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DO RESIDENTIAL AREAS DISPLAY FORMS OF CONVIVIALITY?¹

Matthieu GATEAU¹, Hervé MARCHAL²

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Abstract: In suburban complexes, sociability is often understood through social minimalism and individualism. In reverse of this vision, based on various research conducted in the regions Burgundy-Franche-Comté and Grand Est, this article shows that residential life can give rise to a real conviviality built on dense and sensitive social relationships. Starting from different residential initiatives such as partial self-building, the setting up of shared gardens or the construction of a collective local memory, it is ultimately a matter of emphasizing that sociability and conviviality contribute to the well-being of life and to the exit from indifference by unifying the inhabitants, creating an identity of place and a feeling of belonging.

Keywords: suburban complexes; sociability; conviviality; well-being.

The themes of local sociability and relationships with neighbours have been widely studied in sociology. Some works have even become classics in the discipline. We can mention the research by Michael Young and Peter Willmott (1957) or by Richard Hoggart (1957) on traditional working-class areas, as well as the research by Norbert Elias and John L. Scotson (1965) on gossip and the well-known analyses by Jean-Claude Chamboredon and Madeleine Lemaire (1970) on the relationships in high-density social housing developments. That being said, we are bound to note the small number of works produced on the social relations that develop within residential areas.

We must acknowledge that residential areas are badly thought of and that most thinkers see in them nothing but a social evil. Admittedly, it is difficult to deny how much the inhabitants of residential areas appreciate *minimalisme social*² (Baumgartner, 1988), which can even be a selling point for some estate agents. In the same way, it would be preposterous not to see that this social minimalism often goes hand in hand with a *cordiale ignorance*³ (Charmes, 2005) which truly reveals the *bonne distance*⁴ which actually often seems to be the norm among neighbours (Membrado, 2003). In some cases,

¹ Originally published in French as « Les zones pavillonnaires donnent-elles à voir des formes de convivialités » in *Revue du Mauss*, 54, 2019, pp. 115-128.

² Social minimalism.

³ Cordial indifference.

⁴ Good distance.

however, the neighbourhood plays a role close to that of a provider of more or less diffuse social relations, even in residential areas (Forrest, 2007; Gateau, 2016, 2017). Thus, when neighbours get on well together, or – still more – when they hit it off, close social relations can emerge and provide residential areas and their inhabitants with a *supplément d'âme*¹ whose absence has actually been underscored by the many detractors of these residential areas.

So, far from conceiving of residential areas solely as spaces that are stages for *alienation désirée*² (Debry, 2012), where people withdraw into themselves and vote for the extremes, and counter to much media rhetoric (Marchal and Stébé, 2018), can't we see them as spaces notable more for instances of happy cohabitation and constructive neighbourly sociability? These two phenomena are clearly related to the socio-demographic characteristics of the people who take up residence there, to their own life paths and conceptions and representations of a *genre de vie*³ (Emsalem, 1953), as well as to the spaces where such individual housing is situated. The analytical view defended here in this article calls for more refined and detailed analyses than the caricatural vision in vogue since the 2000s⁴.

Relying on several field studies recently carried out in suburban or peri-urban residential areas of the Bourgogne-Franche-Comté and Grand-Est regions, we shall show here in this article – once in a while does no harm – that life in residential areas can give rise to genuine conviviality referring to sensitive relationships, instances of collaboration, and inhabitant initiatives. We shall also deal with the relationships forged during partial self-build practices and with inhabitant initiatives which lead to the creation of community gardens and production of a shared collective memory. On the other hand, we shall also focus our attention on the diffuse conviviality that delicately and silently takes shape during spontaneous and more or less brief encounters occurring in the street and commercial areas.

1. ‘The drink after the grind’: partial self-build as a vector of convivial sociability

Among the households we met in residential areas located in the four *départements* of Burgundy, a significant number chose to have a house built. However, many of them decided to complete the construction themselves or, more exactly, to put the finishing touches to the construction. Let us mention painting indoors, wallpapering, laying floorboards, as well as putting up fences around one's site or planning and materialising the layout of the garage or garden. Partial self-build is thus commonplace among people who have bought

¹ Additional soul.

² Desired alienation.

³ Life style.

⁴ On this point, see the works by Christophe Guilluy (2010; 2014) or Jacques Lévy (2012) and – opposed to their interpretations – the publications by Violaine Girard (2017) or the collective one by Éric Charmes, Lydie Launay and Stéphanie Vermeersch in *La Vie des idées* (2013).

a house, especially among those who belong to the lowest social sections (Girard, Lambert & Steinmetz, 2013). In this undertaking, family solidarity is very helpful, as was the case with Fabrice and Stéphanie, a couple of primary-school teachers in their thirties, who had a house built in a peri-urban municipality near Mâcon:

'What with the purchase of the site, the house and all the little expenses that had not been planned, we were on the skimpy side financially... So we decided to engage my parents and Steph's brothers in putting the final touches to the house after the main structural work had been completed. They are far better with their hands than I am and, in the end..., we must have saved several tens of thousands of euros! Thank goodness our family were there to help us...'

We also met households who, beyond family solidarity, had recourse to a form of partial self-build based on mutual aid among neighbours. As we shall see, this aid very often goes beyond odd jobs and extends to the field of sociability and, *in fine*, conviviality. Thus, on several recently built individual housing estates, most – if not all – neighbours are social homogams: they are about the same age, are at the same stage in their lifecycles, have a similar housing project which has led them to be geographically close to one another, and are in relatively similar social situations. Thus, all or nearly all conditions are brought together for them to meet. In this perspective, then, the fact they meet very often during the construction of their houses triggers the initial exchanges. Thus, *homolalie*¹ (Héran, 1990), that is the action of speaking to people who resemble oneself, develops quite spontaneously. And when harmony and some sort of good feeling crop up, when people get on well, the idea of finishing the work together, of helping one another, emerges spontaneously. This is what Alexandre, a thirty-four-year-old marketing man who bought a house near Dijon five years ago with his wife (thirty-one years old, then pregnant with their first child), explains:

'Every time we came to monitor the construction work, we'd see two or three couples of neighbours. They were doing the same as us, in fact. So we began to say hello to one another, then we'd talk a little and quite soon we hit it off naturally. So, one day, as we had a little talk, just like that, in front of our houses under construction, we said to one another that we might join forces to do odd jobs, such as erecting the fences, etc. For it costs a lot and it's not very hard to do, all you need is several people to do the work... And well, since we're all on the skimpy side financially, we said to one another that it might be a great idea for us all. We thought about it, but not for long. My wife and I said to each other that it was a very good way of beginning to fit into the neighbourhood, in fact!'

As soon as their respective houses were delivered, the households in question began to meet on weekends to do odd jobs together. Thanks to strong

¹ Homolalia.

elective affinities due to the proximity of their socio-demographic characteristics, they soon supplemented these times of collective work with times of relaxation that crystallised around aperitifs on Fridays and, even more, on Saturday nights. Thus, the four households in question in turn invited their neighbours to their house (among cement bags and visible electric wires), as a kind of ritualised practice that took the shape of an exchange organised around gift and counter-gift, with conviviality as a fuel. Stéphanie (thirty-six years old, married, living in her house under the French home ownership plan *accession à la propriété* for six years) makes this point very clearly:

'In the beginning I was not very keen on the idea of... And then, actually, we became real friends, initially working friends, for one day we build the fence wall of the house at the end [of the estate], the following week they help us all with our fence and then it's the other neighbours' turn... So we got used to seeing one another to work at first. But that's not all. One day we go to their places, the following week they come to our place and it's always supercool, informal, effortless. So we relax, have a few drinks, and unwind after the working week and the construction work in the houses. So yes, we do have fun, it's a bit like a party every time and now I'm impatient for the occasion every week, even though the construction work is nearly finished, except for odd jobs that still remain to be done. But, mind you, we have not become alcoholics [laugh].'

This informant emphasises the festive dimension and the habit that has grown around the convivial times. Here, reciprocity is the point. And this is true in times of collective work as well as in the convivial times that follow. As Alain Caillé and Jacques T. Godbout have shown, the gift – here in this case the gift of time, advice and other types of help – is not a *chose*¹ but a social relation that moves at the service of the bond (Caillé & Godbout, 1991). So much so that once the final touches were made to the construction work, these households continued, and still continue, to meet assiduously. The initial cooperation thus rapidly took on a convivial dimension that has not diminished. On the contrary, it has even turned into true friendship. At the time of the interviews, other collective times were established beyond the aperitif drinks and summer barbecues, for instance, around common sports practice for Sunday joggers, around the organisation of the annual neighbours' party, or, again, around the local associative life for three of the four women in question. In other words, the relational harmony that has taken hold rests on solid bases which are reinforced by a form of neighbourhood social life, where social and spatial proximity strengthens social ties, which in passing reminds us of the fact that neighbourhood spatial proximity does not necessarily entail social distance.

Such conviviality actually possesses another virtue, since it contributes to the sentiment of residential well-being which, according to the persons we met, firmly partakes of their local attachment. Indeed, comfortably settled in their 'new' houses, well surrounded in terms of relationships and well

¹ Thing.

established locally, our informants feel well in their residential environment. This translates and materialises in their taking part in the associative life, and political for some, of the municipality, and, in two other cases, in their building extensions on their houses as they contemplate enlarging their family unit.

2. Inhabitant initiatives: between community gardens and places of memory

In a residential area located near Metz, the establishment of community gardens captured our attention. A collective of about ten people took up the idea put forward by a town councillor, with the declared intention of proving that within a residential area itself it is possible to do gardening together and share convivial times. Thus meals based on a barbecue set up by a few people are organised, as well as aperitifs:

'Here, we're not alone in our own gardens, we talk, give advice and tips to one another, that's good, for even here [in a residential housing estate] we have contacts, we don't just remain at home. Really, it's good to have a drink together!'

(a seventy-two-year-old man who has been living in the neighbourhood for twenty-two years)

Located at the crossroads of several housing estates, the community gardens of the neighbourhood produce fresh vegetables, herbs and spices (chives, tarragon, etc.) and are non-profit-making, as the production is shared between those who devote time to them. These gardens are now very successful, so much so that they have become a local point of reference in terms of community gardening. As such, they are visited by representatives of other towns as examples to follow in order to promote citizen participation. The inhabitants committed to the community gardens have been given advice and help so as to facilitate visits by the general public and, ultimately, offer practical access to people with reduced mobility. These community gardens act as a *porte-parole*¹ (Latour, 1989) for a collective effort that has contributed to turning the neighbourhood into a place pleasant to live in, where 'there still is a village atmosphere', as a recurrent local saying goes.

These community gardens embody the will to have a hold on the neighbourhood and take part in its development, which also translates into other inhabitant initiatives whereby shared identities and affiliations emerge and memorial inscriptions and claims crystallise. For instance, at the beginning of this study in 2017, a collective of about twenty inhabitants had been engaged for a year in tracing the history of their neighbourhood, valuing it, so as to have it recognised by the decision-makers of the town. The construction

¹ Spokesperson.

of a collective memory through the development of a local historical expertise has required strong commitment on the part of the inhabitants involved.

The construction of the neighbourhood's memory has been as earnest as possible thanks to the mobilisation of indigenous knowledge and the help of a former teacher of history and geography. A university student in history, the grandson of an inhabitant involved in the undertaking, has even done his Master's on the history of the neighbourhood since the Liberation. This just shows that the inhabitants have *équipés*¹ (Latour, 1989) themselves with legitimate references and solid knowledge on the subject. The equipment mobilised, however, is also material, inasmuch as panels tracing the history of the neighbourhood were installed for exhibition for several months at the sociocultural centre. Flyers had been thought of, designed, printed and delivered throughout the neighbourhood (shops, town hall, post office, etc.) with a view to communicating on this initiative which brought together an increasing number of inhabitants, especially the 'pioneers' of the neighbourhood, proud to display the narrative of their installation and to recount the social history of a place they are attached to. Often taken from family photo albums, the photos exhibited on the panels depict a local history which has been shaped by the inhabitants themselves.

On thinking it over, what is at issue here is a right to memory as regards a residential area that looks like many others and intends to extricate itself from indifference. By extension, as there is no heritage to defend, the aim is to have the quality of a living environment, of an art of living, and of an atmosphere, recognised:

'It's plain that here the houses are of no interest, they're not very nice, really. They're not the reason why we like the neighbourhood, that's plain, but it's the living environment.'

(a sixty-eight-year-old woman who has been living in the neighbourhood for eight years)

However, the history in question no doubt results from a collective construction that meets the interests of the present time. Behind the authenticity sought, here as elsewhere contemporary identity issues are at play which are used in order to strengthen and legitimize a specific image of the neighbourhood and a way of living there. As is well known, the sociologist Maurice Halbwachs (1950) is the first to have shown that collective memory is constructed not according to the past of groups, but instead, from their present, and more particularly, from the issues they are involved in. The collective memory produced here specially meets the expectations of inhabitants concerned that their places of living – a place which is seeing a significant ageing of its population – might be forgotten. Inhabitants thus arbitrarily unearth a local history to make it an accepted – and thus shared –

¹ Equipped.

memory, with the final objective of showing that the neighbourhood has long been, and still is, a place of claims and struggles.

On this point the neighbourhood embodies a spatial framework which unifies inhabitants by contributing to stabilising not only a specific memory but also, more broadly, an identity of place. The neighbourhood thus corresponds to a kind of *lest* (Halbwachs, 1970: 185) in that it participates in strengthening a sentiment of belonging. The very materiality of the neighbourhood then has the virtue of endowing inhabitants with a clearer idea of what they are and of what they want to be. Unlike the rhetoric on general de-territorialisation (Urry, 2005), we can perfectly see that the shaping of identities requires territories, starting with the neighbourhood, a true support for sociality (Ramadier, 2006).

3. The neighbourhood as a place for the silent fabrication of sociability

The neighbourhood investigated here is all the more a support for the more or less silent fabrication of what is common to all as many places prove to be stages for sociability where people feel comfortable and know they will have a good time. This is the case at the chemist's:

*'Yes, it's a village here. We go to the chemist's. Christian, he uses *tu* with us, it's like a family. It's local, it's our place! That's why it's good for us, here, as we know the place, it's our world. And at our age, we don't ask for anything else.'*

(an eighty-six-year-old married man who has been living for forty-eight years in the neighbourhood)

Beyond this example, however, we are forced to notice that, in many respects the neighbourhood encapsulates forms of urbanity which are typical of what geographers have called *ville-village*¹ (Poulot & Aragau, 2012). It is like a set of informal micro-stages for sociability where people come across each other. This is the case at the supermarket:

'Intermarché, it's like a village, we know one another, and that's what is good, we go there to do our shopping, there still is a village mentality.'

(a sixty-seven-year-old woman who lives with her partner and has been living in the neighbourhood for fifteen years)

'Here at Intermarché, we don't like change. We like to keep those we know! We like this little world, it's quiet, we know the place, that's good.'

(a fifty-nine-year-old married man who has been living in the neighbourhood for thirty-six years)

¹ Town-village.

These examples aptly show that the economic is embedded in the social. Beyond these commercial areas wrapped in sociality, however, the inhabitants, especially the oldest ones, underlined how important it is for them to go out of their houses in order to see people, not to become stay-at-homes, to be in contact with others. In this respect, the pavements and streets of the neighbourhood are the stage for improvised talks that are nonetheless very important in the everyday lives of inhabitants who sometimes suffer loneliness. The pavement and street sociabilities are all the more significant as some people do not or no longer have a car. These sociabilities give shape to a true, little social world.¹ This is built day by day through mutual visibility which translates into exchanges, here personalised, there simply customary, elsewhere a little more impersonal. Sometimes constituted by a mere head or hand sign only and as brief as they may be, these encounters prove to be most significant, since they turn the neighbourhood into a stage for daily and familiar sociability. No doubt, this is what is appreciated, for people feel they belong to a place of living that has a 'soul,' that is a certain social consistency synonymous with familiarity and emotional safety. Consequently, a social life based on known faces becomes possible. From this perspective, the neighbourhood is a social theatre with its figures ('Oh, he is a figure in the neighbourhood, but for him, it would not be the same!'), its stages, actors and scenery. Alongside statuses and formalised roles (shopkeepers, town services, etc.), many people embody an indigenous figure: 'the bloke from the street down there,' 'the old man who's always reading his newspaper,' etc. These occasional indigenous identities participate in the structuring of a shared little world organised by an ethic of inter-recognition, without any interference with anybody's privacy.

The pavements and streets are some of the places where at any moment improvised talks may emerge that can be lasting:

'When I go out for some bread, I fall into traps. I don't know what their names are, but we talk!'

(a seventy-four-year-old man who has been living in the neighbourhood for forty-eight years)

'You talk to many people in the street, you don't even know their names, but well, we talk of this and that. But I like that, it takes me out of myself, that's not bad.'

(an eighty-six-year-old man who has been living in the neighbourhood for forty-eight years)

These words remind us of studies which have shown that forms of sociability and identification of the other develop in the street. Hervé Paris (2005), for instance, has accurately described the extent to which the street is inhabited with a regulated play of avoidances and adjustments, respect and

¹ This little world may exclude certain inhabitants, especially those who do not do their daily shopping in the neighbourhood or the newcomers. On this point, see Elias and Scotson's classic work (1997).

recognition, which allows for what he calls a *quête furtive de familiarité*¹. This quest translates into the spontaneous search for a known face or figure, a gait already encountered, and thus participates in the silent elaboration of *identités collectives sensibles*², that is tacit collaborations based on people's living in the same street which make the other an *inconnu familier*³. While these implicit and diffuse reciprocities rest on more or less formalised pre-existing arrangements, they are nonetheless displayed according to processes co-constructing an expressive order of individual and collective identities. The static and the dynamic, the past and the present, the instituted and the emerging thus combine to give shape to a way of living together within the public space, where the other, an intermediate figure, is more than a stranger and less than a friend or a loved one. Thereby, the street displays the silent elaboration of shared serenity.

While the street of today's town is no longer the place of community life it used to be in the 1950s and 1960s, it is still a basis for identity for a number of housing estate inhabitants, especially the oldest ones, but not only them, as children too have their effect on the neighbourhood through their many quasi spontaneous interactions (Héran, 1987). The street allows one to show oneself without any real commitment. The street makes it possible for anybody to see and be seen without taking the relational risks to argue, confront ideas, oppose. The thing is '*être là, dans le simple côtoiemment ; d'être unique dans la banalité ; accueilli sans être nommé ; être avec autrui sans être engagé avec quiconque*'⁴ (Hénaff, 2008 : 48). As shown by Georg Simmel (1981), in such situations the elements offered for discussion come up not for the sake of their content but for the sake of sociability. Talking, as with one's hairdresser, about the weather, the rising prices, rheumatic pains that set in too early, Mr so-and-so's death, or how children are becoming alert so much earlier – actually the content is not very important but is likely to be common to all. What is played out, then, is a soft sociability, a kind of unsociable sociability, revolving around conventional utterances devoid of hierarchical signification and personal considerations. While one sometimes confides a little more and gives an opinion, this remains quite rare and actually one's aim is to chat about this and that so as to establish a relationship of sociability with many individuals they know vaguely. In other words, here the relationship does not exist outside its very realisation, as it is not strengthened outside individuals, for instance by an institution which would formalise specific rules, well delineated roles and clearly established values. The little world of the street always remains informal – but not informed! –, so that it disappears as soon as the individuals who make it exist *in actu* stop communicating.

¹ Furtive quest for familiarity.

² Sensitive collective identities.

³ Familiar stranger.

⁴ To be there, through mere encounters; be unique in banality; be welcome without being named; be with the other without being committed to anybody.

4. Concluding remarks: the street as a stage for openness to the other

Let us also underline that street sociability, as casual as it may be, can be an occasion to open oneself to the other, to another person one does not know and who refers to the changes undergone by the neighbourhood. The street actually allows for a direct contact during which one talks while looking at the other, looks them in the face, is in immediate relation, sees their individual face. Thus some informants of ours stop seeing a stranger in the other, as is the case with the Turks, for instance:

'I talked with Turkish children while I was cleaning the hedge in front of our place. Since then, I'm the Turks' friend. In a housing estate, everybody has to make some effort if they want to get on well together.'

(a seventy-four-year-old man who has been living in his house for forty-four years)

'Oh no! There are Turks near our place, we don't mind, we don't mind at all. We can see them when my husband and I have a walk and we never feel insecure! Occasionally we talk with them, there's no problem, they look happy with our stopping to talk.'

(a fifty-eight-year-old woman who has been living in her house for fifteen years)

As a stage for informal and frequent contacts, the street can be a factor affecting the other, who is *a priori* different. It limits, even prevents the shock of different cultures. For the other is no longer seen from a distance and from above, that is they are not identified solely from their appearance and the personal judgements it gives rise to in oneself and which one shamelessly projects onto them. When a true encounter has been initiated, one is not content with seeing the other from a distance, one talks with them so as to discover them in their full reality. As Marcel Mauss [1993, p. 275] has noted, it is through reciprocal face-to-face encounter that '*les hommes prennent conscience sentimentale d'eux-mêmes et de leur situation vis-à-vis d'autrui.*'¹ Since respect for the other, both as a person and a human being, depends on this, should we not see in the analytical rehabilitation of the street, incidentally indissolubly political and symbolic, a convivialist necessity? This is true, even in residential areas, which are too often reduced to what one wants to see in them.

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WORK ENVIRONMENT AND WORKPLACE DEVIANT BEHAVIOUR IN NIGERIAN PUBLIC HOSPITALS

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Abstract: *Health care services are provided in Hospitals. Consequently, the performance of hospitals shapes health care delivery system. Over the years, the standard of health care services in Nigerian public Hospitals has been on the decline. Therefore, this study focuses on workplace deviant behavior and standard of Health care delivery in Nigerian public Hospitals. The objectives of the study were to: (i) identify workplace deviant behaviors often exhibited by health professionals in Nigerian public hospitals, (ii) assess the impact of workplace deviant behavior on standard of health care delivery in public hospital. The study relied on Differential association theory for its theoretical explanation. Survey design was adopted. Primary data were generated through the administration of questionnaire. A sample size of 120 health professionals were drawn using stratified random sampling. Chi- square was employed to test the hypotheses of the study. The result of the test of hypotheses established a relationship between workplace deviant behavior and low standard of health care delivery. The findings of the study were that: i)There is a relationship between work slowdown and gross patient number in public hospitals ($X^2_c = 32.87$), ii)There is a relationship between favouritism and medical tourism in Nigeria ($X^2_c = 31.82$). The study concluded that workplace deviant behavior has significant impact on health care delivery in Nigerian public Hospitals. Consequently, the study recommended that measures to minimize workplace deviant behaviors should be taken in order to improve the standard of health care delivery in Nigerian public hospitals.*

Keywords: *Workplace Deviant Behavior; Health Care Delivery; Public Hospitals; Health Professionals; Nigeria.*

1. Introduction

1.1. Background to the study

Deviant and unethical behaviors have been found in various work organization over time; unabated occurrence of such behavior among health professionals most especially in Nigerian public hospitals calls for serious attention. The need to provide a work environment where deviant workplace behavior will be non-existent or at best reduced to the barest minimum is sacrosanct as conducive work environment ensures the wellbeing of employees which invariably enable them exert themselves to their roles with

all vigor that may translate to higher productivity (Ajayi, 2019; Akinyele, 2007).

Kohun (1992) noted that work environment is made up of the totality of forces, actions and other influential factors that are currently and, or potentially contending with the employee's activities and performance. It is the sum of the interrelationship that exists within the employees and between the employees and the environment in which the employees work. According to Akinyele (2007), about 80% of productivity problems reside in the work environment of organizations. Also, Yusuf and Metiboba (2012) noted that the type of work environment in which employees operate determines the way in which such enterprises prosper. They asserted that improved work environment enhances employee's productivity. Work environment when appropriately designed, motivates employees toward higher productivity. A pleasant work environment is very important as an incentive for the most effective performance of employee.

Deviant workplace behavior on the other hand can be defined broadly as acts committed by organizational members that have, or are intended to have, the effect of damaging co-workers, managers, or the organization itself (Bennett & Robinson, 2003). It has also been defined as voluntary behavior that violates significant organizational norms and in so doing threatens the wellbeing of organization, its members, or both (Robinson & Bennett, 1995). Such behavior at work has received much attention over the past years in view of the sensational negative consequences associated with improper behavior in organizations. Deviance in the workplace is fairly prevalent and many employees at some point engage in such behaviors (Kaptein, 2011). Research on deviant behavior in organizations has shown that employees may engage in such acts to benefit themselves, to retaliate against the organization or to harm coworkers (Umphress, Bingham, & Mitchell, 2010).

Deviant behaviors in a health care related work environment negate the professional ethics of the medical profession. Such behaviors have serious consequences on service delivery and overall organizational performance. It is also inimical to qualitative health care delivery. More than ever, there is a need to reposition the health sector especially the teaching hospitals for optimal performance. There is a need to ensure that health facilities are in proper shape to cater for health needs of the citizens. There is a need for health professionals to abide by the ethics of their profession in conformity with organizational norms. There is also a need to ensure that the work environment is conducive for effective health care delivery. Against this background, this study examines work environment and workplace deviant behavior among health professional in selected teaching hospitals.

1.2. Statement of the problem

Medical ethics and Hippocratic Oath that prescribes the behavior of health professionals seems to be relegated to the background. Health professionals engage in workplace deviant behaviors such as negligence of

duty, lackadaisical or carefree attitude to emergencies, favoritism, tribalism, gossip, sexual harassment, sabotage, rumors-mongering, leaking confidential information of patient, theft of hospital equipment and materials, baby swap, absenteeism, work slowdowns, unauthorized appropriation of organizational materials to self, aggression, verbal attacks (insults), blaming colleagues, running personal business at work and so on (Ajayi, 2019). These behaviors no doubt have effects on health care delivery.

It can be argued that health care providers engage in a wide range of deviant workplace behavior because they have a strong influence over medical decisions. In making these decisions, health care providers sometimes act in ways that are not in their patients' best interests whether motivated by direct financial gain, increased prestige, and greater power or improved working conditions. Health care providers are also in a position to defraud patients in several ways. Most payment systems have to rely on the honesty of providers to state the kind of and intensity of services that have been provided. In addition, health facility officials sometimes accept kickbacks to influence the procurement of drugs, supplies, infrastructure investments and medical equipment.

The prevalence of deviant behavior in the workplace most especially among health professionals is a big challenge for health organizations. The attendant effects of this on overall organizational performance cannot be overemphasized as audible patient dissatisfaction at the various outpatient clinics are instructive and gives an insight into the fact that there is a serious problem in the system. This study therefore examines work environment and workplace deviant behavior in Nigerian public hospitals in order to rescue the health care delivery systems from a state of comatose and collapse.

1.3. Research questions

This research seeks to answer the following questions:

- i. What is the nature of work environment that characterizes Nigerian public hospitals?
- ii. What are the kinds of deviant behaviours often exhibited by health professionals in Nigerian public hospitals?
- iii. What is the effect of the observed nature of work environment on workplace deviant behaviours exhibited by the health professional?

1.4. Research objectives

The main objective of this research is to examine the influence of work environment on workplace deviant behavior in Nigerian public hospitals. Based on this, the specific objectives of this research are to:

- i. examine the nature of work environment that characterizes Nigerian public hospitals,
- ii. identify workplace deviant behaviours often exhibited by health professionals in Nigerian public hospitals,

- iii. assess the effect of work environment on workplace deviant behaviour exhibited by the health professionals at the public hospital.

1.5. Research hypotheses

The following Null (H_0) and Alternative (H_1) hypotheses were set and tested in this study:

- i. H_0 – Workplace design does not predispose work slowdown in Nigerian public hospitals.
 H_1 – Workplace design predisposes work slowdown in Nigerian public hospitals.
- ii. H_0 – Favouritism is not contingent upon leadership style in Nigerian public hospitals.
- iii. H_1 - Favouritism is contingent upon leadership style in Nigerian public hospitals.

1.6. The concept of work environment

Work environment refers to the manner and extent to which roles, power and responsibilities are delegated, controlled, and coordinated between employee and management (Robbins, 2008). The work environment is made up of the administrative, technological, political, economic, socio-cultural, and stakeholder factors. This environment provides multiple contexts that affect the organization, its performance, procedures and how it operates (Muhammad Ehsan Malik, Salman Nasser, & Muhamad Mudsar Ghafar, 2011). Work environment includes tools, materials, equipment, working conditions, action of co-workers, behavior of leaders, policies and objective of organization, availability of required information, time availability and others (Srivastava, 2008).

Work environment has significant consequences for both individuals and organization. The atmosphere in workplace has impact on employee's motivation, behavior, attitudes and potentials, which, in turn is predicted to influence organizational productivity (Adenike, 2011). In other words, the work environment is considered very important in the life of organizations due to its clear effects and relations to the various regulatory activities. It affects employees' satisfaction and performance and, thus, the success of the organization and its ability to continue (Al-Saudi, 2012).

Work environment describes a workplace, distinguishes the organization from other organizations and influences the behavior of people in the organization. The effect of work environment on the behavior of employees has been an important issue of discussion and analysis over the years. Earlier studies examined the effect of illumination, temperature, noise, and atmospheric conditions on productivity of the workers (Srivastava, 2008). The studies failed to take into account other work environment factors that affect behavior, productivity, and overall performance of organization. Workplace design needs to take into account a wide range of issues; creating better and higher performing workplace requires an awareness of how workplace impact

behavior and how behavior itself drives workplace performance. There is a relationship between work, the workplace and the tools of work. The work environment is an integral part of work itself; it performs different functions and employees work individually as well as interact with others; this requires different workplace solution (Chandrasekar, 2011).

Kyko (2005) distinguishes between two types of work environment, which are conducive and toxic work environment. Conducive work environment gives pleasurable experience to employees and enable them to actualize their abilities and behavior. This type of environment also reinforces self-actualizing behaviors. For instance, an irresponsible employee can change into a responsible employee in a conducive work environment. Toxic work environment gives unpleasant experiences and at the same time, de-actualize employees' behavior. This environment reinforces low self-actualizing behaviors and it leads to the development of negative traits of the employees' behavior. In toxic work environment, responsible and sensible employee can change into irrational and irresponsible employee as a survival strategy.

Stallworth and Kleiner (1996), argue that increasingly an organization's physical layout is designed around employee needs in order to maximize productivity and satisfaction. They argue that innovative workplaces can be developed to encourage the sharing of information and networking regardless of job boundaries by allowing communication freely across departmental groups. This position is real most especially in the hospital system where health professionals depended on each other for effective health care delivery. Medical doctors have to communicate with Nurses, Medical laboratory workers and the Pharmacists for proper diagnosis and treatment of ailments and diseases.

To achieve high levels of employee productivity, organizations must ensure that the physical environment is conducive to organizational needs facilitating interaction and privacy, formality and informality, functionality and cross-disciplinarily. Consequently, the physical environment is a tool that can be leveraged both to improve business results (Mohr, 1996), and employee well-being (Huang, Robertson & Chang, 2004).

1.7. Workplace deviant behavior

Behavior denotes the action of a person (Cooper et al., 2007). It varies with circumstances and could be individual or group based. Thus, behavior could be observed, repeated and measured. The actions of persons at workplace, good or bad, then constitute work behavior. In the workplace, employees engage either in organizational citizenship behavior (OCB), which increases organizational functioning (Podsakoff, Ahearne, and MacKenzie, 1997), or counterproductive work behavior (CWB), also known as workplace deviant behavior which impairs organizational functioning (Dunlop & Lee, 2004). Workplace deviant behavior refers to "any intentional act(s) on the part of an organizational member viewed by the organization as contrary to its legitimate interests" (Gruys & Sackett, 2003). Workplace deviant behaviors

can range from minor offences such as petty lies to serious offences such as embezzling millions from an organization. They can occur at either the interpersonal level or at an organizational level (Robinson & Bennett, 1995). Workplace deviant behaviors at the interpersonal level are behaviors that affect the employees within the organization and include acts such as sexual harassment, favoritism, gossip, and verbal aggression. At the organizational level, they are behaviors directed towards the organization and include behaviors such as absenteeism and misuse of the organizational assets. Several definitions of workplace deviant behavior portray a lack of attention to explicit and implicit organizational rules, policies and values. Equally striking is the fact that a behavior should be "premeditated and harmful" in order to qualify as workplace deviant behavior (Schat & Kelloway, 2000; Gruys & Sackett, 2003; Marcus & Schuler, 2004, Taylor, 2012).

In the view of Marcus and Schuler (2004), workplace deviant behavior is not merely deliberate but it is always destructive; it is not about sudden or unconscious behaviors. Marcus and Schuler (2004) noted that although individuals may intentionally engage in bad behaviors, they may not intend to cause harm. For example, an employee may deliberately miss a day of work with the private intention of attending to some personal business and not with the intention of negatively affecting organizational productivity. Taylor (2012) thus accentuates that workplace deviant behavior is any deliberate unacceptable behavior that has the potential to have negative consequences for an organization and its staff.

1.8. Theoretical framework

The role of theory in research cannot be overemphasized. Siegel and Senna (1988) defines theory as a statement that explains the relationship between social facts and concepts in a meaningful way. In a view to explain the concept of work environment, workplace deviance behavior the Differential association theory was employed.

The differential association theory is one of the important learning theories of deviance. It was developed by Edwin Sutherland and proposes that through interaction with others, individuals learn the values, attitudes, techniques, and motives for deviant behaviors. An important quality of differential association theory concerns the frequency and intensity of interaction. The amount of time that a person is exposed to a particular definition and at what point the interaction began are both crucial for explaining criminal activity. The process of learning deviant behavior is really not different from the process involved in learning any other type of behavior. Sutherland maintains that there is no unique learning process associated with acquiring non-normative ways of behaving (Scarpitti, Nielsen, & Miller, 2009).

According to Sutherland (1947) social patterns including deviance are learned through association with others, especially in primary groups. Due to the complexity of socialization, people are exposed to forces encouraging criminality as well as those supporting conformity. The likelihood that a

person will engage in deviant behavior depends on the frequency of association with those who encourage norm violation compared to those who encourage conformity. Within the confine of the work environment, employees have an opportunity to interact with colleagues who may encourage or discourage deviant behavior at the workplace. The frequency of such interaction or association goes a long way in determining the likelihood that an employee would engage in workplace deviant behavior. The applicability of Sutherland's theory of differential association is hinged on the fact that employees associate with colleagues at work and by this they may be exposed to forces encouraging deviant behaviors. The frequency of such association may encourage employees' involvement in deviant behavior.

One criticism leveled against this theory has to do with the idea that people can be independent, rational actors and individually motivated. The notion of an individual being a criminal or exhibiting deviant behavior based on his or her environment is problematic. This theory does not take into account personality traits that might affect a person's susceptibility to environmental influences.

1.9. Methodology

The survey research design was adopted for this study. Survey research design was found to be relevant because the study is non-experimental. It allows for the description, explanation and analysis of work environment and workplace deviant behavior. Furthermore, survey research design enable researcher to seek the opinion of representative sample of the population upon which conclusion, inferences and generalization could be made.

Quantitative data was collected based on the experience of the respondents. The independent or predictor variable is work environment while the dependent variable is workplace deviant behavior. The study population consists of health professionals selected from the University of Nigeria Teaching Hospital, Enugu. Purposive sampling technique was used to select the Hospitals used for this study. Also, the researcher used purposive sampling to select two major health professionals for this study namely; Medical Doctors and Nurses out of the numerous professional fields in hospitals. Medical Doctors and Nurses have the highest frequency of contact with patients on daily basis more than other health professionals; therefore they are in the best position to lay bare their minds on the nature of work environment and workplace deviant behavior in public hospitals.

Furthermore, the stratified random sampling technique was used to select elements from the population. The hospital used for this study has various departments (strata) from which medical doctors and nurses were selected at random. A random sample from each stratum was taken in a number proportional to the stratum's size when compared to the population. The register of the medical doctors and nurses were obtained from the management of the hospital. Numbers were assigned to professionals on the

register, and the table of random numbers was used to select the sample elements. Every element in the population has an equal chance of selection.

The Questionnaire was employed for collection of data. The questionnaire was used to elicit responses from professionals selected across various departments of the hospital. The data collected for this study were analyzed using descriptive and inferential statistics exemplified by frequency distribution, simple percentage and chi square.

1.10. Presentation of data and data analysis

The data generated from this study were collated and analyzed as follows:

Assessment of Workplace design

An examination of respondents assessment of workplace design shows that 20 respondents (16.7%) describe workplace design as excellent while 38 respondents (31.7%) describe the workplace design as good. More than half of the respondents (62) constituting 51.7 % describe the workplace design as poor. The details are displayed in table 1.1.

Table 1.1 Respondents assessment of Workplace Design:

Response	Frequency Distribution	
	N	%
Excellent	20	16.7
Good	38	31.7
Poor	62	51.7
Total	120	100

Source: Researcher's Fieldwork, 2019

The table above is an eye opener as it exposes a loophole in the workplace design of teaching hospitals. The fact that more than half of the respondents noted that the workplace design is poor shows that there is a need for policy makers to improve the design of the workplace. Maintenance of the structures on ground is necessary while there is a need to add more to the structures that are already in place. The number of patients trooping into the teaching hospitals on daily basis is more than what the structure can accommodate, it is therefore important to have an appropriate workplace design that is favorable for health care service delivery.

Leadership Style

The respondents were asked questions about the leadership style in the various teaching hospitals. A total of 59 respondents (49.2%) believe that Autocratic leadership style is in operation at the teaching hospitals. 19 respondents (15.8%) posited that the leadership style is Liberal, while 42 respondents (35.0%) observed that the leadership style in the teaching hospital is Democratic. Table 1.2 presents the details.

Table 1.2 Responses on Leadership Style

Response	Frequency Distribution	
	N	%
Autocratic	59	49.2
Liberal	19	15.8
Democratic	42	35.0
Total	120	100

Source: Researcher's Fieldwork, 2019

Table 1.2 draws attention to the fact that majority of the respondent considered leadership style in the teaching hospital as autocratic. This may be due to the fact that teaching hospitals are bureaucratic in nature and there is hierarchy of authority. Hence, authority and instructions flows from the superiors to subordinate. It may be difficult for a junior medical officer to query the decision of a consultant; such junior officer may assume that the consultant is autocratic. However, there are respondents who believe that leadership style in the hospitals is democratic and liberal.

The response of respondents presented in the frequency distribution table shows that management of hospitals have a lot to do in terms of getting health professionals involved in the decision making process. According to Fleet and Griffin (2006), leaders (management) shape the culture of organization; when managers' possess poor skills with people, deviant organizational cultures are the consequence. In situations where health professionals are involved in decision making process, it is difficult for them to violate such decisions because they are aware of it and were carried along in the formulation of such decisions.

Work slowdown among Health Professionals

An analysis of the rate at which respondent work slowly or slow work down intentionally shows that 31 respondents (25.8%) slow work down very often while 70 respondents (58.3%) work slowly often. However, 15.8% (19 respondents) does not work slowly often (see table 1.3).

Table 1.3 Work slowdown among Health Professionals

Response	Frequency Distribution	
	N	%
Very often	31	25.8
Often	70	58.3
Not Often	19	15.8
Total	120	100

Source: Researcher's Fieldwork, 2019

Favouritism among health professionals

An analysis of the extent at which health professionals exhibits favoritism in teaching hospitals shows that 42 respondents (35%) and 67 respondents (55.8%) believed that health professionals exhibit favoritism very often and often respectively. A few respondents 9.2% disagree with this position (see table 1.4)

Table 1.4 Responses on favoritism among Health Professionals

Response	Frequency Distribution	
	N	%
Very often	42	35
Often	67	55.8
Not often	11	9.2
Total	120	100

Source: Researcher's Fieldwork, 2019

Test of Hypotheses

Hypothesis I

H_0 : Workplace design does not predispose work slowdown in Nigerian Public Hospitals

H_1 : Workplace design predisposes work slowdown in Nigerian Public Hospitals.

Cross tabulation of Tables 1.1 and 1.3

Workplace design	Work slowdown			Total
	Very often	Often	Not often	
Excellent	1	7	12	20
Good	7	24	7	38
Poor	23	39	0	62
Total	31	70	19	120

$$X^2c = 32.87$$

$$X^2t = 9.49$$

$$\text{Degree of Freedom (df)} = 4$$

Significance level = 0.05

Remarks: Since the calculated chi square value (X^2c) 32.87 is greater than table value (X^2t) 9.49 then accepts H_1 and rejects H_0 .

Hypothesis II

H_0 : Favouritism is not contingent upon leadership style in Nigerian public hospitals.

H_1 : Favouritism is contingent upon leadership style in Nigerian public hospitals.

Cross tabulation of Tables 1.2 and 1.4

Leadership Style	Favouritism			Total
	Very often	Often	Not often	
Autocratic	21	32	6	59
Liberal	5	11	3	19

Democratic	16	21	2	42
Total	42	67	11	120

 $X^2c = 31.82$ $X^2t = 9.49$ **Degree of Freedom (df) = 4****Significance level = 0.05**

Remarks: Since the calculated chi square value (X^2c) 31.82 is greater than table value (X^2t) 9.49 then accepts H_1 and rejects H_0 .

Discussion of findings

An examination of the contingency table above reveals some interesting result concerning the relationship between Workplace design and Work slowdown. Deriving from the table, the chi-square result shows that workplace design predisposes work slowdown in Nigerian public hospitals. The conclusion arrived here is derived from the fact that the calculated chi-square is greater than the table value. This then means that the null hypothesis (H_0) is rejected, while the alternative hypothesis (H_1) is accepted. This supported Brill (1992); Stallworths & kleiner, (1996); Mohr, (1996) study in which physical design of workplace that meets the needs of employees encourage efficiency and productive behavior as against deviant behaviours.

Furthermore, the second contingency table reveals a relationship between Leadership style and favouritism. Deriving from the table, the chi-square result shows that Favouritism is contingent upon leadership style in Nigerian public hospitals. The conclusion is derived from the fact that the calculated chi-square is greater than the table value. This then means that the null hypothesis (H_0) is rejected, while the alternative hypothesis (H_1) is accepted. Therefore, favouritism is contingent upon leadership style in Nigerian public hospitals

Conclusion

The result of the findings in line with the objective of this study shows the nature of work environment that characterizes Nigeria Public Hospitals as one in which the workplace design predisposes workplace deviant behavior such as work slowdown among others. Workplace deviant behaviors often exhibited by health professionals were identified. This includes absenteeism, leaving work early, taking excessive breaks, intentionally working slow and wasting resources. Also, behaviors such as showing favoritism, gossiping about co-workers, blaming co-workers and competing none beneficially are found in public hospitals. Furthermore, this study assessed the effect of work environment on workplace deviant behavior exhibited by the health professionals in Nigerian hospitals. The result shows that work environment influence deviant behavior as favouritism was found to be contingent upon leadership style in Nigerian public hospitals.

Conclusively, this study shows that inconducive work environment influences workplace deviant behavior and generate negative consequences on health care delivery in Nigerian hospitals.

Recommendations

The following recommendations were made based on the findings of this study in order to improve work environment and curb workplace deviant behavior in Nigerian public hospitals.

- Management of public hospitals should make the work environment more conducive for health professionals by ensuring that the workplace design is in line with the best standard.
- Adequate office facilities for consultation, adequate bed spaces for patients, adequate number of professionals and equipments should be provided in the public hospitals.
- Top management officials of teaching hospitals should undergo periodic leadership trainings, and endeavour to transfer core organizational values down to the operational ranks.

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TRAUMATIC EXPERIENCE OF LOWER LIMB AMPUTATION DURING ADULTHOOD: A CLINICAL ANALYSIS OF THE WORK INVOLVED IN CONTINUING ONE'S EXISTENCE

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Abstract: *It is known that, amputation is a very dramatic event that changes completely an individual's life as it brings loss of sensation, trouble of body image, which compromises the victim's life throughout his existence. The way in which the subject faces the suffering of limb loss is complex and individual are influenced by a variety of factors (personal, social and environmental). How does the subject implement the work involved on continuity of his existence in a context of traumatic experience related to amputation in adulthood? The aim of this study is to understand the work involved in continuing one's existence in a situation of traumatic experience of lower limb amputation on adulthood. Based on the clinical method, we have used of the semi structured interview guide with three men met at the National Rehabilitation Center for Persons with Disability (Yaounde-Cameroun) permit to obtain the result. The participants show functional adaptation, they manifest an inappropriate feeling as well as psycho-emotional response. This is due to the difficulty for the subject to implement effective mental work in order to increase their sense of continuity of existence. It is necessary to put in place a structure with a holistic rehabilitation program with a multidisciplinary team approach that takes care of amputees in this context.*

Keywords: *trauma; traumatic experience; limb amputation; adult; feeling of continuity of existence.*

1. Introduction

Amputation is the surgical removal of a body part because of a disease or an injury. The practice of amputation can be used for punitive, ritualistic, and therapeutic reasons. According to Rybarczyk, Nicholas and Nyenhuis (1997), amputation of limb is a common thing in this present society and is one of the most common acquired disabilities. The global incidence of amputation is difficult to ascertain, as rates vary widely both between and within countries. Despite advances in medicine and surgery, amputation continues to be a large problem among adults which has resulted in more than 900,000 people living

with minor limb loss worldwide (Ziegler-Graham et al., 2008). In Cameroon, it is estimated that the population of amputees has increased as a result of the Boko Haram issues in the Northern regions and Anglophone crisis in the Southern part of Cameroon couple with road accidents.

Any amputation is a devastating and life-changing experience. This incident compromises the victim's life throughout his existence (Adrian, 2006). Trauma may alter one's capacity to regulate arousal levels, which in turn can alter the concept of self. Consequently, distortion in body image may be vastly influenced by traumatic experiences (Kneipp, Kelly & Wise, 2011).

The main effect of a lower-limb amputation is a reduction of person's mobility, meaning that they will not be able to walk as they did before; they need some form of assistance most likely affecting a person's balance. Therefore, the continuing one's existence is compromised because the basic pursuits of daily living will become much more difficult, or perhaps even impossible, such as getting dressed, washing, toileting or carrying out shopping. The additional effort required by amputees to perform many of the routine activities of daily life can result in increased levels of tiredness and fatigue.

Although, all individuals with amputations face major physical, emotional, and social adjustments, adaptation to adjustments seems to vary widely between individuals (Akyol and al., 2013; Williamson et al., 1994). The alteration in the body sets up a series of emotional, perceptual, psychological and negative reactions. The loss of a limb is a traumatic event since the subject experiences the damage on his body that also affects all the aspect of his life. While, the limb amputated subject should be able to perceive an internal, stable and coherent unity of the self, and he must be able to put in place a multiple strategies (coping strategy, defense mechanism, cognitive, emotional) to avoid the loss of his existence and favor the feeling of continuity of his existence. In fact, the feeling of continuity of existence on the subject face with limb loss refers to a kind of self perception he has, through a sense of self while perceiving possible modifications on one self. These perceptions are link to others and to the external world of the subject. It is therefore a "certain internal security that tells us that in the next second, we will always be there and always the same. (Pireyre, 2011: 55).

The study states the problem of continuity of existence in a context of traumatic experience of lower limb amputation during adulthood. The aim of this study is to understand the impact of lived traumatic experience of lower limb amputation by adults in the manner they put in place for the continuity of their existence.

2. Method

Through the clinical method, this study is based on qualitative research (Muchielli, 2009), in the sense that it tries to locate researcher in the subjective world of participant or subject, about the relevant phenomena

(Denzin & Lincoln, 2000). Qualitative research is pertinent in this study for it gives the first place to the actor's point of view by a case study approach. Emphasis is laid on their perceptions, experiences, believes, emotions, representation of the persons' and their expression or interpretation of the event or phenomenon.

2.1. Participants

The participants of this study were drawn from disabled person interned at the National Rehabilitation Center for Persons with disabilities (CNRPH cardinal Paul Emile Leger) at Etoug-Ebé in Yaounde- Cameroon. Three participants were involved and selected base on inclusive criteria such as:

- to have been amputated for at least a year;
- to be lower limb amputees as a result of traumatic injuries;
- to have insight about their condition and can recount their real life experience without any reservation. This refers to persons who are able to express and share their experience of their daily life.

The three participants are adults with age ranging from 36 to 46 years old (two male adults and one female adult).

2.2. Instrument and procedure

The use of semi-structured interviews through the interview guide as instrument helps to collect data. The interview guide was divided into six themes based on:

- the presentation of cases;
- the experience of lower limb amputation;
- the emotional feeling after the lower limb amputation;
- the coping strategy put in place after the lower limb amputation;
- the defense mechanism identifies;
- the feeling of continuity of existence after the experience of lower limb amputation.

Following the inclusive criteria of the study, three participants were selected and interviewed in the counseling room of the center (CNRPH cardinal Paul -Emil Leger).

2.3. Ethical considerations

A pseudonym was attributed to the three participants of the study in other to respect anonymity, ethic and confidentiality. Data are recorded through the use of an audio recorder. But it required the prior permission of each participant. All the participants signed informed consent prior to participate in this study.

2.4. Data analysis

After the data collection, the transcription was done using word software. The technique of thematic content analysis (Mason, 2002), facilitates the data analysis based on the themes of interview guide.

3. Results

3.1. Presentation of cases

Case of Kunna

Kunna is a 41 years old man who had an above the knee amputation eight years ago as a result of an accident in the Yaounde- Douala highway, precisely at Pouma. He is a native of Bafut from the North West region and married, he is father of three children. He is a Presbyterian, an orphan who lost his parents when he was still a kid. Kunna was a businessman dealing in petroleum products; because of his condition he is selling second articles precisely clothes and shoes.

Case of Elianne

Eliane is a 36 years old woman who had a below knee amputation. She was amputated three years ago as a result of an accident sustained in the Quosi- Douala highway when returning from a business trip. She is a native of Bana in the West region and of catholic religion. She is single and a mother of two children.

Case of Adji

Adji is a 46 years old man, who had a below knee amputation. He was amputated a year ago as a result of a cancer disease. He is a business man and native of Juiziga in Extreme North and a catholic by religion. Adji is married, a father of five children.

3.2. Experience of lower limb amputation and emotional feeling

The experience of lower limb amputation is linked to the psychological and emotional reactions of the participants. Psychologically, the participants dealt with a lot of hardships following limb loss. The new life experience, having to face the world without a limb brought different psychological reactions. The emotional reactions to limb loss are very complex and reveal symptoms as feeling shock, acute emotional distress and self- identity. The participants described their initial reaction to their amputation as a shock, unexpected and overwhelming as a result of the accident. The loss is overwhelming exceeding their ability to integrate the emotions involved with the experience; referring to a powerful response that is devastating. Kunna said:

I regain consciousness and I got up. I discovered that my leg was not there and I started shouting where is my leg, where is my leg? The nurses told me to calm

down. I became so violent and aggressive towards everyone around, crying where is my leg? In that state I started removing and destroying the dressing around my wounds and they had to chain me up since no one could calm me.

A part from being a shocking and unexpected, losing a limb is not easy to accept, victims adhere to it as a last resort having no other option after struggling with the information, with the uncertainty about what the future holds with this condition as expressed by Elianne:

"The doctor told me that the only solution to resolve my problem was amputation. I refused and told him if he dare I will die in the operating room. It was a shock, and after two years that I finally accepted to be amputated because I was in pain, suffering, I could no longer do anything,"

The subjects found it really difficult to go through the new experience of their lives. Repeated frustration and anger was expressed by participants as part of their experience resulting from the fact that they can't live their lives as spontaneously as expected. The challenges they face and the lack of capacity to overcome them, intensify suffering and difficulties to contend with it. They expressed various sources of frustration and anger:

"I am frustrated faced with the challenges I encounter, I can't go to places I use to, I cry, I am in anger when I can't face life the way I am supposed to, I am sad, worried about my family. I feel pains, itching that I can't localize, I have the feelings that my leg is still there it is later that I realize myself and look for crutches at times I fall (Adji.).

His frustration and anger is due to the limitation he encounters, his family situation and phantom sensation and pains which he can do nothing to stop, it is out of his control. Elianne expressed that her anger is due to the fact that she struggles with home chores:

"I am in anger when I struggle with things that I could easily do like laundry, cooking, taking care of the home and myself. It is a struggling life".

Anger is a message of discomfort which is expressed outwardly, what is felt is verbalized through anger out of control. Couple to these feelings of frustration and anger, participants described acute emotional distress as a response to the traumatic event, painful memories about the event, upsetting thought, which puts one in an imbalanced situation with self. According to the participant Kunna, the emotion was that of upsetting thought. He said:

"when I think back of who I use to be, I'm disturb, I feel pain within me I'm stuck in my memory, upset someone with two legs who had all he wanted but now everything has changed".

Re-experiencing the incident was mentioned by participant Eianne who argue that

"I avoid contact with people because what they say are things that poison my mind, which annoys you and awaken the memories of the event".

Coming in contact with certain people and certain places act as trigger that awakens the memories of the event; she has to avoid contact so as not to be reminded about the event. This statement from Adji refers to flash back of the event as he said

"I was told that if I allow myself to be overtaken by emotions I will develop other diseases which can lead to death, to avoid another problem to install itself I struggle to overcome my emotions and painful reminders".

In order to avoid complication due to the fear of death, he has to repress his thought. The situation brought about feelings of helplessness, hopelessness couple with that of suicide thoughts. Kunna said

"I asked myself how was I going to come out of this situation and the only thought that came to me was that I should die, since I had no were to go day and night will meet me on the street, the rain will fall on me and the sun will shine on me".

Eianne also described her feeling as:

"It was a hopeless condition, since they thought I was going to die".

These statements unveil the presence of depression, anxiety and traumatic stress which participants experience as they struggle to meet up with the demands of life.

3.3. The coping strategy and defense mechanism

The shock was accompanied by denial, which is like a defense that helps to buffer the shock, preparing the individual to assimilate their loss by grieving. Grieving is not connected just to the loss limb, but with many things connected to the lost, what participants were in the past, what they are lacking and the numerous challenges they faced in their daily life. Adji mentioned that:

"Before I will go out every morning for work (since I am a business man), looking for what my family will earn a living for many years. Take care of my family, take my children to school, my children were not going to any kind of school, and they attained big schools. But now I can no longer do that (...)".

One's observe that living with an amputation brought about several changes in participants life. All participants experienced impaired or reduce mobility, they had to use walking aids to enable them move which required a lot of energy and brought about discouragement as in the case of Kunna who stated:

"to displace myself, having fun, I have to use crutches, I may be in need of something but the stress I have to go through to get it discourages me". Eianne equally said: "My prosthesis helps me to walk, to have some balance because at first I use to jump and I will fall, but now the falling has reduced (...). I can only use it to walk on level land, I can't use it to walk on a rough surface, climb a hill, run and most of our roads are very narrow and rough".

The walking aids are limited since she can't move on places other than level land. Adji added that:

"I use to fall a lot at first and I can displace myself with some ease. I have gained some equilibrium even though I use a lot of energy, easily get tired and sweat a lot, it gives a lot of heat".

It also enables them gain stability and to close the gap that exist between them and other persons but, the effort required when walking with prosthesis and the discomfort restricted the distance the participants are able to walk.

Faced with the numerous psychological and social challenges, amputees still have to move on with their life. They use various means and manner in which they cope through this highly tasking event that is for life. One participant (Adji) benefit from social support as he expressed that:

"My friends, family members are the one helping me from time to time financially, my wife assists me to carry out my daily task, like bathing, comfort [...]".

This situation wasn't the case for Kunna and Eianne who stated that, their family did not help them and even in some cases, they were abandoned by their family and spouse. Eianne said that

"My family abandoned me because the load was too much for them to bear and they thought I was going to die". In the same vein, Kunna said that "when I was in the comma, my wife abandoned me in the hospital; sold everything I had, and went abroad".

Despite on this situation, the participants tried to live a positive life, keeping a positive attitude by manifesting intentional efforts to minimize the physical, psychological, or social harm of the event or situation. They adopted their own ways to deal with this stressful situation. The participants also actively worked towards a positive view and acceptance of their condition by using comparison as coping strategy and compare their condition to that of others they thought to be better than. They reacted to and dealt with the dramatic events in their lives in order to return themselves to some acceptable level of functional normality. Participants mentioned that since they could do

nothing to bring back their leg, they accepted the occurrence and begun to live their lives in their new situations. As Kunna stated:

"it has change the way I see myself for a short time while it could allow me stand I took myself as any other person, I did not look down on myself because God did not look down on me".

Elianee argued that:

"I accepted the situation, my leg is gone no matter what ever I do I can't bring it back nor can it grow again".

According to Adji "*God is the one that permitted it I accept it I can't do otherwise*". They learnt to accept that they had the amputation and the best they can do is live with it and move on with life. They also felt that they did not have a choice but to accept the current status and not accepting it will result in more struggle. As for Adji, he did not accept it on the basis of merit but rather felt compelled to accept it. Beside staying positive, avoiding destructive situations was also expressed in managing and handling stress.

3.4. The feeling of continuity of existence

Losing a part of one's body is painful and imposes a new lifestyle, existence in the world and relating with it, which requires a dimensioning of the body and, consequently, the perception of the world and things are affected. This new reality creates a new way of existing and overcoming barriers towards actual possibilities is something complex and difficult.

The feeling of continuity of existence can be seen in terms of how subjects considers themselves in relation to other people, contexts and how they are viewed and understood by others which changes their perception of self-image. In fact, it is a feeling that protects the ego against all anxieties that threaten its integrity.

In this case, Elianee said "*I am a disabled person, someone whose person's has been reduced, is limited. No man can accept me because I am a burden. I am someone without choice in people's view*". According to Adji, his continuity of existence was seen in terms of normality. He said "*I am a handicapped person, I am no longer a normal person like you, and I'm reduced*". The issue of being reduce refers to low self-esteem due to the feeling of being worthless, their physical integrity has been abused when responding to the up and down of life's challenges.

All participants experienced impaired or reduce mobility, the effort required when walking with prosthesis and the discomfort, restricted the distance the participants were able to cover. This reduces their interaction in everyday life because the lower limb is most mobile part of body and the relationship between the body and the world has been affected. This existential dimension of mobility can be further understood by the sense that people

living with physical impairment attribute to the loss of ability that interrupts their everyday life because the relationship between body and world is disturbed. Thus, we do not have a body, we are our body and consequently the body connects us to the world. Through the body, the surrounding world becomes meaningful.

4. Discussion and conclusion

The participants in this study demonstrate that trauma-related amputation is a complex phenomenon; it changes drastically one's life from an able to a disable person. Participants presented similar emotional and psychological distressing experience what engendered helplessness, hopelessness, upsetting thoughts, re-experiencing the event, avoiding contact with certain places or people so as not to be reminded of the event and suicide thoughts. This unveils symptoms of anxiety, depression and trauma. The participants experience a range of emotions from shock as their initial response, anger, frustration and grieving towards their loss as the study of Senra, et al. (2012) and Liu et al. (2010) expressed before.

This findings indicate that the experience of pain affect adjustment to amputation. Also participants expressed the fact that their self-concept has been abuse so that they view themselves as reduced persons often referred to as handicapped. This brought about feelings of low-self-esteem when interacting with others and unworthiness, and affect their feeling of existence. The patients now viewed the world through their reduced body and had lost their former ability to live the body unreflectively. The body became an object that prevented them from living their former life, and the patients experienced a kind of alienation from their body feeling stigmatized and discriminated.

Although the participants mentioned the role of social support (friends, family members) in the process of adapting with amputation (functional adaptation), it remains an inappropriate feeling related to the existence of continuity of the subject in such a context. This is due to the difficulty for the subject to implement effective mental work in order to increase their sense of continuity of existence. For future research, it is recommended that more study focused on mental health of lower limb amputees and how the social support (friends, family members, community, etc.) can influence the sense of continuity of existence in such context.

Due to this complex phenomenon, it is necessary to implement a structure with a holistic rehabilitation program that takes care of amputees in this context. The programs should include a multidisciplinary team approach with input from various healthcare professionals such as disability counselor who can detect the needs of amputees and proposed appropriate adaptations strategies.

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PORt AND INDUSTRIAL ACTIVITIES IN DOUALA – CAMEROON: SOCIO-ECONOMIC MUTATIONS AND ENVIRONMENTAL CONSEQUENCES

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Abstract: Port establishments can have several repercussions on the environment. From the social and economic perspectives, they can contribute to job creation, attract investments and create several opportunities for the development of the territory. Environmentally speaking, however, they can have several negative impacts such as pollution, accident and over concentration of population thus leading to overcrowding and promiscuity. The objective of this work is to show the socio-economic influence of the Douala autonomous port on the town. Economic capital of Cameroon, the most populated town and the main entry and exit port of the Central African Sub-Region, Douala is a port town whose existence and functioning are regulated by the port. The general methodology used for this work is divided into two complementary parts comprising of a review of literature in the archives of the autonomous port of Douala (APD) and those at the National Ports Authority (NPA), as well as a guided internet research for the collection of additional data. Then, field surveys of the population of the town and institutions and resource persons related to the management of the port led to the collection of empirical data on the functioning of the port and its place in the lives of residents of the town. The main results show a number of direct jobs created by the port of Douala as well as those linked to related activities to the presence of the port, and the influence of the port on mobility and migratory behaviour of individuals, not overlooking other investments equally linked to the presence of the port in the town. It also brings out the different negative impacts of the presence of the port in the town of Douala.

Keywords: socio-economic and environmental benefits; port establishments; territory; Douala

Introduction

Douala, port town, economic capital and the first town of the country is the entry and exit port of Cameroon and the central African Sub-region. Reception and hospitable, it has been receiving populations originating from different parts of the country, the continent and the entire world for more than a century. These continuously migrating populations in search of jobs and better living conditions desert villages abandoning families. Douala, in effect, has a very wide job market; it is a widely diversified production environment (transport, industries, services, etc.) and at the same time it is very contrasted

(modern and informal sector) (Mainet, 1975). As such, Douala is a convergence pole for population flow (Padoue Nsegbe, Tchiadeu, Mbaha, Ngangue & Olinga, 2014), a real absorber of youths from villages and surrounding towns coming in search of more remunerating jobs. Douala owes this centrifugal position to the presence of the sea port whose historical, institutional and spatial evolution matches well with population and spatial growth of the town. The consequences of these different growths can be identified at several levels such as economic, social and environmental.

The Douala Sea Port: site and situation

Genesis and evolution of the site

An estuary port situated at 04°03'5" North of the Equator and 09°41'8" East of the Greenwich, the Douala port is seated at the heart of the Gulf of Guineo between the western and central portion of Africa extending along River Wouri. This is the principal maritime port of Cameroon. It is through this port that almost 95% of Cameroon's trade with the rest of the world is carried out. (Netherlands Economic Institute [NIT], 1993). It is situated some 25km from the sea along the River Wouri. The main area occupied by the port and the town of Douala is found on the western banks of River Wouri. In order to maximise the number of ships accessing the port, an access channel is permanently dredged along the estuarial bay of the Wouri.

Historically, long before the administrative occupation of Douala by the Germans, this port was already engaged in commercial activities. In effect, Germany negotiated her official presence in the territory through the signing of the Germano-Douala treaty of 12 July 1884. This treaty was signed between representatives of Woermann firm and the Jantzen and Thomallen firms and the chiefs of the villages of Deido, Akwa, Bell and Joss. In 1881, the German firm 'Woermann Line' had begun the initial steps to facilitate the docking of boats at the banks of Wouri. This marked the beginning or the genesis of what is today known as the Douala port. During this period, trade never exceeded 100 000 tons per year (Douala Autonomous Port [DAP], 2015). The German commercial and administrative installation on the Douala territory also marked the beginning of foreign occupation and development that have guided the urbanisation of the town and whose footprints are still perceptible today.

The defeat of the Germans after the First World War (1914-1918) forced them to leave Cameroon. The country was then portioned into two: a western part under the British trusteeship and an eastern part under the French trusteeship. In 1922, the French began extension works of the port of Douala as well as other development activities of the town through special ports services and navigable channels attached to the colonial services of public works.

In 1960, with the independence of the country, the special ports services and navigable channels of Cameroon became the Directorate of ports and navigable channels under the Cameroon's Ministry of Transport. It is only

in 1971 that the country had an independent institutional organ for the management and regulation of ports and maritime activities: The National Ports Department (NPD) of Cameroon. In 1980, began the vast extension works of the port, which ended in the occupation of 1000 hectares of land. Round table conferences on maritime activities from 1997 ended up in 1998 with reforms of the port sector and by the orientation law of 24 December 1998. This law set up the National Ports Department (NPD) charged with the elaboration and the control of the application of security norms and port police in the different ports of Cameroon (Douala, Limbe, Kribi and Maroua). In the same line was also created what is today called the Douala Autonomous Port (DAP) on the 15th of July 1999 by decree n°99/130. This is a public capital company having a legal personality and financial autonomy with its mission to manage the port, coordinate the services offered, promote the ports space, issue licences to private enterprises, and carry out industrial and commercial activities. After modernisation works of the container terminal in 2020, the authorisation of industrial and commercial activities took place soon after (table 1).

Table no. 1: Authorisations in the Douala Autonomous Port

Activities conceded	Enterprise	Date of entry into effect	Duration
Management, exploitation and maintenance of the container terminal of the Douala Port	Douala international terminal (DIT)	01/01/2005	15 years
Exploitation of the docking and commercialisation wood base in the Douala Port	wood base exploitation company of Cameroon	26/07/2005	10 years
towing and piloting	BOLUDA	03/12/2003	10 years
Management, exploitation and maintenance of the mixed fruits terminal of the Douala Port	Mixed fruit terminal of Douala	15/10/2010	15 years

Source: *Douala Autonomous Port*, 2013

Beyond enterprises that obtained licences, several industrial companies have established. So the infrastructures of the DAP are managed at the same time by private and public companies. Since 2015, following several modernisation works, such as the acquisition and installation of video surveillance and radar systems, the Dap is certified ISO 9001: 2008 of the perimeters 'piloting and management of calls'

Industrial activities of the Port of Douala

The DAP covers a surface area of 1000 hectares effectively occupied at 98%. Authorities in charges of the port are henceforth in search of new developable space for extension purposes. It has 66000m² of common place

warehouse, more than 10 million tons of capacity for annual handling of traffic, 15-million-ton capacity of storage, 80000m² surface for conventional traffic, 1 industrial-port zone, 2 logistics for petroleum exploration and exploitation 20km of tarred road and 20km of rail road, 10km of what is made up of wharf, 7 specialised terminals and 15 warehouses (Ministry of public Works [MINTP], 2016). According to this last source, the Douala Port is the largest in the CEMAC region. Situated at the mouth of river Wouri, it is the main maritime entry point into Cameroon and into the landlocked countries of the zone. This port is open to a road and rail network (trans-Cameroonian) that makes it possible to link the major towns of the country and those of neighbouring countries. As such, about two thirds of the trade of countries in the hinterlands transit through it (Central African Republic, Chad) and a portion of trade for other countries (Congo, Equatorial Guine, Gabon, Nigeria, Democratic Republic of Congo)¹ In effect, in 2014, Chad was the main foreign user of the DAP with 630587 tons of goods on transit. It was followed by Congo with 222627 tons, then by the Central African Republic with 167694 tons and finally Equatorial Guine (226 tons and Congo (170 tons).

The Douala Autonomous transfers or concedes the following commercial and industrial activities within its port perimeters: warehousing, unloading, handling, howling, consignment, stocking, management of terminal, piloting, industrial activities, transient, supply of vessels, and cooling factory.

In order to ensure the different missions, the DAP needs a very huge qualified and unqualified labour force.

The port and employment in Douala

The principal entry and exit point of the country and sub-region, Douala is a port town. The sectors of activity of the town are dependent on this position. The modes of transportation, transformation industries, commercial activities such as import-export have led to the creation of a multiplicity of jobs (Mainet, 1981). These direct and indirect jobs linked to the port have in their turn led to the creation of other small businesses mostly in the informal sector such as small trade, craft, scavenging etc.

Guy Mainet, in 1976, carried out an evaluation of the employment capacity of the Port of Douala. In this evaluation, he identified two major groups employers within the Port of Douala. These are people found in the port or managers and users of the port. The last category involves people in the sectors of fishing, transport, general business, specialised sector, big business companies, mechanics, food industries, wood sector, chemical sector, textile and shoe, the metallurgical and mechanical sector. The distribution of these activities is represented on table 2.

¹ <http://www.ambusinessmagazine.com/posts/post/233> (accessed at 27/12/2017)

Table no. 2: Distribution of jobs by sector of activity at the Douala port in 1976.

	Activities	Number of workers
1	Forwarding agents, port-worker, transporters	8555
2	Fisheries	918
3	Transport	524
4	Importations	2903
5	Big business companies	608
6	Mechanics	2750
7	Food industries	2845
8	Wood sector	2019
9	Chemical sector	2484
10	Textile and shoe	4068
11	Metallurgical and mechanical sector	3239
Total		31177

Source: G. Mainet, 1976

People having 'direct access to the port' constitute the highest number of workers. The forwarding agents employ close to 2000 workers meanwhile port-workers represent 3329 workers. The agro-food industry sector is dominated by Brasseries of Cameroon that employs 1344 workers. Besides big commercial companies that operate mainly in the automobile sector, Importation is distributed among the general business and specialised sector and all of them employ 3511 workers. The chemical sector is dominated by those involved in the distribution of hydrocarbons, which represent 614 workers. During that period, the evaluation showed that about 6000 people were working at the DAP.

Today, port managers apart from those employed by the DAP themselves account for the workers employed by the National Ports Authority (NPA), professional groupings and syndicates as well as operators at the ports area (storekeepers, port-workers, freighters, ship-owners, etc.). Table 4 bellow gives a panoramic view of the different number of workers for the various operators in the DAP in 2017.

Table no. 3: Distribution of some jobs at the DAP by sector of activity in 2017

Nº	Sector of activity	Number of jobs
1	Douala Autonomous Port	883
2	National Ports Authority	130
3	Port-workers	2000
4	Road transporters	800
5	Forwarding agents and certified customs agents	6625
6	Dockers, storekeepers and loaders	800
7	Ship freighters, ship-owners and maritime agents	750
8	Ship chandlers	925
Total		12913

Source: DAP, 2014; NPA, 2015; Ministry of transport, 2017.

The DAP by itself employs about 883 workers in all categories except for the assigned civil servants (police men, customs officers etc.). Close to 2000 Dockers work there in the handling of goods¹. Based on data collected at the level of the NPA, this structure actually has 70 workers but a number of agents were about to be opened in Douala and Kribi. The Douala agency went operational in January 2018 with about 50 workers. The ministry of transport (2017), estimates number of operators of the ports area at 396. These operations employ an average of 25 persons each. Therefore, workers directly engaged in ports activities can be actually be estimated at more than 12913 persons.

