a wider spiritual context, that of Christianity, which is not necessary Orthodox.

6. Sociological significance

When it comes to radio functions, as general media functions, most communication science specialists tend to rely on the function of information, persuasive function, educational function, social function, and entertainment function. Categorical, the Romanian department of the Vatican Radio station, in the bad period of national communism fulfilled all the classical functions of radio communication. Information and education were achieved through rich lectures in informative content, which, thanks to editor-in-chief Octavian Bârlea, summaries of religion-related issues; the persuasion targeted the

motivation and awareness of the Romanians on the origin and values that unite them, and through the socialization function, albeit somewhat latent, it was outlined and preserved the relative sinality of those who spoke and felt Romanian. But the sociological importance of this communication channel can not be reduced to these functions. Leaving aside the functionalist approach, I consider the importance of the Romanian department of Radio Vatican Radio it is rather an actionist approach. The meaning, more or less assumed by participants in the social action in question was not just about informing, but about how to keep a series of symbols, units of significance threatened by the dominant political ideology that had been established in Romania.

Scientific Event:
**SEVEN DECADES OF UNIVERSITY EDUCATION IN CRAIOVA
AND TWO OF MONOGRAPHIC TRADITION**

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1. Introduction

The University of Craiova completed this year seven decades since its inception, being from a chronologically point of view, the fifth higher education institution in the country after those from Iasi (1860), Bucharest (1864), Cluj (1872) and Timisoara (1944). In the seven decades of scientific and didactic activity, the University of Craiova has continuously promoted innovation, scientific originality and the advancement of knowledge, providing the national academic environment and internationally renowned researchers and professors, whose contributions to scientific knowledge have made the University of Craiova a reputable institution. Marking the seven decades of uninterrupted continuity could not remain uncelebrated. Thus, October 2017 may be considered the month of university education in Craiova. Along these high-profile demonstrations, the launch of the University monography is a big part too, which is will complete the cycle of monographs edited since 1997 and until now.

2. Monography - the central pillar of national and local sociology

The concern for the realization of monographs of urban and rural communities, institutions, organizations and personalities is not new. Moreover, the Romanian sociological school was built from the dawn of the interwar period through the intersystem surprise of the realities of rural communities in Romania at that time. Under the coordination of the internationally renowned professor, Dimitrie Gusti, dozens of monographs have been offered to Romanian sociology a respectable place in the international landscape, these monographs serving as a paradigmatic example for many international researchers. After the Revolution from 1989, the only university center from Romania in which, in a systematic manner, the research of reality by updating the monographic method was resumed, is precisely the University of Craiova. Made at the initiative and under the close coordination of the university professor Dumitru Otovescu, the monographs published here over two decades have restored the connection between interwar and

contemporary sociology, permanent refinement of the framework methodological and epistemological specifics of this approach is a constant concern of the professor and the teams of young researchers he worked with over the years.

Among the monographs he realized over the time, we mention (Otovescu, 2015, p. 34):

- *The Sociological Monograph of Mehedinți County*, Beladi Publishing House, "Sociological Field Surveys" Collection, Craiova, 1999, 232 p.
- *Sociological monograph of Târgu-Carbunesti*, Beladi Publishing House, Craiova, "Sociological land surveying" collection, Craiova, 1999, 192 p.
- *Sociological monograph of Novaci*, Beladi Publishing House, "Sociological Ground Surveys" Collection, Craiova, 2000, 186p.
- *Romanian Sociology in the Twentieth Century (1901-2000). Thematic Bibliography. Authors*, Craiova, Beladi Publishing House, 2001, 340 p.
- *Sociological monograph of Băile Govora*, Craiova, Beladi Publishing House, "Sociological Field Research", 2002, 226 p
- *Craiova University. Monograph (1947-2002)*, Craiova, Universitaria Publishing House, 263p
- *The sociological monograph of Licurici, Gorj County*, Craiova, Beladi Publishing House, 2003, 188p; Second Edition Revised and Added, 2004, 215 p.
- *Sociological monograph of Braloștița commune – Dolj County*, Craiova, Beladi Publishing House, 2004, 154 p.
- *Sociological monograph of the commune of Gighera, Dolj county*, Beladi Publishing House, Craiova, 2005, 316 p
- *Sociological monograph of Podari commune, Dolj county*, Beladi Publishing House, Craiova, 2005, 262 p.
- *Romania's Population and Local Work Resources*, Beladi Publishing House, Craiova, 2006, 286 p.
- *Sociological monograph of Goicea commune, Dolj county*, Beladi Publishing House, Craiova, 2006, 216p
- *Sociological monograph in Romania. Contemporary Research (coordinator and co-author)*, Beladi Publishing House, Craiova, 2006, 691p
- *Sociological monograph of Breasta commune Dolj county*, Beladi Publishing House, Craiova, 2007, 204 p.
- *Craiova University. Monograph (1947-2007)*, Universitaria Publishing House, Beladi Publishing House, Craiova, 2007, 276 p
- *Faculty of Social and Human Sciences (2000-2008)*, Universitaria Publishing House, Craiova, 2008, 484p.

