

UNIVERSITARY JOURNAL OF SOCIOLOGY

REVISTA UNIVERSITARĂ DE SOCIOLOGIE



Year XVI, no. 2/2020

REVUE UNIVERSITAIRE DE SOCIOLOGIE

**REVISTA UNIVERSITARĂ DE SOCIOLOGIE
UNIVERSITARY JOURNAL OF SOCIOLOGY
REVUE UNIVERSITAIRE DE SOCIOLOGIE**

Year XVI - no. 2/2020



**Beladi Publishing House
Craiova, 2020**

Editor: Adrian Otovescu

This journal is published by Beladi Publishing House, under the auspices of the Oltenia Social Institute (I.S.O.)

First cover photo:

Basilica di Santa Maria della Salute - Venice (Italy)- February 2020

© Beladi Publishing House

International Scientific Committee:

- Albert OGIEN – *Ecole des Hautes Etudes en Sciences Sociales*, France
- Laurent TESSIER – *Institut Catholique de Paris (ICP)*, France
- Lucile BONCOMPAIN – *Universite de Bordeaux*, France
- Ugo de AMBROGIO – *Institut Social di Milano*, Italy
- Gilles FRIGOLI – *Université de Nice Sophia Antipolis*, France
- Marie-Carmen GARCIA – *Université Lumière- Lyon 2*, France
- Bernard LAHIRE – *Ecole Normale Supérieure Lettres et Sciences Humaines*, France
- Efstratios PAPANIS – *University of the Aegean*, Greece
- Azucena HERNÁNDEZ MARTÍN – *Universidad de Salamanca*, Spain
- Maria SAMPELAYO – *Universidad Camilo Jose Cela de Madrid*, Spain
- Matthieu GATEAU – *Université de Bourgogne*, France
- Marcel PARIAT – *Université Paris Est Creteil*, France
- Pascal LAFONT – *Université Paris Est Creteil*, France
- Philippe JORON – *Université Montpellier III*, France
- Michel CRESPIY – *Université Montpellier III*, France
- Teodora KALEYNSKA – *University of Veliko Tarnovo*, Bulgaria
- Vihren BOUZOV – *University of Veliko Tarnovo*, Bulgaria
- Laura VERDI – *University of Padua*, Italy
- Kémonthé Marius GALLON – *University Félix Houphouët BOIGNY*, Ivory Coast
- Willy Didier FOGA KONEFON – *University of Yaoundé I*, Cameroon
- Soufyane BADRAOUI – *University of Tebessa*, Algeria.

National Scientific Committee:

Cătălin ZAMFIR – academician, Romanian Academy, Ilie BĂDESCU – correspondent member of the Romanian Academy, Doru BUZDUCEA, Maria VOINEA, Radu BALTASIU, Adrian DAN (University of Bucharest); Elena ZAMFIR, Sorin CACE, Ioan MĂRGINEAN (Research Institute for the Quality of Life, Romanian Academy); Ștefan COJOCARU, Nicu GAVRILUTA, Cristina GAVRILUȚĂ, Ion IONESCU („A.I. Cuza” University of Iași); Mihai IOVU (Babes-Bolyai University of Cluj-Napoca); Ștefan BUZĂRNESCU, Laurențiu ȚÎRU, Cosmin GOIAN (West University of Timișoara); Floare CHIPEA (University of Oradea); Nicolae PANEA, Adrian OTOVESCU, Cristina OTOVESCU (University of Craiova); Dumitru BATÂR, Horațiu RUSU (“Lucian Blaga” University of Sibiu); Claudiu COMAN (“Transilvania” University of Brașov); Lucian MARINA, Călina BUȚIU („1 Decembrie 1918” University of Alba Iulia); Lavinia POPP (“Eftimie Murgu” University of Reșița); Felicia ANDRIONI (University of Petroșani), Maria CONSTANTINESCU, Maria PESCARU (University of Pitesti), Lavinia BETEA (“Aurel Vlaicu” University of din Arad).

Founder Director: Dumitru OTOVESCU

International Indexing



Currently indexed in:

ERIH PLUS – European Reference Index for the Humanities and Social Sciences, UlrichsWeb, EBSCOHost, CEEOL - Central and Eastern European Online Library, Index Copernicus, RePEc - Economics and Finance Research, HeinOnline, Ideas, Citec, LogEc, DRJI - Directory of Research Journal Indexing, SafetyLit, ORCID, ROAD - Directory of Open Access Scholarly Resources, Genamics JournalSeek, Wissenschaftszentrum Berlin für Sozialforschung, NewJour-Georgetown Library, GIGA-German Institute of Global and Area Studies - Information Centre.

Indexed in:	
ERIHPlus	starting with 2020
UlrichsWeb	2018-present
EBSCOHost	2018-present
CEEOL	2014-present
Index Copernicus	2017-present
RePEc	2018-present
HeinOnline	2004-present
GESIS	2004-2017 (database closed)

Year XVI, Issue 2/2020

REVISTA UNIVERSITARĂ DE SOCIOLOGIE

Electronic and Printed Journal
(<http://www.sociologiecraiova.ro>)

ISSN: 2537-5024
ISSN-L: 1841-6578

Editorial Board:

Nicolae PANEA, Sevastian CERCEL,
Andreea-Mihaela NIȚĂ, Florin PĂSĂTOIU, Gabriel-Nicolae PRICINĂ,
Cristina GOGA, Veronica GHEORGHITĂ, Emilia SORESCU, Mihaela BĂRBIERU

Editorial Secretary:

Vlad-Ovidiu CIOACĂ

Director,

Maria-Cristina OTOVESCU

Editor in chief,

Gabriela MOTOI

Contact: University of Craiova, 13, A.I. Cuza Street, c. 167B
E-mail: rus.craiova@gmail.com

CONTENTS

<i>ON BEING A FAMILY CAREGIVER. DISRUPTION IN ALL ASPECTS OF LIFE</i>	10
Maryse GAIMARD (France)	
<i>AWARENESS, PERCEPTION AND ATTITUDE OF MAJOR TRIBES IN NIGERIA TOWARDS COVID-19: A CROSS SECTIONAL STUDY OF SELECTED COMMUNITIES</i>	26
AJAYI Olumide Abraham (Nigeria), AKOSILE Mary Oluwayemisi (Nigeria), AJAYI-OLUJAYI Grace Olabisi (Nigeria)	
<i>CONFLICTS AND ENVIRONMENTAL PROBLEMS AFFECTING CATTLE GRAZING AND THEIR MANAGEMENT STRATEGIES IN NONI SUB-DIVISION, CAMEROON</i>	34
SHEY Dominic NFORYA (Cameroon)	
<i>INTELLIGENT AGRICULTURE AND CLIMATE WARMING IN NORTHERN AND FAR NORTHERN REGIONS CAMEROON: UNCERTAINTY, RESILIENCE AND FORWARD-LOOKING</i>	52
Alain Thomas ETAMANE MAHOP (Cameroon)	
<i>CHILDREN'S RIGHTS TO MOTHER-TONGUE EDUCATION. A SMALL CASE QUALITATIVE STUDY IN CHERNIVTSI</i>	62
Alina BĂRBUȚĂ (Romania), Mihai-Bogdan IOVU (Romania)	
<i>ONLINE AND OFFLINE ACTIVISM. LITERATURE REVIEW</i>	72
Veronica DUMITRAȘCU (Romania)	
<i>DISCRIMINATION OF THE ROMA POPULATION IN ROMANIA</i>	79
Claudiu COMAN (Romania), Cătălin ANDRONECHESCU (Romania)	
<i>WHERE TO DIGITAL TRANSFORMATION? MAPPING NEW TECHNOLOGICAL TERRITORIES IN RECREATIONAL SPORTS MANAGEMENT</i>	90
Oana-Mara STAN (Romania)	
<i>SOCIAL WORK CAREER COUNSELING AND THE PROFESSIONAL INTEGRATION OF PERSONS WITH DISABILITIES</i>	105
Maria-Alina BREAZ (Romania)	
<i>THE GUSTI SCHOOL, A PRESSING ISSUE OF TODAY. FROM THE CONTRIBUTIONS OF THE SCHOOL TO THE MATURING OF GREATER ROMANIA AND THEN ON TO OUR ALMOST-HELPLESS CIRCUMSTANCES OF TODAY</i>	115
Radu BALTASIU (Romania)	
<i>LIVING IN A SMART WORLD. A STUDY OVER EMPLOYEES' PERCEPTIONS ON THE USAGE OF INTELLIGENT DEVICES</i>	121
Livia Dana POGAN (Romania), Radu-Ioan POPA (Romania)	
<i>PARENTAL STYLES AND MODELS AND EMOTIONAL DEVELOPMENT IN ADOLESCENCE</i>	130
Claudia SĂLCEANU (Romania)	

<i>THE BEGINNING OF URBANIZATION IN DOUALA (1884-1914)</i>	143
Bissomo OTTOU (Cameroon)	
<i>PREVENTING AND COMBATING SCHOOL DROPOUT</i>	152
Elena STANCU (Romania), Lavinia Elisabeta POPP (Romania)	
<i>AGE AND USAGE OF TECHNOLOGY. A STRUCTURAL EQUATION MODEL BASED ON THE THEORY OF PLANNED BEHAVIOR</i>	164
Simona-Nicoleta VULPE (Romania), Corina ILINCA (Romania)	
<i>GENDER DIFFERENCES IN POLICE. QUANTITATIVE ANALYSIS OF PUBLIC PERCEPTION</i>	175
Florența-Larisa SIMION (Romania)	
<i>THE RELIGION OF SOVEREIGNTY, PROGRESS, UTOPIA AND EMANCIPATION</i>	184
Mihai UNGHEANU (Romania)	
<i>THE ROLE AND THE FUNCTION OF THE NAME IN DEFINING THE PERSONAL IDENTITY AND SOCIAL IDENTITY OF THE INDIVIDUAL CONVERGENCES IN MODERN RESEARCH</i>	200
Florina DUMITRAȘCU (Romania)	
<i>AFRICAN LITERATURE AND THE DELIMMA OF A CORRECT LANGUAGE</i>	212
Fadhila HAMEL (Algeria), Ghouti HADJOUÏ (Algeria)	
<i>CAMEROONIAN OFFICIALS AND THE ISSUE OF RETIREMENT AFTER INDEPENDENCE FROM 1974 TO 2012</i>	221
Ambroise MBATSOGO NKOLO (Cameroon)	
<i>THE PHENOMENON OF RADICALIZATION. CONCEPTUAL NUANCES AND SOCIOLOGICAL CONTEXTUALIZATION</i>	233
Nicoleta AFLOROAEI (Romania)	
<i>SUCCESSFUL BRANDS IN ROMANIA. CASE STUDY: KANDIA CHOCOLATE</i>	242
Claudiu COMAN (Romania), Ioan CURECHERIU (Romania)	
<i>SHORT HISTORY OF THE IMPLICATIONS OF GENDARMES IN THE FIELD OF SOCIAL WORK</i>	253
Valentin IOAN (Romania)	
<i>CHARISMA: A REASSESSMENT OF MAX WEBER'S THEORY</i>	259
Cristiana BUDAC (Romania)	
<i>WAYS TO STIMULATE SELF-EDUCATION IN ADOLESCENCE, IN THE CONTEXT OF A SOCIETY BASED ON LIFELONG LEARNING</i>	266
Florentina MOGONEA (Romania), Florentin Remus MOGONEA (Romania)	
<i>ROMA BEGGING, A WAY TO EARN A LIVING IN THE EUROPEAN UNION</i>	279
Sînziana PREDA (Romania)	
<i>PROMOTING ACTIVE AGEING IN ROMANIA. FROM SOCIAL POLICIES TO LABOUR MARKET REGULATIONS</i>	287
Gabriela MOTOI (Romania)	