Apart from people working at the port as statistically shown on table 1, there are also other users for whom data was difficult to be acquired for their jobs. These are the industrial fishermen, sand moulders, dredgers and hauling men.

The import-export sector is made up of ports customers generally recognised by the chambers of commerce. They are classified into three categories: cash purchase customers, future delivery customers and customers on protocol (Mgue, 2011). The industrial sector is one of the major employers. These are production or manufacturing, transformation, maintenance and distribution industries. The most concerned areas are: the cement, flour, hydrocarbons, steel, and aluminium. The Cameroon shipyard falls within this category of enterprises. On the contrary, produce such as cocoa, coffee, and wood constitute the exportation category. The food domain falls within the largest employers through brewery, fruit, sugar companies etc. In the whole, looking at recent evolutions in the successive expansion of the port, the number of employees by enterprises as well as the increasing number of enterprises, the number of direct and indirect jobs offered by the DAP can be estimated at more than 65000. In addition to that, it is important to consider the induced jobs that are dependent on the population masses that have immigrated to the town and their daily needs. These, in the case of big and small businessmen, are '*bayam-sellams*', who distribute fresh foodstuffs collected from neighbouring towns and villages. These are also transporters by taxi, inter-quarter buses or moto-bikes (*bensikin* as known locally) that constitute a strong link in the active life of the city.

The town of Douala in time and space

Migration and population evolution of Douala

Upon the arrival of the Germans along the coast of Cameroon around the Wouri River in 1880, Douala was made up of a few villages (Bell, Akwa, Deido and Hickory) having a population of about 5000 souls. With their ambitious project of making Douala one of the major trans-African entry route, the

¹<https://philemonowona.com/2014/09/23/economie-le-port-de-douala-est-a-bout-de-souffle/?v=707354872d4e> (accessed at 25/12/2017)

started the creation of the port since 1881. This new function of the town of Douala was at the origin of the population evolution (Mainet, 1981). In effect, at the time of German departure in 1915, the town had 15000 inhabitants as against 35000 in 1939 during the French period. This population has continued growing with time (figure no. 1).

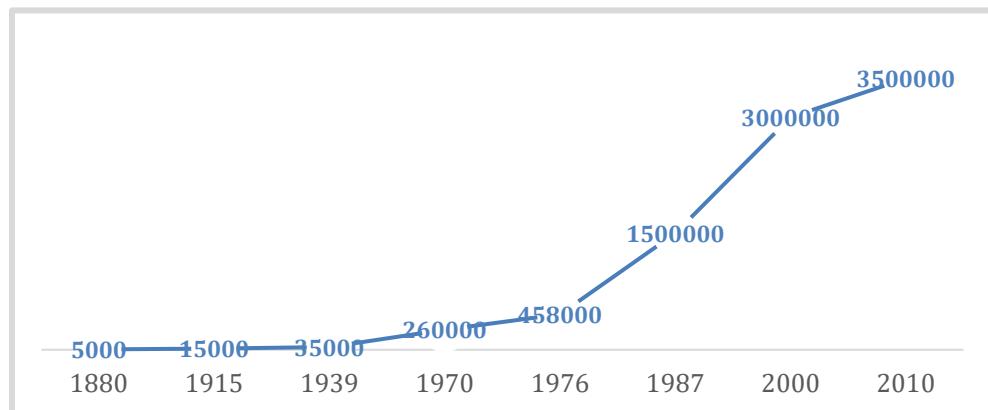


Figure no. 1 : Evolution of the population of Douala from 1880 to 2010

Source: G. MAINET, 1981; BUCREP, 2010; De Padoue Nsegbe, Tchiadeu, Mbaha, Ngangue, and Olinga, 2014.

From about 5000 inhabitants in 1880 to 35000 in 1939, the population of Douala increased dramatically from that period. In 1970, it numbered 260000 inhabitants and yet in 1976, it increased to 458000. This showed an absolute increase of 198000 inhabitants over a period of 6years representing an annual growth rate of 8.73%. The town finally increased to 1000000 inhabitants in the 1980s and is currently estimated at more than 3500000 inhabitants.

Douala is standing out as the most industrialised and most populated of the sub-region. It attracts the youths from different corners of the country, the sub-region and the continent at large. Foreigners in Douala mainly originate from Chad, Nigeria, Central African Republic, but also from West African countries (Mali, Senegal and Niger); many other non-African foreigners such as Chinese, Lebanese, French etc. are also found.

Internal migrants in Douala originate almost from all regions of Cameroon: from the northern part of the country (big traders who were the first occupants of the town), the Bamilekes, the Beti the Bassa and others. The reason for this population rush became famous due to the availability of socioeconomic and professional equipment found there. In effect, according to V. Feussi (2011), '87% of people surveyed, declare to have arrived Douala in search of a well-paid job or still to continue the educational career started in the interior of the country, in rural areas.

The socioeconomic and social migrations are predominant in Douala representing 62.4% and 17.7%, respectively (Abessolo Nguema et al., 2013).

Rural exodus is, therefore, the most accountable phenomenon in these massive displacement of populations from remote towns and villages of Cameroon to Douala in search of living conditions.

Douala, European land of occupation is a town initially built based on the configuration of its occupants. The arrival and installation of migrants, be they internal or external gives a new form to the town with an administrative function, formally organised around a central nucleus. Progressively, the town whose organisation has not always been updated by the authorities in charge, has started auto organising itself in respect to principles and desires of a poor population and in search for a living space. The corollary of such organisation is the horizontal expansion of the town, the conquest of land 'restricted' (wet lands, hilly areas, natural space etc.), and urban disorder.

Spatial evolution of Douala

Concomitantly to the population growth of Douala, the attracting town of youths from near and far regions, the living space has outgrown its initial seat. The successive evolution of the surfaces areas by the years of the urban space of the town is summarised in figure no. 2 that follows.

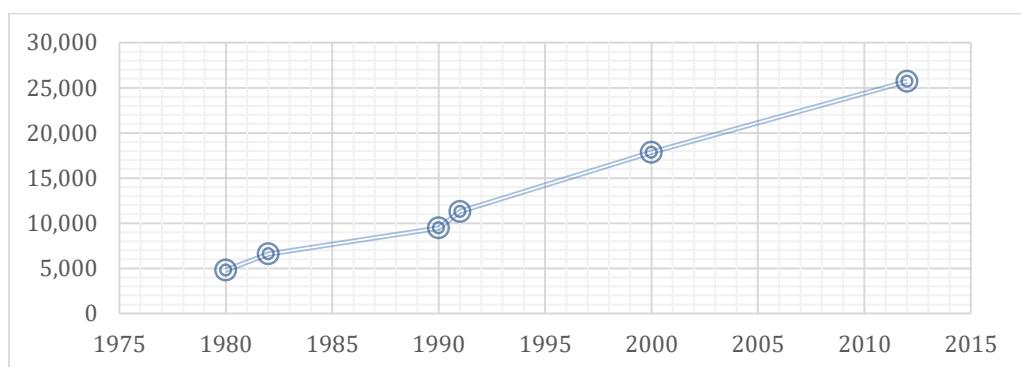


Figure no. 2: Evolution of the urban surface of the town of Douala from 1980 to 2012

Source: CUD, 2012; De Padoue Nsegbe, Tchiadeu, Mbaha, Ngangue, and Olinga, 2014

Figure 2 illustrates the evolution of the urbanised surface (in hectares) from one period in time to the other. It is clear that from 1980 to 1990, the urban surface of Douala doubled. It is relatively the same scenario from 1990 to 2000. Over the period from 1982 to 2012, the town increased by 19100 hectares on a period of only 30 years.

This geometric increase of the town led to a new reconstitution and reconfiguration. As such, several peripheral quarters and villages are today swallowed by the town willy-nilly. Figure no. 3 bellow presents the evolution of the town over space and time.

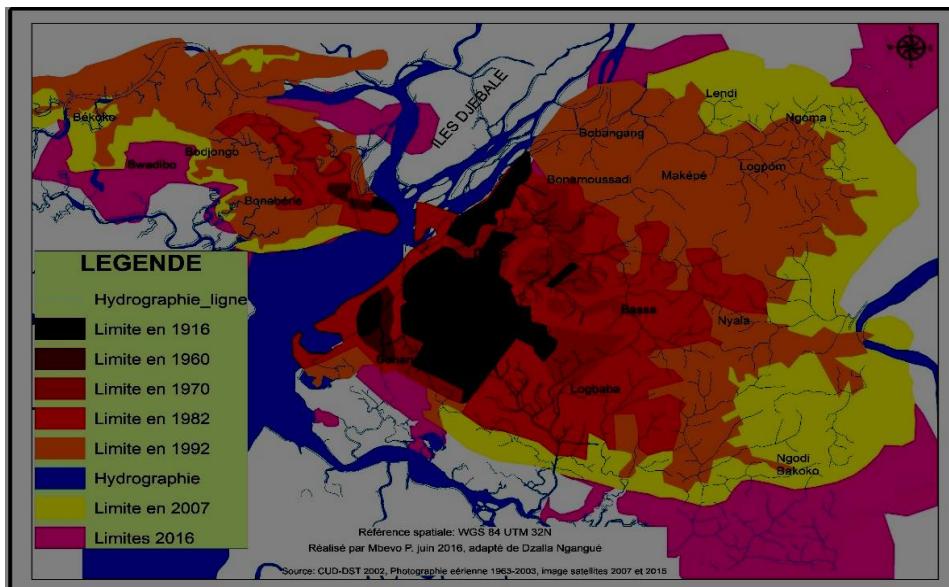


Figure no. 3: Spatial evolution of the town of Douala from 1916 to 2016
Source: P. MBEVO, 2016

The town of Douala, starting from the Wouri Division, in its unrelenting growth has swallowed all surrounding villages and coastal areas despite their belonging to other divisions such as Nkam, Sanaga Maritime or Moumgo.

Apart from the colonisation of surrounding land, the expansion of Douala has led to the occupation of interstitial spaces and even those that were formerly not to be occupied. As such, natural wet lands (swamps, mangroves) and other risk prone spaces have become islets of human concentrations.

Problems that arise from this situation are numerous environmentally and socially. Besides, they represent a major challenge not only for the populations themselves but also for the authorities in charge of planning and managing the town.

The Douala community trapped between pollution, insecurity and precariousness.

The numerous migrants who come to Douala through rural exodus from rural areas are generally attracted by the infrastructure and well paid jobs. Even if a portion of these succeed to acquire some professional integration, a significant portion of this populace, in addition to the resident population remain jobless or famous in the informal sector. Douala records the lowest unemployment and poverty rates in Cameroon of 9.1% and 5.5%, respectively (NIS, 2011; ECAM3, 2007). This is explained by the predominance of the informal sector. In 2010, this sector accounted for three workers of every four (3/4); this situation is degrading with time. From 2001 to 2007, this

sector occupied 300000 and 440000 workers, respectively, representing an increase of 16% between the two periods. This increasing development of the informal sector is accounted for more by survival instincts than by share emergence of alternative productive activities. In effect, the incomes are very inconsistent, and for a greater proportion of the weaker workers, they are clearly below the monetary poverty threshold (Noubouwo, 2014). This state of poverty is not at a magnitude to permit the population to live in these conditions for whomever and they will move. These latter for the most part live in precarious, insecurity and established unhygienic conditions; especially that not far apart from them, live other people with modest incomes in much more desirable conditions.

Like all immigration towns, the arrived populations settle by aggregation in respect of affinity. This leads progressively to socioeconomic and cultural segregations.

Cultural or ethnic segregations are borne from the fact that groups of people settle in town in respect of their regional or divisional or even village origins. This is what has led in Douala to birth of quarters named after such inclinations such as Houssa, Bangante, Dschang, Bane, Senegalese or Nigerian or still Ibo quarters. This cultural rift goes on to creating identities, which is not in the manner to favour the integration of new foreigners into the existing communities; making this a veritable challenge to the living together that is currently threatened in Cameroon.

Socioeconomically, quarters such as Ndog-bong, Bonapriso, Bonamoussadi are dormitory quarters looking at the basic social equipment in terms of road network, electricity, water, leisure, security, etc. These are quarters that have been planned and set up by the state through the Cameroon Housing Construction Companies (SIC) and the Mission for the Development and Equipment of Urban and Rural Land (MAETUR); where the rich live. Besides these, are found quarters such as village, Ndopassi, Bilongue, Komondo, New-Bell etc. where the demographic strength is quite significant. In effect, these are quarters that witnessed an anarchical and spontaneous urbanisation. It occurs at times that huts are constructed overnight to house a newly arrived in town; in the same manner, within the market, a trader can use his stall as residence where he is capable of housing several family members (M'Packo, 2000).

The living or sleeping rooms of others serve as passages for others to get into their own homes. Houses are mainly constructed using makeshift materials scavenged from trash cans (old sheets, old cloth or plank etc.) with or without cleaning up equipment. The nearby streams serve as outlets or waste-weir for human excrements from WCs using conducting pipes. It is equally during heavy rainfall that several households profit from runoff water to empty their sceptic tanks using similar WC techniques. Within a context characterised by frequent floods, runoff water well loaded with human excrements invade homes of others causing enormous damages. It leads to the proliferation of agents of pathogens, vectors to several illnesses. Water points used by the populations such as wells shelter several bacterial pathogens,

faecal Coliforms and faecal streptococcus (Djuikom Temgoua Jungnia, Nola and Baane, 2009). In the same direction, Douala has been an epicentre to the cholera epidemic that has threatened the entire country for more than a decade. In effect, it was a polluted well situated between an unconstructed latrine and one of the several clandestine pigsties of the Bepanda quarter that was the cause of this sanitary catastrophe that claimed several lives (Assako Assako, Meva'a Abomo and Tchuikoua, 2014).

Amidst a situation of land crises, land becomes a very precious good. The growth of population comes with the conquest of new lands for settlement. Whether at Bonabéri or at Bois de Singes, the mangrove that serves as the reservoir and ecosystem regulator and of the Wouri waters have progressively and have almost definitely given way to settlement. The swampy valley floors and exposed spaces are many of the places desired. Next to industrial zones or factories, with all the risk that could be associated in terms of olfactory or sound pollution and explosion, populations come and gather in the construction of fortunes. Quarters such as Nyalla, Ndongbong, Sodiko, Nkoumassi, Bassa, SIC Cacao etc. are perfumed on a daily basis. There emanate nauseating odours of manufacturing and/or transformation from brewery companies, soap factories, food processing factories, without leaving out that from clandestine rearing of pigs or poultry in between residences.

Quarter heads and at times the elderly of some quarters sale the same piece of land to several buyers and this depicting the level of monetary dissatisfaction among them and the dire need for land buy the buyer who just buy at the first opportunity without verifying. Some of this land is found on spaces where land is not to be sold in addition. The reasoning here is that the land will belong to the first person who puts it to use. In this case of multiple sells most often, while some are engaged in deadly battles over ownership, others profit at nightfall to build their houses in the shadow of any ownership observer. Given the limited means, these developments are most often at risk. Security wise, Douala has the pride of towns where a remarkable increase in insecurity in Cameroon is noted¹. Places where assaults are mainly committed are generally markets, motor parks and travel agencies, landmark junctions, some avenues that have experienced insecurity repeatedly, railways, and in tight corridors and taxis (Takukam, 2016). The direct contact approach is the new mode of operation; the assaulter approaches their victims at any time of the day, searches them at dagger point and leads them along as if with a friend until they get to safety and move away with the catch leaving their victims stranded behind. This is a corollary of the precarious living conditions springing from the joblessness put in place by limited job opportunities in a crowded town like Douala.

Concerning the transport sector, the advent of moto-bike taxis is a laudable alternative for mobility in the town considering the problems of traffic

¹ <https://actucameroun.com/2016/08/17/cameroun-insecurite-a-douala-delinquants-se-montrent-de-plus-plus-temeraires-cameroun/> (accessed at 30/12/2017)

jam at certain hours of the day and of limited access to some quarters due to lack of roads. It also has the advantage that it employs several youths with or without training, but also mature persons. Its inconvenience is that it is a vector of several ills such as delinquency and lack of respect. It is not unlikely that a bike rider hits you and is the first to start blaming and even vandalising you, without overlooking their deviant and very daring behaviours that leads them into causing several accidents daily, some of which are very deforming if not deadly. According to a resident of the town, 'all moto-bike riders (bensikiner) are drug addicts; they take *tramole* before engaging on their bikes. The youths lack respect to everybody and the elderly in the sector also behave as children'. This is explained by the very impatient nature they have adopted; always in a haste and claiming to be right at all instances just for the rush to make quick and fast money within a fast growing sector where competition for customers is fast becoming tighter now than when the sector just came into being.

Concerning leisure, Douala is not well provided healthy leisure equipment. The only known attraction centre remains the PARCOURS VITA at Bonamoussadi. The population of the town, very large and inclined to stress and to several difficulties of daily life therefore adventure into unhealthy leisure forms that involve the excessive consumption of alcohol in the abounding drinking spots; places highly frequented by prostitutes and where chance games are practiced.

Conclusion and recommendations

Douala the economic capital of Cameroon, the entry and exit port to the Economic Community of the Central African States (CEMAC) is a port town that owes its existence to the creation of the port in the year 1880. In effect, before the arrival of the Germans and the creation of the port, what is known today as the town of Douala was just a regrouping of villages. Progressively after the port, industry developed all around. Not far from its central nucleus that is Akwa, two industrial zones exist: at Bonabéri on the other bank of the Wouri and to the east in the Bassa zone. These industrial activities create several bring about several financial and commercial transactions, which has led to the creation of banks and commercial enterprises. The increasing industrialisation feeds the local and national consumption market. Finally, Douala, a village of about 5000 fishermen in 1880 became a millionaire town towards 1980 and has close to 3.5 million inhabitants today.

In order to better understand the impact of the port in the creation and development of the town of Douala, reference should be made of the studies of Guy MAINET in 1976 and 1981, which shows the evolution of the population of Douala based on the importance of ports activities. According to these studies, at any moment that the port witnessed a crisis or a redress in the evolution of its trade, population growth of the town of Douala also dropped and vice versa.

Summarily, it is evident that the creation of the Port of Douala is at the origin of the development of the town and the ills it is facing today (crowding of populations and precarious settlements, deviance, delinquency, stress, urban mobility, insecurity in all its forms, urban rift, diverse risks and pollution). In order to handle these ills, authorities in charge of the town of Douala, private investors, population and all others involved must henceforth align with the sustainable development vision through local Agenda 21 of the Douala Urban Council to heal the town. This will involve equipping the town space with leisure and relaxation equipment, fight against segregation in all its forms by giving credence to urban mixed residents, prefer and encourage vertical to horizontal expansion, plan the development of the peripheral areas of the town that are prone to subsequent occupation today. These measures also need to be envisaged or better still taken into consideration in the other port towns of the country such as Kribi, Maroua and Limbe.

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VALUE ORIENTATIONS OF THE ROMANIAN POPULATION

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Abstract: *The values reflect a synthetic image or a result of the transformations that take place in the way of life of the population, representing, compared to the other aspects of human life, a "superstructure" of the social. The values cover the multitude of aspects, including dimensions and indicators of great diversity, usually embodied in questionnaires applied through opinion polls such as the one whose results we present, in part, below. We further present some data obtained through the CURS survey, precisely to provide a comparison framework, based on research on the value guidelines of the Romanian population, for the results of such surveys conducted in other countries, but also for future similar research in the country. The aspects we refer to in this article are: social capital, the faith of the Romanian population, ethnic and social relations, perception of identity, opinions and political orientations.*

Keywords: *value orientations; social capital; social relations; identity perceptions; political orientations.*

1. Research methodology

This article is based on an opinion poll coordinated by the author of this article and conducted by CURS in September-October 2019, at the request of the Coalition for the Family. The results are representative for the Romanian population aged 18 and over, in a maximum margin of error of $\pm 3\%$, at a confidence level of 95%. In order to make the data comparable internationally, some indicators tested in the Eurobarometers of value guidelines carried out periodically in different EU countries were also used.¹

¹ Unfortunately, such concerns are very few in Romania, being known only the research conducted in the early '90s within the ICCV. Other sociological studies and research such as those carried out within the ICCV and the Institute of Sociology of the Academy, in other institutions and universities such as the sociology departments of the Faculty of Sociology and Social Work at the University of Bucharest, sociology or social studies departments of Babeș Bolyai University from Cluj Napoca, Petre Andrei University from Iași, West University from Timișoara, University from Craiova etc. it partially covers various social issues involving the study of values. Aspects of quality of life, standard of living, welfare, poverty, social policies, employment, health, education, social inclusion, social inequality, child protection can be mentioned, to name just a few researches conducted within the ICCV. Within ISAR, for example, other aspects related to social values are addressed, such as the social dimensions of the rural environment, the sociology of deviance, social problems, family abuse, community resilience, social risks, demographic decline, etc. Other social aspects closely related to the study of values orientations were addressed through opinion polls by various profile institutes. Among the topics researched in this way we mention only some of the CURS archive such as: social capital, labor resources, labor migration abroad, social discrimination, interethnic relations, political

2. Social capital

1.1. Trust in people and institutions

Social capital is a modern concept used in sociology to measure the essence of community vitality. As defined by R. Putnam, social capital refers, in essence, to social values, especially trust, social networks, especially the associative behavior of people and social norms (obligations and moral norms).

In principle, high or strong social capital is considered to be associated with economic growth and prosperity, and low social capital is associated with low economic growth or development.

In our survey, the dimension of trust is measured by general trust, trust in certain categories of people and trust in institutions.

We present, below, the main results regarding the social capital in Romania from the perspective of trust in people and institutions and of associative behavior.

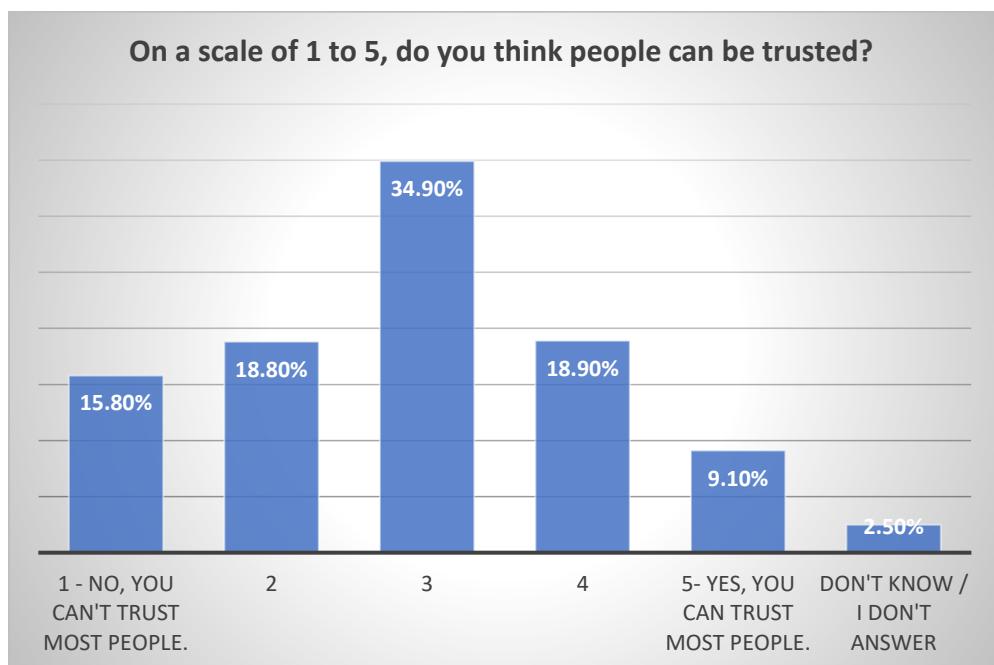


Figure no 1. Distribution of answers to question "On a scale of 1 to 5, do you think people can be trusted?"

options and voting motivation, regional development and forecast of Bucharest's evolution in perspective 2030s etc.

As shown in the data in **Fig. no. 1**, which follows, high confidence in people in Romania, respectively codes 5 and 4 of the scale from 1 to 5, where 5 represents very high confidence, shows that the percentage of trust in most people is 28%, similar to the European average (31.5%), but higher than in developing or underdeveloped countries in Africa, for example.

The situation is very different in terms of trust in different categories of people or institutions. People have high confidence, over 50% in the army, church, doctors, teachers, priests, journalists, police and relatively low trust in non-governmental organizations (16), trade unions (15), political parties (14), parliament (13), government (12), banks (11), business people (10) , politicians (9).

It can be said, based on these data, that in Romania there are currently forces or institutions of social consensus as well as forces or institutions that do not yet have sufficient confidence to enjoy a majority social recognition.

Of course, not all people have the same level of confidence in different sections of the population. For example, the rural population has less trust in people (24%) than those in urban areas (31% trust), but has more trust in priests (58% trust much and very much) compared to the urban population (45% a lot and a lot of trust in priests).

The same in the church. The rural population trusts a lot and a lot in the church in proportion of 73%, while the urban population only in proportion of 58%. There are also inverse situations when the urban population has more confidence than the rural one, as is the case of non-governmental organizations (31% trust in the case of urban ones and 27% in the situation of the rural population). Likewise, the confidence in different categories of population differs depending on age, level of education, etc. However, in total, the data are essentially concordant, with about the same categories or institutions enjoying high or low confidence, although this varies slightly depending on the particularities of the evaluated population.

1.2. Associative behavior

Regarding the associative behavior, the survey data show that almost a third of the adult population of Romania declares that they belong or voluntarily support different forms of association, in the first places being the social services for the elderly, disabled, youth support, women's protection. At the same time, even if they are not members of a form of association, the majority of Romania's adult population would agree to support such forms of association, with social services for the elderly, youth support, women's protection, organizations taking the lead, religious aid, supporting local communities on issues of poverty, employment, combating discrimination.

2. The faith of the Romanian population

There are countless opinions regarding the number or share of believers or religious in the population of Romania as well as regarding the meaning or content of the term religious or believer.

From a quantitative point of view, specialized studies, based essentially on opinion polls, show that the number or share of the religious or religious population that associates the faith with effective behavior, such as church or place of worship (at least once a week) it is somewhere between 10% and 15% of the adult population.

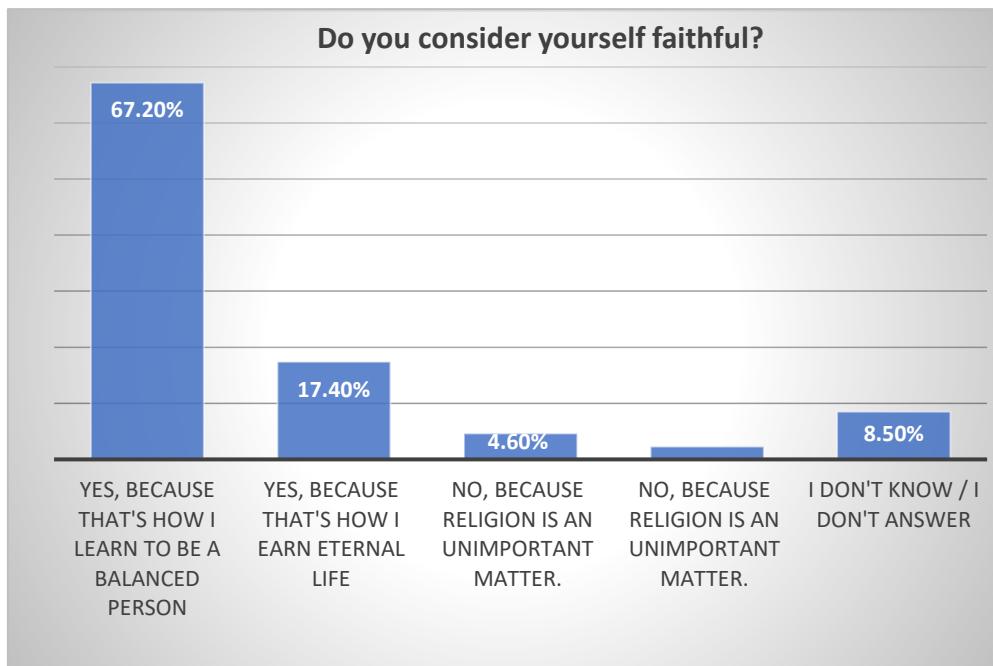


Figure no 2. Distribution of answers to question "Do you consider yourself faithful?

It is true, on the other hand, that the share of those who consider religion / belief to be very important and quite important amounts to over 80% of the adult population, and about 70% say they have high and very high confidence in the church. However, the population puts this belief into practice, at least in terms of attending church, only occasionally, on the occasion of major religious holidays or family events, such as birth, marriage, death. In fact, the faith is only partially confirmed by attending church as long as only 14% go to the place of worship at least once a week, 19% once or 2-3 times a month, 42% on holidays or once a year and 25% never go or less than once a year.

So there is, at least in principle, a strong self-esteem by which the adult population of Romania considers itself faithful, which amounts to 85% of the population and which says that it has faith in God in proportion of 92%.

The data confirm, as a trend, the findings of international studies (Norris & Inglehart, 2017) according to which all industrially developed societies have evolved towards more secular values in the last half century, but

the world as a whole now has more people with traditional religious views than it has ever had. (However, it is confirmed that religion persists more strongly among vulnerable populations, especially in poor or crisis-ridden nations, and religious practices have been systematically eroded among wealthy people in economically developed countries).

Those who consider themselves believers or answer Yes to such a question link the affirmative answer to the fact that being a believer learns to be a balanced person (67%) or that he thus earns eternal life (17%). Of course, the level of religiosity is not the same for different categories of the population. For example, the adult population in urban areas is considered faithful in proportion of 80%, while that in rural areas is considered proportionate in proportion of 90%. Likewise, the adult population in urban areas believes in God in proportion of 88%, while that in rural areas in proportion of 96%. The same trend is maintained for young people and the elderly, which confirms the association of faith with traditional values.

If we look at things in depth we can see that the appreciation of the level of faith, in general, is associated, more or less, with certain values or dogmas of faith such as: life after death, the existence of the soul, the devil, evil, sin, the resurrection after death. Thus, 45% of the population believes in the afterlife, 62% in the existence of the soul, 56% in heaven, 56% in sin, 37% in the existence of the devil.

In addition, religious faith is partially affected or aggressed by the existence in the public space of ideas more or less related to faith or religion such as faith in a personal God (in which 26% of the population believes), faith in reincarnation in which 12% of the population believes), belief in aliens (15%), witches (18%).

It is clear that the mixture of ideas, beliefs, habits, behaviors, etc. leads to a spiritual confusion that manifests itself in a significant part of the Romanian population.

Of course, there are significant differences in the existence of different forms of belief in different categories of the population. For example, the rural population with a lower and older level of education believes in a higher proportion in God (96% compared to 88% of the urban population); in life after death (49% vs 41%); in the existence of heaven (60% vs 53%). In turn, the population of cities believes more than that of villages in the existence of a personal God (31% vs. 19%); in reincarnation (13% vs 9%); in aliens (16% vs 13%). There are no significant differences in the trust of the two categories of population in the existence of the soul, the devil, sin, in the resurrection after death and in witchcraft.

3. Ethnic and social relations

A first indicator of the social distance between different ethnic groups, essentially between the ethnic majority of a country's population and other existing ethnic or minority social groups in a country is given by favorable or

unfavorable opinion. It is, in essence, the index of favorability of the majority population towards different minority groups existing in the country, respectively in Romania.

From the analysis of the survey data regarding the very good, good, bad and very bad opinion or opinion about different minority ethnic and social groups, existing in Romania, it results that the favorability index is very different from one group to another as shown in the graph. which follows:

Thus, the Romanian population has a high index of favorability about Romanians in Romania (self-esteem), of over 80% compared to Germans in Romania, 69% compared to Romanians in the Republic of Moldova in Romania, of Turks in Romania, 56%, of Jews from Romania 56%, of Ukrainians from Romania, of 53%, of Tatars from Romania, of 52%, of Hungarians from Romania, of 49%, of Russians from Romania, of 48% and of Roma (Gypsies) from Romania, 22%. The very low opinion or index of favorability towards the Roma is explained, as shown in other CURS surveys, by the lifestyle of this category of population, which is largely rejected, and this is also reflected in the attitude of the population. to this community.

The index of favorability towards other social groups is also very different. Thus, the Romanian population has a very good and good opinion about Protestants in Romania (45%), about neo-Protestants in Romania (41%), but there is a low index of favorability towards immigrant Arabs and Muslims (26%), other immigrants from Romania, 22%, lesbians (12%), homosexuals, transsexuals (12%).

It should be noted that the share of non-responses to non-ethnic minority groups is generally high, over 20%, reaching in some cases over a third of the population. This means, among other things, that such minority groups are less known in Romania.

A set of questions that more rigorously measures social distance from certain social categories or groups of people refers to questions that assess the level of acceptance of these categories of people as neighbors (this is an important indicator that measures a higher level of acceptance / coexistence levels in the Bogardus scale applied in Romania by CURS in terms of social distance from ethnic groups.The results are presented in D. Abraham, I. Bădescu and S. Chelcea. Interethnic Relations in Romania, Ed Carpatica Cluj Napoca 1995.

The population of Romania has the highest degree of rejection of the neighborhood or the greatest social distance from people convicted of crimes, rape, etc. (66%), drug users (62%), homosexuals (48%), prostitutes (48%), alcoholics (40%), Roma people (34%), people with AIDS (19%).

In essence, the data show that there are different social distances between the majority population and various other minority ethnic or social groups.

Thus, regarding the ethnic communities it can be said that towards the majority of ethnic groups in Romania, except for the Roma population, there is a relatively high tolerance, ie an appreciation that falls within a space of

positive coexistence, the highest level of acceptability being in relation to the Germans in Romania (of course according to the Romanians themselves). At the other extreme, the space of tolerance and positive coexistence in relation to the Roma population is the smallest, the population largely rejecting a certain lifestyle and not the ethnic group itself, in many cases the Romanian and Roma population living in areas of positive coexistence.

Towards different social minorities, the population has either an attitude of acceptance or ignorance (for example towards certain religious groups), or an attitude of rejection or ignorance, as is the case of the LGBT category and partly of immigrant Muslim minorities lately in Romania. In fact, the reserved opinion towards LGBT is in line with the pro-family attitude of the population which considers, in proportion of 90%, that the family should raise two or more children.

4. Identity perception

To the standard question regarding the perception of identity, based on the self-declaration of ethnic or socio-territorial affiliation, respectively what is considered first, second, third and fourth, the survey data confirm, in essence, other such research in Romania .

Thus, the respondents consider themselves first of all 61% Romanians, 6% Europeans, 6% Transylvanians, 3% Moldovans, 2% Bucharestians, 2% Dobrogeans, 1% Oltenians or belong to a certain county (Sibiu, Bihorean, Constanța, Buzau, Brasov, vrâncean etc.), 19%. About 8% did not respond. If we take into account the fact that only 6% of the adult inhabitants of Romania consider themselves to be, first of all, Europeans, we could say that we are dealing with an ethnocentric population.

Secondly, the respondents consider themselves Europeans 23%, Romanians 20%, Transylvanians 9%, Oltenians 4% Moldovans 2% Muntenians 2%, Bucharestians 2%, another county, and 28% do not answer.

If we take into account the fact that the Romanian population feels that secondly it is European, so the word European appears most often this time, then it can be seen that the EU's influence on ethnic perception is gaining ground, at least as a trend. 90 indicated only a proportion of only 3% - 5%, in this sense.

Thirdly, the respondents consider themselves Europeans 13%, Romanians 2%, Muntenians 2%, Bucharestians 2% and 76% do not answer. The perception of European is maintained in the collective mentality in significant proportions and at this level even if it does not compete with the position held by Romanians in the first place. If this trend continues, it can be said that the European dimension of the Romanian population will practically double, at some point, the ethnic perception of Romanians.

Finally, fourthly, 96% do not know how to answer, and 2% consider themselves European. It should be mentioned that the socio-territorial perception, of belonging to the locality, county, etc. it occurs at all four levels of

identity perception. This perception doubles as a socio-territorial substrate the ethnic dimension.

5. Opinions and political orientations

The interest of the Romanian population towards politics is small, at least at a declarative level. When asked directly, only 23% of Romania's adult population says that they are "very interested" or "rather interested" in politics, as shown in the chart "How interested are you in politics?". 39% of the Romanian electorate consider that they are "not at all interested" in politics. However, as it is known, during the political elections, about half of the Romanians go to the polls, their share being, in fact, higher if the data are calculated on the population of the country, the voting lists including many voters who are go to work abroad, die, etc.

However, the adult population directly and manifestly involved in politics is small. Only 3% of voters say they are members of a political party (see chart "Are you a member of a political party?") And a very small proportion of the population is actively involved in various forms of political protests such as signing a petition, participating in demonstrations participation in strikes, illegal rallies and the occupation of buildings, institutions. Thus, as shown in the following chart, only 16% of the Romanian electorate admits that they were involved in signing a petition and 9% participated in legal demonstrations. Much fewer, 2.5% participated in strikes or illegal rallies and 0.4% were involved in the occupation of buildings or institutions. However, there is a willingness to get involved in such actions, in the sense that they could get involved, especially in legal protests.

The fact that the majority of the electorate is not interested in politics is also confirmed by the political orientation to the left or to the right. As the following graph shows, more than a third of survey respondents do not know how to answer the policy question, about 41% consider themselves left-wing and 17% consider themselves right-wing (on a scale of 1 to 10). Or, if the values obtained for the steps 4,5,6 and 7 of the scale are considered by the center, then it can be said that about 43% of the electorate is perceived as having a center orientation, which means a certain confusion of the population in relation with left-right political orientation.

This centrist orientation is also confirmed by the distribution of the answers to the question "Please tell me where you would place your opinion on a scale from 1 to 10 regarding the ratio between" private property and state property ". At the end of the scale, 10% is added to 1, respectively private property in business and industry should increase and also 10% in code 10, the other extreme, "state property in business and industry should increase". Only 9% do not answer this question, and again, most of the answers, over 40% are at the center of the scale, codes 4, 5, 6 and 7.

The more right-wing orientation of the Romanian electorate appears from the answers to the question on revenues. Thus, about 60% of Romania's

population is in the center right, on a scale from 1 to 10, where 10 means "individual effort must be stimulated more" and 1 = "income must be as equal as possible", their opinion is at levels 6-10, and only 24% have an opinion that places them on the side of statism and egalitarianism.

This orientation of the population is in line with the ideological current that the closest respondent feels. From this perspective, of the closer ideological current, the electorate feels closer to the liberal, social and Christian-conservative political current. Thus, if we leave aside the electorate that does not know or cannot answer this question, then the proportion of the population that is attracted by the liberal current is around 37%, the one that is attracted by the social (socialist) current of 26% and the part that feels attracted to the Christian and / or conservative current (traditional) reaches almost 27%.

These data only partially agree with the voting intentions of the Romanian population at present because the vote is not given only according to the ideological current, especially since a significant part of the Romanian electorate does not know the ideological orientation of the different parties. In fact, 59% of the electorate appreciate that there is no party in Romania to represent them. The options of the 34% who answer in the affirmative to this question go to the existing parties, as in the case of the presidential candidates, by the way.

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*** <https://curs.ro/ro/>

CHILDREN'S OPINION ON CONDITIONS IN DAY CARE CENTERS

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Abstract: Day care centers for children are alternative ways to protect children and help parents with community-based problems. Articles from the literature are reviewed, signaling the positive and negative aspects of day centers on children's development. The main objective of the research was to highlight the children's opinion regarding the atmosphere and the activities in the day center. For this, the study included a group of 30 children (9 boys and 21 girls) aged between 7 and 14-15 years who attend the day center for a period between 1 year and 12 years. An interview guide was constructed covering four areas: personal data, relationships with colleagues and day center staff, family relationships, school performance and help provided by the center. The children's responses were anonymous and were analyzed qualitatively and quantitatively. The conclusions show that day centers are a real help to children in doing homework and explaining aspects that were not understood at school. In addition, they offer ways to spend free time that children would like to diversify. The regular presentation of these opinions to the management of the day center and to the community could help to improve the atmosphere and relations in the center, as well as to improve and diversify the activities carried out.

Key words: day care centers; children; activities; interpersonal relationships; children's opinion; motivating opinions.

1. Theoretical frame

Day care centers for children are alternative protection services, based on the involvement of the community, whose main purpose is to avoid situations that threaten the safety and well-being of the child, without being separated from his family.

Given this definition, it is understandable why the quality of these centers is so important for the child's development and why many studies in the literature analyze the strengths and weaknesses of this type of service.

Quality child care involves many integrative elements such as: respect for the child, collaborative partnership with families; a well-established learning program; environments suitable for learning and physical activities; good infrastructure and sufficient staff; community funds; sustained research on the development of children in the day care system (Canadian Pediatric Society, 2008).

In the analysis of the quality of care in day centers, the studies focused on two areas of interest: structure and process. Structural variables include those conditions of the child care environment that are more susceptible to regulation, such as the caregiver-child ratio, group size, noise level, and caregiver education. Process variables include dimensions of caregiver-child interaction, such as caregiver sensitivity, responsiveness, and heat, which are less sensitive to regulation (Goldschmied & Jackson, 2003).

Research has consistently documented the links between the structural features and quality of the childcare process and the improved outcomes of child development, and some of these benefits appear to be maintained in childhood and adolescence. In general, children in formal center-based programs receive higher quality care than those in informal home care. (Shpancer, 2016).

Despite almost half a century of research on the effects of day care on children, no conclusive answer has yet been given to the fundamental question of whether day care without parents affects young children. Shpancer's article (2006) highlighted the conceptual and methodological difficulties associated with day center research and how the unique socio-historical place in childcare interacts with difficulties inherent in the scientific-political relationship to make a conclusive answer.

Many studies address the need for special training for day caregivers. Arnett has been analyzing caregivers' training and their relationship to their relationship with children and their behavior toward children since 1989. They find that carers who have more advanced education show a less authoritarian attitude towards children, are more positive in their interactions with children and have less tendency to punish children.

Bernal, Attanasio, Pena et al. (2019) also mentions the need to improve the quality of childcare services provided to vulnerable children from a socio-economic point of view. They say it has a positive effect on children's cognitive development and nutrition.

NICHD (National Institute of Child Health and Human Development) (2002) states that research on 1,000 children shows that high quality child care and the continuous improvement of these qualities can be a good predictor of pre-academic and high-performance skills, better linguistic. The obtained results indicated the importance and relative independence of the quantity and quality of the type of care of the children for their development even before starting the actual school.

Due to the schedule of their services, the lack of a relative to take care of the children, or special family problems, parents are often faced with the situation of choosing a care center that is best for their child better how parents evaluate centers when they have to consider all the characteristics of the center simultaneously, as is done in real life, Leslie, Etteson and Cummins (2000) surveyed a number of 235 parents who made this choice. The results obtained by them indicated that the characteristics of the child care centers that most affect the decision-making process of the parents vary depending on

the demographic characteristics of the parents. Single mothers take the strongest cost into account when making decisions, while married mothers take into account the child / personal relationship, and married fathers pay relatively equal attention to four factors; cost, convenience, child / staff ratio and operating hours. The authors also found differences in parents' decision-making strategies based on parental education and family income. These findings were discussed in light of the importance of developing child care programs that meet the needs of parents as well as children.

Ruzek, Burchinal, Farkas et al. (2014) also analyze how parents' income affects the choice of a day care center or their attendance. Children in low-income families were more likely than high-income children to be cared for by their parents, and when they were in care, they were more often in lower-quality care.

Varmuza, Perlman & White (2019) emphasize the role that the income level and the level of education of the parents determine the choice of the day care center on which the child will attend or variants of child care outside the family.

Mc Clure (2019) highlights the positive and negative aspects that can influence parents' decision in choosing a day care center. He claims that the pro arguments would be the fact that the day center prepares the child for elementary school; children learn structures and routines; children acquire social skills. Among the arguments against are mentioned: the fact that they get more colds and diseases; can learn bad habits from other children; for some children, the absence of their parents can be stressful.

Miller (2018) addresses the psychological effects of sending children to day care centers. The author analyzed several studies and came to the following conclusions: studies state that children who spend more time in day care centers may be more aggressive than children who do not spend time. According to the analysis, the number of hours spent by the child in day care also affects his levels of aggression; the more hours there are, the more aggressive he behaves. Children who spend time in day care centers may be more socially conscious than children who do not spend time in day care because of the support, interaction, and cognitive stimulation received in the centers. Children who participated in high-quality day care before kindergarten had a richer vocabulary than children who attended lower-quality day care centers. Improved competence in areas such as vocabulary can increase a child's educational self-esteem and increase his or her chances of success in the future. Finally, one last finding of the author is that young children who spend time in day care centers may be less attached to their mothers than children who stay at home with their mothers.

Research suggests that parents who send their children to day care centers should focus on finding high-quality day care, rather than taking into account material and relational issues that are less significant to the child's well-being.

Magher (2018) makes an analysis of many articles on the negative effects of day care on children. Children who are in day care for a year or more have proven to be more turbulent in the classroom when they arrive at school. Some articles say that children who spend more hours in day care centers are more likely to have problematic social adjustments. These children may have less social competence, be less inclined to cooperate in the group, have negative dispositions and be more prone to conflict.

It has also been found that children who spend more time in day care centers have weaker parental attachment, which is unsafe and which can result in an increased risk of depression, anxiety and other mood disorders.

Other studies focus on other aspects of the influence of day care centers on children. Thus Hinkley, Salmon, Crawford, et al. (2016) identified that children in day care centers are significantly less active during care hours. Also related to physical activity and its relationship with obesity should be mentioned the study of Alkon, Crowley, Neelon, et al. (2014) which emphasizes that the intervention provided by child health professionals increases the knowledge of staff in the centers, improves the policies of the center and leads to weight loss for children in child care centers. Several health professionals specially trained for nutrition intervention and physical activity in child care are needed to help stop the phenomenon of obesity among children.

On the other hand, Tahoun, Hasab, & El-Nimr (2019) show that children attending day care centers have a high risk of contracting infectious diseases due to several factors, including lack of knowledge among caregivers about practices, infection prevention and control.

Gordon, Colaner, Usdansky et al. (2013) made a comparative analysis between the performance of children cared for in day care centers and those cared for at home. They conclude that preschoolers score higher on reading and math assessments, on average, when they participate in care centers, alone or in combination with childcare at home, than when they are cared for only at home, either by parents or by others. The average socio-emotional outcomes of preschoolers generally do not differ between the two types of care.

The cognitive and social skills of children in day care centers are also studied by Loeba, Bridgesb, Bassoka et al. (2007) taking into account the time the children attended the care center. The duration of center-based care matters: the greatest academic benefit is found for those children who start at ages 2 to 3 and not at younger or older ages; the negative behavioral effects are greater the younger the age of onset. The intensity of center-based care also matters: more hours a day lead to greater academic benefits, but also to increased behavioral consequences.

Bradley and Vandell (2007) state that children who entered day care centers early in life and were cared for 30 or more hours per week have an increased risk for stress-related behavior problems. The increased risk was more likely if they had difficulty interacting with peers or if they had insensitive parents. Children in day centers achieved higher language scores and early school performance, especially if they came from disadvantaged

backgrounds and the centers provided high quality care. Participating in activities with several children increased the likelihood of communicable diseases and ear infections, although those diseases did not have long-term adverse consequences.

Child care is a multidimensional phenomenon. No standard guidance can be given on when a child should be placed in care centers, nor what kind of care should be used due to the multiplicity of sometimes compensatory effects on children. Child care experiences interact with experiences at home and with the characteristics of one's own child, and research indicates that regardless of the chosen model, the quality of child care is what matters most.

2. Objectives

The research was consistent in capturing children's opinions about the activities and atmosphere in the day care centers. It was thought that finding out the children's opinions could lead to an improvement and improvement of the activities in the care centers.

3. Methodology

A group of 30 children attending day care centers in Arad was studied. An interview guide was built that mainly focused on four areas of information: personal data, relationships with colleagues and center staff, family relationships, activities and activities desired by children.

The characteristics of the batch are presented in table 1.

Table no. 1 : Characteristics of the studied group (N=30)

Characteristics	Number
Sex	
- male	9
- female	21
Age	
- 7 years	1
- 8-9 years	3
- 10-11 years	8
- 12-13 years	9
- 14-15 years	9
duration of attendance center	
- <1 year	2
- 1-2 years	7
- 3-4 years	4
- 5-6 years	6
- 7-8 years	6
- 9-10 years	2
- 11-12 years	3

recommended by	
- parents	16
- schoolmates	5
- neighbors	5
- I found out alone	2
- I grew up here	2

The group consisted of 9 boys and 21 girls. Most children were between 10 and 15 years old, with only one case aged 7 years. The length of time children attend the day care center varies greatly: from less than 1 year to 11-12 years for those who say they grew up there. In the vast majority of cases (16) the day care center was recommended to the children by the parents. But also, schoolmates and neighbors made such recommendations (5 recommendations for each). Two of the children found out about the center on their own and asked their parents to let them attend the institution, and 2 children say that they grew up in the day center (they are among those who attended the center for 12 years). The data was collected based on the interview guide, informing the children that the answers were anonymous. For some answers, their motivation was also required; many offered one or two answers, so in some tables there will be a greater number of answers than the number of subjects.

4. Results and discussions

Children, after finishing school, go to the day center and eat, and then participate in various activities. The main activity submitted by children and staff is to do the homework that the children receive at school. Table 2 provides an image of the activities carried out, as mentioned by the children. The children also mentioned 2-3 activities.

Table no. 2. The type of activities carried out in the center

Activities	Number
homework	20
games	17
drawing courses	10
lunch	4
walks	5
dance	6
museums	4
trips	2

Most children (20 subjects) say that their main activity is doing homework. We found it interesting that only a number of 4 children mention lunch as an activity in the center, although this is a daily activity. It was appreciated that the children consider having lunch as something common that should not be mentioned as a separate activity.

On the second place after teaching activities are games. The children spend a lot of time spent in the center playing with each other or with staff. The games they mentioned are group games, which involve the participation of several children during the same game. Drawing activities are also the order of the day, either consisting of drawing classes, or simply activities to color images or draw plants, animals, landscapes.

There are mentioned, but by a smaller number of children, museum visits, walks and excursions. In fact, this hierarchy can also be seen in the answers that children give to the motivation of the question how the day center helps them (see table 3).

Table no. 3. Motivation of the help offered by the day center

Motivation	Number
helps us with homework	19
explain so we can understand	8
take care of us	2
no answer	1

Children appreciate that the day center helps them very much (17 children), much (10 children) and medium (2 children). When they have to provide motivation for this help, most (19) say that they are helped to solve the homework. A number of 8 children point out that the center staff explains to them where they do not understand. The explanations are given in such a way that the child comes to understand what is required in the topic, or often what is in a text in the book. Two children make a general assessment like: they take care of us, and one child does not offer any motivation to appreciate the help received.

Asked if they would change any of the activities of the center and what exactly 7 children would not change anything and are satisfied with what they are doing now in the center. Eight of the children did not answer and the remaining 15 children would like a diversification of activities, each according to his inclinations and preferences: 3 would like to do performance sports, 5 would like more trips, 4 and- would like to participate in several shows. We believe that knowing the things and activities that children would like could contribute to the diversification of activities in the day center. In addition, if the community knew what these children wanted, they could mobilize and offer them some of their wishes (for example, a week-long vacation trip for them to see the sea).

The relationships that the children establish with colleagues from the center and with the staff will be further analyzed.

Relationships with other colleagues are considered to be very good for 19 children, good for 10 children and average for 1 child. The latter, a girl, states that she gets along better with girls than with boys with whom she has difficulty relating. The motivation of the quality of relations with colleagues is presented in table 4.

Table no. 4. Motivating quality relationships with colleagues

Motivation	Number
I have friends here	13
I knew them very well	5
We are together from many years	2
They offer me support	6
No answer	4

Generally, children in the center go to the same school, are neighbors of the neighborhood and know each other from an early age. That is why the relations between them are long lasting and are based on a good mutual knowledge. Children offer support to each other and consider themselves friends and consequently the relations between them are harmonious, without being disturbed by conflicts or misunderstandings.

Children's relations with the center's staff are considered by two thirds of them (21 children) to be very good, and one third (9 children) consider them to be good. The motivation of this assessment appears in table 4.

Table no. 5. Motivation for the relationships with the staff

Motivation	Number
Help me with homework	7
Help me to solve my problems	8
behave beautifully	7
Understand our problems	12
We can communicate together	1

It is observed that in general children appreciate the fact that they are helped and understood. For them, at this age it is very important to have someone to talk to about their problems and to realize that they are understood and that the requested help is being given to them. Not only the help for homework is important, but also the help for the soul, for solving the problems that each of them has in search of their own identity and the formation of their self-image. The beautiful behavior of the staff towards them

is appreciated by the children. Many times, at home, due to too little time or other household problems, parents do not have time to talk to them, listen to their problems and that is why in the center they feel that they have found the understanding they need.

Relationships with the family are also considered very good by 20 children and good by 10 children. They say there are no family conflicts, that parents try to give them advice, talk to them, and that relationships are based on mutual respect and love. Many of them have brothers (between one and 5) with whom they get along very well and with whom they interact positively, even if they attend the day center, and the brothers do not. In fact, children do not come to the center because they are part of dysfunctional families, but due to the fact that the material resources of the family are low or that the parents, due to the service they have, do not have the necessary time to take care of them.

Finally, the last aspect that will be analyzed will be related to the children's school performance. Four of the children say that they have very good results at school, 15 have good results and 11 average results. Interesting is the motivation of these results, which is presented in table 6.

Table no. 6. Motivation of school results

Motivation	Number
I don't like math	6
I don't like school	2
I don't understand all	2
I like to learn	8
I like to read	3
I do everything I can	5
No answer	4

Many of them do not really understand everything that is done at school, especially in mathematics. That's why they need someone to explain to them at their level and on their understanding all the new things taught. That's why children appreciate the help of the staff at the center, who help them understand the misunderstood aspects of math. Only two of the children categorically stated that they did not like school. But there are 11 children who have good and very good school results and who like school, they like to learn because they always know new things and they like to read. These children consider themselves hardworking and are very proud of their school results. A number of 5 children claim that they do their best and do everything they can to satisfy the school requirements, but they only obtain average level performances.

It can be easily seen from all the analysis that there is a beneficial cooperation for children both among themselves and with the staff. The center offers them the opportunity to meet school requirements and to spend their free time in a pleasant way.

5. Conclusions

Day care centers are considered to be alternative options that support parents and children with the help of the community. It is important to know the children's opinions regarding the atmosphere in the day centers and the quality of the relationships that are established with the other colleagues and with the staff.

Children receive real help in solving homework and explaining things that were not understood in school. This helps them achieve good school performance and keep up with other children who are educated in the family.

We appreciate that regular surveys regarding the children's opinions can lead to the improvement and improvement of the atmosphere of the day center and of the activities carried out in the center. Also, regular information to the community on the wishes of children could contribute to a greater involvement of the community in the allocation of resources and resources in order to ensure their fulfillment, as far as possible.

It would be desirable for such studies to be carried out on a larger scale in order to achieve a uniform change in the conditions and activities of day care centers for children.

Acknowledgement: *We hereby state that the subjects involved in our research were informed about the voluntary character of participation in this research, about the understanding of information and of that fact that withdrawal from research is possible at any time without negative consequences upon the participant. The research complied with all ethical research standards, the research participants/participants' guardians giving their consent to participate in the research.*

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ASPECTS OF FAMILY RELATIONSHIPS OF SEX WORKERS

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Abstract: *Most of the time, the community stigmatizes sex workers, which has implications for the children, who end up being marginalized due to their mother's occupation. Given the fact that the status of a sex worker requires a completely different type of skills than that of the mother, this paper started from trying to understand how women became to practice commercial sex. It pertains also to the implications that this has on them and the relationship with the family and their children. The sociological survey based on the technique of unstructured, in-depth applied face-to-face interview was used as the research method. Poverty, low wages, low levels of education that did not allow them to access well-paid jobs, coming from disorganized families, traumatic episodes of abuse, abuse, homelessness, childhood rape are causes for which women have chosen to use his body as a source of income. Although many sex workers benefit from solidarity and protection within the family, it does not have a positive opinion towards the work performed by them, but in most cases, the partner gives it all the necessary support. Most sex workers who are also mothers try to give their children everything they need. The financial protection of the child is an important factor, which most often explains the choice of women to be sex workers.*

Keywords: sex workers; commercial sex; prostitution; pimping.

1. Introduction

Considered "the oldest profession in the world", prostitution has been a part of all civilizations, and of any type of community. Most of the time, women of "easy morals" were blamed, marginalized, or even punished for their job by being cut their noses or drowning. Prostitution is done by the manifestation of a voluntary act, it is a personal choice, it takes place in the absence of any form of coercion, it depends on the way in which a person internalizes social norms and values.

Fletcher believes that prostitution is a practice in which a person voluntarily engages in the provision of sexual services in exchange for a fee. In the author's opinion, prostitutes do not regard their profession as degrading, although there are those who regard this practice as exploitative. After considering both the good parts and the few hours that can be determined by them and the money earned, as well as the bad parts, the continuous harassment of the police, the commissions taken by the pimp, the precarious conditions in which they work, it is clear that those who practice prostitution prefer their profession otherwise they would not continue to practice it (Fletcher, 2003).

In Romania, prostitution is defined as "having sexual intercourse with different persons in order to obtain patrimonial benefits for oneself or for another" (Criminal Code, Special Part, Chapter VII, art. 213).

Law 61/1991 in the republished version does not explicitly mention the term "prostitution" or "commercial sex", but defines prostitution as "attracting people, in any form, in bars, parks, streets or other public places in order to have sexual intercourse with them to obtain material benefits, as well as the exhortation or determination, for the same purpose, of a person to commit such acts" (Law no. 61 of September 27, 1991, republished, art. 2).

Until 1947, prostitution was considered legal in Romania. If until January 2014 prostitution was included in the category of crimes and as a result was punishable by imprisonment from three months to one year or fine, now, starting with February 1, 2014, this is a misdemeanor. The fine for practicing commercial sex ranges from 500 lei to 1,500 lei. (Law no. 61 of September 27, 1991, republished, art. 3). Instead, "the determination or facilitation of the practice of prostitution or the obtaining of patrimonial benefits from the practice of prostitution by one or more persons is punishable by imprisonment from 2 to 7 years and the prohibition of the exercise of certain rights. If the determination at the beginning or continuation of the practice of prostitution was made by coercion, the punishment is imprisonment from 3 to 10 years and the prohibition of the exercise of certain rights. If the acts are committed against a minor, the special limits of the punishment are increased by half" (Criminal Code, Special Part, Title 2, Chapter VII, Art. 213).

Prostitutes come from both rural and urban areas, they come from different social classes (from those without education to those with a bachelor's degree) and practice prostitution for various reasons: low standard of living, poverty, desire to prosper on different social stages, due to amorous disappointments, a certain interest. Some do this for pleasure, others do not consider that they have another alternative to earn a living. Most of the time, in order to "escape" from reality, they consume alcohol or drugs (Aronescu, 2010: 31-32).

According to a study conducted in Romania, women who practice prostitution do not have a high level of education, they graduate at most high school. Regarding their relationship status, most sex workers do not live with another person, 37% of them have a cohabitating partner, 47% of the total number have a stable relationship. The income obtained from practicing this profession is used to pay bills, rent in some cases but also to support the family and children, as 75% of respondents have a child (Preda, Buzducea, Grigoraș, Lazăr, 2010: 80).

Sex workers are also socially excluded, unable to access the services and social benefits provided by the state to people in difficulty. Many of the women who practice prostitution do not have a stable home in order to benefit from social assistance that would ensure their guaranteed minimum income. As they are not medically insured, access to social services is reduced, some

women resort to emergency medical services in case of illnesses or unwanted pregnancies.

Unfortunately, even sex workers who have given up this profession do not benefit from social support services, rehabilitation programs, support to achieve abstinence from drug addiction, counseling and therapy, support / counseling to facilitate the qualification or obtaining courses or a job.

Statistics show that most sex workers have experienced at least one pregnancy (one pregnancy - 36%, two pregnancies - 28%, three pregnancies - 20%, four pregnancies - 8%, five pregnancies and over - 6%), but the percentages increase if the age of the subjects exceeds 26 years. Unfortunately, the majority of abortions are suffered by underage persons (Vintileanu & Roman, 2000).

Most of the time, the community stigmatizes sex workers, which has implications for children, who end up being marginalized due to their mother's occupation. Therefore, a prostitute who is also a mother can be seen as a social problem given that prostitution is considered an illegal activity and the mother's duties may conflict with the "profession". Due to her status but also to the implications of the profession, the woman may neglect the mother role in favor of the profession. A great importance in the child's education has both the activity provided by the mother and the standard of living, education and the social status that influences the mother-child reality.

2. Methodology

Given the fact that the status of sex worker requires a completely different type of skills and role prescriptions than that of a mother, this paper started from trying to understand how the woman came to practice commercial sex but also the implications that this has on the relationship with the family and the child.

For the study we selected 23 mothers practicing commercial sex, aged between 19 and 32 years, working in the area Bucharest - Ilfov. The study period was July-November in 2019. For the sampling of individuals, the snowball method was used, which consists of interviewing the persons recommended by another respondent. Thus, initially, a person from the research population was identified who then recommended another person, who in turn did the same.

The group consists of a small number of subjects, as their willingness to participate in the proposed research was quite low. On the other hand, there is currently no database of sex workers for us to access a larger number of people in this category. The results obtained by the participation of a small number of subjects do not allow the results of the interview to be extended to the population.

The study complied with the ethical norms of scientific research, always respecting the principles of anonymity and confidentiality, the subjects being able to withdraw at any time of the study.

The objectives of the study were:

- Identifying the causes that determine sex workers to choose to practice prostitution;
- Analyzing the forms of solidarity and protection within the family of sex workers.
- Analysis of how a mother tries to protect her child from the criminal environment.

Research questions:

- Do material shortages cause some women to have commercial sex?
- Does the family remain in solidarity with sex workers, even if society stigmatizes them?
- Do the children of sex workers benefit from solidarity and protection in the family?

To be able to achieve the objectives and to answer the research questions, the chosen approach is a qualitative one, as it aims to analyze in-depth the approached topic, so that the data collected are relevant for the study. As a research method, a sociological survey based on the interview technique was used to find out and interpret in-depth the data necessary for the research. The technique used is the unstructured, in-depth interview applied to face to face.

3. Data interpretation

One of the aspects pursued in this research refers to the causes that determine women to choose to practice commercial sex. In this regard, the majority of respondents (17 women) stated that they chose to practice prostitution because of poverty. *"I have to work to have my own house and I have a purpose, and if I start building a house now, I take my child with me, because he can't sit next to me because I don't have the possibility,"* said a woman in the age of 21 years. Most of the time, the woman is the one who supports the whole family, the husband/concubine not having a job. *"He doesn't work, I provide and that's fine."* (woman, 19 years old) *"Who? My lazy husband, he doesn't like work, I make money and he does the rest with the children, with the house... we have money and it's good"* (woman, 28 years old).

Low wages have led some study participants to choose prostitution as an easy way to earn more money. Some respondents said they had dependent children and elderly parents, and *"the family situation is not bright"*. Others are either divorced or abandoned by their husbands with young children and have failed to identify another alternative to a higher income. *"I tried to get a job ... he gave me a miserable salary, I could barely afford it"* (woman, 24 years old).

Another identified cause is the low level of education that prevents women from finding decently paid jobs that cover their needs. *"It's not for me, I would like to make honest money, but it's hard here, it doesn't give me a job because I don't have a school, prostitution is how I make money to live"* (Woman, 23 years old).

The motivation to practice prostitution comes on the same background in all the situations described by sex workers: the need to earn money in the context in which society does not offer them the chance for a well-paid job. Some of them mask the decision of prostitution as a moral motivation (for example, "*to earn money to stay with my child*").

The deficit of educational climate is another reason why the women interviewed chose to practice prostitution. Most come from disorganized families, families in which problems of excessive alcohol consumption and aggression or conflict are not absent. *"My father drank until he fell into the ditch, he gave all his money for a drink. He would come home and beat my mother until he bruised her ... for fear I would run away with my mother in the garden and sleep there"* (woman, 31 years old).

In some cases, respondents suffered traumatic episodes of abuse, mistreatment, eviction, which later led them to choose to use their bodies as a source of income. *"The man with whom our mother lived to beat us. A few times he drove us away from home ... we had nothing to eat"* (woman, 26 years old).

In one case, the interviewee was the victim of a rape in childhood, at 13 years old. *"I got in the car with him, he said he was taking me home ... he stopped the car and ..."* (female 22 years old). She believes that was the incident that made her choose to practice *"the oldest profession in the world"*, but also the fact that she is convinced that she can do nothing else. *"I don't know how to do anything, what else to do, I have to put something on the table ..."*

A rather important aspect observed during the discussions refers to the moment when the women started to practice this profession. The answers given by the respondents show that a large part of them started prostituting themselves after giving birth, due to insufficient income. Thus, one of the respondents states the following *"After I made the boy, you realize ... it was necessary"* (woman, 26 years old). Another respondent motivates her choice by *"lack of money, not everyone has it, I had nothing to feed the child"* (woman, 21 years old). Practicing prostitution, these women stated that they pursued the financial protection of the child, because their income was insufficient and they needed the necessary resources to raise and care for him.

Another aspect pursued in this study refers to the forms of solidarity existing in the families of sex workers, respectively to the solidarity of the parents, as well as of the partners, respectively of the spouses. Regarding the parents' opinion about the work performed by these women, we identify two profile typologies for sex workers: the category of those who exclude negative aspects from the dynamics of these actions, motivating their gestures on social difficulties in terms of integration, adaptation and social inequity. , and the category of sex workers who are fully aware of the compromise of this profession. Several respondents (9 women) stated that they have not kept in touch with them for several years, and others mentioned that they have not kept in touch with them because they do not support them in what they do. *"I don't talk much with my mother. I don't want to, she always tells me to look for*

another job [...] she tells me she works normally, she doesn't do it anymore" (female, 27 years old).

One of the respondents said that her parents support her in everything she does, and that only her mother knows about her job, and who does not agree with it. *"Yes, we get along well. Of course, he doesn't agree... how can he agree with this thing? You're already big in your family, I don't listen to her anymore, but when it comes to a mistake, you realize she's right, aren't you?"* (woman, 24 years old).

Other respondents mentioned that the parents know what they are doing, only that they have no opinion about the profession practiced *"Yes, they support me. She has no opinion that she has been doing this job for 5 years"* (Woman, 32 years old), and another that her parents support her in everything she does, only they do not know that she is a prostitute. *"Nobody knows"* (woman, 20 years).

From the statements of the sex workers, we deduce that concerning the parents this form of solidarity is weakened, if the parents either do not agree or do not express any opinion in this regard. This reluctance of parents to express their opinion may result from the fact that they are put in front of the accomplished fact, although they know that society has a low tolerance for this kind of practice. There are also situations where parents do not know about this, so it is not possible to talk about the existence or absence of solidarity.

The analysis of the relationships between the partners refers to the support given by the woman's partner, the support given in general but also in terms of the profession. Based on these ideas, most have responded that their partners support them in everything they do, including the profession they practice. A participant in the study referring to the relationship with the partner says that *"Yes, he supports me ... you realize that if not, she was not with me. It doesn't matter as long as I bring the money home"* (female, 28). However, if in ordinary couples, marital solidarity is what builds and welds relationships, for the category of sex workers, the motivation comes from the material dependence of which these women are aware and always use it as a first resource to maintain relationships. Four of the respondents stated that they have no relationship *"No. He didn't want to be with me anymore ... he found another one, the child says that he is not with him ... that it can be anyone's"* (woman, 23 years old); *"No ... we had a child and we broke up, he doesn't care about the child, he sends him money but rarely, he only came once to see him since we broke up"* (woman, 26 years old).

From the perspective of conjugal relations, in most cases the close connection between them is observed, the partners support their partner in terms of the activity undertaken. A possible explanation for this may be financial resources. If the family needs income, and the woman is the only person who supports the family, then the partner gives her all the necessary support so that the economic function can be achieved. In the case of those who are not involved in a relationship and have separated from the child's

biological father, it goes without saying that the solidarity function was not achieved or was not well coagulated, which led to the disintegration of the couple.

Considering the partner's involvement in raising and educating the child as a form of solidarity within the couple, in six cases the women's partner was not the child's natural father, but they were somewhat involved in his upbringing and education. For example, one of the respondents says that "*They get along well, the child is at school, and at afterschool, he comes in the evening to eat, he goes to bed and every day it's the same thing. He's at my mother's on the weekends or when I go out he stays with them longer*" (woman, 25 years old). Another respondent admits that her husband is the one who spends more time with the children "*My husband, he stays with them ... he helps with homework*" (woman, 27 years old).

If the mother is no longer in a relationship with the child's father (4 cases), the situation is as follows: "*Contact the child. Yeah, he's not really involved like that ... he's gone abroad. Yes, it's okay with the money, he sends some money from time to time*" (woman, 25 years old).

Regarding the situations in which the partners are also the parents of the children (in 13 of the cases) the woman is more involved in their upbringing and education, the partners not having a significant contribution in connection with the upbringing and education of the minors. "*The more I take care of the children ... the more he helps like that ... not too much*" (woman, 23 years old). Thus, we can talk about the presence of solidarity in the family, in cases where the partner is not the biological father of the child, and yet is involved in raising and educating him. This aspect is relevant for defining the relationships within the family and can mean that it is a cohesive one, and the ties between the members are close. Unfortunately, the same cannot be said about the biological fathers of children, who do not constantly contact the children, and the relationship with the child's mother is one governed by issues that strictly concern the child. The involvement of the partner in the care of the child, when he is also the father of the child is low, but this does not concretely imply a lack of cohesion between members, but only reveals a lower contribution of the paternal part in raising and educating the child.

Protecting the child from the environment in which the mother works is a rather important factor for its harmonious development. Most of the respondents stated that they try not to be away from home for too long, in order to be able to give the child all the necessary attention. "*Well, he doesn't have to find out, he doesn't have much time to go home. She is also with school, she has nothing to do...*" (woman, 27 years old) or "*I just don't take them with me because I'm not crazy, yours takes care of them, she has nothing to look for, boys they stay at home in peace*" (woman, 24 years old).

In none of the cases at this time the child does not know what his mother is doing, so most argued that they would never find out what they were doing. A 32-year-old respondent believes that children will never find out that they practice prostitution. "*They won't find out, because it cannot be found out ...*

I don't have another possibility ... for them I do it ... they learn, they go to school" (woman, 32 years old). Another respondent, aged 23, stated that "I hope she doesn't find out, that I won't do this my whole life anyway, to make a house for myself and then I stop, and then I don't do it anymore".

