
UNIVERSITARY JOURNAL OF SOCIOLOGY

REVISTA UNIVERSITARĂ DE SOCIOLOGIE



Year XIV, no. 1/2018

REVUE UNIVERSITAIRE DE SOCIOLOGIE

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Year XIV - no. 1/2018

Beladi Publishing House

Craiova, 2018

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Year XIV, no. 1/2018

REVISTA UNIVERSITARĂ DE SOCIOLOGIE
Electronic Journal
(<http://www.sociologiecraiova.ro/revista>)

ISSN 2537 - 5024
ISSN-L 1841 - 6578

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Revista Universitară de Sociologie

ISSN: 1841-6578

ISSN-L 1841 - 6578

Indexed in:

*GESIS, ROAD - Directory of Open Access Scholarly Resources, Genamics
JournalSeek, Wissenschaftszentrum Berlin für Sozialforschung, NewJour-
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First cover photo: Place de la Victoire (Bordeaux, France) – 2018

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SOCIALIST MARKET ECONOMY - CHINA IN THE FACE OF HISTORY: IDEOLOGICAL STEREOTYPES, PRAXEOLOGICAL CLICHES, HISTORICAL INERTIA

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Abstract: *The present article presents the elements that give originality to the Chinese model of sustainable development by solving the "enigma" of the complementarity between Chinese socialism and the Western market economy. Thus, while Western neo-liberalism devised its managerial profile according to "as slight as possible State" principles, the communist authorities in China have legitimately held the authority of the Communist Party, but have liberalized the property. If the 20th century was American, will the 21st century be Chinese? However, this point of view belonging to the sociological approach should not be ignored; a democratic world must ensure the legitimate free flow of all views. This text is a part of a large study "The Chinese Model of durable and sustainable development - a successful social experiment", finalized in the zonal laboratories belong the Sociologists Association, Timis county, The University of the West of Timisoara. As a sociological level, is the first sociological modelling of the Chinese social space focus on socialist market economy? The socialist market economy is an original model of development starting in China since Deng Xiaoping (1978) becoming leader of Communist Party (PCC). Today, China is the second economic power of the World. As the scientist, we have obligation to study all social evolutions, behind ideological reasons.*

Key words: *development sustainable, development durable, socialism, market economy, socialist market economy.*

1. Introduction

Allied in order to dispel the imperialist aspirations of Nazism who planned to promote a "new world order", the Union of American States and the Union of Soviet States were contaminated with the same syndrome of globalization at any cost, but from different angles: The USSR claimed the forthcoming revolution will be socialist, and the socialist Bolshevik-type model will be internationalized through "national and social liberation movements,"

while the US advocated for the perpetuation of the capitalist development model, even in the former colonies where the ethnic and social communities There... already had the reflexes of living in the normative frameworks of the "market economy".

To put some restraints of these slips which were risked becoming fundamentalist, James Burnham (1947), in his work *The Managerial Revolution*, stated unequivocally: the future revolution will be a managerial revolution! In the future development of human society, the ideological parameter will not be paramount, but the managerial factor will generate development and prosperity, that is, not ideological or military power will prevail, but the intelligence with which communities will capitalize on their material and human resources...

However, after the conclusion of World War II, the controversy continued in the area of what was called "the cold war": the combatants' gunshots turned into propagandistic bombs with simplifying effects on the complexity of social processes. In these coordinates, a hermeneutic stereotype centred on the reduction of the entire development to two poles: socialism versus capitalism, expressed itself; a cliché with a lasting career and present in many of the contemporary approaches (Daniel Bell, Alvin Toffler, and others, "popular capitalism", "welfare state", "systems convergence", John Naisbitt "bureaucratic capitalism", and so on).

Without causing ideological "noise", but also without having to invoke various complexes from different international bodies, the Chinese community from the continental part of the country proceeded calmly and with loyalty to its traditional values, being obliged, at present, to assume the role of a global actor of development, that cannot be ignored in any scenario of the future of the planet, irrespective of the doctrinal platform from which it is designed or merely regarded. The emergence of a global development project and the consistency with which it continuous, at the confluence of the endogenous factors, with the dynamics of exogenous factors, seem to be the starting point for the explanations concerning the objective definition China *place* in the international geopolitical phenomenally. Regarding China's *rank* in the world hierarchy, this aspect constitutes the concern of former world leaders from centuries past, apprehensive about the possible liderance of China for the 21st century. Similar to small, insignificant droplets of rain, which can cause large floods of unimaginable power, so the anonymous contributions of a billion and half Chinese, like small vectors of the synergistic composition in the Chinese community's social space, have generated a great deal of economic power; a power that will not stop merely at the economic component.

2. A succinct sociological modelling of the Chinese social space

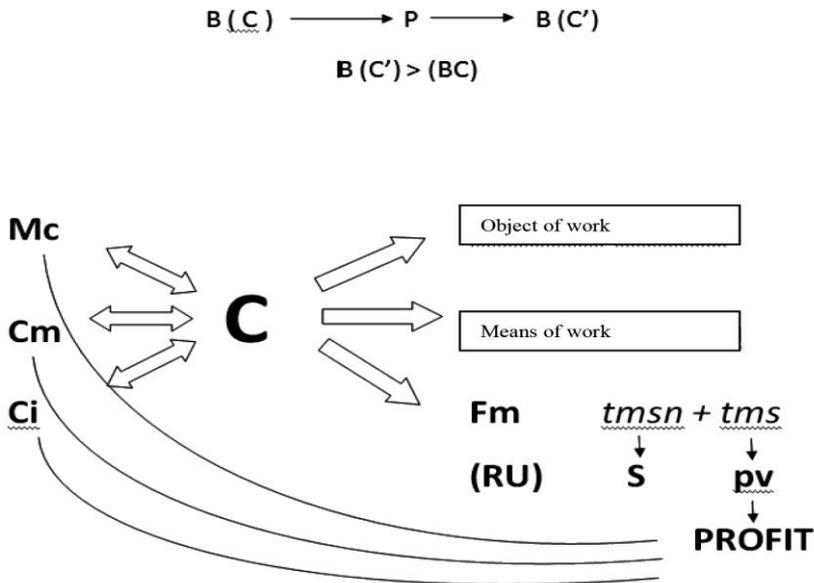
Chronically criticized for hypothetical "deviations" from the "path of socialism" by Bolshevik type socialists (with the exception of Romania!) and side-lined to the edge of contempt by all "capitalist" countries, China has focused all its resources on optimizing its own reforms focused on a clear and transparently stated goal: *overcoming poverty and the existential precariousness of all social categories, in compatibility with its traditions of harmonious coexistence among all social segments and of maintaining the multi-millennial civil hierarchy set up as a source of social cohesion*. Three core values have formed the basis of the collective mindset: "work, family, fatherland", without waiting for saving solutions from its proximity or from its hypothetical friends from other continents. Accordingly, after the transition to the new regime (1911) and overcoming the historical watershed moment of May 4th 1911 (*the anti-feudal and anti-imperialist revolution*¹, as per the ideological jargon of the time), the discovery of Marxism and the founding of the Chinese Communist Party (1921) marked a clear option for strengthening the system of "popular democracy" among the cadre of the People's Republic of China led by the CCP. It was the turning point of the former *Imperial China*, which, from its status of *popular China* was heading toward today's *communist China*.

Beyond the great variety of idiosyncrasies related to the ideological connotations of the subject under discussion, I appreciate as necessary an X-ray (a true *screening* of the economic operation model of the Chinese social space). Thus, in accordance with the "popular" project of building socialist-type power structures, the new Communist regime in Popular China undertook a socialization of "the means of production" through their nationalization. Noting that the practical results of extensive socialization did not meet all expectations, after the Great Leap forward (1957-1960), the socialization euphoria was tempered, the liberalization of the types of property taking inspiration from the folk traditions of millennial China, but also from the experiments conducted by other countries, on other continents, that were in the process of structural reform. The Leninist-Stalinist influences of banning all forms of market economy were discarded, and it returned to the traditional forms of associative life (family farms) specific to China, that assured the social cohesion of the Chinese community space. The Cultural Revolution (1966-1968) was the decisive test to curb any possible Bolshevik-type influences and to proceed with the option of re-launching a new current of loyalty of "the masses" for the on-going social transformations, by putting them into agreement with the Chinese collective mentality. Thus, the possible disjunction

¹ The last dynasty was the Qing Dynasty (1644-1911).

between the new government and the ancient Chinese community was eliminated.

In summary, the Chinese model can be presented, as a sociological model, as in the figure below:



where:

B C - financial spread available for financing development projects and for the resumption of the cycle of activities particular to the social space;

B C " - capital resulted at the end of the activity cycle;

GC - great capital, in the case of China the Chinese State-Party and the multinationals located on Chinese territory being recognized as the large investors;

mC - mid-sized capital of zonal reach;

Ci - capital invested by small investors, capital constituting the resources that provide a safety belt for the company/enterprise where the anonymous employee opts to invest his available resources, these amounts-investments may be deposited either at the business where that "investor" is employed, or at other companies deemed to be profitable; is it something similar to the "shares" of the Romanian socialist model in the latter years of Communist leadership.

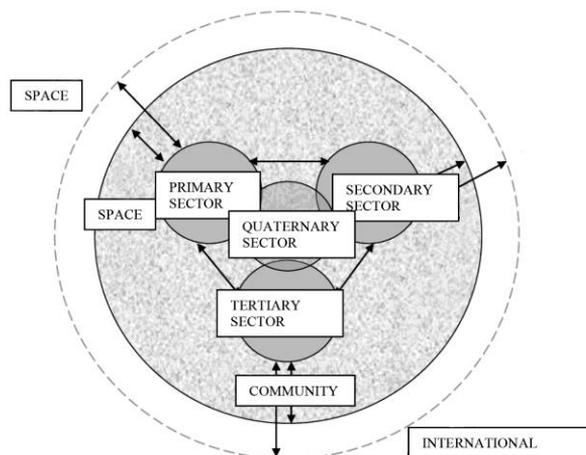
The subject of labour - the sources of raw materials indispensable for the resumption of the activity cycle;

Means of work - a generic term defining the entire logistics of the activity cycle in question;

LF (HR) - human resources, in all types of positions and all the qualifications required for the proper functioning of the activity cycle in all companies, irrespective of their size or ownership;

Profit - the degree of profitability of investments, to which all categories of workers have access (this is the meaning of the curved arrows), depending on the size of each of their contribution to the size of the initial capital invested. In fact, the originality of the Chinese model consists precisely in this segment that makes it attractive to insiders. The difference compared to the Western model is the fact that the Large Investor in Chinese economy remains the State-Party, whose authority makes it impossible to haemorrhage capital; even Multinationals are monitored to be prevented from fraud or from recruiting domestic (Chinese) allies beyond the limits of strictly partnership-type obligations.

This economic model functions, obviously, within the social space of Chinese society, in which social integration is strictly correlated with professional integration, by virtue of the obligation of each social actor to contribute to the general development of the country, according to the potential of his profession. Intuitively, in the sphere of the country's social space, the ratio between *the labour universe, the global social system and social division of labour* can be presented as shown in the figure below.



In this diagram of the relationship between the four sectors of activity², it is revealed that the community reforming of the social space, and changes in

² The primary sector comprises the totality of energy resources and agriculture; the secondary sector includes all types of activities centered on processing branches; the tertiary sector encompasses all types of services. In developed countries, the tertiary sector is the one that has the highest occupancy: a country's development level, among other

the ratios in the labour universe or in the distribution of human resources (labour) in terms of territory, cannot have adverse consequences on individuals or professions, nor can they determine social marginalization or social exclusion phenomena. The dynamics of continuous development, reflected in continuous economic growth, provide a permanent increase of necessary manpower, but periodic imbalances between sectors are managed by financing retraining according to the new skills required by the emergence of new professions. This explains the fact that unemployment is almost non-existent in so large a population. The logic of the operation of this mechanism is simple: since labour (i.e. any consumption of socially useful power, social action in the broad sense of the word) is the act of social identity for all members of a social system, its exercise in the concrete horizon of a freely chosen profession may lead to various movements within the social space, but not *jobless* moments or situations (loss of a job followed by lengthy unemployment). Each individual, according to his scientific and cultural knowledge and his practical and operative skills, has a place in society reserved as a strategic objective of his socialization. On this praxiological segment, professionalization and apprenticeship at the core values of the professional option and apprenticeship at the defining values of the social system, define the various stages and levels of social and professional integration, because professional integration is a form of social³ integration.

The intuitive figure of the x-ray of the human resources' (workforce) sectors of employment reveals, through the two-way relations between sectors, primarily the cohesion of the community social space, focused on an end desirable for the whole of society: namely, the reconfiguration of the educational and training supply of the labour resource according to the immanent dynamics of the labour market. The vectors that exceed the internal social space signify the fact that the Chinese social relations with the regional and international social space are also carried out directly, by the authorities in the relevant social and occupational sector, in complementarity with similar relations also carried out by the government authorities (the state). Thus, party and state authorities not only enable freedom of the sectors, through public or private actors, to regional and international relations, but they also facilitate the cultivation and diversification of these relations to the extent that they contribute effectively to the affirmation of the principles of "openness" and they produce development.

quality parameters, also includes the share of employment in services of the total employed population in any country in the world; the quaternary sector is the generic term whereby all occupations relating to the ongoing computerization and automation process are defined.

³ Integration is the final sequence of socialization.

To understand this "x-ray" of the economic mechanism of the Chinese social space in the figure above in a more nuanced way, note that after the introduction of the "popular power" under the leadership of the Chinese Communist Party, the community space's structural changes have focused on the nationalization of the economy in compatibility with the "popular" contents of the new regime, i.e. with the *country project of the ruling people's alliance* (labourers-farmers + the intelligentsia loyal to Chinese values). Accordingly, there was a wide-scale movement towards associative structures in agriculture, focused on the eradication of⁴ poverty through labour, each individual being forced to carry out a socially useful activity, in accordance with his training; those who had no training were, mandatorily, included within vocational training courses and literacy classes, all free, that is, being funded by the Government of the young *People's Republic* (October 1st, 1949). After about two decades of integrated nationalization and its management, the mostly catastrophic results of the Great Leap forward (1957-1960) and the Cultural Revolution (1966-1968), the focus has gone from communal cooperatives to family forms of agricultural production, according to the program of "reform and openness" promoted by Deng Xiaoping (1978), but without liquidating those associative forms which have been shown to be cost-effective both in terms of the price of the products, and of the wages for the agricultural workers that were increasingly more specialized as result of a coherent training program for the "labour force" in the agricultural field (vegetables, horticulture, forestry, grain, seed crops, etc.).

Industry, with all its branches, has followed the same course of subordination toward the "superior interests of the party and the state", but focused on the selective assimilation, from technologically advanced economies, of only those components which served the practical realization of Popular China's global country project⁵, the costs of industrialization being obtained without the use of credit instruments, until 1978; after this historic milestone, pursuant to the objectives of the program of "reform and openness", the People's Bank of China has supported, by its specific contribution, the continuation of the strategic development programs of the territories remaining under the jurisdiction of China's Communist authorities. In this context, the first "joint ventures" were started, both on the territory of mainland China, as well as on its islands, and investors from Taiwan and Hong

⁴ China did not engage in European-type social security; the real social security was considered the provision of a job, in order to empower each individual over his own situation in this manner, the expectation of state aid being deemed damaging to the economy and undignified!

⁵ See Deng Xiaoping, *Reform and openness* (party documents), 1978

Kong⁶ were authorized to begin investing in mainland China under the condition of complying with legislation promoted by the country's Communist authorities, in accordance with the principle of "one country, two systems", as a result of negotiations based on the premise of the existence of valid dialog partners and of equal rights, refusing any connotation of neocolonialism and any complex of superiority of the capitalist, Western-style model! In terms of land, China did not promote a regulatory framework allowing for the purchase of land by foreigners; all Chinese land is the property of the state/party and only a specific land area can be leased, on the basis of special partnership agreements.

For healthy financial movements, the Popular Bank has been given increased duties in the support of the project focused on providing "decent well-being for the whole people". On these coordinates, this issue was not presented in the populist sense of the equality among social classes or social homogenization, but the traditional differences of the multi-millennial social stratification were respected, embodied through each individual's right to progress at his own pace, but under the same, non-discriminatory conditions: the project "society for all" was undertaken as a "society that is built through everyone's contribution". The motivating factor that was used was domestic tradition, completely avoiding any type of "institutional bovarysm". In this way, after nearly four decades of proportional development of the entire community space at the highest economic growth rates, China achieved, in 2015, the biggest economic surplus on a worldwide scale, becoming the largest creditor in the world.

Currently (2016), China's infrastructure (design and construction through its own effort) certifies the most complex fully functional endowment, both on land, in the aerospace field, and for the bridges and highways linking the Chinese mainland to the islands which are part of its national territory; the quality of this structure, the Chinese-made rail network, equipped with high-speed trains at the latest standard, and the internally manufactured subway system are other arguments to show that its economy, as the a socialist market economy, is functional and enabled sustainable growth without making use of the managerial stereotypes typical of the Western model, from which it has, nevertheless, drawn inspiration to some extent.

The program of "reform and openness" launched by Deng Xiaoping in 1978, and valid to this day, has been designed on a few praxiological dimensions, of which we note:

- *The construction of the economic mechanisms of development for the people within the regulatory frameworks of the system of "market economy specific to socialism"*. In this context, China has provided an example of

⁶ The price of labor was \$4 per hour in Hong Kong, while in mainland China it was only 50 cents per hour! Here's what the "intelligence" of capitalist investors consisted of!

historical creativity by mixing the viable elements from both the market economy-type capitalism model, and from the socialism model based on the long-term planning of the evolution of its social space.

- The construction of the market system specific to Chinese socialism is focused on: development of public property at the same time with encouraging and supporting non-public economy, by providing equal protection of their rights of ownership - as economies under diverse ownership complete equally and stimulate each other - the development of multiple forms of collective and corporatist economy, stimulating the development of individual economy and private economy, as well as that of small and medium enterprises.
- Creation of a mechanism for adjusting macro-economic development at the national level, to contribute to "building an innovative-type society".
- The establishment of family responsibilities in agriculture, given that the state helps the farmers both in the supply of raw materials, fertilizers and others, as well as in the disposal of production. The focus will be on creating an effective long-term mechanism, whereby industry stimulates the development of agriculture, cities will drive the progress of villages, the achievement of economic and social development of cities, stepping up the construction of infrastructure in rural areas, the development of the rural market and the service network for agriculture. It will act to stabilize and improve the relations pertaining to working the land through leasing, on the basis of law and in accordance with the principles of free consent and of appropriate compensation.
- The "outward" openness of higher education centred on five major objectives: 1) development of universities, in conjunction with their obligation to contribute to the development of the country; 2) encouraging all areas to support the development of higher education; 3) permanent optimization of the distributions of resources related to higher education according to their contribution to the development of the Chinese social space; 4) developing modern computer science as a tool for national development; 5) selective assimilation of scientific, teaching, educational and managerial experiments from developed countries of the world, only if they are compatible with China's development projects.⁷

In this context, we shall mention another objective: strengthening the *Hanban* Foundation which coordinates the Confucius Institutes located worldwide.

⁷ Currently, around 170,000 foreign students study in China and 180,000 Chinese students study in all countries with which it has cooperative relations only multiple levels, not only with the Government in Beijing, but also directly, with Chinese universities that have academic partnerships with universities in third countries.

- Promoting the correlated development of regions and optimizing the state of the capitalization of the country's territory: active support of the development of the Eastern Region and encouraging it to stimulate the development of the Central and Western Regions.
- In the area of industry all state-owned enterprises will be converted to *joint stock companies*, without having to undertake a privatization policy (by sale) of the State patrimony, *through the operation of the difference between the ownership right and the management right*, openness towards foreign investors will be allowed only through the right to manage, namely by the transfer of management, without involving a hypothetical ownership right. In the future, China will go down *the road of a new type of industrialization specific to China*, which will rely mainly on scientific and technical progress, promoting the merging of informatization and industrialization, on stimulating the transformation of industry from large to powerful, on the development of new branches such as: computer science, bio-engineering, the creation of new materials, aerodynamics and space travel, ocean navigation, increasing the ratio and quality of service, *encouraging the development of large Chinese entrepreneurial corporations, that will have an international competitive force.*
- By comparison, one can see the difference between these strategic goals of a Chinese patriot who cares about his country, and the Government program of Petre Roman (Romania, 1990) focused on the dissolution of everything that was Romanian, under the slogan of "privatization" (by sale), particularly in favour of foreigners, without distinction of the managerial experience which these foreigners would have had, without researching what kind of "investors" they are; with the results we know... This failure to conceive and manage the post-1989 Romania's social space reform must be reported under the category of "don't do it like that!", no matter what "selfless" foreign consultancy will be offered to social reform enthusiasts...
- Coordination of the economic, fiscal, financial, monetary and foreign exchange policies by the Government, based on proposals from the Planning Committee of the Central Bank and the Finance Ministry, for the superior capitalization of all of the country's material, human, technical and financial resources.
- *Maintaining a competitive local and international rating* in order to increase the China's competitiveness in all fields, at the planetary level⁸.
- China does not aspire to the status of a superpower, neither economically, nor on its military component, but aims to build an economy that is

⁸ Florea Dumitrescu, President of the Romanian Association of Friendship with the P.R. of China, in *Evantaiul celor 10.000 de gânduri*, Romania and China, *Trei veacuri de istorie*, Volume III, Bucharest, Puzzle Works Publishers, 2010.

functional at the global level, by the superior capitalization of all of its potential.

- In order to enact these goals, the Chinese Leadership at the time set forth a detailed program of foreign documentation trips of all Chinese responsible authorities, in order to draw inspiration from European experiences; Yugoslavia and Romania were always on the list of those documentation trips, as they were considered less dependent on the Bolshevik model of socialism. After a few years, as a result of pragmatic lobbying, Hungary was also included in this documentation program...

At the macro-social level, *the Chinese social space, in accordance with these strategic objectives, has been decentralized, in terms of managerial authority, into four special zones, in 1979, on the East Coast, more precisely in the provinces of Fujian and Guandong, as follows: Shenzhen, Zhuhai, Shantou and Xiamen, areas that have received, without exceeding the area of state sovereignty, managerial-type powers to undertake large cooperative experiences and productive contacts with companies from many foreign countries*⁹. In this context, note that *this type of delegation of authority differs at least in two aspects from the frequently invoked "regionalization" circulated by various Government formulas in post-1989 Romania:*

1. It is not a regionalization in the territorial sense, China's territory being indivisible and under the sole authority of the State (Government) and the Chinese Communist Party.
2. *Delegation of authority has been operated solely on the managerial dimension, i.e. only to explore, with the status of a pilot project, alternative ways of resolute management of sustainable development issues, but not in the sense of Western-style market economy, i.e. through social polarization, but by focusing on reducing the asymmetries of quality of life in all segments of the population, with a view to ensuring a "decent civilization for the whole people" through the identification of resources for development to benefit all sections of the population. In these areas, taxes have been cut in half, and import duties waived.* Starting from the successful experiment in these special areas, the 'New open door strategy', formulated by Deng Xiaoping was drawn up, that, since 1978, stated that: "If we close our doors and insulate ourselves again, we will be unable to reach the same level as that of developed countries, over the next fifty years". Here's *an example of flexibility and pragmatism: the principle of the*

⁹ The Honh Kong-Shenzen-Guangzu-Zhuhai-Macao-Delta Zhujiang mega-region is projected to become one of the most important areas of development for the whole of the twenty-first century, and the region of Shanghai, began, with government support, in the 90s of the last century, building a business region, in order to become an financial and service center, with its capital at Pudong.

eradication of poverty cannot be achieved only with the enthusiasm of the poor, but it should be merged with the experience of producing wealth by those who have already produced it, but without forgetting a crucial detail, namely that of dissemination of wealth for all! Here is the source of the loyalty of the masses towards the new elites, be they Communist and criticized by all the rich of the world...

Can this be a new standard for the "Business ethics" frequently invoked in Western theories?

Why not ?!

In this context, a clarification is opportune: the anti-communist rhetoric of capitalists who began to borrow from Communist China deserves a severe analysis even according to the capitalist criteria of profit in a competitive world, in which those very capitalists imposed prohibitive rules for those who can produce at more attractive prices than their traditional, capitalist world companies.

For now, the Romanian companies, for example, are not competing in the tractor export market, because the engineer Petre Roman, the first "post-revolutionary" prime-minister liquidated the production of tractors both in Romania, but also the production of all other foreign companies that were partnered in the production and export of tractors. How can one conceive sustainable development without these institutional actors? Multinationals will draw much more capital, but in breach of their own principle, that of free competition, with which they have inflamed the horizons of expectation of millions of citizens outside of the "market economy" which has brought about prosperity. It is very true; just for some. Namely, for those who have all the levers of power...

Another parameter, very important for the identity profile of the Chinese model is the assumption of the traditions of ranking the cities on China's territory; on the board of the national urbanization, every city today holds a role according to its historic status and the multi-millennial prestige scale promoted in the Chinese collective mindset. Thus, the top of the pyramid is held by capital cities, with the apex being Peking, Beijing, Shanghai and Tianjin, followed by provincial cities of regional importance, then cities without any administrative role, cities of local relevance, local fairs, and lastly insulated cities; from this hierarchical ranking of cities stems the perception of the urban community in question to provide a satisfactory framework in terms of social, educational and medical services, based on the same nationally valid principles. This ranking is an attempt to link the present with the tradition of its own imperial past, a period during which cities in imperial China were ranked according to political and strategic imperatives, and power was exhibited by a pomp corresponding to each city's ranking in the general hierarchy of urban comfort and its importance relative to imperial power. In this context of

recovering imperial traditions, the current regulations do not enable families to change their place of residence to resettle in a city with a higher status than the one they are currently residing in; on the other hand, opposite movements are allowed, and downward resettlements are even encouraged.

What characterizes Chinese society is the presence of a single hierarchy of status, applicable to society as a whole, starting from the capital down to small fair towns (Martin Whyte and William Parish, 1984¹⁰), with a very important consequence in civic terms: it inoculates the idea of social justice in the sense that every individual is equal in the face of a common tradition of respect to community rules legitimized over millennia, social life in the communist present being ritualized according to ancestral norms, modernized based on the Chinese conception of modernity, rather than rationalized based on the European or American concept of rationality and rationalizing. In this sense, in the work *"Canton under communism"*¹¹, Martin Whyte and William Parish, speaking about modernizing the hierarchy, consider that the hierarchy, the cult of the ancestors, family and continuity can variables of the Communist neo-traditionalism promoted at the level of state policy in *"contemporary China that is neither socialist, nor modern, Confucian, but simply diverse, marked by innumerable inequalities (between different sectors of society, between city and village, between villages, between families always attached only to what is useful, but according to what is appropriate according to present standards), in short, a living society, one able to continually update its own identity regarding Maoism and regarding its own traditional past, but without completely ignoring in axiological terms"*. However, *"contemporary China society really is a new, Communist, modern society, but it became so by superior capitalization of its traditional behaviours"*.

3. Conclusions

In conclusion, if after changing the regime of operation of the Chinese social space, the transition from feudalism to capitalism has not provided the necessary time for structuring a capitalist system perceived by the Chinese territorial communities as a replacement of an unattractive social system due to feudal-type social polarization, by another kind of social polarization (capitalism), historical urgency has radicalized the option of exploring other ways to establish a different kind of social and national justice, and offered a

¹⁰ See Martin King Whyte, William L, Parish, *Urban Life in Contemporary China*, Chicago University Press, 1984, 415 p. (A unique study of urban life in China during the last decade of the leadership of Mao Tse-dun, during which the Chinese have managed to avoid the universal drawbacks of urbanism).

¹¹ See Martin King Whyte, William L, Parish, *Canton Under Communism*, Harper and Row, New York, 1967.

chance for Marxism to attract the Chinese reformers of that time. Their inspiration from the ideas of equality, popular democracy and elimination of class privileges of Marxism, centring on the political-philosophical doctrine *has operated on traditional Chinese structures, rather than on the Leninist paradigm of a socialist revolution, which not even Maoists accepted wholly as the slogan of their struggle to establish a society placed in service to "the people"*.

This aspect is of decisive importance for those who want to undertake lucid and responsible analyses on the evolution of a society that has gone from structures close to feudalism to the standard of a great economic power, able to design, build and maintain an industry of the highest level: at the time of completion of this study, China has launched ten cosmonauts into outer space, through its own resources of scientific research and technological development. Any comments must absolutely start from these realities; the ideological connotations, regardless of what side they may be on, cannot have any value without the practical results to confirm them!

Thus, through complementing the historically validated procedural sequences of the *socialist* experiment (designing the construction of long-term economic growth, increasing authority of the national State as an actor in international relations, free education, free medical care, the transformation of the education system and scientific research into tools for national development), with the performance of *capitalism* (the role of the free market in price formation, the free press, independence of education from politics, strengthening the institutional mechanisms of the rule of law), popular China created an original macro-social management system and a global development strategy which may bear the name of "*socialist market economy*". This is the 3rd millennium China's country *brand*.

This identity profile that individualizes contemporary China includes, axiologically, the millennia of wisdom from Confucius to present day, and the initiatives of some Western analysts stating that today, a "Confucian democracy" has been instated, only represent laughable attempts to deride the originality of a model that was economically successful, without indebting itself to the international competent (capitalist) bodies. If Romania was punished for daring to "allow" itself to extinguish its foreign debt simultaneously with the continuation of national development projects, it is assumed that the achievements of third countries, without their dependence on capital from the world financial bodies, cannot be seen with approval; even more so as these countries are likely to have a different development model than the capitalist one. Neo-liberalism, valid for the first half of the 20th century in Europe and America, has exhausted its historical creation ability and its ability to adapt to new realities, as countries such as Italy or France, traditionally belonging to the G7 Group (most industrialized countries of the world), currently cannot

continue their development projects unless they permanently raise their indebtedness cap. The logic of colonial type development is no longer productive for now, but it is definitely inadvisable for the future of human society.

The countries subscribing to the Western development model have practiced social macro-management based on the principle “the least state”, namely the transfer of authority (through privatization/sale) from the state, as the main decision-making body, to private economic agents, namely to agents of the size of multinationals¹², while the Chinese experience reveals the importance of consolidating the sole authority of the state as the main actor in domestic and international relations, and the leadership of the Communist Party is only the guarantor of the defence of the Chinese community’s overall national interests, in relation to all types of institutions, including in relation to the exclusiveness of multinationals present in China's economy. So: *not the diminishing of national authority, but its stability and strengthening ensures sustainable and long term development* - it is the trend of the reforms of the contemporary Chinese social space and the management philosophy of Communist China. It is possible that some politicians in the wider world do not agree with this philosophy, but the pragmatism of this direction, which deserves study as an optimization vector of the human condition for the present and, above all, for the future of Humanity, cannot be denied.

One other collective mindset parameter that singles out the Chinese community should not be downplayed: the *focus on harnessing collective intelligence*. Thus, unlike the Western-style mentality in which the focus is on individual intelligence, competition focusing on the establishment of ranks (example: the best footballer of all time, the richest man of the year etc. etc.), *in the multi-millennium Chinese practice, the concerns have focused on bringing together individual intelligences which, together, have developed high skills and impressive creative capabilities*; summed up historically, these synergies have borne the fruits of today. This issue deserves another, more in-depth study.

In fact, organizational sociology studies ¹³ have demonstrated that the pilot projects in which children with exceptional qualities were made to interact have boosted not only the group’s performance, but also the potential of individual evolution. Here is the lesson that we can draw from this: left among the mediocre, the gifted or overly-gifted ones also get lost in anonymity!

¹² The fact that profits no longer reach the Governments, but remain with the managers of multinationals, explains the galloping debt of developed capitalist states (as well as of those who have recently adopted this Western development model!), forced to find exogenous external resources for health-care, culture, education, defense, etc. Multinationals have as their sole purpose the production and repatriation of profit, not financing the budgetary sectors of that country!

¹³ Ștefan Buzărnescu: *summer internship in the 1994-1997 academic year*.

Sustainable development (sustainable, as Westerners say) is possible only through collective participation of all community members through a permanent "apprenticeship" of the production of prosperity next to those who produced it already.

Such a practice is common in the Chinese decision-making innovation of today: new ideas, proposed as a vector of change, are experimented first on the level of pilot units, and if the results are good, the experiment is adopted to be generalized for all pertinent institutions in the Chinese social space. If the results are skewed compared to the working assumptions, social research examines the causes of failure and explore alternative solutions within the scope of the same objective, focused initially on finding sources of "prosperity for all". Basic research provides a sociological modelling of the dynamics of the social space in conjunction with applied research and the actual management and decision-making practice.

In this regard, scientific research can function a "tool of national development", not as a source of profit exclusively for multinationals, as is happening in the logic of the Western development model, based on the privatization of all branches of the economy and all types of services. The Chinese motto "one country-two systems" materializes in the form of complementarity between the state sector, controlled by the central authority of the state-party, and the private sector, consisting of a multitude of private associations, but under the common jurisdiction of the Chinese State. The onset of the ninth decade of the last century surprised the developed world with yet another social innovation: The Government has selected 157 enterprises that, with state support, would become Chinese multinationals with the mission to make large-scale investments on all continents, a goal that at present has been achieved. On the same coordinates, during the 14th Congress of Chinese Communists (1992), "building a socialist market economy" was established as a strategic objective, which is operational in the most immediate present. The identity profile of the Chinese development model is clear for those who look at the dynamics of the contemporary social space without prejudice.

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FAMILY INFLUENCE IN THE PHENOMENON OF JUVENILE DELINQUENCY

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Abstract: *Juvenile delinquency is a social pathological behaviour in which a child commits crime; it is a social disease which creates social disorganization in the society. Each one of us have heard about a crime committed by children, and this juvenile delinquency can be seen from social and legal points of view. From the social viewpoints, disrespect shown by a child towards norms, values, customs and traditions of society can be called juvenile delinquency. But from the legal viewpoint, breaking of laws established by state by a child is called juvenile delinquents. We all know that no child is delinquent by birth, but the behaviour of society makes him delinquent. III- treatment by parents or community members and even misbehaviour of class mates and teachers makes a child delinquent. Studies of the family took as its starting point the observation that, in general, children tend to resemble their parents in terms of appearance, behaviour and mentality, even the transmission of hereditary traits or characteristics involves physical, mental, from parents to children.*

Key words: *delinquency, juvenile, pathological behaviour, society, organizations.*

1. Introduction

The necessity of approaching juvenile delinquency in in the following is based on the fact that juvenile delinquency is a social problem of topicality, facing the Romanian society, and violence among young people is an indicator of the status of the social system in a state and a preacher for its becoming.

While family studies have as a starting point the observation that children generally tend to resemble their parents in terms of weight, behaviour, and mentality; heredity presupposes even the transmission of physical or mental attributes from parents to children. There are opinions that support the hypothesis that criminal tendencies are inherited almost in the same way as common physical traits and characteristics, yet the mere existence of criminal ascendants or descendants is not a definite proof of the heredity of crime, this

may be the favoured factor, while the individual's environment is the determining factor.

One of the most important functions of the family is the education and training of young people for the purpose of their optimal integration into life and social activity. Within the family group, parents directly or indirectly, exert educational and formative influences on their own children, and the marital couple through their entire behavioural system constitutes a genuine social model that has a decisive influence on children about their conception of life, behave and relate to different norms and social values.

The importance of the minor's relationship with the family should not be minimized, since at the beginning of his existence the only contact with the outside is the one with the family. The presence of child's mother during this period is irreplaceable, and between the mother and the child there must be a relationship of affection from the beginning, so that it will not be able to withstand later psychological deficiencies. In the first year of life, the child begins to build his personality according to his character and external influences, which for the moment come from his family, this being also the reason why mother must have an affectionate but firm attitude.

2. The typology of juvenile delinquency

A first set of criteria (Banciu, Rădulescu, 2002: 262-264) according to which a typology of juvenile delinquency behaviours can be made, includes: the age and the personality, the type of offense committed, the social environment in which they have grown and the real possibilities of social recovery and reintegration. Thus, three taxonomic types of juvenile delinquency can be identified:

Occasional, accidental and unstructured delinquency. Minors in this category commit crimes with a low degree of social danger. As a rule, this category comes from legally constituted families but with social deficiencies, either in the sense of an excess of socialization or in the sense of too low a socialization, this being the reason why minors flee home and school, coming under the influence of some unfavourable groups, in which they begin to commit deviant and delinquent acts. For many of these minors, their deviant behaviour is the form of manifestation of the "crisis" of adolescent originality, by participating in committing offenses accidentally or occasionally, out of terrible, bravado or spirit of solidarity towards the group.