THE ROLE OF THE SOCIAL-PHILANTHROPIC ACTIVITY OF THE ROMANIAN ORTHODOX CHURCH AND THEIR PRESENTATION IN THE ROMANIAN MEDIA	296
George-Cosmin BUTURĂ (Romania)	
THE DOMESTIC VIOLENCE EFFECTS ON THE DEVELOPMENT OF FUTURE ADULTS	306
Oana Lavinia FILIP (Romania), Lavinia Elisabeta POPP (Romania), Felicia ANDRIONI (Romania)	
SCHOOL MANAGEMENT IN THE CONTEXT OF CHANGE	313
Alexandrina Mihaela POPESCU (Romania), Mihaela Aurelia ȘTEFAN (Romania)	
THE SOCIAL AND EMOTIONAL WELL-BEING OF PREADOLESCENTS WORLDWIDE AND IN ROMANIA IN DATA AND STUDIES	322
Sara-Debora TOPCIU (Romania)	
ANALYSIS OF THE CONSUMER DECISIONAL SYSTEM USING A SOFTWARE APPLICATION	331
Adrian Nicolae CAZACU (Romania)	
THE DIVERSIFICATION OF ACTIVITIES IN DAY CARE CENTERS FOR CHILDREN, THROUGH COMMUNITY INVOLVEMENT	343
Alina Maria BREAZ (Romania)	
THEATER-THERAPEUTIC METHOD OF DEVELOPING SOCIAL SKILLS TO INMATES	353
Magdalena BUTURĂ (Romania)	
OPPORTUNITIES AND BARRIERS IN THE DEVELOPMENT OF THE SOCIAL ECONOMY IN ROMANIA. OPINIONS AND ATTITUDES OF SOCIAL ENTREPRENEURS	363
Vlad Ovidiu CIOACĂ (Romania)	
SOCIOMUSICOLOGY AND THE IMPORTANCE OF MUSIC EDUCATION IN SOCIETY	377
Marta Cristina SANDU (Romania)	
THE INFLUENCE OF CULTURAL FACTORS IN THE ELABORATION OF SOCIAL POLICIES FOR THE ELDERLY	386
Alexandru Liviu CERCEL (Romania)	
THE HOMELESSNESS PHENOMENON IN THE CONTEMPORARY SOCIETY	393
Maria CONSTANTINESCU (Romania), Ionela Maria BRAȘOVEANU (ION) (Romania)	
THE EDUCATIONAL SYSTEM IN ROMANIA UNDER THE CIRCUMSTANCES THE SPREAD OF SARS – COV-2 CORONAVIRUS. PSYCHO-PEDAGOGICAL ASSISTANCE, COUNSELING AND ADVISING THE STUDENTS' CAREER	402
Ovidiu Florin TODERICI (Romania)	
BOOK REVIEW: Cioacă, Vlad Ovidiu. 2019. Viața cotidiană în România comunistă. Craiova: Beladi&Sitech	410
Ștefan BUZĂRNESCU (Romania), Liliana ILIE (Romania)	
SCIENTIFIC EVENT: SOCIOLOGY AT THE UNIVERSITY OF CRAIOVA. 25 YEARS (1995-2020)	413

ON BEING A FAMILY CAREGIVER. DISRUPTION IN ALL ASPECTS OF LIFE

Maryse GAIMARD

Professor, Ph.D., University of Burgundy, Dijon (France)

E-mail: maryse.gaimard@u-bourgogne.fr

Abstract: *Given the aging of the French population, more and more elderly people find themselves in a situation of incapacity requiring the intervention of family carers. A multidisciplinary research project on the longitudinal monitoring of a cohort of family caregivers whose elderly relative has been diagnosed with a chronic pathology (cancer, Alzheimer's disease, Parkinson's disease, cardiac pathologies, AMD), the ICE cohort (Informal Carers of the Elderly), was initiated in Burgundy Franche-Comté (France). The objective is to analyze the life trajectory of caregivers, highlighting the repercussions on family life, social life, professional life, etc. Primary results show that the new responsibilities of carers take a toll and that the family relationship may give way to a feeling dominated by obligation, constraint, renuncements (leisure, work, social relationships, etc.) which can vary depending on the pathology of the person cared for. There are, however, positive effects. The activity of caregiving strengthens the bond with the person being helped.*

Key words: *aging; family caregivers; ICE cohort; life course; chronic pathology.*

Introduction

The aging of the population and gains in life expectancy are increasing the number of elderly people who are dependent or losing their independence. Although the majority of older people age without disability, the risk of loss of physical and mental autonomy increases with advancing age. In France, the average age at which dependency occurs and the elderly person feels the need to be helped is around 83 years old. Daily support then generally becomes indispensable (Ennuyer, 2001 and 2004). The care of these dependent persons has seen the development of new social roles and a "new category" is becoming increasingly important in society, namely family carers. The involvement of relatives and family members in caring for sick, frail, elderly or disabled people is far from being a new phenomenon, but its identification by the public authorities and its designation under the generic term *carer* (*aidant*) dates mainly from the 2000s (Laporthe, 2005). This family assistance is characterized by its non-professional aspect, its regularity and its origin in a relative's situation of dependence or disability. Caregivers therefore have a dual social role: they are both motivated by an emotional position induced by family ties or proximity with the person being cared for and have a caregiving position (with its technical implications) that is governed by the state of dependence of the person being cared for.

The number of people aged 16 or over providing regular, voluntary help to one or more of their relatives is estimated at more than 11 million in France, i.e., one person in five (Fondation April and BVA, 2018). According to the April Foundation's Caregiver Barometer 2015, 11 million people even declare that they provide "regular help". Among them, 57% help a relative in a situation of dependency due to old age. The number of people taking on the role of caregiver continues to grow due to the increase in the number of elderly people. In more than 80% of cases, assistance is provided in the home of the person being helped (67%) or in that of the caregiver (14%). Assistance is a family affair, with 86% of caregivers supporting a family member, either alone (50%) or with professional help (33%) and relying on a single person, either the

spouse or a child (40%). The caregiver is most often a woman (58%), the spouse or daughter of the person being helped (Fondation April and BVA, 2018; Soullier, 2011; Fontaine, 2009) with an average age of 50 for the daughter caregiver and 70 for the wife caregiver (Soullier, 2012).

There is a great diversity of situations of assistance and therefore of family caregivers, which vary according to various factors: the age of the person being helped, the degree of dependence of the person being helped, the pathology of the elderly person, the nature of the assistance provided, the activity of the caregiver, the material resources available to the caregiver to cope with the situation. Beyond the objective elements distinguishing each situation, several factors influence the subjective experience of this situation by the caregiver him/herself (age, the nature of the relationship with the person cared for, gender, etc.). Finally, diversity is found in the motivations put forward, which themselves vary according to cultural traditions, lifestyles and the particular history of the family. Despite this diversity, it appears that caregivers are more vulnerable than the rest of the population in terms of their health, but also in terms of their social and professional lives (Novella, 2001; Davin, 2011).

The difficulties they encounter in their caregiving role, both in terms of quality of life and of economics, have already been the subject of studies, but these studies focus on Alzheimer's disease (HAS, 2010; Jolly, 2010; Carpentier, 2010; Ducharme et al., 2011a, 2011b), at the expense of chronic age-related, non-neurodegenerative diseases, which are nonetheless frequent and whose specificities modulate the impact on caregivers.

In order to further knowledge in this field, a longitudinal study, the ICE (Informal Carers of the Elderly) cohort, was initiated in Burgundy Franche-Comté, France, to follow a cohort of family caregivers whose elderly relative, aged at least 60, has been diagnosed with a chronic disease (Alzheimer's disease, Parkinson's disease, stroke, age-related macular degeneration, breast, prostate and colon-rectum cancers). The objectives of this research are, among others, to analyze and characterize the caregiver-care receiver relationship over time, to evaluate the repercussions induced by the relationship on the daily life of family caregivers, and to study the needs and expectations of family caregivers. These aspects of the caregiver-care receiver relationship are also analyzed in terms of a comparative dimension between pathologies.

In the rest of this article, we will situate the ICE cohort in the more general context of the work on informal caregivers and then we will present the experience of the caregiving relationship and its evolution in cases of cancer or cardiovascular accident of the person being cared for. The analysis of the interview data focuses on the entry into the role of caregiver, the representations of this role and the experience of the helping relationship; certain specificities are apparent according to the pathology of the person being helped.

1. The ICE cohort

1.1 Context of the cohort

Reflection on informal caregiving as an essential condition for keeping elderly people experiencing loss of autonomy at home places the concept of quality of life at the centre of work on the health of such elderly. In a health system that favors maintenance in the home, the family members designated as caregivers are then responsible for providing most of the assistance required by the elderly patient and the obligations attached to it. This work is invisible insofar as it is not subject to a financial assessment that quantifies the time and cost of the energy spent by the carer to provide support for

the person being cared for. For several years now, public authorities have been dealing with the issue of carers: first of all, with the law of 4 March 2002, relating to the designation of the trusted person; then with the creation of the Informal Caregiver Charter in 2004 and finally with the introduction of family support leave in 2006.

Various reasons lead to taking on the role of caregiver, including long illness (51%), advanced age (44%), physical disability (30%) and mental disability (13%) but illness appears to be the most common reason (MACIF, 2008). The involvement of carers in the management of chronic pathologies opens up new fields of intervention for which, medically and socially speaking, there are not yet established rules or know-how. This pitfall is reinforced by an imperfect understanding of the life course of carers. The real constraints of the helping relationship and the difficulty of self-identification on the part of the carer him/herself in the role of caregiver may lead to under use of existing aid. Similarly, the notion of need evolves according to the context of the disease, its management and the environment of the sick person and the caregiver. It is essential to provide support for the family and friends of the sick person, whose quality of life must be preserved to the greatest extent possible.