- *Faculty of Social Sciences (2000-2010)*, Universitaria Publishing House, Craiova, 2010, 284 p
- *The main social problems of rural communities in Romania*, Beladi Publishing House, Craiova, 2010, 303 p.
- *A Romanian miracle: Gheorghe Zamfir. Monograph*, Beladi Publishing House, Craiova, 2014, 233 p.

3. Monography of the University of Craiova - historical, structural and axiological significance

The Monograph of the University of Craiova. Seven decades of higher education (1947-2017) was edited under the aegis of two prestigious publishing houses: the University of Craiova and the Romanian Academy Publishing House. The work was coordinated by professors Cezar Ionuț Spînu, the current rector of the University, and Dumitru Otovescu, a sociologist whose experience with the monographic method we exposed above. Among the authors were Cecilia Popescu, Gabriela Iacobescu, Sorin Damean, Răzvan Stan, Germina Cosma, Sima Cosmulescu, Mirela Niculescu, Anca Mehedințiu, Gabriel Olteanu, L. Mandache, D. Ilie, Marius Marian, Mihaela Popescu, Anca Păunescu, Cristian Vladimirescu, Cristina Otovescu, Radu Constantinescu, L. Mănescu, Gh. Manolea, Daniela Roșca, Adrian Otovescu, Nicolae Panea, each brought their own contribution to the attainment of at least one chapter as the fruit of a hard work research on the historical evolution of the institution, influenced by different social and historical contexts over seven decades. The themes of interest, according to which the 460 page work is structured in ten chapters, are the following: Romanian University Education in European Context, University of Craiova - Historical Moments and Coordinates, Academic Management and Rectors of the University of Craiova, University Community, Staff Didactic and Students, Organizing and Valuing Scientific Research, International Relations, Internal Communication and Professional Climate, Patrimony and Administrative Structure, University of Craiova in pictures.

The seven decades of existence of the University of Craiova were celebrated in a festive setting at the "Marin Sorescu" National Theater in Craiova, with the participation of former rectors (Mircea Ivănescu, Dan Claudiu Dănișor), of current teachers, students and honorable guests: Liviu Pop, Ministry of National Education, former ministers Ecaterina Andronescu and Sorin Mihai Câmpeanu, Claudiu Manda, Vice-President of the Romanian Senate, as well as representatives of higher education institutions in the country or other important institutions, including the National Bank. The local officials honored this event with the participation and speeches of the Mayor of

Craiova, Mihail Genoiu, the prefect, Dan Narcis Purcărescu and the president of the Dolj County Council, Ion Prioteasa.

(...)On one of the covers of this monograph is the royal decree establishing the University. A monograph is a challenge because, beyond the real existence of the institution, there must be a synthetic and spiritual dimension with a high degree of scientific achievement, which our institution, through its teachers, tried to construct a monograph, following the tradition of this writing in Romanian sociology. The monograph is practically the institution itself, because over the years, and allow me to think in perspective, things can change and the only evidence that we have existed in a certain intellectual dimension are those that are included in the monograph's covers. stated at the launching festivity Professor Nicolae Panea, ethnologist whose contributions are recognized at European level. In return, Professor Dumitru Otovescu emphasized the triple vocation of the work - historical, structural and axiological. *We work in different faculties in different buildings and we will meet through this book if we have the curiosity to discover it. We are a young institution, and youth is an attribute, but at the same time a responsibility. The first university in Europe emerged, contrary to the general mentality, in 1065 and was in Parma, Italy, the second was in Bologna in 1088. Between 1065 and 1500, 54 universities appeared in Europe. In Romania, the history of higher education begins in the second half of the nineteenth century, when the prince Alexandru Ioan Cuza signed the decree establishing the University of Iasi in 1860 and then in Bucharest in 1864. In 1919, the University of Cluj, and the founding act is accompanied by a study by the scientist Vasile Pârvan entitled "Our duty", but this debt only lasted until 1940, when Transylvania did not belong to us anymore.* he mentioned.

4. University of Craiova - present and future

The University consists of 12 faculties: Sciences, Economics and Business Administration, Agronomy, Horticulture, Law, Social Sciences, Orthodox Theology, Physical Education and Sport, Mechanics, Automation, Computers and Electronics, Electrical Engineering. There are 216 study programs (95 undergraduate, 95 masters and 26 doctoral degrees), attended by 17,609 students.

At the university level, the University of Craiova registered 608 ISI articles, 2690 BDI articles, 1022 books, 48 patents, patent applications and intellectual property products, 65 contracts obtained in international competitions, University has collaborative relationships with 216 Erasmus + partner universities (Turkey, France, Spain, Italy, Germany), but also with the socio-economic partners or economic agents in the area (for which the Institute for Applied Science Research was created) . The University received the "High Confidence Rating" rating from the Romanian Agency for Quality Assurance in

Higher Education and was designated by the Ministry of Education "Center for University Coordinator in the East European Area". The University of Craiova has signed 43 agreements with various academic partners around the world (USA, France, England, Israel, Germany, Serbia, Canada, Belgium, South Korea, Macedonia, Italy, Brazil, Albania, Greece, Uruguay, , Columbia, Peru).