Structured delinquency. This category includes minors committing crimes with a high degree of social dangers. They usually come from structurally and functionally disorganized families (one-parent families by divorce or separation in fact or in concubines, where there are no minimum rules of communication, affectivity and mutual support) with a poor economic

situation, having, at the same time, low school and professional performance. It is remarkable at an early age to commit acts of ill-treatment (home thefts, neighbours, classmates, smoking, home and/or school dropouts, alcohol and even drugs, physical violence, etc.).

Recurrent or repetitive delinquency. In this category we find minors who commit criminal offenses with a special social danger, such as murder, rape, robbery, corporal injury, drug consumption and trafficking etc. As a rule, these minors come from negative, marginal or even pathogenic social environments, where they are socialized and taught in a contentious, aggressive, violent spirit, and where they acquire, at an early age, attitudes, techniques and delinquent and criminal options. Many times, the perpetrators of such offenses are organized into “gangs” and antisocial groups, specializing in committing spectacular offenses, both, ingenuity and way of realization, as well as procedures for organizing and capitalizing on the results (products and consequences) of their torts.

3. Family, factor involved in the appearance of the juvenile delinquency phenomenon

The family, which should represent the basic cell of the society, which should provide the child with safety, warmth, love, understanding necessary for its normal development - its socialization by printing a certain value standard, as well as acceptance or rejection attitudes towards certain social values, the contemporary family has diminished its size and role, marriage being replaced by concubinage, in present the age for marriage gradually increasing to 40 years.

Family factors that engage in aggressive behaviour are primarily represented by parental behaviour, namely miss of maternal affection associated with either the lack of paternal behaviour pattern or the abuse of authority of him. To these, it adds the influences of the family environment, conflicts between family members, the lack of affectivity between them, generating violent behaviour. An unbalanced family environment, with lack of affection, especially from the mother, will cause childhood adaptation and communication disorders in the social environment, which may take the form of depression, autism, aggression.

The relationship between family structure and juvenile delinquency

Criminological research studies the relationship between family structure, education received by the minor within the family, and the phenomenon of delinquency. This factor is relative, studying in relation to the habits, the role played by the family as a social group in each society, knowing that the number of family members is important for child development, as long

as he comes in contact with different human typologies with which it is bound to communicate.

Some criminologists consider the single child in family is less prone to delinquency than the children with a large number of siblings, the reason being determined by the decline of authority in families with many children, and in the literature of sociology of deviance it is registered that the negative role is played by the socialization process in families only with one child.

Indeed, there are other points of view that do not emphasize what the role of influence of number of children on juvenile delinquency, but refers only at the material difficulties that family with many children has to face, which can lead to delinquency, but they are part of another criminal factor.

4. Types of family and juvenile delinquency

4. 1. The disorganized family

Adolescent socialization begins in the family and develops according to the relationships she has with her members (Pescaru Maria, 2008: 94).

The disorganized family is the family that loses its integrity as a result of parental separation due to reasons such as divorce, death, parental detention or lack of real spousal communication. The study of juvenile delinquency (Hollin, 1992: 93) has shown that, to a great extent, the atmosphere of disorganized families, lack of parental authority, lack of parental affections have led the children to adopt anti-social attitudes, so the family structure is not guilty of the deviant behaviour of the child, but the deficiencies of each disorganized family.

In connection with the dismantling of the original family, the question is raised about the step parents, the spouse of the parent to whom the child has grown, a situation which, although influencing the occurrence of juvenile delinquency, cannot be accurately stated that the delinquency is generated by the mere presence of the step parent, or the rejection that the child feels against the stepfather, or if deviant behaviour is intended to attract attention.

4. 2. The family in conflict

There are some families that are characterized by more conflicting states, states that can be of varying intensity and can extend over different periods of time, starting from relatively simple forms - quarrels, misunderstandings, contradictions, refusal of family obligations - to complex forms - mental and physical aggression, home chasing, family abandonment.

The pathogenic conjugal conflict is characterized by the destructive penetration inside the spouses's personality, disorganizing the family and hindering the realization of its natural functions, in which case children receive and live intensively every event in their family.

The main effect of conflicting relationships within the family being the devaluation of the parental model and the loss of possibility with identification with this model, and most of the time children who feel strongly the influences of the conflicting climate, run away from home and seek to find a group of belonging, a group that in some cases may be antisocial.

The lack of affective and emotional climate in the damaged families, the lack of communication, the deficiencies in the educational style, the lack of control of the minor by the parents are factors that can negatively influence the behaviour of the minor who can commit deviant and criminal acts. (Pescaru Maria, 2008: 95)

4.3. Hiper-authoritarian family climate

Excessive severity, with many rigidities, brutal bans, threatening firm orders, leaves a strong footprint on the child personality, and keeping the child in a hipersever climate leads to a gradually decreases in attitude-relational dimension, in minor's personality, translated in time into apathetic states, attitudes of rebellion, protest, the young man gradually turning from the victim to the aggressor. Statistics highlight the role of a hyperspectral attitude in juvenile delinquency and, in general, the child does not respond direct to the father's brutality, but in his behaviour towards those around him.

According to statistics, about 80% of juvenile delinquents come from a strict or chaotic environment; in this sense L. Berkowitz affirming that "a child who feels frustrated with paternal love, feels rejected by his father, learns aggressive education, the object of his aggression being all the holders of authority".

4. 4. The hyperpermissive family

If hyper-authoritarianism represents an exaggeration of the exercise of the parental role in the direction of total imposition of the parents' will, hyperpermissiveness creates exaggerated conditions for its defence against possible dangers. Parents submits great efforts to protect the child, even in an exaggerated manner, and one of the immediate consequences of exercising a superprotective attitude is the detachment between self-image and the real possibilities of children, which leads to the appearance exacerbation of the self, child overestimating his own possibilities, resulting in the end in the child's tendency to impose its dominant power in the face of others.

Children rose without rules, constraints, having them both parents available, it will then bear frustrations or disciplinary framework latter on, statistics revealing the existence of a large percentage of offenders who come from families protective and at the same time permissive.

Concluding, the criminal behaviour has both, internal factors- related to the psychology of the offender, and external factors- which tend to inadequate

the juridical and moral system of society; yet the most important element that intervenes in the emergence and development of crime is represented by the training environment of the child, personality of the individual, especially the aggressive personality.

In family, the child's tendency to imitate the behaviour of its members becomes strong and frequent, and the existence of delinquent or immoral parents will exert a direct criminogenic influence on the child. (Pescaru Maria, 2008: 94)

5. Case study

In order to emphasize the influence of the family on juvenile delinquency and inappropriate behaviour of the child, we conducted a case study.

High school student M.I., in the 12th grade, from a prestigious high school in Constanta city, has a lack of adaptation and school and social integration, reflected in the low level of school performance as well as an identity crisis. She was often surprised to be scolding the examinations and stealing the things of her colleagues, which was why her note was reduced to being the first to be sanctioned, because subsequently the fraud of the tests repeatedly led to the repetition of the school year.

Objectives:

- a) determination of causes;
- b) removal of causes;
- c) propose an educational intervention project.

Steps. Approach the case

A. Presentation of the case - current situation: learning problems; Identity crisis; Conflictualist relationships with classmates.

B. Procurement and systematization of information

1. Analysis of school activity: low grades in most disciplines; the student does not fulfil his school duties; does not actively participate in classes and very often is much unmotivated.

The disciplines of interest are Romanian language and literature, theatre, music, violin; those with total disinterest are at: physical, chemistry, mathematics.

2. Psycho-pedagogical observations - intelligence is appropriate to age; Thinking - is appropriate to age; Presents a written and oral language rich in meaning; Memory - generally mechanical memory and short-term; Imagination is generally reproductive. As far as attention is concerned, the pupil has a low concentration and slightly cheers; this teen age student avoid making major decisions, is indecisive, has no patience, is easily influenced by others. The motivation is extrinsic;

3. Verbal, sensory, and motivational skills are normal, age-appropriate; thinking and perceptual skills - are a little under the possibilities;
Affectivity - presents major affective imbalances, oscillates between positive and negative affective dispositions in very short periods of time.
- in order to receive benefit from colleagues' compassion, or sometimes as a form of defence in order to protect her own person, she resorts to the most strange lies.
4. Medical problems. The student has a normal psychosomatic development for her age but has also conditions that require special attention;
- Renal diseases requiring several weeks of hospitalization;
 - Dental conditions due to a major calcium deficiency that is aggravated by kidney medication.
 - Excessive preoccupation with silhouette (43 kg at 1.70 m) caused a gastritis that evolves towards the ulcer without a rational diet.
5. Social relations. Within the family, relationships were particularly tense between parents; a particularly aggressive father with all family members, especially with his wife, very authoritarian, with a predominantly choleric temperament, he does not make any kind of income over one year and without wish to get a job, living from wife's income. He is concerned only with his own person and with the many extramarital relationships, and his role in raising and educating M.I and the other two brothers was almost nonexistent. Within the family, mother does everything in the family, starting with financial security, growing and educating children, she is emotionally overwhelmed, overwhelmed by the multitude of tasks and stressors she face, and, because of personal problems, the children's problems have passed on the second plan.
- M.I. has two younger brothers, one 16 years old and one 12 year old, with whom she is in cordial relationships. The youngest one has grown and occupies a special place in her affective life.
 - Friends group - has very few friends
 - Class colleagues-M.I has strained relationships with classmates.

5.1. History of the problem evolution

1. History of the problem. Problems occurred when high school began and worsened at the end of the X-th grade when, due to lack of interest in school, medical problems, high absenteeism, student repeats one year in school . In the new class, to excite the compassion of her colleagues, she begins to lie about her family's, saying that she has "no mother, I am raised by the stepmother", "only father takes care of her".
2. The history of school evolution - no special problems until the 9th grade when she was caught by stealing a college's cosmetics bag, then cheating an

exam arguing that the lack of time for teaching is due to medical reasons, which is only partly true, but it also has a contribution lack of interest for school;

3. History of intellectual development - normal intellectual development, corresponding to age

4. History of physical development - psychosomatic development about age, but an always sickness, suddenly aggravated in the X class, due to kidney trouble;

5. Family history - in the family, there have always been conflicting relationships, a tense atmosphere hard to bear, mother being the one who decides all the time without taking into account the aspirations of the children. Mother's wish was to become a doctor, and start forced her bigger daughter to follow this path, towards which the student does not feel any attraction.

6. History of social relationships. The teen moved to the beginning of the 9th grade from Timisoara to Constanta, breaking the relationship with the former group of friends. She had and has a small circle of friends, not always properly chosen.

5.2. Discovering causes

Family conflicts, tensions in parenting relationships, undermine the need for protection and safety of M.I., and this overlapping over her youth's asthenic structure, over the frequent moments when she was caught stealing from her colleagues and the tendency to fraud during school tests, all this predispose M.I. to school failure.

5.3. Configuring the situation

Following discussions with M.I. and with her mother, I have found that her greatest dream is to pursue a career in the theatrical field, to which she has real inclinations. Also, the young girl would like to continue studying the piano.

Thus, for the near future, the young girl has proposed not to take anymore absences, to not steal the school tests anymore, to study even more the disciplines in which she has problems, possibly asking for help from colleagues, to solve the problems with parents and classmates, all for the future preparation and success of the admission exam at the Academy of Theater and Film.

For the more distant future, student wants to receive a scholarship to study abroad, to succeed in all areas of life, starting a family life, and own a house and a well-paid job.

5.4. Elaboration of action strategies

Strategies of action acted on a personal level by: increasing self-confidence; stimulating motivation for learning; changing student's attitude towards learning; changing student's attitudes towards colleagues and their

relationships; psychotherapy sessions; changing the system of values of the young girl.

The strategies of action works at the level off class facilitating group integration; requesting from student to carry out group activities by participating in extra-curricular activities: excursions, entertainment programs, so they act at the level of all factors: parents, teachers, colleagues, and entourage.

5.5. Taking and supporting the judgment.

Initiating an educational intervention project

It is envisaged the elaboration of an intervention educational project, as well as the formulation of prognoses regarding the later evolution of M.I., and the educational intervention project has a common school-family action plan. The aim of this educational intervention project is to intensify the school's collaboration with the family, in order to solve tense family situations, to motivate young people for learning, to abandon the fraudulent examinations and trials, and M.I. to be able to overcome the identity crisis.

The objectives of the educational project are:

- parents' awareness of their responsibilities in educating their children, of the need to treat each child differently according to age specificity;
- parents' awareness of the fact that the young person has to decide for themselves to choose their profession, a decision that parents must take into account.
- changing parents' behavioural attitudes towards their children, for greater openness to them, stimulating positive thinking, finding non-aggressive approaches to addressing and resolving crisis situations.
- mutual knowledge of parents-educators, for the realization of a real school-family cooperation:
- motivating parents to solve conflicts;
- changing the attitude of the student towards solving the school tasks
- adequate stimulation of the pupil for learning,
- achieving a balanced work program without over-stressing or jumping efforts, with tasks assigned to the possibilities of the young, reinforcing success and diminishing the failure,
- developing self-confidence, developing and improving the young person's self-image,
- promoting group integration by joint action with colleagues,
- orientation towards the psychotherapy session to solve emotional and emotional problems as well as the identity crisis.

5.6. Predicting the future evolution of puppies

Pedagogical status

- Intensifying interest in learning,
- Promoting the bacculaureate exam,
- Promoting the college exam.

Intellectual state:

- to increase resistance to intellectual effort.
- to optimize attention concentration.

Health status:

- It will develop normally.

Prognosis of personality development

- developing self-confidence,
- resolving the identity crisis,
- growing self-esteem.

Social Relations

- to have a positive relationship with colleagues, to integrate into collectively
- to be accepted collectively for teamwork

Family relationships

- to ease and improve relationships between parents,
- to change the relationship with both parents, who will give up the authoritarian behaviour in favour of a firm but flexible attitude, and they will learn the best ways to approach and manage the crisis situations.

6. Conclusions

When the emotional deficiencies and conflicts in the family environment, family relations disorders, when inequalities attitudes manifested by both parents to the child exceed certain limits of intensity and duration, transforming into real traumatizing situations for the adolescent, his personality in formation will register on the wrong paths. The repulsive manifestations of the minor prove, in most cases, the fact that in the past they had brutal coercive means, severe conflict situations or humiliating punishments, from which we can conclude that the family climate plays an important role in explaining the antisocial behaviour of young people, when the child does not respond directly to the aggressor parent, but indirectly through attitudes and even aggressive and self-aggressive actions.

At the opposite, is the hyperpermissive familial climate in which parents are superprotective, simply invading the child with affective investment, and this behaviour towards the child can lead to the appearance of anti-social factors, events, that are mostly explained by low resistance to frustration.

Thus, we can say that the role of the family in the development of the personality of minors is very important, the juvenile delinquency being determined by the influence of the family. Although the influence of the family is only a percentage of the total criminality of minors, it still minimizes the direct and indirect influence that the family has on juvenile delinquency by catalysing other factors - personality, a deficient material situation, which would be a regrettable mistake with effects over time.

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AFRICA IN QUEST OF STABILITY? REFLECTIONS INSPIRED BY THE CURRENT PROBLEMS OF HUMANITY¹

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Abstract: *This study proposes to analyze the determinants of the volatile situation of Africa and its capacity of adaptation or appropriation of the global stakes, with regard to the current problems of the humanity, described in the work coordinated by the Professor Dumitru Otovescu. Africa is considered here as a field of application since this continent is subject to all attention eye, all anxieties and all hopes. To lead this reflection, three methods of data collection were favoured: First, the ethnographic method which involved neutral direct observation. Observation provides information about social and political actors. Then, the interviews (unstructured, semi-structured and standardized) that gave rise to conversations, formal and informal, conducted on the basis of an interview guide, a questionnaire or a survey, structured around from subject. Finally, the exploitation of newspaper articles, magazines and periodicals, various reports, books, etc. At the end of this work, it is observed that Africa suffers as much as the other continents the volatility of the banking and economic system due to the practice of capitalism. Although sector-specific (developed-country) and global responses have been taken following several global economic and financial crises, Africa has remained isolated and compartmentalized. Today, its galloping demography and the extreme youth of its population as well as the natural wealth at its disposal are the basis of the hope of Africa. In contrast, the segmentation of its economic recovery programs, the tribulations of the New Partnership for Africa's Development (NEPAD), the faculties of its political governance and the recurrence of crises and complex escapes.*

Key words: *Africa; stability; demography; crisis; development.*

1. Introduction

The in-depth reading of the remarkable book under the scientific coordination of Professor Dumitru Otovescu is interesting for more than one reason. First, it offers an almost complete panorama of the current demographic

¹D. Otovescu (coord.), A. Otovescu, M.-C. Frăsie, G. Motoi, *Les problèmes actuels de l'humanité : Une perspective sociologique sur la population et sur la crise mondiale*, Sarrebruck, Editions universitaires européennes, 2012.

dynamics and the unevenness of the recent global economic and financial crisis. Then, reading this book provides information on globally sectoral or individual responses that are used by the main economic powers of the planet. Finally, this work offers the opportunity, to re-examine the place of Africa, an umpteenth contribution, in the Construction of the world and in the structuring of ideological, political and economic currents and guides the action of men.

Is the rampant demography of Africa, often the object of mockery and diplomatic rhetoric of casual discourse, an important fact of Africa's late entry into the world economy? Is Africa concerned about the economic and social crisis that is mortgaging its future? Its answers, if they exist, are effective and can they guarantee their structured return to the functioning of the world? On the pretext of the above-mentioned work, this study is concerned analyse the determinants of Africa's economic and managerial inaction in the light of major international issues: demographic, social, economic, financial, etc.

2. The world and African population at the crossroads: arguments for and against

A-General presentation of the world population

Today, the debate over the place of discovery of the oldest bone, although zigzagging between several sites, does not seem closed. Similarly, the chronology is not yet fixed. Abel's 1995 discouragement of the hominid known as *Australopithecus bahrelghazali* and Toumai in 2002 (7 million years ago) in the Chadian Sahel considerably advanced paleontological studies on the first traces of man. Now, the fossil identified as the first primate, Lucy, discovered in Ethiopia and dating back to 3 to 4 million years, is outdated.

Dumitru Otovescu (2012, 17) and his colleagues state that human been appears in Africa between 35,000 and 34,000 BC. On the other hand, others sources cited by the authors of the book attest that the world population, scattered on the continents was estimated at 250 million at the beginning of the Christian era (p.18), with 85% concentrated on the Eurasian continent with high population concentrations in China (75 million inhabitants) and in the Indian subcontinent (45 million inhabitants). Europe, meanwhile, was home to 30 million people.

Thus, the world population has evolved as follows: 200 million inhabitants in the sixth; 450 million in the fourteenth century; 750 million in 1750; 950 million in 1800; 1, 250 billion in 1850; 1, 650 billion in 1900; 2.5 billion in 1950; 6.8 billion in 2009. The table below provides the distribution by major regions of the world in 2013.

Tab. 1: Distribution of the world population by region in 2012

N°	Country	Number of Inhabitants	%
1	Asia	4, 473 billion	65,7%
2	Africa	1,009 billion	14,8%

3	Europa	732,2 billion	10,7%
4	Latin América	582,4 billion	8,5%
5	NorthAmérica	348,4 billion	5,1%
6	Oceania	35,4 billion	0,5%

Source : Otovescu, D. Otovescu (Coord.), A. Otovescu, M.-C. Fräsie et G. Motoi, *Les problèmes actuels de l'humanité : Une perspective sociologique sur la population et sur la crise mondiale*, Sarrebruck, Editions universitaires européennes, 2012, p. 20.

Today, according to a study conducted by the French Institute of Demographic Studies (INED) and published in September 2017, the world population is growing exponentially, approximately from 7.5 billion inhabitants in 2017 to 10 billion in 2050 (an increase of one-third between 2017 and 2050). In 2100, this population will grow to 11.2 billion habitants. Today, the most populated countries on the world totalized 3.93 billion inhabitants including: China, India, the United States, Indonesia, Brazil, Pakistan and Nigeria. Within them, China (1.38 billion) and India (1.35 billion) have slightly different fertility rates; 1.8 for China and 2.3 for India (*Le Monde*, 20 September 2017).

B-The African population: between dividend and demographic boom

The African population is at the heart of current debates on the continent's development strategies. According to the United Nations (2010), this population was 996,221,505 inhabitants in 2009 (15%) and will be around 1.7 billion in 2050 (20%). It's more numerous and is boosted by the highest rate of natural increase in the world, 2.8% in 2008 and an average fertility of 4.9 children per woman. From this African population, a human capital with high potential, characterized by its youth (2/3 of the population under 25 years old and 44% under 15 years old) and its dynamism is added to a growing demographic dividend.

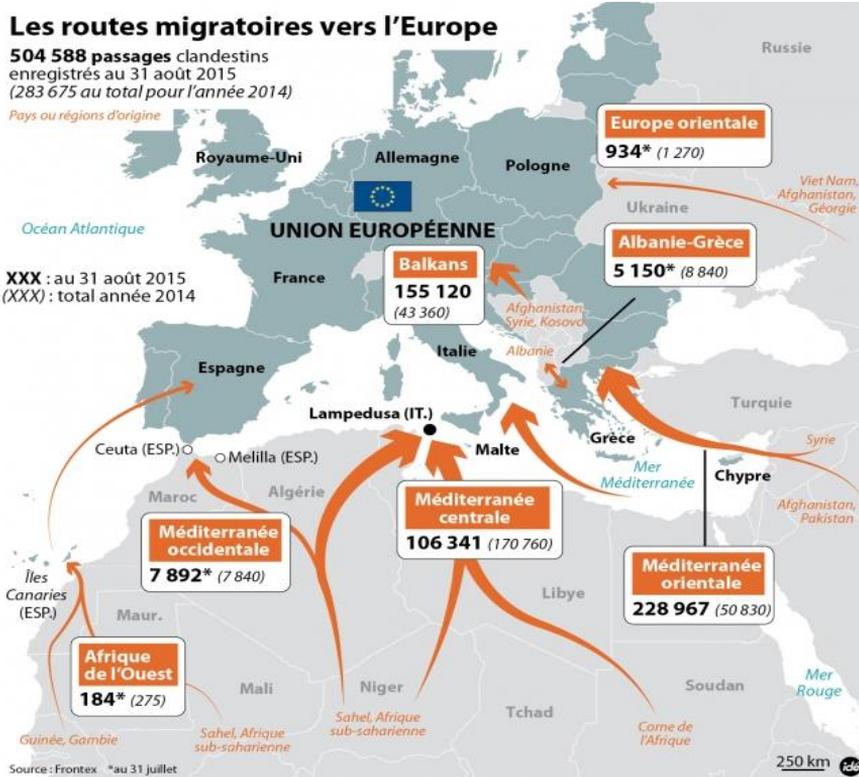
The study conducted by the French Institute for Demographic Studies (INED), cited above, shows that the main change to be made in this sector is the growth of the African population. Therefore, from 1.2 billion inhabitants in 2017, the African population will be around 2.5 Billion in 2050 and will reach 4.5 billion in 2100; 40% of the world's population (compared to 17% in 2017). Thus, the proportion of the young African population (18 years old and under) will exceed 1 billion inhabitants. Naturally, this population should be like some Asian countries and even Europe from the sixteenth to the nineteenth century, an important economic lever. However nothing is really done in this way. Since the 1990s, African states have adopted the National Population Policy (PNP), but they have remained at the declarations stage. In the health sector, for example, only 6.2% of GDP in Africa in 2007 was the total health expenditure (WHO 2010), while Africa's health problems are multiple. Similarly, the field of education is hardly more satisfactory, since the percentage of illiterates over the age of 15 remains high at 36.7% of men and 21.6% of women in countries such as Burkina Faso (ICPD 2010). Added to this are the troubling problems of the mismatch between

training and employment and the brain drain, to name but a few (Meboma, 2013: 10).

C-The African population in the new world demographic configuration

Africa is dangerously draining of its population (and especially of its qualified personnel). This evil of the century presents to equal extent, two faces: a clandestine emigration that challenges another more legal. Clandestine emigration is the scary kind that is practiced by young, tough, visibly stubborn young people who are firm and resolute in their actions. The statistics provided by the Algerian coastguard are sufficiently evocative. Between 2001 and 2007, 624 attempts of collective illegal emigration towards Spain from the Coast, were stopped. Between January and October 2006, 532 illegal immigrants were intercepted on the high seas while attempting to reach the Spanish city of Almeria. The Spanish enclaves of Ceuta and Melilla and the island of Lampedusa on the southern coast of Italy are the expected berthing cities whose waters have downed several thousands of young Africans set off by desperation. Between makeshift boats, spectacular mediated interceptions and proven disappearances of the less fortunate who have not been able to withstand the violent waves of the sea, are organized in the western chancelleries an unmediated type of emigration: the desired transfer and encouraged African skills outwards. The European Union is today supplanted by new destinations (Canada, United States, and Australia) which respectively welcome 75%, 70% and 65% of qualified African emigration. However, the EU hosts more than 80% of the exodus of skilled workers from Angola, Comoros, Mozambique and Guinea-Bissau; between 71% and 75% of the skilled in Mali, Sao Tome, Congo, Togo and Morocco; between 50 and 64% of Somalis, Mauritians, Cameroonians, Ugandans, Gambians, and Senegalese. In the end, Africa is the continent most concerned by migration as 2.3% of the population (14 million people) live outside their country of origin. Africa loses every year 4 million of its population who takes the part of legal and illegal immigration. If yesterday Ceuta and Melilla were the preferred transit routes, today the Canary Islands seem to be the preferred corridor by which 3000 Africans die each year. As a result, 20,000 (50,000 today) highly skilled Africans emigrate each year; or 20% of the sub-Saharan population, with a degree in higher education who works in an OECD country (Atlas du Monde Diplomatique, 2009: 176-177). The map below shows the migratory routes, the zones of destination as well as the figures of African emigration.

Map: Migration routes to Europe



Source : <http://www.franceinter.fr/depeche-crise-migratoire-sommet-europe-afrique-a-malte>

These statistics hide great disparities and probably mitigate the deplorable level of haemorrhage. The WHO report published in 2004 is very alarming. For Africa, with around 890 million inhabitants, have fewer doctors than Germany (82 million inhabitants) or Italy (58 million inhabitants). Moreover, 34 African countries have less than 2 doctors per 10,000 population (Docquier et al, 2005). This situation can be transposed to any other area. Data from the US National Science Foundation for 1997 indicates that 29,300 engineers and scientists living in the US were from Egypt, Nigeria and South Africa. In total, nearly 74,000 African graduates leave Africa each year.

3. The global and African crisis: between accountability and unaccountability
A-World crises before and after 2008

The modern world is slow to stand out from the interconnection/interdependence of the banking economic systems because of which the world lived and suffered the economic crisis of 1929-1932. If, at the time, the Wall Street Centre Stock Exchange seemed to be the nerve centre of

finance and the international stock market, today, despite the ideological victory of capitalism over socialism, the modern world continues to suffer its consequences. Does not is not delivered. The occurrence and spread of the recent economic crisis, based on the gloom of the US banking system, provides proof. The similarities between the economic or financial crisis of 1929 and that of 2008 are obviously very different in terms of multipolar transmission sequences, compared to that of 1929. The authors of the book inspiring this work decline the genesis and its profusion multipolar: "It all started when US banks could not carry out their operations, for lack of cash. The blockage and collapse of the bank credit system has led to the paralysis of real estate business, investors in this area being unable, on the one hand, to continue and put to profit their projects already started and, on the other hand, to repay their loans from the banks " (Otovescu et al., 2012: 105).

Long before, the modern world has experienced more or less complex crisis, equally dramatic, between the sixteenth and twenty-first centuries. Taking over the American journalist Ross Bonander, Dumitru Otovescu and the other authors enumerate, until 2008, ten major crises that the world has experienced:

- The panic of 1907 (United States);
- The crisis of Mexico, 1994;
- The economic crisis in Argentina, 1999-2002;
- The hyperinflation in Germany after the First World War, 1918-1924;
- The crisis of the Souk Al-Manakh Kuwait Stock Exchange, 1982;
- The Black Monday, 19 October 1987;
- The Russian financial crisis, 1998;
- The Asian crisis of 1997-1999;
- The Great Depression between the two world wars, 1929-1933;
- The oil crisis of 1973 (Otovescu, 2012: 96).

B-Africa before global crises

The dominant political and diplomatic discourse presents Africa as a continent riddled with misery and bent under the weight of the immensity of financial debts. After the hopes - unfortunately - ephemeral created by the independence of 1960 and poorly maintained by the Organization of African Unity (OAU), black Africa in particular is subject to comment. It provokes an all-out mobilization of all the agencies around a vast program of development. At the first sign of hope in 1960, political violence, the violation of human rights, the unleashing of hatred and the rise of the warlords, the explosive expansion of the AIDS and misleading images propagated by the international media (Dubresson et al, 2003: 5). In the early 1980s, sub-Saharan Africa was declared stricken by international institutions and donors (IMF and World Bank in this case). If African leaders desperately try to save the continent's honour, if they face and fight for the survival of the various states, they must face a particularly difficult situation

that is actually the result of concomitant tangled unfortunately not at this intermittent cycle of war. Nature and spatio-temporal indices differ, of course, but combine. What makes any analysis complex is the extreme difficulty in identifying the connections between economic, political, social and spatial systems.

Between 1960 and 2008, Africa suffered the various economic and social crises that shook the world, without being able to bend or resorb them. Indeed, the statistics and growth indicators provided by the IMF and the World Bank make it possible to understand the level of embryonic development in Africa. For the example the Human Development Index (HDI) of some African countries (*Jeune Afrique*, 2006) in 2005: Burundi, 0.378-rank: 169/177; Cameroon, 0.497-rank: 148/177; Congo-Brazzaville, 0.512-rank: 142/177; DRC, 0.385-rank: 167/177; RCA, 0.355-rank: 171/177; Gabon, 0.635-row: 123/177; Equatorial Guinea, 0.655-rank: 121/177; Chad, 0.341-rank: 173/177, etc. These figures reflect the deplorable level of the economies of African countries that hide poorly the disparity between rich, less affluent, poor and miserable. Indeed, the paradox of Africa is that it is the poorest continent on the richest land. In this regard, the various reports of the United Nations Development Program show the incomprehensible disparities between the availability of mines and the level of development in Africa. With more than 220 million people living in poverty in Africa, the estimations of the year 2000 set the course for more than half of the population living below the poverty line in sub-Saharan Africa. This income poverty affects nearly two-thirds of the population in The Gambia or Zambia; more than half in Cameroon, Guinea-Bissau or Uganda (Rantrua, 1997: 84-85).

The above indices, far from being the only ones, seem to us to be of a major influence in the genesis and development of complex crises in Africa. These complex crises often take several forms: contestation of border plots, difficult coexistence between native and non-native peoples, complexity of human realities, frustration and hatred born from the sharing of economic incomes, foreign interference in the name of the search for wealth, splitting and politicization of ethnic groups make Africa (central in this case) a vast field of contemporary social and political violence. In other words, Africa, taken as a whole, has always been in crisis, one way or another.

4. Global responses to the crisis versus African responses?

A-Global responses to the crisis: between individualism and selectivism

The immediacy of global crisis and its complexity has never convinced the developed nations authorizing officer of economic decisions countries to envisage global and concerted solutions. If it was for previous crises, it was for the economic and financial crisis of 2008. In the United States, the extent of the crisis (3.6 million unemployed employees, unemployment rate of 6 , 5% in 2009).

To cope, US President Barack Obama has set up the program called Recovery and Investment Plan, estimated at more than 800 billion dollars. This amount was intended to create 2.5 million jobs, to reduce taxes, to end social shelters, to finance the education and health system and to scientific research (Otovescu et al, 2012: 209-210). As for the other major economic powers, they have adopted economic recovery plans. Canada's \$ 40.2 billion Canadian economic recovery plan has reduced taxes for citizens on average and cash and invested in infrastructure recovery. For Japan, the economic stimulus package, amounting to 200 billion euros (about 25,000 yen), helped fund family allowances, benefits for the elderly, small businesses, assistance for young workers in precarious financial situations, etc. (Otovescu et al., 2012: 210-211). China has set up a national economic stimulus plan worth 586 billion US dollars. This plan has made it possible to support the expenditure of key areas of the economy, to ensure the growth of loans for small and medium-sized enterprises, to finance the construction of transport infrastructure (motorways, railways, airports).

Rural infrastructure, innovation and environmental protection. In Germany, the stimulus package was extended by providing nearly € 500 billion in aid to banks threatened with bankruptcy. Similarly, 23 billion euros had been granted to businesses to stimulate investment. Also, the state has renounced nearly 9 billion euros in taxes to facilitate access to consumption for citizens and German companies. In France, the economic stimulus plan has enabled: the granting of financial aid of 40 billion euros to banks in financial deadlock; provision of 320 billion euros for inter-bank loan insurance; the creation of a social investment fund worth 1.5 billion euros; the reduction of the income tax; compensation for technical unemployment; professional training ; etc.

At the global level, nine measures were taken and listed in the book coordinated by Dumitru Otovescu. It is :

- 1-The restriction of the scope of the financial groups and the limitation of the risks assumed by the banks, recommended by the President of the United States at the beginning of the year 2010;
- 2-Temporary nationalization of some problem banks;
- 3- The constitution of banks for losses, able to take back the toxic products of the international financial system. This measure is one of the measures proposed by the Davos Economic Forum (28 January 2009);
- 4-The need for reform of the global financial system, including institutions such as the International Monetary Fund and the World Bank;
- 5-The increase in consumption (including by reducing prices), a solution supported in December 2008 by Dominique Strauss Kahn, President of the IMF;
- 6-The revival of credit offered by banks, the relaxation of loan conditions and the reduction of interest rates with a view to the resumption of significant investments;

- 7-The allocation of bonus shares to various companies in the event that buyers acquire the products of the company concerned;
- 8-The continuation of the privatization process in the economy, especially in the old communist societies of Europe, which still have many State properties and whose sale could reinvigorate the public budget;
- 9-The nationalization of economic giants in bankruptcy.

B-African Perception and Reception of the Arab Spring

From December 2010, North Africa has offered the world a lesson in a living history, which pulsates with its time and engages the people on the paths of conquering their long-fated destiny. Far from a sleepy necropolis, spotted shadows, silent palaces, sleep was broken and the coagulated blood of the fight streamed through large neighbouring windows. Tunisia gave the signal. Egypt and Libya followed. Dictatorships, according to westerners, have faded, offering citizens eager for freedom, the idea of reforming their relationship to politics and the state. Moreover, the construction of young people in Africa and elsewhere, the forms of organization and mobilities, the dynamics of deployment and their engagement in and out of politics, stimulate new questions and new research to deepen the theme related to the place young people in the colour revolutions and the Arab Spring. Far from interpretative or theoretical models, the reference to the engagement of young people in the passive or active revolution is topical.

Thus, the understanding of North African revolutions requires the highlighting of cultural stereotypes, aesthetic codes, and intellectual referents, literary or scientific. Collective action or the convergence of attitudes, here, structures the permanent psychology of young people's claim to the world. The protest, the insubordination, the indignation, the claim, the revolt, the revenge, etc. become their mode of expression. In the profusion of communication technologies (Facebook, Twitter, Al Jazeera, etc.) offered by the civilization of the universal, the youth has been reconstituted, empowered, systematized and refused torrid once again of the pain of taking part in the historic struggle for the emergence of societies, certainly plural, but more resilient. African youth cannot be understood without being put back into a long process, in which the relation to the past, to the State, to the holders of public power, to normative values took different forms and deferred. Given that contemporary history has appropriated the mutations around the Mediterranean, it is now a question of defining and exploring the historicization of the identity referents and the demands of the youth of Africa.

However, despite hopes raised by the Arab Spring, more ferocious dictatorships (example Egypt) and maintained status were maintained here (Egypt and Algeria) and the catastrophic demolition there (Libya). For the rest, the Arab Spring or Peoples will have been less than expected. Its repercussion in sub-Saharan Africa had been desired, to destructure unproductive political

regimes for several decades. Although this did not happen, it should be noted that youth mobilizations, on the North African model were able to nucleate corporations through which Senegalese President Abdoulaye Wade was defeated and Blaise Compaore removed from power in Burkina Faso. Of these juvenile corporations, three stand out by their activism: the citizen broom (Burkina Faso); the Movement Y'en tired (Senegal), Lucha and Filimbi (Democratic Republic of Congo). It is clear, then, that kingdom Africa is shrinking. African-style democracy, too, is deteriorating more and more. The contagious breakthrough that began in Tunisia and spread in several Arab countries still inspires the masses. Strong protests in the form of popular uprisings (Tunisia, Libya), violent uprisings (Bahrain, Yemen, Syria) and peaceful protests (Morocco, Jordan, Mauritania) have inspired several countries including Algeria, Saudi Arabia. The latter have anticipated the combination of a secure grid with "generous" responses to popular demands. Although the social and political contexts in which these movements are inscribed are different from one country to another, it is clear that the vectors of these movements are similar: telephones, internet and satellite televisions thanks to which the demands have been a transnational scope.