The role of caregiver may be accompanied by a state of vulnerability that creates a risk of reinforcing social inequalities in relation to “non-caregivers” in society (Novella, 2001). Lasting over an average of seven years, the caregiving relationship has negative effects on the general state of the caregiver. Certain psychological factors in the caregiving relationship, particularly chronic stress, are associated with an increased risk of cardio-neurovascular mortality and morbidity. The caregiving relationship also has an impact on the caregiver's health: 22% of caregivers forego medical appointments or hospitalization and a third use tranquilizers or sleeping pills (HAS, 2010). The results of the HAS report show that, in nearly half of all informal caregivers, physical and psychological health is impacted by the support they provide. The deterioration of their health finds expression in a certain number of well-defined disorders (anxiety disorders, sleep disorders, nutritional disorders, cardiovascular problems, memory disorders, decompensation of chronic pathologies) which may lead to increased consumption of care and medical products (anti-hypertensives, psychotropic drugs, antidepressants, anxiolytics, sleeping pills and tranquilizers, etc.). The consequences of informal help go beyond the sphere of health as they also concern the social, professional or financial aspects of the lives of caregivers:

- social consequences due to the limited amount of time the caregiver has left to devote to family and leisure activities (Novartis Foundation, 2010);
- professional consequences due to the adjustments, reductions or cessation of professional activities that the support mission may induce. The caregiver's burden can also be a major factor in professional decisions, sometimes leading the caregiver to refuse a transfer or promotion, or inducing him/her to change jobs or even to retrain (Le Bihan Youinou and Martin, 2006);
- finally, there are financial consequences, as changes in professional activity may lead to a reduction in income (and ultimately in retirement pensions) and monetary disbursements (e.g. adjustments to the living space).

The burden of aid is defined according to two dimensions: an objective dimension (nature of the aid provided, volume in hours) and a subjective dimension (consequences of the aid, as perceived by the caregiver, on his or her quality of life, health and relationship with the person being helped). 20% of caregivers report feeling a heavy burden; of these, 80% experience physical fatigue and 90% experience mental fatigue (Soullier, 2012). The relationship frequently causes a disruption in the lifestyle habits of the caregiver, who must adapt to the pace of the person being cared for, his or

her needs and the activities of outside caregivers. The feeling of being overwhelmed is sometimes so strong that it pushes caregivers to abuse or to an unprepared and hasty institutionalization of the assisted patient, which in turn reinforces their guilt (Imbert et al., 2010).

The majority of studies deal with caregivers of people afflicted with neurodegenerative diseases, whereas other diseases are also likely to require a caregiver. Thus, the present research project, the "ICE" cohort, concerns a cohort of informal caregivers who have been followed since the announcement of the patient's diagnosis for various chronic diseases: neurovascular pathology (stroke), heart failure, neurodegenerative pathologies (Alzheimer's disease, Parkinson's disease), cancerous pathologies (breast, prostate and colon-rectum cancer). The choice of the different pathologies was influenced by their incidence, prevalence and the effects induced in terms of help and support. The role of caregiver significantly influences the burden as well as the quality of life in terms of physical and emotional health, depressive symptoms, social support and anxiety (Novartis, 2001; Pressler et al., 2013). Furthermore, the inclusion of multiple conditions as inclusion criteria was intended to result in a sufficiently large recruitment potential to achieve diversity in caregiver profiles by including conditions with a priori different disease courses and day-to-day impacts. The longitudinal approach makes it possible to follow the caregiver from the moment he or she enters into the helping relationship at the moment of diagnosis of a chronic or acute pathology in the person being cared for.

In a holistic approach integrating the social, behavioral, psychosocial and economic dimensions of the caregiving role, monitoring this cohort will make it possible to assess the positive or negative impacts of becoming a caregiver on the caregiver's own health. It will evaluate efficiency in the form of a randomized trial of an intervention carried out by a social worker with the caregiver. Beyond a sort of typical profile of a caregiver identified by the nature of the pathology of the person he or she is caring for, the longitudinal perspective will also make it possible to identify a caregiver's "journey" as may be done with the "patient's journey", highlighting specific phases with different impacts on quality of life, resources mobilized to deal with stress, social support, emotional state (anxiety-depression) and the perceived burden. The caregiver's life course can also be analyzed in terms of "career", a concept used in sociology. Hughes uses this concept to study the concrete social relationships of the actors over time and defines it as "the path or progression of a person over the course of his or her life" (Hughes, 1996: 175). The notion of career thus refers to the way in which individuals' lives unfold, the different stages they go through and the psychological changes that accompany them, depending on the social system.

1.2 Socio-demographic profile of the caregivers in the cohort

Since the beginning of the study, 135 primary caregivers have been included in the cohort, the primary caregiver being the person providing most of the assistance. In accordance with the literature, almost two-thirds of the caregivers are women. When it comes to caregiving support, the task is more frequently delegated to a woman (Segalen, 2010; Bennelli and Modak, 2010). (We will return to this gendered distribution of caregiving tasks below in section 2.) Parsons showed that men were more likely to be public entities, involved in work and social activities, while women were more likely to be active in the private sphere (Parsons, 1955).

These women are on average 10 years younger than male caregivers. The average age of female caregivers is 62, while the average age of male caregivers is 73. This difference in age according to the sex of the caregivers needs to be understood in

relation to the age of the person being cared for, which is on average older for women: 75.9 years compared to 72.1 years for men. The difference in the age of caregivers is mainly attributable to the relationship between the caregiver and the person being cared for. While 85% of the men who are caregivers are spouses, women are spouses in 56% of cases and daughters in 21% of cases. This tends to lower the average age of female caregivers. Daughters especially provide assistance to parents aged over 75, due to widowhood or the health of the spouse. In cases where assistance is provided by daughters or daughters-in-law, the latter are often engaged in a professional activity that they have to reconcile with their role as caregiver. In this way, 31% of female caregivers in the cohort are employed.

The most frequently identified diseases are cancerous pathologies (56%), of which more than half are breast cancers, the other half being prostate and colon cancers. Next come neurodegenerative pathologies (29%), two-thirds of which are related to Alzheimer's disease. In what follows, we have focused on the cancerous or cardiovascular pathologies of the elderly person being cared for, as the case of neurodegenerative pathologies has already been studied closely and is better understood.

The first elements of this study examine the caregiver-care receiver relationship via different perspectives: the circumstances in which the support was set up, the family caregiver's entourage, the description of the help provided, the consequences induced by this relationship, the possible improvements and/or desires of the caregiver as well as his or her representations of the role¹. This analysis of the aid relationship was carried out by means of a qualitative survey. The data was collected during semi-directive interviews with the carer in the absence of the person being cared for. The interview needed to provide a framework facilitating exchange, a moment when the respondent could confide in the interviewer and go back over the central moments of the support relationship. The presence of the person being helped could have hindered the caregiver's willingness to speak out. 37 semi-directive interviews, lasting from one hour to one and a half hours, were conducted and 11 carers were interviewed during a second round a few months later. The availability of family carers varies according to the overall state of health of their loved one but also to the possibility of freeing up time for a formal interview. The caregivers surveyed expressed their satisfaction that such a study is being carried out, allowing them to share their experiences of managing a pathology, particularly when the care receivers are diagnosed with cancer. The interviews were marked by a large variety of distinct feelings and emotions, referring, depending on the situation, to the hospitalization of the loved one, the establishment of a medical diagnosis, the return home phase, a potential remission--but above all to changes in their lifestyles. The analysis of the interview data, by theme, concerns the entry into the role of carer, the representations of this role and the experience of the helping relationship and reveals certain specificities according to the pathology of the person being helped.

¹ The concept of social representation can be briefly defined, following D. Jodelet, as "*a form of socially elaborated and shared knowledge, having a practical aim and encouraging the construction of a reality common to a set of social (...)*". Social representations thus correspond to the operation of a mental transformation that turns social objects into symbolic categories used as systems of interpretation. They "*govern our relationship to the world and to others, and guide and organize social behavior and communication*" (Jodelet, 1989: 36).

2. Entry into the role of carer

In the ICE cohort, the choice was made to focus on the person providing the largest share of assistance. It is the care receiver who, at the time of diagnosis, identifies the person they consider to be their primary caregiver from among their loved ones. In the event of incapacity, it is the caregiver who designates himself or herself. In fact, 73% of caregivers were self-identified and 27% were designated by the care receiver. Women (77%) more frequently self-identify as caregivers than men (67%), whether it be the wife, partner or daughter, while male caregivers are more often designated by the person being cared for, especially in cases of breast cancer. The role of caregiver appears more natural, in the scheme of things, for women than for men, who are less likely to self-identify. Emotions and the moral duty of marriage seem to go without saying: *"It seemed normal to help my husband"*¹ (woman, 83 years old, family carer for her husband). The delegation of the role of caregiver to the children follows the logic of filial solidarity: *"The logic of children is to help their parents... In most families we don't ask ourselves any questions. If there is a problem with the older generation, we will help"* (woman, 64 years old, her father's caregiver).

Women more often consider themselves to be primary caregivers than men: 76% of women and 64% of men. When the caregiver is a child, in almost all cases it is a daughter. There is therefore a strong propensity to delegate the role of caregiver to women belonging to the inner family network, who have a close and emotional relationship with the person being cared for that is inscribed into the family history. The caregiver is often designated by family positions that give rise to the responsibility for taking on this role (Membrado and Lavoie, 2015).

Several studies have revealed the mechanisms at work in the designation of the caregiver within the family sphere. The caregiver spouse's motivations are often ones of affection and the desire for continuity in the relationship with the loved one, the desire to avoid institutionalization, and a sense of accomplishment in assuming these responsibilities (Cohen, 2002). The child's involvement as a caregiver responds to specific issues. Marcel Mauss' theory of the gift sheds light on this notion of solidarity with one's forefathers (Mauss, 2013), the quest for a recognition that the child has never had, or a desire to make amends for a past relationship that was unsatisfactory. Depending on the profile of the family, the role of caregiver may be freely chosen or constrained.

Beyond family status and emotional bonds, a set of efficiency criteria are also taken into account for a better intervention of the family caregiver. The health of the caregiver, the sense of responsibility and the experience of care must be weighed in the balance. These last two criteria are considered more feminine than masculine and guide choices within families by encouraging the designation of women as guarantors of good care practices. It is commonly accepted that women are endowed with innate qualities (more "sensitive", "skillful", "good listeners", etc.) which make them more competent in the role of helper (Pennec, 2010). Within the couple, they are more likely than men to take on this role of caregiver. When the spouse's dependency becomes severe, a man will have more difficulty coping with his wife's loss of autonomy than vice versa and will more often resort to professional help or institutionalization (Fontaine, 2009). The caregiver becomes the guarantor of the "well-being" of the person being cared for. Thus, in addition to the position within the family, whether marital or filial (Dechaux,

¹ Sentences in italics are taken from the caregiver interviews.

2009), the influence of gender weighs on women because *“they naturally have the qualities”* to cope with the situation.

Geographic proximity and availability are also criteria for designating the primary caregiver. *“Living close to the person being cared for”* allows for daily visits and rapid intervention in case of emergency. This proximity makes it easier to accompany the loved ones being cared for, particularly in the event of hospitalization, and caregivers act as links between the medical profession and other family members. Availability should be taken into account when designating the caregiver, but in reality the caregiver makes himself/herself available once he/she has entered into the helping relationship.

In sum, the designation of the caregiver by ill seniors is based on pre-established choices. The caregiver's position in the family, both marital and filial, part of the inner concentric circles, is the first criterion for designation. Gender also plays a role in the choice of caregiver, as support, especially care support, is more easily delegated to a woman. While the designation of the *“chosen child”* seems to be based on a hierarchy of criteria (emotional bonds, proximity, availability, experience of care), that of the spouse is based on the continuity of the marriage contract, sealed by the expression *“for better or for worse.”*

The socio-demographic changes that will affect the population in the coming years (lower fertility, geographical remoteness of children, more frequent ruptures within couples) will lead to a decrease in the average number of family caregivers, which in turn may increase the difficulty of designation. Families will then have to turn to professional caregivers or care and support services that make it possible to mobilize an *“auxiliary of the self”* (Ruffiot, 2010).