Some respondents are of the opinion that if the children find out what they are doing, they will have nothing to reproach them "*I don't know what they could reproach me for since it has and I give them everything. Maybe a little shame, money, or what I wanted, he has nothing to blame me for*" (woman, 26 years old). "*When she grows up maybe she will realize ... she will go to school and she will get better*" (woman, 29 years old).

Mothers want to protect their children from their professional entourage and hide from them the source of the income they earn, but there are also situations in which they consider that they are doing this for the good of the children, thinking that they would never blame them. The answers also indicate another form of protection, which shows that women prostitute themselves so that the little ones have all the necessary resources to be able to develop harmoniously. Financial protection is one of the duties that parents have towards their children and which is achieved by summing up the financial resources to be used in favor of the child.

Study participants who had girls were asked how they would react if, when they grew up, girls practiced the same job. In this sense, all mothers had a protective attitude towards their daughters, and they did not want them to end up practicing the same profession as them in the future, but to learn in order to have access to a well-paid job. "*That's why he goes to school so that he doesn't do like me, he won't be like me and he will find work*" (woman, 28 years old). "*I don't want this for her, not to do like me, because I give her everything and be happy*" (woman, 21 years old). Most respondents believe that the mother's role is to provide the child with everything he needs so that he does not have to resort to such criminal acts as his mother.

Expectations and desires for the future of children do not differ significantly, single workers want for their children a "*happy life*" (woman, 31 years), or "*to learn, to be well and not have health problems. That I take care of the rest*" (woman, 25 years old). One can observe the devotion of mothers towards children, but also the fact that they want for themselves everything they did not have, namely: an adequate education and a better future.

Two of the respondents failed to fulfill their role as mothers, and the children are raised in one case by the parents of the interviewee, and in the other case by an aunt.

4. Conclusions

Family life has indisputable importance in any society, within the family, the primary socialization of children is formed. Social relationships are influenced by family life, and the child's behavior will be influenced by what he learns within the family.

The causes that determined the study participants to practice commercial sex were mainly: poverty, low wages, low level of education that did not allow them to access well-paid jobs. Most come from disorganized families, families in which there are problems of excessive alcohol consumption, aggression, or conflict, have suffered traumatic episodes of abuse, abuse, eviction, rape in childhood. Sex workers who are also mothers state that the appearance of the child in the family determined them to choose this path, in order to give their children a decent life.

Research has shown that most sex workers who are also mothers respect their duties and often try to be as close as possible to the child to give him everything he needs. There are also situations in which the mother does not have a very close relationship with the child, being overwhelmed by responsibilities that she is not prepared to face, to which is added the lack of a partner to support her, so she places the responsibility of raising and caring for her parents, relatives.

Although sex workers enjoy solidarity and protection within the family, it does not have a positive opinion of the work they do, but in most cases, the partner gives it all the necessary support.

The main reasons why the relationship between sex workers and family has cooled down is mainly due to the fact that she chose to practice this profession. The financial protection of the child is a rather important factor, as most of the time this can explain the choice of women to be sex workers.

Sex workers want to protect their child from all the factors that could influence them in a negative way, not wanting their own child to ever practice this profession, but to have a better future and education, in order to access legal, better-paid jobs. None of the children know what his mother is doing, and no one in his immediate environment has ever made it clear to them. Most sex workers say they do not want to work long hours in this field, but to find a legal job and rehabilitate.

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THEORETICAL ASPECTS RELATED TO THE CITIZEN PARTICIPATION AND THE PARTY ATTACHMENT FOR THE YOUNG PEOPLE

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Abstract: *The political values of a society and the attitude of its citizens are transmitted through the mechanisms of the political socialisation, a life-long process. The socialisation process aims to adapt the individual's personality to the norms of the society and the system of values manifested as political desiderates. There is a descendant trend to the level of the European societies for the electoral participation. The higher percentage to the local elections can be explained to a certain extent by the more profound interaction of the individuals with the necessity to find common solutions for the community. Values as the participation, the attitude toward the authority, and the ethnic and religious positioning are transmitted and developed since childhood in the family. The dedicated literature pays special attention to the so-called signals of vote transmitted to the children by the family or by one parent. These signals of vote will give birth to the concept of party identification, a work hypothesis in the field of political science and sociology, because the parents transmit to the children their party identification, a fact proved by many theories on the intergenerational transmission of the party attachment*

Keywords: *sociology; citizens; participation; party; political*

1. Introduction

The interests in politics and the party attachment represent an important field of study in the political sociology and also in multiple cultural approaches in the European society, especially due to the fact that the rigorously founded conclusions of various studies are able to express to a large extent the interest in the complex democratic processes coming from individuals belonging to different age and socio-professional categories. The present dynamic societies, which is unpredictable as desire of permanent change in the relation between the individual and the political entities, are based on sociological studies capable to explain the interest in the democratic processes, such as the elections, using a series of socio-demographic factors, among which the most frequent are: the age, the residence, and the education, and attitude orientations, as the trust in other individuals and in institutions, civility, participation, etc. The civility, in the broad sense of the term, includes the political participation. Still, this does not mean that the lack of participation

to the elections is a lack of civility. The mechanisms of the participation to the elections are more psychologically complex and must be analysed inside a context. The civility, the trust in institutions and in others are values and indicators capable to describe the democracy level in a society to a certain point in time. To a scientific level, the democratic culture and the complexity of its manifestation occupies a central role. The mechanisms influencing the development of this type of culture fundamental for the present society are impressive due to the variety and variability of the ideological constructs on which they are based. Whether we discuss the trust in institutions or the participation level, we are in a situation of founding an explaining relation between the affinity to a political party or a political platform and the attachment level for a longer period. The interest in politics and the party attachment are fundamental features in the democratic education of the individuals. Their origins reside in the political socialisation. The political values of a society and its citizens' attitude are transmitted through the mechanisms of the political socialisation, a process present or not during our entire life. The socialisation process aims to adapt the personality of the individual to the norms of the society, a system of values manifested through political desires. The relation with the society, the environment, and the rigours of global social constructs are in fact a process of political origins.

Adapting to a changing world is the political desire of our evolution as society. In general, we discuss socialisation trying to exclude its connection with the society values gained through it, but, to a profound level, the identifying attitudes, as the ethnic and class self-representations and the religious actions, are political values. (Almond, Powell & Mundt, 1993) (Andrei Gheorghita, 2005)

This type of in-depth debate is always based on the need to clarify some ontological aspects, in this case the dispositional consistency of the interest in politics and the party attachment during the election process and campaigns and also beyond them, where the influence of the ideologic factors is different, especially in relation with the development degree of the society and with the constitutional organisation. Next to the ontological aspects, the modern society identify with the political systems that lead the collective destiny; the trust in the political parties, the capacity to actively participate to the periodical evaluation of the relation between individual and the attachment level to a party, and the civility are values characterising a specific society during a specific period.

Which are the reasons for the scientific interest in the manifestation of the party attachment? Why should we debate the political options to a generation? The answer is simple and engaging to a conceptual level. The political socialisation, the relation between family and society to this level, the way we understand to transfer valuable models, behavioural patterns, and cultural reasoning are contouring in fact the global society where the participation and the trust in democracy maintain an open societal environment, which still is rigorous as collective destiny.

A descendant trend is observable to the level of the European societies in the field of citizens' participation to several electoral scrutiny. A higher percentage for the participation to the local elections is partially explained by a more pronounced interaction between individuals, due to the necessity to solve community problems, as the local taxes, the infrastructural projects, the school networks, etc. a descendent trend is also observable in the Romanian society, where the participation to the vote visibly decreased after 2000 for the adult population and especially among the young people. New approaches on the political interest and the party attachment have as starting point several well-known points of view, according to which the politics in general does not manage to motivate anymore large masses of people, including the adult and young people, or the different vision of the society, especially to the young people.

In this context, the attempts to establish an optimal relation between the expectancy level of a society to a specific time and the political representatives, disregarding the form of participation, generate an interesting and theoretically appealing approach. Observing the things from a perspective different from the one presented so far, we believe that it is important to depict how the family works as an agent of political socialisation for the young generations and which is the intensity of the relation between various groups and influence and the formation or consolidation of typologies of electoral behaviour, participation, and trust, in order to further evaluate the level of political interest and the party attachment in specific cases.

2. Theoretic aspects related to the civic and political participation

The study of such complex issues raises the question of the respondents' competence to approach to their level of understanding the political processes, mechanisms, and events. In the same time, democracy, in its fundamental nature, depends on this relation of trust between institutions and individuals as part of a society where the politics, in its general understanding, plays an essential role. The behavioural and attachment modifications, the possible ideological distance between declarations and votes, fundamentally require observation to better understand a certain configuration of the social vision in relation with what we, as specialists, believe to be. Exercising a role of direct political socialisation, the family transmits values, explicit attitudes, and various feelings in relation with the politics. In the same time, we must not exclude the vision according to which the family also indirectly acts on the formation of the political culture. E.g.: the parents' emotional reaction toward a party or the explicit expression of a point of view related to a political person can influence the child's point of view for a long period. The Anglo-Saxon space consecrate the family with the main role in socialisation. The transmission of the political values is made in this environment in most cases, in an unplanned and spontaneous manner; the

child acknowledges these acquisitions in time, the peak being the adolescent age. Therefore, we will relate to the vision of the liberal theoreticians on the politic socialisation, where the family is considered the main agent of socialisation. The influence of the family on the individual to the level of the politic socialisation process is fundamental, with a strong emotional character, sometimes manifested in the entire life. This type of conclusion does not exclude the idea of individual experiences with a consistent effect on the expression of the party identification, party attachment, and the interest in politics.

We present a relevant example from the Romanian reality, quoting Dragoș Bucurenci, a journalist and communicator, who expressed his point of view on the protests against OUG 13/2017: "I was 8 when my dad took me to see what was happening in Piața Universității and, in my socialist mind (grandparents' influenced), the first doubts related to the TV news on the event appeared. It was the most important lesson of democracy. Since then, I always felt a little envy for those who had experienced Piața Universității "in their youth", because they had lived things I needed to grow to understand". This example shows the power of the things inherited from the family as attitude and behaviour able to act for a long period of time.

From the point of view of the scholars studying the phenomenon of intergenerational transmission of the political options, the childhood years is the period for the formation and development of the first political orientations, which are fundamental because they tend to remain stable in time. This remarkable root of the political orientation is nuanced by various personal experiences, the individual's level of preoccupation, and the interpretations of the political environment, but they rarely change in a lifetime. When the parents were consequent in their political opinions and the child proved a certain accuracy of perception, the intergenerational transfer is different than in the families where the consequence was reduced by frequent changes of option, determined by events in the political life, and where the child accuracy was lower (Percheron & Jennings, 1981) (Acock & Bengtson, 2005).

Returning to the fundamental theoretical aspects of our paper, we highlight that, in contact with the family during childhood, values as the participation, the attitude toward authority, the ethnic and religious positions are transmitted and developed. The literature in the field pays special attention to the so-called vote signals transmitted to the children by the parents or family. These signals give birth to the concept of party identification, a work hypothesis in the field of political science and of the sociology, because the parents transmit to the children their party identification, a fact explained by the strong correlation between the parents' intention to vote and their children. Under this aspect, the concept of party identification was defined by the representatives of the Michigan School: "an individual's feeling of personal attachment in relation with the chosen political party" (Campbell, Gurin & Miller, 1954).

The importance of partisanship for the electoral studies is important because the closeness or the distance to a political party can direct the intention to vote and, later, the vote. The party identification relates to the electoral behaviour, but it cannot be always perceived as an absolute predictor of the decision to vote, because an electoral event or a change of leaders can change the decision to vote for a certain party. Beyond the contextualisation of the options of vote appearing in various historical moments, the electors' general tendency is to return to a party based on an affinity manifested for a long period. Harrop and Miller (1987) discuss the preservation of the party identity and the return to a party as option to a later and clearly defined moment. Thus, the affinity to a party is a constant reality even if the electoral behaviour changes in some punctual situations.

Historically, the first theories on the intergenerational transmission of the party attachment belong to the representatives of the Michigan School. Herbert Hyman (1959) remarked the fact that the first orientations related to a political issue happens during childhood and reflects the immediate social environment – the family.

The high level of correlation between the parents' and children's partisanship preferences is explained by the success of the transgenerational transmission of the political data. Harrop and Miller (1987) appreciate that "children learn loyalty to a party long before they understand what is behind a party label". Thus, the primary acquisition of the political values appears during childhood. The adhesion expressed by the parent to a political party affectively determines a response of orientation and conformation during the adolescence. The intensity of this adhesion in time can determine later a specific political or civic militancy, a possible identification factor of the way in which the individual relates to a civic duty.

In other words, we need to take in consideration the rigours of various political systems when we discuss the congruence of the party affinity between parents and children. The stability of a politic environment and the political culture of a society or the larger/ more restricted structure, as numbers and ideology, of a party system of a country significantly impact the party identification. The intergenerational transfer of the partisanship is largely spread where the political system has a restricted number of parties, as in USA or Great Britain.

Thomassen (2008) proved, example given, that the Danish electorate cannot clearly distinct between the component of the party identification and the voting behaviour. Various researchers proved in time an aspect that may seem surprising until one point for the sociologists – part of the electorate identifies with more than one party. This last aspect makes us think to the Romanian political environment and the volatile electorate of various political groups appeared in the transition period and to the firm conclusion that the voters' life is longer than the life of the political parties.

Percheron and Jennings (1981) showed that, at the beginning of the '80s, that the party identification and the left-right ideological orientation

easily reverses the directions. The two theoreticians also discuss a number of four mechanisms that favour the placement of the ideologic orientation in the intergenerational transmission of the party attachment in front of the party identification; b) the presence of a strong left-wing formation in the system of parties; c) the existence of a dominant Catholic group; d) the perpetuation of a long time relation between religion and politics.

Starting with this model, Westholm and Niemi (1992) proposed at the beginning of the '90s the theory according to which the political similarity between generations can be induced through a series of indirect processes. The authors present the most important conclusions related to the partisanship, which is superior to the transfer of left-right ideologic transfer. They also show that the partisanship transfer increases with the growth of stability of the system of parties. They also remark that the direct transfer of ideologic orientation is stronger in the multi-party systems. Perhaps the most important conclusion is that, for most analysed cases, the relevance of the indirect transfer processes grows with the development of the association between the left-right ideologic transfer and partisanship.

Related to the electoral reality and of the individuals' axiological left-right placement, the situation is more nuanced than in the classic theories founding as explanation the individuals' ideologic political placement. In fact, the terms 'left' and 'right' are not always used by the electors as perception of an exclusive ideologic space, but rather as need to relate to a political complex where the aggregation of ideas is part in a more dynamic process than the one perceived by the usual electorate. The last one is positioned more toward in relation with the partisanship affiliation than with the classic ideology at the base of the manifestation of the partisanship. Raphael Ventura's studies (2001) show that a significant number of persons cannot or desire not to integrally manage the complexity of information coming from the politic environment and searches ways to simplify the instrument to place them pro or against different politic signals. There is a compensation mechanism achieved by finding the informational shortcuts to allow to an individual to position in relation with some symbolic labels, managed to decipher the complex information from the political environment.

The political labels, in Ventura's opinion, can crystalize the individuals' voting pattern. From the point of view of the intergenerational transmission, the child learns to identify and to relate himself /herself to a specific label, an aspect that can be interpreted as transmitting voting signals, concretised to a mature age. In the Israeli politic scientist's vision, the family can directly (actively) transmit different types of labels, as explanation of the differences between certain negative and positive aspects in the political life or as clear explanation of the politic identity. Discussing this active manner, which is strategic to a certain level and consequent in time, Kent Jennings remarks that the well-socialised young people manifest continuity for a longer period in relation with the party identification. These young people resist more to the changes in the political environment, meaning that the changes of opinions and

behaviour are less present in their case. This type of conclusion can be interpreted as specific to the powerfully politicized families, but the reality has proved a more nuanced state of things.

We will further refer to a theme which is interesting for the political scientists, sociologists, and psychologists in the same time: each parent's power to transfer to the children political values, attitudes, labels, behaviours, ideological typologies, etc. to a historical level, the wide accepted traditional vision considered that the masculine part of the family has a determinant political role in the family interactions. Traditionally, in the families with many political options, the women (wives) changed their political options more than the men. In many of the studied societies, the idea that the politics concerns more the husbands was a strong stereotype.

Kent Jennings and Langton performed at the end of the '60s a qualitative study based on triple interviews father-mother-child on 558 American families. The husbands and their wives were classified depending on homogeneity/ heterogeneity. Homogeneity was understood as mother and father with similar political opinions, while heterogeneity meant different opinions and even conflicts on the partisanship. The resulted distribution is presented as follows: in 57% of cases the mother, the father and the son had the same affiliation, in 17% of cases, even if the parents shared the same opinions, the child had a different opinion, and in 26% of cases the parents had a different opinion and the child shared one of their opinions.

The conclusions formulated by Jennings and Langton (1969) are centred around several ideas that put left their mark on the literature in the field. We briefly mention them. The two authors observed that the mothers tend to have the predominant role in maintaining this homogeneity in the families with consonant opinions. In the same time, the mothers' influence is higher in the families with divergent opinions. The same level of mothers' influence on the children was observed in the families with a high level of education.

In case of divergent opinions related to partisanship, the child will mostly choose the option of the parent he/she feels closer; the congruence between mother and daughter is higher than between mother and son, father and daughter, and father and son. Jennings' study is fundamental for the explanation of the differences of gender roles in the intergenerational transmission of the partisanship, showing the reality of the American model from this point of view.

The functioning of a democracy depends of a complex of interacting factors considered in the present approach: institutions and their representatives, formal and informal rules, and the citizens. To a conceptual level, the correlation between all these factors is determined by what we generically call the citizens' cultural politics, motivating them to participate to the governing levels, whether locally or nationally (Almond & Verba, 1996). This difference between the local and the national level becomes more relevant

for the citizens' level of trust in the institutions; the "separation" between citizens and institutions is larger for the national institutions (Comşa, 2004).

The doctrine considers that the civic-political participation mainly refers to the forms of the citizens' concrete participation to activities and actions dedicated to the representatives' political election, and the high influence on the decisions of the political representatives and institutions in their relations with the citizens. Thus, the political representation is a voluntary manifested process, where the individuals as citizens involve in activities aiming to influence the activities of some political decision-makers. The civic-political participation can be observed through the filter of the individuality or groups where it manifests. In a classical sense, we can observe that the level of social cohesion is higher when the interests of the representatives (elected by the citizens after a democratic process) are in harmony with the interests of the citizens. The civic-political participation was perceived in time as an individual's necessity to protect his interest, as a moral duty to the society, as a perpetuation of a social norm relevant as ritual (the participation to the vote is a relevant example), and as a way to report the level of expectancy in the society toward the behaviour and decisions of the political factor.

The main category of factors influencing the participation are everyone's specificity – education, income, residence, age, occupation – the features of the political and electoral system, the frequency of the electoral scrutiny, the electoral procedures and rules, the role of the parties, their number, the political and cultural context, the capacity of the parties to communicate and disseminate messages, the structure of the campaign and its type, the scrutiny type, the candidates' quality and the high stake of the scrutiny (Reitan, 2003).

The correlations between status and participation are more visible. The studies proved that the individual's economic level majorly impacts the area of civic or politic voluntarism in the field of a frequent participation to various social actions. The explanation is relatively simple: the individuals confronted with a material lack are more preoccupied to satisfy a certain type of needs; therefore, they have less time for aspects related to the social participation.

The place of residence also influences some aspects of participation. If we refer, for example, to the participation to the vote, we can observe that people living in the rural areas present a higher level of conformation to this type of social norms, when compared with the people living in the urban areas. If we refer to the participation to rallies and various protest actions, and to signing petitions, we can observe that the people living in the urban, especially the young people, area are more active. Observing the participatory act of voting, we need to observe if the continuously decreasing participation is an age feature, a positioning toward the relevance of this social norm or, on the contrary, a general effect of the relevance of the democratic system for the citizens.

The social system of values and the system of values of the young people is strongly connected to participation. The support for the principled of the political system represents a strong adhesion to a system of values with which the individuals identify beyond the dissemination power of the democratic mechanism. The traditional systems of values favour the conventional participation, e.g. the vote. To a general level, we can consider that most of the young people are aware of their power of influence, especially to a declarative level. It is proved that the young people participate to protests, boycotts and signs petitions for structural changes to the level of the political decision-maker.

The studies on the citizen participation in Romania and the empowerment of the institutions and of the elected decision-makers are few but valuable due to the presented methodological aspects. In a study dedicated to the evaluation of the Law 52/2003, Mircea Comşa analyses the involvement of the citizens and local institutions in the governance, and the preferred modalities for the interaction with the local public management.

3. Conclusion

In conclusion, the interest in politics and the party attachment are fundamental features for the individuals' democratic education and originate in what we conceptually call the politic sociology. The political values of a society and the attitude of its citizens are transmitted through the mechanisms of the political socialisation, a life-long process. The socialisation process aims to adapt the individual's personality to the norms of the society and the system of values manifested as political desiderates. There is a descendant trend to the level of the European societies for the electoral participation. The higher percentage to the local elections can be explained to a certain extent by the more profound interaction of the individuals with the necessity to find common solutions for the community. Values as the participation, the attitude toward the authority, and the ethnic and religious positioning are transmitted and developed since childhood in the family. The dedicated literature pays special attention to the so-called signals of vote transmitted to the children by the family or by one parent. These signals of vote will give birth to the concept of party identification, a work hypothesis in the field of political science and sociology, because the parents transmit to the children their party identification, a fact proved by many theories on the intergenerational transmission of the party attachment.

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HIGHER EDUCATION CHALLENGES DURING COVID-19 PANDEMIC. A CASE STUDY

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Abstract: Higher education faced different challenges even before the COVID-19 pandemic. Problems like inequity, disinvestment, conceiving educational programs that develop the necessary competencies for future employees, learning innovation and novelty in teaching methods have been delicate grounds in Romanian educational system for at least 20 years. Due to the world wide evolution of the COVID-19 pandemic, we face an unprecedented situation, regarding the pedagogical continuity of the learning process that has been shifted from the face-to-face approach in the online environment. A sample of 152 students from Ovidius University of Constanta, the Faculty of Psychology and Educational Sciences was investigated with an opinion poll regarding their perception about the problems that the transition of the entire teaching-learning activity in the online environment raised for them. Results show that 64.47% of the participants think that carrying out the educational activity in the online environment is the most suitable procedure during the isolation period; 92.10% of participants and their teachers use Cisco Webex Meetings; 76.97% of students experienced no difficulties in adapting to the online activity; 74.33% of students faced different types of difficulties, mostly related to the competences needed to operate the online platforms, different malfunctions of the platforms, and poor Internet connection; 75.57% of students are happy with the possibility of attending classes no matter where they are; 55.92% of participants are unhappy with the large number of individual homework they have to do; 74.34% of students fear the freezing of the school year. Results are discussed in relationship with educational outcomes and future directions of the educational activity during the ongoing COVID-19 pandemic isolation period.

Keywords: higher education; challenges; COVID-19 pandemic.

1. Higher education challenges in the 21st century

Even before the COVID-19 pandemic, higher education had to live up to different types of challenges, like inequality, disinvestment, educational programs or learning innovation (Maloney & Kim, 2020).

Inequality can be addressed through different approaches, all of them important for this study. Romania illustrates a case of inequality in three important dimensions (Precupetu, 2013): income, labor market and education. One of the approaches regards the way that higher education struggles with maintaining a well-balanced ratio between competencies and labor market trends. Graduates don't always manage to obtain a job worthy of their training. Underemployment shows recent graduates ending up doing jobs historically

filled by high school graduates (Vedder, 2020). Basically there are a small number of good jobs that can ensure security or an acceptable income, which seem to be the most desirable two features of an ideal job.

The New European Union Agenda for Higher Education (<https://www.europarl.europa.eu/factsheets/en/sheet/140/higher-education>) refers to aligning the development of competences in the field of higher education with the needs of the labor market; ensuring high-level education accessible to a large extent and favorable to social inclusion, increasing its degree of interaction with society; stimulating the innovation capacity of higher education; increasing the efficiency and effectiveness of higher education.

Another approach of inequality, that also represents a challenge for the educational system, regards the nonparticipation or low participation of students to different types of formal education, which is a source for social exclusion (Voicu & Vasile, 2010). In the last century, there was a gradual tendency of movement of the minimal level of formal education from primary to lower secondary and to higher secondary, not leading thus to marginalization. In the context where it is widely accepted that educational opportunities for children ought to be equal (Shields, Newman & Satz, 2017), all educational systems struggle to promote equality of access and equality of opportunities (Clancy & Goastellec, 2007).

Romanian educational system confronts the problem of the social position as an important factor that blocks or allows individuals to access at least one form of university degree (Voicu & Vasile, 2010). The authors emphasize the fact that despite its generalization at different social levels and groups, the ideal of universal access has never been achieved.

Another important issue for the educational system is **disinvestment**. Authorities finance part of the educational system, but universities must be able to increase their budgets, aside from the state funding, through a series of financial measures (such as rising the tuition fees or accessing European funds, projects and grants). Thus, the university ecosystem is affected by the erosion of public support and public disinvestment, which ultimately lead to unequal opportunities in education, decreased resources for research and fewer graduates (Zhao, 2019), small numbers of highly trained scholars, scientists or managers to sustain development (Altbach, 2005), in the context where contemporary large-scale development requires a sophisticated and at least partly knowledge-based economy.

Disinvestment in public higher education shifts costs to students and their families, which currently pay more for a college degree in order to ensure part of the requirements for a decent job (Quintero, 2012). Equally important is the fact that families shape the educational ideologies of students (Marquez Kiyama, 2010) and high and medium income families have better chances to financially sustain their children in college.

The educational programs and services are another challenge for universities. They must be implemented in order to effectively meet the needs

of the students and of labor market (Schlossberg, 1989). Authors suggest that most teaching and assessment in higher education focus on the cognitive skills of knowledge and understanding, rather than on affective outcomes of values, attitudes and behaviors (Shephard, 2008). Although this may be correct for some areas of higher education, the author emphasizes that some key issues include assessing outcomes and evaluating courses, providing academic credit for affective outcomes, key roles for role models and designing realistic and acceptable learning outcomes in the affective domain. Thus, universities should ensure that their learning and teaching activities are geared towards student learning and success, while contributing to the advancement of academic and professional knowledge and skills.

The European higher education is dealing with some multiple and complex challenges from society that require appropriate solutions. Internalization on the labor market and the dynamics of the workforce, the development of digital technologies, the emergence of new areas and specializations, and social issues are just a few of them. In the face of this reality, European norms redefine university education in all its essential dimensions: the teachers' teaching skills, the professional and transversal competences of the students, the university relationship with the labor market and society, in general, the relationship between education and research. Thus, European norms (Christensson, Staaf, Dakovic, Peterbauer & Zhang, 2019) argue for a **creative, active and innovative learning environment**, one of the main challenges this study tries to address.

The higher education learning experience nurtures and enables the development of learners as active and responsible citizens, critical thinkers, problem solvers, equipped for life-long learning. The publication Standards and Guidelines for Quality Assurance in the EHEA (ESG, 2015, <https://www.eua.eu/>) states that institutions should encourage students to take an active role in creating the learning process; they should assure themselves of the competence of their teachers and ensure that adequate and readily accessible learning resources and student support are provided.

One of the fundamental needs of the educational system is the need to improve teaching practices at the university level in the context of the development and integration of digital technologies in all areas of work in the labor market, which has led to the complexity of competences that graduates of higher education have to prove.

The range of teaching methods used in university education is very varied, from traditional methods, mostly based on information acquisition, to methods focused on the formation of complex competencies. New pedagogues developed in recent years in the academic field promote participatory methods, aimed at empowering and involving students in their own training process and harnessing their creative potential. In spite of the pace of development of digital technologies and their potential for the education act, they are still not yet sufficiently exploited and/or effective. In the context of the emerging trends of an open and flexible academic research space and society's

needs, digital technologies offer intra/inter-university collaboration opportunities and the socio-economic environment still underutilized and exploited by teachers and students in the educational process. Open virtual spaces (collaboration platforms) accessible to those interested in education and academic training, building opportunities for internationalization and creating links between education, research and innovation, favouring the development of projects as a basis for teaching, learning, training and evaluation. Faced with these realities, teachers are continually challenged to update their teaching strategies through forming, training and exchange of good practices.

2. Education during COVID-19 pandemic

Starting from March 2020, the Romanian educational system faced a different challenge. Due to the COVID-19 pandemic, schools and universities were closed and all didactic efforts were moved toward the online environment, in an unprecedented effort to ensure the educational continuity (Nedelcu, 2020). Thus, we witness a forced break from the classical organization of the educational activity, from its structures and its routines. At this point, avoiding disruptions in learning, didactic and communication discontinuities become a priority of all educational systems. Although learning activities are multifaceted, nurtured by different sources and factors, we don't only face an educational continuity, but a pedagogical one as well. Thus, it becomes important to ensure a deliberate organization of didactic efforts to keep a consistent connection between teachers and students, in order to both achieve cognitive objectives as well as to maintain motivation, mind development and communication.

Different initiatives preferred by governments, schools or teachers, in order to efficiently reach quarantined and isolated students include (Nedelcu, 2020):

- Elaboration of support documents, like methodologies, guides, resource packages for moving teaching in the online environment;
- Using specialized platforms for online learning and official websites that centralize the initiatives in this field;
- Supporting students and parents through frequent messages, explanations, questions and answers (the use of e-mail and social networks);
- Instating specific measures meant to achieve equality in education, mostly because the vulnerable groups, during crisis situations, become even more vulnerable (acquiring computers and telecommunication packages by the authorities, for families in difficulty);
- Reorganizing assessment procedures (adjusting, annulling or reprogramming exams);

- Promoting decentralized solutions, based on procedural decisions of local authorities.

In the context of the coronavirus pandemic, of the evidence of person-to-person transmission and of the high infection rate, the Romanian government has adapted a strategy of prevention that included the closure of educational institutions (Rus, Sandu & Tasente, 2020).

3. Objectives

The research aims to identify:

1. What are the most frequently used online solutions;
2. Whether or not the adaptation process to this new type of didactic activity was difficult and what barriers were involved;
3. The advantages and disadvantages of the online environment in educational context;
4. The biggest fears of students regarding the educational activity as they get closer to the end of the school year;
5. The emotional status of students during this isolation period, related to carrying the educational activity in a virtual environment.

4. Sample and instruments

The sample comprised 152 students, from the Faculty of Psychology and Educational Sciences, from Ovidius University of Constanta. The students were all female, aged between 18 and 52 years old, from all levels of study. The ethics of the research were ensured by obtaining the consent of all the respondents to participate to this research. The study was conducted online, with the aid of Google forms. The confidentiality of the personal data was also ensured. We used an opinion poll, conceived by the authors. The poll consisted in 8 questions, with specific answers from which the participants may choose one or more answers, considering how well these variants go with what they think and feel.

5. Results

We obtained the following findings and results:

- **The first question** asked the participants their opinion regarding how suitable the movement of the educational act from the face-to-face approach to the virtual approach is, in the context of this isolation period caused by COVID-19 pandemic. 64.47% of the participants think that this is the most suitable procedure, 34.21% of the participants think that the online educational activity is acceptable; and 1.31% of the participants think this online approach is not suitable.

- **The second question** asked the participants to name the most used online platforms to carry out this activity. Results show that 92.10% of participants and their teachers use Cisco Webex Meetings, 41.44% use Zoom Meetings, 1.31% use Moodle, 1.31% use Academis, 42.10% use WhatsApp and E-mail.
- **The third question** asked the participants if the adaptation process to this new approach was problematic or not. 76.97% of students experienced no difficulties in adapting to the online activity, while 22.36% experienced difficulties.
- **The fourth question** was interested of the main barriers the students encountered during this online experience. Results show that 26.97% of respondents faced difficulties and malfunctions of the platforms; 24.34% of respondents had difficulties with their Internet connection; 23.02% of subjects experienced difficulties related to their competences in operating with these online solutions; and 32.23% of participants encountered no difficulties.
- **The fifth question** allowed students to identify the main advantages of the online solutions in the educational process. Results show that 45.39% are satisfied with the access to didactic means, books, courses, information; 23.68% are satisfied with a more flexible schedule that these platforms may provide; 17.10% like the higher level of responsibility and self-discipline that online activity imply; 75.57% of students are happy with the possibility of attending classes no matter where they are; 6.57% acknowledge that the online activity implies a higher attention level from the students; and 9.86% are satisfied with a more active participation from students during classes.
- **The sixth question** regarded the identification of the main disadvantaged of the online solutions in the educational process. Results show that 55.92% of participants are unhappy with the large number of individual homework they have to do; 27.63% have difficulties in time management; 5.92% of participants are unhappy with the control and assessment of the homework by the teacher; 3.94% have difficulties in identifying a personal learning method; 38.15% of students are unhappy with the lack of communication and isolation from their colleagues.
- **The seventh question** regarded the biggest fears of students regarding the ending of the schools year. 74.34% of students fear the freezing of the school year; 30.26% fear the modifications of the school year; 25% fear the final assessment and exams at the end of the semester; and 7.23% fear the monitoring of their performances and the assessment of their results.
- **The eighth question** investigated the emotional status of the students during this isolation period, related to conducting the educational activity in the online environment. 50% of students feel happy and at ease, 37.5% feel fearful and afraid, and 12.5% of participants feel sad.

6. Discussion and conclusions

The study tried to show the overall image of the way of carrying out the didactic activity in the Ovidius University of Constanta and some coordinates of the students' perception about the university's initiatives, in the context of the state of emergency decreed by the Romanian Government.

We identified that a percentage of 64.47% of participants agreed to translate the teaching activity from face-to-face to online. Although the Romanian educational system faces methodological and technical problems related to ensuring the optimal conditions for online activity, the university field has a number of advantages, primarily in terms of beneficiaries and their age, independence and digital skills which they possess, compared with beneficiaries in pre-university education.

Our university has taken steps to acquire access to platforms that can be used in the educational environment, also providing the necessary support for carrying out activities. Consulting groups were organized for teachers who, in turn, supported students in difficulty with tutorials and explanations on the installation and use of software. Also, at the University level, an emergency command was set up, which elaborated a series of documents with regulatory value, valid during the establishment of the state of emergency on the Romanian territory, which outlined the main lines of activity. A code of conduct, online safety measures and support for the educational activity were taken into account and solved.

Thus, the most used online platform was (and still is) Cisco Webex Meetings, which allows for online conferencing. The sharing mode of the lecturer's desktop allowed the students to see in real time the PowerPoint presentations of the courses or various other materials necessary for the activity. In parallel, the students benefited from consulting on common WhatsApp or mail groups, where the teachers of our faculty could post information, announcements or send teaching materials and homework. The cyberspace realm offers much potential for positive educational initiatives (Dunkels, Fränberg & Hällgren 2010; Bishop, 2013).

Although this unforeseen and unprecedented situation, caused by the COVID-19 pandemic, brought a series of logistical problems, 77% of the participants claim that they did not encounter problems adapting to the online activity. The use on online communication applications became more and more frequent in the last decade, allowing young people to use online communication to set up in-person meetings as well as to keep in touch with friends they did not meet often (Bornstein, 2018). The author suggests that adapting to the more multimodal (audio, video and text) nature of the next generation of communication applications is a key factor in the explanations of youth's online activities and development.

Our opinion is that, for Romanian education, this transition caused by the COVID-19 pandemic is a catalyst for online education in higher education, whose general trend at the national level is to introduce online courses to

support certain categories of students, such as young employees, whose physical presence in class is hampered by professional activity or adult students who, in addition to professional activity, face various family problems.

Thus, among the advantages identified by the participants, the most important are the possibility to participate in classes from any location where they are, access to information and the more flexible program that online courses can offer. Literature shows there are several advantages of the virtual classes, and amongst them, there are the ones our study identified. Thus, Johnson (2017) emphasizes the following ideas:

- Increased convenience – virtual courses lack the limitations of location or time that a traditional classroom setting implies.
- Schedule flexibility – the accessibility of an online platform gives students to take breaks at certain times of the work day to take a class.
- Knowledge retention – the effectiveness of the learning experience in short interactive modules, that can be repeated, make learning more manageable.
- Immediate feedback is provided. In a traditional setting, feedback sometimes takes weeks to disperse.
- Increased participation and engagement – social learning, rating features, interactive comments and chat are some of the ways that the virtual courses may allow the contribution of each interacting student.

A significant number of participants in the study suggested that conducting online courses led them to better practice their time management skills, the level of involvement in learning in each discipline was higher and this type of interaction employed them more strongly than face-to-face teaching. Unfortunately, one of the common practices in class is that a small number of students interact in discussions with teachers, depending on how well they have prepared for the activities that take place.

Among the disadvantages identified by this study is the large number of topics in each discipline. The didactic and administrative contexts submitted the teacher to additional efforts in order to prove the accomplishment of the didactic activity, in the form of practical activities performed by the students, duly archived. Thus, the teachers found themselves in the situation of requesting to each student the accomplishment of more complex subjects, of individual study, which were delivered on electronic support. This brought an extra pressure on the student who, having to adapt to the changes in the form of education, faced difficulties in managing time and identifying additional resources to complete the homework received.

All these aspects led to the installation of certain student anxieties. Their biggest fears were the freezing of the academic year, major changes in the structure of the academic year or the finalization of the semester and the exams. Studies show that stress has increasingly become a part of students' academic life, due to different expectations placed upon their shoulders (Reddy, Menon & Thattil, 2018) and its main directions include personal

inadequacy, fear of failure, certain interpersonal difficulties with teachers or inadequate study facilities. These directions are, in part, suggested by our results as well. There is a common opinion, spread by different commentators, that teachers only offer their students video-conferenced lectures supplemented by emailed assessments. This raises the issue of the final assessments, the student grades and evaluations, among other problems. The idea that the result of this virtual activity will be a flawed product at the end of the isolation period is widely discussed in the media. Therefore, students have concerns about the outcomes of this academic year. To this, media added the lack of institutional investment needed to achieve quality online education at scale. Our sincere opinion is that each teacher's expertise, energy and talent may be key ingredients in overcoming such disastrous outcomes. Each teacher can really make a difference for his/hers students. Furthermore, with the support of the Ministry and of the university management, the didactic activity can be completed adequately and the academic year will not suffer.

We believe that, beyond the real problems of facilities and online support, Romania is facing a problem of trust in the education system in general. Such attacks are not necessarily a novelty in our country. However, given the timing of the survey, when nationally and globally the level of anxiety and stress is high, students' answers are justified. We are at a time when the planning of teaching activity is done in small steps, as the authorities announce different approaches and rules in the context of the pandemic. The announcement that schools and universities will not open until the beginning of the next academic year, partially reassured the participants in the educational act, in the sense that in the context of a certainty, each educational institution seeks firm solutions for the optimal completion of teaching activities.

In the context of this adaptation that our University did, advising, proctoring and tutoring services were also provided. Furthermore, specialists from our faculty have also ensured psychological counseling for students with difficulties in emotion and distress management.

For the future, we feel that universities should increase their contingency plans and evaluate their remote teaching strategies. Postmodern feedback should be used; teachers should be enabled to use different online solutions, focus on engagement, compassion and flexibility should prevail. Students should be encouraged to weekly provide feedback about their learning experiences and negative feedbacks should be addressed in order to improve the activity. The available technologies allow universities in general and Ovidius University of Constanța in particular, the chance to offer a quality learning experience for students. We are optimistic that technology can be positively used to impact student learning in the best way.

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PURSUING BULLYING

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Abstract: *Bullying represents any act of unwanted aggression committed by an individual aggressor or by a group of abusers who are not intimately related, involving power imbalance in the perpetrators' favor. Bullying can cause physical, psychological, social, and educational harm plus moral distress for the victim (Gladden et al. 2014: 17). The present study investigates recognition and children's representations of bullying phenomenon in a school community, in order to better understand its representations in a specific community. Study design combined qualitative and quantitative measures and the results provided a starting point for analyzing the profile of subjects involved in bullying interactions. The sample is from secondary school pupils in the 5th and 6th grades. Participants were 101 pupils of 11-12 age. Instruments included vignettes, indirect scenarios interpreted from drawings, and open-ended questions.*

Keywords: *bullying; victimization; bullying representation; bullying perceptions; bullying motives.*

Introduction

Bullying is a deliberate action, involving repetitively negative actions performed by an individual or group with higher social status or more powerful than the victim, involving an unequal power relationship (Olweus, 1993). The victim lacks the resources (physical, psychological, social) to defend him/her or themselves (Hazler, 2001). The victim is found to be vulnerable through some perceived weakness, helplessness and inability to defend; any or all these traits can be exploited by the perpetrator/bully/aggressor. Perpetration of a bully involves carrying out deliberate and repeatedly intended actions meant to cause physical and psychological damage to a person or group of persons, and is part of a complex need for dominance and status (Sutton et al., 1999).

Bystanders are individuals involved in the act of bullying, even if not directly, who assist most by encouraging the action and increasing the probability of the bully to repeat the act. For a better understanding of bullying, it would seem helpful to disclose its meanings and representations within the context where it takes place (i.e. in the school environment).

1. Methodology

This study represents a qualitative approach in the meanings of a better understanding of the victim's and perpetrator's status perceived by all

the pupils involved in an act of bullying at some point in their life. The independent variables targeted subjective responses related to the **perceptions** of the investigated participants.

Method

Participants included 101 pupils in grades 5 and 6, both girls and boys involved in mainstream education schools, located in the Bihor county. Reasons for this selection: Olweus, the father of bullying research, claimed that most of bullying actions happen in the secondary school age (Smith et al., 1999). Smith et al. (1994) argued that the reasons for bullying at early ages (primary and early secondary school) were the lack of social and communication skills in the history of the bully. Victims often lacked networking skills and abilities required to manage assaults and attacks from colleagues (i.e. assertiveness, emotional coping skills, frustration management, positive self-perception).

Inclusion criteria: pupils of grades 5 and 6, attending Bihor County Schools, mainstream education, Romanian native language speakers. The present cohort was selected from an uncontaminated cohort (no other instruments or bullying interventions were applied before) that itself was extracted from a larger ongoing study tackling two classes each from three different schools were investigated.

Procedure: Schools from Oradea were contacted and asked for their participation in the study. Data were collected through vignettes, which were completed during one regular school hour in the classes under the supervision of the researchers. In accordance with the research protocol, parental permission was sought, and pupils were assured that their answers would be kept confidential.

Instruments: The vignettes were comprised of three scenarios that suggested different situations of bullying (physical, verbal and social). The questions assigned to each scenario were aimed at recognition of the bullying acts, perceptions of perpetrator(s) reasons for acting and perception of the victim's status. The items offered several choices and the option for open-ended responses so that the participants were given the opportunity to generate other possible answers than those suggested.

Vignettes appear to have been a widely used method in previous social psychology research in order to assess the representations held by social actors. (Tajfel and Turner, 1979; Ginni, 2006). Vignettes were used as a research instrument since the responses to the scenarios provided an insight into the studied interactions of bullying by pursuing the multiple perspectives of the actors involved. The main assumption was that participants identified with the role that fit them best (victim, perpetrator, double role, and spectator).

Measures

The recorded variables included three main topics.

Perception of the interaction type and its form assigned to the item: *What do you think is happening in this picture?* Responses were ranged from three possible options and three possible types whether physical, verbal or social bullying type scenario.

Representation of the victim/perpetrator where free choices were collected and the frequency of the responses was evaluated. Variable of cognitive representation was assigned to the item: *How do you think person x feels? What do you think about that person?* Representations about the emotional status of bully/victim were perceived.

Pursuing the motives behind perpetrators' actions was suggested in the drawn scenarios: *How do you think the person x feels? What do you think about that person?*

2. Results

The distribution of the answers to perception of interaction type and its forms are presented in Figures 1 and 2. The results obtained from frequency analysis revealed a high level of recognition of bullying behavior type. The most commonly used tags were *marginalization, rejection, mockery, intimidation, and harassment*. Eighty-five per cent (85%) of participants recognized the presented bullying type. They accurately associated *hitting, beating, pushed, slapping, shoving* actions to physical bullying, *dirty offensive words, and swearing* as verbal bullying. Also they assigned labels such as *exclusion, rejection and isolation* as social bullying. The tags were hierarchically ordered, as a function of the frequency of responses.

Figure no 1: Chart percentage of bullying behavior recognition

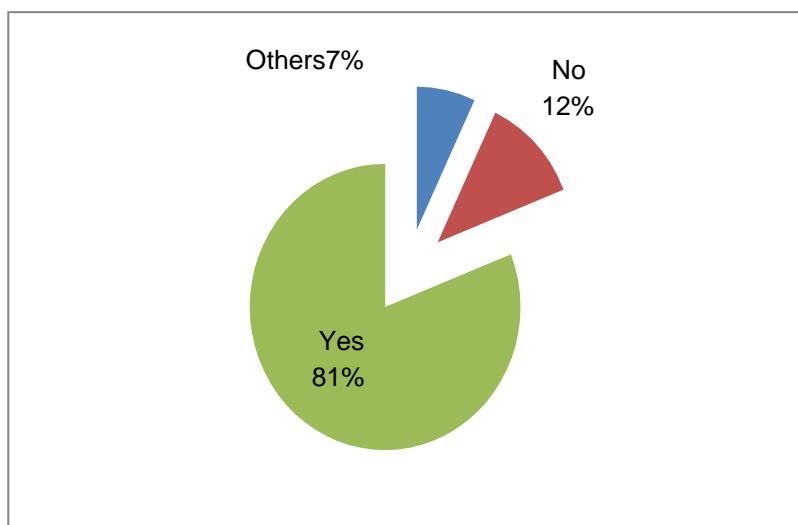
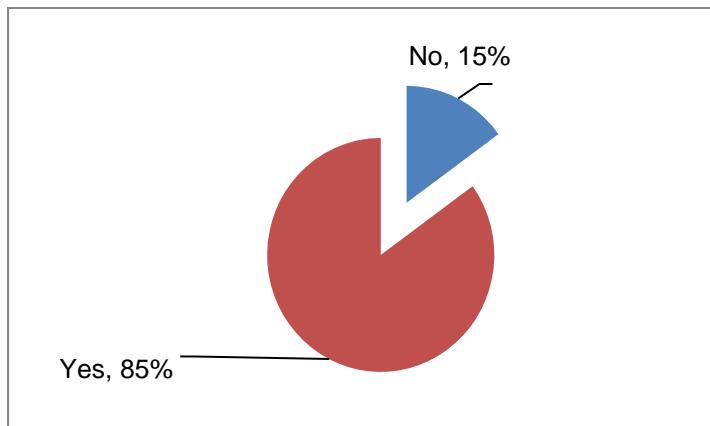


Figure no 2: Chart percentage of participants who recognize the type of bullying (physical, verbal, social)

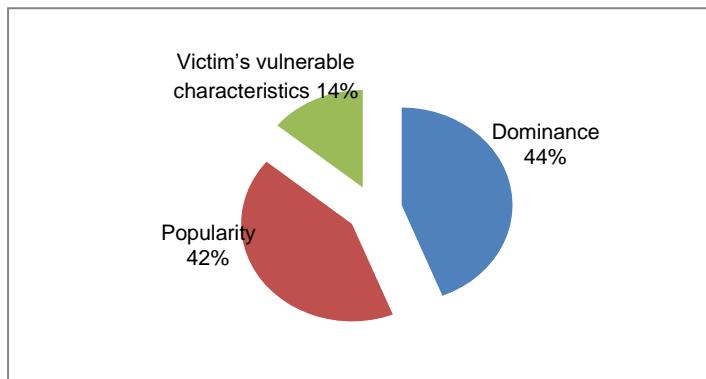


Representation of the victim Based on the frequency of the responses, as assumed by the present writers, the majority (94%) of participant responses assigned the victim to a vulnerable status in the bullying scenarios. The results confirmed that there was a high probability for the bullying victim to be perceived as being in a state of social/emotional need or vulnerability within the school community. Victims were perceived as *marginalized, intimidated, humiliated, abused, fearful, excluded, ignored, defenseless, empty, embarrassed, useless, and poor*.

Representation of the perpetrator (those identified as abusers) were perceived as if they *felt good, thinking that it was just a game, feel satisfied because they were like the others, or they were funny, strong, proud, threatening, dubious or mean and they were socially mischievous*.

Pursuing the motives of bullying *Why do you think some children like to hurt other colleagues calling them names, excluding them, laughing of them or hurting them repeatedly?* The item was used to perceive representations of pupils about motives (of acting) of the perpetrators in bullying situations. Bullies can hurt other children by addressing them mean words or by calling them names, by pursuing to exclude them from social groups or social situations using mocking, intimidation, laughing at them when they are not telling a joke, or physically hitting them. The collected responses were grouped in a configuration of characteristics related to bullying reasoning, as they matched the profile of the dominance stereotype, the popularity stereotype or the provocative victim stereotype.

Therefore, two stereotype categories were been delimitated: **dominance stereotype**, integrating the matching tags *power, affirmation, intimidation, superiority* and **popularity stereotype** with tags such as: *funny, slick, smart, trying to impress others*.

Figure no 3: Chart percentage of the perceived motivation of the bully

Analysis of the results of dominance and popularity stereotypes indicates (see Figure no. 3) that one can observe how the responders perceived reasons for the perpetrator's actions - either as the need for dominance (43%) or the need of popularity (42%). These findings suggest that some children tend to victimize others in order to impose themselves through dominance or to gain popularity. Regarding representations invoking the dominance stereotype and popularity stereotype, data were found to be distributed evenly in relation to gender, which, it could be concluded, that as many boys opting for *dominance* as a representation of bullying reason, so are girls.

From the group that perceived the **victim as provocative** for harassment (14% of the total group) 67% of respondents who believed that the victim was to be blamed were boys and the remaining 33% were girls (12 of 101). They presumed that the victim is responsible for being in some way an easy target because of the look, or some distinct psychical or behavioral characteristics (clumsiness, being overweight, wearing bracelets or glasses etc).

3. Discussion

Some representations about the victim features, were in some respects correlated to parenting styles or seemed to indicate that the victim had certain specific features that make him or her vulnerable to the machinations of a bully. Bully victims represent a high-risk group that tends to develop negative internal beliefs about themselves as persons, associated with fear, insecurity and powerlessness. They believed that they could not manage themselves or meet challenges such as managing a conflict, coping

with negative emotions, overcoming the aggression, especially in the case of children raised by hyper-protective mothers. A possible reasoning is that the victim did not indulge to be a victim, but the background set the child up to be as, if raised by a hyper-protective mom. This deficiency in terms of coping style is increasing the risk for anxiety and depression as well as for becoming a victim (Perry et al., 2001).

In a previous study we were investigating the connection between the probability of one *being a victim of bullying* and *family type* exponents. The most salient factor was found to be having a family with both parents absent, followed by one with the father absent (Tocai S. & Chipea, 2015). Former results on bullying research subscribe to the chances of one being a victim increased for children who expose specific negative patterns of behavior. Children who were familiar to the role of being a victim of bullying reported that *short stature, lower age, submissiveness, the inability to engage with other peers, passive play, low self-esteem* were traits identified by and then pursued by attackers (Boulton, Underwood, 1992; Schwartz et. al 2001). Social isolation also could be harmful for a victim, who could be doomed to not have a chance to practice social interactions and develop communication competence. Feeling bad, humiliated and depressed, increased the probability of being victimized, therefore a dangerous spiral is created.

A special category to take into consideration inside bullying pursuit, was that of those who held the belief that the victim in fact was the culprit. In this particular setting, respondents reason that bullies and some bystanders blamed the victim for his/her provocative traits which were thought to be the triggers for the aggressor to pick on a given victim.

Therefore, results of this study indicate that victims of bullying were perceived to be **vulnerable, weak, isolated, fearful individuals** in eyes of other pupils, and that these traits were easily noted by others targeting individuals for bullying and harassment.

Perception about the perpetrator

Interpretation of the data trended to show a stereotypical abuser in search of affirmation with other associated stereotyped traits, such as the victim being a catalyst. However, for readers would be wise to take into consideration the small sample size before generalizing. There are some theories that foreshadow similar interpretations to the findings and serve as models to approximate a bully's status but doing that here would be an interpretive stretch. Several well-known studies dedicated to learning models support the power of social influence in perpetuating any kind of behavior. This model is based on the **conditional operant learning** premises (Sherman, 1964; Skinner, 1953; Gewirtz, 1968 all cited in Bandura 1977).

One of the opening discussion premise is the **achievement of a social reward** that could function as a goal to the instrumental bullying model, whereas the humiliation and the intimidation of the victim served the perpetrator as an instrumental manner; namely, acquiring status within the

school group. More specifically, if the perpetrator was rated as popular, powerful, or funny, then the bullying attitude might be rewarded and perpetuated - this in order to maintain the role and to gain more popularity among peers. This might be a potential **conditioning mechanism** underlying the action of bullying, so that the attention given to the bully maintains his/her behavior as a payoff. Even though, the achievement of a social status and power are some short-term reinforcements, some perpetrators seemed to chase it no matter what, even if they were sometimes confronted with negative outcome, and eventually with social rejection. This statement emphasizes that **gaining attention** no matter how is more important than the harm of being hit, than the risk of being negatively perceived or than being ignored by others, where in this situation a bully, and so as the victim, is using her/his status as an instrument for seeking attention. The great psychological benefit to bullying, says Kochenderfer et.al (2008), is that bullies feel powerful, in control, and they engage in bullying as a way of gaining status.

Attributional bias is another issue related to aggression or bullying. Longitudinal studies on bullying perpetrators state that these individuals seemed to be locked into an aggressive and hostile pattern, which at first were very rewarding for them (Schwartz, 2001). Aggressive children tended to focus on hostile signals and, more so, they often tend to attribute hostile and aggressive intent to others (Milich & Dodge, 1984).

The need to dominate through intimidation was, at its core, related to the need of control that aggressors may have felt. Perpetrators sometimes need to control the environment to feel safe, because they themselves may live in disruptive families, or because of their own insecure and disorganized attachment styles. Gini (2006) advanced the **macho stereotype** as a social mechanism observed in 15% - 20% of children in his studies. Perpetrators rejected victims, as reported, due to their behalf about victim weaknesses. So are victims who admired the perpetrator for his or her outstanding power and/or popularity which they lack for. The macho status expressed through aggression is linked to the existing evidence that suggests that young people who engage in acts of bullying are also more likely to engage in acts of violence, beating other children or in sexual harassment (Espelage et al., 2000; Nansel et al., 2001). The effects for the perpetrator might have been greater, potentially involving the given society: they were found to develop criminal behaviors and to engage in acts of delinquency in greater numbers than other children as adults (Reid, 2003; Silvernail, 2000).

However, a summary analysis of bullying motive debates, suggested that the pursuit of a status and esteem by perpetrators was supported only when related to the victim's condition of vulnerability and weakness. Another considerable amount of research consulted by the contemporary researchers in the field, led us to conclude that data are raising awareness to some extremely harmful consequences that the bully or the victim characters may predict, such as: lower self-esteem, bad school performance, bulimia, insomnia, anorexia and problems of mental health, depression, suicidal

ideation, anxiety, frustration, delinquency, criminality (Gladden et al. 2014; Silvernail, 2000). These effects were reported in a higher percentage of young people who identified themselves as victims of school bullying compared to those who do not so identify themselves.

4. Conclusions

The findings of this study outline that children seeking social validation, in means to be appreciated by others as being powerful and feared, tended to assimilate as well as perpetuate, those behavior patterns in order to keep their social status. The existing reports conclude that perpetrators sometimes are using "short-term payoffs", therefore their aggression is instrumental. Punishing children, who bully, in order to help stomp out bullying, might increase their levels of stress, frustration or anxiety, leading to more disruptive behaviors. The driven idea is to re-educate the bully in order for him/her to achieve social and emotional competencies to tolerate stress, in order to develop responsibility, empathy and communication skills.

Some perpetrators are motivated in their bullying acts by perceived provocation. Trip et. al, (2015), discusses how expressed anger and aggressive behavior are associated with social skills deficits, poor anger management and depression. In their struggles, bullies are easily emotionally aroused, and they can't handle conflict. Therefore, cognitions, emotions and behaviors are interrelated and should be treated as so, in bullying prevention programs. Developing ways to copy with anger and distress is mandatory for bullies and not only for them.

Enhancing the ability to understand the reason for someone's action is an important key in helping bullying witnesses to take action. Last, but not least, helping the aggressor to better understand the victim is to teach how to put him or herself in the shoes of the victim, to achieve empathy. Meanwhile, understanding the reasons behind of the bullying acts might help the victim to be more aware of the resources he or she has (e.g. seeking help, developing assertiveness, enhancing tolerance to frustration etc.).

The number of the research studies and the national Romanian awareness programs to help prevent/stomp out bullying is rather small. The issues raised are not only near conceptual or methodological related, they also lack for strategic action policies and specialized human resources and community providers. Future actions will be needed *to understand, to prevent and stomp out this phenomenon* in order to move beyond these specific findings and to develop efficient and longways intervention strategies.

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THE EVOLUTION OF THE INFORMATION DOCUMENTARY SUPPORT IN ROMANIA - A RETROSPECTIVE STUDY

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Abstract: *Evolution of the book, better known as the disseminated information, coincides with the stages of history. That's why research and direct knowledge of the documentary sources, print and information used on the computer give us a diverse and complex form of documentary support. The fruitful achievements of bibliographical research on this aspect of the information media dynamics have contributed over time to the prosperity of the cultural heritage and the unification of the people. Over time, the material support of the information storage has known a wide variety of environments: sand, clay, stone, tree bark, wood, ivory, animal bones and skins, parchment, papyrus, silk, wax tablets, paper, photographic or magnetic film, banchelite (patch board), fabric, film, magnetic, electric, optical support, etc. This is, in short, the enumeration thread of information carriers. But what is the information? It is found that even the meaning of the definition of information has undergone changes over time. It went from sound, writing, printing, to electrical signal, sound waves, etc.*

Keywords: *informations; book evolution; documentary support; bibliological research; cultural heritage*

Introduction

In the info-documentary spaces, the need for scientific research has been timidly outlined, initially crossing more historical and descriptive areas in order to boldly orient in the last years to the huge expanses and the insufficiently explored depth of the universe of information. The information society cannot be developed only by extrapolation and improvisation, and the information professions cannot remain at the level of apostolic empiricism.

Today a complete and endorsed definition of "information" is provided by STAS 8301-81-Information and documentation: "*information is a fact that is communicated, a message used to represent a fact or notion on an information medium and the meaning that it has been assigned to it, a new element in relation to the probable knowledge of the beneficiary of the information, contained in documents, description that completely characterizes an object, a phenomenon, etc. in relation to the level of knowledge attained in a certain field. The elaboration of information is the result of an intellectual and technological process that results in an information and documentation product: the document.*" (Butuc, 2011: 32).

Going further, the definition of *the document* is different from one bibliographic source to another, depending on the documentary support held or the form it takes. The book circulated for a long time in the form of *manuscripts* with the value of a precious object (it belonged to rich people and was inherited by will; it was also appreciated by the one who had miniatures). There followed the first prints made of thick bark, made from old manuscripts on parchment and then the ones wrapped in incunabula sheets.

Today, the complexity of the information phenomenon exceeds all forms of complexity experienced by people throughout history. The Internet, for example, is an extraordinary human liberation experiment in a society dominated by widespread constraints. The necessary limits, such as those outlined around ideal concepts such as freedom, communication, the right to happiness, equality in the face of opportunities, etc., together with the imperative determinations related to the professional framework and to all the normative approaches of social existence make this network of networks a fabulous universe. The entry into the pragmatic rationality of the Internet must be the result of researching this phenomenon to the deepest details.

Moreover, despite appearances and behavioral facilities related to the information environment, the contemporary man rediscovers the information as a territory of a disconcerting novelty. Everything needs to be reconsidered, all implications must be addressed from other positions than yesterday. The info-documentary themes are new and revolutionary every time, because, every time, the information has different determinations, forms and completions. From the conceptual research to the research of structures, flows, combinations, professions, means used in the boundless perimeter of this universe, natural and artificial at the same time, of social and individual effects, scientific research has the most generous offer. Information specialists live in a reality that is not just a little-known territory, it is not just a newly discovered planet, but an entire system that contains the elements of a barely-intuited world.

2. The evolution of the information documentary support

People have always felt the need to create a durable inscription support, with the help of which to set and keep in writing experiences or beliefs, a means by which to overcome the inexorable passage of time.

Speaking of the age of the book, we are talking about: the incunabula of the fifteenth century and the antiquities of the sixteenth century.

In the Romanian space, the 16th century brought with it the printing of 52 printed cult books at the initiative and with the support of the reign, 14 printed books in Romanian, even though written in Slavonic characters (writing kept, otherwise, until in the nineteenth century outside the Carpathian arch). The democratization of culture led to the emergence of writings especially in Romanian. (Oane & Ochescu, 2010: 87)

For an overview of the time, we reproduce a table with the book printed in the Romanian Country:

Language	1508-1582	1601-1700	1688-1714
Romanian	14	61	39
Slavonic	35	11	-
Slavo-Romanian	3	20	22
Greek	-	17	42
Greek-Romanian	-	2	-
Latin	-	1	-
Armenian	-	1	-
Total	52	113	103

Source: Oane, Ochescu, 2010: 87

The material support of the books was *the papyrus roll* and then for a long time *the parchments* of animal skins (treated with lime and smoothed with pumice stone) followed by those of wood in the form of waxed or simple tablets and, of course, of paper. The animals' skins were used for writing by the ancient Greeks, Celts and Romans. It is known that the poet Petrarca wore a leather vest and as he walked he wrote on it the lyrics that came to mind. Valuable books were written on the animals' intestines. At the library in Constantinople, established by the emperor Basilicus, a copy of Homer's Iliad was kept, written on a 37 meter long strip, worked from the snake's intestine. (Erich, 2008: 17)

Heliade Rădulescu opens a new stage in the history of the book with progressive ideas and begins publishing periodicals. After 1861 we mention the system of *colportage* - the distribution of books and the press illegally. During the 18th century up to the first decades of the 19th century, the Romanian book knows new, secular topics: books on household and household economics, legal books (laws), didactic and pedagogical books, history and grammar books, dictionaries, calendars, literary fiction.

The period between 1895-1900 we see it as a stage of publishing socialist books and magazines by the supporters of the workers' movement. There followed a qualitative leap from the point of view of book production, specialization, typing editions: The Romanian Socialist Academy's publishing house was a mixed publishing house, but the names of the other publishers explain, by themselves, the content of the books Didactic and Pedagogical Publishing House, Universe Publishing House, Scientific and Encyclopedic Publishing House, Political Publishing House, Military Publishing House, Albatros Publishing House, Romanian Book Publishing House etc.

Looking at the classification of documents in time according to the recording technique and, respectively, of information rendering, we see the interdependence with the necessary equipment, machines and technology. Studying the book in terms of information support, this retrospective overview

is based on research and direct knowledge of the materials of the respective time period. Passing quickly through the stages of the writings until 1600 and during the period 1600-1900 we discover the manuscript book and the printed book in graphic forms with and without ornaments and illustrations but after 1918 and until now we discover an image of the research that reflects, in the 100 years of bibliology, a revolution of the pattern and the means of communication (radio, gramophone, television and telephony) next to the computer, with a fast dynamics of change and diversification of the media. We notice in this last interval that, in medieval English, the verb "inform, report" borrowed from French with the meaning "to form" has acquired the new combination - *information society*.

Entering the universe of information media for the 1900-2019 stage we can record, with a certain approximation, that they have been used most frequently in a certain time stage, until the emergence of a more efficient way of storing the increasing volume of information on documentary media.

Perforated card / cardboard paper material:

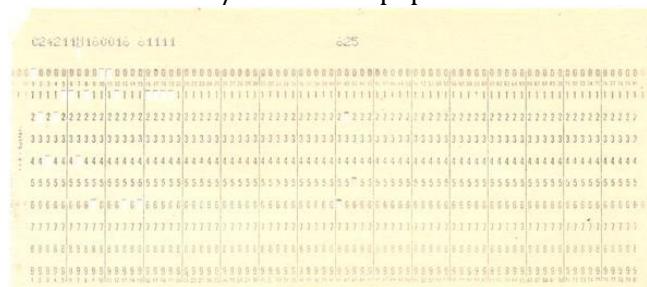


Figure no. 1. Perforated card

Standardized dimensions 18,7 cmX8,25 cm (the year 1885)

Source: Lunde, 2010: 269

The information was recorded with its help by drilling and was read using the reader through a photoelectric system since 1905. The reading was done column by column. (Negreanu, Radian, 1976: 80-82).



Figure no 2. Lecturer

Source: Lunde, 2010: 269

The slide (audio-visual medium) was used in schools as early as 1910 with dimensions of 25x100mm or 82x82mm. The image is encased in plastic, cardboard or metal frames, and since 1976 the slide is multilayered (on a frame there are 2-4 images). At first the torch, the manual projector, then the automatic one with programming (with remote control and timer) were used for reading them. (Mucica & Perovici, 1982: 75).

The film strip (visual medium consisting of a sequence of slides / black and white or color images is an idea for projection with the projector. The tape length varies from 1-2 m (10-15 images).

1928 - Using the tape recorder it was possible to read **the magnetic strip** (the steel strip was replaced with paper covered with iron oxide; plastics were also used: polyester, cellulose acetate, vinyl polychloride as a support for the ferromagnetic powder layer (granules of iron oxide mixed with a binder).

1945 - **The retro projector** was used for static projection of some visual means on a transparent support (using the halogen lamp 600-1000w). Today it is replaced by a **video projector**.

1950-**Vinyl records** appear (the first disc dates from 1890 and this format was used until 1950). The discs were read with devices called record players (phonographs) that using the needle movement on the undulations of the groove printed on the disc produce electromotor voltages that are transformed into sounds using the speaker. They were monophonic (mono) and stereo (stereo) record players with their own amplifier and speaker (independent complex) and made up only of the motor and the reading arm, which can be connected to any radio or mounted in musical combines. (Mucica, Cerghit et al. 1970: 135). Magnetic discs and tapes were stored in phonotechs. Beside these and phototeches (which kept photographs) were set up diaries (which had collections of filmstrips and slides). (Mucica, Cerghit et al. 1970: 156-157).

1955 -The first television station in Romania was created. With the help of video tubes, the light signals from which an image is made transform these signals into electrical signals and again into light signals on the TV screen. In the 19th century, monochrome (white/ black) television dominated. In 1959 chrominance signals (color) were transmitted.

1958- The first mechanical recorder with transistors was invented.

The tape recorder allowed the transmission of AF audio and VF video signals through audio cassettes.



Figure no 3. Video recorder and cassette player

Source: Mucica, Perovici, 1982: 121

1969 – **The diskette** of 8" is used;

1971-**The magnetoscope** appears;

1971 -**Video cassettes** were invented;

1976–5.25" diskette is used - magnetic media, 256 KB;

1978-**The laser discs**, as usual, were made from a 30 cm glass or plastic disc.

Millions of holes were engraved on the surface read by a laser wave directed at it. A wave of light is reflected, which is then converted to a conventional analog signal. (BIBLOS 15: 11);

1979-**The compact disc** CD-ROM, 700 MB was made of PE optical media, type of multilayer memory, three-dimensional, the inventor - the Romanian Eugen Pavel. (Marinescu, 2012: 97);

1980- Laser telecommunication is experienced;

1981- **The Magnetic Video Camera** without film appears;

1983–3.5" diskette, magnetic support, 1.44 MB are used;

1994 –Information is stored on **Memory Cards**: Compact Flash, Zip drive (100 MB / 750 MB - magnetic media);

1995 -**HTML** (Hypertext Markup Language) Tim Bernera-Lee develops a language for hypertext presentation;

1998- **Memory Stick** is used;

2000 –Documentary support is enriched with 128MB / 64MB Solid State **Flash Drives**;

2004- We meet the 30GB Optic high density optical disc;

2006 –Se intrebuițează frecvent **DVD** Hight definition 30 GB optic și Discul Blu-Ray BD50GB suport optic; High Definition **DVD** 30GB optical and Blu-Ray Disc BD50GB optical media are frequently used;

2007- The 32 GB / 832 GB Solid State Drive is introduced as an efficient information document support;

2007- E-Reader is used.

Computers began to be widely used in industry and economics, and a computer could be used to execute many tasks simultaneously, by interleaving programs. Soon there was also software (instructional program system) specialized in automating the planning of these tasks. The combination of

hardware management software and task scheduler software has become known as “operating system”.

As a functionality, when these devices appeared, a tablet was mainly focused on online content, due to the relatively small storage capacities and reduced processing power. Hence the names of Internet or MID (**Mobile Internet Device** in Mobile Internet Device) tablet. With the development of processors and the improvement of technologies, tablets have come to cover a wide range of concerns, allowing activities from the most diverse.



Figure no 4: Tablet

How to obtain the electronic book involves converting the source files into PDF, LIT, HTML or EXE files. One of the most widely used e-book formats is the EXE format, which is obtained by using a compiler (Active E-Book Compiler, eBook Generator, eBook Pro, E-ditor, ProCompiler Ebook, FastEbook Compiler, Html2exe, ePublisher Pro, EbookPaper, SbookBuilder, EbookBuilder). They transform the source files into a single EXE file, set the protection-control parameters and include the reading software. The next step, before distribution, is to scan the EXE file with an antivirus, followed by its storage on a web server or offline media (diskette, CD, DVD, etc.). (Erich, 2008: 228-229)



Figure no 5: Videoconference equipment

For people with hearing or visual impairments, there are supports adapted to their needs. **The DAISY book** (Digital Audio Information System), for example, uses a digital technology that allows the automatic conversion of a digital document into “voice” to ensure reading. DAISY is based on the DTB format (Digital Talking Book). (Erich, 2008: 27).

A CD can contain up to 20 hours of good quality voice recording.

We also discover conventional **Braille** or **Dactyl** alphabets.

The Braille alphabet is a conventional sign system intended for the communication of the blind, consisting of six points in relief, arranged in three horizontal pairs, one above the other, corresponding to the symbol of each letter or figure in the ordinary writing; it was invented by Louis Braille, a professor at the Institute for the blind in Paris, himself a blind man. The reading format is BRF (braille), an application that allows the conversion of braille documents into digital format accessible to the blind. (Erich, 2008: 27)

Figure no 6. The Braille alphabet

Source: <http://gazetaoltului.ro/2018/01/04/4-ianuarie-ziua-mondiala-braille/>

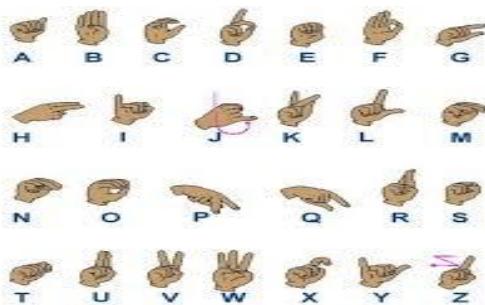
The alternative to Braille was **the Moon** type with curved characters and at angles more similar in shape to the letters of the alphabet.