C-The future of Africa leaded? Between hope and despair

Africa is besieged on all sides by internal turbulence that escapes its appropriation and the stealthy and poorly controlled issues that spur its relations abroad. Thus, the future of Africa is driven by an escalation of hope and despair; hope in view of the irreversible rejuvenation of its population and natural wealth, and despair in the face of its pervasive absence in the great international fora and the turmoil that agitates it at regular intervals.

Hope and despair combine on the subject of Africa. In general, the continent interests the major mining groups because it contains 30% of the world's mineral reserves. Its deposits of platinum, chromium, manganese, cobalt, phosphate and gold are the most important on the planet (Maury, 2007: 116-120). Thus, multinationals such as BHP Billiton, Anglo-American, Rio Tinto, Xtrata, Alcan, etc. provide a near-monopoly because they record the best results and multiply acquisitions (Maury, 2007: 121). Coveted for its oil, its minerals, Africa is also courted for its natural gas. African gas exploitation has remained limited due to the narrowness of regional markets and flaring (gas burning) practices of major oil producers such as Nigeria or Angola. According to experts, African gas production represents 13% of the world total. Cameroon, Equatorial Guinea, Congo and many other African countries have impressive reserves (Johnson, 2009: 82).

Clearly, the Gulf of Guinea offers a series of significant comparative advantages (appreciable taxation, terms of favourable operating contract) that make it a privileged area. Thus, joint-ventures (Association between the national

companies and the foreign oil companies for the exploitation of the oil) are constituted and ensure the optimal exploitation of the deposits. This is the example of Malaysian Petronas in Gabon. In Equatorial Guinea, the Spanish Cepsa, ExxonMobil and Amerada; etc. take the lion's share. In Congo-Brazzaville, Chevron, Texaco and TotalFinaElf are the main operators. Although this list is not exhaustive, it consolidates the finding that the French group TotalFinaElf holds 30% of its revenue from the oil exploitation of Central Africa.

Finally, the wood (forest) of Africa (and especially of Central Africa) is mainly exploited by the French company Rougier, the first French multinational of the African wood created in 1923 and present in Africa for more than fifty years. Central Africa remains its favourite area with 1.5 million hectares of forest it controls in Cameroon, Gabon and Congo-Brazzaville. This exploitation causes the loss of 500,000 m³ of timber, which is transported each year to the ports of Douala and Port-Gentil, whose net profit is estimated at 2.9 million Euros in 2000 (Mbonda, 2004: 242). This exploitation is ensured by the omnipresence of the French company Rougier. It exploits the forest of Ipassa-Mingouli in Gabon, that of Mokabi in the North of Congo (370,500 hectares), that of Dimako (100,000 hectares) and Meyomessala in Cameroon. Its oldest subsidiary in Cameroon is the Forestry and Industrial Society of Doumé (SFID). But for more than a decade, Rougier has operated in a competitive environment. She is forced to share the same space with the Frenchman Vincent Bolloré, owner of the Industrial Company of African Wood (SIBAF) and the Forest of Campo (HFC) in Cameroon (Mbonda, 2004: 242). In the end, Africa is of particular importance to foreign companies. The new growth of the oil business it knows (24 billion barrels of reserves, alone, 4.5% of world reserves), cyclically re-ignites the vulnerability of these states and maintain their gradual fragmentation.

Moreover, urban dynamics, especially in sub-Saharan Africa, are more accentuated in capital cities, bolstering binary urban logic: political capital and economic capital. This is the case of: Bamako and Segou for Mali; Yaoundé and Douala for Cameroon; Porto Novo and Cotonou for Benin; Yamoussoukro and Abidjan for Côte d'Ivoire; N'Djamena and Moundou for Chad; Brazzaville and Pointe Noire for Congo-Brazzaville; Libreville and Port Gentil for Gabon, etc. In these metropolitan cities, the uncontrolled and peripheral popular neighbourhoods (with informal constructions) are adjacent to a few rare administrative and residential neighbourhoods, mostly damned and chess. In the same way, these cities obey the logic of urbanization from below. Most of these are the cities are linear (that is to say on both sides of the road), following the establishment of the roads. Because these are the colonial cities with high agricultural and forestry potential, many of which benefited from the attention of colonial administrators.

Finally, from the outside, Africa is a permanent "pathological subject" (Nana Sinkam, 1999: 24) whose integration into world economic relations

remains uncertain. British Prime Minister Tony Blair (2008) equated it with "a plague on the conscience of the world". With 5.9% of the share in international trade in 1980, Africa accounted for 2.0% in international trade in 2000. It is often equated with an "Afrique des comptoirs" which is easily expressed in the field of trade, power, war and the accumulation of property.

5. Conclusions

The panorama of Africa in general and Central Africa in particular is affected by ethnic-political and tribal armed conflicts. These conflicts, "horrible" inventions of the nature and "exploit" of the Man of yesterday and that of today, attack the old and the young, the accused and innocent. They engage millions of people on the roads of exile, having left on hospital beds millions of wounded, maimed and dead. This situation has always been accompanied by a failure of any endogenous or exogenous development process in Africa. This intolerable reality, widely criticized, is continually fought by the United Nations and a coalition of NGOs such as Amnesty International, Human Rights Watch, etc.

The state regulator and peacemaker in theory, is characterized as the holder of the exploitation of the rents, of the financial scam, the illicit networks which are means of survival for many. The rise of crime, the inflation of violence, the recrudescence of social intolerance do not make any attempt at inventory easy. Even if the regimes in place are more and more devoting themselves, without succeeding, to deconstruct the chains of misunderstanding and violence, their efforts stop at a majority and active youth, opposing anarchy of survival.

Far from being a new fact in Africa or limited to Africa, the culture of violence has proliferated since the second half of the twentieth century, as the deterrence and militarization of public action, which favours brutality. The outbreak of militia and armed gangs does not provide stability at borders and in many countries. The management system, conceived as a sharing of profits, does not ensure, either, the economic future of the sub-region. The elections, circus where insults and laudation are the key campaign arguments, do not ensure post-election peace. Certificates of democracies as designed by France in La Baule remain difficult to apply verbatim. The "paralysis" suffered by Africa in general, and CEMAC in particular, requires the urgency of an innovation of political and socio-economic language, but also a new ethic of power.

Acknowledgment: *This article is the first result of the Eugen Ionescu postdoctoral fellowship in Craiova (May-July 2018). The author wishes to thank the University's Agency of Francophonie (Central and Eastern Europe Office), the Romanian Government and the University of Craiova for the financial, documentary and scientific support.*

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COMPULSORY VEIL IN IRAN: A SOCIAL JUSTICE PROBLEM

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Abstract: *This paper looks into different aspects of compulsory veil in post-revolutionary Iran and discusses this discriminatory and exclusionary law as a social justice problem. The paper also demonstrates and brings into the light a number of consequences related to implementation of compulsory hijab in Iranian society that has led to gender-based violence targeting women.*

Key words: *Compulsory Hijab, violence, Iran, women, Islamic Revolution.*

1. Introduction

1979 Islamic revolution opened a new chapter in Iranian citizens' life. Lewy Guenter States that 1979 Islamic Revolution was highly related to religion, it was "a cultural institution, a complex of symbols, articles of faith, and practices adhered to by a group of believers that are related to, and commonly invoke the aid of, superhuman powers and provide answers to questions of ultimate meaning" (Guenter, 1974: 4). There are many debates on whether Iranian revolution was a political revolution or a religious revolution. According to Asher Brandis, 1979 Islamic revolution was a "popularly supported revolution" that was a consequence of widespread "socioeconomic" disagreements in the society (Brandis, 2009: 47). Asher further argues that "Despite the socioeconomic background of the Iranian Revolution, much of the ideological justification was routed through Shi'ism, which was brilliantly espoused by the ideological mastermind of the revolution, Ayatollah Khomeini." (Ibidem)

A few months after the revolution, Ayatollah Khomeini ordered a compulsory veil (Mouri, 2018) and introduced many new rules to be implemented on all aspects of Iranian women's lives and body. In her book "The Veil Unveiled", Faegheh Shirazi articulates that there were rules on the jobs that women could take and also specific subjects they could study, they had to get their husband's permission to be able to work. (Shirazi, 2003: 92) women were encouraged to have a big family and their "sexual abstinence was declared a sufficient reason for divorce". (Esfandiari, 1997: 4)

In 1983, the Iranian government added a correction to the constitution of Iran which states that those women who damage public purity by appearing without hijab will be subjected to receive up to 74 lashes. (Addendum I.2, 1983:

17) Another correction also was added to the constitution saying that those who wear makeup and violate the dress code are in violation of religious law and they spread corruption, these people will be arrested and will be sentenced to one of the punishments listed in the addendum. (Addendum 4, 1986)

Shirazi states that “the criminalization of offending public chastity by not veiling properly coincided with Iran’s mobilization in 1980 for war against Iraq”, (Shirazi, 2003: 94) and later she explains “while up until 1980 the veil was exploit to distinguish the Muslim woman from the “Western” doll, during the war with Iraq, the veil was used to distinguish the Shi’i from the Sunni Muslim”. (Ibidem) Women’s bodies were used and controlled as a weapon of war by the ideology of hijab and an ideal woman was introduced by Ayatollah Khomeini, the supreme leader of Iran and the image of veiled women was the depiction women as the “strong supporters of the war”. (Ibidem: 96)¹

Shirin Ebadi is an Iranian human rights activists who received Noble Peace Prize. In her speech in Stockholm while receiving the prize she articulated that "Inside Iran, a woman is required by law to wear the hijab so I wear it. However, as I mentioned, I believe that with a more progressive interpretation of Islam we can change this. I believe that it is up to individual women to decide whether they want to wear the hijab or not". ("The Nobel Peace Prize for 2003 - SHIRIN EBADI." CAFRA: 15) In her speech, Ebadi insisted that Iranian government interprets Islam in a different way and Islam itself is not a violator of human rights. Muslim and non-Muslim women in Iran believe that they are wise enough to understand and also decide whether they want to wear a Hijab or not. Therefore, I argue that imposing a certain dress code on Iranian women by the clerics is a violation of human rights because it restricts Muslim and non-Muslim Iranian women to have control over their own bodies and have freedom of wearing. The majority of Muslim women in Iran are no longer interested in wearing hijab and they believe that they can be a Muslim and practice the Islamic rituals without being limited to hijab.

Although the war is over almost 29 years ago, there has been no change in Islamic Republic’s rules concerning the dress code. Women’s bodies, their freedom of choice and their right to clothing have been misused and violated to guard the revolution and maintain the ruling government in power. Hijab and the Iranian politics are extremely interlocked and interconnected and has been forcibly imposed on Iranian women to maintain men in power. Khomeini promised a lot in terms of increasing women’s rights but women’s rights was

¹ After the revolution, the pictures of humans couldn’t be used on the boards or posters, but there ae graphic works that depicts war and the religious subjects produced by graphic artists for the government. See *A Decade with the Graphists of the Islamic Revolution, 1979-1989*.

more violated after the revolution. Women lost their jobs even those women who were highly educated had to remain at home. Women judges could no longer work in their positions. Iranian women's bodies were also used as a weapon of colonization and after the Islamic republic as a weapon of anti-colonial and anti-imperialist movements of clerics. Moreover, Iranian women were always forced to show their loyalty to the nation through "showing their distance from imperialist foreigners", therefore, "dare to fight the patriarchal "insiders" and demand women's rights". (Tohidi, 2016: 78).

2. Women's Resistance against Compulsory Hijab

The issue of "Islamic Hijab" is becoming more diverse and global as the women from different Middle Eastern countries mostly from Muslim majorities come on the negotiation table together.

Masih Alinejad who is a New York based Iranian-American journalist and is well-known for her campaign against compulsory hijab in Iran and Linda Sarsour, a Palestinian-American political activist and a co-chair of 2017 Women's March both criticize the mandatory hijab in Iran as well as the orientalist views that believe hijab is a form of oppression. (Scott, 2018) Nowadays, Iranian women with or without veil as well as other Muslim women from Islamic societies intervene by a different approach. For example Shahzia Sikander focuses on the "Western obsession with the veil – while retaining the veiled woman as a silenced and voiceless subject" but the rest of her work also concentrates on questioning the tradition and its elimination of women's voices. (Zakaria, 2017: 82-83) Sikandar's arguments have challenged local and national patriarchies and their historical silencing and removing women from the history as well as the orientalist perspectives and stereotypes that again depicts eastern and especially women from Muslim countries as "voiceless". (Ibidem)

Similarly, in her book "*Veil*", Rafia Zakaria describes Shirin Neshat's photographs from "*Women of Allah*" series as "the strongest". (Ibidem: 84) she states "in these portraits, the faces, eyes and the hands of the artist and other female subjects are transcribed with Persian poetry". (Ibidem) According to Zakaria "In Neshat's representation of ideas of segregation and militarization, guns and veils come together to represent the twin dangers a woman can pose, one of a palpable if veiled sexuality and the other of the literal bullet in the barrel". (Ibidem: 85)



Fig.1. “Shirin Neshat, *Faceless*, Women of Allah series, 1994, B&W RC print & ink, photo by Cynthia Preston ©Shirin Neshat (courtesy Barbara Gladstone Gallery, New York and Brussel)” (Neshat, 1994)

Shirin Neshat’s series “*Women of Allah*” indicate the convolutions and complication of women’s identities in the Middle East through a western and orientalist representation of Muslim women. Zakaria states that the Islamist veiled and armed woman-warrior model is concentrated on “complementarity” instead of “equality”, so it visualizes the domains of men and women as detached but saturated with their own “power structures” in which women can escalate to “leadership”. (Zakaria, 2017)

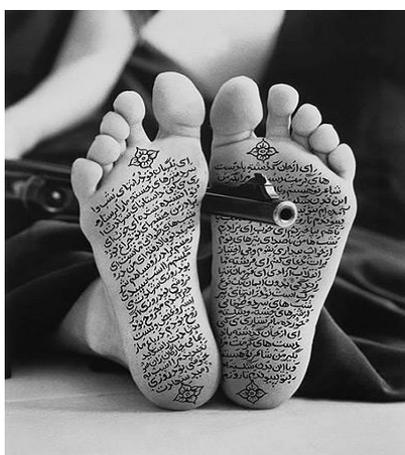


Fig.2. “Shirin Neshat, *Allegiance with Wakefulness (Women of Allah)*, 1994, ink on RC print, 46¼ x 37⅞ inches. ©SHIRIN NESHAT/COURTESY GLADSTONE GALLERY, NEW YORK AND BRUSSELS”. (Neshat, 1994)

3. A Social Justice Problem?

In her book, *Veils and Words: The Emerging Voices of Iranian Women Writers*, Farzaneh Milani raises a question “ Has the veil protected Iranian women, or on the contrary, has it been so restrictive that women never became enough of a threat to call for such large-scale punishments and radical countermeasures?” (Milani, 1992: 9) In response, she argues that “maybe muteness has been their mutilation, not a physical amputation but a verbal one. Perhaps the post-revolutionary large-scale attempt by the government to re-veil women is a reaction to gains in power by a previously submissive group, a realization that many women have taken off their veils and many more might.” (Ibidem)

The Moroccan sociologist, Fatima Mernissi too argues on the call for hijab must be “looked at in the light of the painful but necessary and prodigious reshuffling of identity that Muslims are going through in these often confusing but always fascinating times.” (Mernissi, 1987) In order to examine whether compulsory hijab is a social justice problem in Iran or not, I look into the violation of women’s rights by the Iranian government, such as violation of right to work and violation of right to education, physical and psychological assaults of female students, prohibition of entering to public spaces, violation of rights to medical spaces and care, psychological security of female citizens, incarceration of women who fail to cover and observe Islamic hijab as well as punishments and penalties.

Through this examination, I argue that how compulsory hijab has appeared as a violence against women in post-revolutionary Iran and will indicate the absence of a gender social justice framework in social justice organizing in the Islamic Republic of Iran.

4. Hijab or Exclusion?

One of the most important negative aspects of compulsory hijab in Iran is exclusion of women without a proper Islamic hijab, without a proper compulsory veil which is an ideological model and method of governance in Iran. In the early years of post-revolutionary era, women who chose not to wear hijab or those who did not completely cover their hair as described by Sharia law, were not allowed to enter governmental spaces or use the governmental facilities and then veil became compulsory in 1984 and those women who rejected this compulsory law were sentenced 70 lashes according to Islamic Republic’s rules and regulations on dress code. (<http://dw.de/p/GpKe>)

In 2006, a university official at the University of Tehran announced that they have dismissed some of the female students from the university and also

stated that the university have warned the students as well as their families before dismissal and described other female students who appear like “fashion models” at the university campus, almost 350 female students. (www.justiceforiran.com) In March 2011, almost twenty students were expelled for an academic semester because of rejecting the Islamic dress code. (Report by Tahkim Vahdat’s women’s committee 57 on “violence against female students”, 2012)

A huge number of female students were suspended or were under pressure for their rejection of dress code since 1979 at Iranian schools and universities. In 2008, an Iranian newspaper announced that “eight females students at the Technical University in Shiraz who were banned from education for an entire term because of improper hijab.” University and school sanctions are not restricted to those who do not wear a proper hijab but also “In cases where the university requires students to wear the chador, admission authorities have refused to allow students to register unless they wear the chador.” (www.justiceforiran.com) One of the common types of women’s harassment in Iranian schools is “summoning them to the disciplinary committee” at every institute and university, this committee “serves as a warning for even more serious consequences”. (Ibidem) Another penalty for violation of dress code is students’ suspension from university dormitories, for instance, in 2012, a woman was suspended from university dormitory because of having an improper hijab and within a month, fifteen female students were expelled from university residences at Shahr Kord University. (Report by Tahkim Vahdat’s women’s committee 57 on “violence against female students”, 2012) Moreover, reports show that a number of revolutionary guards known as “basij” harassed a number of female students and then tried to “justify” their attacks “in the name of proper hijab”. (Ibidem) This is a common practice at Iranian schools and university campuses. Instead of providing a safe and peaceful environment in educational spaces, they have turned these places into a place of horror and fear for women who themselves are the victims of domestic violence, street harassment as well as other types of political violence in Iran.”

5. Recommendations

1. The international community should not close their eyes on women’s rights issues in Iran which is a violation of human rights. There are debates going on “Middle Eastern Feminism”, “Islamophobia” and “Orientalist Perspectives on Middle Eastern Women’s Rights” in the West, especially in North America. In these debates a lot of time and energy goes to condemning the western feminists for establishing war in the Middle East but the actual realities of women’s lives in the Middle East, especially on

Iranian women's lives goes unheard and forgotten. Moreover, there is a bias in these movements that stops and silences Iranian women's rights activists and their allies from all over the world who have fought for the rights of women worldwide.

2. Iranian government should stop recognizing women as second class citizens and stop using Islam as a tool to create "second class citizens" whose bodies and souls are controlled by clerics' interpretation of Islam.
3. Iranian government should not exclude women's politicians and change makers due to their hijab. When women find their position in the politics of Iran, they can be better agents of change. Women have a better understanding of women's lives, their concerns and struggles in a male-dominated and patriarchal society.
4. Iranian male politicians should understand the fact that Iranian women should have an equal space in power and decision making. Iranian women should be able to decide about their lives, their future and the future of their country by being allowed to have an active role and participation in decision making and leadership in Iran. Mandatory hijab should not be a barrier for excluding women who can bring a significant amount of change in their societies.
5. Iranian female politician in power, should fight for the stolen position of secular Iranian women who are excluded and marginalized from the political positions in Iranian government. Their words should not be in contradiction with women's rights and realities. They should be concerned about gender discrimination and restrictions to dress. They should strictly address and condemn these violations and also do not try to hide them from the world.
6. The Iranian regime should remove compulsory hijab rules from their legal system to promote equality and access for all women.

6. Conclusions

Iranian feminists are fighting the same battleground just like other feminists are fighting for their human rights in the western societies. In pre-revolution and post-revolution era, they have used their different feminisms to challenge a patriarchal and religious society's unequal and discriminatory treatment of Iranian women as well as challenging the stereotypical understanding of the west on women's lives in Iran in different historical periods which had high stakes for them, from persecution to imprisonment, to abandonment, to governmental executions and honour killings to living a diasporic life in exile.

After almost forty years of Islamic government's strict rules on controlling and misusing women in Iran, they are still struggling in this

battlefield as a result of a tyrannical system of oppression existing in Iran. Compulsory veil and its important position in power relations between Iranian women and the government have remained as a symbol of government's resistant against Pahlavi regime without taking into consideration that women come from different ethnic and religious backgrounds in a diverse country like Iran. This ideological rule of governance has become a strict rule to have control over Iranian citizen's bodies and their appearance and roles in the society.

This compulsory law has reduced women's hope to live a life they want. Iranian women's struggles against mandatory hijab is not only a struggle against a piece of cloth but also a request for unifying Iranians to demand their social, religious and political rights as the citizens of an ancient civilization which its empire established the first world declaration of human rights 2500 years ago by Cyrus the great. This is a call for unifying all genders to demand their citizenship rights and call out a government's oppressive regulations and laws that has isolated a progressive nation.

This paper invites the readers to think about the ideological and political objectives of governments behind the compulsory hijab in Iran and critically engage with conversations and debates on dress code in this country. It also invites the reader to think about the question on why Iranian women look at the compulsory hijab as a source of oppression and what are the connections between oppressive regimes' rules of law and enforcement of mandatory veil and independence of women? What are the regimes of power which exclude and marginalize Iranian women using religious tools? How Iranian women's voice for freedom is buried in a national and international level?

How can a radical imagination support Iranian women in their struggles for liberty? Why Iranian women should have a freedom of dressing? Why silencing Iranian women is violence and a violation of human rights? What are the artistic and literary ways of resisting mandatory hijab?

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THE CATHARTIC FUNCTION OF COMMUNICATION

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Abstract: *Often, communication is defined as a particular form of the exchange relationships between two or more persons, two or more groups. It does not mean assessment or solving of problems, but sharing one's own feelings, the effort to know and understand the other and the cooperation in finding a mutually satisfactory solution. Communication is a dynamic act; it's the gateway between two interior worlds. Effective communication also means the public expression of feelings and emotions. Expressing an emotion allows us to acknowledge it and to recognize ourselves in it. This study proposes to identify the style of communication, to emphasize the intensity of the religious feeling of the participants in the study, as well as their opinion regarding the need to discharge their emotions in the challenging periods of life. This research is, therefore, a necessary step, a good argument in order to raise awareness for the need for communication, and a condition for mobilizing resources in view of this approach. The survey was carried out on a sample of 120 persons, using as instruments the S.C. questionnaire (Analysis of the style of communication), the questionnaire for the assessment of religious feeling (C.E.S.R.), the questionnaire of investigation of the need to discharge one's emotions. The action of listening is an element to which the approaches of the communication phenomenon can no longer only grant a place in the area of interaction, as it can moreover provide perspectives on the size of the relationship and of the interaction itself. One of the limits of this research can be found in the reduced number of participants in the study. Researches to this respect might continue by using a representative sample, by which we could be able to determine to what extent the results show a characteristic of our society by comparison with Western ones and to what extent can we speak about cultural and mentality differences in this respect.*

Key words: *communication, emotion, self-disclosure, religious belief.*

1. Introduction

Regardless of schools, fields or opinions that define communication, one can identify a few of the common aspects:

- communication means a process of transmission of information (the information being regarded as a general term referring both to concepts, as well as to signs, symbols, etc.);
- communication requires at least two poles (individual - individual, individual-group, etc.)

Communication has the role of relating systems (the human being) to the environment in which they evolve.

According to M. Zlate - "through communication, the individual becomes humanized, forms his unique personality, because that is what insures the transmission of social experience. In the absence of communication, the individual remains at the stage of the biological development, isolated, unfit for social interaction, deprived of the ability to integrate in the community. Man is a communicating creature and by virtue of this fact man is formed and manifests as a human" (Zlate, 2000:201).

Communication analysis is a very complex proceedings, including both researching its mechanism, as well as investigating the manner in which psychic phenomena of the *transmitter system* give rise to communication and the importance of mental states of the *receiver system* in connection to the manner in which it receives the communication.

2. The cathartic function of communication

The term catharsis (*Κάθαρσις*) is derived from the Greek καθαίρειν (*katharein*), which means *to clean*, in its turn derived from „kathares”, which means *pure, clean, unblemished*. The concept is used in contemporary discourse in literary, religious, medical, and learnt traditions context.

"Catharsis" is an aesthetic concept which expresses the purification of the spectators' consciousness of any passion, through the art of tragedy. Formulated for the first time by Aristotle, as a curing action applied in ancient times by means of music, meant to cure cases of ecstasy or orgiastic enthusiasm. Some Platonic and Pythagorean views considered that songs, particularly the "enthusiastic" ones, can cause an exaltation of emotion, which is, necessarily, followed by a discharge of the emotional overload, that is a significant reduction of emotions. Aristotle notes that it is not only the enthusiasts that can liberate themselves from turmoil by means of music, but also those controlled by other emotions such as: fear and pity. And in the ancient mystical practices, the cathartic action of music was a common practice. Mysteries, such as the Dionysian ones, during which "enthusiastic" songs were sang, were considered cathartic.

Plato is the first to apply the term to art. In "Sympozion" and "Phaidros" (Platon, 1998:83) he reveals the value of the Eros, generator of aesthetic experiences by which pain turns into the joy of creation. Plato condemns art based on irrational initiatives of the soul because it excites in man low passions.

Schopenhauer recognizes the cathartic power of art. The reality of ideas, the noumenal essence of reality may be uncovered through intuitive artistic knowledge, which separates the man from the rest of the world. Absolute truth can be achieved through the cathartic function of art.

Bergson assigned a hypnotic function to art: "The function of art is to numb the active powers of our personality and to lead us to a state of perfect docility, whether we understand the suggested idea, or we empathize with the feelings it inspires".

Benedetto Croce associates the Aristotelian theory of catharsis with the Kantian thesis of "taking any practical interest out of art"; art raises us from immediate passion to a contemplation of the universal.

Romanian exegetes have written about catharsis: D.M. Pippidi, translator and critic of "Poetics" and Raoul Teodorescu in "Aristotle As An Aesthetic Theoretician". In his "Aesthetics", Tudor Vianu stresses the following, in respect of catharsis: "The man who is preparing for appointments with art must operate in itself that catharsis, that cleansing of the passions which is not only an effect of art, but also a condition for its existence" (Angheliescu, Ionescu, Lăzărescu, 2007:289).

As a result, the cathartic function centered on the need of individuals to release tensions and to express emotions, much more than the need to communicate with others. This tension can be identified with aggressiveness and from this point of view, catharsis was approached from the perspective of reducing this aggressivity.

For the purpose of therapy, catharsis has not only a temporary liberating function, but also the effect of strengthening the Id, of providing emotional maturity.

In somatotherapy, the catharsis function is magnified and even dramatized. Patients arrive faster at having a cathartic experience, after 4-5 sessions, sometimes even during the first exercises. The therapeutic contact between the therapist's hand and the patient's has the role of reminding the latter of the dominant manner by which, in the first days after birth, came into contact with the surrounding world.

Our faulty views and deeds can not be immediately clarified and straighten . They may need time to get to be known and that's why we need next to have beside us, for when we want to confess them, a person with special qualities. Awareness and recognition of errors (to recognize that they do belong to us and that nobody else is to blame for our mistakes), as well as materialization of the thoughts linked to those mistakes (the outer expression of the thoughts) is what to confess them means. Thoughts that we do not express belong to our spirit only, but they can materialize by the sound covering (the word) that they receive during the confession.

Communication analysis is a very complex proceedings, including both researching its mechanism, as well as investigating the manner in which psychic phenomena of the *transmitter system* give rise to communication and the importance of mental states of the *receiver system* in connection to the manner in which it receives the communication.

3. The research methodology

3.1. Research Objectives

This study aims to identify the style of communication and to emphasize the intensity of the religious feeling of the participants in the study, as well as their opinion regarding the need to discharge their emotions in the challenging periods of life.

Specific objectives:

- to identify the communication style of the study participants;
- to assess the intensity of the religious feeling for the the persons involved in research;
- to highlight significant relationships between the religious feeling and the style of communication of the study participants;
- to highlight significant differences between men and women depending on the need for emotional discharge during the challenging periods of life.

3.2. Research Hypotheses

1. It shall be presumed that the persons with stronger religious feelings would rather call on a father confessor than on a psychologists when issues arise in their lives.
2. It shall be presumed that the degree of emotional discharge expressed by participants in the study is influenced by their style of communication.
3. It shall be presumed that the use of an aggressive style of communication leads to a reduction of the religious feeling's intensity.
4. It shall be presumed that the need for emotional discharge during the challenging periods of life is more intense in women than in men.

3.3. Material and methods

The study comprised a number of 120 persons, 60 women and 60 men, aged between 19-52 years of age, both from the urban areas (53,3 %), and from the rural ones (46.7 %).

Regarding the distribution of data for the "studies" variable, 60% of them have graduated from high school, 33,3 % of the subjects have graduated from higher education, and 6,7 % of the subjects have only graduated from primary studies. Regarding the "civil status" variable, half the subjects who participated

in this research are married, 23.3% are not married, 16.7 % are divorced, 6,7 % live in civil partnership and only 3,3 % of the subjects are widows or widowers.

The following instruments have been used for research: The S.C. questionnaire for the analysis of the subjects' communication style, the questionnaire for the assessment of the religious feeling (C.E.S.R.) and the Assesment of the Need for Emotional Discharge questionnaire.

4. Results and debates

As a result of the application of these instruments we have gathered a series of data which, in order to make sense and to be converted into conclusions, needed to be statistically analyzed and processed. For the presentation and interpretation of the data, we have started with each particular hypothesis. For reaching the objectives and validating the original hypotheses, the data has been subjected to primary processing, meant to find the frequencies of apparition of replies to each individual instrument.

After statistical processing of replies to the communication style questionnaire it has emerged that 46.7 % participants in the study adopted an assertive style, 23.3 % adopted a non-assertive style, 13,3 % adopted an aggressive style, and 16.7 % adopt a manipulative style.

In the case of most of the participants, the communication style used in the relationship with the other is the assertive one. Such a person knows how to listen and is willing to understand, knows how to be himself of herself (without simulations and "role plays") and to be self-reliant. In addition, such persons have the capacity to affirm themselves, to honestly, directly and clearly express their own views and rights without aggressiveness and without damage to the others; the capacity to follow one's own interests without the infringement of the others'.

There is however a considerable number of participants who adopt a non-assertive style of communication. These persons have a tendency to hide and to flee more than to face somebody. They manifest excessive of civility and conciliation, a tendency to defer making decisions and often an inability of making them, along with the handing onto others of their rights to decide. In these manifestations lies an unhealthy fear of being judged, as well as intense grievance felt in the case of a possible failure - in order to avoid them the individual prefers to let the others make his decisions for him. This does not preclude a sense of resentment, smoldering anger, and rancor.

Trying to identify the level of intensity for the need of emotional discharge on a scale of 1-5, the results obtained showed that 34.5% of the participants feel a very intense need for emotional discharge during challenging period of life, another 31.5 % felt this need intensely, 24.2 % of them have moderately felt the

need for emotional discharge, 6,7 % felt a weak need and just 3.1 % of the subjects have not felt this need.

The results obtained show that, as far as the intensity of the need for emotional discharge during tough times of life is concerned, over half of the participants have experienced this need intensely and very intensely, which reveals that these participants are free and open to the emotional experiences, they let go of their defence mechanisms and they accept their own emotions and feelings.

The comparative analysis of data related to the need for emotional discharge depending on place of residence reveals that in rural areas confidence in their father confessor is higher than in urban areas, and that in urban areas, the participants have greater confidence in their psychologist/ psychotherapist compared to the subjects residing in rural areas. The percentage of those who trust both the confessor and the psychologist is greater in rural areas than in urban areas, and confession to friends is more accepted by the participants in the urban areas than those in the rural areas.

All in all, 76.7% of the participants admit to expressing their feelings, and 33,3 % to not expressing them. These persons, instead of asking people around them for the things they want and being happy when receiving them, choose to remain frustrated, to feel unloved and neglected, because they have internalized a rule according to which "it is not good to ask and to oblige yourself". Of course, each of these examples is about unconscious choices, which happen almost daily in real life." The result is an accumulation of intrapsychical tensions which causes a state of acute pain, a collapsed image of oneself and sometimes outbursts which are unexpected and unjustified in the given context.

When referring to the forms by which participants discharge their emotions, 46.7 % of the subjects have identified gestures or words, 26.7 % stated that they were using crying, 10% used as the form of emotional discharge outbursts of anger or of joy, and 16.7 % of the subjects have failed to respond or haven't been able to identify one of the forms of manifestation of emotions. These results reveal that most of the subjects do appeal to emotional discharge, less than one form or another, most of them by making use of gestures or words.

As regards the extent of emotional discharge, 50% of the subjects shows a moderate degree of discharge, 26.7 % an increased intensity of emotional discharge, 16.7 % have a very intense degree of discharge, and 2,7 % did not seem to be able to express themselves, showing a low degree of emotional discharge.

Adding up the results related to "very much" and "much" confidence, we see that the majority of participants have confidence, and are willing to confess to a spiritual advisor. In fact, in the past, the role of the Church was to help people overcome certain difficulties that arose in their lives, and to regain balance in order to carry on. Confession is needed to all those who they want to

earn eternal life, regardless of whether or not they are suffering from mental distress.

Referring to the confidence that participants have in confessing to their psychologists, 30% of subjects said they are very confident, 23.3 % subjects have a lot of confidence, 20% have moderate confidence, 16.7 % of them have little confidence and only 10% subjects have declared that they have very little confidence in the psychologist.

These results reveal that public perception of psychologists has changed from the previous years and that more and more people have gained confidence in the profession. However, people address the psychologist as a last resort and then only for serious problems. For the seemingly superficial ones, Romanians prefer to confess to friends, family and priests rather than to a psychologist.

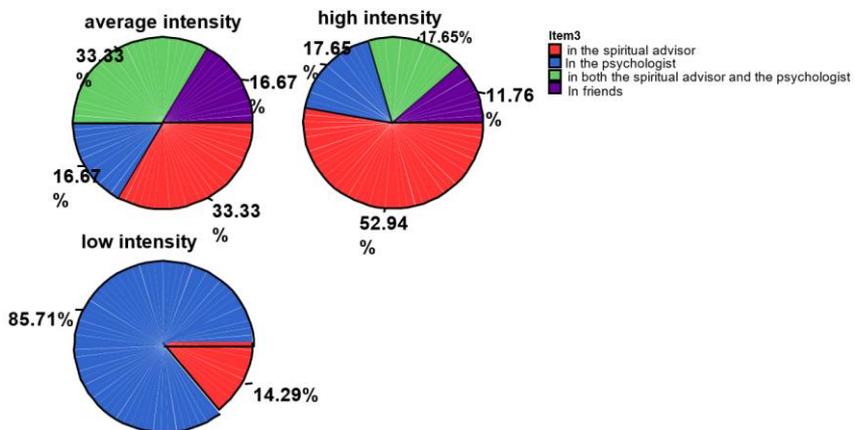


Figure 1-3. The results obtained from the application of the questionnaire for the assessment of religious feeling. The comparative distribution for the faith given to people before to whom confessions are made according to the intensity of the religious feeling.

For the validation of the following hypothesis: "It shall be presumed that the person with a more intense religious feeling calls rather on a spiritual advisor than on a psychologist when issues arise in their lives", the data obtained through the application of the questionnaire for the assessment of religious feeling have shown that the participants in the study who have a high intensity religious feeling have confidence rather in a spiritual advisor than in a psychologist or in friends for confessing their problems to (Figure 1-3).

It should be noted that the majority of participants with a low intensity religious feeling confess to a psychologist (85,71 %) and only 14.29 % are turning to a spiritual advisor on the occurrence of problems in their lives.

In conclusion, our hypothesis has been validated. Even though last century's psychology has established some scientific rules to confessions and the

psychologist/psychotherapist masters the art of listening, of understanding the other and of helping the other overcome his or her fears, inhibitions and to open their soul, by using clear techniques and rules, the participants in the study would rather call on a spiritual advisor than on a psychologist.