3. The caregiver's role

Commitment to the care of an elderly relative brings new identities into play. The spouse, daughter, daughter-in-law or son must take on a new role and move from being a simple family member to being a caregiver. This caregiving position is an addition to the caregiver's other social roles. Although the caregiver is sometimes assisted by a professional, the bulk of the help rests with the family caregiver. This new role encompasses a plurality of relationships, situations, forms of assistance and difficulties and can have repercussions, both positive and negative, in various areas of daily life (professional, familial, social, physical and moral well-being, etc.). Position instability creates tensions among these roles that can cause intrapsychic disorders.

3.1 Representations of the role of caregiver

During the interviews, our caregivers were asked two questions, the first concerning the definition of their own role and the second the representations they have of it. The answers obtained differ according to the gender of the caregiver. Generally speaking, women caregivers define their role not on the basis of the precise performance of tasks or activities, but on the basis of skills. *“Already, I think that a caregiver is someone who has empathy, it's a question of teamwork. Yes, for me it's teamwork because I tell him we're fighting this together, you're not the only one fighting the disease”* (woman, 62 years old, her husband's caregiver). They define their position based on the investment necessary for the well-being of their loved one. The description of soft skills prevails, but is completed by a description of the know-how and the dedication of time essential for the proper accomplishment of the role. *“In the term caregiver there are two things, the moral and the physical. To start, there is moral support for the sick person and then there is the actual help, for someone who is no longer*

able to wash, who can no longer cook for himself, to do all the daily things of life, to get him out if he is in a wheelchair, or things like that. Helping is that, it's 24-hour assistance. The caregiver is the one who helps the person in need for everything" (woman, 62 years old, her husband's caregiver).

When the caregivers are men, the description of the role is more ambiguous. The need to provide psychological support is described, but it is mainly the narrow margin of presence that is highlighted. For male caregivers, the appreciation of the psychological needs of the person cared for is more complex to grasp and is found in a "close but distant" positioning. *"[The caregiver] is someone who must live in your circle but on tiptoe and be your buddy, your relation and your friend. Your confessor or whatever. But it is not always easy and it's really important not to impose yourself by saying you must do this or you must do that; no, that must not exist. There is the emotionality and the feeling that come into play. [...] We must leave it up to the person we are assisting to make decisions as if nothing has changed. Let them have the opportunity to participate in their life, not have their life dictated to them. You have to accompany the person" (man, 74, wife's caregiver).*

The anticipation of the caregiver role is perceived differently depending on the situation. In the case of "first-time carers", the anticipation of this future function does not take place because these individuals do not have any concrete elements to enable projection and thus imagine that it "only happens to other people", especially in the larger circle of acquaintances. On the other hand, the role of caregiver can be anticipated according to past experiences (caregiver for another family member) and recurrent pathologies within the family (especially in the case of cancers).

The representation of the caregiver role, as well as its anticipation, varies according to the family position of the caregiver in relation to the person being cared for. The same principles do not apply to a caregiver who is the spouse as to one who is a child of the assisted person. The helping relationship between spouses constitutes a continuity of the life of the couple that seems inevitable. Interviewing caregivers when the helping relationship takes place within the couple is inappropriate to the extent that this new role does not constitute an object of reflection. Sooner or later the caregiver may become, in turn, the person being cared for, and in the form of a "gift for a gift" inherent in the private sphere, the roles are reversed. However, when the caregiver occupies another family position (daughter/son, sister/brother, daughter-in-law/son-in-law), the support relationship oscillates between satisfaction and constraint because the caregiver has to manage a double family life, the two often similarly demanding.

3.2 The experience of being a caregiver

The role of caregiver that seems "natural" to a family member motivated by affection or by the family relationship may give way to a feeling dominated by obligation, constraint. There is a dimension of being "on-call" to family solidarity. Faced with support that is characterized by its unpredictability, since it occurs following a health accident that will constitute an inevitable biographical break (or "turning point", Hughes, 1996), caregivers may feel oppressed, trapped in this situation where their margin of freedom is small and negatively perceived. Caregivers' lives will be changed by taking up this responsibility, by carrying out support activities, by this concern for the other person that is seen as invisible work. Several studies have reported on the type of assistance provided by caregivers (Pennec, 2010; Soullier, 2012).

The first impact of this role on the lives of designated caregivers, the first change, is the responsibility that this role implies and that they must bear. A spouse caring for

his wife explains that the status of caregiver imposes decision making, not only with regard to the person being cared for, but also with regard to the family as a whole: *"It's hard to go through this. It's very hard because I suddenly felt a huge responsibility... In those moments, you don't think about yourself but about the family"* (man, 74, wife's caregiver). In this case, the caregiver was appointed because it seemed natural to him to help his wife. He was the one who took the first steps in the care of his wife after her stroke. The caregiver is suddenly given a responsibility for which he/she was not necessarily prepared and which he/she will have to assume for the good of the person being helped.

Being a caregiver is most often about experiencing time-related stresses and strains. The availability required by the caregiving relationship is another of the consequences and changes that occur in the life of the caregiver. It is mentioned in connection with the balancing act between the caregiver's personal and professional activities and the tasks related to the assistance provided. The various tasks performed by these caregivers take time, a lot of time. While 62% of caregivers spend less than 10 hours a week on care, 21% spend 20 hours or more with their loved one. On average, women spend two hours more each day when they are working alone. Moreover, men and women do not provide the same support. Women caregivers who are spouses or daughters of the person being cared for are more likely to provide regular, daily help in the form of domestic or household tasks, whereas men are more likely to provide one-time and financial assistance. These constraints lead caregivers to make choices, give up things and rearrange their lives: reduction in sleeping time, then "non-priority" activities such as leisure, outings, social relations and, eventually, frequent reductions in working time.

If half of these carers do not have an outside job, the other half works outside the home, in addition to helping the family member. They must therefore free up time to fulfill their role as caregiver for the benefit of the person being cared for. The constraints of assistance therefore lead to renunciations, choices, a reorganization of their time and lifestyle, with a reduction in non-priority activities such as outings, leisure activities and social relations. One wife caregiver said of her husband: *"He doesn't want to go out anymore. He doesn't want to go to the movies, he doesn't go shopping, we haven't gone on vacation, we don't go to restaurants, we don't go to friends' homes because he's not comfortable. And that is perhaps the hardest thing to live with. It's not fun for him, but it's not fun for me either ... It cuts down on activities, that's for sure"* (wife, 64, her husband's caregiver). Another caregiver recounts the difficulty of reconciling her personal and caregiving activities; she confesses that she was forced to reduce her personal time for the benefit of the close relative, a situation that does not satisfy her: *"On my own time, and at one point, I told myself that I was retired all the same and yet I don't take care of myself, I take care of others and not myself"* (woman, 64, her father's caregiver).

Ultimately, the final step in the reorganization of time (since work can also be a bulwark against the total monopolization of the caregiver), is the reduction in professional activity (Fontaine, 2009; Le Bihan-Youinon and Martin, 2006). This reduction in working time when aid intensity is high can have a significant financial impact, both immediately and in the future, on retirement pensions. Finally, a withdrawal of the carer from the labor market has social consequences, leading to a risk of de-insertion. Overall, in French society, work provides access to dignity and self-esteem, helps to build one's individual identity and to feel integrated into society. Thus,

giving up work means losing one's dignity and social ties. We can also talk about social disaffiliation¹, as defined by Robert Castel (1999) in the sense that, for these caregivers, withdrawal from the labor market is not only a break from employment but also from the societal bond: a loss of belonging for these individuals.

The helping relationship and the availability of the caregiver for the care receiver can lead to a confusion of feelings in which the more active the caregiver is in relation to the care receiver, the more the latter will ask for. Faced with his/her pathology, the person being helped becomes more demanding in terms of affection and presence. This increases the possessive feelings and the interdependence of those involved in the relationship. In addition to these constraints, there are also tensions that may arise within siblings or the family. Concern for the person being cared for takes on an almost exclusive importance.

Most of these caregivers belong to the so-called "pivot" generations, which are at the heart of ascending and descending family lines, as they are at the same time children, parents and grandparents. This position confers upon them a dual responsibility, towards both grandchildren and elderly parents. When the latter need them for occasional assistance only, the presence of grandchildren results in a slight reduction in the assistance they are able to supply. On the other hand, if elderly parents require regular support, then the "competition" between commitments ceases and the accumulation of assistance to both becomes necessary.

The implications of the helping relationship are multiple for the caregiver. During the first few weeks of the helping relationship, the caregiver, who may have difficulty organizing in his or her new life, experiences this new role as a burden. Anxiety, exhaustion, overwork, feeling deprived of freedom, social isolation, etc.: caregivers have little room for respite. It is this feeling that dominates, accentuated by the "negative" aspects of the caregiving role, and the caregiver feels physical and psychological exhaustion. One caregiver explains: *"It's the whole adaptation of life that changes, the caregiver has to adapt and increase his physical capacity to do things and his mental capacity to support the partner. That's why the caregiver wears himself out. We ask more of him, we ask him to be active on all fronts. There are all these things that are put on a single person when before they were shared within the couple"* (man, 74, his wife's caregiver).

All of the physical, psychological, emotional, social and financial consequences borne by the caregiver, and which may be reinforced by a situation of isolation, are known in the literature, particularly in the literature of psychology, by the term "burden". Researchers (Antoine et al., 2010) distinguish two components of this burden: the objective burden corresponding to "objectively observable negative consequences" and the subjective burden that refers to "feelings of unease or overload experienced by the caregiver during the period of assistance" such as fatigue or social isolation. This burden can lead to caregiver burnout that is detrimental to the caregiver's health, but also to the quality of the relationship with the cared-for person, including the possible risk of abuse.

This state of exhaustion may place the caregiver in a situation where he/she can no longer assume the role of carer and in turn becomes the person being helped. For example, one caregiver explains that after his wife's hospitalization and once he had understood that the risks were minimal, he suffered a "backlash": *"Afterwards, I had a backlash but it was really pretty hard because the emotional shock was tough. I tend to*

¹ Disaffiliation is the historical process of the weakening of social cohesion through job insecurity and the weakening of other social ties (family, friends, etc.).

have joint pain and I developed sciatica [...] Then I started to get depressed [...] I was extremely tired and during this period of distress I lost a lot of weight, about 5 or 6 kilos. I didn't recognize myself anymore and I had no energy left, I was drained. [...] I had an antidepressant treatment [...] There was also physical and mental fatigue. She [his wife] felt like she was the one who was now taking care of me" (man, 83, wife's caregiver).