For the visually impaired, 6 writing modes have been discovered over time.

SIX PRINCIPAL SYSTEMS OF EMBOSSED TYPE

Figure no 7. The alternative to Braille-Moon type

The dactyl alphabet is a conventional system of signs used for communication between persons deprived of hearing and the letters are shown in different positions of the fingers; there are two types of dactyl alphabet that involve either one hand or both hands.

**Figure no 8: The dactyl alphabet**

Source: <http://www.logopedics.info/limbajul-semnelor.php>

The access technologies have come to support the blind, not only through screen readers or magnification programs, for the visually impaired, but also by revolutionizing the braille printing system. If before, to write a Braille text, the blinders used a placard and a pointer or a special typewriter, today they enjoy a much easier method: printing texts on a special printer.

As a new medium of communication of information, the Internet appears with communication technologies of the type:

1. Off-line internet

Electronic mail
Forum
Mailing list
Website
Telnet
Others

2. On-line internet

Discussion channel
Online conference
Audioconference
Videoconference
Others

File sharing

by FTP
by Electronic mail

3. Extranet

Internet resources can be of the following type:

- **directories** (web pages organized on different topics that allow reading - writing of books. For example: Internet Public Library: <http://www.ipl.org>)
- **portals** (made up of a basic search engine and a directory. For example: online school <http://www.e-scoala.ro>)
- **databases**. Carriers of information such as bibliographies or computer files available on the computer can be accessed with or without the help of the Internet and can for example search and browse for Science Direct indexed information. For example: <http://www.sciencedirect.com>.
- **metamotors** (allow complicated keyword searches (combined searches). For example: Mamma, <http://www.mamma.com>)

With the Internet we can enter into virtual worlds with the help of VRML (Virtual Reality Modeling Language) technology. In other words, using the mouse and keyboard buttons we can act on the image as in a video game. We could, for example, visit a museum or solar system or examine a sculpture from every angle.

The storage and transmission of a huge volume of information through different methods is considered possible. Those over 22,000 TB, which is considered to have reached all the information, can be kept. Absolutely all the information that is produced can be stored with the help of complementary exomemories of high capacity. Multimedia technologies are frequently used in commercial and university websites. The intuitive footprint and added attractiveness of websites make multimedia technologies a must-have today.

Information and documentation services can no longer function only after pre-established schemes and procedures on which they base their legitimacy. They need to determine what information is considered critical, beneficial to them and implicit users. Today all types of information, documentation and communication are intertwined, and the result means more value, transformation of the raw material (the document or information) that becomes a secondary product through indexing, analysis, referential in a database, etc.

4. Documentary support of the University of Pitesti Library

Over time, libraries have been considered as the memories of humanity, their main role being to gather and preserve the entire editorial and cultural output of a nation.

The OPAC module, a component of the specialized software on TINLIB library services, existing in the library network of the University of Pitesti, allows the visualization of the entire bibliographic database of the library and of the associated circulation information (if they are operational).

Unlike traditional catalogs (systematic - domain search; alphabetical - alphabetical search by title, author, theme; weight loss), documents can be searched in a single catalog - the computerized catalog, according to any information available in the standard description of the book.

The user can also consult the bibliographic database via the Internet - WebOPAC or, in other words, OPAC on the Web - Internet access to the library catalog. The navigation is done through hypertext link - World Wide Web, in a client / server environment that allows to consult many services, including the library catalog.

Typing www.biblioteca.upit.ro/biblioteca.html www.biblioteca.upit.ro/, the user will have access to the online catalog of the University of Pitesti Library.

The University of Pitesti Library has for a while held a Museum with information carriers and we reproduce here, part of them, in images reflecting, perhaps best, but succinctly, the 100 years of achievements in this segment and the evolution of the documentary support of information from technological point of view:



Figure no 9: Diskette, magnetic support Diskette of 8" 80KB



Figure no 10: Diskette of 1994,3,5" 1,44 MB



Figure no 11: Vinyl record, plastic table holder



Figure no 12: Audio tapes: magnetic strips on plastic coplanar rolls in plastic cassettes



Figure no 13: CDs, DVDs, VCDs: Support on a polycarbonate base (aluminum or gold reflective layer, protective coatings and those that can be recorded have a laser-sensitive layer)



Figure no 14: Videotapes: VHS and VHS-C compact cassette mechanical support



Figure no 15: 245-page film support **microfiche** from a doctoral thesis



Figure no 16: School textbook with BRAILLE writing: paper support with perforations



Figure no 17: Memory stick Figure no 18: External USB

With the advent of the information society, the info-documentary structures have become increasingly dependent on technology, so that not only the organization and activities of these structures are different from what they were in the past, but also the range of services they provide to users.

The communication modalities have undergone major changes in the last two decades. Increased access to information, the increasing speed of obtaining information, the increased complexity of the process of analysis and retrieval of information, the progress of network technologies are just a few of the factors that have led to the change of the environment in which the library must operate.

The production of unprecedented information transforms the contemporary society into a society of information that since the advent of computers and the development of information systems has been built step by step.

Conclusions

The sphere of information carriers' coverage and forms of writing are innumerable, research is ongoing, and the sources, whether in the form of enumeration alone, are not included in the text of an article.

We did not conclude this panoramic view on the information and the sources of documentation/ information (bearers of information) without mentioning or noting all the progress made with human help. Only he was and will be the one who led and will direct the progress or regress of this important segment of life with all the implications of science, documentation, research and knowledge. Speaking of *the eras through which mankind has passed and passes*, they can be classified as: *stone, iron, agriculture, industry, technology and knowledge eras*.

We could say that the information age lies between the age of technology and that of knowledge. We are in the information age having as successive phases the information society, the knowledge society and the consciousness society and we affirm about the knowledge that it is a form of information, but also *the consciousness is information*. Knowledge is therefore understood information and acting information. Therefore, the knowledge society is only possible in relation to the information society and cannot be separated from it. At the same time, it is more than the information society through the major role of information - *knowledge in society*. The knowledge society is therefore *the Information and knowledge society*.

To know more and more quickly, people need information, power, prosperity, progress because a well-informed society is a viable, strong society, able to make good use of all the opportunities that arise. Otherwise, we cannot exist outside the information flow.

It is advisable to focus on one or two factors that are important to the beneficiaries and then develop them into a unitary set of responses. The provision of a service is akin to a theoretical performance, and if users are able to get the maximum benefit from a service, they must know how to use it, and here comes the user's education, an obligation for the information structures, a condition *sine qua non*, a priority marked by the fingerprint of the one providing information.

The global information context coupled with the unprecedented evolution of the media has led to a transformation of the economic life, of the social life, implicitly a cultural transformation, of mentality and not least of the daily life of each individual.

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THE INFLUENCE OF THE RESIDENTIAL ENVIRONMENT ON THE STRESS ASSESSMENT IN TEENAGERS

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Abstract: *The main purpose of the article was to highlight the influence of the residential environment in assessing stress in adolescents. It was assumed that there were differences between adolescents in the institutionalized environment and adolescents in families in terms of how they assess stress. The Melgosa Individual Stress Assessment Inventory was used applied to two groups of adolescents: adolescents from families ($N = 153$ subjects) and a group of adolescents from placement centers ($N = 141$ subjects). The results show that there are statistically significant differences between the way stress assessment for adolescents in the family environment and those in the institutionalized environment in the sense that adolescents in the family environment have better stress assessment skills than those in the institutionalized environment. The difficulties of assessing stress by institutionalized adolescents are determined by their weak anchoring in reality, the low number of interpersonal relationships and the poverty of previous personal experience.*

Key words: adolescents; family environment; institutionalized environment; evaluation of stress; differences in evaluation

1. Theoretical framework

Adolescence is a period in which young people face a series of new and stressful experiences, starting with those in the emotional field and ending with those in the academic field. Given the characteristics of their age, they will try to solve these stressful situations on their own and independently and will build specific strategies for coping with stress.

The article does not aim to analyze the period of adolescence itself with its characteristics or definitions and classifications of stress. An attempt was made to analyze the articles in the specialized literature regarding the evolution and development of adolescents in the residential environment. Although, all over the world, it is argued that the time a child spends in a residential setting should be kept to a minimum and placed in foster care, a large number of children remain in the institutionalized environment for a long time, sometimes, even until the end of adolescence.

In the last decade, the population of children and young people in institutionalized centers has increased dramatically and the challenges of ensuring a permanent status for them have also increased. As the

institutionalized care system faces new requirements, policies and practice must respond in ways that provide these children and adolescents with the highest quality services possible (Barbell & Freundlich, 2006). York and Jones (2017) also state that internationally the number of children in care is increasing year by year. Mental health problems among these children are significantly higher than in the general population and their treatment and supervision is weaker. They conclude that the predictions are highly reserved for children with untreated mental health problems.

Goemans, van Geel and Vedder (2015) mention that every year an increasing number of chicks end up in care services and that the most important challenges for specialists are related to how to meet their development needs and how to avoid negative consequences of institutional care. They conducted a study in which they conducted a meta-analysis research to examine the longitudinal development of children in care. They showed that studies that presented research over a longer period of time reported a higher negative functioning of children than studies done for shorter periods of time. This supports the idea that long-term institutionalized care has negative consequences for the development of children and adolescents, especially by decreasing their resources and adaptive abilities.

The environment in which children grow up puts its mark on their physical and mental development and on the way, they analyze the situations they face or establish social relationships with others. Many articles in the literature refer to the study of the mental health of children and adolescents in the residential environment. Health problems prevail in the population of children and adolescents in residential care. Due to their high rates of health problems, including emotional health, developmental problems, they are one of the most vulnerable population groups. Adolescents make up almost half of this population and creating a specific health profile for them will allow the characterization of health patterns that are useful in planning services and health policies (Kools, Steven, Jones et al. 2012).

The percentage of physical and mental disorders among children and adolescents in placement centers is high, compared to the general population. Thus, Landsverk et al. (2006) state that between one-half and three-quarters of children in foster care have behavioral disorders or social skills difficulties.

Greeson et al. (2011) claim that many of the children in the public care system have a history of interpersonal trauma and that they present as a consequence a different degree of reactions in mute areas of functioning.

In turn, Hiller et al. (2020) report that many young people in the public care system have a history of trauma as a result of moving to the residential environment and that most young people in the residential system score high on exposure to trauma. The evidence presented by them suggests that young people in the residential environment who have a history of trauma, report in proportion of 92% multiple or chronic traumas.

Minnis et al. (2006) also state that over 90% of children have been previously abused or neglected and that 60% have obvious mental health

problems including behavioral, emotional, hyperactivity and relationship problems with peers.

Szilagy, Rosen, Rubin, and Zlotnik (2015) argue that children and adolescents in the care system, especially those who have been moved from their families of origin and placed in foster care, often have complex and serious developmental, physical health problems, and mental or psychosocial problems whose roots are in their childhood full of adversity and trauma. Because of this, they are included in the category of children with special health care needs.

In two studies published in 2004, Rubin, Alessandrini, Feudtner et all (2004a; 2004b) found that children from residential care use medical services twice as often as children raised in families. Their results highlight the importance of regular health checks for these children in order to reduce medical expenses and the frequency of using medical services.

The article by McMillan, Zima, Scott et al. (2005) who argue that adolescents and young people in foster care have a disproportionately high rate of psychiatric disorders throughout their lives or in the last year. Their results support the recommendation to make initial and periodic medical evaluations for these adolescents and the creation of specialized services to help them when they leave the protection system, becoming young adults.

Farmer, Murray, Ballentine et al. (2017) examined the situations in the institutionalized system from the perspective of four qualitative criteria: environment, staff, safety and treatment. They conclude that better positive results were recorded where staff focused on the motivational system of adolescents, where there were age-specific materials, where adolescents perceived staff correctness and help, and where physical constraints were prohibited.

Steenbakkers, Van Der Steen and Grietens (2018) analyzed 64 studies in the literature on the needs of children in the care system and classified them into four categories: affiliation, psychological, medical and self-fulfilment needs. Their study shows that psychological needs are more often studied compared to other categories, which demonstrates a greater focus on children's mental health issues. They also found that research generally focuses more on how to meet children's needs and does not provide a concrete definition or conceptualization of these needs. They conclude that further studies are needed to use an adequate conceptualization of the needs and that will thus help to better solve them.

All these aspects related to the physical and mental health of the children in the placement centers are just as many sources of stressors. Zimmer-Gembeck and Skinner (2010) analyze typical patterns of development and coping with adolescent stress, which differ significantly from those of children and adults. They draw attention to differences in gender, race or ethnicity and other group differences that occur in the management of stress in adolescents. Understanding how teens react to stress, perceive stress, and consider stressful events can be a great help in preventive care services that

help teens avoid stressful situations and improve their ability to cope adaptively. Compass et all (2001) also address coping with stress throughout childhood and adolescence. They describe the relationships between coping and other types of stress response (such as temperament or stress reactivity). It also analyzes the association between coping and psychopathological symptoms, as well as the type of coping and the social and academic skills of children and adolescents.

Although adolescents in the institutionalized system are known to be at increased risk for their school performance, there is little research in the literature about their school experiences, such as victimization or teacher relationships, compared to adolescents their age who are raised in school families. Benbenishty, Siegel and Astor (2018) compare this aspect for institutionalized adolescents and their classmates. They say that given age, gender, and race, institutionalized adolescents have poorer academic performance and more negative school experiences than their peers. Their results suggest that negative school experiences are responsible for the lower academic performance of institutionalized adolescents.

Greeson (2013) also considers that the transition from adolescence to young adulthood is a significant stage of development in the evolution of a young person. Most young people receive family support to help them cope with the difficulties associated with this stage. When a young person leaves the public care system, he faces the challenges associated with this stage of development and runs the risk of facing them without family support. He proposes cooperation between youth services and social policies to help these young people achieve a harmonious and adaptive integration into society.

In the literature there are also studies that analyze the stress of adolescent caregivers in residential centers. Thus Vaughan, Feinn, Bernard et al. (2013) investigated the relationship between children's symptoms and caregivers' stress. The results showed that there were significant differences in caregivers' stress depending on the intensity of adolescents' symptoms: caregivers of young people who had symptoms in both internalization and outsourcing obtained the highest rates on the stress measurement scales.

2. Objective and hypothesis

The main objective of this article was to determine whether there is an influence of the environment in which adolescents live on how they assess stress. For this, we started from the hypothesis that statistically significant differences can be highlighted in the evaluation of stress between adolescents from families (FA) and those from the institutionalized environment (AI).

3. Methodology

Two groups of adolescents were studied: the FA group consisting of adolescents living in families ($N = 153$ subjects), who are high school students

in high schools in Arad; The group consists of adolescents who live immediately institutionalized ($N = 141$ subjects), and who are in foster care in Arad, Santana and Lipova.

Melgosa's Individual Stress Assessment Inventory (ISAI) was used as the data collection method (2005). The inventory contains 96 items grouped into 5 subscales that try to cover the major areas of stress: lifestyle, environment, symptoms, symptoms, school / occupation, relationships and personality. For each of the inventory items there are 4 possibilities from the answer: from 0 never meaning, to 3 with the meaning always. The data and information obtained with the help are relevant for establishing the areas in which the stress is evaluated as being higher. For the statistical processing of the obtained data, SPSS 17.0 was used, for the calculation of the basic statistical indices, of the means, of the differences between the means and of their significance.

4. Results and discussions

The answers obtained by us from the subjects at ISAI were statistically processed, the means were calculated, the difference between the means with the t test and the significance of the difference. These results are presented in table no 1.

Table no. 1. Averages, the difference between means and their significance for the two lots (FA, N=153 and IA N=141)

	m1(IA lot)	M2 (FA lot)	t	signif.
ISAI total	160.29	152.17	3.84	p< .01
ISAI style	27.12	25.32	3.48	p< .01
ISAI environment	29.02	26.51	4.86	p< .01
ISAI symptoms	19.73	19.09	1.05	non signif.
ISAI school	24.02	24.17	.22	non signif.
ISAI relations	30.19	29.22	1.61	non signif.
ISAI personality	29.99	27.84	3.62	p< .01

It can be seen from the table that ISAI as a whole and three of its subscales (lifestyle, environment and personality) show differences between the averages of the two groups, which are significant at a significance level $p <.01$. It is not surprising if we consider that the lifestyle and personality of those who live in a residential environment bears its imprint and are totally different from the lifestyle and personality of adolescents living in the natural family.

The lack of significance that appears at the job / school subscales and symptoms is part of the general tendency of adolescents to treat various symptomatic manifestations, as well as their basic occupation (school) with

indifference characteristic of age. They are in the phase in which they consider that everything is good and beautiful and that nothing bad can happen (from the point of view of the presence of possible symptoms) and that school is not necessarily a sine qua non obligation for success in life.

Both groups look at the same occupation they have, that of a student and the activity they have to submit to school. It can be stated that for many of them, the school is not of special importance, although some of the subjects are in the 12th grade, the final grade and in front of a difficult exam - the baccalaureate. The image that adolescents form of school and its significance and role in adult life is strongly influenced by the media and public opinion. These, unfortunately, highlight many people who made a fortune without having many studies, hence the diminution and denigration of the role of studies for success in life.

At subscale symptoms, we expect them not to show significant differences due to the fact that at this age there are few adolescents who report some conditions or who give importance to organic manifestations. At a time when you "feel that you can do everything" and that you are "the strongest", no attention is paid to accusations considered minor or unwell. On the other hand, adults are largely inclined to attribute these accusations and ailments to the normal manifestations of the age at which adolescents are.

The absence of a significant difference in subscale relationships, can be attributed to the fact that adolescents, in general, tend to easily establish social contacts, to make friends quickly and easily with those of their age with them, to ally with some groups in which to find recognition, esteem and affection. But usually their relationships at this stage are limited to schoolmates, teachers and loved ones. This result was considered important because it shows that institutionalized adolescents do not consider themselves victims and were not discriminated against by their peers because they came from a residential environment and had no family.

The differences between the averages of the two groups can be observed more easily in figure no 1.

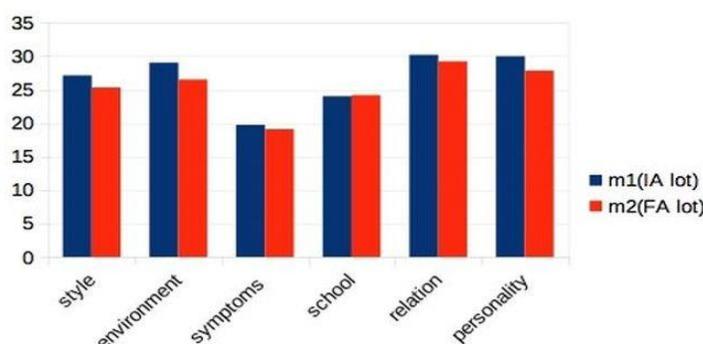


Figure no 1. The averages for the two groups at ISAI

It is also found that, in general, in the FA group the results of the scales extend over a larger range of values (min. Value = 103, max. Value = 203) compared to group IA (min. Value = 111, max value = 203). This situation could be explained by the tendency of the subjects in group IA to situate the answers they give, around the central values, which they consider neutral, in order not to stand out too much and not to attract attention. on them.

Lifestyle and the environment in which they live are perceived differently by adolescents. Those who live in the family often enjoy a more permissive environment, without as many restrictions as those in the institutionalized environment. In addition, the environment is more affectionate, it is colored by the existence of the siblings and by the small conflicts and joys specific to a family. Adolescents in the institutionalized environment have a fair but cold environment, without the possibility of convincing someone to give them more freedom. The family is still the basis of society and is the main support for the future young person in society. Adolescents who have to leave the institution at the age of 18 do not enjoy such support or understanding. They have to deal with the harsh, surrounding reality: finding a job in order to earn enough to pay rent and support themselves.

Subscale relationships do not show significant quantitative differences between the two groups of adolescents, but we are convinced that there is a qualitative difference between the relationships established by institutionalized adolescents compared to those in the family environment. If the relationships of adolescents in the FA group are characterized by ease, ease of contact, significant openness, those established by institutionalized adolescents have much to suffer. They bear the imprint of the way teenagers were formed and the rules they had to follow. Thus, in addition to inferiority complexes due to their background (institution) and the fact that they have no parents, institutionalized adolescents will be more withdrawn, for fear of making mistakes and not upsetting those around them, making it harder to establish contacts. with them and only when they are sure that he will not laugh at them. Their attempts to establish relationships with those in their entourage are distorted by feelings of shame, isolation, defeat, helplessness but also envy towards others, of the same age, who have everything. Responses to scale items could very well be influenced not by what really exists, but by what adolescents would like to be.

The personality scale registers statistically significant differences between the two groups. The personality is still uncrystallized, being structured and the multiple turmoil of adolescents, the influences of models and age group make their mark in appreciating this area as stressful.

The living environment is perhaps the area of predilection in which the adolescent, always dissatisfied, finds countless sources of stress: too much noise or too much silence, lack of freedom or too much freedom (interpreted as lack of interest from others), conflict with authority (represented by parents,

teachers or educators) are just as many reasons to consider the environment as stressful.

The personality with the structure and all its features shows its influence on the lifestyle that the individual adopts, on the different physical or mental symptoms that may occur, on the occupation he has and the activity he carries out and last but not least on the relationships it establishes. Adolescents in group IA establish the majority of relationships in their occupational setting, ie at school. They do not have the opportunity, as teenagers in the FA group, to have the chance to go on visits with their parents, to establish relationships within the circle of family friends. The personal style is closely related to the manifestation of the person at work, but also to the attitude he has towards the required activities and the tasks incumbent on him.

For teenagers in the family environment, there is still no personal style, they easily switch from one style to another, looking for the one that suits them best. In this search they are influenced by the model they choose from adults or from a group of friends, from movies or books. Depending on the influence that these models have on him, the teenager will also adopt the style of the respective character, a style whose duration is not long, and can easily change when a new model appears. In addition, in today's high school education, every teenager tries to look as casual, nonconformist, shocking as possible, using any means to attract the attention of others and impose their style. All these things present special aspects in the case of institutionalized adolescents, to whom the conditions, rules and norms of the institutional environment require the adoption of a clear and well-defined style, which is in accordance with the normative system of the institution.

Thus, the hypothesis from which we started at the beginning of the research was confirmed in practice by the results obtained: there are significant differences in the way of assessing stress between adolescents in families and those in the institutionalized environment.

5. Conclusions

Long-term institutionalization and from an early age puts its mark on the normal physical and mental development of children and adolescents.

Adolescents and young people who have lived in institutions face a lack of adequate social skills for life outside the institution, a lack of a community support network and an inability to establish and maintain lasting relationships, thus reducing their chances of realizing their potential. real to its full capacity.

For institutionalized adolescents, the sources of stress characteristic of this age period are supplemented by the absence of parents, rejection from the family, prejudices from society and people outside the institution they end up facing.

For the Stress Assessment Inventory, the difference between the averages of the two groups of subjects FA and IA is significant at a threshold p

<.01 (with a $t = 3.84$). The subscales with the greatest significance of the differences between the environments are: average style and personality.

Adolescents living in families enjoy a more permissive, more affectionate environment, colored by everyday family events. Adolescents in the institutionalized environment live in a fair but cold environment, always facing the imminent arrival of the moment when they have to leave the institution and manage on their own, without support or support from elsewhere.

A real campaign must be carried out among the community to remove the labelling, marginalization and isolation of children and adolescents from placement centers. In addition, we believe that it is necessary to have a professional team in placement centers consisting of psychologist and social worker, to help adolescents go through this difficult stage of age and to contribute to the adoption of ways to properly assess stressful situations and environments. Once the assessment is done correctly, it is easier to adopt more appropriate coping strategies with stress and to reduce it and better adapt to adolescents.

Acknowledgement: We hereby state that the subjects involved in our research were informed about the voluntary character of participation in this research, about the understanding of information and of that fact that withdrawal from research is possible at any time without negative consequences upon the participant. The research complied with all ethical research standards, the research participants/participants' guardians giving their consent to participate in the research.

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POSITIVISM - FROM WEAKNESSES TO NEW OPENINGS

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Abstract: *Time emphasizes periods of glory and decay for different lines of thought. For the positivist approach, the XIX century has been the period in which it flourished. Its way of seeing the world, inspired from science, represented that newness the society needed for a general social change. Although it impressed and was borrowed by many scientists all over the world, in the XX century positivism stepped into an era of the unknown. The constructivisms have taken its place of fame. It has fallen so much that some authors considered it dead. Intrigued by this change, we started our journey in finding why the positivism failed and if there is a resurrection way for it. We analyze the basic ideas of positivism and with the help of critical analysis we indicate the reasons for its decline. After understanding its weaknesses, we follow the recent scientific discoveries, seeking to reinforce the basic principles of positivism and we highlight a new positivist law through which we can study and understand the world. We conclude the paper by proposing new research directions that can be analyzed through the positivism lenses: ongoing processes like globalization, Europeanization or Americanization, and economic, environmental or health problems.*

Keywords: *positivism; science; causality; general law; modern science*

1. Introduction

Since its appearance, the positivism had several objectives: to establish a new social order, to present new ways of seeing the world, to encourage scientific research and to be a religious alternative. All these objectives sprang from the French Revolution when Auguste Comte understood that at the basis of the revolution was nothing else than a desire for change and a transition from an old and archaic social order to a new one (Harp, 2010).

Thus, if positivism has had so much to offer, why is it considered dead? (Gartrell, Gartrell, 2002, as cited in Crook; Garratt, 2005; Bergmann, 1967; Hamlyn, 1967; Passmore, 1967, as cited in Tolman, 1992), or rarely used by the researchers? as Cohen (1980: 141) and Kincheloe with Tobin, (2009) argued, speaking about the existence of several researchers that still use it in their studies, and highlighting their hope for positivism resurrection.

To give a new breath to the positivist approach, we will begin this study by analyzing positivism weaknesses. Then, considering the latest scientific developments, we will try to reinforce some of the basic positivist ideas.

2. Positivism weaknesses

Although in the XIX century positivism seemed interesting as a paradigm because it brought a new vision of the world, later, when the society concentrated on the human rights and the social evolution, the positivism has lost some of its ground because it neglected the human role in building or changing the world and because the science was not ready to give enough answers to the raising amount of questions.

Several weaknesses stayed at the basis of the positivism decay: 1) the slow development of science in understanding the human brain; 2) positivism was never built well enough to be a religious alternative; 3) it failed in psychology; 4) it failed in sociology; 5) the slow development of other sciences like physics and astronomy.

Positivism was based on mathematics, astronomy, physics and natural science (Comte, 1848) contributions in finding general laws, cause-effect relations and regulations based on repetitive processes or phenomena. Auguste Comte believed that these sciences would be able "to produce social truths" (Kincheloe & Tobin, 2009: 517) that will encourage social development.

Despite the scientific enlightenment at the time, the science couldn't keep up with the man's evolution, with the problems he faced, with the questions he asked about himself. If from a physical perspective, science knew why some organs hurt or fail to work, it was not able to explain why we think and act so differently to the same stimuli. For these reasons, psychology abandoned positivism and adopted other approaches that concentrated on human beings, like constructivism and social constructionism. These paradigms had other methodological frames (qualitative research), which allowed collecting information based on communication and interaction with humans to solve psychological problems.

Similar to psychology case was the sociology, which wasn't able to explain all the new social phenomena only by using the positivist approach. In this rhythm, how could positivism keep up with the human problems and social phenomena if the scientific development was so slow? It was impossible to provide social truths in the absence of materials that would encourage the scientific evolution.

We needed and still need more knowledge about the human brain. Without it, the understanding of human thoughts, decisions and movements would be impossible. The right knowledge about the brain, its functions and the processes inside it, could help us establish cause-effect relations and understand diseases that affect the humans so much: "Alzheimer's disease, Parkinson's disease, autism, epilepsy, schizophrenia, depression, and traumatic brain injuries" (The Brain Initiative, 2020). The causal relations will help identify the general laws that influence the appearance and evolution of these problems. Finally, we would be capable of understanding and finding cures for brain diseases.

In this direction, we barely started to develop with the USA brain initiative and the European Union's Human Brain Project in 2013. Both are concentrated on finding more about "brain structure and function in humans" (Human Brain Project, 2017). Until now, scientists have found little information. They still do not have enough knowledge even about apparently simple problems like brain blood pressure, creation and destruction of neural networks and so on.

So, the slow development of science in understanding the human brain represents the first weakness of positivism. If we knew how the brain processes are going on, we would be able to understand more about the human and the social processes.

The second weakness of positivism was the tendency to offer a religious alternative.

Comte's positivism dealt well with spontaneous human inclinations, but it offered no spiritual substitution (Comte, 1848: 5), on the contrary, it asserts that "all abstractions be they 'matter' or 'spirit' have to be rejected" (Kolakowski, 1972, as cited in Husen, 1988). In positivism there are no Gods and humans are supposed to believe in humanity. The problem is that the absence of a deity disturbed the moral order established in society by Christianity. The humanity does not have the possibility of seeing the human thoughts, the hidden actions, and therefore it could worsen the social order based on morality and fear of being judged by God.

Then, there is the fact that Humanity, unlike God, will never have a moral legitimacy to decide what is right and what is wrong, by the simple fact that humans do not have knowledge about the afterlife and because lower instincts guide humans in their decisions. In its writings, Comte highlighted that human nature is characterized by low instinctual actions that come first and influence our thoughts, feelings and affections (Comte, 1848: 29). He also argued that "the human moral and intellectual weaknesses are natural egoism and the mental lethargy, that will never disappear, even when the society will touch the higher lever of sociability and intelligence" (Pickering, 2011: 54). This instinctual action and egoism would not be characteristic to God, which in Christianity, has superior thinking and takes the right decisions considering the facts, the thoughts and the intentions of the judged human.

Consequently, the religious weaknesses of the positivism, despite its great project for a social order restoration, are the absence of a superior force for salvation and forgiveness; rules for guidance (if you went the wrong way)¹; fear of judgment for immoral activities or thoughts; nourishment of the psychological need for continuity of life; superior protection; and the most important- it does not provide hope if science fails to explain or help.

¹ The positivism is counting too much on morality as science and as a sense of the society. The problem is that morality must come together with a conscience- which is very hard to root in every individual mind of society.

Thus, the positivism attempt to present a religious alternative may have aroused repulsions among researchers that may have liked its basic ideas. The third weakness of positivism is in psychology. It was guided on this path by the non-acceptance of the individualism (Mill, 2008) and by diminishing the role of the human" to the state of generalized laws in which individual is not of significance" (Bisman, 2010: 5). Once it did not give so much importance to the individual, it could not explain the psychological problems. Without enough scientific knowledge about the brain, a general approach of human psychological problems would not offer effective solutions. Then, the slow evolution of physics failed to explain the properties of the matter, which could have reduced humans to the smallest particles and analyzed their decisions, activities and thoughts through general laws.

The positivists did not accept individualism. But despite their opposition to this idea, the individualism existed and will exist further, because it is a basic natural state of the human- the reason of egoism that Comte hated so much. Thus, despite Comte's argument that "social order and society itself rest on moral consensus, on organic unity, and any attempt to understand society by dissecting it into its component individuals is fatal" (Halfpenny, 2014: 17), individualism was a reality that the positivists did not accept, and if so- they wanted to change it. The problem was that they did not have the scientific knowledge about the human brain so they could solve the psychological problems of the individuals, and this caused their failure in psychology.

The fourth weakness of positivism is its failure in sociology while trying to understand society through quantitative methods of research and by neglecting the language importance in building social realities, meanings and truths.

The first step the positivists do in research is to admit that society is an organic unity, a system which must be studied as a whole, where everyone "conforms to permanent and unchanging laws and rules of causation and happenings" (Aliyu et al., 2014: 81-82). Then they sustain that the "empirical facts exist apart from personal ideas or thoughts," meaning that the "patterns of social reality are stable" (Stephen & Kasim, 2015: 218) and that the personal thoughts and mental constructs do not influence the real world. This research path is diminishing the human thought power to change the social system. Following the positivist logic, human ideas and thoughts wouldn't have had any contribution to the French Revolution.

Let's take another example: if individuals of a community thought about the world they live in, observed problems, saw things that affected their daily life, there would be a high possibility for them to imagine a world without those problems. If their mind creations were shared, they would have the same future projection: a world with no problems and lacks. Therefore, human thought is strong enough to change society.

An actual example of human thought power is the European Union: it is not a touchable creation, it cannot be seen or measured, but at the same time it

is real, it is a human mind creation that made the people of 27 countries work in a single community with human imposed rules.

Returning to the positivism research methods, as long as science does not have enough information about the human body and matter, it will not be able to analyze social phenomena and processes. Therefore, the sociologists have been limited to using only positivist research methods like statistics, and doing the rest of their research by using other paradigms that allow an in-depth study.

Consequently, the positivist failure in sociology can also be reduced to slow scientific development.

The fifth weakness of positivism is the slow development of other sciences the positivism was counting on: physics and astronomy.

Since the beginning, the positivism argued that the reality was objective, had a real substance, existed independently of humans and could be observed and studied scientifically and empirically (Leppington, 1991; Zukauskas et al., 2018; Rehman, Alharthi, 2016; Wang, Duffy & Haffey, 2007; Aliyu et al., 2014). The problem appeared when our knowledge in physics and astronomy got so limited in comparison to human problems and curiosity. At that moment, we assumed that a phenomena, object or process could be analyzed by reducing the human role to the minimum, but we did not have scientific proofs and explanations that could have helped us to "look at the humans as objects or items" (Aliyu et al., 2014: 90) and understand them under our vague general laws and principles. The positivists look at the world as to a natural environment where the laws of physics are applicable, where the human thoughts have no importance because, in essence, they are movements of some particles and chemical changes. The positivists are very objective indeed, but their limited scientific knowledge made positivism unable to explain all processes and give complete answers to all questions. For example, positivism won't be able to explain processes such as globalization or modernization for the simple reason that the scientific knowledge we have only gives us the possibility to build statistics but not an in-depth analysis.

Following the weaknesses of positivism, we come to the conclusion that there is in fact only one big problem that has led to its failure: slow scientific development. The humans developed so quickly after World War I and World War II that science, weakened by post-war crises, was unable to keep up.

In other words, man has succeeded in developing faster than science. However, it must be said that we cannot blame science for its heavy evolution. The huge universe the human was curious about and the gigantic unknown subatomic world was up to the technological development, which changed the scientific progress only at the end of the 1990s.

Now that science has an advantage, can we support and use the positivist perspective again, or do we stick to the idea of a dead positivism?

3. New positivist openings

Many authors have seen the positivism ‘dead’ because of its limited capacity to explain the social world. Some would say that the mistake comes from the basic approach of positivism of seeing the social world real and apart from the human thought, where the cause-effect laws guide the stable patterns of the social reality (Crotty, 1998, Neuman, 2003, as cited in Stephen & Kasim, 2015).

We sustain that the problem is not the approach, but the scientific weaknesses. This being said, we believe that positivism will grow in social science, psychology, political science and others, once the sciences it is based on discover much more about the universe and the properties of the matter.

In the last twenty years, physics and astronomy evolved, given the new technologies. Considering these developments, we reinforce two basic principles of positivism: causality and implications of general laws in understanding phenomena, processes and objects characteristics. Then we deepen the idea of diminishing the human role in the world and propose a new general law for the positivism approach, which will help to analyze and understand the world we live in.

Let’s start with one of the most debated principles of positivism: the causality.

In science, this principle was the foundation of each study and constituted “the basis of all scientific work- represented the condition that rendered science possible” (Kant, 1973, as cited in Gao, 2008). In 1967, the scientists performed the ‘double-slit experiment¹’ where the matter properties were rediscussed. The properties of the smallest particles we could observe at the time behaved as if they did not obey any universal law, so the causality principle was under question. Further research and analysis of particle properties revealed a randomness principle in the behavior of the particles, which meant that there is no causality and the movement of the particles does not follow any law. This discovery seemed to disturb all the knowledge we had from a scientific point of view about the smallest particles we are made of.

In 2007 after we were able to detect smaller particles (with twenty digits after the coma²), we understood that the particles were actually ‘particle clouds’ which behaved like waves, and passed through both slits projecting two similar particles on the screen.

After we understood more about the unusual results of the experiment, the metaphysics reopened the causality principle debate, by arguing that even for a random subatomic movement there must be a universal cause for

¹ The experiment was elaborated with small particles, electrons, and photons, to see and understand the subatomic movement of matter. As a result, if an electron was released to a double-slit wall, on the screen behind the wall were projected two electrons. The scientists did not understand the appearance of the second electron.

² In 2007, the smallest particle we could detect was of a 3.2×10^{-20} m size.

randomness, so the “causality that makes the world comprehensible” (Gao, 2008: 95) remains a principle of understanding of the micro and macro-world. For a long time, causality was the research mechanism and focus of the metaphysics. The researchers believed that while studying the nature of the world, the causality's role is to reveal similarities that will finally explain how the cause brings its effect (Watkins, 2005). At this moment, probably several constructivists would disagree, insisting that all knowledge is linked to our understandings, personal experiences and is subjective because it is an individual mind construct.

We will answer this by quoting Hume, which was one of the skeptics about causality, which said that even so, "causality is absolutely necessary as a condition of the very possibility of experience" (Hume, as cited in Watkins, 2005: 4). Namely, causality is necessary because "it makes possible knowledge of objective succession as something distinct from the merely subjective flow of our representation in consciousness" (Watkins, 2005: 4).

So, we must continue to follow the principle of causality, which will not only describe but also explain phenomena, processes, or objects in the world. Without explanation and cause-effect relations, we would not be able to identify, classify and distinct the experiences we are going through. Our mind constructions retain a cause that generated a specific experience. For example, the basic human instincts are also based on cause-effect relations: because we experienced the burn, now we know not to touch the fire; we stung ourselves with the needle and learned to use it carefully, and so on.

Therefore, even to understand the individual mind constructs, the causality must be considered as the first principle of research.

The second principle of positivism we want to sustain comes together with the causality: the universal laws.

The universal laws in the positivist approach are based on the repetitiveness of phenomena or processes: things fall because of the gravity or they keep moving after being pushed because of inertia, and so on.

So, in positivism, each phenomenon or process can be attributed to a general law, which will describe the final result, the properties of the object and the cause-effect relation.

Sociology, which from a positivist perspective was resumed to statistics, was one of the sciences to criticize the general law principle, and so did the psychology. Maybe it was from the difficulty of approaching such different social phenomena and processes through fixed laws, which implied a total diminution of the individual role in the development and construction of society. Or from the insufficient scientific knowledge we had and still have about the human brain that could help us to identify patterns of behavior: the brain chemical processes could reveal similar reactions, tendencies and desires; the neural processes could provide explanations about social distancing, psychological problems and habitual human decisions (their formation, the processes behind them).

Even though sociology finds it hard to apply the general laws while studying society, we believe that to some extent, they could explain the mass social processes and phenomena through natural science, physics, or other sciences considering the new scientific discoveries. For example, a similar brain reaction of multiple humans to the same impulse would cause body reactions, which we perceive as riots, revolutions, socialization, etc. Considering that the human movement is subject to some general laws, we could elaborate a clear objective study on society.

Unfortunately, the lack of scientific knowledge does not allow us to do this. Nevertheless, this does not mean that general laws are not valid.

We believe that as long as science is in permanent development, the general principle laws in research must be considered valid until the opposite will be proven.

Modern science has opened large doors to the positivism. The new ways of seeing the matter particles changed the way we see human beings. Meaning, if a particle is not built in one piece but is a cloud of smaller pieces and if "a ball is a ball cloud" (Gao, 2008: 74)¹, then the human is a 'human cloud,' which is well defined in the macro world only because of the environmental factors like the fluctuations of the thermal energy.

If looking at the humans as clouds of matter that interact, the importance of the human as an individual disappears, because, at that micro-level, everything is about particle interactions, general laws that influence each other. A decision equals to a particle movement inside the brain; the human thought and mind will be nothing more than a cloud of particles that react to the external factors. Also, we must sustain the positivist idea that at the same time, the human is separated from reality. This separation is made by its internal processes like homeostasis, which keep the human body intact from the environmental factors.

So, from this perspective, the human as an individual has no role to play, because the processes that make the whole 'human cloud' to move and exist, are causal and caused by the interaction between the smallest particles that generate movement that at a macro-level we call: talking, thinking, walking, looking, reacting and all other things the human bodies do.

Therefore, the human role can be reduced and the social processes can be studied from a general perspective.

Returning to science, we continue to believe that science development is slow compared to the speed the humans are asking questions, even though it provided new ways of seeing everything around us. In the XIX century, the positivists presented this way of thinking and studying because of the need for general and objective truths. The society cannot live without knowing at least several objective things about the world it lives in and about itself. So, science was the way to find objective things about the reality on which people relied.

¹ For more on the perception of the matter particles of which our world is built up, see Gao. S., 2008. *God does play dice with the Universe*. United Kingdom, Arima Publishing.

Following scientific development, we found a new general law we may consider while studying the world: the law of existence.

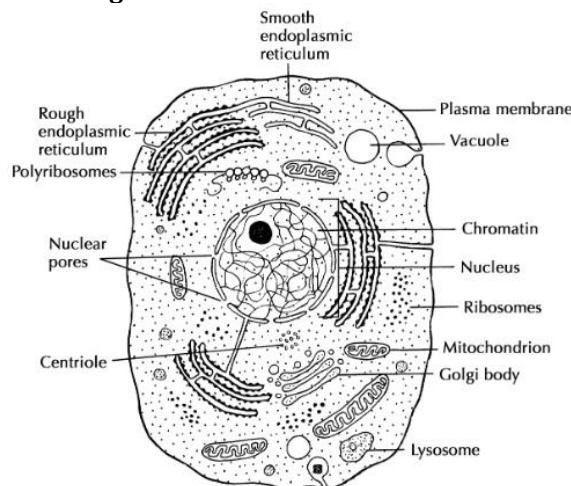
The 'double-slit experiment' raised many questions about the properties of the matter. It was reproduced with many microscopic particles: photons, neutrons, electrons, atoms, and even molecules (Gao, 2008: 18). What was found brought us to the conclusion that the way they behave at a micro-level is attributed to the existence principle. This means that if the object's properties like "mass, charge or length" (Keinonen, 2015: 157) are given by the interaction with other objects, when the object is in a separated environment, where it cannot interact with anything, it should disappear. Contrary to appearances, the objects will not disappear, why? Because of its internal environment. At the micro-level, the scientists have found that the particles are particle clouds that behave like a wave and move in permanence for its own existence. This is the reason the scientists, apart from Einstein, sustain that "God does play dice for subatomic particle movement to make the world exist" (Gao, 2008: 100).

This law can be applied to the macro world as well, meaning that every change, phenomena, social process, and others, will have at the basis the reason for existence.

Given the positivism principles and the new general law we highlighted, we believe that at least sociology should be able to apply the whole positivist approach, not only its research methods.

4. Existence and causality - a biological approach

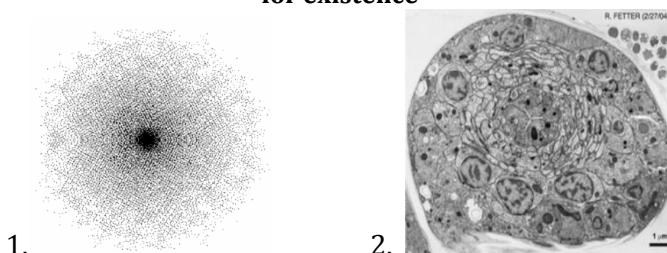
Let us begin by presenting the animal cell, which is the smallest form of life. It has an intricate structure (see figure 1) where each one of its components is doing a specific activity: 1) the nucleus is responsible for cell's growth and reproduction because it contains the DNA material (as a recipe for further cell production); 2) the mitochondria is responsible of transforming the energy into cell usable fuel; 3) the endoplasmic reticulum together with the ribosomes produces membranes, proteins, hormones, lipids and carbohydrates; 4) Golgi complex is producing, carrying and storing some cellular products specially those produced by the endoplasmic reticulum; 5) peroxisomes contain enzymes and are responsible for detoxifying, decomposing the fats, producing acids; 6) vacuoles store nutrients, detoxify, transport the cellular waste; 7) centrioles are essential in cell division; 8) lysosomes contain enzymes and are responsible with breaking different molecules that enter the cell and participate in other processes like repairing the membrane plasma, energy metabolism, etc. (Davidson, 2015).

Figure no. 1: Animal cell structure

Source: Syavula, 2020. Cell structure and function. Figure 2.9: Diagram of the cell ultrastructure of an animal cell.

Cell structure, even though complicated, ensures its perfect functionality, meaning all its components are engaged in a process of 1) absorption of oxygen, minerals and sugar; 2) processing the absorbed nutrients and transforming them into necessary substances to feed the cell; 3) eliminating the waste in the blood cells (Wolpert, 2009). So everything a cell does, it does it to stay alive. If it stopped doing at least one thing, it would die.

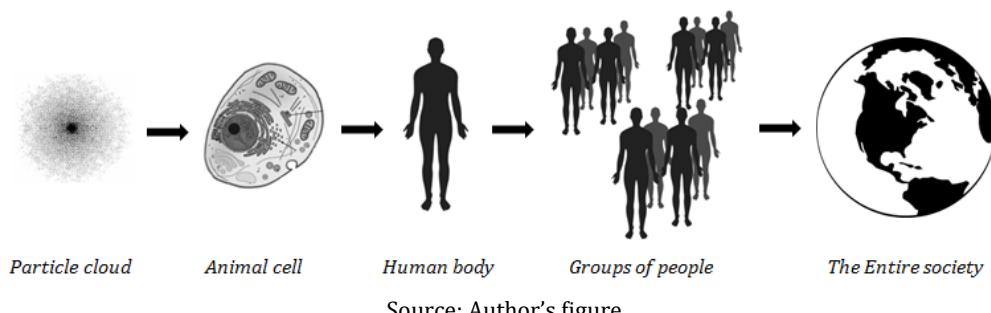
We can see that even if we exceed the subatomic level, the smallest structures that define our formation behave the same as Gao's cloud particle (see figure 2). There is nothing intelligent in their structure to make them decide to do so; they just do it to exist.

Figure no. 2: A parallel between cloud particle and animal cell activity for existence

Source: 1. Gao, 2008. God does play dice with the universe. Figure 5.1. A particle cloud. and 2. Syavula, 2020. Cell structure and function. Figure 2.9: Diagram of the cell ultrastructure of an animal cell.

From the above comparison we understand the principle behind the behavior of both the cloud particle and the animal cell: the existence principle. They behave like this in order to exist, because otherwise they would no longer exist. We believe that this principle can be applied to higher levels, to explain human beings' actions, society decisions, organizations formation, activities, etc. (see figure 3). Our idea started from the smallest particles, but we believe that it can be expanded to the macro level to explain multiple processes, natural and social phenomena.

Figure no. 3: The applicability of the existence principle in sociology



5. New research directions

World War Two has changed a lot the society we live in. Everything started with the common need to overcome the war crises. This needs encouraged constructions of international structures (EEC, ECSC, EAEC or Euratom, EFTA, CSI, and others) that soon started to cooperate for common economic development.

Thus, the countries that several years ago fought to defend their borders, now cooperate and eliminate borders. The most special and unique example we can give is that of the EU, which was formed from the initial European organizations: EEC, ECSC and EAEC. These organizations have helped a fast economic recovery of the European countries after the War, which encouraged them to form a single organization to manage the directions and affairs of the previous three.

Have we ever seen, in history, France working so closely with Germany? So we are asking ourselves, what is the reason that made these countries change that much? The organization evolved from economic interests to common policies, to intervene at the national level, then it enlarged, after that the goods, services, capital, and labor became internal freedoms, the Organization formulated policies, rules, ideas and values and spread them for incorporation at the national level. So, after 50 years, Europe seems nothing like before the war.

Several years ago, the EU policies, standard qualities, values, and ideas were spread and found even over its borders in China, Russia, Ukraine, and other states (Gilbert and Rubinfeld, 2011; De Flers and Muller, 2010). We observe that the states all over the World collaborate for common development, sharing experiences, technologies, and new findings. Recently the cooperation has touched another level. The global problems raised the question of global unity. Namely, the SARS-COV-2 virus that appeared in China and spread all over the World mobilized all the countries in a common search for a vaccine, common efforts to overcome the economic difficulties, sharing the medical materials and knowledge, and so on.

Almost at the same time in the world was triggered a reaction of solidarity for a clean environment. So, how this happened?

In 1945 the USA bombed Hiroshima and Nagasaki, destroying a lot of Japanese environments. In 1940 Italy joined the Germany cause in World War Two and fought against many European countries. Between 1940 and 1944, France was under the German occupation. Now, 70-75 years later Germany is one of the greatest contributors to the EU's budget (Gaudiaut, 2019), which is mostly given to change and develop the eastern European countries¹, then at the helm of Europe is the "Franco-German Couple" (Gavrilov, 2017) and so on².

To answer how these changes happened, we would like to suggest the positivist approach, where we would explain them by highlighting cause-effect relations, general laws, and the existence principle.

Referring to the existence principle, we will argue that all these changes we observe in the world are linked to the need of existence.

The initial cooperation in Europe after the War was necessary to overcome the hunger that threatened the existence of the human race. Then the international cooperations were encouraged by the need for development (as the humans understood that they are all a part of the same system and that for their existence they must cooperate and share their knowledge and sometimes means and goods). After that, the transnational companies appeared, where companies from other countries founded offices in different countries and offered jobs to the local citizens. A symbiotic relationship developed between states, companies and citizens. The companies work contributed to human existence. Their need of employees for existence and

¹ According to the European Commission, in 2017 the beneficiaries of the EU budget were: Poland, Romania, Greece, Hungary, Czech Republic, Slovakia and Bulgaria. Spain and Portugal also beneficiated. For more details, see: European Commission, 2017. EU budget 2017. Available at:

op.europa.eu/en/publication-detail/-/publication/c48c1c91-cdc8-11e8-9424-01aa75ed71a1/language-en/format-PDF

². For more details, see European Commission, 2020. Coronavirus: European Solidarity in action. Available at:

https://ec.europa.eu/info/live-work-travel-eu/health/coronavirus-response/coronavirus-european-solidarity-action_en

growth coped perfectly with the citizens needed of jobs for their existenc, the state's existence depends on the companies economic contribution, and so on.

One of the best examples that explain global unity is the ongoing pandemic situation. The virus that weakened all the world states represents, in the first place, a threat to the existence of the human race. The number of deaths from this virus on 22 April 2020 touched 176 786 deaths (ECDC, 2020)- a death rate of 7%, and that with regulations and control by the governments. At this moment, the European countries developed the highest level of solidarity we have ever seen: the Austrian hospitals treat patients from France; the Italian and French citizens are treated in Germany; Luxembourg treats France patients too; the Czech Republic sent 10 000 protective suits to Italy and other 10 000 to Spain; France donated 20 000 protective suits and 1million masks to Italy; Poland and Romania sent doctors to Italy; Germany gave 300 ventilators to Italy; Ireland, Spain, Italy and Latvia repatriated citizens from other EU countries during the crisis; Latvia gave 478 500 masks, and 307 800 respiratory apparatus to Estonia, and 60 000 masks to Lithuania; Hungary delivered over 1 520 000 masks in Italy and the Eastern Europe, etc.

All these changes of countries behavior and the global unity during the pandemic state are due to the fact that the virus is threatening our existence. Thus, as long as we are part of the same domino system, we must cooperate for our existence. We are interconnected as in an ecosystem, where each member has its role in ensuring stability and mutual existence.

We suggest these themes to be taken further in much deeper research for a better understanding of the complexity of the ongoing processes, their cause-effect relations, and their results.

6. Conclusions

The XIX century has been quite glorious for the positivism. The right times, when science has evolved with no precedent, encouraged the construction of the positivist approach, where the world was seen through the scientific lenses. Unfortunately, soon enough, the positivist place was taken over by other approaches that kept up with human curiosity and problems.

The wars the world has passed through and the multiple economic crises have not encouraged the scientific development and therefore the very basis of the positivism was weakened.

Once the peace was restored, at the end of the XX century, the humans managed to fortify strong bases of technology that encouraged the further development of science. This technology allowed the humans to make fast operations, retain enormous quantities of information and therefore to accomplish scientific studies easier. Still, the years that science has lost during the two World Wars and the financial crises that followed, have left their mark on the development of science- the reason why science must catch up so much.

Despite the scientific findings, since 1880, when the positivism bases were laid down, the positivism was not reinforced in its basic form. The Vienna Circle developed a "narrow positivism" (Smith, 1996: 8), which has reduced the use of positivism only to statistics in both sociology and education.

After understanding the weaknesses of positivism, we turned to the discoveries in physics, of which Comte was also impressed in his time. The recent discoveries highlighted a serious debate on causality in physics and metaphysics. As a result of these discoveries, the causality was sustained again as a basic research mechanism that has the ability to explain and create fixed knowledge based on the repetitiveness of processes or phenomena. Then, starting from the same findings that questioned and sustained causality, we highlighted the importance of the general laws in characterizing and understanding the phenomena, processes, or object's characteristics.

Finally, inspired by the new discoveries, we identified a new general law that we align with other laws used by positivism in research- the general law of existence. The discoveries of new properties of matter at the subatomic level inspired us to transform it into a general principle of analysis of the world we live in. As gravity influences the smallest and the greatest objects or galaxies in the Universe and as inertia characterizes the Universe expansion and the small objects movement, the need of existence explains the random movement of the subatomic particles, the decisions we make day by day, the permanent transformation of our social system and the movements and processes of the whole universe. This would mean that the bad and the good things must happen so we could achieve that harmony of the combined yin and yang.

This being said, positivism has had a period of decline, but given its strong bound with science and the fast technological development, from now on, we can only expect the growth of its importance in research.

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THE RELIGIOUS AND SPIRITUAL UNDERPINNINGS OF MODERNITY

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Abstract : *The modern world understands itself as being something entirely new in the history of mankind. Modernity describes itself as the age in which mankind reaches adulthood and in which man becomes free and emancipates itself from external constraints and determination. The present-day world was born due to a new understanding of man, world, society, and due to the development of technology and afterward sciences. This development is presented as a continuous march toward inescapable progress, and as a steady increase in rationality which will lead to the complete and total emancipation of man. But modernity is not the product of only reason and technical and supposed moral progress. The tools to understand the real forces behind this development that created modern world can be found in the works of Pierre-Andre Taguieff and in the sociology of Jacques Ellul. The first offers a deep analysis of a concept that undergirds modernity, the concept of emanicipations, and the other author describes the development of modernity as amounting to the total suversion of reality through the technological system. The forces fueling this state of affairs are greed and lust for power. The wish of total emancipation can be seen as another expression of what psychoanalysis called the infantile wish to omnipotence.*

Keywords: *modernity; emancipation; freedom; totalitarianism.*

1. Introduction

One of the defining features of our present-day world is the thought of being an emancipated world, a world in which history goes in one direction, in the direction of ever-increasing freedom and of technical mastery of reality, in the direction of betterment; changing is always better, being mobile too (*bougisme*, in French). This all-permeating ideology is still at work, even though the catastrophes of the twentieth century, caused by ideologies that purported to create heaven on earth or to offer freedom should have proven otherwise. There was no de-Marxisation of thought as it was de-Nazification, though both Nazism and Marxism are tied to each other in more than one way (Taguieff, 2019: 167-249); it is not about the Ribbentrop-Molotov pact, but

about more intimate connections. The specter of Anarcho-Marxist notion of emancipation is again active in the world (Taguieff, 2019: 97), doing mischief and possessing minds. People went to the moon, so if that was possible, why shouldn't be possible the increase of freedom and *Wohlstand* (Welfare) here on Earth, to emancipate man of his chaise, of his unchosen constraints, be it biological, ethical, etc. After all science and technology are steadily progressing and improving. Along with this development, the state apparatus grew larger and larger especially in its administrative branch, and also by making more and more laws, and also interdictions. The administrative branch is the most important, being in itself an expression of what Jacques Ellul called the technological system and administrative personal being experts, technicians, building a part of the technocracy that runs the world now. Political decisions are now more or less administrative and technical questions, the political man and the policy-making being reduced to technical problems which depend on the administrative system. Both the notion of emancipation and the technological system is trans-ideological and both permeate modernity, being part of its core.

2. Two philosophical explanatory approaches on modernity

Modernity, the forces that propel it, can be found or described using two concepts that at first sight are not connected. One is the concept of emancipation and another one is, if we believe Jacques Ellul, the concept of modern technics or technology, though the concept of technology denotes the discourse about technics. Between these two concepts exist a strong connection, the progress of technics being understood as the means that makes the emancipation of mankind possible and also that makes possible an increase of the scope of the aforesaid action of emancipation/liberation from constraints. The concept of emancipation is essential for modernity. It is not marginal by any means (Taguieff, 2019: 39). The whole bundles of unclear ideas, wishes, and feelings that are bonded in the category of emancipation can be considered as modernity's opium (Taguieff, 2019: 333), or even worse as the methamphetamine of modernity. It is a concept that does not explain anything and it promises to provide a solution that he doesn't provide. It is a messianic concept, which has strong religious implications. It is the expression of a secular religion, which makes the very essence of modernity. The origins of the word emancipation lie in classical lati wherein it fulfilled a judicial meaning. Emancipation meant the legal liberation from *patria potestas*, from the authority of the father of the family, the one who exercises the property rights upon a person. One can recognize the metaphorical beginnings of the verb *mancipium*, which contains *manus* – hand, and *capere* – to catch. The antonyms of this were dependence and infancy. (Taguieff, 2019: 109).

„La modernité comme telle -avec ses promesses reconnues – apparaissait dès lors comme étant de nature messianique : illustrant la rupture entre un «avant

négatif» et «un après positive», entre une époque révolue et un époque prometteuse, elle impliquait à la fois la sortie de l'âge des ténèbres et l'entrée dans une nouvelle âge de l'humanité.” (Taguieff, 2019: 336)

This religious concept of emancipation is based upon a view of things which sees history as the place wherein humanity fulfills itself through linear infinite progress whereby the change is automatically good. Communism, socialism, liberalism, *alter-mondialism*, etc. are all based upon their faith in progress and upon the conviction of the goodness of change. The future is necessarily better than the past, and the past is necessarily bad. Man has to abolish the past, has to abolish his culture, ethnicity, national belonging, etc. Every kind of relationship has to be destroyed as any kind of particularity. Destruction of identity is a necessity and only through this process can man become human, and master of himself and nature. The notion of humanity and progress that modernity favors and that makes the tenor thereof is a kind of overman or Man-God (as opposed to God-man, the unification of God and man in the second person of the Trinity). Despite what many people think eugenics and epuration of mankind of unwanted elements are not a trademark of Nazism, which in itself is also an expression of modernity, but also of socialism and communism. Every emancipatory doctrine is dualistic and is based upon an opposition between good and bad, between the elected and the evil people who oppose the emancipatory efforts. The millions and millions of slaughtered people in the name of emancipatory action of communism express the fanatical and blind irrationality that underlies the basic assumptions of modernity, which is Cartesian methodology applied to the whole of human existence: *tabula rasa* and remaking from ground zero of human existence and society.

This concept, just as modern ideology, is founded on the *Vorrang* of economics, being individualistic and egalitarian. The idea of emancipation is associated with the idea of mankind becoming reaching adulthood, becoming able to think with its head free from masters and other dependencies. Thinking with one's head act by one's self, and not according to an exterior thought, influence or command. In one variant, the Kantian one, emancipation is defined as implying acting by one's self according to the moral law that was interiorized by the respective person. This is based on rationality or practical rationality in the Kantian view. Freedom is defined as the capacity to cause without being determined by something else. This freedom belongs to the noumenal realm and it is common to man and God. This way of defining freedom is the product of the voluntarist and nominalist theology of the late Middle Ages that have laid down the basis of modernity; the concept of will and self-determination of will is essential to this tradition of thought. This emancipated being is, of course, a rational one. It implies that one uses his power of thought, that it learns to use it critically, that one liberates one's self from fake representations, illusion, etc. Emancipation, in each of its particular occurrences, implies fight and breaking from some constraints. The conceptual core of emancipation contains the following: the refusal of the reality, of a

certain state of affairs which is thought to be unacceptable; the idea of an effort or a movement in which and through which a collective subject comes to being, creates itself; applying to certain categories of people that are deemed to be excluded or to be victims an equality status; the expectancy of change and transformation of human relationships in a certain progressive direction through slow change or violence; but if the process is eternal, and starts always anew, the fulfilling of the expectation might never be achieved.

Most of the time, the political or intellectual circles consider that the age of reason and emancipation is the product of a certain social order. This social order is considered to be capitalism and liberal democracy. Due to the transformations brought about by the market and economic development, social and political development had become possible, and in the end, all these developments have produced the modern liberal democracy and the capitalist system. somehow, due partly to circumstances, the elite of the western world had given up the pursuit of contemplation, redemption or wisdom, and took a keen interest in practical affairs. The world and nature have come to be seen as an object to master and conquer so that the need and wishes of man could be achieved. Politics and policy-making changed, and so did education. The political man or the prince does not seek virtue, they seek to obtain and preserve power. The interest and the pursuit of one's advantage become the definitory feature of man (Rohou, 2002). Humankind begins to liberation itself from the domination of nature and hence, the relationship with nature and the environment changes. Political and legal philosophy starts to change, and new anthropology comes to the fore. The state and human communities are from now one considered to be the product of man's will. They are not organic, and political power is something that comes from the people. The sovereignty of the ruler is not from God but originates in a contract that is now forgotten; it can be said that the sovereignty of the people had become alienated during history. The new political and social outlook in which merit was supposed to be the key to gaining power and freedom is a stage in emancipation. The people begin to take back the alienated sovereignty. This schema is also the schema of the ideology of emancipation. The emancipatory action is understood as a process of gradual or violent liberation from domination, from political or natural forces and circumstances that diminish man, that enslave humanity, etc; through this inescapable process of history, mankind reaches adulthood whereby it unshackles itself from the state of infancy in which it was kept for most of the known history. At least, it seems that a kind of emancipation, namely the political one has been reached in democracies that value individualism. Most of the time capitalism is seen as being the social order that made it possible (Taguieff, 2019: 50). Nowadays capitalism and liberal democracy seem to be the support of the unending progress and to the unavoidable happy future that awaits all of mankind. The capitalist order is the one social order that promotes a steady revolution. This was strongly contested by communism and still is by different thought directions that try to revive the communist idea and its concept of emancipation.

4. The paradigmatic concept of emancipation: the communist idea thereof

The communist idea of emancipation, as set out by Karl Marx is the quintessence of modernity. As already seen, modernity in itself is defined by a religious view of history and man, based upon the idea that the past, the tradition, the particulars belongings of man are bad and must be overcome. This concept of emancipation seeks to transform humanity (Taguieff, 2019: 92). The political emancipation, that is centered upon individual rights, is supposed to take man as it is. Though this position seems to me not to be true. The conception of man that undergirds the individualist political emancipation is as voluntarist as the totalitarian emancipation project and is centered around the individual and man as the center of existence. It is the expression of a *Weltanschaung* of an abstract man – just as the Marxist concept of man is – which exists in itself, it is self-sustained, and decides what is right and wrong. It exists before any kind of human commonwealth or community, as a kind of ahistorical being, etc. Also, it must be added that the liberal view of man, as the liberal state are not neutral. They are built upon a certain conception of man, of man's relationship to the world and God that is modern, that is they try to make man the ontological center of existence. The political emancipation which is contrasted by Taguieff with the Marxist one is also a radical emancipatory move, that has the same religious and radical connotation as the Marxist one. Its radicality is not so easily seen, and neither are its totalitarian implications. The peak of the Marxist concept of emancipation is that it tries to free man from its finitude (Taguieff, 2019: 201). It means reaching the total and universal man, a new man, really a Man-god. The abolishment of alienation means that there is no more contradiction between man's empirical existence and his essence, which all the powers that oppressed him and appeared to him as external to himself are now in him, at his disposition. The beginning of the emancipation is the critique of religion and in recognizing the fact that the supreme being for man is man itself. This commands that all the condition or processes that enslave man, that diminish him, that infantilize him are to be reversed (Taguieff, 2009: 199). This is the expression of the desire to substitute God with man, of an unobstructed will to power, to obtain omnipotence. The ideologues of emancipation and the concept itself bring to light the incapacity of man to accept that he is not God. It could be said that it is a typical fantasy of omnipotence, of infantility that lies at the core of modernity. All of this can be achieved by voluntary intervention upon society, man, and nature. Humanity must be destroyed and re-created in a perfect, divine form. *Apotheosis* – which denotes the pagan notion of becoming god through one's action or merits – as opposed to *theosis* is the target of all ideologies of emancipation. *Theosis* is the target of the Christian life, becoming Godlike through God's gift and grace. Not to be achieved through social engineering and dictatorship, though.

The progressist and neo-progressist ideologies offer hence the image of a space filled by confused notions, by ill-defined projects, by constructs that lack any kind of empirical or even metaphysical reality, by aspirations and moral convictions organized around the idea of total deliverance or emancipation of humanity (Taguieff, 2009: 75). Sometimes capitalism is the evil that must be thought and anti-capitalism becomes the new gnosis, a new political religion. There are some strong convictions and aspirations that back all this. The main conviction is that the human beings are living in slave-like conditions, that they are oppressed, that the living conditions destroy human dignity, and that, of course, everyone needs and wants emancipation. The idea that such a thing that sometimes there is voluntary subservience does not seem to cross the mind of the emancipatory crowd. There is an ideal that is opposed to a reality that is considered to be most unsatisfactory. The people who have reached this conclusion are emancipated, are the elected that have the mission to impose emancipation all over the earth. They are free spirits. This ideal, the emancipatory effort – being only loosely bond with the empirical realm - drifts in the direction of total autonomy. This is expressed in the wish of becoming self-creating, *causa sui*, an attribute that is usually God's. Even thinkers with a strong theological background as Jacques Ellul concludes that man is self-creating, that man has no inner nature that prescribes him limits and duties (Ellul, 2014), whereby he dismisses the Genesis narrative as creation narrative of man. Emancipation means self-creation and self-emancipation; workers or oppressed people will self-emancipate. They just need to will it. And it has to be universal. The Marxist conception postulates that the emancipation of the working class is also the emancipation of the entire humanity; this claim misapplied to all the particular emancipation ideologies, but the actor of this mythical-universal drama changes. Emancipation of the Palestinian people is the universal emancipation of mankind, the emancipation of women, of homosexuals, of animals, etc. This process is a quest to provide equal liberty for all, an unending process term, which opens the gates to a process of revindications without end (Taguieff, 2019: 85). In the beginning, this notion of emancipation promises the abolition of power relations, of domination, of dependency towards someone else, of subservience, the abolition of being a minority, and the end of alienation. But it won't stop here:

„L'envers de la promesse est qu'elle ouvre la porte au rêve d'une abolition des limites (contraires à l'esprit prométhéen), d'une suppression des liens (trop contraignants), d'un rejet des héritages (trop lourds), d'une totale rupture avec le passé (musée des horreurs, des archaïsmes et des préjugés). L'Indépendance attrayante se transforme en désappartenance déprimante. La libération prend le visage d'une déshumanisation” (Taguieff, 2019: 86).

Abolition of the relationship of domination, of enslavement, of dependency o someone's will, is not all that emancipation intends to abolish. To achieve emancipation is tantamount to the eradication of every personal or ethnic feature, abandoning one's culture, modes of thought and feeling that are

deemed to be reactionary and deemed to be the causes for the dependence of man. Emancipation is equivalent to getting rid of one's humanity, as Taguieff argues. The emancipation of man produces dehumanization, though it is intended to be also the creation of a new man (Taguieff, 2019: 91). One of the faces the return of this utopian thinking is the altermondialism - *l'altermondialisme* -, which makes it much more difficult to detect the communist ideology breathing through it. The process of emancipation is supposed to apply to the whole of humanity and the individual. Communism and libertarianism, neoliberalism, liberalism are all seduced by this notion and by the expected end of history and transfiguration of humanity. The idea of emancipation is a trans-ideological force, is grafted upon the most powerful passions or pulsion of the modern world. It transforms the wish for emancipation into a promise of universal liberation. This is a doctrine of salvation, of universal and collective salvation. One of the main peculiarities of this trans-ideological force is that is not detectable; it lacks an -ism. It is not presentable under the form of identifiable socialism, liberalism, etc. It is a secular – and demonic religion. Religion, as Jacques Ellul put it, delivers a comprehensive interpretation of the world, it brings order in it (for Ellul true Christianity is not a religion; it is the denial of religion even). It furnishes order, coherence, hope, even certitudes. It is existential and pragmatic and leads to certain attitudes. Irrationality belongs to it, too. Religion answers the anxiety and the loneliness that man (even modern enlightened man) feels in the present society (Ellul, 2003: 200-202). Anxiety, fear, desperation, hopelessness, dominance, etc still subsist today even in a so-called enlightened world, showing that the emancipatory promises of technic and science are a fraud. Jacques Ellul describes in his Work the state of the fact of a world which is under the dominance of the technological system, that grows without stopping, a system that expresses a peculiar being in-the-world-of-man, a system that seeks only efficiency and more efficiency, that is more powerful. It is a more profound description of modernity than the critique of instrumental reason supplied by the **Frankfurter Schule**. In the twentieth century, there is a revival of secular religions, thanks to the lack of a real interhuman relationship, and of course, thanks to the denial of God. Religion has always performed an essential function for human existence (Ellul, 2003: 205). The root thereof reaches in the deepest parts of the human being, a root that can not be stamped out. This is a finding attested by the result of the attempts to destroy religion and to desacralize human existence, attempts that were followed by a resacralization, and the birth of a new religious attitude. This new religious attitude springs always from the very attempt that sought to abolish the religion and the sacred. The instrument of desacralization becomes sacred. The religious attitude is to be found in all the ideologies of the emancipation of humanity, religions that do not accomplish what they seek. They put forward the human being as the redemptive force. The simplest formula of this whole complex of feelings and ideas is: „Ni Dieu, ni Maître.” No God, no Master. Total emancipation, searching for authenticity is tantamount to an absolute denial of

any kind of authority, divine or human. No bonds whatsoever, and now dependency relationship to nothing and nobody, no vertical relationships either. It is a messianic promise, the promise of a state of a paradisiac existence devoid of God's authority.