In view to the validation of the second hypothesis: "It shall be presumed that the degree of emotional discharge expressed by participants in the study is influenced by the style of communication", the data have been subjected to a correlation analysis.

Table 1. The non-parametric correlation between style of communication and the degree of emotional discharge

			style	Item13
Spearman's Rho	style	Correlation Coefficient	1.000	.460**
		Sig. (2-tailed)	.	.003
		N	120	120
	Item13	Correlation Coefficient	.460**	1.000
		Sig. (2-tailed)	.003	.
		N	120	120

** Correlation is significant at the 0.01 level (2-tailed).

Taking into account the fact that most of the participants in the study adopted a moderate degree of emotional discharge, and that the style of communication for the majority of participants is assertive, there is a significant correlation, at a level of significance of 0,01 ($r = 0.460$, $p < 0.01$), between the communication style and the intensity of the emotional discharge. Thus, the participants who know how to listen and are willing to understand, who know how to be themselves (without simulations and role plays) and how to rely only on themselves, those who adopt the best attitude because it makes it possible to achieve their intended purpose without causing resentment of others and even often gaining their sympathy, these individuals have a moderate degree of emotional discharge, which means that the force, the strength and the depth of the emotional discharge are moderate. This discharge is also depending on the emotional value of the problem that needs to be solved, of its significance, as well as on the emotional ability of the participants to the study. Therefore, the second hypothesis of the study has also been validated, respectively the one stating that the degree of emotional discharge is influenced by the style of communication.

For the validation of the third hypothesis" It shall be presumed that the approach of an aggressive style of communication leads to a decrease in the intensity of the religious feeling", the data obtained has been subjected to a correlation analysis with a view to identifying significant relationships between the aggressive style of communication and the religious feeling (see Table 2).

Table 2. Parametric correlation between an aggressive style of communication and the religious feeling correlation chart

		aggressive	feeling
aggressive	Pearson Correlation	1	.798(**)
	Sig. (2-tailed)		.000
	N	120	120
feeling	Pearson Correlation	-.798(**)	1
	Sig. (2-tailed)	.000	
	N	120	120

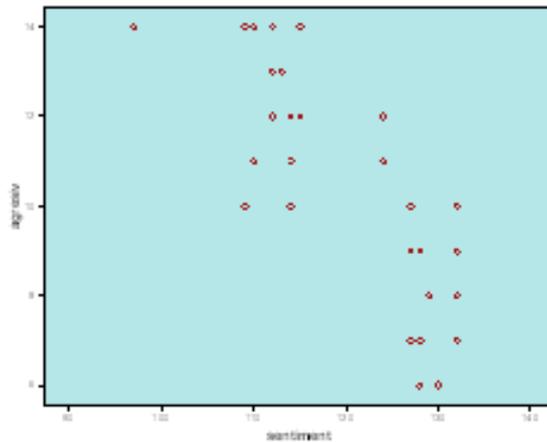


Figure 4. The for the aggressive communication style and the religious feeling

According to the results submitted, it should be noted that there are significant, negative relationships, at a level less than 0.01, between the aggressive style of communication and the religious feeling ($r = -0.798$, $p < 0.01$). A high intensity feeling religious leads to a decrease in the aggressive style of communication, the participants no longer have a tendency of always being at the forefront, of having the final word, of imposing their own point of view at any cost, even at the cost of injuring and angering other persons. They become more tolerant, they come to understand other people and have a capacity of honest, direct and clear expression of their views and rights without aggressiveness and without damage to the others. To conclude, we can say that the third hypothesis has also been confirmed.

For the validation of the fourth hypothesis "It shall be presumed that the need for emotional discharge in the challenging periods of life is more intense in women than in men", the data collected has been the subject of comparative nonparametric analysis, with a view to the identification of significant differences between men and women as regards the need for emotional discharge in the challenging periods of life.

To statistically confirm the results obtained by the qualitative analysis of the data we have appealed to the quantitative study thereof, by applying the chi-square test (χ^2), also referred to as chi-square of adjustment (see Table 3).

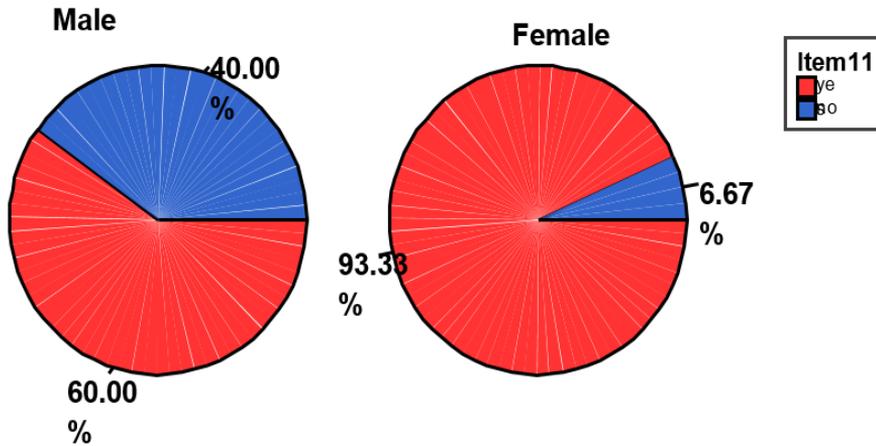


Figure 5-6. Comparative distribution of the need for emotional discharge depending on biological gender

Table 3. Comparative study, chi-square (χ^2) of the need for emotional discharge and biological gender

	Value	df	Asymp. Sig. (2-sided)	Exactly Sig. (2-sided)	Exactly Sig. (1-sided)
Pearson Chi-Square	4,658 (B)	1	.031		
Continuity Correction(a)	2.981	1	.084		
Likelihood Ratio	5.058	1	.025		
Fisher's Exact Test				.080	.040
Linear-by-Linear Association	4.503	1	.034		
N of Valid Cases	120				

a Computed only for a 2x2 table

b 2 cells (50.0%) have expected count less than 5. The minimum expected count is 3.50.

As may be seen in table 3, the significance level is less than 0.05 which means that there is a significant difference between men and women as regards the need for emotional discharge, women feeling this need more intensely than the men.

5. Conclusions

As a result of the methodological procedure we can say that the objectives of this research have been achieved, and that the hypotheses originally laid down have been confirmed. It is true, persons who adopt an assertive communication style feel the need of a more intense emotional discharge during the difficult moments of their lives, and women feel this need more intensely than men. These features are useful for the awareness of the need for communication and, in particular, are a condition of resource mobilization in order to approach it.

Most of the times the cathartic discharge takes the form of tears, sighs, outbursts of anger, rebellion, use of harsh words or gestures (of course, with due limitations, meaning not to cause harm to oneself or to those around). In our study, the participants make use of words or gestures for emotional discharge.

In very many cases, education received yet from early ages, social requirements, the desire to protect or fear not to lose those close to us, determine people to hide or not to allow themselves to express a series of resentments or sufferings. Thus, instead of protesting when an injustice is done to them, they choose to be silent and to console themselves with the idea that "it is not nice to have fights". Instead of mourning the loss of a dead loved one, they choose to behave "with dignity", "not to put on a show" and to suffer in silence. Instead of asking people around them for the things they want and being happy when receiving them, they choose to remain frustrated, to feel unloved and neglected, because they have internalized a rule according to which "it is not good to ask and to oblige yourself". Of course, each of these examples are about unconscious choices, which happen almost daily in real life." The result is an accumulation of intrapsychical tensions which causes a state of acute pain, a collapsed image of oneself and sometimes outbursts which are unexpected and unjustified in the given context. Catharsis means free and open expression of emotions, removing defences, accepting one's own emotions and feelings, and of one's own Id. The one who exposes oneself loses the burden, gets liberated of some pieces of information which, by the significance allocated to them, are felt to be "oppressing".

A friend or adviser to whom open your heart, confessing your failures and errors, with which you can pray and share burdens, constitutes an essential factor of progress. Especially in the case we aren't able to shake our erroneous way of thinking or our detrimental actions.

Psychological resistance also means not accepting a new stimulus, even when it is a favourable, positive one. Any new, disturbing stimulus in a system (the appearance of the psychologist, for instance) will cause a normal "conflict", at an intra- and inter-personal level, as well as at an organizational one. A positive resolution of this "conflict" may lead to a greater adaptation, increasing the system flexibility. Most people have a tendency to enter into the dramatic

triangle (composed of the psychological roles of the Savior, the Persecutor and the Victim). For example, in their contacts with the psychologist, the individuals adopt the position of a victim (asking for help) for later to appear as a persecutor (refusing to assume any responsibility for doing something related to the existing problem). The psychologist is seen as a Savior who solves problems without any involvement on the part of the individual.

The relationship between the psychologist and those in the environment in which the individual activates involves the specialist's availability to actively listen, which ensures that there is, between the person in need and the psychologist, a sensitive, emotional and intellectual connection.

Truth obliges people to confess to their spiritual adviser all their sins, without intentionally omitting any of them, or else it would be a matter of disrespect to the Sacrament and would turn forgiveness useless. This is one aspect to which special attention should be paid. Hiding a single sin lets the confessed ones go unforgiven too. It is not true, of course, in the case where lack of confession is due to forgetting or lack of knowledge. For this reason, a good preparation for confession means to closely examine the self, which leads to better knowledge of oneself. It is necessary to know oneself both for confession, as well as for the cleansing of one's soul.

One of the limits of this research can be found in the reduced number of participants in the study. Research in this respect could continue by using a representative sample. It would be interesting to note if the results will be repeated. We could thus be able to determine to what extent the results show a characteristic of our society by comparison with Western ones and to what extent can we speak about cultural and mentality differences in this respect.

Models of confession and self-disclosure based on religious confession and therapy will differ in particular because of personality traits of the subjects, which make them more versatile and replicable in different social media. Further research should take into account the personality of each subject in the sample in order to see what type of personality is directed towards confession and which towards therapy.

The action of listening is an element to which the approaches of the communication phenomenon can no longer only grant a place in the area of interaction, as it can moreover provide perspectives on the size of the relationship and of the interaction itself.

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EMIGRATION FROM THE ROMANIAN VILLAGE - THE EFFECT OF THE DISORGANIZATION OF THE TRADITIONAL SCHEMES

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Abstract: *The purpose of this article is to draw an overview of a major cause, which, in our opinion, determined, at different times, the emigration processes in the Romanian villages, especially after 1989 - the disorganization of the traditional models. In this approach, we proceeded from WI Thomas's social disorganization theory, which showed that European peasants emigrated from the process of reorganizing their lives on new foundations after many of their traditions had been rejected. Thomas's thesis is of great relevance to the crisis of the Romanian village after 1989, generated by the models of social guidance that destroyed the peasants of the spiritual cadres of life without generating even economic welfare.*

Key words: *emigration, migration, Romanian village, social change, traditional patterns, statistics, depopulation, ideology.*

Motto:

"Until the last moment, the man must keep his point of view, even though we don't know what might come to an end " ... "That you come and tell me that we are the last peasants in the world and that we must disappear And why do you think you would not be the last fool in the world and that you should rather disappear, not me?" (Marin Preda, "Morometii", vol. II)

1. Introduction

The phenomenon of migration from Romania abroad has recently become one of the most approached themes by students, PhD students in social sciences, sociologists, economists, and the media and even by the political class. Considered the biggest problem of Romania at this time and the main cause of the country's depopulation, emigration seems to be a generous subject for articles, studies, papers, as statistical data began to appear and the authorities can no longer keep discretionary suspicion of this phenomenon with hardly quantifiable effects.

The research carried out so far has been fragmentary, without an approach to the historical dimension of the phenomenon and has mostly focused on some aspects of the life of Romanian communities living in different countries,

how to integrate them into the communities and countries where they were established, and the interpretation of opinion polls. However, the community of scientists has not yet managed to come up with a systematic approach to this phenomenon unprecedented in Romania. In the absence of official statistics that are hard to realize on the number of Romanians who left the country, the estimates indicated around 5 million people by 2017, a figure that placed Romania in the second place in the world after Syria in terms of emigration, according to the UN. If social sciences have now come to occupy "the central position in knowledge" (Wallerstein in Otovescu, coord., 2010: 106) and overcome the status of "poor relative" they have had since the end of the 18th century when philosophy separated from science, and scientists can no longer claim to be "neutral, that is, deprived of their social reality" (Ibidem), it is time for the Romanian sociologist to overcome positivist dogmatism and assume positions, including addressing the migration problem that is almost every family in Romania and is no longer postponed.

Emigration from the Romanian village is part of the series of emigration of European peasants determined, according to Thomas, of the disorganization of the traditional schemes (Bădescu, 1996:311) that can lead not only to "disorganizing a society, but even to blocking and abolishing it" (Bădescu, 1996:312)

2. Emigration from rural areas in statistics

The population by country of residence on July 1, 2017 was 22,201,702 persons, out of which 12,511,238 persons were in the urban area and 9,690,464 persons (43.65%) - in rural areas. The resident population, however, was 19,706,529 persons from which 10,585,664 persons were in the urban area and 9.120.865 persons (46.28%) were in rural areas, but this statistic figure also includes foreign citizens in Romania (immigrants), as well as Romanian citizens going abroad for a period of less than one year.

<i>Genders</i>	<i>Places of residence</i>	<i>Year 2017</i> <i>UM: Number of persons</i> <i>Number of persons A</i>
<i>Total</i>	<i>Total</i>	<u>22201702</u>
-	<i>Urban</i>	<u>12511238</u>
-	<i>Rural</i>	<u>9690464</u>
<i>Male</i>	<i>Total</i>	<u>10838569</u>
-	<i>Urban</i>	<u>5972947</u>
-	<i>Rural</i>	<u>4865622</u>

Female	Total	<u>11363133</u>
-	Urban	<u>6538291</u>
-	Rural	<u>4824842</u>

Tab. 1. Population of Romania by place of birth, Source: INS

The population by country of Romania includes Romanian citizens who are domiciled in Romania, proven by an identity document (CI, BI) issued by the competent authorities in Romania. In determining the value of this indicator, the INS does not take into account the residence, period and / or reason for absence from home. Therefore, the following categories of persons with Romanian citizenship are included in the population by residence: persons left to work in the country or abroad; people leaving for studies in the country or abroad; people going to treatment in the country or abroad; Romanian militaries working with international organizations located on the geographical territory of other countries; members of national armed forces stationed in other states; national staff of national scientific bases established outside the geographical territory of the country; national diplomatic staff in post abroad; crew members of fishing vessels, other vessels, aircraft and floating platforms operating partly or wholly outside the territory; tourists.

Tab.2. The resident population of Romania, Source: INS

Genders	Places of residence	Year 2016 UM: Number of persons Number of persons
Total	Total	19706529
-	Urban	10585664
-	Rural	9120865
Male	Total	9628271
-	Urban	5053625
-	Rural	4574646
Female	Total	10078258
-	Urban	5532039
-	Rural	4546219

The resident population of Romania includes persons, irrespective of their nationality, with their usual residence in Romania. Therefore, this includes Romanian citizens who are abroad for a longer period less than 12 months (frontier and seasonal workers, people going to study, treatment or tourism, etc.); persons of foreign nationality established in Romania for a period of at least 12 months (including personnel the European Union institutions and civilian international organizations located on the geographical territory of the

country); the military of foreign citizenship, working with international organizations located on the geographic territory of Romania, for a period of at least 12 months; technical assistance staff of foreign citizenship on mission in Romania, for a period of at least 12 months, and which is considered to be employed by the Government of Romania on behalf of government or international organization that actually finances its work; members of the armed forces nationally stationed in the rest of the world; national staff of national scientific bases established outside the territory geographical location of the country; national diplomatic staff in post abroad; Romanian citizens who are members of the crews of fishing vessels, other aircraft vessels and floating platforms operating in part or in entirely outside the territory.

In other words, we do not know how many Romanian citizens are currently in Romania. As for the number Romanians everywhere, it is estimated, according to the National Strategy for Romanians Abroad for the period 2017 - 2020 to almost 10 million - including both Romanians living in diaspora communities, as well as those who live in the historical / traditional communities in the countries neighbouring Romania. (Ministry of Romanians Abroad, National Strategy for Romanians Abroad for the period 2017-2020, 2017). "Official statistics of Romania and other states or of international institutions (such as UNStat, Eurostat, etc.) are useful indicators, but they do not capture the statistical reality, either because of the periodicity with which they are carried out (there are states where the censuses have not been carried out for more than 10 years), or because of the reluctance authorities to present real figures on minorities. But they provide a basis for estimates and for identifying trends "(Ibidem).

"The villages are dying one by one!", "The Romanian village was destroyed and now we are looking for it", "The Romanian Renaissance from the village will come" are only some views of some people promoted by the media as witnesses in the last 30 years in the process of transforming the Romanian village. In order to study the emigration phenomenon in the Romanian village, the official statistical data are quite insignificant: the statistics show how many people in the rural area and in the urban environment emigrated in a certain period, without saying what these figures represent to the active population. Also, the official statistical data refers to the rural-urban distinction as a form of administrative organization and not as a form of cultural organization, "because the division of the territory of the country into urban and rural areas was not based on a specific, a certain pattern of living and thinking of the townspeople and the villagers, but according to the size of the locality and their administrative importance." (Bădescu, 2006: 188).

3. Stages of social change in the Romanian village

According to the National Bank of Romania, "about 30% of the workforce and 13% of the Romanian population work abroad, and this is the lost Gross Domestic Product of Romania" (Liviu Voinea, BNR Deputy Governor at the 10th Anniversary Conference since Romania's Accession to the European Union: from cohesion to convergence, nov.2017. Liviu Voinea said that Romania, in the 10 years since joining the EU, achieved "nominal convergence, part of real convergence, financial stability, gained market confidence, made structural reforms" (ibidem), but it is far from full occupation because it has "a very important demographic issue that we have been talking about so far, namely: about 30% of the workforce and 13% of the Romanian population work abroad" (ibidem).

He drew attention to the fact that even now, when economic growth rates are above potential, Romania continues to report negative birth rates. The problem of aging populations affects potential GDP and the aging is doubled by a high rate of people at risk of poverty. "In fact, an estimate made by our colleagues at the bank shows that a 1% increase in the share of the population aged over 65 leads to a potential GDP drop of 1.3%. The estimate is made over the last 12 years and on six countries in the region," Voinea said. From the point of view of the NBR official, living standards and salary differentials explain the emigration wave in Romania, even on the background of high rates of economic growth, this being an uneven growth at interregional and intergenerational level, unbalanced as a structure that deepens inequality in society. This would be the position of Romanian officials regarding the causes of emigration in Romania and the economic effects of this phenomenon. There is little talk about the causes and effects of the migration phenomenon in the Romanian village, both as an administrative-territorial entity and as a cultural organization that has joined the trend of departure from the country. Transformations at the level of societies do not happen from one day to the next, and the emigration trend to which the Romanian village has been allied in the last almost 80 years has been determined and amplified by the peasant's constraint to alter the essential relations of his existence: earth (its source of life), attitude to traditional norms, and attitude towards God.

The process of collectivization (1949-1962), whereby the communist regime almost seized the agricultural properties in Romania and merged them into state-run agricultural farms (agricultural production cooperatives - CAPs and state agricultural holdings - IAS-) on the USSR colossus model, with thousands of abuses, deportations, acts of violence, crimes, arrests, seizure of the fortunes of the opposed peasants. "June 18/19, 1951, three counties of Romania, 12,791 families, 40,230 people, 2,656 wagons and 6,211 trucks; the destination - Baragan's barren field. These are the coordinates of the most

terrible wandering of the Romanian village" (Historia Magazine, "Cumplita noapte de Rusalii..."). "Deportation, forced alienation, and the breaking of holy bonds with the earth are injustices and humiliations that should never be forgotten," says Silviu Sarafolean, President of the Association of Former Deportees in Bărăgan, Timișoara Branch" (Ibidem). The stated goal of collectivization was that small-scale farming was unprofitable, and the solution was large-scale agricultural exploitation, made up of the assembly of all small entities, and effectively managed by the state. The peasants were brutally and violently dispossessed by land, tens of thousands were deported to the open skies, and many were even tortured. The peasants who remained at home could only keep their house where they were forced to either go to cities to work in open factories through the industrialization process, or stay in the villages working at the CAP for much lower salaries.

In the process of collectivization, the departure of the Romanian peasant from the village to the town (a developing town that could not afford all the dwellings, which is why most of them commuted) and deportations in places established by the authorities, under the free heaven, without any minimum condition of existence, are processes of persecution and extermination of this category by their own leaders with criminal conducts and no God. In the light of migration theories, the deportation process in Romania goes beyond the sphere of migration, which also includes a volitional component, with deportations falling under the category of genocide. As regards labour migration in industrialized urbanized areas, this was a form of survival for rural families whose members were very poorly paid for their work in CAPs, which, when they left the labour market obtained better pensions than those who worked in agriculture.

After the collapse of communism, the new regime began the process of restitution of the land by controversial, incomplete laws, destroying everything built in about 40 years of collectivization and returning the peasant back so many years ago, as it was no longer the same. Thus, the new order deprives peasants of agricultural tools (as did their predecessors in the collectivisation process), the land is again broken down into subsistence farms (nearly two-thirds under three hectares), and the peasant's access to markets selling becomes impossible. According to the experts, the agricultural reform in Romania after 1989 meant "the destruction of technical facilities in agriculture; disorganization of agricultural production; the overgrazing of agricultural land in the re-ownership process, so that the total area of 8,000,000 ha was still sprayed in 1996 in over 30,000,000 plots with an average area of 0,26 ha / household" (Dr. Traian Lazar, the director of the Agricultural Economics Institute - ASAS, The Fragmentation of Agricultural Areas, as a Factor of Crisis, in "Adevărul Economic", no.35, 30 aug-5 sept.1996: 10).

The new order, in a barbarous assault on the demolition and dumping of all that had been built in 40 years, transforms the Romanian villages, as well as the whole country, into spaces of disorder and chaos, in real "villages without dogs" (abandoned villages): The premises of the former CAPs are demolished at the authorities' urge (everybody goes home with what he seizes) and the peasants are left to the fate, to do as he can. However, most of them start to work their land: many, in the absence of insufficient funds for agricultural machinery) buy their livestock for farming (the use of animals in agriculture becoming the subject of disgraceful irony in humorous programs and dubious comedies promoted by the media) a phenomenon of return from the town to the village of those who worked in agriculture, as the large industry was privatized, restructured, closed, and the unemployment rate was rising year by year. In the early 1990s, in the streets of the countryside, in the streets of the Romanian villages there were horse-drawn carts full of families - parents, children and even grandparents - who went to the work of the field: people had resumed their old tradition of working their land in the family. When they realized that what earns on the obtained products is much lower than the production costs and they no longer have the resources to work their land, the peasants are gradually giving up their land. The phenomenon of population aging, the decline in birth rates amid the liberalization of abortion and demographic decline are beginning to emerge. People are starting to look for solutions for survival: urban jobs that are not bidding for this, and emigration to other countries. The peasants begin to sell their land, the state starts to encourage rent and put off the name of "peasant" replacing it with the "farmer". Thus, in Romania in 2018, according to the Agency for Payments and Intervention for Agriculture, there were 866,749 farmers in Romania, and the area declared was about 9,648 million hectares. "In Europe, the owner is called" Bauer "in Germany, that is, peasant, in France he is called "paysan", a peasant, while in Romania, we who were the biggest and greatest owners of Europe, they changed their name and told us "farmers". In Romania, we had 4 (four) million farms in 1990, and now we have 900,000 farmers. And for the communist system, and for the ultraliberal one, the earth, that is, the peasant was his enemy of force.

The reason why the Communists dealt with the problem trying to destroy this rebellion from the national gear and obviously the ultraliberal systems do everything they can to get the last Romanian soil resource, starting from the arable land for which we do not even have a figure, up to the biggest fortune of Romania that is the pasture, land plots of tens of hectares up to a thousand that are in the pen of a mayor to be given in concession" (Professor Avram Fițiu, the program "Jocuri de putere", Realitatea TV, August 2016).

Another land-related phenomenon is that of selling the land to foreigners on the basis of the Romanian Constitution, revised in 2003, where Article 44

"Private property rights", paragraph 2, states that "Private property is guaranteed and protected in a way equal to the law. Foreign citizens and stateless persons may acquire the right to private land ownership only in the conditions resulting from the accession of Romania to the European Union and other international treaties to which Romania is a party, on the basis of reciprocity under the conditions provided by organic law, as well as through legal inheritance." So, in Romania, the percentage of land sales is, according to the speculators, 40% unofficially, because there is no official statistic in this respect, and the Ministry of Agriculture does not know the exact area of land that foreigners bought it and does nothing to establish a moratorium to suspend any purchase until it knows exactly how much land was bought in Romania, a lot of land being bought not on land, but only on legal / notary documents, which is why it is not recorded anywhere that the state knows exactly the surface.

These are some aspects of the transformations to which the Romanian peasant and the Romanian village have been subjected and to which the researchers have to resort systematically to the theorisation of historical facts, biographies through in-depth investigations and thus exceed the scope of individual studies and fragmentation. "Where is the researcher of this age?" (I Corinthians, I, 20).

On this foundation, Romanian villages began to disappear one by one because "traditional civilizations and cultures evolve through refinement, not by continuous innovation as it happens in modern societies where the replacement of the action scheme is the solution to the problem of efficiency." (Otovescu, 1999: 86).

In some American animated films, frequently appeared the image of a human, of a living being, who ran desperately out of fear and at a certain moment passed the edge of the canyon, but he continued to run, though he had nothing under his feet. When he looks down and realizes, he collapses in the underpass. That's how the models of society have been imitated in Romania and imposed as a model for the Romanian peasant: they only have nothingness as foundation. The imposition of models without a foundation in the idea - religious, philosophical, theoretical - integrating in the Cosmos, as was the usual peasant to live for centuries, resulted in emigration, to areas they thought were more attractive, friendlier.

Other examples of disorganizing traditional patterns and pushing the peasant to leave the village are the decapitation of elites that the village had generated and which, by their intellectual strength, had the capacity to be the lawyer of the village, and the prohibition of religion.

This is what the president of the Association of Former Political Prisoners in Romania, Octav Bjoza says: "After the end of the Second World War, everything this people had from a moral, worthy, holy point of view and better

prepared professionally has been assassinated or arrested, judged, politically condemned in years of hard labour or imprisonment. The rocks of this country were taken by the chaff of society, by the drunks and mourners of the villages or factories. They got their hands. But the conductors were trained between 1935 and 1945 in Moscow, and in an important report it was said that they were not Romanians: they were Bulgarians, Hungarians, Gypsies, Jews, Ukrainians who took over key functions. When I say key functions, I refer to political functions and especially to the leadership of the people's security that came into being in the summer of 1948. But do not think that things were better between 45 and 48, because the state's security was well "stuffed" by the people of the Communist Party, and when the security of the people came into being, they could take things, that is, terror." (Octav Bjoza, Conference "Fight and suffering of former political prisoners in Romania", Piatra Neamt, April 2016).

All these stages of social change in the Romanian village, generated by ideological factors and carried out at a brutal pace amid the disorganization of the traditional schemes, had as final effects and the migratory processes of the inhabitants of this space: rural-urban, urban-rural, external. The individual could not reorganize his life in the same frame, because the new schemes did not take into account his "internal order structures" (Badescu, 1996: 312) and were completely hostile to him.

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EXPLANATORY PARADIGMS OF THE RELATIONSHIP BETWEEN LANGUAGE, CULTURE, AND REPORTING TO REALITY

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Abstract: *This article seeks to outline the polemics on the relationship between language and dialect and between language and social inter-action, and to present, in an analytical, synthetic and comprehensive manner, some theoretical models that provide explanatory patterns regarding the way in which language, as the basis of culture, is influencing how we relate to objective reality. First we will make a conceptual distinction on the relationship between dialect and language, we will review the philosophical premises of the issues addressed, after which the emphasis will move on the analysis of the language from four distinct paradigmatic positions: evolutionary, relativist, interactionist and constructivist.*

Key words: *dialect, language, culture, evolution, interactionism, constructivism, communication, Sapir-Whorf hypothesis*

1. Introduction. Language and social action

"A person tells another "Good day"; she does not communicate anything about the day and still conveys a message of sympathy, of friendship or at least of attention. The one who does this is subject to a consecrated ritual, translating in fact his or her affiliation and interlocutor's to the same culture and respect for the habits of that culture (it is what invariably people in the village do, who "give good" to each other meet). This is even more evident in the communication." (Dragan, 1996: 9).

Starting from simply writing this article and decoding it by a receiver, going through to receiving feedback from it, the communication process mediated by a common meaning system (language) representing a consubstantial part of academic activity. Starting from these inductive judgments, we can rightly ask whether there is at least one field of social action that goes beyond the framework of this system. In fact, as A. Touraine emphasized, a social interaction, to be existent, must translate into "communication through the use of symbolic systems, of which the most obvious is the language" (A. Touraine, apud Aluas and Dragan, coordinators, 1971: 19). We can legitimately ask if language is not precisely the sine qua non condition of sociability. How can we weave the social fabric of a society beyond a system of meanings shared by potential actors in social life? How could social institutions emerge if potential social status holders

could not generationally convey the solutions found to solve common problems? There are only a few questions that reflect the relationship between communication and language on the one hand, and social action, on the other.

Some authors go so far with this inter-conditioning that they only define social life itself by its communicational side. Without falling into the trap of linguistic reductionism, we must emphasize, from the outset, that social life, even if it is not limited to this process, would be impossible without issuing and accepting meanings set in messages as complex, varied, by the participants to the interaction. "The message is simply a set of signs made to evoke certain culturally learned answers. It is of course understood that these answers will be strongly marked by the cultural experience, the psychological context and the situation of the receiver." (Willett, 1992: 86-87).

In addition to the relationship between language and perception of reality, literature also brings to the forefront the interconditionality between language and culture, the elements of the latter (values, norms, beliefs, symbols, ways of thinking, acting, (Otovescu, 2009: 249), which is the natural language of the respective community and makes it possible for the social life to be written and transmitted through the articulated language. Otherwise, cultural fact cannot be, and it cannot be transmitted further than through language, as it itself is the result of creative forces in a culture. Indeed, the externality, objectivity, generality, and the power of coercion that characterizes language have prompted the famous French sociologist Emile Durkheim to easily put it in the category of social facts.

2. Dialect and language

The definition of language raises many logical and epistemological problems, given the multitude of disciplines that claim its study (sociology of communication, sociology of culture, psychology, semiotics, linguistic anthropology, etc.) and the variety of paradigms within the same discipline (in case of sociology, the language can be analysed from different perspectives, those that provide a satisfactory explanation for the evolutionist, functionalistic, interactive, constructivist and structuralist approach). One of the recurring controversies in the literature is the distinction between dialect and language. Here are a few definitions of the works:

- language = "structured system at the social level of sound patterns, with specific and arbitrary meanings." (Mihăilescu, 2003: 384)
- language = "any verbal or non-verbal communication by people, animals or even machines." (Marshall and Scott, coordinators, 2014: 412)
- language = a "human-specific communication system that uses sounds that are put together with each other in certain forms according to a set of rules." (Mihu, 2002: 120)

- language = “any system of signs and rules of use, capable of transmitting messages or meanings.” (Bulai, 2009: 62)

As can be seen, some definitions emphasize the processuality of language (language as a communication process), while others emphasize systemic character, its product (language as a system of signs). Regarding the relationship between dialect and language, Richard T. Schaefer (2008, p. 65) points out that the *language includes language, written signs, figures, symbols, gestures and non-verbal expressions*.

From the above, there are three broad approaches to the relationship between the spheres of *dialect and language* concepts:

- a) dialect is synonymous with language;
- b) dialect is subordinate to language;
- c) language is subordinate to the dialect

Identifying language with the dialect, or subordinating the language of the dialect, raises serious difficulties in working with these concepts. We consider more convenient the second approach, according to which language is “any system of signs and rules of use capable of transmitting messages or meanings”. (Bulai, 2009: 62). Language, understood as any significance code, has a much broader extension than the language, the latter being just such a code among many others. Mathematical language, for example, can be understood by all people with expertise in the field, regardless of the natural languages spoken by them.

In other words, an equation can be decoded by both a Romanian and an English, French or Portuguese, regardless of language. Another example of language that transcends the boundaries of natural languages is road language. In the social reality there is a multitude of sign and signal systems, language being just such a system, even if it is the most important.

A second problem is the assimilation of nonverbal language into natural language. Mihăilescu (2003) limits the language, understood in its sense as a synonym for the term *dialect*, the existence of the phonetic dimension, with a similar approach operating Mihiu (2002). Schaefer (2008) substitutes nonverbal communication for natural language. In favour of the American sociologist's approach, the variability of non-verbal elements (gesture, mimics) could be argued against the verbal elements of different societies. Otherwise, nonverbal language varies depending on units of meaning in words, including a supportive function of verbal communication: we use gestures and mimics to accentuate the meanings of words. On the other hand, contrary to Schaefer's conception, the existence of cultural universals can be argued (many facial gestures and expressions have unanimously recognized meanings, such as smile or crying), but also the false implication that the variation of nonverbal language legitimizes his classification the scope of the concept of *dialect*. Traditions, rites, norms, etc. they also vary from one culture to another, but this socio-cultural variability does

not allow us to assimilate them as part of the language of that culture, even if it is stored and transmitted through it.

Mihu (2002, p. 122) makes a particularly relevant observation regarding the definition of language in a broad sense, like any sign system, and in a narrow sense, as a natural language: "The vision of the language as "ensemble of signs and symbols" is a very wide one, in this case encompassing various arts considered as languages, science regarded as a better or worse language, animal language, gesture. If we overcome the verbal area (narrow language), we are in front of an object whose limits are very difficult to predict (if not impossible). Such an object could be assimilated to that of all social and human sciences and disciplines, if not the subject of all sciences in general." In this sense, in order to overcome the previously discussed terminological controversy, we will use interchangeably dialect and language concepts, referring to language as that system of signs and rules of use that substitute verbal, para-verbal and nonverbal elements.

Language is the main depositor of culture and at the same time it is the instrument through which we can know all other elements of the culture of a society. Norms, values, beliefs and symbols are encrypted in meaningful words and sentences that underpin social interactions.

Dialect can be analysed from a double perspective (Schifirneț, 2004: 98): dialect as a sound system and dialect as a means of communication. While the first approach is specific to the studies of cultural sociology and linguistic anthropology, language analysis as a means by which communication is realized, understood in the broadest sense "as sharing, involves the sharing of information signs" (Walleit, p. 81) being specific to sociology of communication. Such an approach is specific to the sociology of the language, internationally consecrated by Alfred Schütz, Jürgen Habermas, Thomas Luckmann, and, at the national level, by the student of the Gusti school, Traian Herseni. See in this regard the "Sociology of the Language" (1976), in which the Romanian sociologist starts from a seemingly trivial but legitimate observation of the sociology of the language as an autonomous discipline: there is no society without dialect, as there is no language be or have not been spoken in a society.

3. Premises of Language philosophy

The interest of thinkers for language and communication is not closely related to the emergence of socio-human sciences as separate research fields. Until the nineteenth century, many exegetes emphasized, although not in a scientifically validated manner, the importance of the relationship between words and reality, the variability of languages in the context of cultural variability, the remarkable relationship between language and knowledge, etc. We will

outline three contributions that have played a decisive role in the emergence of the sociological perspective of language analysis:

a) Platon's Contribution

Plato is the first philosopher who, in the *Kratylos* dialogue, offers a comprehensive explanation of the etymology of words, instilling, without building a satisfactory conceptual apparatus, the relationship between the word as the basic unit of the language and meaning. His approach, however, does not focus on this report, which it refers to rather in the alternative, but on the etymological origin of the terms: although we operate with meanings fixed in words, we do not know who fixed these meanings. Plato wonders whether the names given to the objects were randomly chosen, or established by a divine authority. Towards the end of the dialogue, he opts for the second possibility, arguing the rationality on which the relationship between the sign and the signal is based, and which could not occur without the interference of the deities. Another contribution of this philosopher is found in the *Timaios* dialogue, in which the theory of mimesis is developed. For Plato, "mimesis acts on two plans. First of all, this term designates nature's imitation of ideas. These, which remain immutable, equally constant with oneself, and which represent the essence of metaphysics, have served as models (paradigms) of the Demiurge in creating reality." (Nedelcu, 2013: 19-23).