All is not negative in the helping relationship; there are attractive aspects for the caregiver as well. Supporting relationships are vectors of intense satisfaction as they reinforce the feeling of usefulness in the face of a pathology or treatment. The pathology becomes an adversary that must be fought together (as the frequent use of "we" in our interviews attests). Caregivers, in addition to their almost daily presence, participate in improving the quality of life of the person being cared for by providing comfort or securing well-being. The struggle may become unbalanced when the symptoms of the disease become too severe, but the survival of the person being cared for becomes the goal of a normalization in which caregivers invest themselves without respite. The support activity strengthens complicity with the person being cared for, fostering moments of sharing and dialogue that bring them closer together. Some caregivers consider the support activity to be rewarding, allowing them to acquire knowledge, feel useful or exercise values such as generosity, dedication or respect. The role of caregiver then appears to be rewarding and provides satisfaction.

Although the caregiver's burden is heavy, there is no (or very little) delegation of certain activities to care professionals. Recourse to external help is essentially based on the need to carry out the same tasks as before in order to maintain stability between the period before (understood as being before the onset of the loved one's pathology), during and after. Calling on outside help means acknowledging one's inability to meet the needs of the loved one, but also recognizing the loved one's difficulties. This failure to call on outside help has an irreparable impact on the daily lives of carers, since it excludes any form of respite, particularly psychological respite. Professional services are accepted when caregivers have no other choice, particularly when the family network is limited or non-existent (geographical distance, lack of time, etc.). When families have sufficient financial resources, recourse is more oriented towards hiring a private person who is either known to the family or referred by a trusted person. Families who use outside helpers do not see them as professionals (dependent on a contractual service) but rather want a perfect translation of the family model into a professional service. Families often criticize professional carers for changing schedules, an excessive turnover of professional helpers, lack of commitment and failure to anticipate the needs of the person being helped. The positioning of the professional caregiver within the relationship is delicate and expectations are divergent. Mario Paquet (2014) discusses a problem of positioning within the relationship that has opposite repercussions. Family caregivers participate in a relationship of "proximity at a distance" while professional caregivers are part of a relationship of "distance in close proximity". The stakes are not the same depending on the relationship which is privileged, since in the latter, there is no reciprocity.

Not all professional interventions are a source of additional anxiety for family caregivers and many recognize that a special relationship can develop if the conditions established at the outset are met. Moreover, the need for professional services may be adapted not only to the needs of the person cared for but also to those of the family caregiver.

The failure to make use of gerontological home support services may also be due to a lack of information among family caregivers. Some of them find themselves face to face with a complex medico-social system which they do not understand when they are

rushed into the role of caregiver (Joël, 2014). *“When it happens to you, you should have a little piece of paper so you know where to go, where to go for this help, where to go for that help, or where to go for something else. And then have a quick, simple phone number.”* The situation of this caregiver became more complex when a member of the medical team presented the available services directly to the person in need of care without informing the primary caregiver: *“At the hospital, they immediately asked him: do you want a lady to do the housework? Do you want this or that...? But, no, he wants no one, no one, no one. Doesn’t want his things moved around”* (woman, 62 years old, her father's carer).

Caregiver support does not only include home help, which may seem intrusive to those who are entitled to it. There are also reception structures (day care centers, temporary accommodation, etc.) whose aim is to relieve the family, avoid social isolation of the carer and delay institutionalization. This comprehensive assistance is set up to provide respite or rest for caregivers, to relieve them emotionally and physically and to allow them to have some personal time. *“To do something else, to take the time to read, to take the time to go into town. All the things we don’t have time to do, we take the time then. It’s only a week, but that’s all it takes”* (woman, 64, her father's caregiver). However, the benefits of these rest periods need to be qualified. The guilt of “abandoning” the relative, the preoccupation with the care received during their absence or the feeling of being “judged” by other family members can all be sources of stress.

4. The specificities of the care according to the pathology of the person being cared for

In the ICE cohort, the role of caregiver was not anticipated but rather materialized following the diagnosis of a chronic condition in the loved one. In addition to the tasks involved in a classic helping relationship, medical consultations, medical treatments, and changes in the state of the relative's health with its “ups and downs” become part of the equation. Depending on the pathology of the person being cared for, there are differences in the day-to-day assistance and the overall commitment of the carer. In the situations encountered, consideration of the caregiver's investment in the person being cared for may depend on the “seriousness” of the pathology and the progress of recovery. Becoming the caregiver of a loved one who is suffering from cancer or one with a neurological disease, such as Parkinson's disease, will modify the appreciation and weight of this caregiving role on a daily basis because the conditions under which the aid is implemented will be based on different elements (duration of support, intensity, medical protocol, etc.).

Thus, in cases of cancer, the announcement of the diagnosis inevitably leads to distress, anxiety. Indeed, these pathologies are overwhelmingly considered incurable and/or the treatments painful. Even without knowing the seriousness of the specific case, the representations of cancer in the common imagination establish a form of impotence in which the caregiver understands he/she will be limited to a field of action that is purely psychological. A form of resignation imposes itself on the caregiver in the form of an ordeal, a fight. The fight against the disease becomes a leitmotiv, a supplement that reinforces the bonds that unite the caregiver and the person being helped. The person being cared for then enters a “long” course of care that is highly unpredictable (biopsy, invasive surgery, radiotherapy and/or chemotherapy). The caregiver ensures the psychological support of the pair (caregiver and cared-for) through a permanent presence at all phases of the treatment, characterized by swings of the pendulum. The vast majority of the caregivers we met anticipated and managed

the daily constraints that could alter the rest phases of the person being cared for. In fact, radiotherapy and/or chemotherapy sessions impose an unequal rhythm on the pair in which the person being helped can be said to be in a “passive” position (post-treatment fatigue) and the caregiver in a “hyper-active” position (management of movement, stress management, anticipation of possible pain, etc.) in order to preserve the loved one. *“Yes, she was operated on. She had breast cancer. I don't tell her, but I'm worried because she is losing weight quickly and she was already thin [...] For a day or two she sinks really low. I think it's the effects of the drugs that make her go under”* (man, 75, caregiver for his wife with breast cancer).

Following a stroke, the helping relationship is mainly established between spouses and it is the family caregivers who discover changes in behavior that are initially scarcely noticeable to outsiders. They confide their distress: *“But now the after-effects are becoming obvious. He has memory loss, he takes a lot longer to understand and there are things he forgets or can no longer do. He used to tinker around a bit, now there are many things he can't do anymore.”* These caregivers carry the burden of responsibility for prompt medical management in the event of another stroke. *“Let's say that for me it was a change because I didn't dare leave him alone anymore. At first, I didn't even dare sleep at night because I was afraid it would happen again. Knowing that he has had a stroke, you tell yourself that automatically he can have another one”* (woman, 82 years old, caregiver to her husband who had a stroke).

Strokes push family caregivers into a new pace of life never before anticipated. Caregivers are disillusioned and claim to be physically and emotionally tired themselves. *“Yes, and emotionally ... it's true that sometimes I can get a bit angry because I'd like to relax in the evening too ... I've worked all my life and I'd like to sit on a couch at night and be served. That's what I thought when I got married, so be careful. We don't think about it ... I mean, I've been taking care of everybody my whole life, so there you go. It's true that having help wouldn't be a bad thing”* (wife, 82-year-old caregiver to her husband who had a stroke).

Caregivers ensure a constant “back and forth” communication between the small circle of loved ones (family, friends), the caregiver and the person being cared for. Confidentiality is not the same with each interlocutor and very often the caregiver tries to remain positive about the evolution of the pathology of the person being cared for so as not to “worry” the loved ones. This experience of a double posture, both personal (with the carer's fears, anxiety, etc.) and in representation (providing an upbeat version of the truth, positivity, etc.), generates acute psychological suffering.

Many caregivers expressed the impossibility of anticipating the future and specifically the general impact on the person being cared for as a result of his/her medical condition. The desire to overcome an illness, or to minimize its symptoms, is a source of satisfaction and daily anguish whereby any physical or psychological after-effects on the person being cared for are considered as failures.

When the people being helped have recovered or are released from the intense phase of the treatment (radiotherapy, chemotherapy, return home, etc.) during which the caregiver is omnipresent, there is no real break because the caregiver continues his or her benevolent supervision of the care receiver. If, after several weeks, months or years, the person being cared for contracts a new pathology/symptom (with or without an apparent link to the first one), the basis of the new relationship is not the same and acceptance is more difficult. There are many examples during our interviews in which caregivers recognize that the new symptoms are more complex on a daily basis. The succession of the curative and rest phases leads to a questioning of the caregiver's choices, particularly in terms of the means to be implemented (or to be avoided) in

order to be more efficient on a daily basis for the cared-for person. The question of institutionalization, for example, remains the ultimate solution considered between the caregiver and the person being cared for and is based on a still complex criterion which is "loss of mind".

In the event of the death of the person being helped, the situation is no respite for the caregiver because the helping relationship based on commitment or alteration has placed the caregiver at the heart of a new organization where he/she is an essential member. The disappearance of the loved one inevitably leads to a loss of reference points, a non-existence that makes little sense in daily life and at which time psychological and physical problems may appear. The spouse of a deceased loved one puts it this way: *"Tough ... This has been very tough for me. I've been stuck on this thing, I have to move on, but I can't seem to do it. [...] No, I can't because physically... I feel worse physically than I did for a while. No, no, I haven't picked up the pace at all"* (woman, 76 years old, widow of the person being helped). Some caregivers in this case, few in number, try to adopt a positive approach by displacing the help to other family members (grandchildren, children, brothers, sisters, etc.) from time to time.

Conclusion

With the aging of the population, the number of dependent elderly people is increasing. Taking care of these people at home requires the provision of help to assist them in the acts of daily life. The present ongoing survey on the longitudinal follow-up of a cohort of family carers of elderly patients is seeking to deepen the understanding of the carer-care receiver relationship and to follow the life course of the carers. The entry into the role of caregiver is rather abrupt, linked to the diagnosis of a pathology. Caregivers designated by the ill person are not prepared for this new role and feel the full weight of the responsibility that it implies. There are many upheavals in the lives of caregivers: workload, reduced available time, reduced leisure time. Sometimes, even their professional life is disrupted: they are forced to adjust their working time or take time off to take care of the person in need of help. This workload can lead to psychological, moral and physical exhaustion, a form of "burnout". It can be said that these people working for a sick relative, engaged in the same social process, are building careers as carers.

This family solidarity will evolve in the future as a result of a changing demographic context. The arrival of the baby-boom generations at more advanced ages and the increase in life expectancy will lead to a significant increase in the number of very old and dependent persons. Tomorrow's men will be more often confronted with the dependency of their spouses and thus the need to care for them. The number of double dependent couples will certainly increase in number. At the same time, the average number of potential carers per dependent elderly person will tend to decrease as a result of more frequent breakups of couples, the decline in the number of children per family and their geographical distance. Today, caring is seen as a women's issue, but tomorrow, men will more frequently find themselves in a position as potential carers, especially conjugal carers. Thus the profile of family carers will change in the future. Their role is likely to diminish in favor of professional help (Bonnet et al., 2011).

References:

1. Antoine, P; Quandalle, S. and Christophe, V. (2010). Vivre avec un proche malade: évaluation des dimensions positives et négatives de l'expérience des aidants naturels. *Annales médico-psychologiques*, 168 (4):273-282.