5. Sovereignty, progress and utopia

All the ideologies of emancipation share one thing in common, a certain understanding of history as an onwards change towards progress. All these ideologies postulate that history goes irreversibly into one direction, that it consists of betterment processes. The progress is inevitable, and this direction of history delivers the criteria of what is wrong and what is bad; whatever makes progress is good, even violence and terror, what is against is bad and must be destroyed if somehow persist against the march toward the marvelous emancipated future. This peculiar understanding of history is not an objective one; it is full of value judgments, and it represents a kind of teleological vision thereof. The notion of progress implies a final state of the course of history. And this vision, despite its modernity and claims to objectivity and of rupture with the past, represents another myth, the inversion of the myth of the golden age; it can be shown that is more a perversion of this myth than a true mythical attitude, because this new golden age that is to be realized by the effort of man based on a technical vision on man and his existence, on the idea that applying scientifically, mathematical methods the desired result will be brought about. Though utopia can be thought of as a kind of imaginary breach in an unpleasant reality, it should be considered the forerunner of totalitarianism (Wunenburger, 2001). And it is not the opposite of ideology, as some authors as Paul Ricoeur have affirmed. The ideology of progress, of total emancipation of mankind, hence the modern ideology as such is the product of a particular stance of human imagination that distorts myths like the myth of the golden age. It is embedded and at work in modern and contemporary thought, in politics, policymaking, etc. Trans and post-humanist ideologies are also off-shot thereof. Authors like Jean Jacques Wunenburger affirm that utopia should be seen as a kind of constant of human existence, as a peculiar type of imaginary. As such is an expression of human imagination, of the human spirit, but when expressed and applied produces the opposite of what it was intended to be. Utopian thought and thinking provide hope, but when enacted through totalitarian violent policies or gradual policies – still totalitarian - the effect will be the destruction of hope, oppression, uniformization of social reality but also thought and imagination in themselves (Wunenburger 2001: 7). The golden age narrative is a mythical one, but the utopian narrative building is not. It is infused by a kind of schematizing and mechanical thought deemed to be scientific, which mechanized reality. Utopias are always cities, which illustrate urbanism and a much wished sovereignty of man of nature, over the environment, etc. Man's activity and own self are over-evaluated, them being assigned supreme value. Nature, attachments to nature, to one's past, culture,

nation are strong devalued. Their value is being negated, nullified. From this ideal and geometrical constructions time is evacuated, everything inside the perfect cities seems to be caught in a kind of non-temporality (Ruyer, 1988: 43-46); this is the wish of stoping entropy, of abolishing it. All utopias have a non-organic character, and they seem to be in their structure and being akin to crystals, and people and their problems seem to be rather auxiliaries to them and not the purpose for which the utopian cities are designed and built. Utopia is anti-organic, it is anti-nature, anti-real existence. Utopias and the models of utopian man are *Ersatznatur* – they are an arntificial susbstitue nature - , an artificial construct supposed to take the place of real existing people and nature. Utopian thought, modern thought want to outdo and replace God (Ruyer, 1988: 46-50). Even if it is not stated in those terms, this ist eh target of utopias:

„Aussi, les hommes, dans presque toutes les utopies, ont un pouvoir augmenté, au moins sur la matière. Leur zone de maîtresse sur la nature est étendue. [...] Dans les utopies plus subtiles, la puissance de l'homme s'étend au domaine biologique et psychologique: action sur l'hérédité, le sexe de l'enfant, eugénisme, conditionnement psychologique etc.”(Ruyer 1988: 50)

Lest we don't forget, from the sociological-theological perspective of Jacques Ellul(2003b) and Eugene Drewermann (1988), the city has a special meaning. This meaning expresses the situation of man after he falls from Eden and his contempt or adversity towards God. The building of the city represents the wish to replace God, and the idea that man can somehow fill the void that permeates his created and contingent being, not in the sense that it could have been otherwise, but in the sense that humankind could have not been brought into existence; human existence is not necessary, it is contingent. It is not self-sustaining. Human science and technology are also the expressions of the wish to make human inner being necessary, that is eternal. They are expressions of the will-to-power. Even normal cities, not only the cities designed by utopias, are an expression thereof. A quest for creating a self-suficient existence that fils the void of human essence/being.

The emancipatory ideal is a religious one. It is not clearly thought and defined and it is much less to achieve. It contains at least two contradictory ideals. There is an emancipation of the individual, of a group or another, the emancipation of work, the emancipation of a particular people, etc. These two are different, not homogenous emancipatory actions. A political emancipation or the emancipation from foreign domination are local, conditioned, particular endeavours, etc. They are not perfect or complete in the sense of a total emancipation of humankind. Nothing, in reality, seems to affirm that all these types of emancipatory action or practices are compatible with each other and that they could be added into a whole named total emancipation of humanity (Taguieff 2019: 56). An action that is thought to be a kind of an universal emancipatory act, an act that should help individuals to free themselves from

an idignified condition, the need to earn one's existence through work, is the establishing of the so-called universal income, a sum of money that the state is supposed to pay to every member of a particular society. Work and other activities that constrain man just have to die out. They have to be helped to die out through science, policy-making, remodeling of society and man, through strenuous effort then. But there are serious obstacles tha must be overcome. There is no clear definition of what emancipation is. Is it an end unto itself, or a means to accomplish something? Also, no one has established that the abolition of all external, biological, spatial determination is good. It is not established if it is even possible. The emancipatory mindset takes for granted that everyone wants the total emancipation. This minset refuses to confront another serious promble, namely the of voluntary servitude (Taguieff, 2019: 58-59). Another feature of emancipation is the need of a permanent revolution. Whatever status one accedes to, must be left behind. In case of individuals, this attitude will lead to competition and conflict: everyone against everyone. (Taguieff 2019: 61-62). This ideology values change and mobility. A fixed place to live is a determination, a limitation that has to be overcome. Every kind if attachment, be it places, people, cultural heritage, etc is a limit that has to be overthrown. The ideal man of this trans-ideologicalm ideology is the an abstraction, a disembodied human being. It is a man deprived of every concrete feature that makes it humanity, deprived of memory, collective history, belonging, racial and ethnic features, etc. All of these impede the much-vaunted mobility and capacity of change that emancipation (globalization is just another appearance of it) so much needs and promotes. Everything must be movement; everything must be mobile (Taguieff 2019: 64). Such an emancipatory project needs and ask for an open-door policy, ask for openness. This kind of policy promotes the destruction of differences and uniformization of behaviors, etc. The emancipated human being must be a nomad, and, to attain this supreme state of being everything that blocks the revolutionary and liberation efforts have to be obliterated.

This feature of modernity has another face, a hidden face that seems to be contradictory to the quest for emancipation and freedom. A certain determinism is at work in modern societies. At least, at first glance. Everything becomes politicized, but also everything becomes de-politicized. Everything becomes politicized thanks to the growth of the state and its central role; the state has become the agent of change in the modern world. It is the main actor or operator of emancipation. This is tied to the technological system, to the development of a mode of existence dependent upon technology and the quest for efficiency. A true political decision or policy-making becomes more and more improbable because modern politics is by its structure emancipatory and Machiavellian; the quest and search for power define it. Efficiency is not a value one can choose or deny. It defines the modern way of doing politics. There is no room for debating about which values have to be accepted and promoted. The *raison d'etat* has become embedded in every corner of modern politics and social life. That is, the state or even the individual has to use immoral means to

achieve ends seen as necessary, or to ensure the public good. Therefore, for Ellul, violence is a legitimate means for the modern state; as already seen violence is also a means for attaining emancipation. Possible le and impossible are the only criteria for modern politics, and the society works in the direction of extending the realm of possibility. The need for efficiency, the domination of so-called necessity, and the ephemeral make real political thought and decision impossible. Decisions, if not made by the quest for efficiency, are being made on the immediate needs, on the base of superficial information, lack of solid reflection, and without the presence of a real conception of the future society. A true political decision would be the interdiction of using smartphones and computers for children and students in school and making classical learning mandatory. Handwriting has a beneficial effect on children's developing mind, it makes new connections. Jacques Ellul describes the way society and man have come to this stage of existence. the technological system and its increasing control over human life, control that makes real politics impossible. It reduces the capacity of politicians to make real decisions or even to conceive of real decisions, different from the ones implied or generated by the dominance of the technological system. What Ellul's whole work highlights is the fact of an increasing loss of freedom while most of the governments and other people proclaim that freedom increases steadily. The lack of real freedom of deciding stems from the dominance of a so-called necessity that science and technology bring about, a necessity that is derived from the need for efficiency and from the need of the technological system to extend itself indefinitely. *Le système technicien* or *la technique* is more than making use of some technics or tools; it represents the transformation and possession of human existence by the systematical use of techniques, which do not subsist in isolation but forms a system in which they interact. The technological system is a kind of independent or autonomous reality that now has replaced the natural and social environment of man. A tool or a machine are not instantiations of this system. The system lies beyond the use of tools, and adapt man to machine, it integrates both and determines the way human think and feel (Chastenet, 2019: 22-23). Using a car or flying a plane change a human being, so the systematical use of interconnected technologies gives a new form of human existence. Not only that, but the technological system tolerates no critical evaluation; it succeeds in converting over points of view to his standpoint. It increases in geometrical progression and builds a homogenous whole. There is no way to decide what are the good techniques and what are the bad one. Values cease to be when touched by it. The whole thing is driven by the need for increasing efficiency; also, everything that is encompassed by the system is transformed into a technical problem that has to be solved through technical means. In the case of society, politics becomes more applied technologies, and the political way of doing things, of debating problems, of choosing between real alternative disappears. The solutions that a politician or a government applies are derived or achieved with help from experts. Without experts, without *le techniciens* nothing is to be realized. Freedom of choice becomes

more and more restrained. The quest for building more powerful and efficient tools becomes, that is means needed to perform a task becomes an end in itself. The present-day society is dominated by the perversion of the relationship between means and ends, purposes. The means have become the ends. Money, which is a means of exchange, becomes an end in itself, and like power and the technological system, it demands more and more. It is like the bad infinity of emancipation. True freedom entails a correct relationship between means and ends. The quest for efficiency – which was and is seen as the way to achieve emancipation, to become free of constraints and external determinations – becomes an end in itself. It is the same relationship that the Frankfurter Schule has established about Enlightenment. What was once a way of achieving emancipation has become a source of oppression. True politics and policy-making demand freedom which is defined by a correct relationship between means and ends. Means do not become ends. And even politics that can be seen as a means to achieve something becomes an end in itself, which is a quest for power and apparent freedom.

Conclusions

Taguieff's description and presentation of the emancipatory ideology and Ellul's insights on modernity, lead to the conclusion that the paradigmatic and normative human existence in modernity is to be understood as a quest for total emancipation, for abolishing determination, particularities, and everything that in the eyes of the emancipatory crowd is a limit to human dignity, self-expression, and happiness. Modern human existence is an elaborate expression of an unrestrained will-to-power, the expression of an attempt to reach omnipotence. This power should have an ontological reach equal to the power of the biblical God and should be able to make man the center of all existence. Emancipation ideology and the development of the technological system belong together, and they both are chained to the development and aggrandizement of the State. It doesn't matter if this state calls itself liberal or democratic, or otherwise, and formally and materially function as such. The imperative of efficacy is the only criterion of legitimacy and justification. The only criterion of choice is the one between possible and impossible. Despite the apparent mastery over the external world and society, the technological system leads to loss of freedom and remodeling of human existence. Whatever blocks the way of its development must be abolished. If something can be done, it shall be done because there are the ingredients and the necessary technology. Morals, tradition, cultural heritage, determinations, empirical or otherwise, sexual morality has to go. They are barriers that impede a full growth of the state, of the technological system and of emancipation. The loss of freedom in present-day liberal democracies is plain to see. Experts decide, experts tell children that if they feel so-and-so, they are not boys or girls, but the opposite, or that there are several genders. Every

opposition to this tyrannical and undemocratic policies is crushed through legal means by a judiciary that is no more judiciary at all, but a collective of militants that partake in the great undertaking of enlightening and liberating humanity. The notion of changing one's gender wouldn't be possible without the dominance of the technological system in society and the ideology of emancipation. Democracy and universal vote are an illusion for Jacque Ellul. The voters can't control governments. The state becomes more and more centralized and more and more people appeal to the state. The states bail out banks when there is trouble and the citizens have to pay for it. The state dictates now that there is no biological gender or that people can change gender fluidly. Denying and abolishing all determination, even empirical ones is one of the main features of the emancipatory ideology, which fuels the quest for technical efficiency, the quest for power. This vision of emancipation has been masterfully illustrated by the genius of Stanley Kubrik, who saw himself as a Marxist, in his *2001. A Space Oddysey*. Dave Bowan's transforming into the Starchild is the Man-God (the absolute emancipation of mankind so dear to modernity) achieved through technological means. That one of the music pieces used in the movie is *Also sprach Zarathustra* is also a strong hint in this direction.

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SOCIOLOGICAL PERSPECTIVES AND THEORIES INTERPRETED IN THE CONTEXT OF PREADOLESCENTS' WELL-BEING

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Abstract: This paper aims to use a number of sociological perspectives and theories in order to examine how they can be interpreted in the context of childhood/preadolescence and adolescence. Given that sociology is the science that studies society as a whole but also in its components, the chosen sociological theories can be interpreted and adapted to the age segment we are concerned with, namely children/preadolescents and adolescents. Thus, the flexibility of sociological perspectives and theories is observed in terms of the fact that they can be used as a theoretical framework to guide the researcher in the undertaken approach.

Keywords: structural-functionalism theory; systemic theory; interactionist-symbolic theory; theory of social comparison; theory of labeling.

Introduction

Sociological perspectives and theories play an important role in understanding the influences that shape the behavior of children and adolescents in today's society. Among the positive perspectives, we distinguish the one regarding the development of the preadolescents and that admits that all the preadolescents have strengths and the potential to develop in positive ways when these strengths they have will meet the resources to ensure their healthy development. Such an approach focuses on potential and not on possible incapacities. Examining the positive characteristics and resources that individuals possess seems to be of particular relevance, according to certain research directions. The first research direction derives from the development system theory and focuses on the positive development of the young people. The second one is closely related to the positive psychology and the studies on the values and virtues, especially hope and optimism. A third direction arises from career counseling and is known as life design (Sgaramella *et al.*, 2015).

If we analyze the theories regarding the human development, we notice that each of these theories deals with the subject of development from a relatively different perspective. However, taken together, they provide the necessary context to emphasize how individual experiences and behavior change over time. Therefore, together with the sociological perspectives, the theories also play an important role (the terms "perspectives" and "theories" may be interchangeable in some researches but the present paper separates

the two terms) in that it offers a framework of general principles which can be used to guide the research and to explain the results (Berger, 2003).

Given these aspects, in the following pages, we will render and analyze the way in which a number of sociological theories relate to the well-being of the preadolescents, emphasizing, in particular, the optics regarding the family and the education (these being two of the main factors that influence social and emotional welfare of the preadolescents).

1. The structural-functional theory

We have chosen to include in this list of sociological theories relevant to the researched subject, the structural-functional theory because it is concerned, among the many social fields of interest, with the issues of education (school) and of family, two key elements in the life of the preadolescents. We note that, in terms of structural-functional theory, it had many important representatives, including Émile Durkheim, Herbert Spencer and Talcott Parsons.

In Smith's view, the functionalism represents the latest and the most influential theoretical school that stands out as to the fact that it depicts a deep conviction regarding the desirability of a single theory of change. Thus, Smith argues, as the approach of functionalists has expanded and developed, it has revealed with increasing clarity its real intention: to provide a unified theory of change and order, which will encompass in a single framework the varied and changing structures of history (Smith, 2010).

In a nutshell, Thompson (2016) provides an overview of functionalist thinking: according to him, functionalists appreciate that a successful society has a stable social structure, in which different institutions perform distinct functions that contribute to maintaining the whole, in the same way in that the various organs of the body perform various functions to keep a human being healthy (here, Thompson refers to the organic analogy of Talcott Parsons). At the same time – continues Thompson – for functionalists, a successful/healthy society is one in which social life is organized so that the family socializes children and meets emotional needs, the school teaches notions that provide more extensive life skills, and the work place is the space in which individuals are called to contribute to the development of the economy.

An analysis of the nature of emotions from a functionalist perspective argues that, for functionalists, the distinction between emotion and emotion regulation occurs because the manifestation of an emotion creates the framework for new exchanges between the environment and the person. Such exchanges often require changes in the manifestation of the initial emotion. The consequences of the initial emotion can be social (unwanted and intense reactions caused by a child's anger), physical (when a child's anger results in a toy breaking) and psychosomatic (when anger results in increased blood pressure) (Campos *et al.*, 1994).

According to a research concerned with the way in which education contributes to students' social affiliation, the results it obtained support to some extent the hypotheses based on the structural-functionalism theory according to which education contributes to the student's sense of belonging. It is also worth noting that the results did not support, for example, the thesis of individualization according to which education would weaken the student's sense of belonging. Therefore, the study estimates, the structural-functionalism theory is a useful tool to explain the effect of education on belonging. The results also imply that, by increasing the educational level of the students and, especially, of the academic achievements, the belonging of the student to the society is accentuated. According to the structural-functionalism theory, the educational effect occurs because the acceleration of the student's sense of belonging is favorable to societal functioning. Therefore, it is necessary to optimize education to make it effective in improving students' level of education and academic performance as a way to stimulate the functioning of society (Cheung *et al.*, 2017).

2. The systemic theory

The second sociological theory we have chosen to refer to is the systemic theory. Like the other theories, the systemic theory is also concerned with various aspects of the social life. Among these, we will present the main ideas regarding two of the factors that influence the social and emotional well-being of the preadolescents: the family system and the educational system. We mention that Ludwig von Bertalanffy, Kenneth Boulding and Anatol Rapoport had multiple contributions to the development of systemic theories.

When we refer to the family, the theory of family systems concerns the individual in relation with the family and the interaction that takes place between him and the family. The family is seen as the first context in which the traits of the individual character are developed and the patterns of his behavior are learned. The systemic theory of the family pays particular attention to both the problematic behavior of one person and the behavior of other people within the family or another primary group and the connection that is established between them. Unlike the theories that study the individual behavior and focus on what happens inside the individual as a primary point of reference, the systemic family theory links a person's problematic behavior to the behavior of the other family members. Thus, interactions between family members are considered essential for understanding the behavior and emotions of individuals (Johnson & Ray, 2016).

Referring to the "didactic/pedagogical triangle", a recent research was interested in analyzing the interactions between the three subsystems that make up the whole educational system: student, teacher, knowledge. Thus, the student is a dynamic subsystem, a carrier of intellectual energy that will bring the intellectual progress of society in the future; the teacher is constituted in the subsystem that carries out the transfer of knowledge to the student. He is,

at the same time, *a whole* and *a part* and therefore his role in the “pedagogical triangle” is very important for the student and society. Knowledge includes the state of society in which the student is shaped by the sources of formal, non-formal, informal education (Nicolescu & Petrescu, 2017).

In theory, these aspects are true, but from a practical point of view, the present educational system is becoming more problematic and needs a radical change, according to a researcher who referred to the differences between the agrarian society (in which the main means of transportation was the horse, the family was an extended one, the work was carried out within the family, and the school consisted of a single room in which all the students learned), the industrial society (in which people start to use the train, the predominant family is the nuclear one, the bureaucracy is making its way and education is provided in schools organized according to the current system) and the information society (the most commonly used means of transportation are the personal car and the plane, the number of single-parent families is increasing, the work is carried out in a team, and the education – regarding this, the author is trying to prove that a systemic change in the education of the today children and adolescents is needed). In Reigeluth's opinion, the current system maintains divergent relationships between teachers and the administrative body, between teachers and students and often including between teachers and parents. According to him, in the information age in which we live, students are not prepared to take part in the democratic society to which they belong, the school staff located in the lower levels in the hierarchy must submit to those from the upper levels, the study subjects are highly compartmentalized, and students are required to become passive members of their school community. These characteristics are counterproductive and harmful to citizens and to the society, which is why a systemic change is, according to the study, imperative in the contemporary era (Reigeluth, 1994).

3. The interactionist-symbolic theory

Despite the fact that interactionist-symbolic theory does not explicitly refer to children and adolescents, we have considered it appropriate to add it, however, to the list of sociological theories relevant to our subject, because the promoters of this theory are interested, first and foremost, in the social interactions between individuals (from here we deduce that children/preadolescents and adolescents are also targeted) and in the importance of symbol-bearing social relations, for the social and emotional well-being. Important figures who contributed to the theorization of symbolic interactionism include George Herbert Mead, William Isaac Thomas and Charles Horton Cooley.

One of the most constant statements of interactionism is that forms of social life exist as a continuous activity only among people (Maines, 2017).

Denzin (2004) argues that the term *symbolic* in the expression *symbolic interaction* refers to the linguistic foundations that underlie human group life,

while the word *interaction* refers to the fact that people do not act on each other, but interact with each other.

The “symbolic interaction” focuses on the connection between symbols (shared meanings) and interactions (actions and verbal/nonverbal communication). It is concerned with understanding how people, together, create symbolic worlds and the way in which these worlds shape human behavior. In conceptualizing families as social groups in which self and identity interact, researchers interested in the subject of the family from an interactionist-symbolic perspective ask questions such as: *What is the process by which family members come to share – more or less – meanings about the world (thereby understanding a symbolic reality, a common set of goals, values, beliefs and norms)? or what are the roles/expectations of society regarding husbands and wives, fathers and mothers, sons and daughters?* and, especially from a symbolic interactionist point of view, *how are these roles constructed, learned, and ultimately applied?* (LaRossa & Reitzes, 1993).

Plummer (2000) considers that symbolic interactionism is a pragmatic approach to the scientific study of the life of human groups and human behavior. Its empirical world is the natural world of such a group life and conduct. Symbolic interactionism, Plummer continues, places its problems in this natural world, conducts its studies in it, and deduces its interpretations from such naturalistic research. Therefore, its methodological position is that of direct examination of the empirical world. It also reminds many theorists of the last century of the continuing need to return to the investigation and exploration of everyday life found in empirical social worlds, strongly confirming its main subject: intersubjective, symbolic and human.

Symbols are needed to connect people and ideas yet from childhood and adolescence. Symbolic interaction describes the fact that as we acquire symbols, we have the power to interact with others using those symbols. In reality, we collect symbols as a result of symbolic interaction with other people. Therefore, symbols allow us to communicate intentionally. Symbols also allow us to express and understand each other's thoughts, ideas, and feelings. Therefore, the essence of a society consists in the interaction and communication of individuals through symbols, the society continuing to exist through symbolic interactions (Redmond, 2015).

4. The theory of social comparison

According to its name, the theory of social comparison (initiated and promoted mainly by Leon Festinger) has at its core the human need to compare. Since this need is universal and occurs at all ages, including in childhood and adolescence, we reproduce below the main principles of this theory, seen in terms of the influence they can have on adolescents.

The APA Dictionary of Psychology defines the theory of social comparison as the evaluation of one's own abilities and attitudes in relation to

those of others in a process that plays a significant role for self-image and subjective well-being.

According to the study of Morrison and his collaborators, social comparison strongly predicts self-assessment of body image and investment in self-image among adolescent boys and girls (Morrison *et al.*, 2004).

In a similar direction went another research, the results of which suggest that the media has an impact on body image disorder, both by processing body images (direct impact) and by encouraging teenage girls to support the idea that an ideal body it is the thin one, and by inoculating the feeling that what they see represents realistic ideals (indirect impact). Thus, people seen on TV define how their own bodies should look, and these perfect images are realistic goals to achieve. Compared to what they see in the media, they feel that they do not rise to the standard before their eyes. The more they compare, the thinner they strive to be. They dislike their own bodies and adopt unhealthy behaviors (Botta, 1999).

Moreover, the conclusions of Fardouly and her colleagues on the impact of Facebook on the body image and mood of young women in terms of social comparison, indicate that the use of the social network Facebook can cause women to be in a worse mood. At the same time, spending time on Facebook has led, in the case of women who tend to make comparisons on appearance, to a greater desire to change aspects related to the physical appearance (Fardouly *et al.*, 2015).

Social comparison may also have less expected effects than those mentioned above. A research conducted by a group of Canadian professors supports the uniqueness of the approach, postulating that this is the only research that considers deception as a result of social comparison processes. As the professors used the theory of social comparison as a theoretical background, they concluded that when consumers are faced with information that involves social comparison that might threaten their own identity, the same consumers will use deception as a tool to protect themselves from this threat. At the same time, researchers show that the particularities of the comparison context are crucial in defining the level of self-threat and the desire to lie. It is also shown that during threatening social comparisons, the information can threaten different aspects of the self. Equally, it has been found that the desire to protect the public self (the impressions conveyed to others) and the private self (the sense of self-worth) is the main responsible for making consumers involved in this study tend to lie. This research, the authors argue, reveals that the basic reason why the participants in the study show a tendency to lie when exposed to less pleasant/favorable social comparison information is to protect themselves from the possible threat to the public and private self (Argo *et al.*, 2006).

5. The theory of labeling

Of the sociological theories listed throughout this subchapter, the theory of labeling is probably the one that most clearly addresses the target group of this paper. In the following lines we will observe the main features of this theory and the possible effects of labeling on the individual.

The theory of labeling began to crystallize in the early years of the twentieth century, becoming known in the 1960s and experiencing its peak in the 1970s. Later, however, its presence began to gradually fade (Plummer, 2011). Among those whose contribution influenced the development of the theory we mention Erving Goffman, Howard Becker and Frank Tannenbaum.

According to the theory of labeling, people come to identify and behave in ways that actually mirror the labels assigned by others. This theory is most often associated with the sociology of crime, because labeling someone as a deviant can lead to problematic and undesirable behavior of the person being labeled. The given example says that when someone is perceived as a criminal, other individuals will tend to treat the person negatively, which will provoke a proportionate reaction from the labeled individual (Crossman, 2020).

According to Bernburg (2019), research aimed at addressing labeling often fail to study intermediate processes. Labeling theory holds that specific processes such as changes in self-concept, social exclusion, and involvement in deviant groups mediate the effect of labeling on deviant behavior. The author goes on to say that the fact that labeling triggers such processes is a distinct contribution of labeling theory and therefore intermediate processes need to be examined. An example is provided: incarceration can undermine social ties and life chances, as individuals are unable to participate in social activities and work to achieve specific goals during incarceration. Moreover, by the fact that the person in question is in the company of criminals, he or she can create connections with other deviants. Such processes, Bernburg concludes, can generate or favor the production of a crime, but are not operated directly by the intermediate (criminogenic) processes presented by the theory of labeling.

Ribelin (2019) states that no one is immune to the influence of labels. The theory of labeling indicates that our identity and behavior are determined or influenced by the terms we or others use to describe ourselves. The inclination to "stick" labels stems, in large part, from the need to feel safe and to control the environment around us. If we label a person as "toxic", we will try to position ourselves away from him or her; if we label a situation as "unpleasant", we will do everything we can to avoid it.

A research on the effects of formal and informal labeling on juvenile delinquency has shown that the most significant effect on subsequent delinquency has been caused by formal labeling. The study also found that formal etiquette outweighed parental assessments, school stigma, and young people's perceptions of caring for them. Although no significant link was found between parental assessments and subsequent delinquency, the authors

nevertheless recommend that parental assessments should not be overlooked in the future (Kavish *et al.*, 2016).

In his paper, Bernburg (2019) adds that research on labeling often fail to assess informal labeling, nor the processes of stigma. But the processes of informal labeling and stigma include the core of labeling theory, he believes. Formal labeling is considered to influence subsequent deviance in large part because it leads to informal labeling and stigmatization. However, the role of informal labeling and stigmatization cannot be demonstrated without measuring these concepts, concludes Bernburg.

It can be considered that the issue of stigma is closely related to that of labeling. Stigmatization as a result of a received psychiatric label, manifested by treating adolescents with emotional and behavioral difficulties in a different way, was the object of study of Moses' (2010) research. Thus, it was examined the perceptions of adolescents regarding the different attitude manifested towards them (due to the mental health problems they faced) by family members, colleagues/friends and school staff were examined. The results suggested that efforts to combat the stigmatization of young people with mental health disorders should focus on family, colleagues/friends and school staff so that they avoid making unfavorable assumptions and discriminating against young people with emotional and behavioral difficulties (46% of these young people described experiencing stigma initiated by family members in the form of mistrust, gossip, pity and avoidance; 62% felt stigmatization from colleagues/friends, which often led to loss of friendship and rejection. Finally, 35% of them mentioned the stigma of teachers and school staff, who expressed fear of them and underestimated their abilities).

To conclude, we would like to say that, given that sociology is the science that studies society as a whole but also in its components, the chosen sociological theories can be interpreted and adapted to the age segment we were concerned with, namely children/preadolescents and adolescents. Thus, the flexibility of sociological perspectives and theories is observed in terms of the fact that they can be used as a theoretical framework to guide the researcher in the undertaken approach.

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THE ROMANIAN COMMUNITY IN CHERNIVTSI: HISTORICAL LANDMARKS AND CURRENT ISSUES¹

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Abstract: This article presents the most important conclusions we reached following the research conducted within the project "Community of Romanians in Chernivtsi. Historical coordinates and identity reconstruction", implemented by the Center for Foreign Policy and Security Studies, with the support of the Ministry for Romanians Abroad. Through this project, we aimed to carry out a study that would present the Romanian community in Chernivtsi both in its historical dimension and in the context of contemporary local and global challenges. For starters, we will sketch the most relevant moments in the history of Northern Bukovina. Then, we will present the main conclusions from the survey based on a questionnaire, which identified the opinions, values and attitudes of Romanians in Chernivtsi and elucidate the dimensions and forms of manifestation of identity reconstruction in the Romanian community in Chernivtsi. We will also formulate some scientifically justified recommendations, which could be the basis for developing a policy for Romanians in Chernivtsi.

Keywords: the Romanians from Chernivtsi; ethnic group; identity reconstruction; ethnic minority; acculturation.

1. Introduction

Discussions about ethnic communities and their place in the dynamics of the cultural landscape have become increasingly intense in recent years, amid the need to preserve identity, in the context of globalization, trends of cultural homogenization and increasing economic and social interdependencies.

The interethnic conflicts consumed in the eastern states, but also on the territory of the former Czechoslovakia and Yugoslavia, have led to the intensification of these concerns. In recent years, the massive migratory flow from war zones to Western European countries, perceived as a place of refuge and a source of well-being, has brought back into debate the issue of intersection and interference between ethnic groups that share different cultural mentalities and patterns.

¹ The extended variant can be found in Otovescu, Adrian; Păsătoiu, Florin & Vlad Ovidiu Cioacă. (2019). *Comunitatea românilor din Cernăuți. Coordonate istorice și reconstrucție identitară*. Craiova: Beladi.

Ethnic groups are distinguished "by their own cultural tradition, they have a spiritual life that gives them specificity, a strong awareness of belonging to that ethnic group and a deep sense of attachment to it." (Otovescu, 2009: 338)

According to Constantin Rădulescu-Motru, "the ethnicity of a nation is the soul of the nation, as these influences are manifested under the influence of community consciousness among members of a society [...], ethnicity is therefore, in a more precise definition, the historical structure that it takes the life of a social group, which enjoys the consciousness of its own self." (Rădulescu-Motru, 1996: 47)

From a historical point of view, the crystallization of the Romanian ethnic group translated into a complex, multidimensional process, to which a succession of major historical events contributed over time through the consequences they generated: Romanization (106-274) and Christianity (249 - 867) Dacian territories; successive barbarian invasions (350-1200); Ottoman domination (1453-1878); the spread of Enlightenment ideas and the coherence of the collective feeling of belonging to a nation (1821-1866).

Dimitrie Cantemir affirmed the unity of language and nation of the Romanians since the beginning of the 18th century, anticipating the political actions of the next century, when the question of ethnic identity would guide the objectives of the Romanian elite in the old historical provinces (Cantemir, 2017/1717).

Arriving in the contemporary period, we find that the map of Romania is in no way identified with the political map of today's Romania, as it is recognized by international treaties. According to Eurostat estimates (2018), Romania's population reached 19.5 million inhabitants in 2018. In addition, according to data recently centralized by the Ministry for Romanians Abroad (2019), approximately 9,700,000 Romanians live outside the country's borders, including temporary emigrants, permanent emigrants and historical ethnic communities. The data is based on the centralization of the information provided by 70 Romanian diplomatic missions. Out of the total of approximately 9,700,000 "Romanians abroad", 5,600,000 form the Romanian diaspora, and 4,100,000 make up the historical communities.

2. Research methodology

The need for an investigative approach results from at least two reasons. First, the shortage of recent data on the values, opinions and needs of Romanians in Chernivtsi justifies the need for research even within the community, based on methods and techniques related to sociological knowledge. Also, the research results will prove useful both for historians, ethnologists, sociologists, and especially for political decision makers, by exposing the most topical problems faced by Romanian ethnics in Chernivtsi.

The purpose of the project: to conduct a study on the social situation, cultural specifics and needs of Romanian ethnics in the Chernivtsi region.

Specific objectives:

- to know the main challenges faced by Romanian ethnics in Chernivtsi in the effort to preserve ethnic identity;
- to know how the ethnic element is perceived and historical memory is re-signified; cultural elements and institutional mechanisms to ensure identity preservation;
- to know the historical course of the Romanian community in Chernivtsi and identifying specific cultural elements and representative personalities;
- to identify the main programs and projects previously developed to improve the situation of Romanian ethnics in Chernivtsi and the way they are perceived by beneficiaries;
- to record and disseminate research results by writing a research report and a specialized book.

To achieve the objectives, the research team traveled to Chernivtsi on November 23-25, 2019.

The sociological study involved the use of the following research methods

- a) the survey based on a questionnaire, applied face to face to a number of 122 Romanians from Chernivtsi, in order to know the values, attitudes and problems they face;
- b) the survey based on a questionnaire, applied to the representatives of the Romanian institutions from Chernivtsi, in order to know and promote their activity in order to preserve and promote the ethnic identity;
- c) survey based on interview / focus group: semi-structured interviews were conducted with Romanians from Chernivtsi, in order to record and promote their testimonies.

3. Sequences from the history of Northern Bukovina

Throughout history, the intersection between Romanian culture and Ukrainian culture have been constants of the space that we generically call Northern Bukovina and which, conventionally, is identified with the Chernivtsi region on the territory of today's Ukraine. (Constantiniu, 2002: 340-353)

Models of interethnic interaction and political relations have experienced a great variety throughout the socio-historical evolution of the region, experiencing the unprecedented amplification of cultural-political tensions and conflicts in the nineteenth century, with the rise of antagonistic nationalist currents - Romanian and Ukrainian - competing for the same historical and cultural space.

An incursion in the history of Northern Bukovina allows the delimitation of the following historical stages (Nacu, 2018):

3.1. Upper Country of Moldavia (1346-1774)

Ştefan cel Mare's Northern Moldova - the current Chernivtsi region - was for four centuries an integral part of the Romanian province, divided into lands as administrative-territorial units until its annexation by the Austrians.

3.2. Annexation of Bukovina by the Habsburg Empire (1774-1776)

Taking advantage of a favorable international context, shaped by the weakening of the Ottoman Empire as a result of the war with the Russian Empire between 1768-1770, the Habsburg Empire annexed, in 1774-1776, the northern part of the Province of Moldova, particularly attracted by the development potential and the natural resources that this region offered. As a result, "according to the Balamutca Convention, the Habsburg monarchy annexed a territory of approximately 10,400 km², with the cities of Chernivtsi, Siret and Suceava and over 250 villages and hamlets. However, the Austrians had to evacuate several dozen occupied towns in 1774-1775, especially from Suceava. The exact delimitation of the new border in the former county of Câmpulung-Suceava was finalized later, in July 1783. From this land remained within Moldavia the villages of Şarul Dornei, Păltiniş, Crucea, Holda and the hamlets of Gioseni and Chiril." (Nacu, 2018: 11)

The establishment of borders did not take into account the cultural or administrative realities on which the former Moldovan region functioned: "During the establishment of the new border, the administrative division of Moldova or the borders of the villages was not taken into account, several settlements being divided. Only in the area between the Prut and the Dniester, the border coincided with the border between Chernivtsi and Hotin. In addition, the cities of Siret and Suceava became border towns, which had important consequences on the subsequent evolution of the province." (Nacu, 2018: 11)

3.3. Austrian Bukovina (1775-1776)

Austrian domination has translated into new opportunities for economic, social and cultural development. The accentuation of the commercial exchanges with the other states of the Habsburg Empire, the capitalization of the local potential, the appearance of the railways, the promotion of agriculture and the introduction of new plantations, the diversification of the inhabitants' diet, the urbanization, the modernization of the administrative structures were direct positive effects of the Austrian influence in this region.

Despite the economic and social progress that Bucovina registered between 1774-1914, we agree with the observations of the historian Ştefan Purici, who notes: "The higher level of socio-economic and political development of the Habsburg Empire and the positive consequences, in terms of economic and social evolution of Bukovina, cannot in any case justify, later, the annexation of a foreign territory, cannot and must not minimize the previous achievements of the inhabitants of the northwestern part of Moldova. [...] The level of development of the society in the annexed part was lower than

that registered in the German countries, however it is not possible to speak of a "barbaric" and totally illiterate population. The Austrian military administration managed to identify the expectations of Bukovinians regarding the new regime, appealing to the employment of locals in various positions, maintaining certain rules and customs of the Moldovan period, accepting the functioning of the Romanian language and the Orthodox Church." (Purici, 2015: 50-61)

In the context of the revolutionary movements of 1848, a group of Romanians from Bucovina, under the coordination of Eudoxiu Hurmuzachi, elaborated and sent to the Austrian Parliament the Country Petition, when Bucovina became Duchy, and from 1861, with the increase of autonomy, developed legislative structures and own executives, including the possibility of holding local elections.

In 1875, the University of Chernivtsi was established, which "represented the easternmost German-language higher education institution in the Austro-Hungarian Empire. Initially, it operated with three faculties: Orthodox Theology, Law and Philosophy. Between 1875–1919, the University was run by 44 rectors, of which 22 Germans, 11 Romanians (mostly from the Faculty of Theology), 9 Jews and 2 Ukrainians. The vast majority of tenured professors were transferred from other universities within the empire. Only at the Faculty of Theology, all the professors were from Bucovina (13 Romanians and 2 Ukrainians)." (Nacu, 2018)

After 1879, the conflicts between the Ukrainian political groups, which sought to establish an independent Ukrainian state, became more and more virulent against the resistance of Romanian militants, interested in maintaining the territorial integrity and Romanian cultural specificity in the region. (Nacu, 2018)

3.4. Romanian Bukovina (1918-1740)

The General Congress of Bukovina decides, on November 28, 1918, the union of Bukovina with Romania, in the context of the collapse of the Austro-Hungarian Empire. It is thus reiterated "the unconditional and eternal union of Bukovina, in its old borders up to Chernivtsi, Colacin and Nistru, with the Kingdom of Romania" (Economu, 2011: 16-20). Until 1940, the city of Chernivtsi was one of the most important urban centers of Greater Romania. The connection to the western realities, the status of university center of excellence and the cosmopolitan cultural landscape made the city of Chernivtsi particularly attractive for the Transylvanian and Moldovan elite in interwar Romania. Between 1918 and 1930, successive administrative reorganizations of the region took place, gradually dissolving the institutional structures that originated during the Austrian domination.

According to the 1930 census, "Romanians formed a relative majority in the province (44.5%), while Ukrainians and Hutsus (29.1%), Jews (10.8%), Germans (8.9%), Poles (3.6%) and Hungarians (1.4%) were the main minorities. 228,056 people lived in urban areas (26.7% of Bucovina residents),

but Romanians represented only 33% of the total. [...] Regarding the confessional structure, in 1930, 71.9% of the population of Bukovina was of the Christian-Orthodox religion (the vast majority of Romanians and Ukrainians), 11.5% were Roman Catholics (mostly Germans, Poles and Hungarians), 10.9% Mosaics (Jews), 2.4% Lutherans (some Germans), 2.3% Greek Catholics (some Ukrainians and Romanians) and about 1% belonged to other cults - in mainly old rite Christians (Lipovans), Reformed (a small part of Hungarians) and neo-Protestants. " (Nacu, 2018)

3.5. Northern Bukovina during the Second World War (1939-1945)

In 1939, Romania lost Northern Bukovina to the U.R.S.S., following the Ribbentrop-Molotov Pact, but regained it for a short time (1941-1943). On September 12, 1943, Romania was forced to cede Bucovina again to the Soviet state, with the signing of the armistice with the Allies.

3.6. Northern Bukovina as part of the U.R.S.S. (1943-1991)

The transfer of Bukovina to the territorial possession of the Soviet Union paved the way for Stalinization, with all the consequences that followed: collectivization, nationalization, restriction of civil rights, discouragement of the use of the Romanian language and mobilization of important institutional resources to suppress the ethnic element. Chapter IV presents a series of testimonies of the survivors of the period.

3.7. Northern Bukovina as part of Ukraine (since 1991)

With the collapse of the Soviet Union in 1991, Northern Bukovina is recognized as part of Ukraine, a state that, unlike Romania, did not know the direction of Euro-Atlantic integration in the post-Soviet period.

4. Conclusions and recommendations

- 1) Most respondents (51%) rate their current life as the same as five years ago. This trend indicates the lack of major events, which, through the positive or negative impact, have significantly influenced (for better or worse) the evolution of the community in the last five years. The highest rate of optimism should be scored: 28% of respondents consider that their life is better, as opposed to 19% of respondents who evaluate as negative the trajectory of their own life in the last 5 years.
- 2) The respondents' perception regarding the community they belong to is part of the tendencies of the more general demographic phenomenon of population aging: 86% consider the community of Romanians in the locality where they live as being formed mostly by the elderly. The solution to this problem is primarily related to the demographic policy of the Ukrainian state, requiring further research to highlight a potential role played by the ethnic factor.
- 3) 65% of respondents state that they maintain permanent ties with other members of the community, as opposed to only 7% of respondents who

do not establish constant social relationships with their peers. The indicator, subsumed by the concept of social capital, reveals the relatively high density of the system of intra-community social relations, being in itself an important predictor for the preservation of cultural identity.

- 4) The criteria for establishing friendships are also included in the share capital register. They continue to be guided by the principle of similarity, so that 68% of respondents say they have the most friends among Romanians.
- 5) The events or occasions when the members of the Romanian community meet represent opportunities for communication and socialization of the cultural elements that define the identity profile of the community. These events and occasions are of great diversity, ranging from those mediated by religious institutions (Sunday services, religious holidays in general), to secular holidays and meetings organized by the community itself, to ensure systematic actions to preserve the identity.
- 6) Perceived intra-community solidarity has high values: 73% of respondents say that Romanians in their locality help each other when needed.
- 7) Regarding the preservation of Romanian customs and traditions, transmitted over generations, there are contradictory trends: 35% of respondents consider that they are largely respected, while 30% believe that their observance is only small. . The polarization of the answers may suggest the emergence of phenomena of identity reconfiguration, of abandonment of traditional cultural models in favor of the adoption of new ones.
- 8) The most valuable thing of the Romanian community in Chernivtsi, which offers identity and communication support in order to transmit the other cultural elements, is, undoubtedly, the linguistic factor. Asking to mention something specific to Romanians in Chernivtsi, the most evoked answer for the first position in the ranking was "language" (48%). Respondents easily referred to folk dances, dishes, folk songs or names of local folk orchestras as cultural elements specific to the historical community.
- 9) The sphere of identity reconstruction includes a diversity of elements taken from the Ukrainian ethnic groups. The most important is, and in this case, the linguistic factor. The Ukrainian language is the only language that makes possible the integration of the Romanian ethnic group in society, ensures an efficient schooling (except for Romanian schools, which in turn are subject to increasingly aggressive policies of linguistic and cultural assimilation), interaction with public institutions and integration on the labor market. From this point of view, language is - according to respondents - the most important cultural element "imported" from Ukrainian culture. The Russian-Ukrainian influences

shaped, in their turn, the phonetic, semantic and syntactic peculiarities of the Romanian language spoken within the community. Also as "imported" elements are mentioned several dishes, dances, songs and customs taken over by acculturation, which became part of the daily life of Romanians in Chernivtsi. Modalitatea de realizare a căsătoriei – indicator cu mare putere de discriminare a distanței sociale dintre comunitățile etnice – ne dezvăluie relativa conservare a caracterului endogam al acestei instituții, ceea ce în general corelează pozitiv cu un puternic sentiment de apartenență. Căsătoriile se realizează cel mai frecvent între români (72%), fiind de notat, totuși, și o anumită deschidere: 21% declară că cel mai frecvent căsătoriile se realizează cu etnici ucraineni, iar 7% opinează că nu este importantă etnia.

- 10) Naturally, most respondents have a very good command of the language of the society in which they live, which is mandatory for integration and social participation. Only 6% know little or 4% of the Ukrainian language. From the interviews, we found out that it is about the elderly population, who are more fluent in Romanian and Russian than contemporary Ukrainian. However, Romanian is the most frequently used language in the family: only 18% of respondents say they use Ukrainian for communication within the family group. This is another predictor of preserving cultural identity.
- 11) It is more common to read books / publications in Ukrainian than in Romanian. In their turn, the interviewees explained the difficulties they face in purchasing books in Romanian. They are difficult to obtain, have high costs and are rarely subsidized. Similar trends are found in the audio-visual area: only 32% of respondents watch a TV program in Romanian at least once a week, as opposed to 88%, the share of respondents who watch a TV program at least once a week in Ukrainian. Another cause of the higher information consumption in Ukrainian is related to the need for information about the problems and transformations in the society in which they live, the texts / programs in Romanian having for Romanian ethnics rather a cultural purpose, to preserve ethnic specificity, than an informative one.
- 12) Ukrainian is the language most frequently used in interaction with local authorities (79%), health (80%) and religious (57%). We consider it opportune to develop alternative institutional structures or to make the necessary normative changes in the existing institutions, so that the use of the mother tongue becomes possible outside the family environment.
- 13) Religious identity is one of the constitutive dimensions of ethnic identity. According to the survey, 74% of respondents consider themselves religious. Self-positioning is complemented by the use of indicators aimed at objectifying religiosity in specific behavioral acts. We notice that 43% of the respondents go to church frequently (weekly

or several times a month), while the share of respondents who do not attend religious institutions at all is 17%. In most cases (62%) the relationship with the priest / pastor of the parish is one of friendship, the religious participation being in itself an important argument in favor of preserving the cultural identity in the contemporary community of Romanians in Chernivtsi. The interviews highlighted, as a phenomenon of identity reconstruction in this sphere, the increased influence of the old-style Orthodox rite and the abandonment of religious behaviors, such as observing fasting periods over the year. However, in the questionnaire-based survey, only 7% of respondents stated that they belonged to the old-style Orthodox Church. Regarding the abandonment of religious behaviors, this fact is more related to the more general processes of secularization and globalization, than to the interethnic relations in the studied communities.

Table no. 1. The extent to which respondents agree with some statements

To what extent do you agree with the following statements?	Agree	Irresolute	Disagree	DK/NA
Romanian students should benefit from education in Romanian.	98%	0%	2%	0%
The Romanian state should be more involved in supporting Romanian students (scholarships, textbooks, etc.)	89%	0%	11%	0%
The Ukrainian state should be more involved in supporting Romanian students (scholarships, textbooks, etc.)	65%	5%	30%	0%
The Romanian state should grant Romanian citizenship to Romanian ethnics from abroad.	86%	2%	12%	0%
Romanians in Chernivtsi continue to preserve their ethnic identity.	78%	5%	17%	0%
You can be a good Romanian even if you are not born in Romania.	98%	1%	1%	0%
The regions in Ukraine where many Romanians live should benefit from greater autonomy.	56%	14%	30%	0%
The Ukrainian state must take all necessary steps to join the European Union.	82%	5%	12%	1%

- 14) The self-representation of the interviewed Romanians includes generally positive elements (country lovers, honest, housewives, etc.) and some contradictory tendencies in the construction of the

representational field (Romanians are proud and fighting, but submissive at the same time, are united, but at the same time divided, etc.). The psychocultural profile of ethnic Ukrainians - as portrayed by the interviewed Romanians - is dominated by elements with negative connotations (arrogant, hostile, vindictive, etc.), their main strong attributes being unity and solidarity, which allow them to exercise domination including culture.

- 15) Worrying is the very small share - only 16% - of respondents who maintain contacts with relatives or other people in Romania. In this sense, it is necessary to intensify the cross-border collaboration not only at the level of leadership, but even within the community, in order to mutually expand the capital of social relations of Romanians on the territories of the two states. Exchanges of experience, camps, mobility programs in schools need to be promoted and extended, to facilitate mutual knowledge and establish collaborative relationships between the historical community of Romanians in Chernivtsi and Romanians in the motherland, both interinstitutional and especially interpersonal. Despite the weak ties with Romania, 60% of respondents believe that there is no difference between Romanians living in the two states. Those who were able to mention differences, brought into discussion especially the dialect / language of the Romanian language spoken in Ukraine, enriched with elements specific to the Russian and Ukrainian languages.
- 16) The precarious connection with Romania is also manifested in terms of knowing the symbols of the Romanian state. Only 25% of respondents were able to correctly mention the name of the national anthem of Romania, as opposed to 68% of respondents who correctly mentioned the name of the state anthem of Ukraine.
- 17) The small percentage - 15% - of the respondents who think that the rights of Romanians in Ukraine are fully respected is also striking. At the same time, 45% say they have personally experienced a violation of their rights, recalling in particular the recent restrictions in the new education law in Ukraine, the transformation of the Ukrainian language into the only desirable language in the public sphere, the restriction of administrative rights and the possibility of preservation of traditions (edifying in this sense is the story of an interviewed woman, who drew attention to the ban on a Romanian artistic event by local authorities, under the pretext of the appearance of the Romanian flag on folk costumes).
- 18) Unfortunately, the programs / projects for Romanians in Chernivtsi, implemented or financed by the Romanian or Ukrainian state, are insufficient, and their efficiency is almost impossible to measure at the level of the perception of the members of the Romanian community. The rarity of these programs, as well as their low visibility in the community, require a rethinking of national policies for Romanians

abroad. Of the Romanians surveyed, only 8% could name concrete programs or projects implemented for the community they belong to, all of which take place with the support of the Romanian state.

- 19) The problems faced by Romanians in Chernivtsi, as they were identified by respondents and grouped into categories after data processing, can be classified as follows:
- structural problems related to the Ukrainian state: restricting the right to education in the mother tongue through the new education law, discouraging the use of the Romanian language in public space, policies to limit the media in the Romanian language by introducing compulsory programs in Ukrainian, including in institutions the average of ethnic communities, nationalist and assimilationist tendencies in Ukraine;
 - structural problems related to the Romanian state: low capacity of national institutions with competence in the field of Romanians everywhere to encourage and develop cross-border links, lack of large-scale programs to address directly the members of the Romanian community in Chernivtsi;
 - problems related to the precarious self-organization capacity of the Romanian community in Chernivtsi: lack of unity in action, solidarity and trust, low social capital and low association capacity, lack of strong leaders at community level.

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THE PROSOCIAL BEHAVIOUR OF ADOLESCENTS IN ONLINE VIDEO GAMES. A LITERATURE REVIEW

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Abstract: In the proposed article, starting from some theoretical considerations, we will explore the relationship between the use of online video games by adolescents and their prosocial behaviour. We intend to study how the prosocial behaviour of adolescent cooperation is influenced in interactions from online multiplayer gaming networks, what is the motivation and what are the factors that determine the participants to have cooperative behavior. Moreover, if these practices in the online environment strengthen the relationships between adolescents, do they interfere in the daily social life? The current studies are not conclusive regarding the effects of video games on adolescents and many of them express the authors subjectivity. That's why it is worth exploring the positive effect of using online games. In my research I started from the result of an OMNIBUS study where I was involved in Romania, Bihor County in 2019, with over 4000 students aged 13-14 years. One of the questions that the study raises is the following: If the practice of cooperating, as a form of prosocial behaviour in online is common in multiplayer games, can this positively influence the prosocial behaviour of everyday life?

Keywords: online video games; adolescents; prosocial behaviour; cooperation

Introduction

In the current context of our lives, it became an increasingly common practice to use social media online. Currently, there are hundreds of online social networking sites, where we interact, to learn, exchange ideas or messages, play video games, or simply, we want to catch up with the news.

A special category is the social networks that are created in the field of online multiplayer gaming (Granic, Lobel & Engels, 2014). Online video games are now more accessible and manage to create more social media than ever before. When we study adolescent practices and behaviors in corelation with the video game consumption, it is important to have an interdisciplinary approach, in which we base ourselves on theories and knowledge from different fields: sociology, psychology, communication sciences.

At the base of the study are facts collected through OMNIBUS Research, a project coordinated by Prof. Univ. Dr. Habil Adrian Hatos, realized at the University of Oradea, with the support of the Bihor County School Inspectorate and the Bihor County Center for Resources and Educational Assistance. The research was carried out between November 2018 - February 2019, among the

eighth-grade students from Bihor county, on a sample analyzed by 4261 students (sample made 4708 students, from 155 schools).

Following the data processing, in the chapter "Online behavior , the question "*I was asked or circulated annoying or offensive messages (eg words, pictures, videos) about me on the Internet, in places where other people could see them* ", 71.5% of the students declare that they have not had such experience in the last 12 months (they were not the target of this form of bulling), while only 17.1% state that these things happened to them. The 12.6% difference states that they do not know.

This result, at least in Bihor County, rise a legitimate question: *Is cyberbullying in the online communication space a reality or just a myth?*

With this question, we turned to studies of literature specialist, aimed at prosocial behavior cooperation of adolescents in online social networks that are created in multiplayer online games, as well as theories that can fund the proposed research .

1. Teens and video games

The virtual environment is the place where the adolescent feels freer than in the real world, communicating easily with peers and developing relationships. Forbidding a teenager access to the Internet is an aggression for him (Tisseron, 2010).

If adults feel the need to escape in a game or TV show, the same thing happens with teenagers; they want to run away from problems, forget about them, projecting themselves into a parallel world, where they can experience the emotions of high intensity, which have the great advantage of not having negative consequences in reality (Velicu, Balea & Barbovschi, 2019). A child or adolescent finds comfort in front of the monitor and console and because video games feed their self-esteem. This is where he receives messages of encouragement (much needed), weapons, points of life, congratulations from other teammates, when the game is online (Bavelier et al., 2012). Equally valuable are the positive reviews and comments that players receive when they are live. But how do teens cope with the need for landmarks and identity? When, for example, someone feels marginalized in real life (at school, in the family), the temptation to change the world or to display and lead a new life in a masks shelter is very high. In any gaming network no one really knows who you are. In World of Warcraft, for example, no one knows if you are a teenager misunderstood by the family, a battered child or a humiliated student. If there is a risk, given by the consumption of games or social networks, in any form, at this age, it is related to the identity of adolescents, which is still uncontoured, confused, unstable.

2. Relationship with adolescents and the need for group membership

One of the needs that people feel is the need to be accepted by others, in the company you feel accepted and can share your emotions and feelings. The groups of adolescents formed are easily comforted, uniting members who share the same interests (Bray, Krongold, Cooper & Lebel, 2015). This need generates affective-sympathetic relationships, in which we express preferences or affective rejection towards different people.

In the context of studying prosocial cooperation behavior , it is useful to know the adolescents' needs to belong to the group and the preferences regarding the relationships. An overview of the preferential relationship practices, specific to adolescents, highlights the fact that dyad relationships are integrated into a network of relationships with congeners, structured into formal and informal groups. Friendship is a source of validation and reinforcement of pro-social behavior, the protective thread of the risk factors , the development has the moral and social adaptation (Salanki, 2014: 112).

Amid mental development, cognitive and social capacity, establishing friendly relations of adolescents is becoming increasingly important. In this stage of life, adolescents are trying to assert themselves as personalities independent of the family environment and need the support of friends to validate their own choices (Barr, 2018). Reciprocity and cooperation between friends gives those involved a sense of fulfillment and confirmation of acceptance regarding belonging to certain social networks (Pânișoara, Sălăvăstru & Mitrofan, 2016). Finding appreciation and care from friends has a positive effect to the formation of self-image, to self conception and contributes significantly to the creation of the socio-emotional strong enough to deal with possible negative experiences within certain groups (Bukowski, Motzoi & Meyer, 2009).

3. Adolescents' practices on social networks and effects on sociability

Some studies (Reid & Weigle, 2014) show that in relation to the continuous development teenagers are defining the speed and variety of practice and preference for online media. Rapid exchange of short replicas, which sometimes take the form of baffles, is a common practice of adolescents. This practice is also reflected in the way of online communication of adolescents, with short, fast replies, on various online social networks. Over time, it was observed that adolescents' appetite for diversity and speed developed concurrently with their preference for multitasking.

For most researchers, it is unclear whether the environment created for instant communication influences adolescents' preference for an alert

communication variant or, on the contrary, certain applications are designed as a necessity that meets their need. Possible influence is mutual (Pabian & Vandebosch, 2016).

The practice of multitasking has undergone major changes, in the last year, among adolescents. If in the 90s, 16% of adolescents used several means of communication simultaneously, after the emergence of web 2.0 technology, it has grown a lot, almost doubling, according to Valkenburg and Piotrowski (2018: 251). Among teenagers and beyond, it is common practice to use multiple devices, communicating with people, playing video games, listening to music or commenting on various posts. The large volume of information with which we are bombarded, as well as major changes in the media landscape, forcing us to develop this practice.

A relevant example in this regard is the practice of video games, where gamers performing multiple operations at the same time, are paying attention to a lot of visual information.

In order to understand social media correctly in relation to the mechanism of adolescent, culture, assuming attitudes, practices, behaviors, it is important to consider their age particularities, as well as different theories, regarding social media consumption (Crone & Dahl, 2012). Recent studies show that adolescents spend, on average, more than 6 hours a day in the social-media space (Rideout, 2015; Valkenburg & Piotrowski, 2017). These data are also confirmed in Romania, following our OMNIBUS research, from 2019, where, in Bihor county, the average time used by adolescents on divergences (cumulative) is 6.23 h / day (MERPAS, Doctoral School of Sociology, Oradea, 2019).

According to Robu and Pruteanu study's (2017) offline video games ranked third, at a distance of 1.27 points from the average rank for online games. This indicates that adolescents prefer online games, rather than offline ones. One of the explanations is that online games are much more attractive in terms of quality, in addition, offering greater opportunities for socialization (Robu& Pruteanu, 2017).

There are studies that, based on the contextual and mediation variables, have concluded that the use of video games has a positive impact on the sociability of adolescents. (Strasburger, 2016). For example, consumers in the long term experts experience more social contacts than those who use short term these social channels. Visible is the difference regarding the positive impact that the use of networks and social online to MMOG has the capacity for social integration (Huebner, 2012: 26).

4. Short analysis of online gaming

Video game creators and other specialists argue for the educational potential of educational games, invoking the intrinsic pleasure and motivation of consumers as the main levers through which learning and cognitive skills can be facilitated (Connolly, MacArthur & Hainey, 2012).

If there was only one category (action games), today, the Gamespot.com Web site has classified games into more than 30 genres, which in turn are classified into more than 130 categories. According to Klug and Schell (2016), there are nine archetypes of players, depending on the motivation behind the gaming activity: *Competitor, Explorer, Collector, Ambitious, Joker, Director, Storyteller, Artist, Craftsman*. (Klug & Schell, 2016). This classification shows that behind the use there are several needs, which make the games so attractive, which determine the participation of adolescents in online games (Valkenburg & Piotrovski, 2018: 215).

Multiplayer video games, such as League of Legends, Dota 2, Counter-Strike, GTA, Team Fortress or others, have gained more and more users. The reasons for the use are different: the desire to read, entertain or the desire to socialize.

The report released in 2016 by *The European Mobile Game Market*, shows that the number of people playing video games exceeds 2.5 billion worldwide. In the United States alone, over 64% of the population play video games, with the average age of players being 33 years for men and 37 years for women.

According to Entertainment Software Association (2017), in the US, the average age of people playing video games is 34 years (Granovetter, 2017).

It is less known that most gaming applications have, in recent years, integrated a system of censorship of trivial language, so that such messages cannot be transmitted in written language. This limitation generates a positive effect, causing users to avoid indecent / obscene terms. Although it acts in a limited way, this communication policy can generate prosocial attitudes and practices among users (Quwaider, Alabed & Duwairi, 2019: 579).

5. Prosocial behavior in video games

In the study of prosocial behavior on online social networks, in multiplayer video games, it acquires forms such as: help or cooperation. Beyond the positive effect that gaming generates on cognitive development, as well as on mental health, team spirit is reinforced, whether we are talking about online games with multiple teams or even offline co-op games, which I suppose the existence of a minimum group. (Cole & Griffiths, 2007: 581). It is the place where you help and they help you in return. Players work closely in the same team, where each player has their own skills, strengths and limits. Surely, their development, through the practice of cooperation, will have positive effects in time, in life.

6. Reciprocity in online video games, from the perspective of Generalized reciprocity theory

Online prosocial behavior is voluntary behavior, aimed at the benefits of others or promoting harmonious relationships (Van Rijswijk et al., 2016).

Ereygers (2018) states that there are two explanations for these findings: The *theory of generalized reciprocity* (Erreygers, Vandebosch, Vranjes, Baillien & De Witte, 2018) and "The spiral consolidation model" (Schrier, 2016). The prosocial behavior of people in social interactions in groups is influenced by their expectations regarding positive and reciprocal behaviors from other members of the group. Therefore, according to the theory of reciprocity generalized, when people are treated positively by others, they will have a prosocial behavior. This phenomenon happens in online gaming networks or any other online network that involves interactions, in different membership groups and context (Erreygers et al. 2018: 4).

The norms of mutual prosocial behavior can quickly develop in online social networks, people practicing mutual exchange. Some authors conclude that this process can be even more prevalent online than offline as online actions have the potential to reach a wider audience and to be witnesses long after you have actually occurred, compared with the actions offline (Nicola, 2019: 35).

There have been distinguished two forms of reciprocity: direct and indirect (Rankin & Taborsky (2009), Erreygers et al. (2018) . The prospect of direct reciprocity means "you pay" back to someone after you've received a favor. As it concerns indirect, generalized reciprocity, this implies "payment in advance", that is, giving a favor, before receiving one's favor.

Some authors have shown that widespread reciprocity also occurs in the online environment (McLure , Waskonn & Faraj, 2000), Przybylski & Weinstein (2016), Erreygers et al, (2018). In the study of cooperative behavior, in the specific context of video games, Greitemeyer and Cox (2013) concluded that video games can grow and can contribute later to the development of cooperative behavior (Erreygers et al, 2018). Moreover, in researching the specific behavior of cooperation in the context of video games that contain violence, but involve cooperation, users can later develop prosocial behavior (Velez et al., 2014: 626).

7. Towards a culture of multiplayer video games

Its first in 2008 video games have been a task reserved only for a certain category (gamers), but has become an ordinary entertaining activity, which was open to everyone.

The rhythm at which the video game market is developing, as well as changes in graphics and design, are perceived as a challenge by young users (Bresler, Oltman & Vallera, 2018). It is common practice for online video game players to be very concerned about not acquiring the latest video games, applications, peripherals so that they reach a higher level of performance, regardless of whether we are talking about children, teenagers or adults (Roberts & all, 2004).

It is difficult to talk in a generalized way about video games, about a profile of players from all over the world and about their culture. This is because we deal with differences in content, graphics or design, as well as other elements. For example, a game like *World of Warcraft* (Blizzard Entertainment, 2004) on a PC is very different compared to playing *Call of Duty* (Activision, Infinity Ward, 2003 - until now) on a game console, which, at it is completely different to play, for example, the *Candy Crush Saga* on a mobile phone or *Life Is Strange 2 times Game of Thrones* (Rich & all, 2012).

However, the way that video games are played and experienced in the UK is very different from how it does and is located experimented or social, for example, in Thailand (Schrier, 2016). Video game culture is diverse, complex and constantly evolving. However, as we can discuss at a certain level about the contemporary nature of "British culture" or "Romanian culture", we can outline a study area in the direction of a gaming culture.

In recent years, computer games have increasingly replaced traditional games as entertainment activities, having a significant and transformative impact on the way we spend our free time. Multiplayer games involve engaging in various tasks that activate many processes and psychic activities (De Lima, 2018: 36).

We consider it useful to refer to some practices of gamers, in Massivley Multiplayer Online Games type networks, for at least two reasons: first, because of the intense media coverage in recent years about the "evil that video games produce" and, then, because there are relatively few studies have examined what are effectively teenagers doing in online videogame networks (Squire, 2016: 21).

8. Myths, perceptions and attitudes towards the idea of gaming

Few researches have studied how people's attitudes towards online video games are formed. Przybylski & Weinstein (2016) shows that perceptions of these virtual spaces of entertainment varies systematically across the population, according to socio-demographic factors such as age, and according to the exposure and experience with gaming technologies.

In the study "Educational video games revisited: Perspectives from parents, gamers, and specialists", Drugaş & Ciordaş (2017) catching the differences of perspective, between parents, gamers and psychologists, the research is revealing a negative attitude towards the educational video games of the non-players, in general, people with little or no experience in the virtual world. However, players are, in large part, for gaming phenomenon, listing among the advantages of playing satisfaction and gain in terms of cognitive skills and IT (Drugăş & Ciordăş, 2017: 70).

The same research shows that players have estimated the highest percentage of parents playing video games with their children, and psychologists have given the lowest estimate. The risks and benefits identified by the study participants and declared are: dependence, lack of social

interactions and health problems as risks and development of cognitive skills as benefits. (Tisseron, 2010).

Among the myths that generate the reluctance attitude towards video games are: the risk of confusion between reality and the virtual environment and the player who closes himself. Studies like Zimmerman's talk about potential risks, but they are influenced by the personality type of certain players and not by the specificity of this activity itself (Bresler, Oltman & Vallera, 2018).

9. Fear of the effects of video games - a fear of unknow

Lack of knowledge often gives rise to fear. Also, the ignorance of games is due to some parents' fears regarding gaming, but also to harmful errors (Tremel, 2011).

For many parents who have not grown up with their devices in front, video game screens are the ones that most often cause them anxiety. Their biggest fear is that addiction to games will inevitably lead to school failure and social failure (Wright, 2014).

Generation X parents find it hard to understand their passion for video games or that they might have something good in them. The attitude can be justified by the fact that they did not have the opportunity to experience the fascination of the games, and the games did not contribute to their formation.

The parents of Generation Y (Millenials) watch video games more openly than older generations. For them, the image of the child with the hand on the joystick or the eyes glued to the screen is not foreign. They do not worry about the idea of risk or addiction (Connolly, Boyle & Hainey, 2011).

In the United States, over 64% of the population plays video games, including Indie and MMOG games, with the average age of players being 33 years for men and 37 years for women (Przybylski & Weinstein, 2019).

There is a gender difference in the consumption of video games online, which shows that boys are more engaged in MMOG than girls, while they spend more time than boys in Indie games (Bresler, Oltman & Vallera, 2018). At the same time, boys generally spend more time playing video games online (Pew Research Center, 2017).

The results of other studies confirm gender differences in terms of predisposing him to gaming addiction, boys this developing is more than girls (Phillips, Rolls & Griffiths, 1995; Tazawa & Okada, 2001; Ahn et al, 2014).

10. Do video games make teenagers more aggressive?

As more and more violent video games take place in the virtual marketplace, we wonder if teens and children playing such games could become more aggressive. There have been enough studies Przybylski and Weinstein (2019) conducted a study of 1004 adolescents, of both sexes, in the

United Kingdom, in which they tracked the relationship between violent video games and aggression to date, but the results are inconclusive.

Adolescents were asked questions about video games, such as "how much they played", "what types of games were involved" and "rating of games". They were also asked if they thought the games made them more aggressive, especially immediately after they played. Parents were asked similar questions about the video games played by the child and the perceived aggressive tendencies. In contrast to previous studies, this research also included parents' perception of gaming influence.

The results of the study show that neither adolescents nor their parents observed an increase in aggressive behavior that could be linked to violent video games.

Data indicate that adolescents who use violent video games do not develop antisocial behavior. They note that, during the course of the games, angry outbursts can be noticed, sometimes even in adolescents playing alone and sometimes in multiplayer (co-op) cases, but the researchers reported these reactions as normal behavior that occurs during competitive play (Przybylski & Weinstein, 2019: 8).

The researchers conclude from this study that there is not enough evidence to confirm the hypothesis that adolescent aggression is influenced by the use of video games.

11. Positive aspects of using video games

Regarding the effect of the use of video games, especially those of action and strategy, they generate advantages in several general cognitive fields (Bavelier et al., 2012).

Another advantage is improve output memory and visual short-term, cognitive space, the spatial resolution of vision or reaction (Green & Bavelier, 2007)

Przybylski & Weinstein (2019) pursued in a research to empirically study the relationship between exposure to violence in video game contexts and behavior in everyday life. To eliminate the degree of subjectivity that may influence adolescents' personal perception of aggression, the authors involved parents in assessing the perceived aggressiveness of children. The results of the study show that engaging in violent activities in video games does not adversely affect adolescents' behavior (Przybylski & Weinstein, 2019: 13).

Wright & Li (2011) looked at the beneficial effect of online prosocial behaviors among individuals receiving it. For example, some recipients feel the relief of stress after receiving small "gifts", bonuses, materialized by points, lives or new characters or abilities (eg: with advancement at the higher levels of the game you receive new powers). Positive personal experiences, coupled with positive feedback from teammates grow self-

esteem by strengthening it is positive and we know its cooperative behavior (Wright & Li, 2011, Quwaider, Alabed & Duwairi, 2019: 580).

There are a variety of opportunities to cooperate and assist in the multiple facets of multiplayer video games (Wright & Li, 2011), (Ferguson & Garza, 2011). These interactions and the motivations behind them are worth investigating, in an attempt to better understand the prosocial behavior of adolescents in social gaming networks.

The problem of immersion in video games has aroused the interest of the scientific community in recent years, suggesting that the use of games in an instructional-educational setting, not only is not harmful, but can facilitate learning, stimulate motivation for learning and develop cognitive skills (Allbaracin & Shavitt, 2017). The fact that digital games develop certain skills, has generated optimism that using in the educational process, through a new, useful, attractive and cooperative didactic approach could increase school performance (Cannoly, MacArthur & Hainey, 2012). Modern theories of effective learning, moreover, suggest that learning is most effective when it is active, experimental, concrete, problem-based and transmits immediate feedback (Boyle, Connolly & Hainey, 2011). Video games offer activities that include all of these features.

Attractive take on the car's exercises such games on children and adolescents parties, the general euphoria of players who fail however to fulfill in a balanced way all the duties and responsibilities every day, without abusing video games are nothing but some normal responses, which occur when a person practices a hobby (Drugăș, 2014). For a child who grew up and developed in an environment adapted to expectations and for sure, the chances of using video games in a constructive, beneficial way are much greater. Conversely, if the environment at the beginning of the development was not a stabilizing one, it may happen that the use of these virtual spaces might be different.