For Plato, reality has not only been created by the Demiurge based on a series of later imitated models of nature and art, but the latter is also responsible for the remarkable correspondence between this reality and the design words. Throughout the Middle Ages, the analysis of the relationship between language and reality will continue in relation to divinity, according to the dominant paradigm until the dawn of modernity. Christianity will largely abandon the beliefs on which the Platonic theory of mimesis was built, but will recurrently underline the belief that "God created man as a spirited being, endowing it with the possibility of acquiring language." (Vlăducă, 2013: 112). The Christian vision, which postulates the existence of a preprogramme of acquiring the language inherent in human nature, will be contradicted for two centuries by evolutionary theories and the various theoretical formulas that have been embraced by operative conditioning, and in the twentieth century partially rehabilitated by American linguist and psychologist Noam Chomsky, which sets the basis for the theory of transformative generative grammar (Miha, 2002: 98).

b) Johann Gottfried Herder's Contribution

Johann Gottfried Herder, philosopher of culture, historian and poet, sets out a new theory of language, which will be widely presented in the *Treaty on the Origin of Language* (1772), a theory that aims to explain not only how it develops and develops language, but also the functions it performs socially. Herder is

therefore much closer to the modern approach to language than his predecessors: for him language is a human, not divine, creation that has major consequences on individual and social identity. Language is defined by the thinker recalled by his cumulative character: people have invented words to designate certain perceptible realities through the senses (initially through the auditory sense) that they have generationally transmitted, thus enhancing and enriching the spoken language within a community. The German thinker analyzes the animal and human languages antithetically, arguing that the first one has an instinctual basis, and the second one a rational (*besonnen*) basis, with a man having a "sphere of life" (*Lebenssphäre*) far more extensive than the unfathomable. Other philosophers, such as Jacob Grimm, Hajim Steintal, Lazarus Geiger and Ludwig Noiré will elaborate theories on the origins of the language.

c) **Wilhem von Humboldt's Contribution**

Wilhem von Humboldt is a Prussian writer and statesman, acknowledged for his contributions to the study of language. Unlike his predecessors, Humboldt is not so much interested in the theoretical dimension, theological or metaphysical speculations, the empirical analysis of language, starting from the principles of positive philosophy that governed the first half of the nineteenth century. Humboldt conducts dozens of research trips to make a comparative analysis of spoken languages in different corners of the world. A precursor of linguistic relativism, he is the first thinker who unequivocally affirms that the way of thinking of a people, of understanding and decrying reality, is influenced by the language that it possesses. Another idea launched by Humboldt and developed by scholars of the twentieth century is the necessity of forming a common universal language (scientific language), which makes it possible to develop knowledge at the level of all humanity, beyond national boundaries.

4. The evolutionary conception

With the *Origin of Species* (1859), the famous thinker and scientist Charles Darwin would orient scientific knowledge in an irreversible direction. From the perspective of classical evolutionary theories, "language is based on various anatomical structures that have evolved specifically. These include the vocal device in the mouth and throat that has been specifically developed in humans to serve speech and is not the same as other primates. They also include central brain structures." (Cosmovici, 2005: 273). According to this approach, human language is nothing but an evolved version of animal language. I. Vlăducă (2013, p. 109-110) raises a series of epistemological problems of this theory:

- “the statement is made as if the speech had existed before (in reality or in intent) and the vocal apparatus would have developed to serve the speech;
- does not show on the basis of which information has developed the anatomical structures that make it possible to speak;
- relying only on incidental factors, cannot explain the remarkable correlation between these structures (from the mouth, the larynx and the brain);
- can not explain the remarkable correlation between the vocal and auditory apparatus;
- does not explain why only one species is able to speak.”

It is true that both the arguments and counter arguments of the theory presented are highly controversial. In the last decades, the researchers' attention has moved away from analyzing the evolution of the phono-articulator, analyzing the evolution of the linguistic system as such. In two recent papers, sociologist A, Bulai (Partenie, Bulai, coordinators, 2016: 199-224 and Bulai, 2018) identifies four ways of reporting to reality, depending on the evolution of language, ways that, although they have emerged successively, exclude each other:

- a) **Non-linguistic reporting** - is specific to non-believers, and is based on associations that are memorized by stimuli and responses, but without the implications of certain realities.
- b) **Linguistic reporting** - the emergence of language as a system of meanings presupposed the establishment of a dual regime of reality: an existing, perceptible, spatial and timeless reality, and an inexistent, virtual, ascetic and temporal (a real universe of significance, having the property of nonexistence, which makes it possible to relate linguistically to the existing reality).

Knowing existent reality by socially consecrated meanings is a conventional one: the nonexistent reality retains only the attributes of the palpable reality that the participants in the interaction consider relevant. But it is essential that the complexity of describing the existing reality built by the corresponding meanings is never complete. In other words, for any object, called, say, "rose", regardless of the number of attributes that we define, they will never fully encompass the actual reality to which it refers. The name of the rose will never represent more than the socially significant minimum. (Partenie, Bulai, coordinators, 2016: 205) In other words, when we present such a flower, we are only interested in the presence of certain attributes established by the social convention: a certain smell, a certain colour, a certain shape of the petals, etc.

A botanist will distinguish between dozens of species of the same plant, will be able to differentiate it from very similar plants, but also fit into the same category plants that have nothing to do with each other at the level of common sense. In conclusion, the significant matrix with which we operate to know the

actual reality retains only the relevant attributes in a given sociocultural context. A housewife who makes a jam of roses, notes the author, will be interested in other attributes of the object designated by the term rose, "such as the size of the petals, a certain aspect of their freshness or maturity, certain colors, shape or number of roots and so on." (*Ibidem*, p.206)

- c) **Institutional reporting** - the institutionalization of certain practices has been preceded by the process of modeling, which can be seen as a transition from the simple signification of reality to its construction, that is to its reproduction (by modeling) in meaningful terms. (*Ibidem*, p. 208) At this stage the social norms, values, statuses and social roles of individuals, their social qualities appear and operate.
- d) **Theoretical reporting** - the great theoretical systems of philosophical, theological and scientific fact appear.

In conclusion, the presented model advances the idea of moving, in evolutionary manner, but with remarkable constructivist valences, from the memory to the linguistic level, respectively from the aptitude of the modeling and the institutional order to the consecration of the theoretical models of reporting to reality.

5. The Relativistic Conception

The fact that the language we are talking about influences the way we relate to reality is by no means a novelty. It was intuited by Plato, Herder, Humboldt, Ferdinand de Saussure, but without being explicitly formulated. The first thinkers who will explicitly postulate the existence of a link between the language, its grammatical and lexical structures, and the way we think of reality are two linguists from the first half of the previous century - Edward Sapir and Benjamin Whorf. The hypothesis of the two, later developed in the hypothesis of linguistic relativism, states that dialects do not divide the reality outside the language in the same manner (Pelz, 1996: 35). As examples, Whorf refers to the multitude of terms used by the Eskimos to define the snow (*Ibidem*).

Besides the lexical dimension of the language, the grammatical dimension also influences the relation to reality: an interesting example is English, which distinguishes a multitude of categories of the past and the present, corresponding to a certain type of relation to the temporal dimension of reality (Mihiu, 2002: 115). In German, word-forming is particularly interesting. By putting two distinct words (considered primary words) we can get a compound word: the term Kühlschrank, for example, which means a fridge, is made up of the primary words kühl (cold) and Schrank (cabinet). These compound words come in many instances to contain seven or eight primary words, being extremely long and difficult to translate. We may ask whether this lexico-grammatical engineering does not correspond to a way of perceiving reality in terms of "simple objects"

and "composite objects", the latter being constructed by putting the attributes of the former into a chalk.

Another example is Chinese, in which, although there are no structures for expressing the past, present and future; there are inversible relativity structures in most languages. "A physicist even asserts that a Chinese child, due to the language he is learning from his first years of life, could understand Albert Einstein's theory of relativity better than any European physicist, simply because the Chinese have a sense of relativism assumed at the level of the language. Language learning therefore presupposes the learning of relativism." (Bulai, 2009: 63). This assertion has been confirmed by numerous research conducted by sociologists, anthropologists, psychologists and linguists. The relationship between memory and language, between the variety of vocabulary and spontaneity, the ability to update some iconic representations and the language formulas acquired during the socialization process was emphasized. For example, comparative studies between English-speaking and Zulu-speaking populations (Carroll and Casagrande, 1958) highlighted the differentiated perception of chromatic nuances based on the linguistic luggage available to respondents to designate different nuances. Thus, the variations of the words that designate the chromatic nuances in the two languages analysed radically influenced the ability to differentiate colours at the level of objective reality. From the foundations of symbolic relativism, Pierre Bordieu's theory on the role of symbolic capital on the social success and general evolution of the individual in social life was also claimed.

One of the discussions currently held in the scientific community is the question of the framing of the theoretical model developed by the two thinkers in an epistemological category. Most authors considered that we are talking about a hypothesis, being too little empirically and logically supported to talk about a theory. In our opinion, the explanation of the Sapir and Whorf linguists is not a hypothesis, but an axiom, since 1) claims the assumption of categorical validity 2) as formulated by its founders, the statement raises great difficulty in testability and falsification to could talk about a hypothesis.

Starting from the Sapir-Whorf hypothesis, the second half of the twentieth century gave birth to new theoretical models in the context of the civic movement for human rights (Schaefer, 2008: 67). Feminist sociology, for example, tries to demonstrate how language can perpetuate sexist stereotypes. For example, the policeman concept, by the term man in his structure, induces the idea that this profession is dedicated exclusively to men. The same argument we encounter in the case of the critical race theory, which argues the existence of linguistic structures that would condition the perpetuation of racial stereotypes, giving the example of the term black polysemy (*Ibidem*).

Thus, the theories of linguistic relativism have become the basis for public policies adopted in many states. For example, in the case of Romania, it was

promoted at the legislative level to replace the term "Gypsy" with "Roma" to reduce the discrimination and stigmatization of this social category considered vulnerable. However, the effectiveness of these policies, though hard to measure, is increasingly questioned. They start from the axiom that the vocabulary we use influences our perception of reality, but it raises this axiom to an ideological, speculative and unknowing level of political correctness. It is absurd to think that you can solve social problems by changing their name and establishing a new system of desirable linguistic codes, established in relation to a purely ideological and arbitrary criteria and not based on sound scientific conquests.

6. Symbolic Interactionism and Constructivism

Although starting from the same premise - the role of social interaction - interactionism and constructivism are constituted in distinct theoretical and methodological directions of analysis of social life: while symbolic interactionism emphasizes interpersonal interaction mediated by symbolic systems shared by participants, constructivism starts from social interaction to explain how social reality is built, both subjectively and objectively, giving, unlike interactionism, greater importance to the macrosocial dimension of reality.

Charles Horton Cooley and Georg Simmel, precursors of the interacting trend, are the first sociologists who have highlighted the importance of communication processes in small social groups and in the diadic and triadic relationships. The cornerstone of interactionism is, however, the interpretative directions drawn by the German sociologist Max Weber, who surprised in his theories about social action the importance of understanding the meaning (*Sinn*), an idea taken over and developed by George Herbert Mead and Herbert Blumer, action and social interaction implies a mutual exchange of significance with symbolic value. The symbolic interactionist paradigm has laid the foundation for new perspectives of language analysis, understood as a symbol system, and of the communication process, as a premise for interpersonal interaction. The contribution of Edward Hulett Jr., in the "A Symbolic Interactionist Model of Human Communication" (1966), provides an extensive analysis of interpersonal language and communication, starting from the principles of symbolic interactions.

Herbert Blumer links the language of interpretation, arguing that people, in their relationship to reality, interpret the actions of the other actors. This interpretation is carried out in a communication process mediated by a common system of meanings, with the observation that these meanings do not evade themselves in the process of interpretation (Grosu, 2000: 35).

Moreover, the theory of circular reactions grounded by the American sociologist, as well as that of channelling impulses, originates precisely from the

postulate of the communicative nature of the process of social interaction. Social interaction is not only a change of significance, but also the permanent modification of these meanings by adapting to the answers given by the participating actors (Bădescu, Dungaciu, Baltasiu, 1996).

In a work that has already become classical in the constructivist sociology of "The Social Building of Reality" (1966), sociologists Peter Berger and Thomas Luckmann offer new theoretical valences to the study of language and social interaction (Berger, Luckmann, 2008: 54-68). Constructionists place the language between external and constraining faculty and the subjective human action of social actors. According to the mentioned authors, social knowledge is divided by language into two broad categories: the common stock of knowledge and the specialized stocks, the latter being monopolized by specialists from different spheres of expertise. If I have problems with the refrigerator, for example, I know I need to get in touch with an electrician, but he does not have the specialized information he has. Another point highlighted between these pages is that our experiences are categorized in general categories that have meaning both in the objective and the subjective plane. If someone tells me that she has problems with a mother-in-law, and then I place it in an objective category - that of those who have their mother-in-law problem - but the interaction will also have an inherent subjective dimension: I will begin to give advice either based on my experience life, or based on the recipes available in the common knowledge pool. Language allows the transition from concept to category and thereby structuring social reality.

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FROM IRREDENTISM TO STATE DISINTEGRATION: GREATER SOMALIA DURING SIAD BARRE REGIME (1969-1991)

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Abstract: 'Greater Somalia' refers to the union of the five regions inhabited by Somali people under the same state. For decades, and especially since colonization, this idea has tried to unify the different Somali peoples in the Horn of Africa: Italian Somalia, British Somalia, the small enclave of Djibouti, the Ogaden and Haud (under Ethiopian rule) and the Northeast border of Kenya. The pansomalist objective has never been fulfilled despite Mogadishu's repeated attempts to integrate all these territories. The last attempt was the so-called war of the Ogaden (1977-1978) driven by the dictator Mohammed Siad Barre, who was defeated. Despite the disaster, the dream of Greater Somalia has remained active for several years. However, the fall of Siad Barre in 1991 and the disintegration of the state of Somalia erased at one stroke the pansomalist aspirations. Finally, the purpose of this article is to analyze the unifying aspirations of Somalia from the Ogaden War to its total disintegration and the strategies promoted by this government until its fall in 1991. The Research methods includes the analysis of historic resources, such as the Constitutions of Somalia and different previous articles and books related to this topic.

Key words: Ethiopia; Somalia; Irredentism; Ogaden; Siad Barre

1. Introduction

When we get into the history of Somalia we must be cautious when defining concepts and reflect on the reality that the country and the Somali people have gone through. What is sought in this paper is how the policies related to Greater Somalia evolved from independence until 1991. This article focuses on the measures that the government of Mohamed Siad Barre carried out since his arrival to power, through the Ogaden War (1977-1978), until the total collapse of the state structures of Somalia at the end of the Cold War.

However, it is fundamental to analyze the background and try to shed light on where the idea of 'Greater Somalia' comes from. Although there is no intention here to dwell on the history of Somalia before the coup d'état of 1969, it is necessary to understand that nationalist movements and ideas are not born in one day, but are built over the years. In this case, pansomalist ideas are based

on the theory that all territories which are inhabited by a majority of Somalis should be integrated under the same rule. 'Greater Somalia' would include the former Italian colony of Somalia, the British Somaliland, part of the current Djibouti and the North Frontier District (NFD) of Kenya and the Ethiopian Ogaden.

Many authors have studied, with opposing positions, the Somali peoples and have tried to determine to what extent they form a national entity. Thus, authors like Ahmed Ali M. Khayre defended that 'Somali people share a strong sense of national identity underpinned by their shared territory, common language (albeit with minor dialectical difference), culture, religion and a deeply held belief that nearly all Somalis descend from the same ancestry' (2016a, p.13). Others like Abdi Mohamed Kusou considered that the Somali nation is a product of an artificial construction of the past: 'in spite of the well-elaborated mythology about the culture, the singularity and the origin of the people, before the second half of the 20th century there were no Somalis' (1994, p.32). Along the same lines, Daniel D. Kendie insisted on the idea that 'the Somali nation is not a historical or centralized social unit, but a group of segmented identity and kinship [...] The very idea of a state is totally alien to Somali culture, and they were not known before the colonial period.' (2003a, p.70). It is true that the history of Somalia and its people can be traced back to the fourteenth century, but we must bear in mind that a state structure as such, that encompasses most Somalis, has not existed until the independence and unification of Somalia in 1960.

However, this does not mean that there was no national feeling before independence. In fact, some studies retrace the origin of pansomalism at the end of the 19th century, coinciding with the distribution of the Horn of Africa after the Berlin Conference. Specially considering that the occupation of a territory by powers generates a nationalist response and independence movement. In the case of Somalia, the first germ of what was a resistance movement was headed by Mohammed Abdullah Hassan¹ who is currently considered a 'proud symbol of freedom from outside influences, commands to new respect among Somalia people.' (Hess, 1964: 415)

As it is already known during the Scramble for Africa the Horn was divided: Italy occupied Mogadishu and dominated the coastal region of Somalia, the British occupied the northern area and created Somaliland, France invaded the current Djibouti and Ethiopia conquered the Ogaden plateau, after the Emperor Menelik II extended the borders of his empire at the end of the 19th century. (Meredith, 2011a: 559-560) Although due to the colonial occupation pansomalism

¹ Mullah Muhammad Abdullah Hassan was a leader who led the resistance against the colonial powers of Great Britain, Italy and Ethiopia. He founded the Dervish State that occupied a part of the Horn of Africa between 1898 and 1920

movements were somehow deactivated, the certain thing is that from that moment the followers of the 'Greater Somalia' followed a double objective: to obtain the independence and to unify all the 'lost territories'. These purposes, however, were complicated to accomplish due to different agreements that emerged between the powers after the Second World War.

Thus, 'Ogaden became part of Italian East Africa and in 1941, after the defeat of Italian troops, Great Britain annexed Italian Somaliland, including Ogaden and Haud, under the British military administration. When the UN Trusteeship Council decided to give administration of Somalia to Italy, Haud and Ogaden remained annexed to British Somaliland. At the very beginning of British administration in Somalia, Lancaster House showed a positive attitude towards the creation of a Greater Somalia including Ogaden and the Northern Frontier District (NFD).' (Tripodi, 1999: 372) However, subsequent events changed the position of Great Britain with Ethiopia and Kenya: in 1948 they agreed with Emperor Haile Selassie to return Ogaden to Ethiopia and in 1962 ignored the outcome of the referendum in which the Somali population of the NFD supported mostly join Somalia. Thereby, the territory was permanently linked to Kenya. (Khayre, 2016b: 11)

In this context, the constitution of the Organisation for African Unity (OAU) in 1963 did not benefit the newly born Republic of Somalia either. To avoid major interstate conflicts, the OAU defended the inviolability of the borders that emerged after independence. (Anonymous, 2002: 250) In this way, Somalia became, along with Morocco, one of the few countries that did not recognize the borders inherited from European colonialism. (Bahdon, 2012: 14-15)

2. Pansomalism and the Ogaden War (1969-1978)

In this situation Somalia and British Somaliland became independent in 1960. Although the rest of the considered 'lost territories' were part of other neighboring states, the union of the former colonies in a single state gave wings to pansomalism. These aspirations drove expansionary policies in the first decade of independence. Thus, the different governments of Somalia bet on the irredentism and they demanded the incorporation of Djibouti, the northeastern border of Kenya and the Ethiopian Ogaden in a reiterative way. The 6th article of the 1960 Constitution of the Republic of Somalia even specifies the country's inescapable commitment to unify all these territories. 'The Somali Republic shall promote, by legal and peaceful means, the union of Somali territories and encourage solidarity among the peoples of the world, and in particular among African and Islamic peoples.' (Somali Constitution, 1960)

In this way, irredentism became the main policy of the government. Foreign relations and 'lost territories' claiming were prioritized over urgent social concerns and economic development. In addition, the high popular support

made these policies a tool to legitimize the power of the country's elites and allowed national unity against common enemies.

So much so that throughout the 1960s Somalia tried to recover some of these regions through different strategies. This policy served as a prelude to the subsequent confrontation in the Ogaden War. First of all, Somalia maintained a low intensity war with Ethiopia almost since independence due to the fact that the Ethiopian emperor, Haile Selassie, had denied the demands of self government and the right of self-determination repeatedly. This decision led Somalia to declare war in January 1964. This conflict ended in April of the same year, when the ceasefire was signed. (Robinson, 2016a : 239) Although this dispute did not reach the level of the subsequent war of 1977-1978, it highlighted a problem that was difficult to solve. In the end, Ethiopia emerged victorious and, in the peace agreement, imposed on Somalia the demilitarization of the border area in a width of ten kilometers.

In the case of Kenya, in 1963, just after independence, there was a rebel uprising known as the Shifta War². This revolt demanded the unification of the North Frontier District with independent Somalia. Somalia supported this movement and intervened in the dispute. However the situation of conflict throughout the Horn of Africa led both countries to sign the truce in 1967. Nonetheless, this agreement did not finished issues related to somali people in Kenya. 'Although the conflict ended in a cease-fire, Somalis in the region still identify and maintain close ties with their kin in Somalia.' (Hussein, 2017: 17)

The defeat and withdrawal of the army in Ogaden and the inability to incorporate the Somalis of Kenya affected the public opinion of Somalia, the high command of the army and some political representatives. These two factors changed definitely the sign of events in Somalia. So much so that the new government that came out of the 1969 elections took a radical turn to its policy, abandoning the irredentism and carry out a moderate policy and relaxation that attracted many criticisms and dissatisfaction. (López, 2007: 422)

As a result of this change, the military discontent caused the assassination of President Abdirashid Ali Shermarke and the confusion was used by different army commanders who consecrated a coup d'état in 1969. The power was then in the hands of Mohammed Siad Barre who established a Supreme Revolutionary Council, inspired by scientific socialism with numerous nationalizations in the economic sectors. (Carrera, 1993:102) Barre declared his intention to keep the traditional foreign policy based on expansionist policy and irredentism. After the

² Shifta is a somali word meaning 'rebel'. It was used by the Kenyan government in a pejorative way to refer to the movement that was defending the idea of joining Somalia.

defeat suffered in Ogaden, the dictator chose to deepen his relations with the USSR in order to consolidate them and try to rebuild a larger army. By 1977 Somalia had received a total of 154 million dollars and a military support valued at 181 million dollars, which managed to transform the army becoming one of the most powerful of all Sub-Saharan Africa. (Thiam & Mulira, 1993: 816)

But which is the main reason to re-adopt an irredentist and expansionist policy? First of all, it must be borne in mind that at the international level, it was very difficult to win the game to Ethiopia, which had many supports. In addition, in the main international forums, such as the Organisation of African Unity (OAU) or the United Nations (UN), no state was inclined to recognize the right of Somalia to recover those territories. This denial was based on the idea that this recognition could create a dangerous precedent among other countries that would break the tense calm that Sub-Saharan Africa was living in after decolonization. The only international organization from which Somalia received some form of support was the Organisation for Islamic Cooperation, founded in 1969. (Muhumed, 2017: 67) In this way, the multilateral path to recover lost territories was left out of the new government strategies.

In addition, since independence some politicians supported irredentism to create a Greater Somalia only with the aim of diverting attention from the internal problems of the country, which were numerous. (Kendie, 2003b: 70) Some did it in order to win popular support and legitimize their governments, although others did it because they really believed that once the dream of reunification was achieved, Somalia would become a regional power. Be that as it may, the fact is that the reiterative use of expansionist propaganda was a very useful tool to control people masses and keep the Somali people together defending the idea that they had a common enemy. Siad Barre exploited these strategies in order to unite a community that shared cultural, religious and linguistic features but who were living in the same country only over a decade ago.

The ideology of the Somali regime of Siad Barre was framed in nationalism with the intention of creating a Somali national identity that would end with the clan ties that turned Somalia into a divided and fragmented society. (Cobo, 2015: 6) The best example may be anti-tribal campaigns such as *Ololeh* - which literally means burning in Somali - in which attempts were made to abolish traditional structures, including the regulation of compensation. (Grote & Röder, 2012: 557) The ultimate goal of these policies was to claim the creation of a united and integrated Greater Somalia. It was useless to achieve the pan-Somali dream if afterwards a cohesive nation was not going to be maintained due to the internal divisions of its clans.

Irredentism functioned not only as a policy of internal control, but it also posed a threat to its neighbours. Siad Barre and his government were fully aware that their expansionist policies 'posed a threat to the stability of Haile-Selassie's ethnically and religiously fragmented empire, which was dominated by a Christian-Amhara minority'. In addition, Somalia's intentions of annexing the small enclave of Djibouti threatened to close Ethiopian 'railway access to the Red Sea' which was the fastest commercial route. (Lefebvre, 1998: 614)

Nonetheless, the expansionist desire of Siad Barre did not go towards Djibouti, which had reached independence in June 1977, nor the NFD of Kenya, but went, again, to the Ogaden. This was due to several reasons: first of all the government of Ethiopia was recovering from a traumatic revolution initiated in 1974 in which the Emperor was expelled and the country became controlled by a military junta, known as Derg. Moreover, Ethiopia went through low hours due to independence aspirations of the province of Eritrea. Second, as we have pointed before, Siad Barre had the largest army in Black Africa and hoped that his armed forces could easily occupy the territory. Finally, the Somali government was convinced that the existence of internal organizations that pursued its union with Somalia would promote the final victory. The paradigmatic case is that of the Western Somali Liberation Front (WSLF) that played a highlighted role during the war, especially due to his knowledge on the ground.

With an army of 37,000 men, with heavy artillery and a modern air force it seemed that the war would not last long. Siad Barre sent regular troops in support of the Somali insurgents of Ogaden and in two months most of the territory was occupied. Just at that time the war seemed to mobilize public opinion that saw for the first time the possibility of recovering the 'lost lands'. However, the adventure of the Ogaden changed its sign for external reasons. The Union of Soviet Socialist Republics (USSR) decided to support Ethiopia and the Marxist regime of Mengistu to the detriment of the Somali government. In March 1978 an attack of the Cuban army inflicted a hard defeat to the Somalis, who announced their definitive retirement. (Meredith, 2011b: 562)

3. Last assault on pansomalist dream: from defeat to disintegration (1978-1991)

Ogaden disastrous campaign and the outcome of the war had a huge impact on Somalia. With a second defeat against the Ethiopian enemy in less than twenty years, the ideal of 'Greater Somalia' began to crumble. Although Siad Barre government continued defending irredentism, it was done at a much lower level. The internal problems of the country forced the dictator to change his own strategies, promoting different internal policies. Nevertheless, foreign policy and irredentism was not completely marginalized.

As soon as Siad Barre proclaimed the defeat of Somalia, the government had to face an attempted coup d'état. In a few weeks, officers of the Majerteyn clan of the Darod, unhappy with the course of events, tried to overthrow the leader. Although the revolt was crushed, the consequences of this coup attempt reverberated in president's reaction. From that precise moment, Siad Barre was convinced of the need to start a policy of nepotism with the aim of staying in power at any price. He surrounded himself with high positions of his own sub-clan, the marehan of the darod, and some other ally, marginalizing from power the different political forces and representatives of other clans. (Robinson, 2016b: 241) This created a precedent in the political life of Somalia based on political grouping around the clan origin and the concentration of power, marginalizing the rest simply because they have a different origin.

This event prompted the different clans to form their own organizations and parties. The best example is the Somali National Movement (SNM). This organization emerged in 1981 and was formed by a base of the Isaaq clan, which was concentrated in the former British colony of Somaliland. (Höhne, 2006: 401) From its foundation this party tried to shake off the yoke of Siad Barre. They looked for an own formula of organization, whose foundations were in the old British colony. The SNM fought for years against the government of Mogadishu and came to control a large proportion of the northern region of the country with the support of Ethiopia.

Faced with this situation, Siad Barre tried to put an end to the internal division of the country looking once again for a common enemy that had united all Somalis in the past. Pansomalism continued to be the rule par excellence of the government, although it no longer had any effect either among the Somalis of the country nor in the international arena. A sign that irredentism continued to exist during the 1980s is the promulgation of a new constitution in 1979. This constitution was supposedly supported massively by somali people with 99.69% of the affirmative votes. (Ododa, 1985a: 288) In article 16 of the constitution it was proclaimed: 'the Somali Democratic Republic adopting peaceful and legal means shall be the support of the liberation of the Somali territories under colonial occupation and shall encourage the unity of the Somali people through peaceful means and their free will.' (Constitution of Somalia, 1979: 7) Therefore, Mogadishu still did not lose its pansomalist aspirations not even after the overwhelming defeat of 1978.

However, the decline of the regime, the defeat of 1978, the inactivity of the armed separatist groups of the Ogaden, the pressure of the guerrillas who opposed the Somali regime, the great economic problems and other factors deafened pansomalist activism from the second half of the decade. (Caranci, 1988: 211) There was no longer such a large enemy capable of covering up the mistakes made by the dictator in recent years. Some of the Siad Barre measures

were 'mismanaging the Ogaden war; sending members of tribes other than his own to die in the Ogaden war; nepotism; tribalism; fascist rule; tyrannical rule; advocating Marxism; oppression; abuse of human rights; running 'an absolute and despotic dictatorship'; the 'undermining of the faith and Islamic way of life of the Somali people'; sending assassination squads abroad to infiltrate opposition movements and liquidate their leaders; and pursuing an 'incoherent, ill-conceived, unpredictable and self-defeating foreign policy which has resulted in the isolation of the Somali Republic and international indifference to Somali causes'. (Ododa, 1985b: 286-287)

Due to the unsustainable situation that was taking place inside Somalia, Siad Barre had to change its position significantly regarding its neighbours. Firstly, in 1981 Somalia signed an agreement with the small Djibouti for economic cooperation and recognizing its sovereignty. Djibouti showed a wide lack of enthusiasm to abandon its sovereignty in order to join Greater Somalia project. (Ododa, 1985c: 291) Furthermore, half of the population of the country is not Somali, but belongs to the Afar, much closer to the Ethiopian peoples. Secondly, by 1988 the situation of the Ethiopian regime was not much better than Somali state. The last years of the Cold War were sweeping away different regimes in Africa, and Ethiopia was no exception. Both enemies signed an agreement whereby each nation committed itself to stop supporting opponent groups. This groups were the National Liberation Front of Ogaden (FLNO) that had replaced the former WSLF and supported by Somalia; and the SNM strongly supported by Ethiopia. With this pact, irredentism officially ceased to be a foreign policy promoted by the government. Many Somalis considered this pact to be a huge betrayal. (Meredith, 2011c: 463-464)

Thus, in the last years of the decade nothing remained of the dream of Greater Somalia. The unsustainable internal situation forced Mogadishu to close the fronts it had open with its neighbors. The internal division of Somalia was beginning to be so wide that no one was already looking for the union of all the Somali peoples. First, the military leaders of the government that Siad Barre had surrounded had begun to undermine formal state institutions such as the police and the army by creating their own informal networks to oppress the masses and exploit resources for their own benefit. (Khayre, 2016c: 11) Thereby, the structures of the State began to disintegrate and weaken.

In addition, the struggle for power had led the different Somali clans to a civil war. Many of the clans began to ally themselves with different warlords in order to protect their political and economic interests, promoting rapid state fragmentation as well as territorial division. Finally, the conflict between the SNM and Siad Barre turned into a total war. The rebels controlled all the old British Somaliland and the response of the government in 1988 was to devastate Hargeisa, the capital. Paradoxically, 'by the end of the 1980s Somalia had not only

failed in its irredentist enterprise in the Ogaden, but was also close to splitting into two states'. (Zoppi, 2015: 52) This breakdown was fulfilled in 1991 when Somaliland proclaimed his unilateral declaration of independence.

This disintegration was due mainly to the cessation of Western support. Without western aid Siad Barre no longer had the ability to control its territory and it was fragmented into a mosaic of private fiefdoms. The rapid atomization was unstoppable for Siad Barre who barely deployed his control beyond Mogadishu and whom his opponents mockingly referred to as the 'mayor of Mogadishu'. (Meredith, 2011d: 564-565)

The fall of Siad Barre and the definitive disintegration of Somalia in 1991 meant the end of the central government. Somalia had to face an unstoppable fragmentation into small territories controlled by the leaders of the clans, guerrilla groups and warlords. The demise of a strong central government denoted the end of a pansomalist ideology that only ten years earlier had numerous supporters inside and outside Somalia. The last blow to 'Greater Somalia' was the new Ethiopia emerging after the fall of the old Marxist regime, which tried to convince the Ogaden somalis to put aside their irredentist aspirations and join the new project of a plural Ethiopia. Certainly, 'the Somali apparently accepted the offer of self-government within a decentralized Ethiopian state and plunged enthusiastically into political competition for its regional government control' (Markakis, 1996: 567) This agreement was undoubtedly due to the fear generated by the situation that Somalia was suffering. Insecurity, war and lack of control were rampant throughout the country.

By contrast, Ethiopia came up with the key to keep the country united despite its ethnic diversity. In 1995 the country became known as the Federal Democratic Republic of Ethiopia (FDRE) and 'the constitution promulgated in 1994 recognized the rights of ethnic self-determination up to secession. Moreover, it created a federal government with nine regional states.' (Kefale, 2009: 2-3) The integration of the Somali people living in Ogaden within the new Ethiopian project had many meanings, but the most important was that they gave up 'Greater Somalia' project.

4. Conclusion

'Greater Somalia' project was in 1991 an agonizing idea. In spite of the strength that pansomalism had since the independence of Somalia in 1960, its fall was constant throughout the decade of 1980. But which is the reason that caused this collapse?

Firstly, it must be born in mind that the pansomalist enterprise had specific objectives but they were extremely difficult to achieve. With almost all international actors against Somalia and its objective to control all inhabited

territories with a Somali majority, the peaceful and multilateral option was left aside. The last option, based on invasion, war and the support of internal revolts (used by the governments of Somalia) was not very fruitful and was also condemned by the international society. However, the failure to meet its objective does not explain this ideological decline on its own.

Secondly, the repeated calls to the union and the pansomalist propaganda of the Siad Barre government were not combined with a total internal unification. Measures taken to displace the classical differences were not enough. Moreover, when the strategy of the common enemy failed, everything began to fall apart. Ogaden defeat in 1978 had undermined the authority of Siad Barre and the Somali-Ethiopian pact of 1988 caused the loss of all Barre credibility and, even worse, the legitimacy to its people. It was no longer credible to revive the great common enemy with the aim of unite the Somalis and diverting attention from internal instability.

Finally, it can be said that the central government appropriated irredentism since independence and made it the central policy of Somalia over three decades. When the Mogadishu government disappeared in 1991, pan-Somalism was totally orphaned. The fragmentation of Somalia, the disappearance of the State and the processes of independence and self-government ended up burying 'Greater Somalia'. Since 1991 nobody has tried to revive an ideology without support, since the priorities have changed. It is no longer about creating a 'Greater Somalia' , it is about strengthening the state of Somalia and achieving the well-being of a population tired of war, confrontation and insecurity.

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CENTRAL AND EASTERN EUROPE AFTER THE END OF COMMUNISM: THE BEGINNING OF RELATIONS WITH THE EUROPEAN UNION.

THE CASE OF UKRAINE (1991-1999)

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Abstract: The countries that were part of the Soviet Union were forced to start on their own the democratic process after the disintegration of the communist bloc. These countries had to enter the new world order that had been unknown to them. Two ways were developed in order to achieve their development as newly independent states. Firstly, the new independence countries have opened up to the European Community in the 90s. And secondly, the countries that remained linked to Russia in order to achieve the stability of those first moments. In the case of Ukraine, its path as an independent country began on 24 August 1991, and since that year its main task has been to strengthen its position as a state. Ukraine initially remained linked to Russia somehow through different policies. However, there was a change due to Ukraine's need for assistance in different areas: from social and political to economic. From this moment the institutions of the European Union came into play in Ukraine to promote its modernization and democratization. It is necessary to know which were these means and how they have served to advance these relations until the entry into force of the Partnership and Cooperation Agreement in 1998. In order to carry out this analysis we will address with specialized monographs and articles related to these subjects, as well as the extensive documentation provided by the European institutions.

Key words: European Union; Ukraine; Soviet Union; Central and Eastern Europe; Partnership and Cooperation Agreement

1. Introduction

With the accession of Mikhail Gorbachev to power in the Union of Soviet Socialist Republics –USSR–, two new policies were launched in 1985 called

Perestroika and Glasnost¹. As a result, the voices of independence began to be heard more broadly in the various countries that were part of the Soviet Union. The secessionist tendencies appeared with force in the USSR, both in the Baltic Sea and in Ukraine, Belarus and the Caucasus (Núñez Seixas, 2002: 97). The results achieved by this policy were not expected by the Gorbachev government. Conflicts were spreading across most regions and covered different economic, social or political areas.

The year 1989 marked the beginning of the Soviet Union's decomposition, with the fall of the Berlin Wall on 9 November. This was the first step towards German reunification in 1990. To this event must be added the arrival in power of dissident leaders of Moscow's power in other Central and Eastern European countries and even the departure of former communist governments. Some of them were the arrival of Václav Havel in Czechoslovakia and Lech Walesa in Poland, and even the fall and execution of Nicolae Ceausescu in Romania. Another turning point came in the course of 1990 when the three Baltic Republics –Estonia, Latvia and Lithuania– re-established their sovereignty as independent countries.