2. Benelli, N. and Modak, M. (2010). Analyser un objet invisible: le travail de care. *Revue française de sociologie*, 51: 39-60.
3. Bonnet, C. et al. (2011). La dépendance: aujourd'hui l'affaire des femmes, demain davantage celle des hommes ? *Population & Société*, 483: 1-4.
4. Castel, R. (1999). *Les métamorphoses de la question sociale*. Paris, Gallimard: Folio essais 349.
5. Cohen, C.A.; Colantonio, A and Vernich, L. (2002). Positive aspects of caregiving: rounding out the caregiver experience. *International Journal of Geriatric Psychiatry*, 17: 184-188.
6. Carpentier, N. (2010). *Vieillir au pluriel: Perspectives sociales*. Québec: Presses de l'Université du Québec.
7. Davin, B.; Paraponaris, A. and Verger, P. (2011). Besoin d'aide et composition de l'aide reçue par les personnes âgées en domicile ordinaire. Une estimation à partir des enquêtes Handicap-Santé Ménages et Handicap-Santé Aidants 2008. *Collèges des Economistes de la Santé*, Conférence des aidants, Paris.
8. Dechaux, J.-H. (2009). *Sociologie de la famille*, Paris: La Découverte.
9. Ducharme, F. et al. (2011a). Challenges associated with transition to caregiver role following diagnosis of Alzheimer disease: a descriptive study. *International Journal of Nursing Studies*, 48: 1109-1119.
10. Ducharme, F. et al. (2011b). "Learning to Become a Family Caregiver" Efficacy of an Intervention Program for Caregivers Following Diagnosis of Dementia in a Relative. *The Gerontologist*, 51(4): 484-494.
11. Ennuyer, B. (2001). Les outils d'évaluation de la dépendance dans le champ de l'aide à domicile ou comment le pouvoir des experts contribue à déposséder de leur vie les gens qui vieillissent mal! *Gérontologie et société*, 99: 219-232.
12. Ennuyer, B. (2004). *Les Malentendus de la dépendance. De l'incapacité au lien social*. Paris: Dunod.
13. Fondation April, BVA (2018). Baromètre des aidants. Quatrième vague. [online] available at: <http://www.fondation-april.org/barometre-fondation-april>
14. Fondation Novartis (2010). *Les aidants familiaux*. Paris: Sondage BVA.
15. Fontaine, R. (2009). Aider un parent âgé se fait-il au détriment de l'emploi ? *Retraite et société*, 58:31-61.
16. Haute Autorité de Santé (HAS). (2010). *Maladie d'Alzheimer et maladies apparentées: suivi médical des aidants naturels*. Paris: HAS.
17. Hughes, E.C. (1996). *Le regard sociologique*. Paris: Édition de l'EHESS.
18. Imbert, G. (2010). *Recherche qualitative exploratoire sur les Handicaps, les Incapacités, la Santé et l'Aide pour l'Autonomie*. Rapport de recherche R.H.I.S.A.A., Convention INPES-CNSA.
19. Jodelet, D. (1989). *Les représentations sociales*. Paris: PUF.
20. Joël, M.-E. (2014). *Accompagner (autrement) le grand âge*. Paris: Les éditions de l'atelier/Éditions ouvrières.
21. Jolly, A. (2010). Qualité de vie des aidants familiaux des malades d'Alzheimer. [online] available at: <http://www.anne-jolly.com/wordpress/2010/09/qualite-de-vie-des-aidants-familiaux-des-malades-dalzheimer/>
22. Laporte, C. (2005). Les aidants familiaux revendiquent un véritable statut. *Gérontologie et société*, 115: 201-208.
23. Le Bihan-Youinou, B.; Martin, C. (2006). A Comparative Case Study of Care Systems towards Frail Elderly People: Germany, Spain, France, Italy, United Kingdom and Sweden. *Social Policy and Administration*, Wiley, 40 (1): 26-46.
24. MACIF (2008). *Connaître les aidants et leurs attentes*. Sondage IFOP, Paris.

25. Mauss, M. (2013). *Sociologie et anthropologie*. Paris: PUF.
26. Membrado, M. and Lavoie, J.P. (2015). Prendre soin d'un parent âgé, la part du lien familial. in C. Hummel et al. (dir.), *Vieillesse et vieillissements, regards sociologiques*. Rennes: Presses Universitaires de Rennes.
27. Novella, J.-L. et al. (2001). Prévenir le syndrome de l'épuisement de l'aidant du sujet âgé dépendant pour un meilleur maintien à domicile. *La Revue de Gériatrie*, 26: 143-150.
28. Paquet, M. (2014). *Prendre soin à domicile: une question de liens entre humains*. Paris: Hermann.
29. Parsons, T. and Bales, R.F. (1955). *Family, socialization and interaction process*. New York: Free Press.
30. Pennec, S. (2010). *La complexité de l'organisation des soutiens entre membres de la famille et professionnels*. Journée d'étude Situation de handicap et aide aux aidants: De la prévention au droit au répit, Paris, Cramif.
31. Pressler, S. et al. (2013). Family caregivers of patients with heart failure: a longitudinal study. *Journal of Cardiovascular Nursing*, 28(5): 417-428.
32. Ruffiot, A. (2010). Aider les aidants ? Une logique d'action paradoxale. in A. Blanc (dir.) *Les aidants familiaux*, Grenoble: Presses Universitaire de Grenoble.
33. Segalen, M. (2010). *Sociologie de la famille*. Paris: Armand Colin.
34. Soullier, N. (2012). Aider un proche âgé à domicile: la charge ressentie. *Études et Résultats*, DRESS, 799.
35. Soullier, N. and Weber, A. (2011). L'implication de l'entourage et des professionnels auprès des personnes âgées à domicile. *Études et Résultats*, DRESS, 711.

AWARENESS, PERCEPTION AND ATTITUDE OF MAJOR TRIBES IN NIGERIA TOWARDS COVID-19: A CROSS SECTIONAL STUDY OF SELECTED COMMUNITIES

**AJAYI Olumide Abraham¹, AKOSILE Mary Oluwayemisi²,
AJAYI-OLUJAYI Grace Olabisi³**

¹ Lecturer I, Ph. D., Skyline University (Nigeria), E-mail: ajayioluajayi@gmail.com

² Assistant Lecturer, Ekiti State University (Nigeria), E-mail: yemisijayyi_03@yahoo.com

³ Postgraduate Student, University of Lagos (Nigeria), E-mail: olabiecy37@yahoo.com

Abstract: *This study examines awareness, perception and attitude of major tribes in Nigeria towards covid-19. The objective of the study is to examine the level of awareness, perception and attitude of major tribes in Nigeria towards corona virus. The study seeks to answer three major questions in relation to covid-19 among the major tribes in Nigeria: (1) what is the level of awareness of major tribes in Nigeria about Corona virus? (2) what is the perception of individuals from major tribes in Nigeria about corona virus? (3) what is the attitude of individuals from major tribes in Nigeria towards prevention of Corona virus? The scope of the study covers four towns in Lagos and Ogun states where individuals who belong to the three major tribes in Nigeria reside. Descriptive research design was adopted for this study. The population consists of Hausa, Igbo and Yoruba tribes. Purposive and systematic random sampling technique was used to draw sample elements. Data generated were analyzed using frequency distribution and percentages. The findings show that people are aware of myriads of information about corona virus. However, only 36.6% of respondents perceived that the virus is real. 81.3% of respondents observed that businesses are running at a loss. The study shows that people did not exhibit good attitude towards preventive health as only 36.4% of respondents are willing to be tested voluntarily for corona virus. The study therefore recommends the need to create more awareness and place emphasis on the need for preventive health.*

Key words: *awareness; perception; attitude; Covid-19; preventive health.*

1. Introduction

People all over the world began the New Year 2020 on a good note before the rapid worldwide spread of the novel corona virus disease (Covid-19) which was first reported to World Health Organization (WHO) in December 2019 in the capital of Hubei province in China. Nigeria recorded her first incidence of Covid 19 on February 27, 2020 (NCDC, 2020). From this period, the numbers of infected persons keep on increasing with a total of 42, 689 confirmed cases as at July 31, 2020 (NCDC, 2020). Recently, a sharp decline in the number of persons that tested positive to corona virus was recorded most especially in the month of September, 2020 as recorded on the website of Nigerian Center for Disease Control (NCDC, 2020). Covid-19 a highly contagious disease also known as corona virus disease was caused by a member of the family of corona viruses named severe acute respiratory syndrome (SARS-CoV-2) which emerged in Wuhan city, China (Shigemura, Ursano, Morganstein, et al., 2020). Corona viruses are the major pathogens of respiratory disease outbreak in recent years and represent an extended family of single-stranded RNA viruses, which causes illness ranging from common cold to severe symptoms such as Middle East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS) (Casella, Rajnik, Cuomo et al., 2020). Historically, evidence has shown that the virus is transmitted

through birds and mammals, with human beings particularly vulnerable to infection and transmission of the virus (Schoeman, Fielding, 2019).

The initial reported cases in Nigeria were mainly from travelers returning from other countries and their contacts on arrival in Nigeria. However, within few weeks of the first incidence of the virus, community transmission of the virus became the order of the day and it was difficult to identify how some persons who had no travel history or contact with individuals who had travel history became infested with the virus. WHO Director-General (2020) reported that more than 80% of COVID-19 patients showed mild symptoms and recovered without any medical intervention, approximately 20% of infected cases had a severe illness such as shortness of breath, septic shock and multi-organ failure, and it has been reported that an estimated 2% of cases can be fatal. People who are old and individuals with underlying chronic diseases are more susceptible to the risk of the virus. Corona virus spreads from one person to another within about 6 feet of close contact with infected individuals through coughs, droplets of saliva while talking, sneezes, touching infected surfaces or objects (Huynh, Nguyen, Tran, Vo, Vo, Pham, 2020). The symptoms of Covid-19 include fever, fatigue, malaise, and shortness of breath among others. At the moment, there is no proven treatment or potent vaccine against Covid-19 (SARS-CoV-2). Hence, infection control measures are the basic means of minimizing the increasing spread of the disease (Li, You, Wang, et al., 2020). According to WHO (2020), covid-19 can be prevented through the use of face mask, washing hands with soap and water, isolating confirmed and suspected cases. In China, lessons learned from the SARS outbreak in 2003 suggest that knowledge and attitudes towards infectious diseases are associated with the level of panic emotion among the population, which can further complicate attempts to prevent the spread of the disease (Hung, 2003). Behaviors like underestimation, stigmatization, panic emotions, and false measures to avoid infection affect the battle against such an uncommon situation (Zhong, Luo, Li, et al., 2020). However, these studies did not examine tribal influence in the awareness, perception and attitudes towards infectious diseases.

In spite of the rate of transmission reported by Nigeria Centre for Disease Control (NCDC) and the numerous measures put in place by the government to curb and stem the tide of Covid-19, it seems as if a number of individuals are oblivious of the dangers of the novel virus to the society. So far, 502,545 samples have been tested as at September 28, 2020. There are 58,324 confirmed cases, the number of active cases is 7,422. The total number of active cases declined from 22,541 recorded on July 31, 2020. A total of 49,794 persons has been discharged as against 19,270 discharged cases recorded at the end of July, 2020. The total number of death as at September 28, 2020 is 1,108 as against 878 deaths recorded due to covid-19 complications at the end of July, 2020 (NCDC, 2020). This study therefore examines awareness, perception and attitude of the major tribes in Nigeria towards covid-19.