Video games can generate a lot of different learning experiences, such as context-based learning or discovery learning. Among the many benefits of video games is the facilitation of social learning that occurs in online networks where users interact. This type of learning sends us to the Theory of sociocultural training structures and to the concept of "social constructivism", the vision developed by Vâgotski (1971), which emphasizes the social nature of knowledge. According to him, in learning it is important to the social nature of knowledge, cognitive construction of the person being performed in a variety of intact contexts where teenagers engage in joint activities and where they can learn during the conversation conversation, build-to each other. The cooperative approach to learning is anticipated by this theory (Mooney, 2013).

In interacting MMOG networks, frequently, users must create solutions to various problems and to share, to communicate more in decision-making as a whole (Curry, Mullins & Whitehouse (2019). Another benefit in MMOG games is the distribution of the responsibilities of the participants in the

gaming networks, stimulating the need for interaction and cooperation (Aronson & Patnoe, 2011).

Morris et al. (2013) suggest that video games used in the educational process have the potential to facilitate learning both in terms of content accessibility, but also in the attitude towards learning, as intrinsic motivation increases (Morris et al., 2013).

Conclusions:

Teens' preferences for certain online video games change over time, depending on their interests, relationships and willingness to try the new challenge. The relationships created in the online gaming environment often follow patterns from reality, in both cases adolescents being primarily animated by the desire to socialize, the pleasure of playing games and the desire to belong to a group. Sometimes relationships online social element of adolescents are supported reciprocity in exchange for positive messages, of cooperation or assistance, this effect is also reflected in real life.

Virtual spaces that allow for in-game interactions, and not only, encourage teens, cooperating, to share with real-life friends about things they would not have the courage to communicate face to face. Like personal exposure in real life, personal exposure in the online space between teammates within the same group causes closeness, cooperation, trust. The principle is simple: when we cooperate or help, we challenge others, in turn, to have cooperative and helpful behavior. These online practices can positively influence the prosocial behavior of adolescents in everyday life.

One of the limitations of the study regarding prosocial behavior in the online environment is given by the fact that in cross-sectional/prevalence approaches, cross-sectional, a sample of the reference population is examined, "at one point" (Babbie, 2010: 431), being difficult to understand the changes of prosocial behaviors, in time, in context. This is because the motivations behind the behaviors may change.

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LEGAL INSTRUMENTS USED TO COMBAT DOMESTIC VIOLENCE IN ROMANIA

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Abstract: *Currently, Romania is facing a quite widespread phenomenon regarding domestic violence, and in this regard all state institutions are making a sustained effort to prevent such violence. In prompt response to such attitudes, the legislation presently undergoes wide modifications and, at the same time, there have been created the legal instruments necessary for minimizing the exploitation phenomenon. In the current context, there has been established in charge of institutions with significant responsibilities in this field, the obligation to harmonize normative acts with the legislation of the European Union. Therefore, the main legal instruments that can be used by authorized institutions to combat the phenomena of domestic violence are the protection orders and, not least, the temporary protection order. Domestic violence is present in less developed countries, but also in economically, socially and politically developed countries, generally on the grounds that the phenomenon is generated not only by poverty, but also by other factors such as alcohol or banned substances consumption, lack of education and family disputes. Nor can we neglect that Romania has adhered to a high number of international treaties and conventions lately, and through these international mechanisms, the signatory states assume the obligation to take all appropriate legislative and administrative measures in order to stop the phenomenon of domestic violence.*

Keywords: *domestic violence; legal instrument; protection order; abuse.*

1. Introductory aspects

Civil society as well as intergovernmental organizations, including the United Nations Commission for the Elimination of Discrimination against Women and the Council of Europe, have made sustained efforts lately to highlight and signal the spreading of domestic violence, especially violence against women.

A notable definition of the notion in question is given by Eric Debarbieux, which considers that "violence is the brutal or continuous disorganization of a personal, collective or social system, which results in a loss of integrity, which can be physical, mental or material. This disorganization can operate through aggression, through the use of force, consciously or unconsciously, but violence can also exist only from the point of view of the

victim, without the aggressor having the intention of doing harm." (Debarbieux, 1996: 45-46)

In a similar way, according to the provisions of art. 3 of the law no. 174/2018 regarding the order of provisional protection, by domestic violence is understood, any inaction or action intended by physical, sexual, psychological, economic, social or spiritual violence that occurs in the family or domestic environment or between spouses or former spouses, as well as between current or former partners, whether the aggressor lives or has lived with the victim. (Law no. 174/2018 regarding the amendments and the completion of Law no. 217/2003 for the prevention and combating of domestic violence)

Considering the diversity of the violence exerted by the aggressor against the victim, the current regulation, respectively the law no. 217/2003 for the prevention and combating of violence in the family, establishes in art. 4 forms of manifestation of violence:

a) „verbal violence consists in addressing through offensive, brutal language, as well as the use of insults, threats, degrading or humiliating words and expressions;

b) psychological violence implies the imposition of will or personal control, provoking states of tension and psychological suffering in any way and by any means, demonstrative violence on objects and animals, through verbal threats, ostentatious display of weapons, neglect, control of personal life, acts of jealousy, constraints of any kind, as well as other actions with similar effect;

c) physical violence is manifested by bodily or health injury caused by striking, tearing, tugging, hair pulling, pricking, cutting, burning, strangling, biting, in any form and of any intensity, including disguised as the result of accidents, by poisoning, intoxication, and other actions with similar effect;

d) sexual violence involves sexual aggression, the imposition of degrading acts, harassment, intimidation, manipulation, brutality in order to maintain forced sexual relations, spousal rape;

e) economic violence consisted in the prohibition of the professional activity, deprivation of economic means, including lack of means of primary existence, such as food, medicines, first-aid items, the act of intentionally stealing the person's goods, the prohibition of the right to own, use and dispose of the common goods, inequitable control over the common goods and resources, the refusal to support the family, the imposition of heavy and harmful work to the detriment of health, including a minor family member, as well as other actions with similar effect;

f) social violence involves imposing the isolation from the family, community and friends, prohibiting the attendance of the educational institution, imposing isolation through detention, including in the family home, intentional deprivation of access to information, as well as other actions with similar effect;

g) spiritual violence refers to the underestimation or diminution of the importance of satisfying the moral-spiritual needs by prohibiting, limiting,

ridiculing, penalizing the aspirations of family members, access to cultural, ethnic, linguistic or religious values, imposing adherence to spiritual beliefs and practices and unacceptable religions, as well as other actions with similar effect or similar repercussions." (Law no. 217/2003 for the prevention and combating of domestic violence)

According to the latest data provided by the General Inspectorate of the Romanian Police (<https://violentaimpotrivafemeilor.ro/violenta-in-familie-in-2017-conform-data-official-ale-politiei/>), a number of 20,531 acts of beatings and other violence committed among the family members were reported in 2017, and these acts of violence took place predominantly at home, less on the street or in other environments.

Considering the figures presented in 2016, when there were registered 18,531 cases of injuries and other domestic violence, we can only see that this phenomenon is booming and urgent and effective measures must be taken immediately in order to stop its escalation.

Therefore, given the fact that Romania is at the top of the ranking regarding the phenomenon of violence, we consider that there is a need for a more active involvement of the state institutions with pre-eminent powers in these areas, but also a much more energetic involvement from the society as a whole. We cannot ignore the impact that domestic violence has on the current society, but also the fact that many cases of violence do not reach public opinion, more precisely they are not reported to the authorized institutions and the official data in these cases, are not real.

This undeniable reality opens the way of the affirmation that "the effectiveness of current legislation, policy initiatives and practitioner interventions can be judged by tracking the evidence on the ground about the readiness of women to report abuse, as well as their degree of satisfaction with the service they receive. As reporting is insufficient in several EU Member States, reactions from more institutional actors towards violence against women are needed to respond to their needs and effectively defend their rights." (https://fra.europa.eu/sites/default/files/fra-2014-vaw-survey-at-a-glance-oct14_ro.pdf)

2. The order of protection - legal instrument of protection

The order of protection is regulated in the legislation on combating domestic violence as a legal instrument through which the state of danger existent around the victim can be removed and, at the same time, the aggressor can be removed from its surroundings.

It is known that suffering caused by violence is always mental as well as physical. (Muntean & Muteanu, 2011: 13)

With the harmonization of the internal legislation with the legislation of the European Union, the new legislative provisions come to the aid of the victims of domestic violence who have at hand a legal instrument, called a

provisional protection order issued directly by the police, which is obtained in a much faster time than the order of protection itself issued by the court.

The mission of the protection order is to defend the victim against the aggressor's aggressive actions and, at the same time, it represents the signal that the authorities give to the aggressor, respectively on the one hand, the court, because the order constitutes a court decision, and on the other, the police, who have the imperative obligation to ensure that the obligations or prohibitions imposed through the legal instrument are strictly respected by the aggressor.

The state of danger generated by the aggressor on the victim is removed by the provisional protection order which provides the following prohibitions or obligations imposed under the conditions of art. 224 para. 1 of Law no. 174/ 2018:

„ a) the temporary evacuation of the aggressor from the common house, whether he is the holder of the property right;

b) reintegration of the victim and, as the case may be, of the children in the common home;

c) obliging the aggressor to keep a minimum distance determined to the victim, to his family members, or to the residence, workplace or educational unit of the protected person;

d) obliging the aggressor to permanently wear an electronic surveillance system;

e) obliging the aggressor to hand over the weapons to the police."(Law no. 174/2018 regarding the amendments and the completion of Law no. 217/2003 for the prevention and combating of domestic violence)

"In order to prevent the aggressor from becoming a victim, in the situation when against the aggressor was taken, as a protection measure, the temporary evacuation from the common house, regardless of whether he is the holder of the property right, and the aggressor declares that he has no accommodation from another source guaranteed, the legislator provided that the policeman, who is the issuer of the provisional protection order, is obliged to inform him that he has the right to request accommodation in residential centers for the homeless or for the night shelters. "(Nicolescu, 2019: 50)

It must be taken into account that there are circumstances in which the obligations or prohibitions imposed by the protection order are aimed against aggressors that are minor of age, so in these cases special protection measures must be taken immediately, considering that these aggressors are vulnerable and predisposed again to such violent behaviors.

The provisional protection order is issued by the police following the fact that the physical, mental integrity of a person is endangered by an intended action or inaction of domestic violence, and with the help of this instrument, such risk is diminished or canceled. If, following the finding fact that the conditions stipulated by the legislation in force for issuing the provisional protection order are not met, the legislator has imposed on the

police the obligation to guide its victims of the phenomenon, in connection with the formulation of an application for the issuance of the protection order by the court of law, following the usual procedure.

Instead, the order of protection itself is within the jurisdiction of the court from the territorial area in which the victim of physical or mental aggression has his or her residence. The victim of an act of violence should present to the court evidence, which first of all, consist of documents, so as to obtain a proper protection order. In order to prove the acts of violence to which the victim is subjected, it must present to the court at least one of the following evidences, such as: medical documents showing that the victim suffered physical traumas (forensic certificate, forensic expertise, others documents issued by health units), the evidence of the record of criminal complaints to the Police or the Prosecutor's Office near the Court where the victim has his/her residence or where the acts of violence occurred, notifications registered with the General Directorate of Social Assistance and Child Protection in order to signal abusive situations or neglect of minors. Last but not least, evidence with witnesses that can attest to the existence of acts of violence is important. These witnesses may be persons who were present when acts of physical, verbal abuse, threats occurred, or persons who knew the family situation, who supported the victim in solving the problems with the aggressor or who saw signs after the repeated abuse were exercised.

It should be emphasized that the violation of the measures ordered by the protection order constitutes the offense of non-observance of the court decision, and the criminal law stipulates the sentence of imprisonment from one month to one year, so the protection order is a real instrument of constraint and prevention of certain behaviors that are contrary to the order of law.

Even if the violation of a protection order constitutes an offense and the criminal law punishes this fact, not often, these legal instruments are violated by the aggressors.

In 2018, there were 1424 violations of these protection orders, a percentage of 30% -40% of those issued. The figures presented above, unfortunately, present a distorted reality of these cases, considering that these are only the figures recorded by the police, without taking into account the cases in which the victims of domestic violence do not detect such behaviors. (<https://www.dor.ro/solutii-impotriva-violentei-ordinul-de-protectie/>)

Also, in the judicial practice, there are few convictions for the violation of these legal instruments, and most of the offenses provided by the criminal legislation that enter the sphere of domestic violence have provided penalties under five years of imprisonment. For this reason, these violent acts are considered to have a low level of social danger and, as such, not often, few perpetrators are detained or preventively arrested, either for injuries or for violating the order of protection.

We consider that it is necessary to amend the current legislation by toughening the penalties for the unpleasant situations in which these protection orders are not taken into account.

It is easy to see that victims do not have easy access to psychological, legal or professional counseling to become financially independent. It must be known that the trauma suffered by the violence victims takes years to cure and, in addition to the measures that are urgently available to the authorities through the protection order, long term measures must also be taken, such as reintegration of the victim or counseling the aggressor.

Another problem, this time facing police officers and prosecutors, that is not related to the protection order, is that the victims withdraw their criminal complaints, mainly because of a false feeling of forgiveness. This procedural attitude further hinders the efforts made by the authorities to combat this phenomenon, and the attitude is generated by certain factors, such as the fact the aggressors put pressure on the victims, the fact that the latter do not have the money to cope with a lengthy criminal trial, or the fact that the reconciliation between the aggressor and the victim occurs.

With the new regulations, the legislature, in order to grant the possibility of the institutions involved in combating domestic violence to act much faster and easier, provided the possibility for the police to obtain evidence by entering the residence of a natural person, without his consent, and without it being necessary to obtain any warrant from the authorized bodies. The aggressor may ask the judge to revoke the protection order if a series of conditions are cumulatively fulfilled:

- the aggressor complied with the prohibitions or obligations imposed;
- the aggressor followed psychological counseling, psychotherapy, detoxification treatment or any other form of counseling or therapy that was established in his/her task or recommended or complied with safety measures, if such measures were taken, according to the law;
- if there are strong indications that the aggressor no longer presents a real danger to the victim of violence or his family.

"The duration of the measures ordered by the judge through the protection order is six months from the date of its issuance, and if the decision does not include any mention of the duration of the measures ordered, the measures will be taken against the aggressor for a period of 6 months from the date of issuing the protection order." (Nicolescu, 2019: 32-33)

As we mentioned before, in the fight against domestic violence, all the social actors are involved, and the institution that works in this field and which has significant attributions is the Ministry of Labor and Social Justice, which especially promotes the rights of victims of domestic violence and elaborates assistance social policies at the level of the institutions that are hierarchically subordinated. Under the subordination of the Ministry of Labor and Social Justice, carries out its activity the National Agency for Equal Opportunities between Women and Men, promoting a policy of equal opportunities and

treatment between women and men in order to eliminate completely the forms of discrimination, its mission being to harmonize the legislative framework with the regulations of the European Union and to monitor the application and compliance with the regulations in the field.

Domestic violence is also a common phenomenon in other states, such as Norway, which is working hard to take the best measures for its citizens. Thus, the victim of the aggression receives a panic button which can be used in urgent cases for a quick intervention of the police. It also invests significant amounts of money in shelters for victims, as well as for aggressors, and many associations organize different courses for anger management and redefinition of masculinity.

Conclusions

Statistics speak for themselves and it can be easily seen that domestic violence figures are worrying, that this phenomenon is a complex one and that it is on an upward trend, and only with the full involvement of all the social actors can we diminish the effects of this phenomenon which is quite harmful to the today society. The legal instruments used to combat domestic violence are considered in practice quite efficient, but a more energetic reaction is required by the authorized institutions in their use. Also, the institutions with significant attributions in this field must bear in mind that not all cases of violence are brought to their notice, that some victims indulge in a violent environment and get to live like this without taking attitude in this regard.

Regarding the factors that generate violence, transnational studies have highlighted the fact that domestic violence is determined by external factors such as poverty, unemployment, drug use, exclusion and marginalization.

At the same time, the figures show that violence is present in all social, ethnic and religious groups. (www.ipc/legal29117/html) It is not to be overlooked that most disciplines such as legal sociology, psychology, anthropology, criminology are interested in the phenomenon of domestic violence, its effects on the victim and the main measures to combat this phenomenon. The effects of domestic violence are harmful to children who have been victims of abuse or who have simply witnessed such acts of violence and, at the same time, they present a higher risk and probability of having a behavior contrary to the norms both in the family, as well as in society. Not too often, boys abused in childhood have a higher risk of exhibiting criminal behavior. Children who have suffered as a result of physical abuse, when becoming adults, manifest physical abuse in their turn. "The identification and reporting of child abuse has also been the subject of international comparative studies and analyzes. The abuse is usually translated by a series of external signs (different physical traces-wounds, bruises, wounds; psycho-behavioral changes, neurotic disturbances, atypical manifestations, changes in school performance, adaptation disorders, etc.)". (Balahaur, 2001: 304)

In conclusion, regarding the long-term psychological consequences of violence, victimization by partners or others has resulted in loss of self-esteem of victims, making them feel vulnerable and anxious. "Women are more likely to suffer various long-term psychological consequences as a result of partner violence, than as a result of violence perpetrated by another aggressor who was not their partner." (https://fra.europa.eu/sites/default/files/fra-2014-vaw-survey-at-a-glance-oct14_ro.pdf)

Violence against women affects the basic fundamental rights of women, such as dignity, access to justice, access to a normal life and equal opportunities between women and men. The victim, especially women have a sense of fear, inferiority, feeling controlled and dominated by the aggressor.

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FOCUS ON SOCIOLOGY OF LEISURE: FROM THEORY TO DAILY LIFE

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Abstract: *This study aims to underline the importance of continuing sociological research into leisure practices, in order to better understand social life. I start by explaining the concept of leisure, after which I go over the main approaches and established sociological theories dealing with the topic of leisure. The text aims to highlight the importance of maintaining leisure sociology as a field of study. In order to have a complete and complex image of societies, sociological studies cannot neglect leisure, which is an integral part of the daily life of every individual. Leisure should not be seen merely as a time free from obligations and worries, but instead must be understood in the context of the meanings that individuals in contemporary societies attribute to it. Recent analyses of leisure practices underscore the necessity of involving individuals in activities to which they ascribe meanings and purposes, beyond being purely hedonistic. In order to illustrate the change we are currently experiencing in terms of the perspective we have of leisure, the last part of the text presents the results of a qualitative sociological research, undertaken a few months prior. As long as sociological analyses continue to neglect leisure practices, our understanding of power dynamics will be an incomplete one.*

Keywords: *sociology of leisure; serious leisure; casual leisure; corporate work.*

Introduction

Although underutilized, marginal or at least with a low visibility in the Romanian space, the analysis of leisure can uncover a host of relevant social aspects, such as: changes and differences in terms of economic, cultural, social, religious, and political capital (Mărginean, 1996; Rojek et al, 2006; Stebbins, 2006), inequalities in allocation of leisure time, both quantitatively – the amount of free time an individual has in a given day (quantified by the actual time), as well as in terms of the options and opportunities available to individuals. Thus, a global analysis might underscore the fact that both the quantity and the quality of leisure are distributed non-uniformly between the individuals of the same society. Also, a close look at the patterns of leisure may offer crucial details regarding the profiles of individuals and helps better define their habitus; it can be a very accurate indicator of welfare, of social position, of stratification, power relations, and may highlight a social map of individuals making up a society at a given time.

At the international level, we can only truly speak of a sociology of leisure in the true sense of the word starting with the 1950s, after World War II, being developed in a specific context, during which there was intense

pressure for leisure time to be viewed as a serious, important social activity. In this context, sociology of leisure was created a field of sociology in the 1960s and officially recognized with the formation of the International Sociological Association's Research Committee 13 (RC13), in 1970 (Roberts, 2006; Blackshaw, 2010). Then, sociologists from multiple universities had the opportunity to develop and share a common academic interest and lead to the formation of multiple departments, especially in the USA, then also Canada, Great Britain, Australia, and China (Roberts, 2006). Despite all of this, the field had and continues to have difficulties in defining borders and ownership of the area of study.

1. Sociology of leisure: its object of study

The clear definition of the object of study of the sociology of leisure has posed great problems over time. The first definitions of leisure can be identified in Ancient Greece, in the writings of Plato and Aristotle (Koshar, 2002; Rojek, 2006; Spracklen et al, 2017). What we can remember from here is the opposition of leisure in relation to work and the attribution of the function of leisure as a binder – more so than work or war -, seen as a cultural arena in which conversations took place, in which people could engage each other in public discussions, to engage in politics, to create works of art, to play sports, to create music and to carry out free activities that were the very essence of their culture. Leisure was also a privilege of the citizens, of the free people.

Beyond all the philosophical or sociological approaches of the last century, what I think is necessary to remember is that leisure can be operationalized at three contrasting levels (Haywood & Henry 1986; Rojek, 2005: 30): it can be investigated in residual terms, then as time and space for the acquisition of personal pleasure or prosperity, and thirdly it can be analyzed as a "functional activity" through which socially defined goals are achieved, such as social integration, cooperation.

The so-called "residual" definition of leisure is very easy to integrate into research due to its non-normative nature and that is why it is often used at the moment. It views leisure as that time which is not occupied with paid or unpaid work, obligations or duties (Roberts 2006; Roman, 2006). The main criticism of this definition is that leisure is considered to be less important in relation to work or other daily activities and considers leisure practices to be invariably dependent on them (Rojek, 2005). Leisure, seen as time and space for the acquisition of personal pleasures and for the cultivation of the self, strongly links with the area of positive psychology and is one of the recurring discourses at the moment, outside the scientific circles. Starting from Csikszentmihalyi (1997) this definition places a very strong emphasis on motivations, beliefs and perceptions at the individual level and loses sight of the social, historical or cultural context. Therefore, the critique of this vision on leisure aims at the lack of interest of researchers towards the power structures existing in each society, giving too much importance to the decision-making

power of individuals over leisure practices. Looking only in terms of power structures, this definition completely eliminates individual options.

What I think is essential to remember about leisure are the following aspects: leisure is voluntary; although leisure practices are voluntary, they must be considered in the context of existing ideological processes; leisure practices involve a struggle to reach limited resources; the scarcity of resources is the basis of competition, but in the same time, represents the starting point of solidarity; the analyses of leisure must always take into account that space / place and context are in a dynamic relationship; one of the central problems of leisure is ethnocentrism and universalism, which can be diminished by comparative historical analyses; leisure practices always involve power, and power both constrains and legitimizes (Rojek 2005).

2. Theoretical landmarks in the sociology of leisure

Although the sociology of leisure has a history of just over half a century, sociologists studied various forms of manifestation of leisure long before its institutionalization. The sociology of leisure appears in a context of economic prosperity in Western states, in which there was discussion of a possible decrease in paid working hours and an expansion of leisure activities. This sub-branch of sociology experienced a strong development in academia until the 1980s; after the 1990s, sociological studies on leisure began to decline in terms of the volume of research produced, and the field of sociology of leisure began to be largely occupied by other branches of sociology.

Thorstein Veblen - the predecessor of the sociology of leisure. If we aim a staged approach of the sociology of leisure and sociological theories on it, we first turn our attention to Thorstein Veblen, who, although coming from the economic sphere, is the first to focus explicitly on the theorizing of leisure. In *The Theory of Leisure Class: An Economic Study of Institutions* (1899/2003), Veblen treats leisure as a "form of competition between modern social elites" (Veal 1992). Starting from ideas discussed by Karl Marx, Herbert Spencers, but also by Charles Darwin, Veblen focuses primarily on the relationship between economy and society, more precisely on how various social classes consume certain goods and services differently and as a differentiator. Like Marx, Veblen provides a critique of capitalist society and divides society into two major social classes, which are in opposition, especially in relation to productive labor.

According to Veblen, the moment that triggers inequalities between individuals is the same time when the division of labor occurs, which can be found ever since the "evolved" barbarian tribes, in which leaders enjoyed certain privileges, spent less time working and procuring the necessary daily life due to their position within the group. Veblen believes the same structure is transmitted to modern society; through the division of labor the same distinction appears between the *industrious class* and the *leisure class* (2003: 5

[1899]), where the industrious class is understood to be made up of the majority of members of society and is the one that produces consumer goods, being involved in productive work.

Broadly speaking, the new lifestyle, specific to those in the leisure class, was associated by Veblen with a predilection for the new rich Americans of the late nineteenth century, eager to accumulate goods whose purpose is no longer simple consumption for the satisfaction of needs, but what determines this accumulation is the prestige that the consumed or accumulated goods offer to the possessor, and thus the wealth and possession of goods becomes something honorable: "Wealth is now inherently honorable in itself and honors its possessor" [1899]). When describing this type of consumption, Veblen uses the concept of conspicuous consumption. Closely related to this concept is that of ostentatious leisure (Comşa, 2006; Hărăguş, 2010), which refers to involvement in activities that are not economically productive, but which give those involved the opportunity to display financial abundance and to attract the admiration and respect of others, having as a first consequence a waste of resources, not only material, but also time.

As a consequence of an increasingly competitive capitalism, which has allowed the development of the leisure class, whose lifestyle is strongly centered on extravagance and waste, there arises what Veblen calls "pecuniary emulation", meaning an attempt of the less wealthy to reproduce the consumption practices of those positioned at the top of the leisure class, in an attempt to join the strongest groups from a social point of view, in their respective society (Comşa, 2006; Hărăguş, 2010). At the same time, those positioned at the top of the hierarchy will constantly try to find new forms of differentiating consumption, inaccessible to the majority. From here, leisure could be used in further studies (Clarke & Critcher, 1995; Sullivan & Gershuny, 2003) to make visible the differences between social classes, to highlight that the main purpose of consumption is to indicate a certain social status and not that of consumption itself.

1960-1970's - the birth of the Thesis of the Leisure Society. In this first period, leisure theorists put a strong emphasis on technological development and hoped that it would lead to an increase and at the same time equalization of living conditions in general and leisure in particular. The idea was also developed by what Gershuny (2003) calls the progressive tendency of individuals to allocate time for recreational activities. What sociologists later considered to be an error in the theory of leisure issued in the 1960s and developed until the late 1970s is to ignore the analysis of power structures, the effect of globalization, or illegal leisure behaviors. In short, this period is characterized by a positive view of leisure, in general, in which social and structural factors seem to be omitted from the analysis. Leisure is most often described as a social institution endowed with certain functions, highly valued, for individuals and society as a whole. In this context, free time

counterbalances work and provides workers with a reward and at the same time task detachment frameworks, necessary for recovery after work.

In Western Europe and the United States, in the context of post-war economic and political change - the liberalization of leisure, the diversification and emergence of new forms of leisure – there is an increasing awareness of the importance of leisure. Thus, in the first period of the development of the sociology of leisure (1960-1970), it is characterized by sociological predictions (Bell, 1973; Jenkins & Sherman, 1979; Stonier, 1983) that anticipated the development of a post-industrial society, the decline of working hours, the increase of leisure that would require an education of society towards the use of leisure, in a new, responsible lifestyle. In this first period, the emphasis was rather on the analysis of various forms of leisure, the unit of analysis being often the individual, representative of the middle class. Studies tend to focus mainly on data at the national level (in Western countries), on rather quantitative analyzes - surveys of time use -, starting from the idea of rational behavior and taking leisure trajectories out of leisure experiences. The result is that economic, cultural or political problems are poorly or almost never examined (Rojek, 2009: 119). Rojek says that the main flaw of this paradigm is the confusion or overlap produced between the concept of causality and that of correlation.

During the same pioneering period of the sociology of leisure, the development of a leisure society is increasingly discussed - supported, among others, by Kaplan (1975), Bell (1973) or Dumazedier (1974) - starting from the following simple premise: benefiting from technological progress, industry will become more and more efficient, will be able to produce more high-quality goods in a shorter time, so labor time will decrease and wages will increase more and more. Therefore, the main concern of advanced societies for the next century will be the management of leisure time. Also, economic progress will lead to an increase in resources in the area of education, health, culture, to a welfare state.

Also now, the interest of the French School of Sociology in the issue of leisure is beginning to develop more intensely, in a context in which the sociology of work and the interest of researchers in capitalist society had also developed substantially. At the heart of this interest was the relationship between the norms and values of leisure and the implications for the development of society and culture (Dumazedier & Latouche, 1962). So the branch of leisure sociology in France, as in the United States, became increasingly visible due to the awareness of the importance of activities outside of work hours in a changing society and in the context of economic progress. Due to financial stability, new forms of leisure begin to appear and become accessible, which arouses the interest, motivation and at the same time the concern of researchers in the social sciences.

Through the work of pioneers in the field of leisure sociology, leisure practices become of interest for sociological analysis and are often put in a relationship of codependence with other spheres of daily life. Although the

thesis of the leisure society has been drastically criticized, the role of the pioneers of leisure sociology cannot be disputed, especially due to the courage to take leisure activities out of anonymity, giving them a central position in understanding and explaining economic development and social change (Rojek, 2005), especially in capitalist societies.

Criticisms of the Thesis of the Leisure Society (Sociology of Leisure after 1980). Against the background of the lack of benefits of technological progress over leisure, in the 1980s, paradigm shifts appeared in the sense of revising existing theories and including in analysis what free time meant in the context of globalization and social change, changes in employment and growth in life expectancy in Western countries. The review of leisure theory focused primarily on issues related to class, gender, and structural inequality. Also, the studies from this period showed the limitations that the interventionist state has in solving class inequalities. Therefore, in the second period of the sociology of leisure, leisure practices are understood and interpreted through the use of conflictualist theories, among which the neo-Marxist critique stands out. Unlike structuralism, which designates society as a factor of control over individuals, neo-Marxist theories consider that it is not society that exercises power over individuals, but in every society there are certain individuals who hold power and have the necessary means of control over others. Thus, the analyzes focus mainly on the concept of power and class relations, often placed in a historical context. From this perspective, each social class has its own means of leisure, specific only to them.

Factors such as income, education and the social environment, which neo-Marxist analyzes often take into account, explain much more about the behavior of individuals than do cultural theories, which consider that individuals are free to express themselves in their free time in any way they want. In contrast to this approach, which hardly explains the inability of individuals to decide on their own free time, neo-Marxism seeks to explain the mechanisms of control over individuals by resorting to leisure activities; first, each individual has a certain amount of free time that does not belong to them, it is not individuals who decide how much free time they have or not, but those who hold power (for example: number of days off in a year, number of days off in one week, the way work is organized and the duration / interval of breaks, accessible forms of leisure). In addition to the fact that individuals cannot decide how much free time they have, external factors largely decide how this time will be "consumed" (Rojek, 2005, 2009). We can never speak of undifferentiated access to leisure goods and services for all individuals.

What is often blamed on neo-Marxism is that its emphasis on "power" completely inhibits personal impulses, which can no longer take place even in private. According to neo-Marxism, individuals have the impression that they act voluntarily, although in their actions they are always controlled. In other words, autonomy and individuality represent two great illusions of individuals, which the general vision of leisure (time without obligations, on which each

individual can decide how / with whom and where to spend it) manages to feed more strongly than anything else.

One of the challenges facing researchers in this period is to show how the class struggle manifests itself through the analysis of forms of leisure. Exponents of this narrative line are Clarke and Critcher (1985). They make a rigorous critique of the way in which various authors treat the issue of leisure and consider that leisure cannot be understood and problematized outside a historical context, outside the "structural and cultural processes that constitute society" (*ibid.*: 48). Their critique of leisure texts in general is most often directed at the authors' non-historical view and the fact that most portray or describe situations valid for middle-class people, with a strong emphasis on the expression of individual freedoms, without trying to observe inequalities at the societal level.

Leisure as a form of control over individuals has increased significantly with the development of the consumer society (Clarke and Critcher, 1985; Baudrillard, 2008; Rojek, 1985, 2009). As society became increasingly obsessed with consumption, understanding the ideological implications of what was consumed became an extremely pressing issue especially for the interventionist state (Cassar in Spracklen et al., 2017: 541) while also providing a very enticing environment of sociological analysis (Baudrillard, 2008). Leisure goods and services, in post-industrial societies, induce the idea that they fulfill the important function of building individual identities, which in many situations has led to increased consumption, to excesses (Roberts, 2006). Thus, individuals are driven to consume more and more or to try to acquire hard-to-reach goods, resulting in the reproduction of power structures in the cultural space and in social life (Rojek et al., 2006), leisure becoming a source to observe the manifestation of hegemonic forces. But as hegemony is difficult to conceptualize, one of the criticisms leveled at researchers is in relation to how they classify, specify, or differentiate activities that strengthen hegemony from those that do not.

Continuing the critical perspective: feminist theories. Also detached from the critical perspective, feminist theories, approached rather in specific studies, focus on power relations, referring to gender inequalities in terms of duration and access to forms of leisure. The emergence of feminist theories coincides with a shift in the interest that sociology has faced in general, at a time when social analyzes no longer focused primarily on work; now the analyzes on unpaid work, domestic life, consumption and the relationship between work and leisure are beginning to be much more visible (Wearing, 1998). This approach often speaks to a "double burden" on women created by both paid work and domestic work. Looking only at the statistics provided by the "Time Use Survey" or "American Time Use Survey" we can see the gender inequalities in the allocation of free time; regardless of the state we are referring to, women have less free time compared to men, but this inequality cannot be explained only in terms of statistics, but requires an in-

depth analysis, in which, in addition to the feminist perspective, a number of cultural factors are taken into account.

The role of Betsy M. Wearing - "Leisure and Feminist Theory" (1998) - is undeniable in the field of leisure analysis. It details all other theoretical approaches and at the same time criticizes the lack of questioning the position of women in other perspectives, in terms of access to leisure. From her position, she criticizes theoretical approaches based on masculine worldviews that place too much emphasis on the sphere of production and work ethic (especially specific to men) and ignores the experiences of everyday life lived by women. In her presentation of various theoretical approaches, Wearing tries to explain how the sphere of power, knowledge and theory are interconnected, starting from two assumptions stipulated in the very introduction of her text: the first is based on Weber's (2003 [1904]) notion of "elective affinity", and the other on Foucault's concept of "discourse" (1980 in Wearing 1998: IX). Elective affinity refers to the fact that the ideas that are adopted and propagated in various historical moments are those that serve the interests of the groups in power, in the case of the present text, those of men, through the prism of which leisure was problematized. Then, she uses the concept of "discourse" as problematized by Foucault, as a set of statements, in written form, which the recipients take as credible and which are built to authority and universally recognized as knowledge, these "messages" being eventually issued in a world under male hegemony. Her book also focuses on the various leisure experiences that women face and practice in their daily lives and how they relate, what they mean to them. Last but not least, Wearing shows how leisure is an arena in which a struggle is waged to challenge male hegemony.

What is often criticized in all other theoretical perspectives is that, with a few exceptions, they were not receptive in recording empirical data on the forms of leisure in which women were involved in the first half of the twentieth century. The established sociological texts did not focus at all on the forms of leisure practiced by women, and the empirical data either underestimated the differences between gender and age, or totally omitted from the analysis the ways in which women spend their free time, although the discrepancies between genres were colossal. Feminism and post-structuralism also bring a critique of social theories, which are based on assumptions from the perspective of "white" elite men.

The feminist perspective is a desire of researchers to make women's lives more visible and to reduce gender inequalities in the sphere of leisure, as well as in other spheres of social life, to reduce oppression and to improve the quality of life of women. Lorbel (1998) argues that gender is institutionalized and aims at sexual stratification. Gender is so endemic, because apart from seeing differences we cannot justify inequalities. In the same narrative, Monica Roman (2006: 67) says that "the crucial problem is not that women have less 'primary' free time than men, but that their free time is not of the same quality

as men's." This differentiation between genders remains constant even after the individuals leave the field of work, as I will show in the last part of this text.

Post-structuralism and understanding power. As I have tried to point out, a number of researchers have shown a particular interest in the concept of power in relation to the forms of manifestation of leisure, to understand how it works and is exercised over the leisure options of individuals in liberal and / or neoliberal societies. Starting from the analysis of the relationship between power and structure, structure and agency, post-structuralism detaches itself from the emancipatory policies of the leisure society thesis and offers a much more heterogeneous reading of social life, leisure and recreation than that offered by other paradigms (Rojek, 2005).

Post-structuralism began to impose itself in leisure studies since the 1980s by problematizing the individual's relationship with the self and social institutions, thus managing to provide valid explanations to date. This perspective stands out both from the arid individualism, which emphasizes too much the autonomy of the individual, but also from the structural vision, which annihilates any manifestation of individual beginnings (Rojek et al, 2006). It uses methods that demonstrate that the power of "society" is only partial and that individuals or groups do not lack the ability to decide, only that there are certain patterns of thinking (emotional intelligence) specific to individuals with a common socio-cultural background. Post-structuralism looks at the relationship between power and freedom, which outlines contemporary forms of subjectification and social commitment, which makes the manifestation of forms of leisure in Western societies offer a very good field of study.

Researchers who have been framed under the dome of this perspective have managed to develop a new way of interpreting the liberal vision of leisure, influential in Western societies. Their task was to show that it is no longer pertinent to look at leisure strictly in positive terms, as a reward, as free time without constraints or obligations, but we must have a much more nuanced perspective in which to look at - on the one hand, the subtle forms of control that are manifested through the forms of leisure, and on the other hand, through the prism of individual options. What liberal and then neoliberal societies manage to create is a strong sense of freedom instilled in individuals, which manifests itself in all spheres of daily life, especially in terms of leisure activities. Along with this freedom, individuals also feel a strong responsibility for their actions, so that neoliberal society simultaneously creates a sense of full individual freedom, but also a leisure ethics that ensures the self-responsibility of each individual. In other words, at a theoretical level, individuals have access to a colossal variety of leisure options, but depending on individual choices they are either rewarded or penalized, which makes each one exercise self-control over one's actions.

The study of leisure becomes more and more demanding as its forms diversify, fueled by the consumer society, but more importantly, as new prerogatives that impose an excessive concern of the individual for himself

begin to develop. Here I am referring to the fact that individuals are inspired by the idea of self-cultivation / development (physical activities, personal development techniques, adjustment of body and mind) during leisure, in order to be better prepared for the demanding and competitive daily life. These indications remain valid even after the moment of retirement, being very present in the public space as a discourse on the need for active aging.

In the last twenty years, no certain dominant paradigm has been imposed in the sociology of leisure, but contemporary theorists - including Rojek (1991, 1995, 2005, 2010), Veal (1992, 2011), Wearing (1998), Aitchison (2003), Roberts (2006) and Stebbins (1982, 1997, 2006, 2015) - have made significant contributions to the conceptualization of leisure, which is most often understood as part of a complex network of power relations. Today, many of them often resort to the classics of sociology: Marx, Foucault, Bourdieu and Baudrillard, but also Veblen.

3. Current directions in sociological research on leisure practices. Case study: corporate employees.

Almost all the studies on the Romanian space focus on the interpretation of statistical data, often highlighting the differences between socio-demographic categories. Most of these analyzes point to a structuring of free time towards private space and do not have the capacity to capture the motivations and direction towards which leisure practices tend, not only due to their general character, but also due to the lack of data collection at short intervals (Tobias, 2019). For example, the Time Use Survey contains the most complex database on the structure of time, but the distance between two waves of research is about 10 years (the last time data were collected in 2012). Alternatively, sociologists also use data provided by Eurostat, but they can only provide a general overview. In order to understand the motivations and mechanisms behind the actions of individuals and at the same time to develop new approaches in the sociology of leisure, the importance of qualitative studies cannot be neglected.

A major change in the social perception of leisure occurred at the same time as the change in perspective regarding work (Rojek, 2009). With the emergence of flexible jobs, with the decline of the manufacturing sector along with the tendency of consumers to differentiate (Binkley, 2014) a new vision of leisure begins to develop. At the same time, the neoliberal ideology makes its presence felt in almost all spheres of daily life, and the delimitation between productive and unproductive time is blurred. The distinction between work and leisure is increasingly difficult to define (Rojek, 2005). At present, leisure can no longer be perceived as an unproductive time, but more and more often it is perceived as a time and space for personal improvement (Tobias, 2016).

To understand the distinction between "productive" and "unproductive" leisure, it is essential to understand a new key concept for contemporary sociology: serious leisure. Robert A. Stebbins (1982, 1997, 2006) is the one who introduces the concepts of serious leisure and casual

leisure to illustrate, by comparison, what the former refers to. Serious leisure is considered to be more important and is the one that gives the name of a new perspective in leisure studies. What differentiates serious leisure from casual leisure can be synthesized through six characteristics, these being: 1) the need to persevere in the respective activity; 2) willingness to develop a career in the field; 3) the need to make an effort to gain knowledge and skills; 4) by practicing this form of leisure, the individual obtains special benefits; 5) acquiring a unique ethos in society; 6) the development of an attractive personal and social identity (Stebbins, 1982). The importance of practicing a leisure activity in the category of serious leisure began to be exposed through the neoliberal lens of specialists in leisure studies, psychologists, company managers, trainers or pedagogues against the background of the change of vision regarding how it would be desirable that "respectable" individuals should spend their free time in order to continuously develop and define the self clearly.

This change of perspective on how free time begins to be perceived, has made possible the development of a prolific industry that satisfies all consumer desires. Unlike the perspective on leisure until 8-10 years ago, in which hedonistic practices were not incriminated at all, the new range of offers (especially dedicated to the middle class living in large cities in Romania) includes programs and practices with a rather strong sense of utility. As I have seen from the 20 interviews conducted with people employed in various positions in corporations, the leisure activities that attract them the most are those aimed at a specific goal and which are quite close to what Stebbins called "serious leisure."

Starting from the newest directions of study, which discuss a change of vision on the meanings given to leisure, I started a field sociological research. For 8 months I conducted 20 semi-structured interviews, through which I aimed to record as many aspects of the lives of individuals working in corporations. The structure of the interviews followed the methodology required in lifestyle interviews and had a minimum duration of 70 minutes. Being a qualitative research, whose purpose was represented by understanding how to assign the value of leisure practices, the selected sample was one of convenience. In the selection of respondents, I was careful that the people I talked to (individually) did not have close relationships with the other interviewees, on the one hand in order to maintain their confidentiality, and on the other hand to capture a wide range of opinions from the selected niche. I also tried to take into account a similar weight between genders, as well as between married and unmarried. In the end, the analysis is based on the reports of 9 men and 11 women. Out of the total of 20, at the time of the interviews, 8 were married, another 4 were in long-term relationships and cohabiting with the partner, and another 8 either did not have a partner or did not consider that they were in a very solid relationship.

In my sociological research, I was interested in how individuals relate to their own free time. Beyond the way leisure is structured, I focused on the

meanings that individuals give to their actions and on the most valued actions related to free time. Behind the desire to find out which are the appreciated leisure activities and which are the discredited ones, there was never a desire for a value judgment. Through this value judgment that I requested from the respondents, I aimed to find out to what extent they manage to internalize significant ideologies at the moment. In other words, I was interested to find out to what extent the explanations from the perspective of leisure sociology manage to bring a pertinent explanation on the current way of life: a very alert one, in which the delimitation between work and non-work is difficult to establish.

Following the interviews, the leisure activities practiced by individuals could be classified into three major categories: one category is oriented towards the personal development of the individual, another category fulfills entertainment functions, and the third category is rest (Aluaş and Dragan, 1971; Bears, 1996). Compared to my research, in many of the situations, individuals faced difficulties in separating the activities according to the main functions, mentioned above; many of the practices being simultaneously included in two of the categories. Taking into account the selection criteria, it was natural for all respondents to divide their time between work (the first mention for almost all respondents), household activities and leisure activities.

The main factors that influence the leisure activities, felt by the respondents are, as follows, in the order of the frequency of their mentions: lack of time, existing offers, family, own person. Material problems (lack of money needed for that activity) were reported only in two situations. What was common in most of the interviews we conducted was the need to attribute meaning to the actions in which individuals are involved. Another common aspect was the pleasure that individuals feel when they engage in unique, self-organized activities or activities that manage to "produce" something, whether that good is a material one (for example, DIY, hand made objects), whether it accumulates certain knowledge or skills. I understood this as a desire to differentiate oneself from others, to consume safer products or to have unique products that represent them, thus trying to differentiate themselves from mass consumption. Many of them are eager to gain new experiences, whether it is trips to unvisited areas, or new types of activities or emotional states. Of course, apart from these activities, which according to Stebbins' definition, we could include in the category of serious leisure, the strictly hedonistic side of some of the leisure activities on which individuals turn their attention is undeniable. As I said before, one of the aspects noted was the need to involve individuals in meaningful activities. Chris Rojek (2005) notes that individuals are increasingly criminalizing leisure activities that do not pursue a specific goal and are not productive, so hobbies begin to develop.

One of the objectives of the study was to capture the distance between free time practices (what individuals actually do in their free time) and projections on ideal practices (what they would like to do in the ideal way). The most valued activities were those that involved both financial and

temporal resources - such as trips or vacations. Then, among the leisure practices that did not involve the interruption of daily activities, the most valued were those that involved the psychological or physical development of the individual such as: training in high-performance gyms, walks in parks (which, from the perspective of subjects, requires arranging with fitness equipment, music, kiosks with consumer products or books), participation in more diverse activities where they can develop certain skills (courses and practical workshops on various topics), involvement in organizing certain "novel" events (concerts, performances in unconventional spaces).

The interviews showed an increased interest of individuals in leisure activities that contribute to the enhancement of certain skills or individual occupations that are ultimately related to self-government; even if part of their free time is directed towards unproductive activities, the most valued were those to which they can give meaning, there is an attached goal and it facilitates the development of certain skills transferable to other levels of life. A strong meritocratic discourse was easily noticed in many discussions, in which the well-being and psychological comfort of the individual are directly dependent on his actions and the ways in which he decides to think. Quite often the idea has been circulated that for the state of health (physical and mental) the first person responsible is the individual, which is why leisure practices must agree with this goal, to support not just comfort, but also health.

Although leisure practices are not considered basic needs of the individual, there is both theoretical and empirical evidence regarding the functions of leisure activities on the individual. As I pointed out at the beginning of this text, leisure activities have long been considered a privilege of those best placed in the social hierarchy. Especially since the twentieth century, the accessibility of all individuals to leisure activities, regardless of their social position, has increased considerably. Leisure practices are now seen as part of the routine of daily life. As I have shown above, it is possible to establish a hierarchy of preferences regarding leisure practices; the activities at the top of this hierarchy are those that some individuals consider "necessary". Through the research I carried out, I tried to show how the leisure practices valued among those in today's society are extremely strongly focused on oneself and on self-government. The most appreciated leisure practices, as could be seen from the interviews, were those that pursued a predefined purpose, were perceived as "constructive", transmitting skills that can be used in other areas of life.

Final considerations and further directions of study

What I tried to show in this text is that different sociological theories conceptualize leisure in distinct ways depending on a number of factors, such as social context, historical period, institutional affiliation, but especially the perspective from which they look at practices of leisure. In order to understand the forms of manifestation of leisure in contemporary post-industrial, neo-liberal societies, but also the possible future directions of research, it was

necessary to review the main currents that have emerged in the sociology of leisure, especially since the second half of the twentieth century.

Beyond the need to study the enshrined forms of leisure in Western societies and the specific eclecticism of contemporary times, I think it is important to look further at the complex mechanisms that leisure practices involve. If at one time the interest of researchers was closely linked to the development of the middle class, consumerism and concerns about what individuals could do in their spare time, trying to anticipate what influences will take place on culture and society, as later, in another period to turn your attention with predilection to accentuating social inequalities - to unequal access, to structural differences in the use of free time - now I think it is appropriate to look at the strong entrepreneurial spirit, present both when we look on the diversification of offers (the import of ideas and practices from anywhere, from as far as possible), as well as on one of the priority goals of consumers, the desire to add value (intrinsic resources, mental, physical, spiritual or financial resources) and conversion of free time into an exploitable good. If until recently free time was perceived as "wasted", "residual", "consumed", fueled by the entertainment industry, now we are facing a situation where the agents involved create "opportunities" for the development of capacities convertible or usable in work. So, I think that one of the contemporary approaches to leisure could be mainly about this type of "work outside work".

The sociology of leisure, at least in Romania, is not one of the central branches of sociology. Its object of study is often of interest to related fields such as lifestyle sociology and work sociology. An increased attention to the characteristics and mechanisms behind leisure practices could provide a clearer picture of the existing social processes in Romania. Beyond the macro-sociological analyzes of leisure patterns, which I consider very important especially for the overview they offer and for the fact that they allow for comparisons to be made, qualitative studies in this area of interest should be better represented. I believe that this level of daily life deserves to be investigated more closely on the one hand because it provides a very complex environment for analysis of social processes, inequalities and the ways in which power can manifest, and on the other hand because it is of great interest both to individuals who invest time, energy, money, and to the very prosperous industry created around it.

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SOCIAL PROBLEMS AND RISKS IN A MULTINATIONAL COMPANY AFTER THE ADOPTION OF AN ERP INFORMATION SYSTEM AND RPA TECHNOLOGIES

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Abstract: *A series of social problems and not only, appeared in the national and multinational companies, from our country, with the appearance of the clearly superior technologies, to the existing ones in Romania, in the post-communist period. We will discuss this aspect in this article, the author having at hand a series of data collected from the implementation projects from which he was part of the team that founded such an information system. A series of risks and problems encountered will be debated here, a series of social problems that have occurred (from changes in attitude, perspective, adaptation to new requirements, changes in optics in terms of adapting to another specific activity - other processes, openness or not to discuss in another language of international circulation, other management style, conflicts arising due to age, new work style - automation, etc.). The research methods, in this case, were somewhat divided, we did a quantitative study, having some questionnaires, that we offered to be completed to all the existing actors in these projects and in the beneficiary companies (from management, to end-user - the SAP user (the integrated system we will talk about)), but at the same time we also discussed qualitative things, noting here about feelings, emotions, words addressed when needed and not only, things about how each could be managed project in part, when certain conflicts took place, etc.*

Keywords: SAP; policies; RPA technologies; information; economy, multinational company.

Introduction

After 1990, a series of changes took place in Romania, changes that influenced the economic environment. Many companies have been privatized; others have disappeared. Several companies, which before 1990, had overproduction, ended up being sold for nothing, or were acquired by multinational companies, which later imposed their own management. A major problem, from a social point of view, was rethinking the way staff coped with the changes, which inevitably occurred. Several employees have not found their place in the new structures. A refurbishment had to be done, so the way in which the employees adapted to the new requirements was one of the criteria that formed the basis of the large redundancies that took place (Albu, et al., 2015). What was never understood regarding the transfer of properties

in favor of the new companies, from the country (private individuals) or from abroad (public procurement), was the fact that the social problems of those who were employed could not be solved overnight. The post-December mentality had to be changed over time. Maybe these years have changed a lot, the generations have changed, but the repercussions have remained for those who were once part of those companies, which today have a completely different destiny. What the author saw throughout the various projects implementing ERP solutions was a great frustration regarding the way of understanding the new ways of working. Another great handicap, which, after 1990, people had, was the differentiation of learning, knowing, a foreign language – English, in particular. Many companies in Romania have been acquired by multinational companies from Europe and beyond. In addition to English, German also appeared, which in Romania has not been studied much, except in the big county town, a few (Banta, 2019). The author has seen countless resignations of very well trained, professional people, their big problem being: 1. foreign language; 2. they tend to be led by poorly trained people, but who knew a foreign language very well.

1. Research methodology

This research will start from identifying the latest sources of bibliographic documentation (manuals, books, articles, publications, reports, etc.), analysis, selection and processing of information so that, through the analysis of the impact of process automation tools (visual techniques analysis, the use of applications adapted for SAP), to be possible to outline an appropriate concept for communication with the business environment in Romania (Banta and Cojocaru, 2014). Thus, through exploratory research we will be able to correctly place the starting point of the analysis and the evolution perspectives of this field - the involvement of AI and RPA in Romanian companies, after 1990 (Huttunen et al., 2019). This study, part of this article, will involve a direct research by identifying the most used applications used in large companies that now use SAP R/3 and which will move to S / 4HANA in the near future (2025 is "end of life "for SAP R / 3), as well as an analysis performed inside a company that uses such software (the author will focus very much on the production area as well as on the sales and distribution area); the author will make a record on the applications used in modeling the financial-accounting and audit processes (Banta et al., 2014). This information has been collected, analyzed and presented in the form of detailed reports on this article. Another method that will be used is the survey, based on a questionnaire that will be applied to various categories of people in the companies analyzed, in order to establish the perception of the development of new types of technologies and identify their needs and changes that have come, along with them. The case study method: we want to analyze a company (companies), in order to see what implementation strategy was applied when

we wanted to implement AI and RPA in the financial accounting and audit area (adapting the modeling of existing processes, transforming repetitive things in automated processes), this will highlight which of the chosen methods gave the expected results, moreover, which strategy worked best and how it was applied in such a way that the interaction with the end user is effective and efficient . Practically, a case study will be carried out on the respective company aiming at the implementation and modeling of the financial-accounting and audit processes using the AI and RPA mentioned above, and any feature that will not be present in them, will be supplemented with adaptation. a model used and tested in an automated system (Kruskopf et al., 2019). What the author studied and analyzed were a series of data from projects launched in Romanian companies after 1990, (which use SAP, their transition to digitization, use S / 4HANA, in the Cloud or on-premises - analysis made after 2015) but also from the international environment, in order to see (possibly compare) how they manage their companies, the adaptation of SAP systems to new technologies - digitization - the transition to the new S / 4HANA application (having the Hana database), from social as well as technological view. All the results obtained in this way will be applied and adapted to the case studies considered, and then their effects will be measured (quantified). The use of artificial intelligence in the financial and accounting activity of an entity - introduction in the field of AI and RPA - the current stage in the field, are facts that are part of this research, meant to bring to the fore the fact of Romanian companies after 1990.

2. The emergence of new technologies - the main points to be discussed

The evolution of new technologies has had a major impact in everything that has meant economic activity, IT, etc., in large companies in our country and beyond. A series of activities, which until now were done manually, are now partially automated and in some places totally, this attracting a series of frustrations, fears, which later turned into social problems. This field of AI (Artificial Intelligence) has made its mark more and more, in most areas of activity, existing in our country - large companies investing money for this purpose. Of course, the field of accounting is not excluded either, so the impact on it will be very pronounced in the coming years (Kokina et al., 2017).

More and more applications will appear, their diversity trying to cover more than anything that can be modeled (repetitive economic processes), in one field or another, from engineering to accounting, being, clearly, everything that means acquisition and processing data science - data science. The new technologies that have appeared, the computer systems, in whose database, "all the activity of a company" is gathered, will move more and more to the digitalization part, the reason being that, with each passing day, they are more

and more data from various sources (existing systems in companies - various types, various databases, etc.), and an analysis of these is intended to be made as soon as possible, response times, wanting to be as small.

At this moment, this cannot be done as quickly as desired, so we will want to implement computer applications (tools) to help in this direction - their acceptance by attracting, by itself, social problems: people who will know, or not, to work with these applications, layoffs, the emergence of intergenerational discussions, being a problem, not to be ignored. Probably many things will be researched in this direction, one thing will always be the starting point, people, which cannot be discussed as not needed, in other words is part with data collection, which, together with the analysis and displaying these in an agreed format, will compose a necessary picture in the elaboration of some helpful conclusions in everything that will mean following the market trends and adapting the companies to them.

3. Conceptual delimitations

The evolution of society has attracted, as usual, an emphasis on the place and role of AI and RPA in accordance with the challenges that arise every day in society, the delimitations having a major goal. Such an appearance (computer products that use a very large proportion of AI and RPA) in a very short time, will reach a very high degree of knowledge, so that terms such as "self-sufficient" or "self-updating" will be handy (Othmar et al., 2019). It is about carrying out maintenance, without the need for human intervention. It may seem frightening now, but the reality is completely different. Repetitive things will be replaced in the future by robots that will know, based on programmed algorithms, to realize step by step what an employee can do. This will not detract from the importance of the human factor in this equation.

To be competitive you need to be up to date with everything that is new in terms of technology (even if this will have an impact on the company you are part of), to adapt in the company everything that is new and current, to educate people (there has been and will be a big problem here - adaptation to new methodologies, processes, mentalities) to use these new applications, thus remaining efficient (Davenport & Kirby, 2016). Over time, we wanted to discover as many methods as possible that can be modeled in computer applications that, together, make our lives as easy as possible and that meet the requirements of the business environment, increasingly eager for helpful ways. in daily activities.

Such a study aims to highlight the role of solutions that use AI in activities related to financial accounting and auditing, activities that are frequently performed in the business environment and not only - the impact being a major one - the changes that take place being very difficult to accept by those who work in the companies in question, in this research.

In this research, the author will want an approach to the reaction of employees of some companies (as it is about more data collected from several

companies) regarding the implementation of interfaces meant to collect and interpret data (here it is about programming / development - it will be want a parallel between the development, using UiPath solutions, as well as SAP - SAP Screen Personas), using integrated systems. In particular, there will be references, of course, to the largest computer system type ERP (Enterprise Resource Planning), namely SAP (Chen & Lin, 2008). The author did not choose this research - referring to SAP - knowing that this system is used in the largest companies, having the possibility to extend the solutions offered (covers ~ 24 industries - end-to-end) to desired customizations in any field of activity.

4. The case study – facts, discussions, limitations

Regarding the AI approach in the financial-accounting and auditing activities, professionals in the field should think and analyze three interconnected terms:

- design (designing, sketching, drawing) processes that AI can solve, can help us, because ultimately, we draw what the "robot" does;
- diagnosis (investigation) - we know very well that people run companies, people understand people's problems, so solving these problems also comes from us, the people;
- decide: here we know that AI is a very good thing in automating processes, in making decisions based on well-defined rules, but of course, at the end of each day we need people to judge clearly and effectively what AI has made during the analyzed interval, to look in the future at what will happen (consequences) based on the decisions taken, to see the impact of making such decisions, to be professionals knowing how to interpret the data and results obtained. The interfaces proposed by the author (implemented by the way) within the projects, the analysis of this article, imply the improvement of the way of working in some areas of financial-accounting as well as in the audit area - trying to attract as many employees to use or provide data for them.

In this research, the author has developed several interfaces that will be used in the areas of interest specified in this case study (production, sales and distribution, etc.), wanting to build a database, consisting of work scenarios and possible decisions. Their analysis leading to decisions much closer to the requirements of the business environment. Perhaps the appearance and creation of robots that, learned by those who will be further served by them, to perform various data collections (audit area), to interpret in a clear and to the point, the results provided being transparent without the right of appeal will have a major impact on the activity of some companies (Greenman, 2017).

The author wants a quantitative approach to everything that will be acquired as data and then address the qualitative part of the results obtained. The SAP system is a very complex system (24 supported industries - end-to-end processes), a system that will be able to help the author in developing, applying and verifying the data mentioned above, the complexity of their

selection, often leading to a hard work)(Banta, 2019). Such a field - which is served by artificial intelligence - is now very topical, more and more companies, with large volumes of data, trying to automate all kinds of processes, just out of the desire to solve everyday problems. as soon as possible and as accurately as possible.

However, this creates social dissensions, a series of jobs will dissolve, many employees will have to be retrained, material dissensions and more, will appear. The desire of the author of this article was to collect from the largest companies, which can be modeled with the help of AI and RPA, in the financial field of accounting and auditing, precisely to identify, model, quantify, solve, monitor existing processes in the business environment in our country, processes that can be found in the SAP ERP system (Banta et al., 2014). Moreover, the author wanted to make a record of what was replaced and how this impacted the business environment, in its dimensions: material and social.

Perhaps the most important thing that will result from this scientific article will be to highlight the modeling of economic processes using state-of-the-art technologies, such as artificial intelligence, RPA, blockchain, etc., and how they have impacted the environment business in Romania. It is known that an adopted technology is meant to make it easier to work in a field, whatever it may be. AI is ready to transform this financial accounting area (however, almost 80% of companies still do not consider accepting this solution) into a safe area, with expenses in the area as low as possible, which will have a major impact on change which will take place in the coming years (Gotthardt et al., 2019).

However, AI has the role of facilitating the work of employees in a company, but on the other hand, the investment made by the company must be recovered, somehow (Robson and Bottausci, 2018). In accordance with the data collected from the field, during and after the implementation of the SAP project (1-month support - post implementation – in each project – the author tried to synthesize the common areas of interest - the analyzed companies having totally different areas of work), we set some of the characteristics (questions) encountered and quantified by the author, such as:

- Q_AI_1 - the biggest risk, on all the analyzed projects, was that of a known foreign language
- Q_AI_2 - another thing, which from a social point of view, had a major impact in all the projects carried out: cultural differences - major impact in understanding the way of working
- Q_AI_3 - frequent management changes - a difficult way to understand in Romania, after 1990, knowing that stability has always been a cohesive factor for the Romanian people
- Q_AI_4 - the adaptation of a software produced in another country, the way of interpretation, the translations of the terms used, very difficult to understand interfaces, were a major factor in accepting the change brought by it

- Q_AI_5 - rethinking the economic processes, in accordance with what the parent company (the one that bought the Romanian company) has, was extremely difficult to accept, the Romanian law not being so flexible
- Q_AI_6 - even if there were a series of branches all over the country, most of the functions (IT and executive) were concentrated towards the headquarters where it was decided to be HQ in Romania (in most cases -Bucharest - here there are also facilities - airport - relations with other companies in the field, etc.) - this had a major impact in terms of staff movements

Table no 1. The number of risk/problems collected during the implementation of ERP and adoption of the AI/RPA solutions (50 risks for 100%)

Risk	Company A		Company B		Company C	
	Implementation ERP	AI / RPA	Implementation ERP	AI / RPA	Implementation ERP	AI / RPA
Q_AI_1	9	2	18	4	6	1
Q_AI_2	7	1	22	1	6	1
Q_AI_3	8	0	13	0	8	0
Q_AI_4	8	6	16	4	8	3
Q_AI_5	12	6	14	12	9	1
Q_AI_6	4	0	7	0	5	0
Results	8	30%	15	42%	7	12%

As can be seen from Table number 1, the most collected risks are at company B, a company that operates in the oil & gas area. It was acquired by a company from another country, on which occasion; the main headquarters in Bucharest was populated with a series of specialists from all over the country (from the territory). The discussions were very heated when their arrival in Bucharest was discussed. Very big problems suddenly appeared. Another lifestyle, another city, the family stayed in the locality where they left - all kinds of discussions started, etc. Many families broke up, problems began to appear, unfortunately the company came with some help - money - but unfortunately it was not enough.

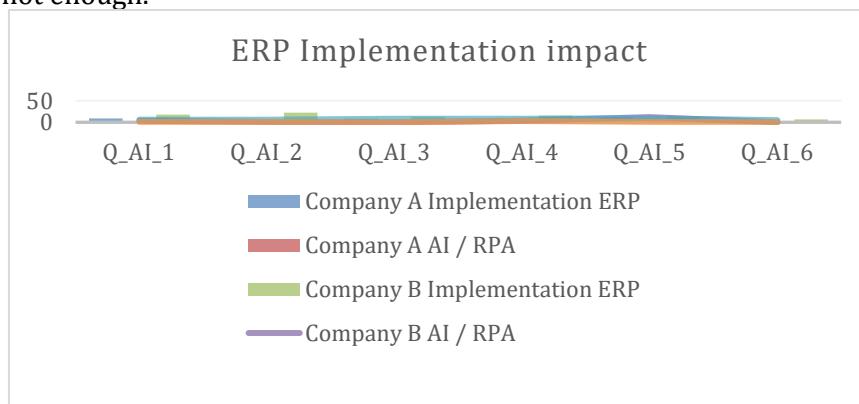


Figure no 1. The ERP / RPA implementation impact

Another problem arose in the implementation of the SAP system, being a new system, it was very difficult to be accepted - it can be said that it was imposed, somewhat, the impact being a major one, with many disadvantages, as is shown in the image above, the figure 1.

The figure 2 shows all the actors who were involved in implementing and maintaining such a complex solution, such as the SAP system.

The main impact of implementation of an AI and RPA solutions in an ERP system

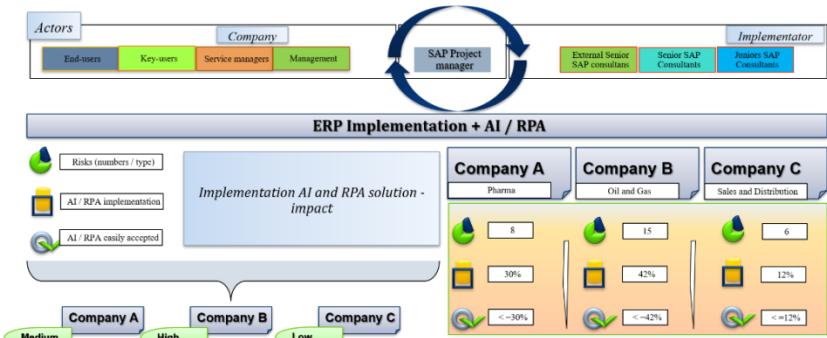


Figure no 2. The score after implementation of AI/RPA solutions...(%)

In the recent study, the questions asked by the author of this article, had in the foreground three categories, those who implemented the IT solution, those who used the IT solution, and the management who wanted to implement the IT solution. I referred, moreover, to the company in the oil & gas area, because here the social problems were the most. As you can see, there were a series of risks and problems, which were later or not solved.

The author can say that the response times from those who implemented IT solutions were not reasonable. Another aspect to consider was the involvement of multinational teams, the discussions were held many times in English, which was not exactly accepted by the Romanian business environment. At that time, the management intervention was not to the liking of the people who worked in the company, they hired a series of young people, without experience, just because they knew a foreign language. The culmination was the positioning of these young people in leadership positions. Then came the frustration of people who were very experienced and had over 15 years in the company. Thus, chain resignations or, even worse, dismissals appeared. It has been reached that after 5 years of implementation, the staff will be reduced by half.

Conclusions

Implementation of ERP solutions in Romanian companies had a major impact on the daily lives of those who, after 1990, had to change their work style, the current mentality being a free one. Not all the employees have accepted the new IT solutions, which has led to a rethinking of the way of

working for many employees in large companies, who have afforded such software, the desire of companies being to be competitive in a moving market. Moreover, AI or RPA solutions have appeared. AI has the role of eliminating things that are repetitive, tiring, with the possibility of making big mistakes, in favor of things of greater importance, such as planning, organizing and developing strategies - useful to companies. From the read articles, certain characteristics found in the big companies are retained, in the area of financial-accounting and audit, knowing that here we work with very large volumes of data. This is where the possibility of not interpreting in a way that is as accurate as possible appears, due to the fact that, the diversity of the data collected is great. The information systems currently existing in the market are designed to collect data from several areas of activity, to unite them in increasingly sophisticated reports. It is clear that, in this era of digital transformation, many companies have to deal with very large amounts of data, which will have to be processed, analyzed, and reported by those who are in this area of activity, namely financial accounting and auditing. One thing is for sure, streamlining processes and in-depth data analysis - perspective view, is something that will have to be adopted by large companies, so that, with the help of AI, to explore the opportunities offered by this new technology. Another important factor, which must be mentioned, is that of the massive departure, from Romanian companies, of well-trained people. A recent study, based on concrete data, shows that of the companies analyzed by the author, more than 53% of well-trained people left. Many specialized companies appeared in Romania, after 1990, knowing that the oil and gas school here is a very good one. Thus, most of the very good specialists migrated to these companies. Here, too, problems began to appear, departures abroad, new IT technologies, having to be found among the daily occupations. The other companies analyzed in this case study were based in Bucharest, the branches they had in the country, having very few people, and the need for migration was not so strong. Areas such as IT, supply, human resources, were centralized by large companies, which inevitably led to those staff relocations, who wanted, of course, who did not, had to leave the company, with financial compensation offered.

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THE FAILURE OF MULTICULTURALISM AS COMMUNITY PROJECT AND MANAGERIAL PRACTICE

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Abstract: *The present study focuses precisely on the next imperative: the semantic recalibration of the concept of multiculturalism, currently mistaken for interculturality, not only by politicians and journalists, but even by some philologists having claims. By reducing the problem to linguistic differences, the latter have promoted the confusion at the level of innovation of the approach perspective, maintaining the discourse at the phenomenological level, without touching the tectonics of the social ontology. Therefore, in the present study we start from a verdict given by a first-class European political leader: Angela Merkel, who, at a meeting with the youth of the CDU party acknowledged that multiculturalism can no longer be a solution either for the present, or for the future: "multi-culti is tod"! In the present study, we bring some arguments, we hope persuasive, in order to demonstrate the social diagnosis proposed by this illustrious European personality.*

Keywords: colonialism; dominant culture; multiculturalism; social space; metropolis no-go zone.

Introduction

After many generations, more precisely in the mid-twentieth century, when colonialism was outlawed and many of the former colonies became independent countries, multiculturalism has shown its limits both in terms of the hermeneutic component and of the pragmatic component: former slaves, civically emancipated, have begun to claim the status of a valid dialogue partner. Moreover: some of them started migrating to the former metropolises! As long as they were limited to the role of emigrants who strive to integrate and assume various roles under the new conditions, no objection was made to the migration flows of the poorest people, towards more developed countries which could ensure a significantly higher quality of life. But the process continued: the newcomers also brought other people with them who gradually began to form compact communities, different from the majority population, communities that began to claim equality in rights as compared to the metropolitan population.

However, despite the mutations in the effective social reality, the semantization remained as the old semantic quotas, pointing out a land inadequacy compatible with the specifications of Homas Kuhn: "You cannot

explain new realities, fundamentally changed, by using the vocabulary of an old scientific paradigm".

1. Thesis

Starting with August 2015, Europe has been facing the highest flows of emigration, firstly from Muslim countries, where the citizens of newly freed "dictatorships" have seen that the new "democratic" conditions caused much more precarious situations of life than the previous ones. That is why the "Arab Spring" supported in all aspects by the Western countries and the US, instead of bringing economic stability and social peace, have created situations that risk getting out of control, and this new crisis is not only economic, but firstly, it is a crisis of a transparent explanation from the international resort forums. To turn everything into derision, saying that democracy gave them the right to aspire to a better life in other countries, but without offering solutions to this horizon of legitimate aspirations, in their own way, is a form of cynicism that complicates the situation even more.

If multiculturalism, in this context, was a viable concept to explain the situation, then there would be no problem: allogeneic communities already existing in western countries could receive their nationals peacefully, contributing to their socio-professional integration. But it's not like that at all! Here we have *another argument for the waiver of the stereotype of multiculturalism* as a resource for social cohesion at community level.