Due to the rapidity of events, an attempted coup d'état took place in the summer of 1991. It was the final act to put an end to the USSR which was dissolved in December of the same year. From that moment on, the different countries that belonged to the USSR or that were part of its area of influence had to achieve international support in order to consolidate themselves as independent countries.

In this situation, it is necessary to analyse the direction followed by the policies of these countries, seeking support for their entry into the new world order. It is at this point that the European Community –EC– comes into play with its aid policies after the end of the Cold War. However, we must also keep in mind the position of Russia, which attempted a new union with the creation of the Commonwealth of Independent States –CIS–.

2. The course of the ex-Soviet countries after the disintegration of the USSR.

The initial thing to consider is that the post-Communist countries have been influenced by both the European Union –EU– and Russia. From the first moment these countries became independent, they found themselves between these two spheres of power. The duality presented by the choice of a rapprochement with the European institutions or the maintenance of relations with Russia marked the initial path of these countries.

¹ Policies that were developed in the USSR in the last years of its existence. Its main objectives were the attempt to modernize the communist economy and to give a certain degree of autonomy to the different governments of the Soviet countries.

It is necessary to consider the situation in which each country was integrated into the communist world. In the first group we find countries that came into contact with this ideology during the Second World War –Latvia, Estonia and Lithuania– or after its end –Poland, Czechoslovakia, Romania...–. In a second group we find countries that have been part of the Soviet world since the formation of the USSR –Ukraine, Belarus, Armenia, Azerbaijan...–. With this differentiation we must understand the direction these countries took after the fall of communism.

2.1. Rapprochement towards the European Union.

In this section we focus on knowing which countries were the ones that from the first signs of the USSR's weakness focused their attention on the EC. Since the late 80s, the European institutions have developed certain policies linked to supporting the construction of democratic countries in Central and Eastern Europe. In the words of Brzezinski (1998, p. 65) “Europe also serves as a springboard for the progressive expansion of democracy in Eurasia. European expansion to the east would consolidate the democratic victory of the 90s”.

The Cooperation and Trade Agreement between the Soviet Union and the European Community was signed in 1989 (Council Decision, 1990: 90/116/ECC). It was an agreement that opened the door to two specific objectives: the harmonious development of trade and trade and economic cooperation. This was a crucial step in relations between the western and eastern parts of Europe. It was a general agreement for all the countries belonging to the USSR, but it served as a basis for future bilateral agreements between the different countries and the EU.

In the same year, the Brussels institutions launched numerous aid policies for the countries of Central and Eastern Europe². One of the first programs to come to light was the so-called Poland-Hungary: Assistance for Restructuring their Economies –PHARE– (Council Regulation (EEC), 1989: No. 3906/89).

As its name suggests, the plan was first implemented only in Poland and Hungary, but since the 1990 it has been extended to include Bulgaria, Czechoslovakia, Yugoslavia and Romania. With the implementation of this instrument, a rapprochement was initiated between the two areas of Europe that for decades were separated by the 'Iron Curtain'. The programme had two consecutive phases at its inception. In the first phase, a political and administrative dialogue was established between the Commission and the governments of each country to establish priority objectives and allocate funds. And in the second phase, the national government itself was responsible for

² Within this denomination are: Bulgaria, Slovenia, Estonia, Latvia, Lithuania, Hungary, Poland, Czech Republic, Slovakia and Romania.

providing such technical assistance as needed (Commission of the European Communities, 1992: 9).

The EC had to be vigilant because of the rapid pace developments took place in USSR space. That is why it must be understood the speed with which the following instrument was implemented: the European Bank for Reconstruction and Development –EBRD–. In less than two years the EBRD was created. Negotiations started in October 1989 and its inauguration was in April 1991. Its main mission was to provide financial support to the business market of Central and Eastern European countries seeking to consolidate democracy within their borders.

With this initial support, this group of countries entered the orbit of the EU. Despite this, there were other former Soviet countries that initially remained closer to the policies of the Russian Federation.

2.2. The Commonwealth of Independent States.

While the disintegration of the USSR was an open secret in late 1991, some of the republics that were part of it tried to create a mutually supportive transition formula. Thus, on 8 December, the Commonwealth of Independent States –CIS– was created with the signing of the Treaty of Belavezha. The signatories of this treaty were: Boris Yeltsin, President of the Russian Federation; Leonid Kravchuk, President of Ukraine; and Stanislav Chuchkevitch, President of Belarus.

This new organization was called to be the heir to the Soviet Union and was therefore open to the rest of the Soviet republics. In addition, there was a key article in the Convention adopted between the parties that dealt with equality among the members of the Community on the basis of it. A few days later, on 21 December, the Alma-Ata Agreements were reached, and the following countries joined the CIS: Armenia, Azerbaijan, Kazakhstan, Kyrgyzstan, Moldova, Tajikistan, Turkmenistan and Uzbekistan. The rest of the States that had belonged to the Soviet Union did not participate in the Summit. Although it was not part of the Community until the end of 1993, Georgia was present in this Summit.

However, there were two main problems at the outset of the formation of the CIS. The first of these was the degree of integration that each country wanted to achieve in the Community. Within the CIS, two tendencies had coexisted: the integrationist trend, driven by the Russia-Kazakhstan axis, and the no integrationist trend, led by Ukraine, which has never wanted to see the CIS as anything more than a transitional formula for carrying out the separation without a trauma (Sánchez Sánchez, 1996: 295). The second problem was the role to be taken by the Russian Federation within the Community, as it took the lead in new structures within the CIS and some of the countries disagreed. Thus, Ukraine

justified its position by refusing to accept the creation of supranational structures that could limit the sovereignty of Member States, especially in view of Russia's preponderance (Blanc Altemir, 2004: 69).

An example of this is the creation of the Economic Union within the CIS. At first, Ukraine did not participate, and its absence showed the little interest it had in this organization³ (García Andrés; González Martín; & Martín de la Guardia, 2017: 73).

3. The beginning of relations between the European Union and Ukraine.

The first official sign of independence took place in the Socialist Republic of Ukraine when the USSR still existed. On 16 July 1990, the Parliament of Ukraine – Rada– took advantage of the weakness of the Central Government to approve a Declaration of State Sovereignty that would pave the way for future independence. With this initial step, the Declaration of Independence of Ukraine took place on 24 August 1991. Ukraine's declaration of sovereignty was approved without excessive political resistance by a Supreme Soviet with a comfortable communist majority – by 365 votes in favour, 4 against and 26 abstentions– (Cucó, 1999: 293).

However, it was not until 1 December when the Referendum was held. Then the Ukrainian people were called upon to approve the Rada declaration. Thus, Ukraine's independence was approved with more than 90% of the votes in favour. On the same day were held the Ukrainian presidential elections won by Leonid Kravchuk. We must pause for a moment to look at the figure of the first president of Ukraine as an independent country since 1918 to understand his policies. Kravchuk was part of the Communist Party of Ukraine; however, he did stand for election as an independent.

Among its main lines of government were the strengthening of the country and the development of closer relations with Western Europe. Kravchuk was therefore a great driving force behind the rapprochement with the EC, although he was always under pressure from the Russian Federation through the CIS.

Returning to Ukraine's independence, this was the end of the USSR as most of the leaders of the other countries did not see a new Union without Ukraine's presence within it. For Ukraine, the recognition of its independence by its neighbours from that time on was "the first and most important step in the process towards wider international recognition of the country" (Natorcki, 2009: 308).

³ However, in 1994, due to the precarious economic situation in which Ukraine found itself, it acceded to the CIS Economic Union as an associate member.

As we have seen in the previous section, Ukraine was part of the CIS to try to make a rapid entry into the new international system after the end of the Cold War. However, the EC also provided support for the creation of a genuine rule of law and democratic values.

3.1. The first general rapprochement between the European Union and Ukraine.

The Council Regulation concerning the provision of technical assistance to economic reform and recovery in the Union Soviet Socialist Republics. (Council Regulation (EEC, EURATOM), 1991:Nº 2157/91), should be highlighted as the first event carried out by the EC and the one that affected Ukraine. This aid was intended for all the countries that were part of the USSR, since when this Regulation was adopted it had not yet been dissolved. Through this regulation an amount of financial means is approved to ensure the transition of these countries towards a market economy during the years 1991 and 1992.

This Regulation launched the programme so-called Technical Assistance for the Commonwealth of Independent States –TACIS–, which marked future relations with the New Independent States –NIS–.

From that moment on, aid to Ukraine became more specific after the break-up of the Soviet Union. In 1993 took place a second TACIS⁴ Regulation (Council Regulation (EURATOM, EEC), 1993: No. 2053/93) for the period 1993-1995. One of the main innovations is the extension of the fields of action: human resources development, restructuring and development of enterprises, infrastructure, energy and production, food processing and distribution. There is a need to look at the third Regulation (Council Regulation (EURATOM, EC), 1996:Nº 1279/96) of the TACIS programme in 1996 for the period 1996 to 1999.

In this new document there was an extension of its financial envelope and a new area of development was implemented, the environment. In the case of Ukraine, TACIS has in turn been divided into other programmes for better achievement within the country: national programme, nuclear safety programme, regional programme and cross-border cooperation programme.

After learning about this instrument and its basis, we must take stock of the funding provided by the institutions in Brussels through this programme. The TACIS programme has been present in Ukraine from the outset, with Ukraine being the second largest beneficiary after Russia [...]. The assistance by TACIS granted amounts to a respectable EUR 809.1 million correspond to the period 1991-1999 (Blanc Altemir, 2007: 120).

⁴ Reception countries: Armenia, Azerbaijan, Belarus, Georgia, Kazakhstan, Kyrgyzstan, Moldova, Mongolia, Russian Federation, Tajikistan, Turkmenistan, Ukraine, Uzbekistan.

The aid coming from Brussels was allocated to different aspects, including education. A Decision (Council Decision, 1990: 90/233/EEC) on trans-European mobility for university studies –TEMPUS– was launched in 1990 for the PHARE countries. In this first phase, the aid was intended for the restructuring of the higher education system and for cooperation with European countries. Due to the success of the programme in 1993, a new Decision –TEMPUS II– was adopted extending the scope of the programme to certain Republics of the former Soviet Union which were under the TACIS programme, including Ukraine.

The aim of TEMPUS II was to assist the higher education systems of the eligible countries in the following areas (Council Decision, 1993: 93/246/EEC): curriculum development, reform of higher education structures and institutions, and development of specialised training. Subsequently, a new Decision (Council Decision, 1996: 96/663/EC) was issued in 1996 extending the period of action to 2000.

Another area of action by the EU took place in 1996 with the creation of the International Energy Cooperation Programme –INOGATE– which cooperated with 11 countries divided into three geographical areas⁵. Regarding to Ukraine, it focused on various areas of the energy sector, including support for energy security, renewable energy, energy efficiency and energy investment.

It should be mention the Interregional Technical Assistance Programme called Transport Corridor Europe Caucasus Asia –TRACECA–. The programme started in 1993 with eight countries in the Caucasus and Central Asia⁶, not including Ukraine at the outset. It was not until the period 1996-1998 that Mongolia, Moldova and Ukraine joined this programme.

From its inception it consisted of a programme aimed at developing the EU-Central Asia transport corridor. Ukraine's entry into this body had important benefits for the programmes it was developing because of the country's strategic position in the Black Sea.

All the strategies outlined in this section that were implemented by the EU generally reached the countries of the former Soviet Union. Ukraine was thus favoured by this aid from Brussels. But Ukraine not only received common measures shared with other countries. Similarly, bilateral relations between Ukraine and the EU began in the early 90s of the last century and will be developed in the following section.

⁵ Eastern Europe: Belarus, Moldova and Ukraine; Caucasus: Armenia, Azerbaijan and Georgia; and, Central Asia: Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan.

⁶ Armenia, Azerbaijan, Georgia, Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan.

3.2. Bilateral relations between the European Union and Ukraine.

President Kravchuk never gave up on the idea of the 'European option', despite Ukraine's entry into the CIS. But the situation that was developing in the international context between 1991-1992 prevented the EC from looking specifically at Ukraine –the reunification of Germany, the collapse of communist governments, the Balkan War–. This international panorama was accompanied by the many problems Ukraine faced after independence, which also served to delay the start of bilateral relations between the parties. Among them are the serious economic situation, the presence in the institutions of the country's oligarchic elites, and the low levels of democratization.

For these reasons, the first negotiations for a Partnership and Cooperation Agreement –PCA– between Ukraine and the EU were not opened until 1993. These rounds of talks were followed by the signing of the PCA on 14 June 1994, but it did not enter into force until 1998. The delay in its implementation was due to the need for ratification by the Ukrainian Rada, the European Parliament and all the national parliaments of the Member States. This was compounded by the entry of three new countries into the EU in 1995, which temporarily paralysed the implementation of the PCA.

The ratification of the PCA by the Rada had to wait a few months due to the difficult economic and political situation in Ukraine, which forced the presidential elections to be brought forward to June 1994. In July, the country's presidency was changed to Leonid Kuchma. The main line of his government was to seek a balance between the country's relations with Russia and with the EU. Finally, on 10 November of that year, the PCA was ratified in the Rada. A relevant piece of information showing support for the signing of the Agreement took place between 9 and 10 December 1994 in Essen, Germany. This was the meeting of the European Council where this institution welcomed the signing of the PCA. Similarly, Ukraine was encouraged to continue with the democratic and economic reforms under way in the country.

Although the entry into force of the PCA would still have to wait, the Temporary Agreement on Trade and Issues Related to Trade between Ukraine and the EU was concluded in June 1995 (Molchanov, 2003: 20). It meant real support for Ukraine from the EU for the economic rapprochement of the two sides.

As early as December 1996, the EU Council of Ministers adopted an Action Plan for Ukraine (Resolution on the Commission communication, 1998:COM(96) 0593 C4-0103/97), which was drawn up by the Commission, recognising its importance for security and stability in the Black Sea region. The actions set out in the document related to support for democratisation or environmental protection. This demonstrates the relevance of EU-Ukraine relations with the

development of closer cooperation between the two sides. However, as the loss of value of the economic and social reforms that had been taking place in Ukraine was also highlighted.

One year after the launch of this Action Plan, the 1st EU-Ukraine Summit took place. This meeting was held in Kiev on 15 September 1997 and has been repeated in subsequent years, except at times of high political tension. At this Summit, the EU again demonstrated its support for Ukraine's efforts in its reform policies.

At the beginning of 1998, the European Parliament and the national parliaments of the Member States ratified the Agreement with Ukraine. Thus, in March, the PCA entered into force, divided into ten titles containing 109 articles and accompanied by five appendices. As mentioned above, this agreement was intended to replace the 1989 Agreement between the European Economic Community, the European Atomic Energy Community and the Union of Soviet Socialist Republics on Trade and Economic and Trade Cooperation. The Agreement was concluded for a period of ten years and would be renewed year after year until its expiry date in 2008. Its main objectives (Official Journal of the European Communities, 1998: L 49/3-49/39) were to provide a framework for political dialogue, to promote the expansion of trade, to support Ukraine's efforts to consolidate its democracy, and to provide a basis for economic, social, financial, scientific, civil, technological and cultural cooperation.

Table 1. Division in Titles provisions and articles PCA.

TITLE	PROVISIONS	ARTICLES
TITLE I	General principles	Arts. 2-5
TITLE II	Political dialogue	Arts. 6-9
TITLE III	Trade in goods	Arts. 10-23
TITLE IV	Provisions affecting business and investment	Arts. 24-47
TITLE V	Current payments and capital	Art. 48
TITLE VI	Competition, intellectual, industrial and commercial property protection and legislative cooperation	Arts. 49-51
TITLE VII	Economic cooperation	Arts. 52-79
TITLE VIII	Cultural cooperation	Art. 80
TITLE IX	Financial cooperation	Arts. 81-84
TITLE X	Institutional, general and final provisions	Arts. 85-109

Source: author's own elaboration from PCA in 1998.

The entry into force of the PCA was followed by the 1st meeting of the EU-Ukraine Cooperation Council in June of the same year. During the meeting, the parties took stock of the evolution of the relations that had taken place so far. The importance of enhancing EU security and cooperation on organised crime, corruption and illegal immigration was highlighted. The approval of the contribution of up to 100 million ECUS⁷ from the EBRD hedge fund was also discussed by the EU Council.

During June, the Rada approved President Kuchma's Decree 615/98. This decree highlighted a strategy for Ukraine's integration into the EU. Furthermore, this document ensured two key facts: it created the preconditions for future EU membership and the identification of Ukraine as a fully European country. This decree demonstrated Ukraine's interest in the European way of consolidating democracy and the rule of law in the country.

With the amounts of events that took place in the first months of 1998, the 2nd EU-Ukraine Summit was held on 16 October (Joint Press Release, 1998: C/98/343). It should be noted that it was the first to be held since the entry into force of the PCA. Among the main measures that were developed it can be highlighted: the granting of an additional loan to Ukraine to clean up its economy, progress in removing trade barriers, and the promotion of negotiations for the entry of Ukraine into the World Trade Organization –WTO–.

In 1999, we entered the final phase of Ukraine's first relations with the EU. The 2nd EU-Ukraine Cooperation Council took place in April this year and the 3rd EU-Ukraine Summit was held in July (Joint Press Release, 1999: C/99/244), which reiterated the strategic partnership between the two sides to achieve stability and prosperity for Ukraine as an EU partner.

In this background, Ukraine's relations with the EU were marked by the third presidential Ukraine elections between October and November 1999. The winner was again Leonid Kuchma, who was re-elected for a further five-year term in office.

The last EU and Ukraine related events in this period took place on 11 December 1999. On that day, the publication of the Official Journal of the European Communities (1999: 1999/877/CFSP) in Helsinki was published by the European Council. It was a decisive step in relations as it was committed to Ukraine's European aspirations and 'European choice'.

⁷ ECU: European Currency Unit: unit of account of the European Community precedent of the Euro. It was a basket of the currencies made up of the national currencies of the Member States.

One of the most important aspects of this strategy was to increase the EU's interest in Ukraine, as the process of enlargement towards the East was under way and they would share direct borders. It defines the main objectives of the strategy –table 2– and the specific initiatives to be pursued to achieve the objective of the strategy –table 3–. The duration of this Strategy had an initial implementation period of four years, which could be extended after future revisions.

Table 2. Principal objectives.

I. Support for the democratic and economic transition process in Ukraine
II. Ensuring stability and security and meeting challenges on the European continent
III. Support for strengthened cooperation between the EU and Ukraine within the context of EU enlargement

Source: author's own elaboration from European Council Common Strategy.

Table 3. Specific initiatives.

I. The consolidation of democracy, the rule of law and public institutions in Ukraine
II. Support of the economic transition process in Ukraine
III. Cooperation to strengthen stability and security in Europe
IV. Cooperation in the field of environment, energy and nuclear safety
V. Support for Ukraine's integration into European and world economy
VI. Cooperation in the field of justice and home affairs
VII. Regional and cross-border cooperation with neighbouring countries
VIII. Cooperation in the fields of culture, twinning and exchange programmes

Source: author's own elaboration from European Council Common Strategy.

The elaboration of this Strategy was of great relevance in the subsequent relations between both parties. Following this latest act by the EU, the period of the first links with Ukraine comes to an end. As it has been possible to see throughout the article, the beginning of some slow first contacts in the early 1990s served as a basis for great achievements at the end of the decade.

4. Conclusion

From the first moment of the break-up of the Soviet Union, the EC first and the EU later, set up aid mechanisms for these countries. Even as it has been

analysed before its rupture, relations with all the countries that formed the USSR began with EC. The fall of the communist bloc meant the opening of Europe to the countries that lived for years under these regimes.

The different attitudes should be highlighted of the countries of Central and Eastern Europe. On the one hand, those who from the very beginning disassociated themselves from the Russian Federation and turned their gaze exclusively to the EU –Latvia, Estonia, Lithuania, Poland... –. On the other hand, the countries that remained linked to the Russian Federation in one way or another –Ukraine, Belarus, Kazakhstan...–. This distinction reflects the different degree of intensity of relations with these countries.

In the case of Ukraine, its first association with the Russian Federation and the CIS did not close the door on the 'European option'. The PCA was the high point of relations in these early years from 1991 to 1999. And together with the Common European Strategy for Ukraine, the way was opened for the strengthening of these links. It must be taken into account in the same way that Ukraine's importance to the EU increased on the eve of the entry into the first decade of the 21st century. This increased interest was due to the fact that in 2004 Ukraine would become a country with a direct border with the EU after the entry of Poland, Slovakia and Hungary. The opening of the EU to the east of the continent served to increase relations with Ukraine.

Another fact to consider with regard to Ukraine was the foreign policy conducted by its presidents. During this period, Kravchuk and Kuchma were responsible for the negotiations with the EU, with a climate of conciliation between the parties. However, after Kuchma's second election as president in 1999, the country's internal situation became more complicated and the country's image became changed in the EU. Suspicions of election fraud began, major cases of corruption in various political spheres came to light, and there was a loss of fundamental freedoms in the country.

Finally, it must not be forgotten the presence of the Russian Federation within the environment of Ukraine's relations with the EU. Thus, due to Ukraine's strategic position in the international context, the Moscow government did not want to lose its orbit of dominance in the area.

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INCLUSION OF STUDENTS WITH SPECIAL EDUCATIONAL NEEDS - A VISIBLE SOLUTION FOR ROMANIAN EDUCATION?

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Abstract: *Romanian education alignment of international regulations imposed inclusion of children with special educational needs in mainstream schools. The paper aims to examine whether the measures were taken to Romania to adopt the policy of inclusion - creating complementary to educational services and introduction of new specialist schools - are proving effective. Difficulties of collaboration between the professionals who have a recognized status and the new specialists, "double constraint" experienced by teachers forced to choose between a focus on students with special educational needs who require individual support or the rest of the class, secondary adaptive mechanisms they use to accommodate inclusion policy (neglect, undifferentiated treatment of pupils with special educational needs to the rest of the class, use inappropriate methods of discipline etc.) are reasons that make inclusion of pupils with special educational needs to be a source of conflict in the Romanian education. In addition, it presents the phenomenon of institutional violence on students with special educational needs.*

Key words: *double constraint; institutional violence; politics of inclusion; secondary coping mechanisms; special educational needs.*

1. Introduction

Since 1990, the inclusion policy of all excluded and marginalized social categories has begun to be promoted worldwide. Organizations like UNICEF, UNESCO, World Bank etc. have helped the economically less developed countries to be prepared to receive in regular schools students with disabilities or belonging to other marginalized social groups and to give them all opportunities and chances of success.

The alignment of Romanian education with international regulations involved an important transformation of the school institution because, during the communist regime, the special school was the only "institutional response" to the students' special educational needs (SED). The special schools, which developed the social work side, included both students with real disabilities and those with behavioural disorders, school dropout, etc. because they came from disadvantaged families.

The issue of including children with SED in regular schools necessitated the creation of complementary services to the educational ones. At the same

time, new specialists were introduced in schools: support teachers, psycho pedagogues and school mediators.

In practice, providing a proper education for children with SED in an inclusive context is a complex issue. Researchers identified several barriers to the inclusion process. For example, the elitist attitude of the Romanian educational system and the insufficient valorisation of inclusive practices in various institutional and staff assessments pose a challenge for many schools (Horga, Apostu, Balica, 2016: 6). The lack of human and material resources (Manea, 2016: 28, Horga et al 2016: 6, Gherguț, Ciobanu Grasu, 2012: 56) makes the inclusion difficult. The negative attitude of some school directors and teachers, and inadequate initial and continuing training, without focusing on inclusive teaching approaches (Manea, 2016: 31, Horga et al, 2016:6), are other barriers to inclusive education. In addition, the roles and responsibilities of some professionals are not sufficiently known and for this reason these are misunderstood (Mărgărițoiu, 2010: 85). In this situation, each specialist has his own goals when working with the child, and sometimes there is no continuity and complementarity between them (Gherguț, Ciobanu Grasu, 2012: 57).

2. Methodology of research

The paper aims to analyse the discrepancies between the right guaranteed by law and the practical access of children with SED to inclusive education. In order to highlight the various practices adopted in the field of inclusion and the ambivalence of the social actors in the reform of the education of children with SED, I used a qualitative research approach. I worked mainly on the semi-structured interview method. The interview guide aimed at obtaining information on: the main difficulties encountered and the solutions adopted, the ways of collaboration between professionals and parents, the main rewards for the inclusion of students with SED.

I conducted the field survey in Iași from May 2010 to December 2011 and I interviewed 68 different categories of social actors involved in the inclusion process:

- 54 professionals in the education system: teachers working in inclusive schools, inclusive school managers, support teachers, speech therapists, school counsellors, school mediators;

- 7 professionals from social work: specialists within the Complex Assessment Service of the Department for Social Work and Child Protection Iasi and specialists of NGOs;

- 7 beneficiaries: 2 pupils with SED and 5 parents.

I selected the subjects from 8 inclusive schools, 2 special education units, Department for Social Work and Child Protection Iasi and 4 NGOs. The sampling

method used was that of the snowball. The first interviewees were the support teachers, who recommended other people willing to participate in the research.

For each category of interviewed people, I compiled a separate interview guide. In general, questions for professionals concerned information about: personal experience with students with SED; the main difficulties encountered; collaboration with parents and other specialists; the main satisfactions experienced with regard to the inclusion of students with SED; how the inclusion process of students with SED could be improved. In the case of parents of children with SED, the questions referred to: description of the child's problems and the moment when they were notified; to whom specialists have appealed and who has directed them to them; the main difficulties related to schooling the child; their expectations from teachers and from other school specialists; what support they want to receive in the future. The questions in the interview guide addressed to students concerned: preferred or rejected activity; objects with the best and lowest results; what do teachers appreciate for themselves and what they do not appreciate, who gets help at school or homework; what future projects they have.

The interviews were recorded with the consent of the subjects and then transcribed. For their interpretation, we used the thematic analysis method.

3. Results

The research allowed me to identify some difficulties of Romanian education as a result of implementing this new educational policy for students with SED. Among these, I mention the following: the difficulties of collaboration among professionals, the double constraint of the teachers and the secondary adaptation strategies.

3.1. Difficulties of collaboration between professionals

With the same subject - students with SED - professions with established status (teacher) and specialists recently introduced to inclusive schools (support teachers, school counsellors, school mediators) are forced to cooperate. The emergence of new professions leads to diminishing the status of teachers, who are thus recognized as unable to form the basic skills of certain children. The support teacher's attributions to attend classroom classes as an observer or to provide counselling determine the feeling of being controlled. The attitude of domination, the resolving of mistakes, the offering of "unexpected advice" adopted by some specialists distances the cooperation between the two professional categories. The "distance" coordination (Moatty, 1995, apud, Gheorghiu, Moatty, 2005: 18) that specialists receive either from the special school or from the psycho-pedagogical assistance centre does not

give them sufficient safety and professional authority. The survey allowed us to find forms of "forced co-operation" between these professional categories (Gheorghiu, Moatty, 2005: 9-12).

One of these forms of forced co-operation is the delegation of responsibility with SED students to specialists. The fact that few pupils with SED are able to progress to meet the minimum standard required in the national curriculum determines the teachers to consider "dirty-work" the activity they have to do with this class of students. Support teachers are the ones who develop and implement programs tailored for students with SED, reducing the information that these students have to assimilate based on their level of knowledge and their learning ability.

Another form of forced co-operation is the devaluation of the work of specialists because students with SED cannot get the minimum knowledge to pass the class or consider it a "re-doubling" of teachers: *they do the same thing as us, but they are successful because they deal with a smaller number of children* (teacher interview).

A third form of forced co-operation is the autonomous work of support teacher with students in the office. The classroom partnerships are difficult to achieve because they require teamwork, additional time for preparation and good management of the student team. On the other hand, isolated work generates feelings of frustration, because the results the child obtains are not noticed by colleagues and teachers.

3.2. Double bind

Another difficulty identified by the research is the double constraints experienced by the teachers in the classes where there are pupils with SED. Teachers have the feeling that they have to meet two opposing demands: on the one hand, to achieve performance with students, on the other hand they are required to adapt to individual needs. They have the feeling that by giving them attention to students with SED, it disadvantages the rest of the classroom students. The explanation is that in the Romanian educational system, besides regular schools, there are both "elite" high schools, which organize admission examinations or accept pupils with special results in school competitions, as well as special schools, for pupils with deficiencies. They act as "antagonistic and complementary forces" (Bourdieu, 1988: 64). In order to have students admitted to high school, teachers prefer to focus on preparing them. The centralization of the teacher's activity on the students capable of performing leads to the accumulation of symbolic capital, respectively, to the valorisation and social recognition of labour. Working with students with SED gives teachers personal and spiritual satisfaction to help a person in need.

3.3 Secondary Adaptation Strategies

In order to cope with the inclusion policy adopted in Romanian education, teachers use a series of secondary adaptation mechanisms. E. Goffman (2004, p. 168-275) defines secondary adaptations as practices and habits used by individuals to perform certain tasks that are required. They are considered to be undesirable patterns and are not authorized by the institution. Instead, individuals appeal to them to gain some personal benefits or to protect themselves.

Neglecting pupils with SED is one of these secondary adaptation mechanisms. It occurs when students with SED are enrolled in school but have the status of tolerated pupils. They are promoted, but teachers do not work with them being demobilized because of the low level of knowledge these pupils have (Manea, 2006: 45). In this way, purchases of SED students in inclusive schools are lower than if they had attended a special school.

The lack of involvement of parents who do not take legal steps to certify their problems and the reduced number of school specialists are other reasons for neglecting students with SED and their exclusion from educational services. This is especially true in middle school, because support teachers take priority of primary school students. Even when enrolled in the support program, students with SED are given programs adapted only to Romanian and mathematics, leaving it to the specialists to adapt the matter to the other objects.

Another adaptation mechanism used by teachers is to treat students with SED as well as other classroom students. Thus, students with SED receive the same explanations for lessons, the same topics and evaluation tests. The tailor-made curriculum developed by the support teacher for these students is just formal because teachers who teach do not take it into account. In this situation, there is a risk that the little progress that these children will see is not highlighted in the classroom, which discourages them.

If students with SED are enrolled at a school, they are required to attend all the subjects. Some of them are beyond their power of understanding, especially because they are being developed programs adapted only to Romanian and mathematics. For them, it would be more useful to build social skills or to recapitulate some basic concepts.

Teachers recruit non-discriminatory treatment of SED students to ease their work. In order to involve students with SED, they should work differently, design the lesson in the light of their understanding, and have a wide range of teaching methods and materials. This requires extra preparation time and a material basis.

A third mechanism of secondary adaptation reported in the investigation is the use of inappropriate discipline methods. To maintain a learning atmosphere in the classroom where the level of student acquisition is different

requires good management skills. Children with SED are a challenge for teachers because they have low self-image, difficulty in understanding, attention disorders, hyperkinetic or internalized. For these reasons, not all teachers are able to discipline them using tact and appropriate pedagogical methods, but resort to insult, humiliation, even physical punishment, although they are forbidden in schools because they violate children's rights.

Another practice used by teachers is the rejection of students with SED, respectively the refusal to enroll in school, because teachers and teachers prefer to have in classroom disciplined students and who learns easily. The refusal to receive children with SED in regular schools is likely to change schools or to go to schools away from home. Secondary adaptation mechanisms used by teachers to include students with SED in regular education, such as neglecting students with SED, forcing them to reach other classroom students, using inappropriate disciplinary methods, refusing to accept them in class, generates institutional violence on students with SED. Institutional violence is seen as the act of compelling and forcing people who have authority over the vulnerable. The school institution empowers the teacher with authority to fulfill the purpose for which it is intended: training, education and formation of the younger generation. In practice, however, it is difficult to establish the boundary between legitimate authority and abuse of authority. For this reason, the most important risk that may occur for the SED pupil accepted at school is to become "excluded from the inside" (Bourdieu, Champagne, 1993: 597).

4. Conclusions

The analysis on the inclusion of children with SED in regular education in the city of Iași allows us to affirm that the introduction of this inclusion policy into the Romanian education system is a source of conflict and generates a series of risks. Their work with students with SED is a stress-generating factor for teachers because it requires a great deal of work, good psycho-pedagogical training, and the development of teamwork skills. Educational support services need to be better organized so that forms of "forced co-operation" between teachers and specialists are diminished. The results obtained from the research outline a series of intervention directions that will lead to the prevention of marginalization and exclusion situations in the field of education:

Intervention and therapy services - Creating ambulatory centres or mobile intervention teams to include children with SED in a recovery process from the earliest age prevents further serious problems. In addition, it is necessary to involve parents of children with SED in a counselling process to help them accept their problems and to support them in order to maximize their potential.

Creating an inclusive school environment - Ensuring schools with trained staff motivated and motivated so that they have an open attitude towards all children and a realistic vision about integration issues. Moreover, it is necessary for the teaching staff to be able to maintain a learning climate in the classroom by treating students individually, organizing the class on centres of interest, focusing on cooperative learning or extracurricular activities, etc.

The existence of a sufficient number of specialists who can include in the support program, speech therapy or psychological counselling all students who need it. This can also be done by engaging NGOs as well as by developing volunteering or partnerships with parents and attracting them to get involved in school life.

Existence of an optimal number of students in the classroom so that everyone is given the attention and support they need.

Designing another school valorisation system that focuses on individual progress made by children and not just on performance or on outstanding results at different school competitions.

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SEXUAL ABUSE COMMITTED ON WOMEN AND CHILDREN

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Abstract: *On addressing the basic motives of the sexual aggressions committed on adult and minor persons, despite numerous researches that have been done, there are still noticed a lot of unknown factors, explanatory theories being released along the me, either unifactorial, multifactorial or specific theories. The research that has been done in the field of negative distortions addresses both the cognitive structures (schemes) and the cognitive operations, these actually representing the strategies dedicated to the processing of information. A special attention is awarded to the cognitive products.*

Key words: *abuse, women, children, aggression, society.*

Following the numerous studies and researches done over the years, in the complex area of the sexual abuses, there have been identified the main causes from the basis of their committing, along with the factors afferent to the victims. Thus, besides the victims' gender and age, there can also be remarked the influence of certain factors that are generated by the structure of the family to which the victim belongs, the diverse parental characteristics, the cultural level of the family, and the health condition of the future victim.

Worth mentioned is the fact that all these factors, previously enumerated, manage to determine a complex of influences on the future victim of a sexual abuse, becoming more vulnerable in connection to a potential sexual aggression.

On addressing the basic motives of the sexual aggressions committed on adult and minor people, despite numerous researches that have been done, there are still noticed a lot of unknown factors, explanatory theories being released along the me, either unifactorial, multifactorial or specific theories.

The specialised literature award special attention to the sexual assault, describing:

- Micro-level theories – in which the main reasons for the committing of the sexual aggressions are attributed to the diverse characteristics that are specific to the sexual aggressors;
- Macro-level theories – in which the main reasons for the committing of the sexual abuses can be attributed to the discriminatory mentality that can be found in the patriarchal societies. In this case, the sexual aggressions are considered only acts of instrumental violence, used for

the attempt to keep the women in subordination, in their relation with the men – the feminist theory of the conflict.

In practice, there are constantly noticed, as regarding the sexual aggressions, the imposing of the two previously mentioned theories. Interesting approaches can be also found in:

- Biological theories regarding the evolutionist theory and the hypothesis of the biological determinism
- Sociological theories that try to identify the reasons behind the sexual abuses through:
 - ❖ Family life quality;
 - ❖ The level specific for the family life;
 - ❖ General different cultural influences;
 - ❖ Patriarchal society;
- The psychological theories that consider the authors of the sexual aggressions as being people with diverse disorders, manifested psychologically. Consequently, there ought to be mentioned the fact that these theories trigger different contradictions, being considered that these concepts do nothing more than exonerating the sexual abusers. Nonetheless, there has been proven that, more often than not, the sexual abuse is committed by people that suffer from different psychical problems, the most frequent being the personality disorders, or certain paraphilia.