2. Statement of the problem

The emergence and the spread of covid-19 in Nigeria turned the means of livelihood of many persons upside down. The country was on lockdown for several weeks as places of work, recreation, religious worship among others were closed. At a point, there was a ban on interstate movement. Commercial vehicles were not allowed to operate but for vehicles providing essential services. People who survived on daily income find it difficult to feed and a lot of salary earners could not access their monies in Banks. The palliative measures provided by government did not get to the nooks and

crannies of the country as those palliatives in terms of food items were inadequate and were siphoned by some unscrupulous officials.

In the midst of these challenges, People advocated for the relaxation of the lockdown promising to abide by the preventive guidelines highlighted by the Nigeria Centre for Disease Control (NCDC). Unfortunately, few days after the relaxation of lockdown, a lot of people could no longer keep up with the preventive guideline against the virus covid-19. They move around without face mask, they seldom wash their hands with soap and water or make use of hand sanitizer; observance of social distancing became a herculean task. One could easily notice similarities and slight differences in the reaction of major tribes to the preventive measures against covid-19 as some persons who are of the Hausa tribe seems unperturbed, they pay no attention to social distancing in commercial buses, lorries and during Salat prayers, people from Igbo tribe seems more concerned about their businesses and the need to avoid losses while the Yorubas in the market seems unconcerned with social distancing and the use of face mask. A good number of them canvassed for reopening of schools, worship centers and recreational centers saying covid-19 is not real.

From the foregoing, a study on the level of awareness, perception and attitude of the major tribes in Nigeria towards covid-19 cannot be overemphasized.

3. Objectives of Study

The objectives of the study include the following:

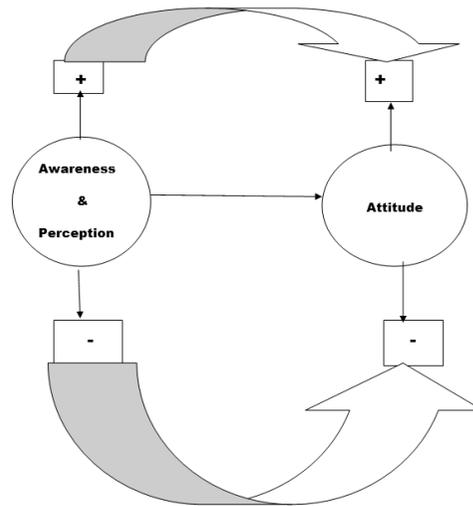
1. To examine the level of awareness of major tribes in Nigeria about corona virus.
2. To examine the perception of individuals from major tribes in Nigeria about corona virus.
3. To examine the attitude of individuals from major tribes in Nigeria towards prevention of corona virus.

4. Research Questions

The study seeks to answer three major questions in relation to covid-19 among the major tribes in Nigeria:

1. What is the level of awareness of major tribes in Nigeria about Corona virus?
2. What is the perception of individuals from major tribes in Nigeria about corona virus?
3. What is the attitude of individuals from major tribes in Nigeria towards prevention of Corona virus?
- 4.

The conceptual model in Fig 1 shows the interplay between the independent and dependent variables of study. Awareness and perception has an implication on attitude of people to the effect that a positive awareness and perception level engenders positive attitude while a negative awareness and perception level bring about a negative attitude. This implies that the negative attitude displayed towards covid-19 is a function of negative awareness and perception level on covid-19.

Figure 1: Covid-19 Awareness, Perception and Attitude Model

Source: Researcher's illustration (2020)

5. Methods

A descriptive research design was adopted for this study to examine the level of awareness, perception and attitude of major tribes in Nigeria towards Covid 19. Purposive and systematic random sampling was employed in the selection of elements from the population consisting of individuals from the three major tribes in Nigeria domiciled in Lagos and Ogun state. These two states were selected purposively due to their link with the first reported incidence of the virus in Nigeria and subsequent escalating cases of the virus. Furthermore, these two states in addition to the federal capital territory - Abuja were locked down for about four weeks before community transmission of the virus led to the lockdown of other states in Nigeria and a ban on interstate movement. Two communities were purposively selected from each state for this study namely, Ikeja the capital of Lagos state and Obalende while Abeokuta the capital of Ogun state and Ogere was equally selected. Systematic sampling was used to select sample element from different streets in the towns mentioned. A total of one thousand two hundred respondents were selected from the two states, three hundred respondents chosen from each town. Questionnaire was used to elicit response from respondents. Eight research assistants who are well trained were commissioned to assist in the data collection process. A combination of frequency tables and percentages was employed in the analysis of data.

6. Results

A total of one thousand one hundred and twenty four copies of questionnaire were retrieved out of a total of one thousand two hundred copies administered. Data generated were processed and presented as follows:

Table 1: Socio-demographic characteristics of Respondents

Age	N	%	Education level	N	%
16 – 25	242	21.5	Primary	282	25.1
26- 35	382	34.0	Secondary	323	28.7
36 – 45	202	18.0	Tertiary	394	35.1
46 – 55	184	16.4	Illiterate	125	11.1
56 and above	114	10.1	Total	1,124	100
Total	1,124	100	Tribal Affiliation	N	%
Sex	N	%	Hausa	308	27.4
Female	449	39.9	Igbo	352	31.3
Male	675	60.1	Yoruba	464	41.3
Total	1,124	100	Total	1,124	100
Religion	N	%	Marital Status	N	%
Christianity	646	57.5	Single	308	27.4
Islam	442	39.3	Married	592	52.7
Others	36	3.2	Divorced	98	8.7
Total	1,124	100	Widow/ Widower	126	11.2
			Total	1,124	100

Source: Researcher's field work (2020)

Table 2: Respondents' level of awareness about Covid 19

	Yes	No	Not sure
The disease could be transmitted from persons with no signs of illness	414	189	521
The elderly are at greater risk of contracting the virus	549	174	401
A good vaccine is available for Covid 19	89	612	423
Effective drugs are available for the virus	532	468	124
Symptoms of Covid - 19 include:			
Fever	826	68	230
Body aches	502	86	536
Difficulty in breathing	921	23	180
Preventive measure against Covid -19 include:			
Regular hand wash	827	91	206
Maintaining social distancing	792	31	301
Proper use of face mask	714	28	382
Avoid touching eyes, nose and mouth	645	78	401
Eating fruits rich in vitamin c	802	38	284
Eating hot foods	947	69	108

Source: Researcher's field work (2020)

Table 3: Respondents Perception of Covid-19

	Yes	No	Not Sure
Covid 19 is not real	411	389	324
The figures turned out by NCDC is inflated	332	368	424
Government officials are using covid-19 to siphon money	545	509	70
Covid 19 is an agenda of unbelievers to close religious centres	301	614	209
Businesses are running at a loss with covid-19	914	102	108
God's protection supersede corona virus	821	93	210
Infections and death is fatalistic	762	301	61
Media coverage about this disease is exaggerated	397	524	203

Source: Researcher's field work (2020)

Table 4: Respondents attitude towards Covid-19

	Yes	No	Not sure
I still greet people with a handshake	647	477	-
I sanitize and wash my hands regularly	613	475	36
I always use facemask to protect myself when going out	448	478	198
I will inform the health authorities if I have any symptoms associated with covid-19.	526	508	90
I wish to be tested for covid-19 voluntarily	409	601	114
I wish to start my work/ business irrespective of the rate of infection	817	151	156
I wish to start religious activities in Church/ Mosque	724	169	231

Source: Researcher's field work (2020)

7. Discussion of Findings

The result of data analysis really shows the level of awareness, perception and attitude of the major tribes in Nigeria towards Covid 19. First, the data collected shows that individuals from the three major tribes in Nigeria participated in the study as 27.4% of respondents are Hausas, 31.3% are Igbos while 41.3% are Yorubas. The age distribution shows that majority of respondents are well educated as illiterates only account for 11.1% of the respondents. The distribution of respondents according to sex does not mean that the population of males is generally more than the population of females; it only shows that the number of males going outside when the initial lockdown was relaxed was more than the population of females and this reflected in the number of persons selected for this study. The distribution of respondents according to

religion indicates that individuals from different religious background participated in the study.

Less than half of the respondents (414) believe that covid-19 could be transferred from persons with no sign of illness. This shows that in spite of the efforts of government officials, lot of persons are not aware of the basic information about the disease. 549 respondents believe that the elderly are at greater risk of contracting the virus. This also shows that the level of awareness is not as high as expected. Although efforts are being made in a number of countries to develop an acceptable and potent vaccine, a significant number of respondents (612) are aware that a good vaccine is not yet available for covid-19. They must have heard about the number of casualties overseas. It is surprising that 532 respondents noted that effective drugs are available for the virus. The assumption about availability of effective drugs may be due to high rate of recuperation from the attack of corona virus in Nigeria. It is logical for respondents to assume that patients who have been discharged from isolation centres make use of effective drugs, but this is not the case in the real sense. Majority of the respondents are aware of the symptoms and the preventive measures against covid-19 yet, they seemed undisturbed with the news of the virus. It is awkward to note that a large number of respondents (84.3%) believe that eating hot foods prevent the virus from thriving in the body. Locals in the areas covered by the study held an unsubstantiated claim that corona virus cannot thrive in Africa due to the relatively hot condition of weather in the tropics.

Furthermore, an analysis of the perception of respondents on covid-19 indicated that a large number of respondents assume that covid-19 is not real as only 411 respondents (36.6%) believe that covid-19 is real. A considerable number of respondents (545) assume that government officials are using covid-19 to siphon money from the coffers of government. 914 respondents constituting 81.3% noted that businesses are running at a loss with covid-19. 762 respondents posited that infections and death is fatalistic while a significant number of respondents (821) submitted that God's protection supersede corona virus.

The attitude of respondents towards covid-19 is not encouraging as 647 respondents constituting 57.6% still great people with handshake as much as a large number of the respondents wash their hands regularly. The number of respondents that make use of face mask is less than half 448 respondents (39.9%). Only 409 respondents (36.4%) are willing to be tested for covid-19. This shows a poor attitude towards preventive health. Majority of the respondents (817) are willing to start their businesses irrespective of the rate of infection. This may be due to the urge for survival and economic sustainability. 724 respondents which make up 64.4% are ready to start religious activities.

Conclusively, the level of awareness about Covid-19 among the people is relatively good. However, many persons find it difficult to believe that the virus is real as they could not point to a close relative who contracted the virus. People are not happy that businesses are running at a loss. The attitude of people towards covid-19 is not good enough as a lot of them no longer observe the preventive measures highlighted by the Nigeria Center for Disease Control.

8. Recommendations

The study recommends that more awareness should be created through the mass media on the dangers and detrimental effects of covid-19. Government and Non Governmental Organizations (NGO) should provide succor to those who lost their means of livelihood due to the rage of the virus. Continuous use of face mask, washing

of hands and social distancing should be encouraged among other preventive measures against the scourge of the virus. People should be made to understand the importance of preventive health services rather than curative services such that individuals will be willing to go for voluntary covid-19 test.