2. Arguments

The citizens who stormed Europe in the summer of 2015 are the victims not only of a desire to look for other job and life opportunities under the sky of economically developed countries, but also of another, very serious aspect, about which no one wants to speak: in the countries which they came from, they were accustomed to live, even if on the border of subsistence, in the area of traditional authorities from a confessional, economic and political perspective. For the success of what has been called the "Arab Spring", the Western-inspired (or even source-based) media has demonized all their native values, promising that by changing their leaders and accepting the values of "consolidated democracies" the situation will change immediately and fundamentally in terms of living standards. After many months of waiting, they realized not only that their quality of life had not improved, but they were convinced that their minimal civic stability and predictability had been shattered. Their new political authorities promoted by the "Arab Spring" have no moral authority to be credible! The result: citizens have gained the conviction that they no longer even have to fight in their own country; the only solution is to start a new life in Western societies in which "multiculturality"

would allow them social and professional integration as well. This is the descriptive component of the situation, it is not a value judgment, but we must say that we consider ourselves exempt from any responsibility for the political comments that bring to the scene the role of the secret services on all meridians in this very controversial issue.

As researchers in the social field, here we only explore some possible explanations, other than those referring to politics or journalism, supersaturated with impressionist claims or ideologically glossed. This new identity crisis forces us to rethink the old concepts of globalization and multiculturalism; sociologically, not ideologically.

At a *brief ethno-demographic screening* of the "Arab Spring" region, it can be observed that there are identical ethnic groups, currently included in several countries in the area. By comparison, this situation (mosaicized from an administrative point of view due to the belongingness to several countries of the same ethnic group) identifies the source of certain frustration, because the fundamental human rights are considered by some members of these ethnic groups to be better fulfilled in some countries than in other countries of the same region. In addition, the old religious conflicts within the Muslim world, primarily between Sunnis and Shiites, add another parameter of instability to the entire region, and the strong positions in resolving religious conflicts have not yielded the expected results. These aspects explain the feeling of quasi-generalized relativity in the area of which fundamentalist-religious movements identify a niche of expression even in the form of terrorism.

In the most recent interview (TV news, 2011) given by a high Muslim authority, they talked about the intention of the ethnic groups in the geopolitical area of the "Arab Spring" to transgress the authorities of the states whose citizens are increasingly for a geopolitical reconfiguration by forming other states smaller, but compact, homogeneous, in terms of the ethnic relationship, but based on exclusively confessional criteria. This ethnic cleansing can in no way be a source of social stability or a reason for the simple citizen to make an existential project related to his country; emigration, in this context, seems the simplest solution, although, as can be seen, a predominantly utopian solution.

Trying to semantize Canadian experience in multiculturalism, *Will Kymlicka* (2012, Forum) draws attention to the hermeneutic risks associated with using the term multiculturality, generated by the American and Canadian experience, in order to evaluate other communities on other continents that have substantially different experiences; After all, it is all about "institutional Bovarism". (Ştefan Buzărnescu, 1998; is meaning the copy of institutions which is good in a country, in another different country with different psychological identity)

In turn, in the work *Postethnic America. Beyond Multiculturalism* (David A. Hollinger, 1995) after presenting a sophisticated typology of multiculturalisms in American history, David Hollinger (1995) concludes that

claims of "collective rights" cannot be accepted in the name of multiculturalism, because the ethnocultural antagonism of these collective rights cannot constitute a source of social cohesion. The multiculturalism promoted by America, in the past as today, becomes operational, conceptual and praxeological, only as a vector of positive composition of the unity in diversity of the dynamics of the American social space (although, in reality, the American policy about receiving foreigners is, in fact, present, centred on an indisputable management of interculturality!; our note). It is worth noting that the author makes no reference either to the concept of interculturality, or to the intercultural experiences of other multiethnic communities on other continents where interculturality is an undeniable social reality. It simply starts from the premise that only multiculturalism is an ethnocultural reality and an ongoing experiment, as if interculturality did not exist. The colonialist philosophy, residual with all its arrogance, transpires in the subtext of this approach, but we will not emphasize this aspect, because we do not intend to argue about neo-colonialist nostalgia in this context. The fact that in the 196 states currently recognized by the international community, about 600 languages are spoken by the approximately 6,000 ethnic groups or cultural groups cannot represent an argument which supports the hypothesis that all these groups could be characterized, exclusively, by multiculturalism, without claiming interculturality, at least as a working hypothesis.

The savagaries in France, from November 2015, represent yet another argument for the failure of multiculturalist approaches in terms of the pragmatic component. On a speculative level, the discussions may continue, various theoretical models more or less pathetic for the present or future of Community Europe may be proposed, but measures are urgently needed to stop the continent's Islamization as an experiment of multiculturalism. All the ideas focused on solving the demographic problem at the level of the European community by simply populating the European countries with cheap labour from other collective mentalities have resulted in a resounding bankruptcy; this social and human experiment failed lamentably, and the revival of old theories is counterproductive. Of course, one must not respond to Islamic fundamentalism with another type of fundamentalism; it is sufficient to study anthropologically and sociologically the multiethnic communities in which there is a multisecular coexistence. From a sociological perspective, social cohesion as a unit in diversity has proven to be possible only in communities where different ethnic groups have coexisted in the area of the same collective mind for several generations. The idea that thousands and tens of thousands of migrants can be integrated into structurally different collective mindsets proves a lack of social, anthropological, sociological, psychological culture, etc. and it must be definitively abandoned, because in the 21st century, no matter how up-to-date they are, colonialist methods can only produce theoretical confusion and unrealistic decision-making models.

At the level of European decision-making forums, there are still complexities of superiority: economically developed countries are considered,

a priori, superior and persist in believing that they are the only holders of the "truth" on other levels than economic. The reality shows that there are other, smaller countries, but with an exercise of multiethnic coexistence in the area of interculturality which must be analysed when considering the source of social cohesion at the continental level. The performance of these countries is based precisely on the refusal of ghettoization of ethnic groups and the placement of all ethnically different groups in the area of interculturality. Therefore, the resemanization of multiculturalism, or practicing multiculturalism is not the solution, but abandoning multicultural theory and practice in favour of moving to the paradigm of interculturality. As for the Commissioner for Multiculturalism, completely overcome by the events of September 30 in Paris, he does not even realize that the barbarism of terrorists is also an effect of multicultural practice. Poor *Mr. Jourdain* of our times ...

In the work entitled *Liberal Multiculturalism* (Levente, 2001), ignoring the reality of ghettoization, generated by the practice of multicultural behaviours in Western societies, the author proposes a focus on the idea of alleviating tensions between majorities and minorities by promoting the "liberal multiculturalism" which he does not define according to the demands of logic, that is, by proximate gender and specific difference. The adjective "liberal" does not bring, even this time, explanatory value to its approach, because adjectives, in general, can bring neither semantic nor hermeneutical value; scientific writing has its rigors, which cannot be transgressed because of the desire to be interesting at any cost. The semantic mixture (ethnographic-ideological) demonstrates a categorical failure of epistemological classification of the profile issues by means of the term "liberal multiculturalism" which does not mark any contribution to the clarification of the term and any contribution to the practice concerned. In the conditions in which even economic neoliberalism is revealed to be outdated by the historical movement in progress, the imperative need to find new semantizations, starting from the structural transformations which already took place or in process of being crystallized is clear, in order to decipher the real meaning of the evolution of human society in the age of globalization. The need for new intellectual equipment, as well as for the innovation of the approaches, requires the distancing of the classics of the research literature, currently tributary to the colonial era. As it can be seen, the use of a neo-colonialist perspective in the process of pan-European integration is burdened by very different reactions, in terms of intensity and as a form of manifestation, of countries that no longer accept supranational subordination: the idea that the European Community could be a federation in which multicultural communities that can evolve harmoniously under unitary leadership in Brussels have failed to diminish aspirations of national affirmation of the countries of our continent, even though a large part of the media has proved very tenacious in turning any national sentiment into derision. The reality is quite the opposite: ethnophobic reactions have occurred at the level of some minorities in order to enclave or even detach themselves from the internationally recognized geopolitical area

at the level of some states. The fact that the referendum of Catalonia (for example) to become autonomous until the withdrawal from Spain was not recognized by the EU authorities does not change the data of the problem: the identity crises generated by the European integration are symptomatic for those who regard globalization through the same projects destined to diminish the identity profile of the ethnic communities within the meaning of transforming the international communication network into partners with mutually acceptable and practically achievable interests in order to gradually reduce the asymmetries generated by the internationalization of history under the aegis of the Western model of capitalism. If the pragmatic intentions of all multinationals to maintain economic asymmetries at the intercontinental level, including through public policies marked by multiculturalism, are not answered by promoting public policies based on interculturalism, globalization will not succeed because of new identity crises, which will amplify the existing ones.

From the exegesis of the profile, *the conceptual paternity of the multiculturalism project was demonstrated* by means of the contribution of Count Richard Nikolaus von Coudenhove Kalergi (November 16, 1894, Tokyo, Japan - July 27, 1972, Schruns, Austria), who in 1922, in Vienna, laid the foundation for the PANEUROPA movement, (Richard Coudenhove Kalergi, 1922) the main purpose of which is "the establishment of a New World Order, based on a Federation of Nations, led by the United States of America; this project would have been the first step towards a World Government.

How current this "prophecy" is can be deduced without claiming that we evaluate the current "wave of emigration" from the perspective of grids susceptible to interpretation. However, we cannot fail to notice that "first-rank decision-makers", such as Angela Merkel and Herman van Rompuy, have been awarded the prize precisely for the positive sanction of the "implementation" of the Kalergi Plan! by them and their collaborators.

In this context, it is not useless to recall, that is, to reiterate the views of the former Manager of the World Health Organization (WHO), G. Brock Chisholm: "What should be applied everywhere in the world is the practice of limiting births and mixed marriages, in order to create a single race in a unique world that depends on a central authority" (August 12, 1955). So, what seems to us a great last-minute discovery (2015) has a whole history behind it, and the present events are only a set of effects of some decisions taken decades ago.

The waves of migrants in the most immediate present cannot be managed properly if these antecedents that have prepared the practice of destabilizing Europe today are ignored!

Some recent sociological research (TV news, 2014), focusing on how young Muslims in Germany project their marital partnership, has revealed that there is no confessional compatibility between them and German natives. The Muslims in Germany, even though they have integrated relatively satisfactorily from a professional point of view, under a confessional aspect, have remained

conservative and coexist in a kind of parallel society with the receiving society, respectively with the German majority. In turn, those who have not yet reached the age of marriage follow the same tradition of rejecting *de plano* a possible mixed German Muslim family without the wife of German ethnicity being converted to the Muslim religion. This is how *multiculturalism automatically produces segregation*. The immediate reality, brought to the fore by the recent wave of emigration, is yet another argument for the urgent need to rethink the whole issue of multiculturalism, from definition, to the management practice of this process. Not only the actual living conditions, but also the impact of the newcomers on the cultural model of European, Western type have yet to be discussed. If it is found that from the guests, many have turned into minorities that are now self-ghettoing, then this type of practice has to be very severely analysed and all the necessary measures, beyond the propaganda hall of the much-called "political correctness" must be promoted because the danger of community destabilization is generated precisely by the *continuation of the multicultural practice* that has proven to be no longer *a source of social cohesion*.

Without being defined, at least in an acceptable manner, by the community authorities, multiculturalism was promoted as a European practice, only on the grounds that it would be successful through the colonization of several hundred years ago. But the former colonies have also awakened to national life in the most immediate present, which changes the data of the problem, and we specify that this is also a reality that complicates the unity in diversity equation. The time has come for a lucid and responsible reassessment of a practice that is historically outdated!

In response to the demands of minorities in their countries, several top-level authorities have taken on a civic-political attitude, but in line with the option of a waiver of multiculturalism as a source of community destabilization.

For example, Ms Julia Gillard, from the position of Prime Minister of Australia, stated the following (Aulich Chris, 2014)

"Immigrants need to adapt. It's a *TAKE IT, OR LEAVE IT!* Problem. I am tired of this nation worrying so much whether it doesn't hurt some people who came here recently or their culture."

Our culture has been developing for over two centuries, after so many struggles, trials and victories of the millions of men and women who have sought freedom.

We speak English, not Spanish, Arabic, Chinese, Japanese, Russian or any other language. So, if you want to be part of our society, learn our language.

Most Australians believe in God. This is not about the "right faith" or "political pressure"; it is a reality that this nation was founded by Christian men and women with Christian principles. It is certainly appropriate to display this reality on the walls of our schools!

Does God bother you? If so, I suggest you consider another part of the world to live there, because God is part of our culture.

We accept your beliefs without questions. All we ask is for you to respect our beliefs, to live in peace and in harmony with us. This is our country, our land and our lifestyle, and we offer you the opportunity to enjoy it.

But the moment you start complaining, moaning and joking about our flag, our commitment, our Christian beliefs or our lifestyle, *I encourage you to take advantage of another Australian freedom: the right to leave!* If you are not happy here, well, leave! We didn't force you to come! You came willingly, then you accept the country that accepted you as you are."

The Prime Minister of Canada gave a reply in the same register, in response to the dissatisfaction of parents of children from Muslim families and who pointed out that there are pork menus in Ottawa's canteens that offend the Muslim lifestyle. The Prime Minister's answer was clear: if they want to stay in Canada, then they must accept the Canadian lifestyle; if they cannot accept Western civilization, then understand that neither Canadian laws nor the lifestyle of Canadians can be changed into a Muslim civilization! Integration into the Canadian world is the only solution for those determined to live not only in Ottawa, but in all cities and towns across Canada.

The Belgian experience, centred on multiculturalism, has generated a very difficult situation, even for an ethnic Belgian, who for over twenty years has lived with the conviction that the internal segregation between the Flemish and the Waloni is a successful model of multiculturalism in which any kind of migrants, including Muslims, have the opportunity to assert their identity. We completely reproduce the article that an important journalist from the Belgian media, Luckas Vander Taelen, published in the daily newspaper *De Standaard* of September 30, 2009:

"I live in a neighbourhood in Vorst, in the area between Nordestraat and the South Station in Brussels (Gare du Midi - Zuidstation), a place that can only be called a ghetto, even with the strongest *multicultural bias*. My daughter has long decided not to pass by there. She's too often sworn. I cross the area by bicycle every day and more and more often I go through an adventure. Chaotic parked cars, drivers stopping cars in the middle of intersections to talk, young people wasting their time on the streets and behaving as if you crossed their territory. Very important, do not try to say something when you are hit by a car: the last time I commented, a passer-by who was not more than 16 years old approached me and told me what I cannot translate for civilized people: *Nique ta mere!*".

It was not so bad as last time when another young Maghreb driver was insulted by my behaviour: I dared to take advantage of the right of way which I had. His honour was so badly harmed that he seemed to be able to remedy it only by spitting to my face. So, keep silent! If you try to convince someone that 70 km/h in a 30km/h restricted area is too much, then you win the right to face the honour of a *new Belgian*, who does not allow anyone to stop him from doing this and who is ready to give you a punch in order to make himself understood.

Some years ago, I was firmly convinced that the new young Belgians would be assimilated very quickly. Meanwhile, a generation of unruly rebels has grown up in Brussels, a generation that always feels offended or thinks they are made an injustice. Never responsible for anything, they always blame someone else: the government, the racist Belgians. Then, even within their family, they are uncontrollable. When Molenbeek police arrested a boy, his father immediately staged a protest on the grounds that his son "would not steal even an apple."

The efforts of the government in the problem neighbourhoods have made young people not feel the need to give up these habits, underlined a recent study (2008) coordinated by ULB (*Université Libre de Bruxelles*).

Thus, the auspices of a village within a large city are created. The daughter of a Moroccan friend has a Belgian boyfriend. The girl never goes with him in that neighbourhood because they are both immediately mocked. Almost all young immigrants have Belgian citizenship, but do not feel connected to Belgium in any way. On the contrary, the word "Belgian" is, for them, an insult. Indeed, you will never see single women in that neighbourhood and you will certainly not see women in cafes. There they are not even tolerated.

When an employee of the municipality asked for a coffee in one of the cafes in this area, she was immediately informed that she would not be served.

When I ride my bike through the *Merode* neighbourhood, I know that until I get past Zuitstation, I won't see any women on the terrace of any cafe. No need to talk about the double standard applied in terms of gender, a standard imposed on young immigrant women, when they are asked to prove their virginity on the night of the wedding although everyone knows that hospitals in Brussels are doing simple reconstruction operations of the hymen.

A famous French-Moroccan artist exhibited a remarkable work in Brussels until last week (September 10, 2009): a series of Islamic prayer rugs with shoes. The gallery immediately received threatening phones, the window was spit and broken. Problems occurred because on one of the rugs there was a pair of red heeled shoes. The artist wanted, in this way, to raise the issue of "woman in Islam". But this is not possible in Brussels: after a few days the exhibition was closed. Maybe we should ask ourselves how it happened that we, the Westerners, came to accept that principles such as that of the freedom of artists and that of equal rights for men and women could no longer be valid for everyone in our country? Why don't we dare to uphold the values that are truly essential: respect for the law and for the values of the country we live in? The ban on Islamic fairy tales (as the French did) is not a solution. It was the left that demanded more attention to discrimination and social differences. Unfortunately, the problem is much deeper than that: we were afraid to force emigrants to adopt our values, values that are far too dear to me, to give it up." (De Staandard: *De getto's van Brussel*, September 30, 2009).

The bitter experience of Luckas who needed twenty years to realize that multicultural education not only produced discrimination, but also

contributed to a true ghettoization of the Belgian social space, is yet another argument for the fact that multicultural approach can no longer operate in the European present which faces increasingly aggressive tendencies of Islamization of communities in which there are Muslims of several generations, but who have deliberately refused to join the countries where they were received, and now unite with the new waves of migrants in order to impose, by force and exclusively, their traditions and religion. The religious exclusivity, promoted by the so-called "Caliphate", on the scale of the new territories seized by force and mysterious complicity with the suppliers of weapons and financial support, in sync with the exclusion zones for European citizens in their own countries, represents the peremptory evidence for the categorical failure of multiculturalism as a perspective of approaching the structural transformations under way at the planetary level.

A representative of the Belgian authorities, the police officer *Bart Darbie* from Brussels, gave an extensive interview to the publication *Gates of Vienna*, from which we quote:

"In Brussels, several neighbourhoods have been transformed into **no-go zones** for police officers. Neighbourhoods in which police officers can rarely patrol without being thrown stones at them, without being attacked or their cars destroyed. Unsurprisingly, 80% of those living in these neighbourhoods are of Islamic origin. In general, the aggressors are minors (...) A Belgian court is not an ally of the police officer. Brussels police have claimed, and you can read this in Flemish publications, that immigrant criminals arrested ten times for armed robberies, car thefts, drug trafficking, etc. were caused to "disappear". Each time, the prosecutor would order their release within hours of the arrest! The offenders started laughing at the police. And here's an example of "respect" for authority: a young offender, arrested 145 times, did not spend a minute in prison!" (2008, Article "*No-Go Zones in Brussels*).

Currently, Luckas Vander Taelen (2001, European Parliament, interbvention) understands with what kind of ideas young migrants are coming to Europe and he may have understood that the Muslims residing for several generations in Belgium did not integrate not from a "democracy deficit", but because *they are forbidden by their parents to integrate into a community governed by Christian-Western values*, to which we can add the education system based on the dogmas of multiculturalism whereby discrimination, under the guise of "respecting differences", produces insurmountable community cleavages and consequences hard to predict in the long run.

In the short term, the authorities of the European Community, at first enthusiastic that they will redress the labour force shortage by rapidly qualifying migrants, have seen the true proportions of the utopia and have recalibrated their speech, initially marked by a contagious optimism, especially after the recent terrorist acts in Paris in which the authorities proved overwhelmed. In this context, we recall what the collective memory has screened or even forgotten: on October 17, 2010, Angela Merkel met the young activists from the CDU (German Christian-Young Democrats) in Potsdam

where they proclaimed the failure of multiculturalism in Europe "*Multikulti ist absolut gescheitert*". That in 2015 the "politically correct" speech is different, it is not our problem.

Through the continuity of the conservation of differences, multiculturalism did not bear fruit in the Israeli experiment either, by dividing the territory in the Hebrew sector and the Arab sector as two radically different entities, but designed as complementary. There, many nostalgias and asymmetries of geopolitical takeover of the region, periodically become recrudescent, proving that the paradigm of multiculturalism is no longer current, and for the future, certainly, not advisable. In addition, the dividing walls between many community segments of the two communities advocate for the waiver of the practice of multiculturalism centred on maintaining and cultivating among the young generations the cultural models generated by ethnic, linguistic and confessional discrimination. These community parameters demonstrate that multiculturalism cannot generate social cohesion or civic partnership between different ethnic groups. Interculturality, in the community segments in which it is practiced not only in Israel, but throughout the Middle East, has proved not only a source of social cohesion, but also a source of economic prosperity able to polarize the community in the area of interests that transcend all the differences between individuals.

An outstanding attempt to overcome the explanatory apologies of multiculturalism is proposed by the famous historian from Timisoara Victor Neuman (2003) through the conceptual creation of *multiple identities*: "through multiple identity I assumed either the equal assumption of different cultural, linguistic, religious roots or the genesis of a different identity in relation to the initial ones, in which case the urban, rural, social spaces give it a new name". On these coordinates, the author develops very relevant approaches centred on the profile of regional and zonal identities, which may contribute to consistent *semantic recalibration* of the concepts of interculturality and multiculturality, but remains cornered in the exclusivism of the historical-anthropological perspective.

The re-questioning of the identity mechanisms in the context of the geopolitical mix of globalization is not only a hypostasis of the tendencies of exit from anonymity or of the singular initiatives of some researchers animated by the responsible overcoming of appearances, but a form of lucid implication in the reconstruction of paradigms that prove to be overcome by the objective historical movement.

A single explanation, in this context, can only illuminate the possible future approaches: the Herderian correlation between the linguistic and national boundaries is now outdated. But the construction of the nation and statehood starting not from ethnicity, but from citizenship, from the French experience is no longer current because of the experiment of own multiculturalism, in which the migrants remained exclusively attached to the ethnic parameter, ignoring the citizen-state parameter, so: it is revealed that the switching from the practice of multiculturalism, to the practice of

interculturality has no alternative! Instead of ignoring further the intercultural experience, *we propose a focus on the "secret" of intercultural successes*, obviously in the semantization proposed by the sociological perspective of approach included in the present study, in order to explore other alternative sources in relation to a multipolar world, in which multiethnicity has become a reality as a result of the free movement of individuals, protected by "fundamental human rights".

From a philosophical perspective, one of the most qualified experts in social sciences in Romania (Marga, 2015: 191), appreciates that multiculturalism assumes the movement from "the contact" with other cultures through "cultural understanding" to "intercultural understanding" by way of communication. This approach, with all its originality, depends, however, on the "traditional" semantization of the colonialist paradigm in which multiculturality is supposed to be a valid solution to the problem of cultural asymmetries between aborigines and colonists and a sign of indisputable superiority of the colonists, *a priori* quoted as having a high IQ, which would have legitimately provided them with a power of understanding superior to the ones least economically developed (although no one has shown through scientific studies that there would be any correlation between IQ and the level of economic development).

Medical and psychological research (2001, Rocco) has shown that there are no net differences, worth noting, between the intelligence of the "coloured" population and the intelligence of the "whites". In addition, sociology research (1997, Arhiva CCPT, Filiala Timiș) has revealed that there is no positive correlation between the practical intelligence of the "blacks" and that of the "whites", regardless of which continent they come from. The legend of such alleged links was definitively denied by the experience of South Africa where multiculturalism generated an administrative bantustanization and ghettoization, without any biological or anthropological basis. This is an irrefutable proof of the use of multiculturalism, as a "cultural" justification for maintaining the "coloured" population outside the structures of institutionalized power. The "idea" that "blacks" are able to organize and self-govern was definitively denied by the discrimination of the apartheid period, during which the leader of the "coloured" population, Nelson Mandela was arrested and after more than two decades in prison, has shown that a country with a majority "coloured" population can develop under the leadership of "coloured" authorities, even at the highest level of power.

That is why, the rethinking of the entire conceptual system of social sciences in accordance with the legitimate practices of the contemporaneity, is required as a zero-degree priority. The old ("traditional") semantic load of multiculturalism no longer has hermeneutic potential, and in the context of globalization it proves to be a categorically inertial source of "sustainable development".

If we accept that globalization, as a process of internationalization of history, is a legitimate and "irreversible" historical movement, because from an

economic point of view it is already an indisputable reality, we cannot fail to notice the undisguised reserves that come not only from the Muslim space, where ethnocentric reactions are radicalized. Labelling these reactions as "Islamic fundamentalism" does not solve the problem. On the contrary: it generates other problems which are not smaller and not only of a strictly cultural nature.

So, it is not the "need for multiculturalism" (Marga, 2015) that has to be claimed, but the practice of interculturalism should be generalized in order to pragmatically manage the complementarities of different ethnic groups, because the practices of multiculturalism have led to segregations of all kinds, movements of territorial autonomy, of cultural autonomy and to other such community defects with effects that are difficult to estimate in the long term.

Even the recent religious conflicts in the Arab world between Sunnis and Shiites, reveal the potential conflict of multicultural practices, which can be exploited by various centres of power, exogenous to the "multicultural" communities in this case.

Regarding the claiming of multiculturalism when the "opening" of China is redefined on the coordinates of the reforms initiated by Deng Xiaoping, the hypothesis exceeds the present approach focused on exploring the sources of social cohesion, the interculturality being only one of them, even at the level of China's macro-management experience.

"Today's China is the result of a long history of integration, through alliances and conquests, of a vast territory and diverse populations around the Han population" (Marga, 2015); The originality of the current Chinese management lies in the fact that, following its colonization in the 19th century, it managed to integrate, within the axiological frameworks of its own culture, the cultural models of all the colonists, maintaining its unmistakable identity profile. His experience shows that multiculturalism, namely the practice of mutual closure, is not the solution, but prudent openings and selective takeovers from any otherness only insofar as these allogeneic elements were compatible with the constants of the Chinese collective mind, as this is a positive practice in relation to this kind of problems. On these coordinates, neither development nor modernization failed in the loss of identity, or in denationalization. The secret of success has a name: interculturality.

This ability of mainland China to resist through culture, to all kinds of aggression on the part of the colonizers, created pragmatic reflexes of original reporting to all its state connectors on all continents. Thus, unlike America, firmly convinced that its axiological standards must be generalized (even imposed!) worldwide, although a multimillennial civilization, China does not claim to have a messianic vocation. Today's China is the result of a successful experiment made by the Chinese community in which intercultural management of differences is the best alternative for China; there is no intention of the Chinese authorities to export "Chinese management" nor "Confucianism" frequently invoked by those who want at any cost to undermine the economic success of the Chinese communists, proposing a

"Confucianist" model of development which the Chinese do not recognize! For this reason, the current Chinese authorities are not intimidated by the various international courts that point out the differences in Chinese management in the punitive register of reproaches. For example, regarding the human "fundamental rights" controversies frequently claimed by Westerners, the Chinese conclude very briefly the discussions with Westerners and Americans: China has its own human rights standards. Social assistance, for example, is offered not by means of state aid as in the American version of "welfare state", but by providing a job for every individual who has been educated and professionalized for free (at the government's expense). The social polarization, specific to the Western model in which there is no unemployment, is rejected by the Chinese in the name of a generous objective: "decent development for all", in which all fundamental human rights are inclusive.

Conclusions:

In conclusion, the best development model for China is the Chinese one, the openness to modernization and reforms are total, with one condition: not to affect the identity profile of the multilateral China. The social cohesion of the over one and a half billion Chinese people is based on interculturality by integrating differences in the area of pragmatic complementarity. In this context, we draw very strict attention to the *potential of historical creativity of interculturalism* that has ensured continuity over centuries and millennia, but also progress and development for over 40 years, without interruption. Globalization could become more attractive if it redefined its goals and methods on the coordinates of interculturality, but this can only be done by abandoning the discourse and methods of multiculturalism, because it has failed even in the areas in which those who invented it a few centuries ago live.

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SCHOOL DROPOUT, ROMAN CHILDREN IN A PRECARIOUS SITUATION - CORRECTIVE ACTIONS AND RECORDED RESULTS

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Abstract: Our scientific communication aims at the detailed presentation of the projects carried out for the roma children in the precarious situation in our educational school "adrian păunescu" high school of bârca, a municipality located in the department of dolj. We also focalized on the results obtained after the end of the projects. The projects we are considering are: pocu (operational project for the human capital), mens sana in corpora sano and winter celebration together. This projects aim at the professional integration (the first project), healthy eating (the second project) and the promotion of francophone culture (christmas celebration, extracurricular activity). We also insisted on the recorded results and on the impact of its actions on the target group.

Keywords :socio-cultural competence; sociolinguistic competence ; education ; training; professional integration.

Introduction

Our analysis will focus first on the concepts of sociolinguistic competence and professional integration. Then, we will go to the detailed presentation of each project, the results obtained and the impacts on the learners. The third project "the winter feasts together" dedicated to the winter feasts (the christmas party in france and romania) aims to live together in the current french-speaking space marked by linguistic diversity and cultural diversity. The learners of the fle must have a sufficiently solid cultural and linguistic background in order to be able to cohabit peacefully in the new living space.

1. Sociolinguistic competence

In order to be able to establish a contact with people of different languages and cultures, fle learners must have "awareness of language and communication" (CEFR, 2000: 85). This means that they must have the capacity to assimilate a foreign language, to pronounce words/to form sentences. Since language is a social phenomenon, learners will need to have the capacity to make the language function in its social dimension (the learner as a user of the language). The use of a language places them in the french-speaking community: they are required to have knowledge of the language and, at the same time, to apply it in various socio-cultural situations: linguistic stays, linguistic cultural exchanges, competitions, festivals, guided cultural tours, etc. Consequently, learners of the fle will be expected not only to use the language

in a conversational exchange with the other, but also to adapt to this new space. It is also a "principle of cooperation" to form an image of the french-speaking world and this is developing in relation to the french-speaking people. In other words, it is a principle of involving learners in the community life in order to live better together.

2. Occupational integration

The major challenge of any professional training is to facilitate the professional integration of learners in the labor market. The professional integration is "a process which enables each individual or a group of individuals to enter the labor market under conditions favorable to obtaining employment". This involves professional training and the creation of a new workspace that meets the requirements of each individual. Professional integration contributes to the development of individuals, makes it possible to enhance/integrate their theoretical knowledge into professional practice in order to progress better. To conclude, professional integration marks the transition of young people to adulthood and the development of their future professional career.

3. The projects: POCU, Mens sana in corpore sano, french-speaking christmas - presentation, goals, recorded results, effects.

We wanted to present the three projects carried out in our school. As we have already stated (see above), we will consider the results and effects of these projects on the target group.

The first pocu project concerns a certain number of modest families (Romanians and Roma) from the municipality of Bârca.

Through its fundamental objective (combating poverty and social exclusion) and through its specific objectives (facilitating access to education, social assistance, professional integration), this project is set out to reduce the number of socially excluded people by integrated measures: training/professional integration, food, social assistance, material support.

The beneficiaries of this project are 187 children and 187 parents from modest families in the town. Each child received an annual subsidy of 1800 national currency, of the food package and of the after school program. Children in precarious situations have received school supplies to avoid dropping out of school and thereby ensure their access to education.

the categories included in the project are 67 girls and 101 boys, 19 roma citizens (8 girls and 11 boys). All of them participated in counseling sessions organized by an educational advisor to limit dropout. Each student participated in the session accompanied by only one parent. Regarding the actions in which they participated: 172 students took part in after school activities, 15 students in the second chance program, we noticed that the results had been very satisfactory.

The after school program enabled children to participate in additional preparation courses for the examination and for obtaining the national

evaluation exam (pupils in the eighth class). All students took the national assessment exam at the end of the school year. The beneficiaries of the "second chance" program were children and adults who continued their education in order to better integrate into the job market.

The project aimed to improve the well-being of a number of children in our school and their families. This project started on March 19, 2018 and ended on June 15, 2018. It took into account the specific needs of the disadvantaged categories through concrete measures such as: reduction of poverty, increase in the degree of social inclusion in the local community, improving living and learning conditions for children who have dropped out of school for financial reasons. All of this concerned the dropout, a phenomenon that society and our high school have faced for many years.

In the commune 505 dwellings are quite poor: the houses are built of bricks or a sort of cob brick, most of them are too old, very few dwellings have been restored by own means.

As the town hall of the commune does not have the financial means necessary for the restoration of houses and for the socio-medical needs of the poor inhabitants and as there are no investors, the pocu project represents a good solution for these people. This is part of pa 4 (priority axis): social inclusion and the fight against poverty having as so 4.2. (Specific objective): the reduction of the number of people at risk of poverty and the social exclusion of disadvantaged categories through integrated measures.

The second project "mens sana in corpore sano" (carried out within the framework of Zefir, the Swiss-Romanian cooperation program, May 11, 2017 - june 16, 2017) focused on the harmonious development of the child on the social, emotional level (self-esteem, confidence in your own strength, managing your own emotions, presenting information on the risks of disease in the event of an incorrect diet, promoting a balanced lifestyle and a healthy, organic diet). On the other hand, the project also concerned access to health, free medical services, and sports activities for better physical condition.

The overall objective of the project remains to increase the well-being of children: the target group is made up of 56 students (12 to 14 years old). As for the activities organized within the framework of the project, we will mention them: meetings with nutritionists, medical executives, the organization of a small exhibition entitled "smoke harms health". The students designed advertising materials for organic food, for a healthy and peaceful life.

All of these actions had the following objectives:

- preventing and combating smoke for children,
- compliance with personal hygiene standards,
- avoidance of intellectual overwork,
- respect for children's leisure time,
- the promotion of a healthy and civilized lifestyle.

In what follows we will present the testimonies of three students after the end of this project:

Babolea Marius (seventh grade a) said that he learned new knowledge related to organic food and that the activities carried out were much more attractive than the activities carried out in the classroom (biology lessons). Ionescu Florentina Bianca (seventh grade b) said that she was very pleased with these actions and that she would like these activities to continue in our school. Pariș Maria Camelia (eighth grade a) mentioned that she was going to get involved in smoke-fighting campaigns among young people and adults because the latter represented a model for young people. The project "mens sana in corpore sano" promoted the maintenance of physical and mental health. Without health, we could not live.

It has been found that most children have changed their eating habits and they have learned to eat better. The activity borrowed the Latin saying uttered by iuvenal who argued for a true healthy spirit in a healthy human body. This has become the motto for an excellent physical condition. Health remains a major challenge for modern society: knowing how to keep good health and maintain physical condition is an essential condition of life. Hygiene is the symbol of health, sport means preserving health and work keeps intellectual capacities on the alert. These dimensions of well-being (physical, mental, emotional, intellectual, spiritual, professional) are interrelated and their interrelation with health is much more important and more effective.

The third project "winter feasts together" (December 5-December 20, 2017) is focused on promoting french-speaking cultural values and mutual respect for Romanian and french cultural values. "french-speaking christmas" is an extracurricular activity aimed at making learners aware of the traditions and winter festivals in France and Romania. The learners had the opportunity to grasp the differences and the similarities between the Christmas party among the French and the Romanian Christian tradition.

Several activities were carried out as part of the project: a Christmas workshop (french Christmas), a show with french Christmas carols (vive le vent, petit papa noël, il est né le divin enfant). Speaking of the usefulness of songs, nursery rhymes, poems, dorina roman (1994: 53) stated that «[...] Rhythm and music facilitate the perception of the quality of phonemes and allow their good reproduction ". The children made Christmas greeting cards, and then they also wrote a small thank you letter addressed to Santa Claus for the surprise gifts. All the decorative items for their classroom were also made by themselves.

We also organized a French literary creation competition: the children wrote small compositions about the Christmas party. The participants in the competition imagined a dialogue with Santa Claus, the journey of Santa Claus, a festive-surprise meal for Santa Claus. These were rewarded with gifts and diplomas offered by the association of European dialogues, our partner in the "winter holidays together" project. The project was aimed at a target group made up of 60 primary school learners (third a, b and fourth a, b classes). The little schoolchildren received surprise gifts from the town hall for the winter holidays.

Based on an intercultural approach and on pedagogy of the project, our educational project offered to teach french civilization and culture. This makes it possible to "[...] bring together two different cultural systems, to compare them, appreciate them and study their reciprocal influences" (nica, ilie, 1995: 115). This kind of project has left the maximum autonomy to the learners who are willingly involved. Besides, the learner-user of the fle and the learner-social actor are the major currencies of the CEFR.

Language, civilization and culture are inseparable: language is the means of transmission of the civilization and culture of the people. It's the language that promotes them and makes them known all over the world today. Through language, people can communicate, share personal and professional experiences with their correspondents and make cross-cultural comparisons.

The children, too, had the opportunity to make these comparisons, to present the specificities of each language because each language is different from other languages by the fact that it has its own unique cultural treasure in the world. Teaching the civilization of a country means "studying the realities of the world today. "It is not a question of studying the modern world per se, but of studying the relationships which can link a traditional society still alive to a modern society whose manifestations are made every day more imperative" (idem: 114). In short, to teach the civilization and the culture of a country means to envisage the relations between people and their interlocutors, the contact of the two languages with their cultures, their civilizations. Learning a foreign language means not only acquiring new words, but also understanding the other, hearing it, seeing the way you live, think and manifest. In addition, this leads to the enrichment of one's own cultural knowledge, to be communicated through culture, tradition and civilization, because "the teaching of french as a foreign language without initiation into french civilization remains an incomplete education"(idem: 123).

General conclusions

The three projects came to the aid of children and their families, disadvantaged categories, with the general aim of professional integration through integrative measures (education, professional training, free medical care, personal hygiene, organic food, etc.).

The first project had the mission of social inclusion, material support to continue his/her studies, facilitate access to education for poor families in the commune.

The second project took place on two essential axes: learning to eat better (concern for the proper nutrition of children) and free access to medical services, social assistance.

An intercultural project for better european integration, "the winter feasts together" has fostered the learning of fle through french culture and civilization. Joining the intercultural and the linguistic constitutes a major challenge in the dlc (thereafter didactics of language-cultures) while

communication in fle class and in out-of-class activities remains a fundamental issue in fle didactics.

All the activities organized within the projects have contributed to the strengthening the skills provided by the cefr: knowing how to learn, know-how, interpersonal skills and good manners in a European space open to the universal.

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THE VALENCES OF THE SUPERVISION PROCESS WITHIN THE SOCIAL ASSISTANCE SERVICES

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Abstract: Control or supervision, in management terms, involves setting standards and expectations, performance monitoring and performance evaluation, develop corrective actions. Control can be personal, based on direct, personal and impersonal supervision, meaning control of system results. In the field of social services, control is known as supervision, this being one of the specific characteristics of social assistance. The efficient functioning of the integrated social services system provides the implementation of the culture of professional supervision and performance evaluation for the employees of the social assistance system, organized on areas of responsibility and competence levels. Professional supervision is an important component of the social assistance system and is intended for staff who are directly involved in the provision of social services to beneficiaries. Supervision is one of the methods of periodic evaluation and allows us to observe how an activity is carried out and also shows us how to reorient it, if necessary. It is a method of observing (not a checklist or a study) the quality of the process at a given time. Supervision takes place formally at regular intervals.

Keywords: supervision; social assistance; performance; skills; quality

1. Introduction

Professional supervision in social assistance is an intervention initiated by an experienced social worker on one with less experience in order to develop the latter and to monitor the quality of professional services provided to clients by him. Supervision is an intervention in which the less experienced social worker is supported by the supervisor to develop their skills and competencies on specific social programs.

The concept of supervision has its origins in psychotherapy and began to be used in social assistance in the 1960s / 1970s in the United States and the United Kingdom to monitor and standardize the volunteers' work. In most countries where there are modern social assistance systems, supervision is a system component, closely linked to the evaluation of the efficiency of social services provided to beneficiaries. Improving the professional performance of social workers due to supervision has a direct influence on the situation of beneficiaries and contributes to raising the quality of services provided.

One of the most effective ways of professional development of social workers is represented by the implementation of a complex supervision process in which the entire social assistance activity is followed. Through the supervision activity, a professional support relationship is built between the supervisor and the supervisee. Thus, in the professional supervision relationship, the head of the service, the supervisor and the supervisee are involved. The development and consolidation of the professional skills of social workers and social workers due to supervision contributes to raising the quality of social services provided and has a direct impact on the situation of beneficiaries and their families. In this sense, professional supervision is an essential managerial and professional activity for every structure and organization operating in the field of social assistance.

Barker defines supervision as "an administrative and educational process used in welfare agencies to support social workers to develop their skills and provide quality services to clients." (Barker, 1995: 371-372). Supervision can be viewed from two perspectives: from the point of view of the manager and from the point of view of the social worker. Supervision, from a managerial point of view, answers questions such as: How do you know if employees are doing what they need to do? How do you know if employees are doing their job as well as possible? How do you know if employees are dealing with complex work situations? How do you know if the beneficiaries of the services you provide are satisfied?

Also, supervising, from the employee's point of view, the social worker, means: reviewing his work to see if his expectations are met; removing the emotional load and experiences created by the work demands and getting support; concern for personal and professional needs and the development of his career (Neamțu, 2001: 54).

Supervision, as a method of professional and personal development determines the achievement of a correct case management, the accumulation of new knowledge about the theory and practice of social assistance, provides emotional support, preventing stress and exhaustion, makes teamwork, and not only, effective, and last but not least, it achieves an understanding of the beneficiary and through this, a better practical activity. Effective supervision involves: support; routing; development. Supervision is an activity with multiple objectives, which include organizational, professional and personal needs; form of professional support and peer counseling that can be offered in different forms (in individual and group meetings, formal and informal) and involve components with different responsibilities; a way to help, monitor and evaluate the employee's activity; way to ensure compliance with professional standards for carrying out the activity in accordance with the job description, with maximum possible efficiency (both for novice employees and for those with experience).

2. Aims and objectives

The basic purpose of supervision is to facilitate the work of supervisors so that they provide, at high quality standards, the required social services. The purposes of supervision are: to ensure that the social worker knows his/her roles and responsibilities; ensure that the supervisor meets the objectives of the organization; to ensure the quality of services for beneficiaries; to develop a climate suitable for practice; to help professional development; to reduce stress; to ensure that the social worker has been provided with the necessary resources to carry out his / her activity (Morrison, 1993: 101).

In summary, the purpose of supervision in social assistance is to improve and maintain the quality of professional support provided to people in difficulty, through continuous professional development and avoiding the professional exhaustion of social workers. (Muntean, 2007: 89).

The basic objective of the supervision is to help the staff to ensure a good quality of the services offered to the beneficiaries, in the sphere of concern of the organization.

The objectives of supervision are: to maintain professional standards; tasks to be performed efficiently and effectively; to ensure a quality service; teams work well, harmoniously and achieve the proposed goals; social workers to feel fulfilled, not to encounter difficulties that affect their work, to feel supported.

3. The role and functions of supervision

Supervision is useful for: motivating staff to achieve good results; quality control from a technical point of view and from the perspective of the perception of the quality of the service by the beneficiary; staff training; getting immediate feedback and getting suggestions for process improvement.

In some organizations, the feedback provided is negative and destructive, which is useless. Constructive and appreciative feedback can provide information on the performance achieved by the individual and on how to improve it.

The supervisor has the administrative role of assigning each case of intervention to the most appropriate social worker in terms of skills and motivation. From a technical point of view, it helps the social worker to prepare the first contact with the beneficiary, to define the objectives of the intervention and to outline its project. The supervisor also helps the social worker understand the "philosophy" of the care practice and the organization in which he or she works. Last but not least, he watches over the observance of the deontological norms and carries out the final evaluation of the results of the intervention (Barker, 1995). Supervision helps the supervisee to reflect on his own situation or attitude in a given situation, acting as a mirror.

4. Supervision has three fundamental functions:

- managerial - ensuring the quality of employee performance, implementing the organization's policies according to pre-established standards, allocating an adequate workload to each social worker, adequate management of the supervisor's time;
- educational (learning) - developing professional competence, assessing the theoretical basis, skills and contribution of the social worker within the organization, assessing the training and development needs of employees and how they can be met;
- support (support) - helps people cope with stress, supports creative professional development. In social work, supervision also has the function of self-knowledge and improvement.

5. Principles of supervision in social assistance

Cojocaru (2005: 116) proposes a classification of the principles of supervision, a classification necessary to understand the importance of the supervision process: all social workers need supervision, a need accentuated by the context in which they carry out their activity; supervision is an activity encouraged and recognized by the organization, in the form of internal supervision or external supervision; it is recommended that supervision be provided by a specialist; supervision means the division of responsibility, and the results obtained are dependent on the quality of the supervision process; supervision overturns the pyramid of organizational hierarchy by changing the style of communication, control, support and evaluation of employees; thus, supervision brings a new balance within the organization and attenuates hierarchical relationships; relies on negotiation and provides solutions to conflicts; it is permanent, in its absence there is a decrease in the quality of services provided; promotes reflective criticism, competence, empowerment and responsibility; supervision helps the social worker to make decisions about the next intervention and ensures that his / her actions are in line with the organization's mission; it is one of the most important and strong professional relationships, due to its orientation towards teamwork, decision making regarding the work of the social worker, the need for training and professional development; the supervisor supports the social workers to provide the beneficiaries with quality services, oriented towards the beneficiary, towards his needs and their satisfaction; the supervisor supports the social workers to maintain high professional standards because the permanent reporting to the standards offers the social worker the guarantee of a correct and efficient social practice; it is one of the most important activities in social services, both for the organization and for the beneficiaries of the services; it aims to ensure that social workers are aware of their roles and responsibilities included in the job description; it aims to support social workers to achieve performance goals by setting goals that can be achieved

according to available resources, constantly monitoring the achievement of goals, help with tasks, evaluation and motivation of the supervised social worker, setting activities to achieve goals and setting deadlines; supervision assists in identifying and managing the stress of the social worker, generated by the roles he has to fulfill by establishing the workload, establishes, together with the supervisee, priorities and emergencies, etc.; the supervisor ensures that the social worker has the necessary resources to carry out his / her activity and manages these resources efficiently; supervision is based on adult education methods by identifying the training needs of supervisors, planning and organizing specific training programs.

6. Supervision styles and methods

The style of supervision depends on the leadership style in the organization, bringing with it, in the supervisor-supervisee relationship, an emotional charge, which can have both positive and negative consequences.

The methods used in supervision can be: case presentation and debate; co-therapy - the supervisor and the supervisee are co-therapists in working with the beneficiary; participatory observation; online supervisor assistance techniques; role play and reverse role play; modeling and demonstration; training; written information; methods taken from psychotherapeutic inspiration models; request by the supervisor of topics and subjects to be executed by the supervisee between the supervision meetings (Muntean, 2007: 103).

7. Supervision techniques

The techniques depend on the available time, the information system and the staff. These techniques include: direct, non-participatory observation of staff - employees are aware that the supervisor is there to help and guide them, not to criticize them; dialogue with staff - the causes of problems identified by staff can be found, which will help find solutions; the dialogue with the beneficiaries allows the evaluation of the satisfaction with the quality of the service, its utilization rate, its accessibility, etc. (e post-case social inquiries); gathering information - through opinion polls; logistic control - allows the evaluation of the availability of the necessary resources and of the results obtained as a result of the management activities; continuous training.

8. Stages of the supervision process

The stages of the supervision process are similar to the therapeutic one, having their origins in psychotherapy, but they differ from it by the issues addressed and the objectives of the process itself. Only those aspects and personal problems related to the professional framework, aiming at personal improvement and optimization from the perspective of the necessary

professional competencies, are touched in supervision. But, being oriented towards the individual (supervisee) and less on task and objectives and resorting to methods based on psychological theories, there is a risk of transforming the supervisor-supervisor relationship into a therapeutic relationship.

The stages of the supervision process are:

1. knowledge by: presenting the content in the field of social work (situations, conflicts, behaviors, attitudes, relationships); reflection on the content of social work, through descriptive and rational processing; self-reflection - actively and authentically on one's own attitudes; creating relationships between the effects of one's own actions, consequences and others; analysis and self-analysis.

2. awareness - the moment when the supervisor realizes certain relevant aspects about his own attitude in the context of his work. The process of awareness is almost always accompanied by the unblocking of the emotional tensions determined by the revelation of some aspects previously hidden from the conscious plan.

3. self-acceptance - bringing into the plane of consciousness aspects related to one's own person, aspects that, until that moment, were placed in the shadows, positive resources can be mobilized, and personal limits can be more easily accepted (Irimescu, 2003: 93).

A manager who is caring and supports his employees stimulates them to expand their performance, improve their quality, while exploiting the full potential available, which will help the whole team to progress and have better results.

In supervision, one of the stimuli that people respond to is feedback. Feedback is of vital importance to people who want to be successful in their work.

9. Types of supervision

Research (Cojocaru, 2005: 123) shows that the typology of supervision is based on the following criteria: the relationship of the supervisor with the organization; form of organization; the perspective of approaching reality.

Thus, we can have the following forms of supervision:

- from the point of view of the supervisor's relationship with the organization, we are talking about: internal supervision, when the supervisor is from inside the organization; external supervision, when the supervisor is a person from outside the organization.

- according to the form of organization we identify: individual supervision; group supervision.

- from the perspective of approaching reality we identify: classical supervision, focused on the problem; appreciative, appreciation-focused supervision.

Social organizations, the most common types of supervision are *individual supervision and group supervision*.

During the individual supervision sessions, two people meet - the supervisor and the supervisee - and the aim is to achieve the following objectives: developing the ability to perceive and control their own feelings and attitudes; discovering strengths and weaknesses; developing the ability to work based on critical planning and reflection; behavioral trends analysis; processing self-image in relevant aspects of professional work, so that it becomes more compatible with reality.

During group supervision sessions, a supervisor and a group of approximately six supervisees meet. Group supervision aims to achieve the following objectives: awareness of their own feelings, behaviors and their effects on others; discovering strengths and weaknesses; development of social competence; developing the ability to communicate in groups; developing the ability to work in a group; developing the ability to constructively use the proposals and perception of others; developing the ability to constructively confront other opinions; developing the ability to analyze and solve problems.

If managers cannot provide supervision, an alternative would be to form a network of support groups.

When a network needs to be formed, its members need to know how to provide support, feedback and training.

The eight key points for proper training are:

- positive attitude: the goal is to help employees provide better services to beneficiaries; avoid giving feedback if feel upset or irritated because of someone; wait until feel relaxed; give feedback only if it is believed that this will improve the services provided by colleagues to the beneficiaries;

- "I" statements: using expressions such as "I believe", "I want", emphasize that the feedback comes from you, that it corresponds to your point of view; it is not an accumulation of points of view belonging to other persons, it is not an absolute truth, but represents a simple opinion; if the interlocutor respects your opinions and there is good communication between you, the feedback provided by you will be accepted with great openness;

- discuss behaviors, not people: preparation is a very delicate process, which involves a high level of respect for the dignity of other people;

- offer alternatives and suggestions: feedback must address change, how better performance can be achieved in the future, regardless of the past; the solutions obtained following brainstorming sessions can propel the person who was given feedback, in the process of finding effective solutions;

- materialization: people must know clearly and concretely, what was good in their performance, but also in terms of possible changes;

- permanent training: the faster the feedback is provided in response to a certain behavior, the faster there will be an improvement in the situation as such; people constantly need to receive constructive feedback, but also permanent training, so that the benefits obtained from the change are as high as possible;

- the use of simple, direct expressions: it is of no use to hide when it comes to clarifying the thorny problems, because we will not know what needs improvement or what needs to be done;

- concern for the individual: to make the effort to provide constructive feedback to the interlocutor, telling him what to do, encouraging him to achieve performance.

10. Collaboration mechanisms of the social worker with the supervisor

In order for the professional supervision process to be functional and efficient, it is recommended to conclude a supervision agreement between the supervisor and the supervisee. The supervision agreement must include indications as to the purpose, functions of the supervision process, the needs of the supervisee person, the frequency, place and form of promotion of the supervision meetings. It is achieved through a series of professional roles.

Through the support role, the supervisor is responsible for maintaining the morality of social workers, providing emotional support to discouraged or dissatisfied employees with professional problems, creating in the supervised a sense of self-worth, a sense of belonging to the community of professionals, and of the feeling of security in the activity he carries out.

The support role has the following responsibilities: supervising the social worker and the group, facilitating efficient teamwork, advising on difficult cases at work.

The objective of the supervisor in the role of trainer is to create a work climate in which to appreciate and ensure access to professional development. Effective supervision requires the skills of training the social worker in the learning process. The main responsibility of the supervisor, in this context, is oriented towards the development of professional skills in the supervisees.

This requires the supervisor to know the content of the activity performed and the effective teaching methods, creating, maintaining and managing a social and emotional environment that stimulates the process of continuous professional training.

The internal management role involves coordinating activities, developing resources and facilitating communication to achieve professional goals and objectives.

The evaluator role involves the collection, analysis and interpretation of information on the performance of the social worker, as well as the provision of efficient social services. The evaluation process must be continuous and the supervisor must ensure that there is an adequate way of collecting and interpreting data on the results of the activity, to design a system for monitoring the efficiency of social services provided.

The transversal system manager role imposes the responsibility to develop a collaboration program with the representatives of different services and with the community, to establish and maintain inter-professional and

inter-organizational collaboration relations. This list demonstrates a connection between the core processes and skills involved in the professional supervision of employees, as well as those involved in working with beneficiaries. The supervisory relationship must establish a model for solving problems focused on results, change and empowerment.

The efficient performance of supervisory functions and roles imposes high requirements on the supervisor' personality. The professional supervisor's qualities required to be effective are: the ability to build a team, to make group decisions, training and communication skills, the ability to give and receive feedback, interviewing skills, presentation and coordination skills and so on

The efficiency of professional supervision is conditioned by learning and applying the appropriate methods of using working time.

Time management is a set of strategies that help the social worker to efficiently organize and manage working time, namely: analyzing how to use working time, organizing work space, compiling the to-do list and prioritizing them, the combination of tasks, the formation of the capacity to refuse in order to avoid overload, etc. The supervisor must identify and use appropriate means of supervision, ways of self-analysis to discover and react to the symptoms of stress and burnout, both to himself and to the supervised persons, as well as to the application of individual self-analysis strategies, protection. A supervisor must be able to express his or her own vision of the team, be able to interact with other specialists and services in the social assistance system and collaborate with them. All of the above skills are essential in supervision and, in combination, can support the conduct of supervision effectively.

From the point of view of the content of supervision, the above categories include case and quality supervision of social assistance activity. These activities are recorded by the supervisor through specific tools, such as: the social assistance activity supervision records; social case supervision records.

11. Guide for filling out the Supervision form of the social assistance activity

Date and place - The day and place where the supervision will take place will be specified. The supervisor will write down the date of the meeting and not the date of filling out the form. Supervision is performed for the purpose of professional development and continuous evaluation of the activity of the social worker and this can be done within the institution of the supervisor (governmental or non-governmental institution) or at the institution where the social worker is employed.

People present - Presentation of the participants, name and position held in the institution where they work. Filling out this section is relevant because we know the people who are involved in the correct assessment of the social problems faced by the social worker (eg. attending a meeting of the

secretary and mayor with the social worker where the specifics of the community, social problems and dysfunctions are analyzed from the commune level).

Topics - The topics addressed during the meeting will be presented and systematically analyzed. During the supervision, both social cases and social activities carried out in the community will be discussed.

For the professional development of the social worker, it is recommended that the supervisor monitor all the social assistance activity carried out and provide informational and emotional support for solving the community social problems. During these supervisions, the areas in which the intervention of the social worker is necessary will be identified and for these problems intervention strategies will be built.

For example, analysis of the application of Law 272/2004 at community level and identification of intervention modalities to minimize the negative effects, by involving all community leaders, correct information of citizens about the law, involvement of leaders for efficient management of family financial resources, etc.

Observations - recording the information that characterizes the quality and quantity of social assistance activity carried out at the community level or establishing recommendations for improving the results of social services.

Aspects that the supervisor can follow in filling out the section, the degree of involvement / non-involvement of the social worker in the social assistance activities, recording the proposals for actions for the benefit of the community; community specific analysis and identification of local social dysfunctions; involvement of local leaders in solving social problems.

12. Guide for filling the Case Supervision Form

Social worker -Specification of the name and surname of the supervised social worker at the institution/ service - specification of the service and institution within which the supervisee is employed.

Supervisor - The name and surname of the professional performing the supervision will be specified.

Date - Recording the day on which the supervision is performed.

Number of active cases - The total number of cases in which the social worker works in the respective month (eg: summary of cases investigated in all areas of activity: social assistance, prevention of child abandonment, maternal assistance, domestic violence, etc.). It is relevant to centralize the activity of the social worker, from the last supervision until now, because not all active cases can be addressed during a supervision session. Completing the item provides a complete picture of the complex activity carried out in the community.

Types of cases- Centralizing the activity on specific types of cases is important because the supervisor together with the social worker can have a representation of the cases. Thus, it is possible to make (taking into account the other relevant information about the community) the identification of the

specifics of the community, what case types they face most often, what are the causes that lead to social cases and implicitly having a complete picture can be developed solving.

Table of evidence of supervised cases, which includes the following items:

- *Supervised case* - In this field, the name and surname of the beneficiary are noted, but the number of copies can also be specified in order to concretize the case.

- *Case type* - Case specific/ type of service in which the beneficiary falls (Ex. Child protection - Prevention of abandonment)

- *Current situation* - Presentation of the current situation of the beneficiary, of the intervention stage in which the case is and with the results obtained after the intervention. The supervisor must listen to the presentation of the case by the social worker and then structure the information, as concretely and clearly as possible, but without omitting information about the beneficiary.

- *Activities carried out in the last month*- Presentation and analysis of actions taken to resolve the case, which may be: assessment and documentation of the case, intervention on the family through counseling, information, education, contacting the network of institutions / NGOs, etc. The supervisor must conceptualize the activities of the social worker and establish the general directions of the intervention approach.

- *Activities for the next month*- Planning future activities that have the role of achieving the objectives of the intervention / permanence plan. It is important that during the supervision session, the supervisor establishes the approach that the social worker will take to resolve the cases. This action ensures coherence in the intervention of the social worker, and for the supervisor it represents an item of evaluation of the activity for the next month.

- *Permanence plan*- Specification of the beneficiary protection measure.

- *Solutions and resources* - Means and strategies by which we can achieve the goal of the intervention. The resources can be of the type: financial, material, human, educational/ informative and it is necessary to specify concretely how to intervene. Completing the item is important because the social worker is put in a position to identify solutions to solve the case and, thus, he becomes aware that he has the necessary resources and power to solve the case. It is also advisable to focus on community resources, because each community has its specific resources: local leaders, social specialists (doctor, psychologist, and teacher) representatives of the private sector, which can sometimes be a solid basis for social intervention.

Observations- The analysis of the social assistance activity of the supervisee and the synthesis through some ideas of his professional quality or the recording of this relevant information for the characterization of the performed activity. Being a social case supervision activity, the supervisor will evaluate to the social worker the way of intervention, the way he uses the

theoretical information, the abilities and work skills on the case, how he identifies the solutions and how he manages to apply them, etc. Following this analysis, he/she will make a characterization of the level of professionalism of the social worker.

Following supervision there may be:

New cases opened- During the supervision session, the analysis and the new cases they face in the respective month will be recorded.

Closed cases- During the supervision are analyzed all the cases in which the social worker encounters difficulties and when it is found that the expected results have been registered, according to the intervention plan it will be decided together to close the case.

Total number of active cases for next month- The number is by subtracting from the total number of closed cases.

Conclusions

Supervision in the social framework is correlated with the work of the social worker. He is supervised, accompanied in his work on a case-by-case basis, in the process of analyzing and identifying the most beneficial ways of action for the social services client. Cojocaru St. (2005), considers that there are some confusions regarding the supervision of the social service or the supervision of the social program. This confusion arises due to the placement of supervision between management and counseling, although this does not represent either, but a combination of elements borrowed from both.

Professional supervision is a qualified type of supervision that is based on both theoretical and deep practical knowledge. The person who is the supervisor is necessary to transform the theory at a practical level and to take concrete actions.

Supervision and the way it is performed substantially influence both the supervisee and his/ her entire work. A well-done supervision, and implicitly a professional supervisor can guide the supervisor in his work and can support him in achieving performance; on the contrary, a superficial supervision, a supervisor without interest in the work of the supervisee, can generate conflicts and dissatisfaction and even resignation, or transfer to another department. Therefore, it is important both the supervision itself, which we have already insisted on, and the choice of the supervisor.

The efficiency of the functioning of the integrated social services system depends on the level of professional performance of social service providers. It provides for the implementation of the culture of professional supervision and performance evaluation for the employees of the social assistance system, organized by types of services, areas of responsibility and levels of competence.

In the management of social assistance institutions, the planning and budgeting of specific activities does not include supervision as an indispensable activity to make cases more efficient, all gestures designed to

support beneficiaries, specific training of professionals in problem solving, prevention of overload, assertive communication, conflict management, performance evaluation, guidance, motivation of professionals, etc.

A positive element that we found is the fact that practitioners, at least from a certain hierarchical level, feel the need for a supervisor and, moreover, are waiting for the appearance of some professionals who have been qualified in this field. On the other hand, a difference between the expectations of social workers in our country and the practice of other countries is the attitude towards the choice of the supervisor and the place that subjectivity has in the supervisor-supervisee relationship.

Even if there are institutions, legislation, practices, procedures in this field, there is a danger that their meaning will be lost somewhere along the way, and the beneficiary will no longer be the center of this system. At the risk of the supervisor disturbing institutions or people, sooner or later it will be concluded that without him it is not possible, and his work will bring quality in the work of social assistance.

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LANDMARKS IN THE DYNAMICS OF SOCIAL INTEGRATION OF POST-INSTITUTIONALIZED YOUNG PEOPLE

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Abstract: *Conducted in the Argeș County, the present research is built on a solid theoretical foundation and highlights the main aspects that have a major impact on the success of the social integration of young people who leave the institutionalized social protection systems upon reaching the age of majority. The most common causes of failure are diagnosed and attempts are made to highlight the culprits. The observations take into account both the positive and negative aspects of the activity in the system and are made in order to support its optimization by helping to remedy certain errors. They can provide support for the development of procedural rules. The author finds herself in the position where she has experience in the field and can share it. On this basis, successful procedural models from the Argeș County are also presented. Although they are formulated on the basis of findings from a county, most conclusions may have national validity. As a whole, they highlight the fact that the institutionalized care system for children and young people in Romania is still perfectible.*

Keywords: assisted young people; education for life; social worker; youth assistance strategies; social integration

1. Introduction

The issue of social integration of vulnerable groups is a current, important topic, suggested as a permanent objective to be pursued by the Romanian government and the governing forums of the European Union. Young people who leave social assistance centres at the age of 18 constitute such a group, and their situation is a complex one. Institutionalization really means a distance from social life and they are entitled to feel aspects that, when they worsen, suggest abandonment by all, concludes Alexandru M. (2013). Today, the subject is under the attention of several specialists who, in "the research conducted, had as target groups both adolescents and preadolescents, perceived as vulnerable groups exposed to violence, alcohol consumption, etc." (Constantinescu, 2018: 15). Moreover, the author, after performing social research, proposes ways to solve this issue by offering integrated and proactive programs to vulnerable groups.

The existence, under governmental coordination, of the General Directorate of Social Assistance and Child Protection¹, with a county correspondent, under whose subordination both the residential centres and the social care system through foster carers lie, urges, in the context of a research, to an examination of the way in which those young people can be truly protected and supported, highlighting, whenever possible, the shortcomings of the system. This is an attempt to verify, based on observations on a concrete institution, from a national county, to what extent the current legislative and organizational framework corresponds to the real needs of these young people deprived in most cases of family support in the most important moments of their lives.

Social care is an interdisciplinary field, with its specific phenomena. Their tracking can be done by various methods whose results must be corroborated. This is what this study aims to do, we have proceeded in this direction.

1.1. Research methodology

The aim of the research is to analyse and understand in depth the preparation process that young people benefit from when leaving the protection system and, at the same time, their socio-professional integration (following the specifications of the National Strategy on Social Inclusion and Poverty Reduction [2014 - 2020] of the Government of Romania).

The period under analysis is the period 2015-2020, and the population studied includes young people from the Argeș County, whose placement provision has been revoked and they have been integrated socio-professionally. The young people were contacted through social networks, with the support of the protection centres they were institutionalized in. We conducted a sociological survey, based on interviews, co-participatory observation, document analysis, studying statistical data, legislation, official documents, etc. on the basis of which the radiography of the professional integration process of young people from protection institutions was performed; studying the way in which post-institutionalized young people perceive the factors that facilitate or hinder their socio-professional integration; studying the way in which social workers/specialists perceive the ways of developing the social and professional skills of young people during the institutionalization period; identifying the weaknesses in the activities of preparation for an independent life of institutionalized young people.

The research justifies its opportunity based on the *de facto* finding that there is still no unitary and effective pattern of work, adapted to the needs of this category of young people at the time of their transition to independent

¹ *Translator's note:* General Directorate of Social Assistance and Child Protection will be abbreviated throughout the paper as DGASPC, as is the official abbreviation of the institution in Romanian.

adult life, the programs and strategies in this field being still in the process of development. At the same time, the efficiency and long-term results of the preparation strategies for independent living in Romania are not operationalized, quantified, and included in longitudinal studies.

According to the existing statistical information in the database of DGASPC Argeș, on 31.03.2017 there were 333 children and young people in the protection system, 219 in the family type system, of which 77 beneficiaries were under foster care, the foster parents being employees of DGASPC Argeș. As regards the exits from the system as a consequence of the revocation of the special protection provision, reported for the period 01.01.2016-31.03.2017, 68 children and young people left the system (13 children aged between 14 and 17 and 55 young people over the age of 18). Regarding the situation of those who have left the protection system, in many cases, they are only partially integrated: while some perform unskilled and seasonal work (implicitly low paid) in Romania, others have gone to work abroad. However, there have also been cases where partial integration has not even succeeded: the situation of those who are still dependent on social services in the adult protection system or those placed with non-governmental organizations providing socio-professional integration services (source: DGASPC Argeș-Monitoring Service).

2. Preparing institutionalized young people for an autonomous life and for a future profession

For a detailed analysis, we identified the *Residential-Type Centre* within the Community Services Compound for Children in Difficulty in Pitești. The services provided within this centre are in accordance with the standards of organization and operation of child protection services and aim to develop skills of personal autonomy and independent living, maintaining family ties, school and professional guidance, preparing children for family and socio-professional reintegration. At the same time, the assistance and educational counselling services must take into account the age and personality particularities of the individuals counselled. For the choice and pursuit of the aspects of interest, we took into account the fact that the studies highlight affective-emotional peculiarities characteristic of institutionalized young people. We benefited from a consistent theoretical support because the issue of personality and specifically of the characteristics related to the affectivity of preadolescents and adolescents has preoccupied many specialists, such as (Shiopu & Verza 1997, Constantinescu, 2008), (Papalia & Diane, 2020).

We started from the premise that supporting and guiding young people in view of their socio-professional integration by developing the degree of independence and personal autonomy must be achieved not only before leaving the shelter, observing how this is done in fact. A natural conclusion was that the child's personal independence, his/her ability to socialize can be

stimulated and developed only through continuous activities and sustained during the entire stay in the institution. After observing the operation of the centre (*co-participant observation*) we found that the activities meant to have this purpose are carried out both in groups or individually and aim, in principle, to develop the degree of independence of children/young people before leaving the institution. We identified the following as being essential: *socialization* by assimilating attitudes, values, conceptions or models of desirable behaviour; interactive communication as a way of receiving and interpreting social messages; group or individual psychological counselling. Their purpose is to develop the capacity to maintain interpersonal relationships favourable to adaptation and to resolve internal conflicts that have unfavourable social repercussions. From this perspective, the Centre's activity created the premises for success in the effective integration into society of many young people who left the institutionalized system at the age of majority.

There is nothing wrong when young people brought up in an institutionalized system realize that they are a little different compared to others. This is a normal aspect of reality awareness, positive in terms of self-knowledge and individual self-assessment, but it can take on a dramatic aspect if certain perceptions are at one time exacerbated (case studies and procedures exposed according to the *Resource Centre and Information for Social Professions* (CRIPS). The chance that things may evolve negatively is generated by the existence of existential traumas, in the past, i.e. exactly in the period spent in the residential-type institution or in the maternal care system. We are talking here first of all about emotional disorders, mental states generated by the socio-educational climate, traumatic experiences and abuses, lack of attachment and last but not least the lack of a family model. Any of these can become at some point the cause of an alteration of the development of affections and emotions and later the cause of behavioural deviations with social impact. Children/young people may show affective-emotional instability/lability, exacerbated emotion, feelings of insecurity, frustrations and intolerant attitudes, excessive dependence on the protection system. They can become hostile, aggressive, can show psycho-motor agitation or can show fear of assertion, demobilization in the face of difficulties, anticipation of failure and in extreme cases behavioural regression or even suicide. Last but not least, adolescents impose their desire for assertion, for autonomy, considering obedience a prejudice that must be overcome.

Explanations for situations such as those mentioned above may exist, but excuses do not. Many young people grew up in large institutions, where a single staff member cared for a large group of children. Deprived of the attention and care that any child needs, they have developed compensatory mechanisms, becoming either very agitated or hyperkinetic, or, on the contrary - disinterested or apathetic. Therefore, many of them have difficulties in respecting an educational program, in adapting to the demands of the educational process and in maintaining the focus of attention, which is

reflected in the school results and professional performances. Ignoring these aspects, the lack of proper organization at the level of the institution or the insufficient mobilization of educators can become a major factor in thwarting the ultimate goal: the inclusion into society of young people who have been institutionally assisted. Due to deprivation in the institutional context, at this age the effects of frustration accentuate the "adaptation crisis" in young people. Fortunately, we found quite few such cases in the institution under analysis.

2.1. The quality of school and vocational training of young people during institutionalization

In the research undertaken, we were broadly interested in the factors that influence the process of transition from the protection system to independent living, also considered "agents of socialization" (Lupșa, Bratu, 2006) and how we can approach this transition as a social problem, with the application of important sociological landmarks. I took it as a natural fact, identified as a goal, that in the case of young people in the protection system, the systemic and societal expectations are that the transition to independent living should continue to follow the classic standards: education, career, residence, family. None of this would be possible if a certain quality level were not reached during the stage of training, both in the case of subjects trained in institutionalized centres and of those whose development is carried out in the foster care system.