In case of rape, there has been identified a complex of factors that can manifest direct influence in the sexual abuse, more obvious being:

- The static factors –they consider the evaluation of the diverse features that concern the criminal history of a person, along with their personality features, with the mention that the attention is focused on the personality features that have not suffered major fluctuations along the time;
- The dynamic factors –they consider the multiple daily variables, which can suffer special fluctuations, owing to certain intervention or treatments;
- The distal factors – they regard, both on addressing the sexual abuse victim, and the sexual aggressor, the diverse personality features, along with the adopted attitudes and, implicitly, the general life experience;
- Proximal factors – they aim at the multitude of actual elements through which there can be shaped the general context that has determined/favoured the committing of a sexual abuse;

Along the time, there has been tried the identification of a correspondence between the factors of risk, specific for the sexual abuses, and their recurrences, being observed a special influence within the category of the static risk factors:

- A chronic criminal life style;

- A personality disorder – especially psychopathy;
- Cognitive dysfunctions – especially those specific for learning;
- The age factor – respectively under 40;
- The manifestation of an anti-social behaviour;
- A certain level or aggressiveness and violence;
- The existence of a sexual compulsive behaviour, respectively a deviant one;
- Lack of safe attachment;
- Detached behaviour;
- Age of the criminal career beginning;
- Diversity in choosing the potential victims;

In the category of the dynamic factors that have the capacity to influence the eventual recurrences of the sexual abuses, there can be seen:

- The diverse stereotypical attitudes related to hostility, in the relation to the female sex;
- The life style that is permanently influenced by diverse anti-social attitudes;
- Accentuated level of impulsivity;
- Cognitive distortions on addressing the sexual aggression, especially rape;
- A diminished level of empathy for a sexual abuse victim;
- Certain deficiencies that are manifested within the intimate circle;
- Denial;
- An increased level of emotional solitude;
- The existence of constant preoccupation for the sexual aspect, or deviant sexual fantasies;
- Caution when manifesting emotional control;
- Existence of paraphilias, as long as obsessions;
- Certain partial social abilities;
- Manifestation of hostile behaviour;
- Diverse conflicts noticed within the intimate relations;
- A reduced level of self-control;
- Effects generated by the interruption or ceasing of medication prescribed by specialists;
- Consumption/Dependence of alcohol, or different other harmful substances;

In the area dedicated to negative distortion, constant characteristics of the sexual aggressions, the researchers have shown interest by their influence, as precursor of the sexual abuse, and through the strategies that are developed post-abuse, strategies that are dedicated to the maintaining of self-image of the sexual abuse author, as close as possible to their perception.

The research that has been done in the area of negative distortions took into consideration both the different cognitive structures (respectively the schemes), and the cognitive operations, which aim at the processing of information. A special attention was given to the cognitive product, including:

- The beliefs of the sexual aggressors;
- The attitudes adopted by the sexual assaulter;
- The diverse images that the aggressors confer to themselves;
- The complex of declarations of the aggressors on addressing themselves;

Within the discourses that are specific to the sexual aggressors, there was noticed the tendency of denying the accusations brought against them, and, implicitly, the attempt to lay the responsibility on other people, by combining their distorted self-evaluation with the minimising of the aggressive act, the erroneous explanation/description of it, along with a proper interpretation of the act.

In most of the cases of cognitive distortions, there are perceived as rationalisations that are developed both prior the committing of the sexual aggression and during it, and, respectively, after the committing of the sexual abuse. In the case of the therapeutic programmes, it is unanimously accepted the hypothesis that the cognitive distortions have the capacity to promote and, implicitly, to maintain the criminal behavioural attitude, a reason for which their approach is done directly, within any psycho-therapeutic intervention.

As regarding the hostility, a characteristic element for most of the sexual aggressors, that Spielberger defined as a complex set of attitudes that motivates the different aggressive types of behaviour, which converge towards the destruction or the harming of people, there has been noticed the fact that, in the case of the sexual aggressors, they base their behaviour of a rather inexistent socialisation, to which there is added the lack of the factors of control, and the ones that inhibit.

Any form of sexual aggressiveness not only is it perceived, but also facilitated by hostility, proving a particular predictor in most of the actions that are characterised by violence. In case of sexual aggressions, owing to the researches, there has been demonstrated a special level of hostility manifested by aggressor towards the women, in general.

Special attention is awarded to the personality disorders, in case of the sexual aggressions being identified several profiles, respectively:

- The profile of the anxious;
- The profile of the dramatic;
- The profile of the aloof;
- The profile of the aggressive anti-social;
- The profile of the passive-aggressive anti-social;
- The profile of the sub-clinical;

Special incidences are also noticed in case of the histrionic, the compulsive, the narcissist, the anxious, the avoidant, the passive-aggressive, as much as those from the borderline and schizoid category.

In the category of factors with the capacity to multiply the potential cases of sexual aggression, determining the increase of sexual abuse incidences committed on minors, there can be remarked (Miller-Perrin, Perrin, 2007: 114-167):

- The diverse physical disabilities;
- The mental disabilities;
- Certain psychical problems of the parents;
- Alcoholism and drug consumption within the family;
- The life style;
- The conflict with the parents, along with the conflict between the parents;
- The lack of friendships;
- The lack of communication with the parents;
- The existence of a sexual abuse precedent in the family (*Ibidem*).

A study realised on the sexual abuses against minors showed the fact that, in 78% of the cases, the assaulted victims were dealing with three risk factors among the ones mentioned previously, while 26% of the sexually abused minor girls had to deal with two risk factors, other 9 percent presenting one risk factor.

In the category of the factors that increase the risk of committing sexual abuse of minors, there are noticeable the disabilities, meaning that the people with certain physical disabilities are more exposed to the sexual aggressions (*Ibidem*). And the risk increases considerably, in case of mental retardation, as much as hearing and seeing impairment.

Moreover, in case of the sexual abuses committed on minors, there was noticed an over-representation concerning the male minors, with certain physical disabilities (Smith, 2002: 1-3).

The research (Smith, 2002) done in this area have managed to evidence the fact that, a special influence in the field dedicated to sexual abuses committed on minors, is represented by the age of the children (*Ibidem*), which constitutes an important variable that defines the correlation between the sexual aggression and the degree of vulnerability experienced by the victim.

There was noticed that the age of the sexually abused minors is directly proportional to the incidence of the sexual aggression, respectively:

- Children aged 0 to 3 represent 10% of the total number of the sexually abused minor victims
- Children aged 4 to 7 represent 28.4% from the total number of the sexually abused minor victims
- Children aged 8 to 11 represent 25% of the total number of sexually abused minor victims

- Children aged between 12 and 18 represent 39.5% (Gomez-Schwartz, Horowitz, Cardarelli, 2001) from the total number of the sexually abused minor victims (Smith, 2002).

The studies have managed to evidence the fact that the incidence of different sexual aggressions, with underage victims, is progressively higher, as the age of the children increases, the most vulnerable being those over 12 years old (Gomez-Schwartz, Horowitz, Cardarelli, 2001). Furthermore, other researches have concluded that the most vulnerable age of the minors, related to the sexual aggressions, is:

- Between 9-11 years old (Finkelhor, 2003: 66-71)
- Between 7-12 years old (The National Resource Center on Child Sexual Abuse, 2004)

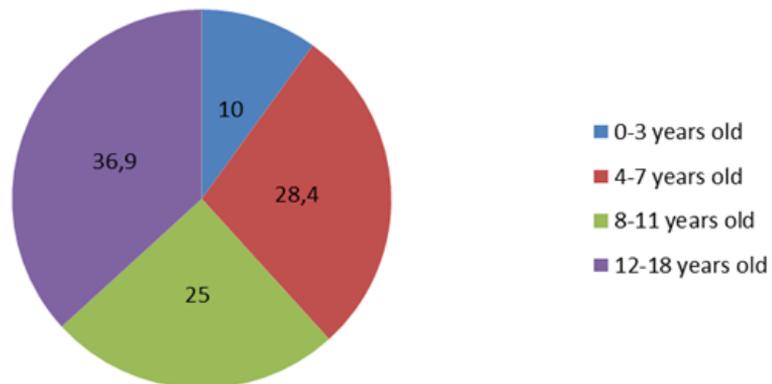
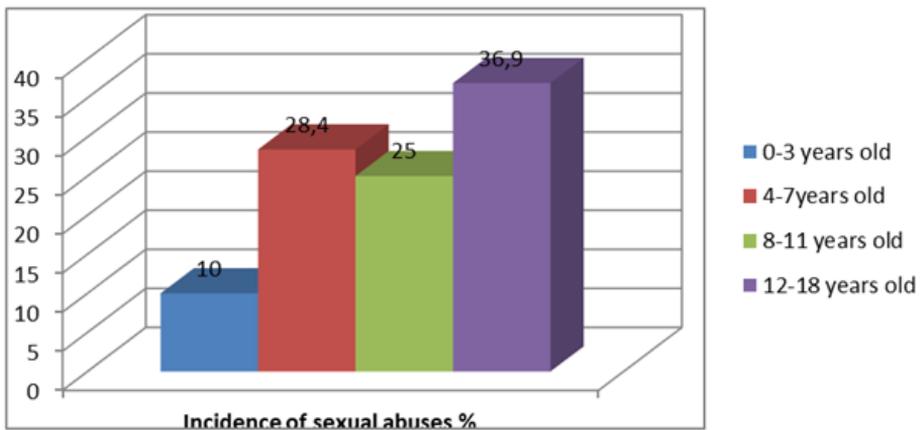


Figure 1. Incidence of sexual abuses committed on minors, related to their age.
Source: Smith, 2002.

On addressing the average age corresponding to the first acts of sexual aggression, it is 9.6 years old for girls, and 9.9 years old for boys (Boyer, Fine, 2002). Victimization also occurs at early ages, in more than 20% of the sexual abuse cases, the occurrence being up to the age of 8. Moreover, there has been established that in over 25% of the sexual abuse cases, committed on underage girls, they were younger than five (Hewitt, 2005).

Not all the data have been included in the official statistics, representing just the result of some studies and researches made in this area, along the years, some specialists (Ellerstein, Canavan, 1995) appreciating that the ages of the sexually abused minors are far lower, but these cases have not been reported to the authorities from different reasons, among which the most noticeable being:

- The lack of discernment of the sexually abused minor;
- The incapacity of the sexually abused minor to understand what happened to them;
- The incapacity of the child to tell the parents/close people the experience he/she had to face;

Even if it might seem difficult to believe, there were situations in which the sexually abused victims were children of merely few months old, quite often being abused children between one and two years old too (Boney, Finkelhor, 2005).

The sex of the victims also determines the incidence of the sexual abuses, the statistics demonstrating that, globally, one of three women is the victim of a sexual aggression, while in case of males; the percentage of victims reaches 25% (Smith, 2002). Related to the structure of the family that the sexually abused minor victim belongs to, there has been remarked that:

- The most frequent cases of sexual aggression occur in the single-parent families
- In the families with a step-father, the risk of sexual abuse against female minors is doubled;
- The different health problems of the family members can increase considerably the risk of committing a sexual aggression on minors (*Ibidem*).

Moreover, there ought to be mentioned that, within this sub-chapter, the fact that the sexual abuses are not influenced directly by the social-economic position of a family, nonetheless it has a special influence of the physical abuses, on the phenomenon of neglecting too, which has been frequently mentioned lately.

In the case of the sexually abused minors, there can be observed the fact that the highest share of victims is represented by girls, nevertheless, the specialists estimating that the risk of being abused is three times more increased, as compared to that of the boys (The National Resource Center on Child Sexual Abuse, 2004). Specialists from USA have managed to conduct a study (Finkelhor,

2001) regarding the prevalence of sexual aggression committed on minors, identifying 27% in the case of the minor girls, and 16% in the situation of the boys.

There ought to be mentioned a sub-representation of the sexual aggression cases, whose victims are boys, and this is due to the fact that there is a tendency (of both adults and children) to not expose the traumatic episodes that they were forced to face (Romano, De Luca, 2006).

This sub-classification is preponderantly determined by both the special pressure exercised by the diverse social norms and the numerous social stereotypes, according to which:

- The male persons present different masculine dominant characteristics, have trust in themselves and manage to impose themselves;
- The different precocious sexual experiences of the boys are perceived as normal components in the existence of the future adult person.

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THE SOCIAL ASSISTANCE SYSTEM IN ROMANIA. LEGISLATIVE REFERENCES

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Abstract: *This article attempts to briefly review the Romanian legislation adopted after 1990 in the field of social assistance. Thus, we can say that regarding the preoccupations for drawing up the normative framework in social assistance there were two directions of action: the configuration of the legal acts of the various social benefits (allowances, social benefits, compensations, etc.) for the categories of people in difficulty and the setting up of the normative framework in order to establish the general principles and regulations for functioning of the social assistance services. Tracking the practical impact of the effects generated by the rule of law can lead to conclusions regarding to the improvement and development of the legislative framework, institutions and mechanisms that support the coherent functioning of the social assistance system as a whole.*

Key words: *normative framework, social benefits, social services, desynchronization.*

1. Introduction

Social assistance is a component of the national social protection system and includes social services and social benefits provided by the state in order to develop the individual or collective capacities needed to ensure social needs, increase the quality of life and promote the principles of cohesion and social inclusion.

During the transition period between 1990-2000, a period marked by deepening poverty, the legislative amendments focused mainly on the financial transfer measures objectified in the provision of social benefits such as allowances, social benefits and compensations. Thus, in 1991, Law 61/1991 on state allowance for children appeared, in the immediately following year the Law 53/1992 on the social protection of persons with disabilities, and three years later Law 67/1995 on social benefits.

Social benefits have diversified and have experienced significant quantitative growth without always achieving the expected results. Thus, it has led to undesirable cases as outcome, such as:

- the benefits were not a real means of combating or preventing the risk of social exclusion because of uncorrelated and insufficient levels;

- according to the principle of universality, allowances were granted to families / people who were not in need, these ones cumulating more financial aid;
- since the provided amounts covered the minimum daily subsistence needs, they discouraged any initiative to enter the labour market.

In 2001, Law 67/1995 on social benefits was abolished by entering into force of the Law 416/2001 on minimum guaranteed income. Setting up the minimum guaranteed income is based on the principle of social solidarity within a national social assistance policy. (Legea 416/2001 privind venitul minim garantat, art. 1, alin. (3)) It is granted to families or people with low incomes or no income, in cases and during the periods when they cannot ensure, by their own efforts, the minimum living conditions.

The necessity to align with European standards as well as covering the areas insufficiently regulated in this field led to the adoption in 2001 of the first framework law on social assistance, namely Law 705/2001, which laid the foundations for structuring the institutional framework of the national social assistance system having as pillars:

- regulation of setting up public social assistance services at county, municipality, city level by Government Decision no. 90/2003, with attributions in the evaluation of the person, family, community, the provision of services and social benefits;
- sharing responsibility between central and local levels;
- recognition of non-governmental organizations as providers of social services
- regulation of the mechanisms of financing, quality assurance
- regulation of the social services nomenclature.

At this stage, the Ministry of Labour, Social Solidarity and Family has been responsible for developing a social assistance policy, setting up a national development strategy in the field, and promoting the rights of the family, child, the single, the elderly, the disabled and any other persons in need.

In 2006, the Law on the National Social Assistance System no. 47/2006, which replaces Law 705/2001, improves the building of the system, maintaining the role of the Ministry as a system coordinator, strengthening the capacity of public social assistance services at county and local level, and the SPAS liability at the commune level is regulated by the existence of a designated social welfare officer.

Law no. 47/2006 was repealed in 2011, by entering into force of Law 292/2011.

Social Assistance Law no. 292/2011 regulates the legal framework of the national system of social services which "represents all the institutions, measures and actions by means of which the state, represented by the central and local public administration authorities, as well as the civil society, intervene for preventing, limiting or eliminating temporary or permanent effects of situations that can lead to marginalization or social exclusion of the person, family, groups

or communities. The national social assistance system intervenes as a subsidiary or, as the case may be, complementary to social insurance system and consists of the social assistance benefits system and the social services system” (*Legea nr. 292/2011 a asistenței sociale, actualizată, art. 2, alin. (1) și (2)*).

As regards the social assistance benefits system, this is represented by "financial/material redistribution measures for persons or families who meet the eligibility conditions provided for by law” (Idem, art. 6, lit. c).

Benefits of social assistance are a form to supplement or substitute the individual/family income earned from work in order to ensure a minimum standard of living, as well as a form of support to promote social inclusion and increase the quality of life of certain categories of people whose social rights are expressly provided for by law.

Benefits of social assistance are granted for defined periods of time or for specific situations and may include the following main categories:

- social benefits supported by the state budget, focused, for the categories of population at risk of poverty;
- community social benefits supported by local budgets, focused, as individual support measures to help overcome temporary difficulties;
- emergency benefits supported by the state budget and/or by local budgets granted for situations due to natural disasters, fires, accidents, etc .;
- social grants and financial benefits to facilitate access to education supported by the state budget and/or local budgets;
- in-kind, food and material benefits, including those provided under educational support programs for children and young people from disadvantaged families, supported by the state budget and/or local budgets, such as programs for food supplements, school supplies and other materials necessary in the education process;
- benefit granted by the state budget for refugees, as well as persons who have obtained subsidiary protection in Romania, under the conditions provided by the law;
- facilities for the use of public transport, access to communication and information, as well as other facilities provided by law;
- child allowances;
- allowances for children who are temporarily or permanently deprived of parental care;
- child raising allowances;
- facilities, according to the law;
- allowances for people with disabilities;
- care allowances,
- facilities under the law.

If the basic function of benefits is recuperative, social services are both recovery and prevention. For a coherent, integrated social assistance system, the

two components (benefits and services) are complementary and assumed to be mutual and their development must be achieved together, simultaneously, ensuring through their functions the gradual rehabilitation of those in difficulty, as well as the prevention of some risks that could arise.

In fact, the benefits are related to an economic and monetary deficit, and services can recover individual capacity deficits.

"The benefit system, according to the Social Assistance Law no. 292/2011 it is achieved by cash transfers or in kind, as free services, subventions, allowances or preferential credits. Benefits in the current law on social assistance are divided, according to eligibility, into:

- selective, those that are given by testing the means of the family or the persons requesting them;
- categorical, as eligibility is made by belonging to a certain category of beneficiaries (children, single mothers, disabled, poor, etc.);
- universal, are given, without other conditions, to those proposed by law; appear as a social right (eg child allowance)" (Zamfir, 2012: 145).

With regard to social services, these represent the activity or the set of activities designed to meet the social needs as well as the special, individual, family or group needs in order to overcome the situations of difficulty, to prevent and combat the risk of social exclusion, to promote social inclusion and increasing the quality of life.

The responsibility for developing, managing and delivering social services is shared as follows:

- a) setting up national policies, programs and strategies in the field, regulation, coordination and control on their implementation, as well as evaluating and monitoring the quality of social services - under the responsibility of central public administration authorities;
- b) organization, administration and granting of social services - under the responsibility of local public administration authorities, attributions that can be outsourced to the non-governmental sector, religious institutions, other natural and legal persons of public or private law, according to the law;
- c) the financing of social services, according to the law - from the local budget, from the beneficiary's contribution and/or, as the case may be, from his family, the state budget, as well as from other sources.

The process of providing social services has the following mandatory stages:

- a) initial assessment;
- b) elaboration of the intervention plan;
- c) complex assessment;
- d) elaboration of the individualized assistance and care plan;
- e) implementing the measures provided for in the intervention plan and in the individualized plan;
- f) monitoring and evaluation of service delivery

The main areas in which social services are organized and provided:

- Preventing and combating poverty and the risk of social exclusion
- Social assistance of the child and the family
- Social assistance of people with disabilities
- Social assistance of the elderly

Social services are organized in different 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 individual, in relation to the socio-economic situation, health status, 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.

Taking into account the abovementioned aspects, we can say that the purpose of the new law on social assistance was to create a unitary and coordinated legal, institutional framework setting out the principles and general rules for granting social assistance measures and the criteria for organizing and functioning of the system in order to ensure adequate conditions for setting up and implementing sectoral public policies in the field of social assistance.

Compared to the previous normative framework, the new law underlines and reinforces to some extent the basic principles defining social assistance in Romania:

- responsibility for developing social integration capacity and solving difficult situations lies with each person and his/her family;
- responsibility of the state to create equal opportunities and, in subsidiary, to provide social benefits and services appropriate to the person/family situation and not to compensate for its specific tasks;
- the social assistance system is complementary to social security systems.

Mainly, Law no. 292/2011 regulates the following aspects:

- defines the social assistance system and its components (the social benefits and the social services system);
- outlines the general principles and basic values of the social assistance system (social solidarity, subsidiarity, universality, respect for human dignity, individual approach, partnership, beneficiary participation, transparency, non-discrimination, efficiency, respect for the right to self-determination, social cohesion, proximity, complementarity and integrated approach, competition and competitiveness, equal opportunities, confidentiality, equity, focus).
- regulation of the main responsible actors at central and local level in the provision of social assistance measures and their responsibilities;

- regulation of the general framework for financing social benefits and social services.

The legal framework for social assistance is not limited to Law 292/2011. During the 28 years of transition, a multitude of laws have been adopted, each of which directly or indirectly alters the application of others and pushing the system in confused directions.

Depending on the sector they can be classified into:

- normative acts of organizing the social assistance system;
- normative acts regulating the method of action (methodological norms) of the institutions or the way of acting of the specialists;
- normative acts that define and regulate mandatory minimum standards regarding the quality of social services.

2. Normative acts for organizing the social assistance system

- Ordinance no. 68 of 28 August 2003 on social services
- The Decision no. 329 of March 20, 2003 for the approval of the framework regulations for the organization and functioning of institutions for the special protection of persons with disabilities (abrogated 9 November 2015)
- Law no. 515 of November 28, 2003 for the approval of Government Ordinance no. 68/2003 on social services
- Law no. 272 of 21 June 2004 on the Protection and Promotion of the Rights of the Child – Republished
- Law no. 273 of 21 June 2004 on the Legal Status of Adoption - Republished
- Ordinance no. 86 of 19 August 2004 amending and supplementing the Government Ordinance no. 68/2003 on social services
- The Decision no. 1434 of 2 September 2004 on the attributions and the Framework Regulation for the organization and functioning of the General Directorate of Social Assistance and Child Protection – Republished (abrogated 23 November 2017)
- Law no. 488 of 10 November 2004 approving the Government Ordinance no. 86/2004 amending and supplementing the Government Ordinance no. 68/2003 on social services
- The Decision no. 539 of 9 June 2005 for the approval of the Nomenclature of Social Assistance Institutions and the Indicative Personnel Structure, of the Framework Regulation for the organization and functioning of social assistance institutions, as well as of the Methodological Norms for the application of the provisions of the Government Ordinance no. 68/2003 on social services
- Law no. 47 of 8 March 2006 on the national social assistance system (repealed on 23 December 2011)
- Order no. 280 of April 11, 2006 approving the Working Procedure for establishing, updating and accessing the Single Electronic Social Services Register

- Law no. 448 of 6 December 2006 on the Protection and Promotion of the Rights of People with Disabilities - Republished
- The Decision no. 23 of 6 January 2010 on the approval of costs standards for social services (repealed on 1 January 2016)
- Law no. 292 of 20 December 2011 on social assistance
- Law no. 197 of 1 November 2012 on quality assurance in the field of social services
- Ordinance no. 27 of 19 August 2015 for amending and completing the Law no. 197/2012 on quality assurance in the field of social services
- Government Decision no. 867 of 14 October 2015 for the approval of the Social Services Nomenclature and of the framework regulations for the organization and operation of social services
- The Decision no. 978 of 16 December 2015 on the approval of minimum cost standards for social services and the level of monthly income per family member on the basis of which the monthly maintenance contribution due by legal supporters of the elderly in residential centers
- Law no. 57 of 11 April 2016 for amending and completing the Law no. 273/2004 on the adoption procedure, as well as other normative acts
- The Decision no. 584 of 10 August 2016 for the modification and completion of the Methodological Norms for the application of the provisions of Law no. 197/2012 on quality assurance in the field of social services, approved by the Government Decision no. 118/2014, and Government Decision no. 867/2015 for the approval of the Social Services Nomenclature, as well as the framework regulations for the organization and functioning of social services
- The Decision no. 797 of 8 November 2017 for the approval of the framework regulations for the organization and functioning of public social assistance services and the guiding staff structure

3. Normative acts regulating the way of action (methodological norms) of the institutions or the way of acting of the specialists

- The Decision no. 427 of April 25, 2001 for the approval of the Methodological Norms regarding the conditions of employment, the rights and obligations of the personal assistant of the disabled person
- Order no. 725 of October 1, 2002 on the criteria for determining the degree of handicap for children and the special protection measures applied to them
- Order no. 18 of 26 February 2003 on the approval of the methodological guide for the evaluation of the child with disabilities and the categorization of handicap
- The Decision no. 679 of 12 June 2003 on the conditions for obtaining the attestation, the attestation procedures and the status of the professional maternal assistant

- The Decision no. 1435 of September 2, 2004 for the approval of the Methodological Norms for the application of Law no. 273/2004 on Adoption Legal Status (repealed 23 April 2012)
- The Decision no. 1437 of 2 September 2004 on the organization and working methodology of the Child Protection Commission
- The Decision no. 1439 of 02 September 2004 on specialized services for the child who has committed a criminal offense and is not criminally liable
- The Decision no. 1440 dated September 2, 2004 on the conditions and procedure for licensing and inspection of services for the prevention of separation of the child from his/her family, as well as of the special protection of the child temporarily or permanently deprived of his/her parents' protection (*abrogated January 1, 2014*)
- The Decision no. 1443 of 02 September 2004 on the methodology for repatriation of unaccompanied Romanian children and the provision of special protection measures in their favor
- Law no. 466 of 04 November 2004 on the status of the social worker
- The Decision no. 463 of 19 May 2005 amending the Methodological Norms regarding the conditions of employment, the rights and obligations of the personal assistant of the disabled person, approved by the Decision no. 427/2001
- Order no. 286 of 06 July 2006 for the approval of the Methodological Norms regarding the elaboration of the Service Plan and the Methodological Norms regarding the elaboration of the individualized protection plan
- Order no. 762 of 31 August 2007 for the approval of the medical-psychosocial criteria on the basis of which it is established the degree of handicap
- The Decision no. 350 of April 18, 2012 for the approval of the Methodological Norms for the application of Law no. 273/2004 on the legal regime of adoption and the Regulation on the organization and functioning of the Coordination Council of the Romanian Office for Adoptions (repealed 12 August 2016)
- The Decision no. 579 of 10 August 2016 for the approval of the Methodological Norms for the application of Law no. 273/2004 on the adoption procedure, amending and supplementing the Government Decision no. 233/2012 regarding the services and activities that may be carried out by the Romanian private bodies in the internal adoption procedure, as well as the methodology for their authorization and for the amendment of the Government Decision no. 1.441/2004 regarding the authorization of foreign private organizations to carry out activities in the field of international adoption

4. Normative acts that define and regulate mandatory minimum standards for the quality of social services

4.1. In the field of child protection

- Order No. 35 of May 15, 2003 regarding the approval of the Minimum Mandatory Standards for ensuring child protection in the professional maternal

assistant and the methodological guide for the implementation of these standards

- Order no. 177 of 16 December 2003 on the approval of minimum standards for child benefit helpline, minimum standards for the abusive, neglected and exploited child care center, as well as mandatory minimum standards on the Community resource center to prevent child abuse, neglect and exploitation
- Order no. 21 of 26 February 2004 on the approval of minimum standards for child protection services of a residential type
- Order no. 24 of 04 March 2004 for the approval of Minimum Standards for day centers
- Order no. 25 of March 9, 2004 for the approval of the Minimum Standards for Day Care Centers for Children with Disabilities
- Order no. 45 of 25 March 2004 on the approval of minimum standards for the internal adoption procedure (repealed 7 April 2012)
- Order no. 48 of March 30, 2004 for the approval of the Minimum Standards Standards for Service for the Development of Independent Living Skills (abrogated February 28, 2007)
- Order no. 89 of July 27, 2004 for the approval of the Minimum Mandatory Standards for the Emergency Reception Center for the Abused, neglected and exploited child
- Order no. 132 of 07 April 2005 for the approval of mandatory minimum standards for services for the protection of street children
- Order no. 101 of 15 March 2006 on the approval of the Maternal Minimum Maternal Standards and the Methodological Guide on the Implementation of these Standards
- Order no. 289 of 06 July 2006 for the approval of the Minimum Mandatory Standards for the Counseling and Support Center for Parents and Children and the Methodological Guidelines for the Implementation of these Standards
- Order no. 288 of 06 July 2006 for the approval of the Minimum Mandatory Standards for case management in the field of the protection of children's rights
- Order no. 287 of 06 July 2006 for the approval of the Minimum Mandatory Standards for the Center for Preparation and Support of the Reintegration or Integration of the Child in the Family as well as the methodological guide for the implementation of these standards

4.2. Adults with disabilities

- Order no. 175 of 12 July 2006 on the Approval of Minimum Quality Standards for Domestic Social Services for Adult Persons with Disabilities
- Order no. 559 of October 22, 2008 regarding the approval of Quality Specific Standards for Residential Centers, Day Care Centers and Protected Homes for Disabled Persons (abrogated February 13, 2015)

- Order no. 67 of 21 January 2015 on the Approval of Minimum Quality Standards for Accreditation of Social Services for Adults with Disabilities

4.3. Domestic violence

- Order no. 383 of 12 July 2004 on the approval of quality standards for social services in the field of protection of victims of domestic violence.

Besides all these normative acts, there are others, such as the local public administration law, which do not have as a priority theme the social assistance, but with the social assistance implications that have directed the social assistance system in different, contradictory directions.

It is worth mentioning that the different legislative regulations are promoted by distinct bodies, bearing their interests, without any coordination by a body that has a global responsibility for social assistance (such as the Ministry of Labor and Social Justice).

This form of legislation creates inconsistencies, often a confusing and conflicting development, and does not allow for an initial assessment of the sustainability of the measures promoted and their effects on the system as a whole.

The analysis carried out on the legal regulations regarding the social assistance system show that the steps taken were aimed at approximating the European directives, but they are not correlated with the real needs of the Romanian society. Thus, in the opinion of some specialists, we are dealing with a legislative synchronization, but with a dissonance between needs and legislation.

Desynchronization is due to several factors that denote a top-down legislative construction and not to the needs of the population, namely from the bottom up. The argumentation used in drafting legislation, such as "internal and external pressures on the social assistance system, demographic evolution, changes in family structure, negative dynamics of the labor market, pressure on public spending cuts and lack of staff in the public social assistance system" are motivations of bureaucratic type, unrelated to social benefit and territorial problems. There are no references to the effectiveness of the social assistance components and the necessary financial and human resources. (Zamfir, 2012)

Therefore, with regard to social assistance legislation, we can say that important but insufficient steps have been taken in the last 28 years to create a legal, unitary and coordinated institutional framework by which to establish the principles and general guidelines rules for the provision of social assistance measures and the criteria for the organization and operation of the system in order to ensure adequate conditions for the development and implementation of sectoral public policies in the field of social assistance.

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THE POST DECEMBRIST EVOLUTION OF SOCIAL ASSISTANCE AS AN EDUCATIONAL SYSTEM OF SPECIALISTS TRAINING AND AS INSTITUTIONAL-ADMINISTRATIVE SYSTEM

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Abstract: *Social assistance is a complex social phenomenon that presents itself in several ways: as an educational system of specialists training, as a profession, with its own status, with distinct objectives and characteristics, as an institutional-administrative system, including the sphere of services, practical activities carried out in order to solve special cases. After the 1989 Revolution, a new field of institutional development as part of the global social reform was opened in our country by social assistance as an educational system for training specialists and as an institutional-administrative system. In this article we try to find an answer to the question: in what direction has the social assistance system in Romania evolved, taking into account the communist heritage, from the perspective of the educational system of training of specialists and from the perspective of services?*

Key words: *social assistance, educational system, social services, decentralization.*

1. Introduction

The need for social assistance has existed and will always exist, given that human civilization is not a perfect one.

Social assistance contributes to improving people's lives, to maintaining social order and stability, as it has over time been experiencing cumbersome development, from simple assistance activities based on compassion, to specialized intervention activities of specialists trained in higher education institutions, in order to eliminate the malfunctions in the relationship between the individual and the social environment.

Social assistance in a modern, democratic society is at the same time a necessity of the whole society and a citizenship right.

Throughout history, in the specialty literature, a multitude of definitions of social assistance have been elaborated. In 1973, the US National Association of Social Workers (NASW) established that "Social Assistance is a professional activity to support individuals, groups or communities in potentiating and restoring their own functioning capabilities and creating favourable social

conditions for this purpose” (Standards for social service manpower: Policy Statement 4, 1973: 4).

The International Federation of Social Workers (IFSW) replaced the definition of social assistance in 2000 with a new definition that emphasizes that "Social Assistance promotes social change as well as mobilizing and engaging people to increase well-being. The principles of human rights and social justice are fundamental to social assistance” (Miley, Melia, Dubois, 2006: 28).

Regarding the specialty literature in our country it is used the concept of Romanian pedants Cătălin Zamfir and Elena Zamfir defining the social assistance as "... an ensemble of institutions, programs, measures, professionalized activities, specialized services for protection of persons, groups, communities with special problems, temporarily in difficulty, who, due to reasons of economic, socio-cultural, biological or psychological nature, do not have the opportunity to achieve by their own means and efforts a normal, decent way of life” (Zamfir, Zamfir, 1995: 100).

According to the Romanian legislation in this field "social assistance through specific measures and actions aims at developing individual, group or collective capacities to ensure social needs, to increase the quality of life and to promote the principles of cohesion and social inclusion” (Legea nr. 292/2011 a asistenței sociale, actualizată, art. 2, alin. (3)).

The mission of social assistant profession in NASW view in 1996 "is to contribute to human well-being and to meet the fundamental needs of individuals, paying special attention to vulnerable, disadvantaged and those living in poverty” (Code of Ethics, 1996: 1).

Starting from the above-mentioned definitions, we find that social assistance is a complex social phenomenon that is manifested in several ways: as an educational system of specialists training, as a profession with its own status, with distinct objectives and characteristics, as an institutional- administrative system, including the sphere of services, the practical activities carried out in order to solve the special cases.

In our country, a new field of institutional development, as part of the global social reform, was opened by the 1989 Revolution: social assistance as an educational system for training specialists and as an institutional-administrative system.

The profession of social worker had been removed from the nomenclature of professions and reduced only to financial aid for that in need. It has been considered that the problems of the individual can be solved only by an administrative mechanism, the specialized system of social assistance services being degraded gradually in this context.

Immediately after the Revolution, in the academic and research environment, a social development strategy has been devised since the early

years of the transition to diminish the undesirable effects of rapid transition from one social-economic system to another.

Social welfare education had a rapid evolution; a very important role in relaunching this profession being played by the community of sociologists in whose ranks there was a broad consensus on the need to reconstruct the profession of social assistant. This gesture was a tribute to the Sociological School of Dimitrie Gusti and H. Stahl, of the important contribution made by sociologists with prestige for the development of Romanian social assistance. In addition, sociologists, together with social assistants, have also experienced the discontinuation of sociological education since 1978. There was also a part of social workers trained until 1969 that joined this action, and who failed to keep their vocation of their profession

In creating the professional profile of the social assistant at university level, two complementary aspects were taken into account:

- interpretation from a new point of view of the tradition of the Romanian social assistance education between the two wars, thus exemplifying the Social Assistance Law of 1930, the Community Social Services Law, community support services that continued to develop under very difficult political conditions until 1969 when they were definitively abolished;

- selectively takeover of formative models from the Western countries with experience in the field.

Social welfare education was re-established in 1990, with the intention that the social welfare network should develop rapidly, along with the emergence of new generations of social workers.

In the process of developing social assistance, there was a mismatch between the legislative-institutional system and the system of training of specialists in the university environment. If the academic formation of the new generation of professional social workers started immediately after international standards in 1990, re-establishing the sociological, psychological and social care professions as specialization fields, the same cannot be said about the legislative system which grew late, showing numerous gaps and inconsistencies. Social services for prevention and recovery of those in distress practically did not exist, and social assistance institutions reformed quite hard.

The dynamic initiative to re-establish the social assistance education was owned by the Minister of Labour and Social Protection (Cătălin Zamfir), who also had the Minister of Education's approval. Thus, social assistance wards were set up at several large universities: the University of Bucharest, the University of Cluj-Napoca, the University of Iasi and the West University of Timisoara. Social welfare departments initially had an ambiguous status, first of three-year college type, and immediately after 1991, with the support of an international program coordinated by Elena Zamfir and supported by the Dutch government, with the

approval of the Minister Education (Mihai Golu) became a four-year university education.

In 1994, the first social assistantship was launched, and social assistance education expanded, social assistance specialization being introduced to other state and private universities in the country.

An important support for the rehabilitation of social assistance education has been received both from the inside, from sociologists and specialists in socio-human sciences, from public institutions, decision-makers in the field, as well as from some international organizations and specialists from several universities in Europe and the US. The UNICEF Representative in Romania played a special role in supporting the development of social assistance, which was actively involved in the development of education and in the creation and development of modern services for children in difficulty. Also, with the support of UNICEF in Romania, there has been a constant exchange of experience with some countries in Europe with a tradition of social assistance, the development of study programs and the development of practice centers for social assistance students.