Within the residential-type centre that I coordinate, the preparation for socio-professional integration starts from the moment the minor is institutionalized. His/her skills are discovered and valued, trying as much as possible to make them fruitful through a complex and long process. One way to increase the quality of education is to diversify the stimuli, the means of training. We constantly conclude partnerships with NGOs that organize summer camps each year, during which children/young people receive training courses (such as English and computer courses). At the request of minors over 16 years of age and of institutionalized young people, they also attend free qualification courses in several fields: confectioner-pastry chef, barber, hairdresser, pedicurist - gel nail application, beautician, hotel maid, waiter, chef. School and professional orientation is a topical issue of general interest, its importance and necessity being justified by the novelty and diversity of services on the labour market as a consequence of the development of society.

In the education system, for the Curricular area *Counselling and guidance*, which is allotted one hour per week at all secondary-education levels in the framework curricula, there is a central offer of school programs approved by Order of the Minister of Education, which establish in a differentiated manner, depending on the level of education they are addressed

to (middle school, high school, arts and crafts school, year of completion), the educational objectives and contents targeted. The matters of counselling and guidance of young people are presented by a number of specialists, such as Baban A et al. (2009)

This is important for young people in the institutionalized system because it is necessary to carry out the training in a unitary way, covering the essential requirements for their future social integration. According to these norms, in each school with more than 800 students psycho-pedagogical assistance offices can be established, according to the existing resources and needs, and schools with less than 800 students use the services of psycho-pedagogical assistance units organized in other educational units. The class head teacher has the responsibility to plan, organize and carry out the school and professional orientation activity of the class - based on the existing orientations, the consultation of parents and students and the age and particularities of the students. Especially for students in the final grades of a certain educational level, the activities carried out during counselling and orientation classes include meetings and debates with representatives of educational institutions and local employers, visits to various institutions, application and interpretation of personality tests and aptitude tests and so on.

In the research performed, we noted that these tasks were accomplished, with a special mention on the practical training of students, made on a contract basis to various local employers. During practical training, students get in touch directly with the employees, get to know the working conditions, understand the work requirements and the level of initial training required, receive direct information regarding the salary and other details. The efficiency of this professional orientation is demonstrated by the fact that a significant number of vocational and technical education graduates get their first jobs within the same companies they carried out the practical training in.

2.2 Independent living skills

Specific to the human being is the particularly high share of learned behaviours in relation to those innate. We followed how this aspect is stimulated in the educational activities carried out at the level of the institutionalized care centre. Independent living equals everyday life in modern society, along with our fellow human beings. This is what institutionalized young people need to do when they become mature. They were deprived of the normal possibilities to acquire, during childhood, the adequate life skills. Their pre-existing experience is precarious, lacking primarily the family model. But children from natural families or foster carers may also have shortcomings in "independent living" skills. And they may need to develop certain skills; they may face deficiencies in socialization, adaptation to social life and the culture of the community they belong to.

What is important, in all cases, is the role of the educator, who must be aware, in his/her turn, that (s)he is constantly not only a source of information,

but also a behavioural model. We must honestly admit that not all educators meet the ideal standard. Hence the shortcomings of the system and, from the perspective of the research conducted the emergence of failure cases in the social integration of assisted young people.

Assisted young people must acquire a minimum of skills at an acceptable level. In the opinion of M. Constantinescu (2004) competence reflects an optimal concordance between abilities, individual capacities, working conditions and activity results, an optimal agreement between capacities and activity demands at a given moment... and also includes the attitude towards activities, as an expression of skills, personal traits and value.

In a modern but highly suggestive expression, young people will have to "reinvent" themselves continuously as they go through life. Their ability to adapt will always be tested. Children and young people in placement centres benefit from a training program which is provided for in the operational procedure for training on independent living skills of the beneficiaries of the family-type social service. This program is based on several normative acts, among which we could mention: Regulation (EU) 2016/679 of the European Parliament and of the Council of 27 April 2016, the UN Convention, Law 272/2004, Law no. 292/2001, and the internal regulations of the DGASPC. The development of independent living skills is a priority for residential centres, and the services provided in this regard have begun to give good results in the Argeș County.

Corroborating theoretical knowledge with the observations reached on the practical level, the development of independent living skills must start from the specifics of the person and this person must be motivated and actively involved. Procedurally, it is recommended that the person be exposed to organized activities in a safe environment (the consequences of the person's behaviour exist only at the psychological level), to later obtain tasks and roles in this environment, to be exposed to spontaneous situations, so that later on the premises of training for real-life preparation can be created. This is how things are carried out at the Residential Centre within the Community Services Compound for Children in Difficulty in Pitești as well, where young people are stimulated to acquire and then to experience different behavioural aspects that will be useful in the future. Acquiring the independent living skills needed to live on one's own is a process that takes time. Young people themselves are stimulated to understand this by becoming a real partner in the educational process.

3. Ways and procedures for the social and professional integration of young people

Through social inclusion, young people go through a process of social maturation, which must take into account the values and norms of society, the ways of desirable social behaviour, developing appropriate social perception

and proper understanding of social problems in the socio-cultural environment, in order to establish proper moral conduct. In fact, their behaviour changes significantly so that from elementary socialization they will have to reach social involvement in which not only the rights, but also the obligations they have are important. In order to give practical value to the research, we will examine this moment from the perspective of possible failures, insisting on the aspects that will have to be remedied.

We will start by noting that, in the case of young people from institutions, one can see poor communication through difficulties in expression, lack of knowledge and interest in an appropriate relationship, or often the manifestation of hasty conclusions in a conversation. The formation of positive social relations, respectively the formation of a desirable social behaviour implies from the young people a more efficient communication with the other members of society. It is not only their fault, but also the fault of the system if they have not acquired this capability at an acceptable level in time. The difficulties of social relationships can be observed through the insecurity they manifest from the moment they leave their family space, inside the institution, and have to explore new places and situations. Young people in institutions, most of the time, turn to their educators to take steps to address certain social services or find a job. In their case, one cannot notice, with the proper exceptions, the existence of a clearly structured own value system that essentially includes school, work or family.

Socialization is defined by Marin, F. (2006) as the process of transformation into a social being by assimilating certain ways of thinking, feeling and acting provided by society and this does not involve, in the case of young people, a mechanical conformation and a unilateral adaptation, but a creative internalization, consistent with their own way of understanding, which sometimes contradicts the adults' rules. This leads to behaviours that deviate from the normative model of educational factors, without necessarily being destructive (for example, the denial of traditional values). Some acts that violate the norms of coexistence fall into the so-called non-conformist manifestations (for example, hostile gestures, protest behaviour, verbal and physical violence, indiscipline, family or school breakout, alcohol consumption, smoking, adopting an ostentatious fashion style, having a bad entourage with dubious concerns). Under the circumstances of an inappropriate socialization, respectively under the circumstances of a socialization deficit, the personality of some young people can be disharmoniously structured, forming many negative, undesirable attitudes, such as: low tolerance to frustration, poor self-control, egocentric tendencies, impulsivity, aggression, underestimation of the mistakes and antisocial acts committed, unddevelopment of moral feelings, indifference to useful social activities, avoidance of voluntary effort, opposition to legal and moral norms and their rejection, self-devaluation, adherence to an undesirable social lifestyle, false image about world, about interpersonal relationships, about autonomy and individual freedom. Socialization is, in fact, "a staged, continuous process, not a final goal, a finite state, but rather a

permanent construction of the individual's identity through his/her interaction with the social level of existence" (Rîșnoveanu, 2010: 25).

Through the process of identification in relation to others, the young person adopts the characteristics of the attitudes and behaviours of the people (s)he comes in contact with. For some children, this process is a relatively calm one, with minor tensions and conflicts, but for others, the process is a difficult one, the conflicts are strong and with an attempt to undermine authority. Under the circumstances of emotional deficiencies, the young people who have undergone an institutional path often show emotional instability, feelings of emotional frustration, emotional ambivalence, emotional inversion, mistrust, hostility, aggression (*Hope and Homes for Children Romania Save the Children Romania, 2006*).

What else can happen to these young people? Due to their low self-esteem, they maintain a permanent state of tension in the community they belong to at a given time. They are suspicious of how they are viewed by the group because of the complex of an institutionalized person. In the space created between the frustrating social situations they experienced and the personal ego, the defence mechanisms intervene, they function as buffer solutions, ameliorating the impact of adversities and threats from the environment. One of the issues raised is the relationship of these young people with authority, compliance with social norms and rules. Their attitude is, most often, one of revolt against the authorities. Often, due to the lack of respect for authority and norms, young people who have undergone an institutional path fail to assume the responsibilities of a job they abandon. The lack of responsibility in assuming certain tasks and the inability to organize a perspective plan in which to analyse the consequences of one's own acts can also contribute to the situation of abandonment.

Referring now to the positive aspects that occur at the time of social integration of young people leaving an institutionalized care system, we will note that adolescence brings with it an increase in social skills and these skills facilitate group interactions. For many of them, this turns into an asset for adaptation in a group, being known that "the presence of these social skills in social life allows the young person to mobilize or be a source of inspiration for others, to succeed in intimate relationships , to convince and influence others or make them feel at ease" (Constantinescu, 2004: 70-72).

Given the above, returning to the subject of our research, it is necessary for the staff of the centre to develop certain skills and competencies of the assisted individuals, such as the ability to develop high levels of interest, enthusiasm, desire to get involved in a matter from a certain field of work, perseverance, patience, tenacity, self-confidence and personal ability to achieve something important.

The analysis outlines two models, patterns of social relationships after the young people who have reached the age of majority leave the institutions. On the one hand, there are those with high chances of integration, a category that includes young people who have been taken over, recently, by

foundations, who have given them personalized support for employment, for the development of self-management and independent living skills and have managed, for the most part, to internalize socially accepted norms and values. Also here are the young people who remained in the placement centres after reaching the age of 18 to continue their studies, provided they benefit from real support from society at the beginning of social life, after leaving the institutions. At the opposite pole there are the young people who have left child protection institutions without receiving any support from society; those who do not even have a shelter, living on the streets, in parks, in canals. They are the ones with the lowest level of education, of different ages, it seems, those characterized by some kind of mental retardation.

An intermediate group is represented by young people reintegrated into their own families, who have chances of social integration that are differentiated according to the characteristics of the family environment of origin. As most of the families they come from face the spectre of poverty, the chance of reproducing their own parents' way of life is high, as is the possibility of failure.

One way of intervention can be represented, instrumentally, by the Individualized Protection Plan, supported by the government (according to Order no. 286/2006, of the Secretary of State of the National Authority for the Protection of Children's Rights), whose objective is also socio-professional integration. Any intervention involves first of all establishing an open communication relationship, based on mutual trust, respect, understanding of all the problems and difficult situations that the adolescent in the institution encounters. For an effective intervention, the staff members need the support of the psychologist, of the educator and must collaborate with the teachers from the schools where the respective young people study. The personalized plan is only a stage/part of the service plan. Any personalized plan proposes and directs several intervention programs, through the practical involvement of qualified people, who establish a specific program for their field of activity.

In the process of socio-professional integration of young people, their opinions and suggestions will always be taken into account. Their intentions, their professional desires (where they would like to work, what they would like to do), their fears about the challenges/responsibilities of independent living will be analysed. Many young people "project the job they will have at some point as the sum of their expectations" (ANBCC, collective, 2019).

In the last ten years, AJOFM Argeș¹ has organized in partnership with DGASPC Argeș job market events for young people in the protection system and for people with disabilities. These events aim to enhance institutional structures and social care staff in order to meet quality standards in providing social services to beneficiaries, increase the employment of disadvantaged groups, social support programs for disadvantaged areas, and correlate school curriculum with the qualifications required on the labour market.

¹Translator's Note: AJOFM Arges - The Arges County Employment Agency

As regards the obstacles they face at this stage of life, the participants in our study were faced with both systemic and individual barriers in the transition to independent living. The solutions proposed by young people aim at the continuity of services designed to support them in the educational, occupational or housing field at least for a period of several months after leaving the system, the continuity of social support received from the protection system, providing counselling and mentoring services, more active participation of young people in independent living planning, both individually and through youth organizations. For this reason, at DGASPC Argeș there are projects that aim, as a general objective, at the socio-professional integration of children and young people that are to leave the protection system in Romania, this general objective being achieved by the conclusion of a Collaboration Protocol between the General Directorate of Social Assistance and Child Protection Argeș and the Association "Sfinții Spiridon și Irina" Pitești, aiming to support disadvantaged people, especially post-institutionalized young people.

Conclusions

The detailed examination of some essential aspects, through this research, allows and obliges the formulation of conclusions with the specification that, although the data collection area was geographically limited, according to the principle *pars pro toto/part for the whole*, the respective data can also have reference value on a national level. This can be beneficial because, in the field of integration of institutionalized young people in society, the diversity of situations makes it virtually impossible to develop a universal procedural model valid at this time, thus it becomes very important to observe in many ways all the mechanisms of the steps taken. By far the most important conclusion imposed by this research refers to the fact that, in the proper way, the moment of integration/insertion in society of young people leaving the institutionalized system in order to have a life of their own must be prepared throughout their journey in this system, from day one. The careful and, last but not least, skill-based choice of the staff asked to work with young people in care centres should be not only a recommendation, but rather an absolute necessity. Knowledge and generalization of the positive aspects, but also of the wrong procedures that are still encountered in this activity is a necessity that must be prioritized by the system.

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MIGRATION OF ROMANIANS FOR WORK DURING RESTRICTIONS IMPOSED BY THE COVID-19 PANDEMIC. CASE STUDY: ROMANIANS LEAVE TO PICK ASPARAGUS IN GERMANY

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Abstract : *The Romanian authorities have not been able after 30 years to develop a strategy on managing departures from the country as they have achieved in the case of immigration. Labour migration from Romania during the restrictions imposed by the COVID-19 pandemic in other European Union countries, such as Germany or Austria, has once again shown the lack of any national regulation on this phenomenon. The case of Romanians leaving for asparagus in Germany from Cluj-Napoca airport has raised questions about various aspects related to the conduct of this action during restrictions. But they overlap with an unregulated situation for a very long time. This article presents the risks and uncertainties of those who decide to leave Romania for work in other countries, when the Government has chosen not to get involved in any way in this matter. The lack of measures by the authorities increases the risks and uncertainties of those who choose to leave, and the situation of the thousands of people who have gone to work in other countries during the COVID-19 pandemic is an example of this.*

Key-words: *Emigration of Romanian; asparagus; Germany; agriculture; risks; pandemic COVID-19*

1. Emigration of Romanians in statistical data

Romanian emigration increased in 2018, when, according to data of the National Statistical Institute, 238,926 people went abroad for a period of more than 12 months, an increase of 19,599 people compared to 2017. The number of temporary immigrants is the highest since 2010, 2018 being the fifth consecutive year of growth, and compared to 2015, the number of emigrants has increased by 51,460, which is almost 27.5% (according to INS data). Migration in 2018 was lower than in 2009, when 246,626 people left the country in an economic boom in one year. Over a four-year period (2015-2018), 855,175 people left the country, or 4.4% of Romania's resident population on 1 January 2019.

Table no.1.Number of Romanian emigrants in 2008-2016

YEAR	TEMPORARY EMIGRANTS	DEFINITIVE EMIGRANTS
2008	302.796	8739
2009	246.626	10211
2010	197.985	7906

2011	195.551	18307
2012	170.186	18001
2013	161.755	19056
2014	172.871	11251
2015	194.718	15235
2016	207.578	22807
2017	242.193	23156
2018	231.661	27229

Source: *Tempo Online – I.N.S.S.E.*

Table no.2. Destination countries of permanent Romanian migrants

Destination countries Year	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018
Total	8739	10211	7906	18307	18001	19056	11251	15235	22807	23156	27229
Australia	82	128	81	112	92	97	45	116	111	114	128
Austria	345	421	569	1089	1032	981	569	804	1347	1531	1746
Canada	1738	2045	858	967	846	954	688	1184	1086	1048	1126
Switzerland	120	99	85	93	88	130	114	165	234	260	290
France	431	576	405	663	660	663	495	628	886	890	1075
Germany	1788	1938	1399	2014	1907	2283	2.008	2780	3959	4088	3961
Greece	85	124	133	160	162	110	60	129	169	177	184
Israel	50	111	62	2857	2292	2506	22	43	75	66	61
Italy	1098	984	844	1906	2097	2607	1553	2033	3575	3449	4553
Slovakia	7	6	26	3	6	12	6	5	16	14	17
Spain	238	547	882	3352	4605	4968	3134	3375	5361	5547	6910
USA	1591	1793	1086	1350	1073	819	536	802	1281	1165	1243
Sweden	7	15	17	20	29	44	51	104	167	181	173
Hungary	354	331	266	514	355	346	286	420	390	271	304
Other countries	805	1093	1193	3207	2757	2536	1684	2647	4150	4355	5458

Source: *Tempo Online – I.N.S.S.E.*

The countries with the most Romanian citizens are: Italy – 1.2 million people, Spain – 680,000 people, Germany – 590,000 people, United Kingdom – 450,000 people, USA – 367,000 people, Canada – 193,000 people, Austria – 103,000 people, Belgium – 87,000 people, Portugal – 31,000 people, Ireland – 29,000 people, Denmark – 28,000 people (Eurostat, 2020). The Romanian Embassy in the U.S. estimates that there are over one million Romanians in the United States. (Romanian Embassy in the United States, 2020) Eurostat data and Romanian authorities as well are estimating that around 5 million Romanians live and work outside the country. The data provided by Eurostat on the extent of the migratory phenomenon are lacoured and contradictory compared to those provided by national institutes for analysis in absolute terms.

Although countless alarm bells have been raised in the public space regarding the negative effects of migration on economic and social life in Romania, the authorities have not carried out any strategy for managing

emigration, as they have done with immigration¹. The risks and uncertainties generated by the decision to leave Romania for work in other countries are left solely to those who choose this path, without the Government getting involved in any way. The lack of measures by the authorities increases the risks and uncertainties of those who choose to leave, and the situation of thousands of people have gone to work in other countries during the COVID-19 pandemic is a telling example of this. According to official figures, in 2017 and 2019, Romania was the main country of origin of immigrants from Germany (15.1% of all immigrants), followed by Poland (9.2%) Bulgaria (5.2%).²

2. Coronavirus pandemic in Romania. The state of emergency³

During the entire state of emergency (16 March-15 May 2020) established on the territory of Romania, 16,437 cases of people infected with the COVID virus – 19 (coronavirus) were confirmed. Of the people confirmed positively, 9,370 were declared cured and discharged.

Table no.3. Number of confirmed cases, by counties, according to the report of the National Institute of Public Health

Nr. crt.	County	Number of confirmed cases
1.	Alba	256
2.	Arad	691
3.	Argeș	193
4.	Bacău	418
5.	Bihor	492
6.	Bistrița-Năsăud	292
7.	Botoșani	646
8.	Brașov	604
9.	Brăila	19
10.	Buzău	97
11.	Caraș-Severin	110
12.	Călărași	69
13.	Cluj	513
14.	Constanța	256

¹ The Romanian government has developed a national strategy on immigration, which has as its starting point the idea that "Migration is a process that must be managed and not a problem that needs to be solved". The document can be found here: <http://igi.mai.gov.ro/ro/content/strategii> (accesed at 12/05/2020).

² According to official figures, around 1.59 million people immigrated to Germany and 1.19 million left Germany. Net immigration was about 400,000 people. <https://www.dw.com/ro/rom%C3%A2nia-principala-%C8%9Bar%C4%83-de-origine-a-imigran%C8%9Bilor-%C3%AEn-germania-%C3%AEn-2018/a-51932779>(accesed12/05/2020).

³ Romania entered a state of emergency on Monday, 16 March 2020, and the Decree was published in the Official Gazette on 16 March, the measure being instituted for 30 days. The stated aim of the authorities for the establishment of a state of emergency was to combat the coronavirus pandemic by allocating new resources, more money for the purchase of medicines and necessary medical equipment, with simplified procedures.

15.	Covasna	228
16.	Dâmbovița	170
17.	Dolj	154
18.	Galați	529
19.	Giurgiu	202
20.	Gorj	88
21.	Harghita	36
22.	Hunedoara	598
23.	Ialomița	319
24.	Iași	342
25.	Ilfov	404
26.	Maramureș	80
27.	Mehedinți	89
28.	Mureș	641
29.	Neamț	824
30.	Olt	53
31.	Prahova	79
32.	Satu Mare	56
33.	Sălaj	55
34.	Sibiu	442
35.	Suceava	3.386
36.	Teleorman	113
37.	Timiș	488
38.	Tulcea	96
39.	Vaslui	146
40.	Vâlcea	27
41.	Vrancea	501
42.	Mun. București	1.591
43.	-	44
TOTAL		16.437

Source: Strategic Communication Group of the Romanian Ministry of Internal Affairs on 15th of May 2020

During the state of emergency, 1,056 people diagnosed with COVID-19 infection, admitted to hospitals in Dolj, Bucharest, Iași, Suceava, Arad, Bacău, Timiș, Cluj, Neamț, Hunedoara, Constanța, Satu Mare, Sibiu, Ialomița, Bistrița-Năsăud, Covasna, Dâmbovița, Vrancea, Galați, Caraș-Severin, Mureș, Giurgiu, Bihor, Arges, Vaslui, Botoșani, Alba, Sălaj, Brașov, Mehedinți, Teleorman, Gorj, Prahova, Vâlcea, Călărași, Maramureș, Olt și Ilfov, have deceased. On the last day of the state of emergency, 190 new cases of illness were recorded, and 219 patients were admitted to intensive care facilities at hospitals in the country. In Romania, there were 14,441 people in institutionalized quarantine and 14,791 other people were in isolation at home and were under medical monitoring. To date, 294,601 tests have been processed at national level.

Regarding the situation of Romanian citizens in other countries, according to information obtained by Romanian diplomatic missions and consular offices abroad, 2,887 Romanian citizens were confirmed to be infected with CoVID-19 (coronavirus): 1,698 in Italy, 561 in Spain, 29 in France, 453 in Germany, 86 in the United Kingdom, 28 in the Netherlands, 2 in

Namibia, 3 in the USA, 4 in Austria, 3 in Belgium, 6 in Japan, 2 in Indonesia, 2 in Switzerland, 2 in Turkey and one each in Argentina, Tunisia, Ireland, Luxembourg, United Arab Emirates, Malta, Brazil and Sweden. Since the beginning of the COVID-19 outbreak (coronavirus) to this time, 103 Romanian citizens abroad, 31 in Italy, 19 in France, 34 in the UK, 8 in Spain, 5 in Germany, 2 in Belgium, one in Sweden, one in Switzerland, one in the USA and one in Brazil, have died. As can be seen, most cases of Romanian citizens from other states who have contacted the disease were in Italy, Spain and Germany, where there are also the largest communities of Romanians who left their country.

Of the Romanian citizens confirmed with the new coronavirus, 22 were declared cured: 9 in Germany, 9 in France, 2 in Indonesia, one in Luxembourg and one in Tunisia.

By 14 May 2020, 1,277,188 cases have been reported in the EU/SEE, United Kingdom, Monaco, San Marino, Switzerland, Andora. Most cases were recorded in Italy, France, Germany, Spain and the United Kingdom. Globally, 4,308,809 cases were confirmed, of which 85,762 were declared cured (36,947 were cured between 14 and 15 May).

The state of emergency is governed by the Romanian Constitution, by Law No. 453 of 1 November 2004 for the approval of the Government Emergency Ordinance No. 1/1999 on the curfew and the state of emergency regime and emergency Ordinance No 1/1999. 21/2004 on the National Emergency Management System. According to Article 93 of the Constitution - "Exceptional measures", the President of Romania may establish, as an exceptional measure, a state of emergency throughout the country or in some administrative-territorial units. The President must ask Parliament to grant a declaration of emergency no later than 5 days after it has been taken. If Parliament is not in session, it shall convene by law within 48 hours of the imposition of the curfew or state of emergency and shall operate throughout the period.

The state of emergency during this period was an unprecedented measure imposed in peacetime which imposed a number of restrictions: limiting travel, especially for the elderly; limiting access to health services; suspension of courses in all educational establishments; suspension of sports activities; closure of many economic sectors - tourism, food, production, etc. Those who did not comply with the new measures were sanctioned by the police with very large fines of up to 20,000 lei, the equivalent of more than 4,000 euros. In the two months, 2,304 people were placed in institutionalized quarantine who did not comply with the self-isolation period and 238 quarantined persons left the location where they were placed, for which the quarantine measure was ordered for a further 14 days. The keywords spoken thousands of times daily on all media outlets were "isolation" and "social distance" – a misused expression with the meaning of "physical distance".

After the state of emergency, immediately, on 15 May 2020, the state of alert was established, which, according to the authorities, would come with relaxation measures, but many voices claimed that the measures are in fact

even more restrictive, especially since it has become mandatory to wear the mask in closed spaces. As of 15.05.2020, the movement of persons outside the dwelling/household within the localities has been allowed, in compliance with measures to prevent the spread of infection and to avoid the formation of pedestrian groups of more than 3 persons who do not belong to the same family.

It was forbidden to people to move outside the locality/metropolitan area with some exceptions which concerned: travel for professional purposes; travel for humanitarian or voluntary purposes; travel for agricultural activities; movement for the marketing of agri-food products by agricultural producers; travel for the care or administration of a property in another locality or the issue of documents necessary to obtain rights; travel for programmes or procedures to treatment centres; travel for other justified reasons, such as the care of children, family members, the assistance of the elderly, sick or disabled, the death of a family member; travel for individual recreational-sports activities carried out outdoors with the participation of up to 3 persons; travel for participation in family events with a limited number of people and compliance with the rules of social distance; travel for the purchase, service, ITP or other vehicle maintenance operations, activities that cannot be carried out in the place of residence. The isolation/quarantine measure of persons coming to Romania from abroad has also been maintained. Persons who do not comply with the home isolation/quarantine measures will be placed in institutionalised quarantine for a period of 14 days to bear the cost of accommodation and feeding during this period.

3. Case study: Migration for asparagus harvesting in Germany

Among many other restrictions during the state of emergency was the suspension of flights to and from several countries in Europe, including Italy, Spain, France, Germany.

In the midst of a period of restrictions, an event with the agreement of the authorities on the departure of thousands of Romanians to Germany, with charter flights from Cluj-Napoca airport, picking asparagus and strawberries, created discontent among the population for several reasons: thousands of people leave, on special flights, in full pandemic, when flights to and from Germany were cancelled; these persons are transported hundreds of kilometres from their residence to Cluj-Napoca airport at night, provided that, according to the legal regulations imposed by the state of emergency, any travel is prohibited between 22.00 and 6.00 hours; those who go to work in Germany take the risk of getting sick while in Romania the business has closed without those who owned or worked for them being asked whether or not to take the risk of getting sick; Germany ranks third in Europe by the number of patients with COVID-19; thousands of people leave to work in agriculture in another country, while for agriculture in Romania there is no labour.

Timeline of events

1. In the second part of March, farms in Germany announced that they were at risk of losing asparagus production for this spring due to the scarcity of seasonal workers to handle the harvest, in the context of movement restrictions imposed as a result of the coronavirus pandemic. To overcome this difficulty, some farms have decided to book air tickets for their seasonal workers, but some of them are not accepted in the country even if they have valid work permits. Under these conditions, farms do not hesitate to increase wages in order to attract seasonal workers. "*For asparagus growers our partners provide double the normal salary, very good accommodation conditions and meals for workers*", explains Emese Molnar, director of a Romanian company that sends seasonal workers to Germany and the Netherlands. "*At the moment the need for manpower is very high and our partners need hundreds of people*", argues Emese Molnar, adding that in Romania people need a job. He also showed that Romanians will be able to return to work abroad. In view of this situation, German Agriculture Minister Julia Klöckner has launched the idea of facilitating the hiring of restaurant staff, unemployed persons and asylum seekers to cover farmers' labour demand. The German agricultural sector immediately needs 30,000 seasonal workers and 85,000 in May, the Agriculture Minister stressed. However, German farmers fear that vocational training will take too long. "*If for a Romanian or a Polish man who has several years of training I have to hire five Germans, then it is not worth the effort*", claims a German farmer (www.agerpres.ro/economic-extern/2020/03/25/coronavirusul-afecteaza-recoltele-din-europa-din-cauza-lipsei-de-muncitori-sezonieri--473553);

2. On April 9, 12 charter flights to Berlin and Dusseldorf were organized from Cluj-Napoca airport, paid for by agricultural companies, for about 2,000 people who left to work in agriculture in Germany. The director of Cluj-Napoca airport said that none of the workers who arrived at the airport had a travel ticket and did not know the exact destination, only that they were going to Germany. At the airport people told journalists that they have financial problems, that they fear infection with the new coronavirus, but more fear that they have nothing to put their children on the table;

3. Shortly in the press, revelations emerged about the non-compliant conditions under which they are accommodated and work. Prime Minister Ludovic Orban said the Government monitors any violation of the rights of Romanian citizens and intervenes in such situations. He noted that many of those who left during this period to work abroad left on their own, not through a recruitment agency. Minister of Labour and Social Protection Violeta Alexandru announced that she had started talks with the German Ministry of Labour to monitor compliance with local legislation on Romanian workers in this country, and the Ombudsman asked the German authorities for information on the health safety of Romanian seasonal workers;

4. The situation generates political disputes in Romania, with representatives of the PSD, the main opposition party, accusing the liberals led by Prime Minister Ludovic Orban and the country's president, Klaus Iohannis, of national treason. *"PNL, instead of incentivising Romanian farmers to produce cheap and healthy food for Romanian citizens, by providing labour, including Romanians returning to the country, to provide storage and disposal space and to offer state-guaranteed credit, they crowd people into airplanes, regardless of the COVID-19 pandemic and sends them to Germany to collect their asparagus production! The decision is all the more irresponsible because Romania is already facing one of the most severe dryouts in decades. Farmers who will have to replace all compromised crops with new ones will have a huge need for these agricultural workers that the PNL Government is sending out of the country! (...) Iohannis and Orban are getting rid of tens of thousands of Romanian citizens who are risking their lives to work abroad in areas that have been marked on the map of Europe as the strongest outbreaks of the coronavirus pandemic. The PNLI is not interested in the lives of these Romanian citizens, but only in reducing the burden of paying unemployment benefits and re-employment. It is a sign of great stupidity and an inability to anticipate the critical situations that are going to be acting exactly the opposite to the states that are already preparing to prevent the food crisis. Instead of encouraging Romanian farmers to stay in the country to provide food for Romanian citizens, the PNLI Government lacks this vital resource and makes it available to other European states,"* said PSD deputy Răzvan Rotaru. *"The government does not care about Romanian citizens who have gone to work abroad and uses them only for electoral purposes. He's packing them up, on the bus, on the plane. Speaking of airplanes, I want to tell you that we are the only country in the world that currently allows charter flights to deliver as a cargo seasonal workers in Germany. Unfortunately, what is happening now in Germany with Romanian citizens is unacceptable. This government was wrong when, at first, it crammed them into buses, into minibuses, crammed them into the airport, sent them to work in Germany. The purpose of work itself is a noble goal, but this Government had to ensure that Romanian citizens have fair and decent working conditions in Germany. We have all seen on social media and in the press images that are unacceptable, Romanian citizens who are forcibly quarantined without being paid, Romanian citizens who have actually had their identity papers confiscated and for the issue of the document are asked 300 euros each, which is the value of the plane to return home. (...) The Romanian government should have negotiated for these people testing, quarantine with pay, one way - return free and a salary better than the minimum wage guaranteed in payment in Germany,"* said former Social Democrat Minister of Labour Marius Budai. (<https://www.agerpres.ro/stiri/2020/04/14/comunicat-de-presa-deputat-razvan-rotaru-psd--486722>);

5. After a week, the Romanian Minister of Transport stated that of the total of 2,000 who left Cluj-Napoca, only 361 moved by organized means, coaches that are registered with the ministry, and the others used personal

means or came in 8+1 minibuses, which are not covered by the Romanian Road Authority checks. He also said there were criminal investigations into how boarding was done, without complying with sanitary conditions. "*Flights with seasonal workers were also carried out before the pandemic. I saw, like you, the statements of the people who chose to go to these seasonal jobs and said that they have been doing this work for 10, even 15 years. They said they were in direct contact with farmers' associations, farmers in Germany. So let's not be hypocrites! These people, when the military ordinance that regulated charter flights with seasonal workers appeared, they didn't need anyone to organize them, to organize any institutions. They were ready to organize. Moreover, I want to say one more thing: the money earned by seasonal workers goes back to the Romanian economy for a large part. So I think it's good that this mechanism has restarted. At the same time, I believe that the Government must make efforts to keep this pandemic under control. Also, in parallel, to keep branches of the economy alive*", Minister Lucian Bode said on 15 April on B1 TV;

6. And from Sibiu Airport, between 9 April and 6 May 2020, about 3,300 people left for Germany and Austria to work in agriculture, mainly picking asparagus, but also picking strawberries;

7. The People's Advocate of Romania has asked the German authorities to specify whether German employers were allowed to bring in seasonal workers after proving compliance with the natural hygiene standards in the accommodation and workplaces during this period, what happened and what will happen to the seasonal workers detected with coronavirus, if there is a possibility of isolation or quarantine , with the possibility of working for newly arrived workers, who have to work separately from other employees for 14 days and are not allowed to leave the company headquarters, what happens to seasonal workers who get sick and need medical assistance, who provides them with medicines and under what conditions they have access to specialized medical care in the hospital. (Source: Avocatul Poporului).

8. On 11 May 2020, the Ministers of Labour and Foreign Affairs were heard in the Romanian Parliament on this case.

9. Prime Minister Ludovic Orban argued that there is a demand for labour from Germany that needs tens of thousands of seasonal workers, especially in the agriculture sector, and even Italy will soon need seasonal workers. "*And here there will still be supply on the labour market. (...) Certainly, apart from the sanitary restrictions that are necessary and require all EU countries, we will not create any kind of obstruction for those who have the possibility to have seasonal employment contracts, because we are in Europe and the EU is the place where the freedom of movement of citizens, goods, ideas is guaranteed,*" Orban said on a TV show. The Romanian Labour and Foreign Ministers were heard on 11 May 2020 in Parliament on the situation of Romanian workers abroad after both the Romanian and German media presented that they live in precarious conditions on the farms where they work and that many have become infected with SARS-COV-2, and some have also died. According to the Foreign Minister, "*there was no agreement between*

Romania and Germany to allow Romanian seasonal workers to go to work in Germany, for the simple reason that no such agreement is needed, this possibility arising from European legislation providing for freedom of movement of labour". He also presented a contract concluded by a Romanian seasonal worker in Germany, which he said was concluded in Romanian and German and therefore the worker is aware in the Romanian language of its contents. "German law on the matter is applicable. There are detailed provisions on working conditions. For example, there is talk of a remuneration of EUR 9.35 per hour for those persons. From the information we have, it follows that, no matter how much they work, the seasonal worker is guaranteed the minimum wage in Germany. The minimum wage on the economy in Germany, according to my information, is 1,621 euros, but in practice, the average earnings for a seasonal worker working over a period of about 70 days (...) can reach up to 8,000 euros net, and on average it is 4,500 euros net", Aurescu pointed out.

Romanians leave their country, which has a human development index (IDU) of 0.816, to work in Germany, a country where the IDU is 0.939¹. Germany receives about 300,000 seasonal workers from abroad each year for its agricultural sector, most of which come from Romania and Poland, according to Data DBV, Germany's main agricultural trade union (<https://www.agerpres.ro/economic-extern/2020/03/25/coronavirusul-afecteaza-recoltele-din-europa-din-cauza-lipsei-de-muncitori-sezonieri--473553>).

Beyond the legal aspects, from a sociological point of view the case shows that, at the moment, the great agriculture in Germany is in the hands of the poor Romanian, Polish or Ukrainian worker, many of them from rural areas and accustomed to field work. Without the work of their arms, the huge German farms would become, at least at this point, non-values.

The case of asparagus and the lack of seasonal workers in Eastern Europe was also presented by the German press, and in one of the press materials a farmer talks about shortcomings he faces. He was forced to recruit 16-year-olds and 65-year-old retirees to work with. But his new employees say they don't work as fast and with the same experience as seasonal workers who also work ten hours a day, singing up to 15 kilos of asparagus an hour (<https://www.zeit.de/arbeit/2020-04/erntehelfer-osteuropa-coronavirus-krise-ernte-deutschland-spargel-gemuese>).

¹ Data according to Human Development Report Office 2019, source: <http://hdr.undp.org/en/content/2019-human-development-index-ranking>; Romania entered the category of countries with very high human development in 2015, i.e. those countries where IDU is above 0.8. The human development index is calculated by the United Nations Development Programme on the basis of three factors: the value of gross domestic product/inhabitant at purchasing power parity (PPP) expressed in dollars, life expectancy at birth (years) and education (average number of years of schooling of adults over 25 years and years of schooling expected to be followed at the level of children). The IDH value is classified into 4 categories: very high (greater than or equal to 0.8), high (between 0.7 and 0.8), mean (between average 0.55 and 0.7), low (below 0.55).

Another aspect concerns the relationship between Romania and those who go to work in other countries, which in this way is in no way regulated. For this reason, there are no statistics on labour migration and the social effects of this phenomenon. In order to obtain the labour force, the German Farmers' Association urged and succeeded in concluding an agreement with the Federal Ministries of The Interior and Food and Agriculture whereby these two institutions approved the opening of borders during the pandemic period only at airports and only in the case of seasonal workers, who have contracts with farmers. As a result of this internal agreement, access to the country for seasonal workers was allowed from 2 April 2020 throughout the pandemic period. This request was introduced, as an exception, in 2 days in Bucharest in military ordinance No.7. Only with the agreement of the government, the German Farmers' Association – Deutscher Bauernverband – organized the bringing of Romanian seasonal workers to Germany.

The Romanian government, however, has not concluded any agreement with all parties involved, including recruitment firms, stating clear obligations for each, so that at least these departures during the pandemic period are made safely. The action was not made public by the authorities, but was left to the recruitment firms. Otherwise, the masses of the peripheral society are pushed into a relationship of service and imitation towards the center and are stripped of the entrepreneurial spirit. Those who went to pick asparagus in Germany did not have complete information to assess all the risks, because they had never faced such a situation before. Moreover, they didn't even know which area they were going to go to, just that they were going to Germany. So their family did not have from the beginning the dates/coordinates of the destination of those to whom they cared in this situation.

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THE CONSEQUENCES OF LEAVING PARENTS TO WORK ABROAD ON CHILDREN LEFT ALONE AT HOME

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Abstract : *The present article proposes to analize data and information on the size of the phenomenon of "children left alone at home" to the "portrait" of the family / community where the children are vulnerable, marginalized and / or excluded because of the migration of their parents and the practices implemented in the identification, monitoring and assessing children in this situation with the aim of proposing recommendations for development and improvement, all combined with the analysis of the legislative provisions on the issues and a opinions and the impact of the media and the general public in Romania. At the same time, a review of emigrants' motivations, a short history of the phenomenon, and the importance of relatives who remain the only support for these children is made. The complexity of the phenomenon derives from a series of aspects related to the economic and economic situation social problems of the Romanians, the difficulties and challenges of an expanding society economic growth that still leaves very large gaps between the different strata of society.*

Keywords: *motivations of emigration; the role of relative; hidden single parent; school results; benefits and disadvantages of migration.*

1. Introduction

The migration of the school population is a phenomenon involving demographic, social, economic and political consequences, being important to study since it has grown significantly since 1980, and the interest in analyzing this process has intensified and encompassed all regions of the world. The family is the most seriously affected institution, as one of the spouses usually migrates, which seriously damages the whole of the in-family relationships and, therefore, the functionality of the basic group of society. The Romanian society was not prepared to bear without risk the shock of such migrations, which it was not used to in previous decades.

Children are the most affected in their family relationships and in their school status, in public perception, and especially in their emotional state (the rupture of a parent causes stress, emotion of deprivation, shock, etc.).

The phenomenon of migration abroad is, to a large extent, new to our country. It does not have a secular existence, nor has it ever seen a larger scale. In order to be effective, however, it is necessary to first discover the causes

that led people's decisions to leave the country, and in order to reach the causes, we must stop at the current Romanians' living context, which was the significance of the family in the past and how has come to be seen today. At the same time it is necessary to treat the phenomenon of external migration in Romania by consulting the reports, studies and specialized literature.

Personally, I think that this migration phenomenon is a complex one, of scale, that has effects and implications not only on the children left alone, but on the whole of their social life. Work abroad appears to be a salvation in the face of the problems and responsibilities assigned to an individual who performs the role of parent. Suffering, labeling, lack of resources, and a middle class that comes as a support for those who are involved, brings about the saving solution - migration. I chose to study this phenomenon of parental migration to work abroad with effects on children who remain in the country by observing day by day and thinking about the generation of today's children that grows devoid of love and protection in particular I find myself only in the family, near their parents. Cases of children, from infants and adolescents, are confronted with a social reality marked by insecurity(Voinea M, 1993:79). The phenomenon expands rapidly and the state institutions are not aware of even the statistical reality, even less with resources and social policies to support families and children affected by migration.

One of the consequences with the most profound negative implications of the Romanians migration is that much of the current generation of children in Romania is growing without the irreplaceable support of parents. The departure of one of the parents or both causes deep, irreplaceable traces in the evolution of the children who stay at home. These are like internal scars, which we can not see, and therefore it will be very difficult to cure them. We often do not even know that they are there. This is the difference between physical injuries, those that are visible but eradicate with time, and the inner, inner ones against which it is very difficult to fight. Children are still before physical birth, a reason for joy, a message that brings hope, hope, that fills our soul with enthusiasm. Perhaps and for this reason we forget how great our responsibility as parents for their birth, growth and education is. We often forget that once we have decided to bring a child into the world, our priorities are changing, the way of living and thinking gets more connotations. I refer here to the fact that this situation makes us responsible as human and social beings, diminishing our selfish condition of reporting to those around us.

The natural order of things, in the current climate in which we live, however, has taken a negative turn, and the saddest thing is that at present, by what we do, we lay the foundation for the future society in which our children will grow. Therefore, we depend on how we shape them and how we prepare them for life. Migration to work abroad is taking place against the backdrop of major financial gaps. The current Romanian social reality is no longer for many of us, the place where we can professionally achieve ourselves or where we can live at least quietly with our family. Due to this fact, many Romanians have chosen the way of foreigners, the way of separation from their loved ones, a

path that may seem saving in the beginning, but which will have tough consequences over time.

2. Alarming statistics about children whose parents went to work abroad.

Also, 77.1 million children were registered at European level born of immigrant parents. In this context, we mention that the total number of international immigrants was estimated at 214 million people in 2010, The US being considered the country with the most immigrants in the world. Due to permanent immigration, there have been changes.

Among the most important causes that lead Romanians to work abroad are: lack of a job, low incomes, the need for professional or personal gratitude, excessive inflation in Romania, especially at the legislative level, existence of the rule of law only on paper, social insecurity, corruption, injustice, bureaucracy, a more civilized life, a better social position, and especially poverty, due to the lack of governance measures, of policies that create opportunities for professional development and human.

Regarding the situation of poverty in our country, according to the data provided by the Institute for Research on the Quality of Life, which carries out concrete research in 1990 on the variation of the quality of life, three poverty peaks were registered in Romania in 1992-1993 1997-2000, 2010-2011, Romania faced with the third shock, determined by the social economic crisis, the standard of living and the confusion of the social-political environment are the main source of dissatisfaction collective.

In September 2009, Eurobarometer, Romania ranks third in the ranking of citizens perceptions of the spread of poverty in our country, with 90% of Romanians saying that poverty is widespread in our country.

According to recent studies (UNICEF, Soros Foundation Romania, Save the Children), 350,000 children are left home in Romania, of which 126,000 have both parents left, half of whom are under 10. 4% of children with both parents are less than one year old. As a result of UNICEF's analysis, it is relevant that 16% of these children spent more than a year without parents, and 3% - more than four years.

According to statistics and estimates at the end of 2015, the real number of children left behind at home after leaving one or both parents abroad for long periods of time was unknown. The way of collecting data on children with parents working abroad is regulated in Annex 1 to Government Decision 691 of 2015 on the Procedure for Monitoring the Way of Child Growing and Care with Parents Left to Work Abroad and Services which they can benefit from.

The total number of children in Romania, 2018, who had both parents left for work abroad is 18,012, 496 more children than at the end of the first quarter, while the total number of children with parents left for work abroad reached 94,991 (more than 195 of children), according to data centralized by

the National Authority for the Protection of Children's Rights and Adoption (ANPDCA).

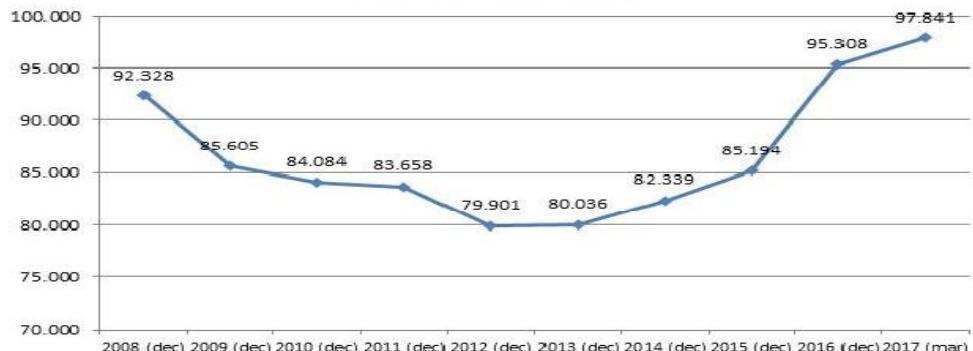
Of the 18,012 children with both parents left for work abroad, 16,797 were in the care of relatives up to grade IV without protection, the rest being placed in a foster care, foster care centers, or other families or people.

According to the cited source, a total of 63,891 children had a parent who had gone abroad (down 896 children compared to the end of March 2018) and 61,655 children were in the care of their relatives up to the fourth grade without any measure protective. At the same time, 1,462 children were in the special protection system, such as the care of a foster parent, placement centers or other families / people.

At the same time, a total of 13,088 children came from families where the sole parent was going to work abroad, compared to 12,493 as recorded at the end of the first quarter of 2018. Of these, 11,591 children remained home in the care of their relatives to grade IV, without protection.

The total number of children remaining at home in the special protection system amounted to 3,881, up 116 children, of whom 620 were in the care of a foster parent, 868 in foster care centers, 2,089 in relatives up to fourth degree, and 304 in care for other families or people.

Table No.1. Children with one or both parents working abroad, 2008-2017



Source: <http://copiisinguriacasa.ro/pentru-specialisti/studii-si-cercetari/situatia-copililor-ai-caror-parinti-sunt-plecati-la-munca-in-strainatate/>

3. The right to education

Specialists have found the creation of a distance between homeless children and their parents, barriers direct communication. In many cases, children assume parents' economic motivations to take off and take most of the tasks of the adults in the household with enthusiasm, which is what leads to

overloading the child with roles in the family. Most of them think that parents make a considerable effort by leaving them a better life and education.

The right to education of children left alone at home must not be violated in any form. So, the absence of the parents in the household puts its mark on school performance or even school attendance of the child. Thus, although in some cases parents make efforts to support their child through meditation and support him to get school performance, there are cases where parents resemble the idea that they simply the child does not deal. This occurs in situations where, in the absence of the mother the child accumulates one or more corrigences (8%), has absenteeism (8% of those with mother or father left) or has problems with school with other aggressive children (8% of those with mother left) (UNICEF: 2008).

Involvement of children in different work within or outside the household must have in on the one hand, the ability of children to carry out those activities without having repercussions on physical development and, on the other hand, not to affect the education process child and also his/her leisure time. In the case of children with at least one parent left for work abroad, it is found that part took the adult roles within the household. The frequency of these situations is higher in where only mothers go to work abroad, even when compared to cases in which both parents are gone. This situation is explicable, on the one hand, by the role of more important of the mother in the conduct of domestic activities, and, on the other hand, by the solutions care and supervision of the children found in each family. Thus, in both cases parents are gone, 74% have spent most of their time with their grandparents, they largely taking over the tasks of their parents. In 52% of cases where the mother is the one who has the children remain in the care of their father, and they take over the majority of the performed roles of Mother.

Children's most common activities are housekeeping, shopping current food, food preparation and animal care. Even if taking some tasks in the framework of the household can have socialization and responsibility for children, they are certain activities to take into account the consequences of child involvement. Thus, in 4% of cases in which the mother or both parents are going to work abroad and in 7% of them cases where the father is gone, older children have largely taken over the task of having them care for the youngest in the household. This should be an alarm signal because such an activity takes a lot of a child's time, as it should dedicated to other activities, such as learning, and on the other hand, it is a responsibility very large on the shoulders of a child.

The primary responsibility for child care and education is by law to parents it. If parents can not fulfill this role, the state is bound to ensure protection for the child left without parental care. The condition for the state to this role is one of the state institutions to identify the remaining children without parental care and to develop the necessary services. Any child who is temporarily or permanently deprived of his / her family environment or who, to protect his or her superior interest, can not be left in this environment, has

the right to protection and special assistance from the state. The UN Convention on the Rights of the Child 36 Of families with parents leaving for work abroad, only 7% say they have been notified social assistance and child protection service that one or both parents go to abroad. Given that more than half of the parents leave by pretending to have tourism, it is unlikely that, while maintaining the current legislative framework, the state will succeed in identifying cases where children have remained in the care of others other than their parents. Of those who did not notify the authorities of going to work abroad, regardless of why they did not, 20% are cases where both parents they're gone.

The most important people children use when they have problems are their parents and grandparents, if this can not be achieved they appeal to relatives.

Children who live with their parents first turn to their mother when they have problems with school (43%) or with school colleagues (27%), then to both parents measure (23% when having problems with school and 16% when having problems with colleagues). Just 6% turn to father for help when they have problems with school. Lack of one parents in the household lead to an increased involvement of the remaining parent in solving problems related to school. When both parents are missing from the household, grandparents take over in 39% of cases the role of parents. 18% of children mention that they call either parent or mother, although they are out of the country. 9% of those with both parents left I find support for brothers and 7% for friends. When problems are related to schoolmates, children with their mother or both parents have more readiness to call for teachers (16% of those with both parents leave and 19% of those with my mother left). It should be noted that the share is quite high (20% of those with both parents left and 19% of those with their mother left) who do not no one, finding a solution for the problem themselves.

Disagreements between parents and children are another situation the child needs advice, support of a third person. In the case of children with both parents left, the solution more frequently mentioned is the use of grandparents (41%). In addition, a large share of children interviewed (25%), irrespective of the migration experience of the family they come from, would not call to anyone(UNICEF, 2008).

The Psychological Effects of Parents Departure to Work Abroad on Children are: School regress (especially in gymnasium and lyceum); Corrigence (especially in gymnasium and lyceum, with the highest percentage being at high school and SAM); Sleep disorder; Aggressiveness; Isolation; Shyness; Waiting for parents; Passivity; Verbal hate speech; The lie; Hostility; Emotional lability; Negligence in carrying out tasks; Anxiety; ImpulsivityFrustration; Computer dependence; Farewell to street groups; Absenteeism; Lauda; Inability to concentrate; Passivity; Adding depressions, neuroses, indiscipline, homelessness, parents' accusations, revolt, resentment to parents, etc.

4. Conclusions

The phenomenon of children left home increased. From a sociological perspective, the family is defined as a community-specific form human. (Otovescu D, 2010: 838). Grandparents, often helpless, sick, helpless at all kinds of temperament and behavior practiced by young people, are able to grow, educate, offer the best solutions to solve the problems they push for children. They do not know what they have to do, have solutions or not, but try to cope with this phenomenon they know either from their own family or from neighbors who have gone abroad. The problem that arises when we take care of a child, trying to replace the role of a parent or even worse, both parents, involves a series of responsibilities and consequences.

The contribution of the specialists is aimed at preventing the phenomenon analyzed by reducing the negative effects caused by the temporary lack of parents and intervention in the cases that require this:

- Information and awareness campaigns addressed to parents;
- Campaigns to raise awareness of Romanian communities in the countries of destination;
- Developing counseling services for carers of children left by both parents;
- Extending programs after school and school counselors (to provide them with beneficial ways of spending leisure time and doing themes for specialists).

It is undeniable, that both migration and effects on children by going to work abroad of parents are two extremely complex phenomena, affecting both family and society. The limited research and analysis possibilities are duplicated by the lack of some functional mechanisms that allow data collection at the local level.

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A REALITY OF THE MIDDLE EAST AND ISIS

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Abstract: In the fierce struggle for supremacy, the secret services have played an important role in dividing areas of global influence, where information and misinformation have played, play and will play a crucial role in gaining territories, natural, human and logistical resources, as well as in imposing the ideologies agreed by the great players of the times, in one form or another. By using Pakistan, the Islamic country, as the link, the US has taken great care not to disclose that the main and ultimate goal of jihad was the destruction of Russia. Despite its anti-American ideology, Islamic fundamentalism has largely served American strategic interests in the former Soviet Union. At the same time, the Islamist missionaries established themselves in both the Central Asian Soviet republics and in Russia, propagating against the secular (secular) state institutions. Terrorist attacks, increasingly widespread, have led to another reason why millions of people have left their homes, and we are witnessing the largest exodus of the Middle Eastern population..

Keywords : financial support ; ISIS, armament ; terrorist attacks ; Islamism.

After the beginning of the Afghan conflict, ISIS received a mission from General Zia-Ul-Haq to destabilize the Central Asian Soviet republics. The CIA only agreed to this plan in October 1984. Also, between 1983 and 1997, ISIS also trained about 80,000 fighters (according to the CIA methods), some of whom were non-Afghans, especially Arabs (originally from Algeria, Arabia). Saudi and Yemen). The latter are those who have been involved since 1992 in terrorist actions, especially in Bosnia, Kosovo, Kashmir, former Soviet Central Asia and Chechnya. Not everyone trained by ISIS realized that they were actually fighting the USSR for the benefit of the Americans. For this reason, the CIA has not been directly involved in mujahedin training or in providing money and weapons. In this context,

Towards the end of the conflict, some lesser known and analyzed negative aspects began to be perceived and which have effects until nowadays.

1. The ideas of Islamic radicalism

A first negative aspect of the Afghan conflict was the spread of the ideas of Islamic radicalism among the Afghan population, a new situation for Afghanistan, which has been characterized throughout history by religious tolerance. Radical Islamic ideas have entered the Pakistani and Saudi sectors (Wahhabi). Its population was and is deeply divided on ethnic criteria, with

increasing differences between Easter, Tajik and Hazari. The jihad triggered against the invader from the North transformed the Islamic religion into the main dimension of political life (a situation which did not exist before 1979), thus conferring a dogmatic dimension on political divergences (having a violent character before).

Due to the collapse of the Afghan public education system, the education of an entire generation of Afghan children and youth has been conducted since 1980 in the medres (religious schools) located in the pastoral regions of Afghanistan and especially Pakistan.

These advances belonged to the Deobandi movement, a movement that emerged from the conservative currents of Indian Muslims. In the nineteenth century Indian Muslims were divided between the followers of Aligarh (the promoter of a Western-style education for Indian Muslims) and those of Deobandi, who supported the idea of a conservative education, focusing on Islamic law and jurisprudence. The latter were inspired by Shah Waliullah, an 18th-century Indian thinker, influenced in turn by Arab Mohammed ibn Abdul Wahhab (whose followers are called Wahhabi). Wahhab is the one who provided the ideological support for the Saudi dynasty. Supporters of the Deobandi movement rejected any form of hierarchy within Muslim society and had very restrictive views on the social role of women.

As a result of this state of affairs, a generation of fanatical young Muslims appeared, mostly illiterate, led by religious leaders who were much more intransigent and anti-Western than those of the 1960s-1970s. These young leaders did not have theological higher studies (such as their older and more moderate brothers), much less technical and economic higher studies.

Thus, the jihad expanded worldwide, following the adherence to the ideas of Muslim extremism by large masses of young people, disappointed by the failure of the Arab socialist-nationalist movements (Baas).

2. Poor financing of the Afghan resistance

An action that today costs a great deal is the poor financing of the Afghan resistance after the Soviet withdrawal in 1989.

Two decades have followed in which the terrorist groups - satellite have blossomed throughout the world, the Central-European and East-European states have democratized and their accession to the North Atlantic Treaty Organization (Romania joined in 2004) and the European Union began. (Romania joined in 2007), as well as a relaxation of American-Russian relations.

The Iranian government, in 1955, under US pressure, banned drug production and use. As a result of this measure, the black market emerged, which could only supply a small part of its own production, leading to an increase in drug production in Afghanistan, Pakistan and Turkey. The ban

lasted until 1969, when chess¹he demanded that the other three states apply the same measure. The Islamic regime that came to power in Iran in 1979 imposed a total and much tougher ban. The same ban was imposed by the Afghan government in 1958, but to no avail. As a result, Afghan opium production ranged from 100 to 300 tons a year in the 1970s, and the number of opium addicts was about 100,000.(Chouvy, 2002: 302-304).

During this period, the great actors of promoting a space of security and safety were anchored in the war against terrorism and in the wars in the Middle East (Iraq, Iran, Afghanistan), especially after the terrorist attacks of September 11, 2001, and in the communist world raises another important communist actor - China - becoming a serious economic competitor for the US. Against the backdrop of the global economic crisis that erupted in the United States in 2008, where banks went bankrupt or were in trouble, China triggered the US-US economic war for world supremacy.

Also with this moment, as a consequence of the Georgia War, doubled by the crisis in Ukraine, the tensions, hostilities and rivalries between the US and Russia are resumed, especially under the banner of the "fight against terrorism."

Not even during this period was the real destination of the funds monitored, and the Pakistanis continued to support radical groups, without this fact being monitored, as all the attention of the world was directed towards the Persian Gulf area, and the installed terror started with safe steps. the exodus of migrants all over the world, as well as the accession of a large number of Islamists to Jihad.

The first mistake of the US government and the CIA was not to put pressure on Pakistani representatives to distribute US aid (estimated at about \$ 3,000,000,000 in the 1980s) in a direction that mirrored US interests. As monitoring of this aid has never been done, Pakistanis have continued to disproportionately fund most Islamist and anti-Western Afghan groups, which have also trained Islamist militants who nowadays have spread jihad and terrorism throughout the country. world. in the language of the secret services such an operation (situation) is called "blowback"²- (George Washington University, 2003, National Security Archive)

3. Terrorist attacks with many victims

This problem requires an extremely thorough analysis because the history of the last decades highlights a series of attacks by groups of Islamist terrorists that have brought suffering and panic to many nations. Opening the borders and embracing these refugees raises the doubt that among them would be infiltrated persons with hidden purposes, which could be a threat to the national security of that state. We exemplify in this regard the following events:

- 1983 - attacks on the American embassy in Beirut - 63 dead, 120 injured
- 1985 - attacks at airports in Rome and Vienna - 23 dead, 139 injured

¹ Title held by the sovereigns of Iran, corresponding to the title of emperor

² backhand or backhand

- 1986 - bomb on TWA flight 840 - 4 dead, 7 injured
- 1988 - the flight from Lockerbie blown up - 280 dead
- 1988-1990, inter-ethnic conflicts took place in Armenia and Azerbaijan.
- 1992 - the civil war in Bosnia and Herzegovina, which also involved the local Muslim community
- 1992 - the fall of Kabul in the hands of the mujahedin.
- 1993 - Chechen president Djohar Dudaev's call for jihad - Holy war concludes with civil war in Tajikistan
- 1993 - first attack at World Trade Center NY - 6 dead
- 1993 - double bombing in Mumbai - 257 dead
- 1994 - The first war in Chechnya began in 1994, coinciding with the Taliban's debut on the Afghan political scene.
- 1996 - Islamist militants open fire in Cairo, Europe hotel - 18 dead, 17 injured
- 1997 - Islamist militants open fire on the ruins of Luxor, Egypt, where 68 tourists die
- 1998-1999, al-Qaeda's first anti-American attacks occurred along with NATO's attack on Serbia and escalating Indian-Pakistani tensions.
- 1998 - attack with 12 bombs, in 11 different locations in Coimbatore city, India - 58 dead, 200 injured
- 1998 - attack on the US embassy in Tanzania and Kenya - 224 dead, 4000 injured
- 24.12.2000 - in Indonesia, in 8 cities, dozens of churches are attacked with bombs on Christmas Eve - 18 dead
- 2001 - Islamic militants host hundreds of people in Dos Palamas, Philippines - 40 people die
- 11.09.2001 - 3000 dead at the attacks at the World Trade Center, New York
- 2001 - Islamist militants host a school in Russia - 344 dead civilians, of which 186 children
- 2002 - An Islamist drives a car with a bomb and blows up a bus with French engineers in Pakistan, Karachi - 11 dead Frenchmen and 2 Pakistanis
- 2003 - Russia again attacked by Islamists in Znamenskoye - 59 dead, 200 injured
- 2003 - suicide bombing attacks in Morocco, Casablanca - 45 dead, 100 injured, most tourists
- 2003 - A suicide bomber blows up in a hotel in Jakarta, Indonesia - 12 dead, 150 injured
- 20.11.2003 - Islamist attack on Istanbul, Turkey - 27 dead, 450 injured
- 2004 - Russia again attacked by Islamists, on the subway - 41 dead, 150 injured
- 11.03.2004 - attack on - trains from Madrid - 191 dead, 2050 injured
- 2004 - churches in Iraq attacked - 12 dead
- 2005 - Islamist militants on Indonesian island Sulawesi behead 3 Christian girls
- 27.06.2015 - the massacre in a mosque in Kuwait - 27 dead, 222 injured

- 27.06.2015 - terrorist attack on a beach in Tunisia, Sousse - 38 dead
- 27.06.2015 - In Somalia following an attack by members of the al-Qaeda-affiliated Shabaab group on a military base, more than 70 African Union soldiers have died
- 7.07.2005 - Islamist attack in London - 60 dead, 700 injured;
- 24.09.2015 - Busculada de la Mina, 5 km away from Mecca. On the occasion of the pilgrimage - about 1958 are dead

4. IS, SI, ISIS or ISISL

IS, SI, ISIS or ISISL are the abbreviations of the Islamic State of Iraq and Syria-Levant, which represents an Islamic state, caliph, unrecognized, with the capital at Ar-Raqqa and at the same time a terrorist group, called insurgent, affiliated with Al Qaeda.

US politicians have helped build and arm the terrorist group. This controversy seems to be confirmed by Republican Senator Rand Paul¹. He said in May 2015 on the American television station MSNBC: ISIS exists and has grown stronger because the "hawks" in my party have offered weapons without discrimination. They created these people. ISIS is everywhere in Libya because the same "hawks" were delighted by the war of Hillary Clinton in Libya. They wanted even more like her. (<http://nypost.com/2015/05/27/rand-paul-says-gop-hawks-created-ISIS/>)

"We should all be clear that evil and radical Islam are at fault for the rise of ISIS, and people like President Obama and Hillary Clinton exacerbate it.") Rand Paul also charged with aggravating the situation regarding the Islamic State on President Barack Obama and on Hillary Clinton (<http://nypost.com/2015/05/27/rand-paul-says-gop-hawks-created-ISIS/> - "We should all be clear that evil and radical Islam are at fault for the rise of ISIS, and people like President Obama and Hillary Clinton exacerbate it.")

With the eyes of the rulers to other "areas" began the systematic training of the Islamist fighters and the redistribution of funds to export jihad to various areas of the globe, which led to the modeling of the scene, which led to the events of today.

ISIS, which has become the most powerful terrorist group, with a horizontal, pyramidal-mesh leadership structure, and a strong "economic" and "military" endowment, has taken control of several cities and installed terror in the Middle East.

A senior UN official, Jacqueline Badcock, announced that this jihadist group, ISIS, has issued a decree imposing genital mutilation on women between the ages of 11 and 46, thus mutilating 4 million Iraqis ((<http://adevarul.ro/international/in-lume/panica-irak-jihadistii-siil-ordona-mutilarea-genitala-femeilor-patru-milioane-irakieni-afectate->

1.53d13b450d133766a8b5a1f1/index.html, 2014). This "law" shows the brutality and violence of the terrorist group.

As no one has the right of life and death over another person, everyone has the right to life, liberty and security of the person, according to art. 3 of the Universal Declaration of Human Rights and, it is essential that human rights are protected by the authority of the law so that man is not forced to resort, as an extreme solution, to revolt against tyranny and oppression.

Thus, time has turned a history sheet, which, after almost four years of civil war, became the "Islamic State", the basis of which was laid by a terrorist group that captured parts of Syria, Iraq. A statement from the International Refugee Organization states that "as the war in Syria worsened the direction of many Iraqis has completely turned around. Tens of thousands of Iraqis who sought refuge in Syria between 2003 and 2011 returned to Iraq, along with another 1 million refugees / Iraqis, who were already internally allocated there. "About 38% of Syrian refugees live in camps in Iraq, according to the US State Department.

Terrorist attacks in Beirut, Paris, California, London have killed many. Worldwide, through the black night in Paris, 13.11.2015, panic erupted; and in order to show its power, ISIS has paralyzed, for a while, the capital of the European Union¹, and the degeneration of these things continues and the major political actors do not adopt the optimal and necessary behavior. Should their economic interests be the barrier that holds so many destinies related to a thread?

The conflict between Islam and the European Union, and the North Atlantic Treaty Organization, has highlighted a conflict of origins that has led to behavioral changes. These events were amplified by the fact that Arab figures²disappeared to keep all events under control; the fall of local dictatorships in the Middle East has made it possible to assert radical groups, which have led, in a violent way, to the spread of jihad.

Mubarak Hosni, a former Egyptian president, who held militant Islamism, but today laid the groundwork for Egypt to become an extremist Islamic republic, with a population of about 80 million inhabitants, with strong resources, with a well-trained army. and with the possibility of making nuclear weapons, to become a very big local and global actor.

What is sad about this story is that the lack of education and the political culture of the citizens does not allow them to see how they are being manipulated and how they themselves are dusting their own country. And what will come next for them will be poverty, and any discussion on economic, financial and political independence is worthless³.

¹ In November 2015, chaos and terror were installed in Brussels - roads were blocked, schools were closed, people were not leaving the house.

² Tunisian President (Zine El Abidine Ben Ali) and Egyptian (Hosni Mubarak), Yemeni President Ali Abdullah Saleh

³we know some who have destroyed their economy for twenty-six years now, all natural resources, economy and finances are in the hands of the actors and artisans of "globalization",

Poverty caused by previous wars, occupation of territories, exploitation of oil and natural gas by "conquerors" by "conquerors", lack of monitoring of the actual destination of aid granted to Middle Eastern states, losses suffered and drastic measures imposed, doubled by interference of some very influential politicians¹ in the internal life of these states by stirring up the Muslim religion against the "Russians" during the Cold War, recruiting young people from the refugee camps formed after the Israeli war and "baptizing them in radical jihadism" and the fierce struggle of the great activists for power, regardless of who, what and how much he loses, led to the current situation on the world, being violated resolution 1441 of the Security Council of the United Nations.

A quick x-ray of the latest events in the fall of this year shows that terrorist attacks are creating panic worldwide; ISIS declares war on the European Union and the North Atlantic Treaty Organization, and the great powers forget to activate the international mechanisms, knowing the provisions of art. 5 of the North Atlantic Treaty and art. 42 paragraph 7 of the Treaty of Lisbon which provided that "an attack on a country is considered an attack on all member countries".

Notwithstanding the noise of the weapons and the armed confrontations, in all its forms, millions of refugees took the road to Europe, especially Germany and the Nordic states. This opportunity was taken advantage of by hundreds of thousands more Muslims who wanted to escape poverty.

This great invasion and exodus of the population brought with it two major problems:

1. The infiltration among them of the radical Muslims, followers of the qualified state ISIS, which led to the creation of group satellites in the key states, to fulfill the purpose of the parent organization;
2. Decreasing the security of other citizens, erecting new walls between states;
3. New opportunities for poverty alleviation.

A Russian military plane destined for Syria is annihilated by Turkey, despite the latter being the ally of the former, and Russian gas taking the route of Western Europe through Turkey. Following the November 24, 2015 incident, Vladimir Putin declared that this action would have repercussions on Ankara. Turkey claimed that the plane was flying over the Turkish airspace and that it was shot down after being hit 10 times.

NATO Secretary General Jens Stoltenberg expressed the Alliance's solidarity with Turkey in a press conference after the emergency meeting

and now they are sitting with their hands out and listening to the orders of others without any other possibilities. All this after a "revolution"

¹ Rumsfeld - former US secretary of state sponsored radical groups for George W Bush to win his party's next election, and his advisers advised him to "punish France, ignore Germany, and make peace with Russia."

requested by Ankara. "The enemy must be the Islamic State, we must focus on defeating this organization."

No one mentions Turkey "blocking" oil trafficking from Arab countries.

ISIS strikes Paris- On November 13, 2015, 7 terrorist attacks took place in Paris, with 132 dead and 352 wounded. France establishes its position: "France was attacked cowardly, violently. France will be ruthless, will act by all means, both on the territory of France and abroad, together with our allies who are also targeted by terrorism. In this painful period I call for unity, solidarity, cold blood I am addressing the Parliament meeting in Versailles on Monday to pass this test France is powerful, nothing can destroy it, France is powerful, alive and will triumph against barbarism, history reminds us of the strength we can mobilize," said Francois Hollande

The meeting between Francois Hollande and Barack Obama has not been well received by ISIS representatives, and California is in touch with "jihadist culture."

Following these attacks, Britain gives France one of the two military bases it has on Syria. This fact does not remain unpunished. ISIS attacks UK, London.

The capital of the European Union has indeed felt the fear induced by ISIS. Beyond bombings and operations by city guards, schools were closed for a while, roads were blocked and citizens were asked by Belgian officials not to leave their homes.

Ambassador of the United States, Hans Klemm, on the occasion of the visit to Bucharest, said, on December 6, 2015, that he was appalled by the terrorist attacks in Paris, London, San Bernadinio and Beirut and that more money should be invested in information services.

In this story Germany has a strategic geo-political role. Although he officially announced the support of the waves of refugees who took to Europe, Chancellor Angela Merkel declared in November 2015 that "without Russia it is impossible."

In this race of armament and diplomatic maneuvers, what is the situation of Romania?

Romania is not an immediate target of terrorist attacks because it has no direct interests in the Middle East. But it is not excluded, to be the target of possible attacks because:

- participates in military operations
- has in its territory two training centers of the United States of America and a missile installation
- is in solidarity with the other states
- as a "security culture" it does not have an ideological color

It should also be noted that there is no terrorist attack in which there are no Romanian citizens affected.

The position Romania has to take is to protect its territory and its population, through the measures it will take, as otherwise behavior will destroy the country.

These struggles lead to a rearrangement of powers and a division of the areas of influence, by "giving up territories" following personal gains.

The effort of analysis and correct and complete understanding of these causes should not in any case be confused with the attempt to justify terrorist acts. "There can be no moral justification for terrorist acts, regardless of the legitimacy of the causes invoked."

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