Thus, from the beginning, the Romanian school benefited from the rethinking of the profession in a new university environment, the educational plan being designed in such a way that there is a balance between the theoretical training and the practical skills.

"Until 2004-2005, the training of social workers was carried out at the four-year university level (long-term higher education) and at the three-year university level (short-term higher education). From 2005-2006, by the decision of the Minister of Education and Research, invoking the Bologna process, the training of social workers, as in other social and humanist professions, was reduced to three years with an optional master level" (Zamfir, 2006:200).

In the development and modernization of the social assistance education in Romania, Professor Elena Zamfir, the head of the Department of Social Assistance at the University of Bucharest, who in 1992 laid the foundation of the Romanian Association for the Promotion of Social Assistance, and in 2003 contributed to the creation of the National Federation of Social Workers in Romania (FNASR), which is a member of the International Federation of Social Workers (IFSW) had an important contribution.

During the 28 years of transition, the whole system of training the social assistant profession, both at the university level and at the postgraduate level - masters and doctorate - gradually was rethought, according to modern quality standards. Thus, the social assistant profession gradually regained a clear position in the hierarchy of social professions and regained the lost social value during the communist regime.

"From the academic year 2001-2002, the higher education of social assistance was organized by specialization modules for the students of the final years. These modules are focused on:

- social services for family and child
- social assistance of young offenders
- forming the probation counsellor
- European social compared policies” (Zamfir, 2009: 41).

The same author points out that the organization of modular education has taken into account the necessity of specialized training aimed at the rapid integration of graduates into specialized services based on tutoring focused on actions/punctual answers for the problems of those in difficulty, the specialization module being correlated with an intensive specialized practice in the required field of specialization.

However, now, after 28 years, we are witnessing confusion and mistakes regarding the qualifications required by the different types of activities the social assistant should undertake in line with international standards.

At present, in our country there is a legal framework regulating the status of the social worker, namely Law no. 466/2004 on the *Statute of the social worker*, as well as other legislative regulations, which highlight the main elements of the specificity of this professional category.

Regarding the conditions to be fulfilled by the persons who may be social assistants, they are the following: to be Romanian citizens, citizens of the Member States of the European Union, of the other states of the European Economic Area and of the Swiss Confederation, citizens of third countries with which Romania has reciprocal bilateral agreements and who have a temporary or permanent residence in Romania. To these are added the conditions related to the formation of the person, respectively the title of social worker may be held by:

- the person who obtained the license degree in a higher education institution with specialization in the field, the long-term form, 4 years, accredited according to the law;
- the person holding the graduation diploma of a higher education institution with specialization in the field, the short-term form, 3 years, accredited according to the law;
- the person who holds the equivalent of a social worker equivalent according to the law;
- the person holding the diploma of a social worker who is granted or recognized in one of the Member States of the European Union, in one of the States belonging to the European Economic Area or in the Swiss Confederation.

At the same time, in addition to the aforementioned conditions, in order to be able to practice as an assistant, the person must register in the National Register of Social Workers in Romania.

Identifying the population segment that is the subject of social assistance activities, identifying and evaluating social human issues in a particular region, community or locality, raising public awareness and informing on social issues,

establishing concrete ways of accessing specialized assistance services and services based on needs assessment, are just some of the activities that the social worker carries out. To accomplish these activities, it is necessary for the social assistant to have certain specific skills, but also theoretical knowledge and, most importantly, to have a vocation.

As far as the values and principles that the social worker has to consider when performing his activity, they are found in the code of ethics of the social assistant profession. The values in general are: respect for the person and his dignity, respect for privacy, respect for confidentiality, respect for the right to option and self-determination of the client, respect for the local cultural traditions and model, cooperation with local social actors, adaptation of the intervention to the specific of the community and its suitability according to its cultural values.

At the same time, customer participation, self-determination and confidentiality are fundamental elements in relation to which social workers should work.

In its relations with the governmental and non-governmental institutions, internal and international, the National Social Assistance College, through its bodies, is a representative of the body of social workers in Romania.

Given that the role of the social worker is to help individuals, groups and communities, identify available resources and design their problem-solving strategies, helping to redress the deficiency of normal integration for those in difficulty, providing opportunities for knowledge and access to specialized services, it is necessary to identify the solutions leading to the occupation of human resources specialized positions in social assistance.

2. Social assistance services

Taking into account the fact that the social assistance system was underdeveloped during the communist regime, the expectations regarding the resumption of the rich tradition of social assistance that Romania had, were great after the Revolution of 1989.

Institutions of social assistance for abandoned children, for severely disabled people, or for helpless elderly people offering low-quality services, sometimes under decency, were the only elements of social assistance. Their location in isolated places, hard to reach, with unskilled staff, offered a nightmare image. Community social assistance services had been completely abolished, and professional social workers were deprived of the formal recognition of their profession, being held in marginal administrative positions.

In the years after the Revolution, many of the social services were occasionally developed by NGOs, remaining undeveloped in the public sector. Foreign-funded NGOs initiated the first reform processes in the institutionalized

and disabled people sector. But they could not cover either geographically or by typology the multiple problems of people in difficulty. However, they were a promising start for specialized social assistance.

Both financial support and social assistance services were initially accentuated centrally.

In 1997, the process of decentralization of social assistance started by changing the subordination of all child protection institutions at the level of the ministries at the level of the county councils. Methodological coordination has been maintained at the central level, but reforming and developing child welfare services have become the task of communities through county councils.

The decentralization process, an absolutely necessary one, was characterized by incompleteness, inconsistency and confusion:

- decentralization has not led to a reduction in the gap between socially advantaged communities and disadvantaged communities as the process has not been complemented by a financial transfer to the poor;
- decentralization, without ensuring funding sources and ensuring specialist, has led to inconsistencies in the responsibilities received and the local financial resources;
- decentralization was mainly done at county level, the local level being largely ignored.

Starting from the needs of each person, social services can have a broader addressability at group or community level.

In order to achieve coherent, unitary and effective social actions for the benefit of the individual, social services can be organized and provided in an integrated system with employment, health, education, and other social services of general interest, as the case may be.

Beneficiaries of social assistance have a confused diversity. Despite this diversity, some classifications of people who may become beneficiaries can be made as follows:

- baby and/or family
- persons with disabilities
- elderly people
- victims of domestic violence
- people without home
- people with different addictions, namely alcohol, drugs, other toxic substances, etc.
- trafficking in human beings
- persons deprived of liberty
- persons punished by educational measure or non-custodial punishment under the supervision of probation services
- persons with mental illness
- persons from isolated communities

-the beneficiaries' caregivers.

According to the legislation in force:

-in the field of social services both providers and social services are accredited;

-providers can only provide social services if they have an accreditation certificate;

-social services may operate on Romanian territory only if they have an operating license;

-the accreditation of social services is based on the minimum quality standards, which are the minimum requirements regarding the effectiveness and efficiency of the activities carried out in relation to the needs of the beneficiaries, the objectives assumed, the expected results. Minimum quality standards are the benchmark for the quality of social services, and their fulfilment is mandatory and certified by an operating license;

-social services set up by social service providers, whether public or private, are organized in compliance with the provisions of the Social Services Nomenclature as well as the quality standards, the general norms of minimal staffing norms that are the basis of establishing the cost standards, regulated by the special legislation;

-the name of the service must fit into the categories and types of social services, with the code mentioned, according to the Social Services Nomenclature.

In 2005, Government Decision no. 539/2005 for the approval of the Nomenclature of Social Welfare Institutions and the Indicative Staff Structure, of the Framework Regulation for the organization and functioning of social assistance institutions, as well as of the Methodological Norms for the application of the provisions of the Government Ordinance no. 68/2003 on social services.

GD 539/2005 was repealed by the entry into force of GD 867/2015 for the approval of the Social Services Nomenclature, as well as of the framework regulations for the organization and functioning of social services.

From the statistical data available on the website of the Ministry of Labour and Social Justice, currently 2614 public and private social service providers are accredited in Romania, and in terms of number of licensed social services it amounts to 3175.

Compared with 1989, when the only form of social assistance for people in difficulty was the institution (abandoned children's institutions, institutions for children and adults with disabilities), both the types and categories of social services and the categories of beneficiaries are currently much diversified.

However, in the field of child protection, residential services (family-type houses and placement centers) predominate, and there are still social categories in risk situations for which social services are not developed. An example is that of young people leaving the child protection system. According to the law, the young person who has acquired full exercise capacity and has been granted a special protection measure but who does not continue his studies, being faced

with the risk of social exclusion, enjoys protection on demand for up to 2 years special in services for the development of independent life skills. Currently in the public social assistance system there are only two such services in Galati.

Regarding the institutionalization of the child, it seems that it continues to remain one of the state's answers to family problems.

Service type	Number of children (cases active on December 31, 2002) reported to a total of children of 6,600,000	Number of children (cases active on 30.06.2017) reported to a total number of children of 3,734,667
<i>FAMILY-TYPE SERVICES</i> , of which:	43092	37688
- to maternity assistants employed by DGASPC	10461	18595
- maternity assistants employed by accredited private bodies	474	67
- to relatives up to the IV th grade inclusive	25260	14230
- to other families/people	5605	4796
<i>RESIDENTIAL-TYPE SERVICES</i> , of which:	43234	18901
public	37781	15031
private	5453	3870

At first glance it could be said that the number of children under special protection has dropped significantly, from 86326 in 2002 to 56589 in the middle of 2017. However, taking into account the total number of children, it results that in 2002 , 1.31% of children were under special protection, while in 2017 the percentage was 1.52%. It seems, however, that family-type services, such as foster care and placement to relatives/families/people, have begun to be an alternative to residential services.

In the area of adult disabled people, from the statistical data available on the website of the Ministry of Labour and Social Justice in the middle of 2017 out of the total of 788092 persons with disabilities, 17969 and 2.28% are in residential public institutions. 710,723 namely 97.72% are in family care and/or live independently.

The number of public social assistance institutions for disabled adults on 30 June 2017 is 450 (compared to 443 on 30 June 2016), of which: 389 residential (compared to 383 on 30 June 2016) and 61 non-residential – day-care (to the same number 60 on 30 June 2016).

Approximately two-thirds (59.38%) of public residential institutions for disabled adults are: care and assistance centres (29.56%) with 6,618 beneficiaries

and sheltered housing (29.82%), 909 beneficiaries . They represent 41.89% of the total number of 17,969 people in residential institutions.

A significant number of beneficiaries also exist in the 67 neuropsychiatric recovery and rehabilitation centres, respectively 5,935 persons (33,03%).

At present, there is no coherent conception regarding the development of the social assistance system at county and local level, which makes change happen under the impact of urgent needs and new legislative regulations, the general characteristic being that of institutional improvisation.

Any assessment of the social assistance system should be based on a clear diagnosis of the need for social assistance. There is currently no structured picture of the need for social assistance, and therefore there are difficulties in setting priorities in the field.

Synthesizing the aspects presented in this report, the answer to the question of the direction *in which way the social assistance system in Romania evolved from the perspective of the educational system of specialists and services?* is next:

-as regards the educational system for specialists training, we can say that in the university academic environment there was a constant concern for the development of social assistance education. Through the new educational structure, the social assistant profession has gained new value in the hierarchy of socio-human professions and has gradually regained its well-deserved prestige lost in the communist regime.

-the evolution of social services took place not through coordinated diversification and based on the identification of needs, but through the chaotic multiplication of institutions. Social welfare services tend to be offered especially in crisis situations and less to prevent crises. The lack of a clear diagnosis of needs has as consequence the inability of explicitly setting priorities.

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CONCEPTUAL DEVELOPMENTS AND TYPES OF APPROACHES IN RESEARCHING THE NEEDS

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Abstract: *The present article is an approach of conceptual clarification and exploration in an ongoing research on the relationship between motivation, aspirations, values and needs in the Romanian society in a determined context. As a scientific category, the need/the needs is/are used in different disciplinary areas, from sociology to marketing, for example. In the contexts in which it is used, the term/category acquires different connotations. The present article proposes somewhat a methodological reduction of the definition of the term (i.e. negative meaning and affirmative meaning) as well as two ways of its thematization (the descriptive approach and the constructive approach) in the disciplinary researches.*

Key words: *needs, welfare/minimal state, negative/meaning of needs, descriptive/approach, approach of needs.*

I. Meanings and conceptual developments of needs

Starting from the common sense of the term and ascending to its theoretical conceptualization, I think we can identify a negative meaning and a affirmative meaning of the term “need”.

Negative meaning.

In this meaning, need is defined as a *lack*, particularly individual, that must be urgently fulfilled. If, in Romanian, French or English, the term is rendered somewhat univocal (*nevoie, need, besoin*), although it produces more nuances, the German language emphasizes these nuances and connotations more clearly and highlights the negative definition: as lack of need - *Mittellosigkeit*; as a state of necessity – *Not*; demand - *Bedürftigkeit*.

“besoin m 1. Not /; Notstand m; Mittellosigkeit /; Bedürftigkeit /; etre dans le - in (der) Not sein; en cas de – im Notfall 2. (materiel) Bedürfnis n (nach + D): les - s de la societe die Bedürfnisse der Gesellschaft ; avoir - de qqch etw brauchen 3. (economique) -s (en) Bedarf m (an + D); • -senergetiques Energiebedarf; - s en matieres premieres Rohstoffbedarf; - s en capital, financiers, immediats Kapital-, Finanz-, Sofortbedarf; -s previsibles, publics, urgents voraussiehtliecher, öffentlicher, dringender Bedarf ; selon les - s je nach Bedarf ; les - s quotidiens en... der tägliche Bedarf an .. . ••• nous avons un -

urgent de .. . wir brauchen dringend ... ; avoir des – s en Bedarf haben an; assurer les – s d'énergie den Energiebedarf absichern ; couvrir des - s den Bedarf decken; définir les besoins den Bedarf ermitteln ; excéder (dépasse) les - s den Bedarf übersteigen ; /aire un état des - s den Bedarf ermitteln ; pourvoir aux (satisfaire)" (Boelcke, 1989, 32).

A similar meaning we also find it in the English language literature as a lack, *deprivation*, correspondent of the German *Mittellosigkeit*, met in the field of marketing.

"Needs: A state of felt deprivation. Needs are the basic human requirements. People need food, air, water, clothing, and shelter to survive. People also have strong needs for recreation, education, and entertainment. Needs are fulfilled through the purchase of various products and services available in a society." (Kahn, 2005, 352).

Especially in psychology, the term "need" has a connotation from the sphere of frustration and dissatisfaction. We also meet a negative sense in the disciplinary field of social policies where *need* is defined as the *need for social assistance* to cover a shortage, a deficit.

"Two types of social assistance needs can be distinguished: a) the need arising from lack of economic resources - a living standard below the minimum accepted standards, lack of housing, lack of access to healthcare or education; b) the need arising from the severe limitation of personal abilities to lead a normal life - alcohol or drug dependence, problems of integration into family life, school, work, community, difficulties in dealing with others." (Pop, 2002, 445).

In a work on the quality of life we also find the same meaning for the term need:

"Fundamental human need that, if not satisfied, causes discomfort to the person and prevents his/her full social participation" (Voicu, in Mărginean și Vasile, 2015, 161).

1.1. Building the negative meaning of *need* by reference to *poverty* and its conceptual corollaries (*basic needs* and *human needs*).

A particular applicative aspect of the meaning of need as a lack, especially in studies of quality of life or concrete measures in social policies is *poverty*.

1.1.1 Basic needs. As a social category, poverty is defined in correlation with the term of *basic needs*, i.e. the degree of access or satisfaction in a society. In such a case, their conceptual-theoretical determination and empirical determination by measurement implies both a universalistic approach (when by *basic needs* are understood, in fact, *human needs*), and a contextual one,

relative to a determined cultural context and historical moment. These aspects are very well highlighted as below.

“The concept of basic needs has played a big part in analyzing conditions in poor countries in recent years. In reports produced by international agencies, the term has a long history. The term was given particularly wide currency after the International Labour Office’s World Employment Conference at Geneva in 1976, where it was formally adopted. Basic needs were said to include two elements: Firstly, they include certain minimum requirements of a family for private consumption: adequate food, shelter and clothing, as well as certain household furniture and equipment. Second, they include essential services provided by and for the community at large, such as safe drinking water, sanitation, public transport and health, education and cultural facilities.... The concept of basic needs should be placed within a context of a nation’s overall economic and social development. In no circumstances should it be taken to mean merely the minimum necessary for subsistence; it should be placed within a context of national independence, the dignity of individuals and peoples and their freedom to chart their destiny without hindrance” (Townsend, 2005, 657- 659).

1.1.2. Human needs. Concerning the concept of *human needs*, Watt (2005) emphasizes its generality and ambiguity, the fact that it cannot be determined precisely and that it is often useful in the propaganda and ideological discourse, not having an objective character:

“It was in answer to such a ‘politics of wants’ that Fromm (1955), Marcuse (1964; 1969), Macpherson (1966; 1973), Bay (1965; 1968) and others proposed a ‘politics of needs’. Need, not want, was to be the norm: politics was to be the pursuit of justice, and justice was seen as the meeting of human needs. All these writers agreed that it can be shown objectively what human needs are; indeed, human need could not serve as a political norm unless it were believed to have the status of ascertainable fact. All of these writers held that, though in principle individuals may be capable of recognizing their own needs, in present circumstances most people are so indoctrinated as to be incapable of seeing what their true needs are, or of distinguishing them from false needs or mere wants (Fitzgerald, 1977). Consequently, for the time being, knowledge of human needs will be unevenly distributed; some people will know much more about them than others do, and most people’s ideas about their needs will be confused, incomplete, even mistaken” (Watt, in Kuper and Kuper, 2005, 659).

2. We find the ***Positive meaning*** of the term as a connotation of fulfilment, linked to aspiration and motivation, an example in this sense being the nuanced meaning of needs in the motivation theory of Abraham Maslow (1954; 2007). We also find this meaning when the term is in association with terms

such as *interest* and *rights*, in disciplinary areas such as social and political philosophy.

The connection between *interests* and *needs* already has a tradition in Anglo-Saxon social-political philosophy. *Needs*, in this tradition of thinking, are considered a subset of *interests*. They have an instrumental character, of means or conditions necessary to achieve a goal, but they are not a goal in itself. *Interests*, on the other hand, may be individual or social. *Interests* may represent distinct forms of needs: moral needs (freedom of conscience), social and political needs (the need to be well governed, well represented before justice), and economic needs (fair redistribution of income).

In this sense, the need no longer denotes both a subjective lack at the individual level, as an overcoming of a natural condition given to an ameliorative one at the social level, a mentally built category, a critical category with an orientative or directive role. It is a form of assertion, an impulse, an indicative model in the design of various types of policies (public, social policies).

It is no coincidence that the term *needs* and their status is present in all the major political theories of modernity (socialist theories, conservatism, liberalism). Each of them assert a form of civil needs or rights. Needs, thus asserted, become civil rights, such as freedom or equality. Today's debates in political theories are related to one or the other in asserting these rights as needs. Do we need more freedom or equality in a particular society? From a welfare state or a minimal state? (Iliescu, 2003; Timmins, 2017)

The connection between needs and interests, for example, is constituted in the topic of debate on the way and the legitimacy of resource distribution within a society. We need a distribution of resources according to the needs of all citizens and the shortcomings felt by them or by their merits?

"For half a century, the Democratic Party was sustained by the public philosophy of New Deal liberalism. Democrats and Republicans debated the role of government in the market economy, and the responsibility of the nation for the collective provision of basic needs. The Democrats won that debate, and elected every president but Eisenhower from 1932 to 1964. In time the Republicans stopped attacking the welfare state and argued instead that they could manage it better. But the New Deal agenda continued to define the terms of debate, and the meaning of liberalism and conservatism. Liberals favored a greater federal role in the social and economic life of the nation, conservative less"(Sandel, 2006, 35)

In this way, needs are defined as concrete interests in the form of tax and tax benefits, i.e. the latter meet needs or cause frustrations. Referring to an episode in US political history, Sandel also remarks:

"This presidential campaign offers a choice between one big, unworthy idea and many worthy little ones. The big but unworthy idea is at the heart of

Bob Dole's proposed tax cut: people should keep more of what they earn. It is not clear why they should. First, given the budget deficit and unmet public needs, the government needs the money. Second, Americans already pay a smaller share of national income in taxes than do citizens of any other industrial democracy. Finally, by offering no higher purpose than lower taxes, Dole contradicts the admirable declaration in his acceptance speech that presidents should place moral considerations above material ones. Dole tries, on occasion, to elevate the moral status of tax cuts, arguing that too much taxation encroaches on liberty. But it is difficult to see how shifting a few hundred dollars per person to private consumption will make Americans more free" (Sandel, 2006, 48).

In terms of American political philosophy, needs are associated with rights and freedoms. Guaranteeing individual freedom is a greater need for the citizen, or, more importantly, is the need for social equity and redistribution of the main social goods, thus guaranteeing the basic needs for as many individuals as possible? State intervention in the redistribution of income through taxation is seen by libertarians as a violation of the individual's freedom of space, thus, favouring some, actually depriving others, the autonomous ones, with a spirit of initiative, those for whom freedom of action is a greater need than other needs.

"But as Walzer acknowledges, the idea of spheres, taken alone, does not tell us how to distribute this or that good. Most of our political arguments arise over precisely what goods belong to what spheres. What sort of goods, for example, are health care and housing and education? Should we regard them as basic needs to be publicly provided as required or as goods and services to be sold in the market? Or, to take a different sort of example, in what sphere does sex belong? Should sexual pleasure be "distributed" only on the basis of love and commitment or also in exchange for cash or other goods? Whether we are debating the welfare state or sexual mores, we need some way of deciding which goods fit which distributive principles. One way of deciding, perhaps the most familiar way, is to try to identify certain universal natural or human rights and to deduce from these whatever particular rights may follow—the right to housing or health care or the right to engage in prostitution, as the case may be [...] Egalitarian liberals like Rawls disagree. They argue that we cannot meaningfully exercise our civil and political liberties without the provision of basic social and economic needs; government should therefore assure each person, as a matter of right, a decent level of such goods as education, income, housing, health care, and the like. The debate between the libertarian and egalitarian versions of rights-oriented liberalism, which flourished in the academy in the 1970s, corresponds roughly to the debate in American politics, familiar since the New Deal, between defenders of the market economy and advocates of the welfare state" (Sandel, 2006, 175-212).

II. Two types of approaching the needs

1. Descriptive approach

A descriptive approach to needs is based on the premise that needs are realities or facts (historical, psychological, biological, social) with a certain degree of scientific objectivity. The role of the researcher in such a case is to objectively reproduce their characteristics and only later, as far as possible, to use them in constructions with an applied role such as social policies. The presupposition that underlies these approaches is that the degree of descriptiveness or scientificity is predominant in relation to the degree of imaginative speculation. Hence, the belief that the field of needs must first of all be approached "scientifically" by means of empirical verifications. As it is natural, such steps will be particularly concerned with the determination of *basic needs*, considered to be as ingenuous as possible, closer to a hypothetical universal "state of nature", derived from the bio-psychological characteristics of the human being. Such approaches come from sciences such as biology, psychology, and the economy, which employ empirical data. An illustration of this is the work edited by Augusto Forti and Paolo Bisogno, **Research and human needs** (Forti and Bisogno: 1981). Thus, in an economic approach, **Scientific Research, Human Needs and the New Economic Order**, Augusto Forti expresses his confidence in a universal determination of the needs and rights of individuals:

"Man's needs and rights —for food, home, health, clothing, education, work and freedom to determine his personal development; for the assurance of having these at his disposal for himself and his family —have yet to be made universally available"(Forti, 1981, p. 2).

Paolo Bisogno, on the other hand, in **Scientific Research and Human Needs** is concerned about the determination of basic needs.

One of the first things to be noted is that needs provoke real impulses for action and grow more complex as the single gives way to the plural, the individual to the group, the group to the society. Furthermore, to avoid confusion it should be added that needs are not the same thing as desires or the volition which is often interwoven with them. From the point of view of the theory of social action, on the other hand, we may talk about stimuli for action, which give rise to at least three types of sensations on which social action depends and which reduce the stages analyzed above to three basic ones:

- (1) Awareness of the presence of a need;*
- (2) The expectation of its satisfaction;*
- (3) The avoidance of the hardships." (Paolo Bisogno, 1981, pp.12-13).*

At both cited authors, the terminology and concepts used reveal the objectivist-scientific ambition of dealing with needs, as a distinct field of reality,

with universally objective facts and laws that must be approached, first of all, descriptively.

2. Constructive approach

A constructive approach to the field of needs does not call into question the objectiveness of their essence (*basic needs* for example), but instead considers that needs are more complex, they are built with a certain content of ideative aggregation. Therefore, they are contextually, culturally and historically determined by values, attitudes, and aspirations, some of which are consciously induced by mechanisms such as ideologies, propaganda, or marketing strategies.

Perhaps the most representative area in which needs is built, even in a rather aggressive way, is marketing. It uses descriptive data in areas such as psychology, biology, economics, and sociology to induce commercial needs. Thus, in Khan's marketing work (2006), we find a number of items related to the theme of needs: *need for cognition*, *need recognition*, and *need-hierarchy process for attributes*. Each of these can be converted and exploited to determine the individual to buy products.

Thus, the need is defined in a negative way, as a state of lack or deprivation, which can be satisfied by the purchase of goods:

Needs: *A state of felt deprivation. Needs are the basic human requirements. People need food, air, water, clothing, and shelter to survive. People also have strong needs for recreation, education, and entertainment. Needs are fulfilled through the purchase of various products and services available in a society (Kahn, 2005, pp. 352).*

In another specialized paper, much more detailed on the techniques for determining and building needs (Zwick and Cayla: 2011), we are talking about collecting data to determine consumer needs and wishes, to determine trends in consumer behaviour, on his loyalty to certain brands. This is an approach to abstract the consumer needs.

Regarding the constructive dimension, we observe the following: "In the process of assembling consumers as a branded object for marketing, loyalty programs provide particular services to consumers and fulfil their expressed or constructed needs. It is not that these mechanisms of behavioural analysis simply produce "false needs" within consumers, though that may be part of this process (ibidem, p. 123).

After **Blythe (2006)**, this approach to modelling needs is thoroughly detailed, referring to the formation of attitudes, the cognitive and affective determination of reactions, the stimulation and induction of certain beliefs (*salient beliefs*) about marketed products.

There are three ways of changing attitudes: 1 Add a new salient belief. 2 Change the strength of a salient belief. If the belief is a negative one, it can be

discounted or played down. If it is a positive one, it can be given greater importance. 3 Change the evaluation of an existing belief (Blythe, 2006, pp. 16-27).

The examples to highlight the constructive approach could continue to be presented in a more detailed manner, but in the economy of an article we consider it sufficient.

III. Conclusions

The theoretical approaches to the needs, their conceptual elaboration and the discussion of their type of descriptive or constructive approach bring more clarity in the context of contextual needs research. For example, in the context of Romanian society, these clarifications can help to clarify the assumed perspective and types of research on the needs already undertaken.

In this respect, I believe that in Romania the theme of needs has been approached with predominance and success from the perspectives of research on quality of life and social policies. Life-quality researches have a descriptive character, based on empirical data. They operate with a negative meaning of needs, and deal with determining whether they meet the basic needs of the population or determine the extent of poverty. Complementary or subsequent, social policy researches also start from empirical data, but combine descriptive research with a prospective one, and therefore are partly constructive.

However, I consider that Romanian research on needs from the perspective of a positive meaning or a constructive approach is lacking. Thus, research focusing on the positive dimension of defining needs should bring to the surface the relationship between civil rights and their reflection in specific needs at the level of Romanian society, namely the need for civic freedom, effective representativeness, the need for fair redistribution of resources, and of debates on these themes. The Romanian needs, as they are thematized and approached, are represented only in a negative sense, as a lack, as poverty, as a failure of basic needs. Are there no such needs as these, identifiable in aspirations for a certain type of rights or interests?

Extremely interesting are also the researches on the constructive approach of the needs in the Romanian society, namely the determination of the degree to which one interfere with the induction and the consolidation of certain needs for the public in Romania, at the level of the political or commercial marketing.

Thus, the conceptual distinctions proposed in this article are part of my approach for research and development of a doctoral work on the needs in Romanian society.

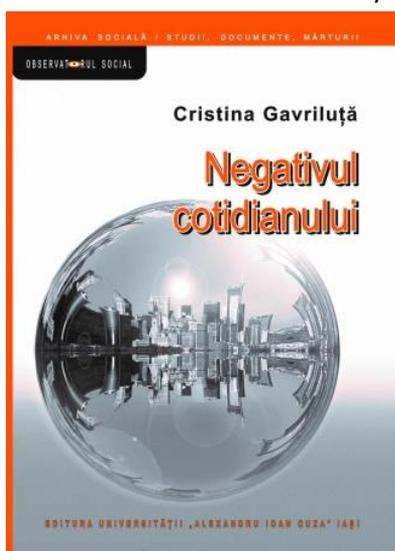
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BOOK REVIEW. CRISTINA GAVRILUȚĂ, THE NEGATIVE OF THE DAILY,"ALEXANDRU IOAN CUZA" UNIVERSITY PUBLISHING HOUSE, IAȘI, 2017

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Issued at the end of the year 2017, the volume "The Negative of the Daily"



signed by Mrs. Cristina Gavriluță is presented from the beginning by a challenging title. At a glance, this title also refers to several aspects: to the negative in the axiological sense, to a second type of the negative aimed at photographic film and to other type of the negative that captures the subtle, symbolic and hidden part of this world.

The author of the book, Cristina Gavriluță, professor at the Faculty of Philosophy and Social-Political Sciences of the oldest university in the country, "Alexandru Ioan Cuza" University of Iași clarifies in the introductory word the mystery that is hiding behind this metaphorical and challenging title. The book is not one of fiction, but one of

sociology. As the author confesses" ...the book is intended to be more than just a review of some themes, theories and research that have marked my professional existence..." (p.15).It represents a retrospective of its concerns and, at the same time, the placement of its entire research and journalistic work in an epistemological context generated by the reading of authors such as Georges Balandier or Moshe Idel. Not by chance, the book debuts with a consistent chapter of epistemology (epistemological reference points in social research) in which the author, Cristina Gavriluță, clarifies the meaning that she gives to the negative of everyday life.

Firstly it is about a preference for certain subjects, some of which are located in the penumbra areas of the social. These topics and themes approached-traditional rituals, divination, Satanism-even if they are not on the public agenda, they are, however, part of our daily life. Beyond a certain type of exotism, the texts in this book encode states, feelings, social and human experiences. They unveil the main data which is the basis for the social

behaviours. Thanks to them, we discover those *social residues*, in Paretian phrase, which take different faces and shapes in time and history.

Then, *The Daily Negative* is also designed from the perspective of the sociological analysis. The author considers that "in the context of the social understanding, facts are important, but not everything. In fact, *the negative*, referred to as what *it is not seen* from this world, would represent the key to the profound understanding of reality" (p.17) Inspired by the writing of Moshe Idel, *Perfections that Absorb. Cabbala and Interpretation*, the author builds the arguments for a type of sociology of the negative. In its contents, the attention of the researcher is moving towards what is there in the negative of everyday life, beyond the figures, beyond our noisy and visible existence. The attention of this approach is focused on the symbol, on the context and on the, interpretative gesture. Therefore, in the context of a paradigm complexity, *a hermeneutics of the daily negative* seems to be the most appropriate solution for the author. There it is its preference for a qualitative approach of social phenomena. All these provide a greater openness in the understanding of some phenomena which may be rethought in a more generous spatial and temporal context, reconsidering the symbolic and mental dimension that lies in the negative of any social manifestation.

Thus, the following chapters (*Beyond the "wall of air". Outlooks and Cultural Reference Points in Social Life; The Sacred and Its Social Manifestations; The Body Seen through Normality and Deviance*) are presented as arguments in favour of the practice of a different sociology. The themes of the mentioned chapters are connected, by the result of their analysis and interpretation to actual sociological issues such as: behaviours and social action, domination, authority and power, identity and social valuing, reproduction of roles, deviance and intolerance.

Written in a pleasant and accessible style, possessing a valuable bibliography, the book is addressed to the specialists in the socio-human field, but also to those who are really curious to find out more about passing beyond appearances. After all, reading a book of this kind cannot lead anyone to indifference. It demonstrates us that, in the negative of our daily lives we can find unsuspecting things. In other words, Cristina Gavriluță bets on sociology of the invisible.

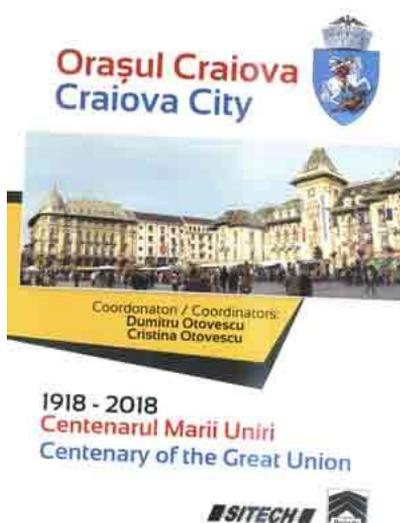
**BOOK REVIEW. DUMITRU OTOVESCU, CRISTINA OTOVESCU
(COORD.), THE CRAIOVA CITY: A MONOGRAPHY, BELADI:
SITECH, CRAIOVA 2018**

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On Wednesday, February 28, 2018, at the Gaudeamus Book Fair, in the foyer of the "Marin Sorescu" National Theater, an impressive monograph of Craiova City was launched, to which over 20 specialists contributed. The work is coordinated by the university professors Dumitru and Cristina Otovescu and from the collections of authors being part of the academic community of Craiova, such as Sandu Boengiu, Dinica Ciobotea, Cezar Avram, Firmilian Calota, Tudorel Ciurea, Carmen Banța etc.

The paper is bilingual (Romanian-English), being a useful tool in this respect not only for the locals, who can get to know the community in all its constitutive aspects, but also for tourists and researchers interested in

the history and present of the Money Fortress. Through its multidisciplinary character, as well as through the depth of the volume analysis, this work makes you believe not only that it is an atypical monograph, but also an anthology, an almanah or even an encyclopedia dedicated to the citizens and not only.

The first chapter of the paper focuses on the description of the natural framework, in the style of the tradition initiated by Dimitrie Gusti. An important role is given to the development of the locality from Antiquity to the dawn of the modern age. The architectural evolution of the city, the way it has moved from the slums to the neighborhoods, is widely presented. The city's leadership and administration are described in the period 1864-2017, and the achievements of all the mayors of the city are presented almost exhaustively. There is presented also a subchapter based on a sociological research that captures the perceptions and representations of the citizens of Craiova regarding the image of the public authorities in the community. The chapter about the city's inhabitants brings to

the fore the relevant demographic aspects, referring to the statics and dynamics of the population, analyzed both synchronously and diachronically.

The fourth chapter is dedicated to education, presenting the school network and university education. Following are the cultural institutions and the specificity of the spiritual life of the city, with an emphasis on religious settlements. Here are presented the most prestigious personalities and families that have become remarkable throughout the history of the community: musicians, painters, actors, architects, writers, publicists, scientists, politicians, etc. A particularly interesting chapter is dedicated to urban culture, which reproduces legends, stories, myths, specific traditions of the city and is part of an anthropological perspective of analysis.

There are also the elements of the quality of life, the health of the inhabitants, the main medical conditions that affect the community, the general state of health, the perceptions and representations about the health and the living conditions, the situation of the social assistance services. For economy and business we've reserved a separate chapter, which maps the dynamics of these areas from the emergence of the first economic organizations based on capitalist principles to their current state, with a unique and very ingenious ranking of employers according to the number of employees. The chapters dedicated to sports and tourism are of particular interest to foreigners who can be familiar with the area's tourist attractions. The last chapter places the city of Craiova in a wider international context, with an emphasis on its place in the international relations system, the promotion of the city in the media and the emigration of the citizens in various European countries.

In conclusion, the reviewed book offers a unique, integral, inter-systematic and interdisciplinary perspective on Craiova, with a special emphasis on local institutions and personalities as central pillars of urban community life. Under the coordination of Professor Dumitru Otovescu, over 20 monographs of some communities, institutions and personalities from the Oltenia region and beyond have been made so far. In the end, the work comes to harness the prolific activity of the Sociological School in Craiova in the field of field monographs, being, from this point of view, the expression of constant preoccupations for the refinement of the monographic method and for its connection to the contemporary social realities.