Ethical Issues

This study was conducted in line with the best ethical practice and standards. The researchers adhere strictly to the regulations of the Presidential Task Force on covid-19. Research assistants did not administer copies of questionnaire on days in which movements were restricted. Respondents' participation in the study was voluntary and the identity of respondents were protected.

Conflict of Interest and Funding

This study was conducted to provide more insight to policy makers on the management of covid-19 in Nigeria and to add to the existing body of knowledge on the pandemic. There is no conflict of interest in relation to the study. The study was funded solely by the researchers.

References:

1. Cascella, M., Rajnik, M., Cuomo, A., et al. (2020). *Features, Evaluation and Treatment Corona virus (COVID-19), in State Pearls*. Treasure Island, FL: State Pearls Publishing LLC
2. Hung, L.S. (2003). The SARS epidemic in Hong Kong: What lessons have we learned? *Journal of the Royal Society of Medicine*, 96 (8): 374–378.
3. Huynh G, Nguyen T.N.H, Tran V.K, Vo K.N, Vo V.T, Pham L.A (2020). Knowledge and Attitude towards COVID-19 among Healthcare Workers at District 2 Hospital, Ho Chi Minh City. *Asian Pacific Journal Tropical Medicine* 13 (6): 260-265.
4. Li, J.Y.; You, Z.; Wang, Q., et al. (2020). The Epidemic of 2019-Novel-Coronavirus (2019-nCoV) Pneumonia and Insights for Emerging Infectious Diseases in the Future. *Microbes and Infection*, 22 (2): 80–85.
5. NCDC (2020). Nigeria Center for Disease Control: An Update of Covid-19 Outbreak in Nigeria [online] available at: <https://ncdc.gov.ng/diseases/sitreps/?cat=14&name=an%20update%20of%20COVID-19%20outbreak%20in%20Nigeria>
6. Schoeman, D.; Fielding B.C. (2019). Corona virus envelope protein: Current knowledge. *Viral Journal* 16 (1): 69.
7. Shigemura, J., Ursano, R. J., and Morganstein, J. C., (2020). Public Responses to the Novel 2019 Corona Virus (2019-nCoV) in Japan: Mental Health Consequences and Target Populations. *Psychiatry and Clinical Neurosciences* 74 (4): 281-282.
8. WHO. Situation Reports. (2020). *Corona Virus Situation Report*. [online] available at: https://www.who.int/docs/default-source/coronaviruse/situation-reports/20200306-sitrep-46-covi19.pdf?sfvrsn=96b04adf_2 [Accessed 7/03/2020].
9. HO. WHO Director-General's opening remarks at the mission briefing on COVID-19. 2020. [Online] available at <https://www.who.int/dg/speeches/detail/who-director-general-s-opening-remarks-at-the-mission-briefing-on-covid-19> Accessed 01/03/2020
10. Zhong, B. L.; Luo, W.; Li, H. M., et al. (2020). Knowledge, attitudes, and practices towards COVID-19 among Chinese residents during the rapid rise period of the COVID-19 outbreak: A quick online cross-sectional survey. *International Journal of Biological Sciences*, 16(10): 1745-1752.

CONFLICTS AND ENVIRONMENTAL PROBLEMS AFFECTING CATTLE GRAZING AND THEIR MANAGEMENT STRATEGIES IN NONI SUB-DIVISION, CAMEROON

SHEY Dominic NFORYA

Ph. D. Student, University of Yaounde I (Cameroon)

E-mail: shedominoforya@gmail.com

Abstract: *Cattle grazing is an invaluable economic activity in the Western Highland of Cameroon and Noni-Sub Division in particular. The activity is a source of revenue, livelihood, organic manure and employment of many people in Noni Sub-Division (NSD). Unfortunately, this important economic activity is plagued by conflicts and environmental problems. The aim of this study was to investigate, evaluate, and improve on strategies that have been put in place to ensure the sustainability of this activity in the area. The methodology used to collect data was based on qualitative and quantitative techniques. Primary data were gotten through field observation, administration of questionnaires, focus group discussion and interviews. A total of 134 questionnaires were administered amongst 1000 stakeholders; graziers, crops farmers and administrators in NSD in 2019. Secondary data on the other hand were collected from published and unpublished documents and internet sources. The findings of this study revealed that the main problems affecting cattle grazing in NSD are farmer-grazier conflicts, destruction of vegetation, soil erosion and water pollution. It was also revealed that agro-pastoral commission and judiciary means are the main ways of resolving conflicts. The environmental problems have been given less attention. This study recommends the empowerment of the agro-pastoral commission, dialogue platforms, creation of forest reserves and agro-sylvo-pastoralism.*

Key words: *cattle grazing; farmer-grazier conflict; environmental problems; agro-pastoral commission; dialogue platform; agro-sylvo-pastoralism.*

1. Introduction

Cattle grazing is an emerging economic activity that has sustained livelihoods of pastoralists in several parts of the world (Nkwemoh *et al*, 2017). It is a major economic activity in Fulani communities in West, North and North East Africa (Abiola *et al*, 2005). Cattle grazing are practiced mostly in grassland regions of the world. Grazing is a method of feeding in which livestock such as cattle; sheep, goats and horses feed on grasses. This activity serves as a source of revenue to the graziers, local governments, employment and poverty reduction.

In Cameroon, cattle grazing are mainly practiced in the Far North, North, Adamawa, West and North West Regions. The grazing is dominated by the Fulanis that use semi-pastoral nomadism and transhumance as main methods of grazing. Graziers generally move around daily in search of pasture and water. In some cases, there is organized seasonal movement of graziers with cattle from one ecological zone to another and back. Extensive grazing and rapid population growth have led to conflicts in the Diamare Division and around the Lake Chad (Dongmo 2009). In the Western Highlands of Cameroon, the Ndop plain, Noun Valley, and Mbaw plain are target areas during the dry season transhumance. These movements are often accompanied by problems such as cattle straying into crop farms leading to conflicts with crop farmers. Extensive grazing and rapid population growth have led to conflicts in the Savanna areas of the West, North West and South West Region of Cameroon (Ojuku, 2017).

In Noni Sub-Division, cattle grazing has been practiced mainly by Fulanis while the indigenes concentrated on crop cultivation. However, today, cattle grazing has gained more grounds in the area attracting many residents of the area to be actively involved. This is due to the economic value of the activity. As many people get involved in cattle grazing, the numbers of conflicts have been increasing. Besides conflicts, poor grazing methods characterized by rampant burning and encroachment into water catchment areas have exacerbated environmental problems in NSD. Forest is being replaced by grass, water source are polluted while accelerated soil erosion is increasing. The increasing trend of these problems in NSD thus justifies the need for this study. This study holds that there are problems plaguing cattle grazing in NSD which are poorly managed. The aim of this study is to evaluate the existing mitigating measures to these problems and make recommendations based on field data in order to ensure sustainability of this activity in the area.

2. Regional Setting

Noni Sub-Division is located in Bui Division, North West Region of Cameroon. Noni is situated between Latitudes 6°38' and 6°48' North of the Equator and Longitudes 10° 49' and 10° 69' East of the Greenwich Meridian. The relief of the area is characterised by a configuration of highlands and lowlands. There are plains, deeply grooved valleys and rolling hills, giving a distinctive relief feature to the area, interrupted by highlands. There are areas as high as 2400 meters around the Nyuyi hill in Dom village, and as low as 1160 meters above sea level around Bamti and Mii area. Noni falls under the tropical climate domain of the Aw type on Koppen's classification. This climate is characterised by dry and rainy season within a year. The dry season runs from October to March and is characterised by high temperatures and dusty conditions, a major trademark of the North East Trade Winds. The rainy season begins from March and ends in October with its peak periods in July and August. It is characterised by low temperature and moist conditions, a peculiarity of the South East Trade Winds that is associated with rainy season. Besides these, the hydrology of the area reveals that Noni has large water sheds such as Bui-Mbim, Kilum and Ijim Mountain ranges. Some rivers in the area include River Mbem, River Mii, River Chau-Chau, River Kiwawah, River Ntaan, River Mii, River Montfui and River Sunka. These rivers flow and empty into River Kimbi. Furthermore, the relief, climate and hydrology of the area has favoured the growth of Montane, Sub-montane forest and domesticated sub-montane vegetation types. The montane forest has tree species namely; *Prunus Africana (pygeum)*, *Nuxia congesta*, *Schefflera*, *Maesa Lanceolata* and *Guidia glauca*. The domesticated sub-montane landscape, which now looks like grassland, is occupied mainly by herders for the rearing of cattle, sheep, goats and horses. This landscape gives a beautiful green touristic view during the rainy seasons. Noni is inhabited by an estimated population of 63487 who are mainly peasant farmers, (Nkor Council Development Plan, 2012). Given an annual population growth rate of about 2.5%, the population of Noni Sub-Division is projected at about 77,700 inhabitants in 2020. The population is composed of two sets of races; the native of Tikari origin that carryout subsistence arable farming and little cattle grazing. The second group is Mbororos of Aku origin that migrated into the area from Adamawa and Nigeria. Their main economic activity is extensive subsistence cattle grazing. The Mbororos and natives rear Bunaji and Zebu cattle type.

3. Methodology

A detailed qualitative and quantitative method was used to collect data from graziers, farmers, and the administration from June 2017 to August 2020. This data was on the motives and how cattle grazing is carried out, the challenges faced, and possible solutions. This data was collected through use of questionnaires, interviews, observation, snap shots and compilation of statistics from relevant offices over the years. The interviews and questionnaires were administered based on systematic random sampling approach with interest being on experience gain on the theme of this study. Out of the six villages in Noni NSD, 134 questionnaires were administered structured into sub themes. Data was analyzed using Statistical Package for Social Science 17.0 (SPSS) Widows version by Center for Disease Control Atlanta (CDCA), Georgia, U.S.A. Descriptive statistics was used to summarize participant socio-demographic and other categorical data for continues variable and percentages. In order to assess the changes in the landscape of NSD over the years, satellite images of the area for the year 2000 and 2019 were obtained from United States Geologic System using the website www.usgs.com. The principal software used in treatment of satellite images were ERDAS IMAGINE 2014 and ARCGIS 10.2.1. The images were each clipped to correspond to their areas of interest. This was followed by a supervised and an unsupervised classification. Four groups of clusters were created from each Land Sat Image. This was followed by field work to verify the characteristics of the features with respect to ground reality. Based on the characteristics of these features, a supervised classification was carried out using a false colour composition of the images into four classes of interest in terms of land cover and land use variability. This was done by selecting training sites with respect to different land use elements. The results of classification were later exported to ArcGIS 10.2.1 for treatment. This was followed by the calculation of surface areas of these land uses to produce maps and graphs.

4. Findings and Discussion

4.1. Findings

The study revealed that there are social and environmental problems affecting cattle grazing in Noni Sub-Division. The main social problem found in the field is farmer-grazier conflicts. The conflicts are caused by a number of circumstances with many resulting consequences. The main environmental problem found in the area is destruction of vegetation, soil erosion and destruction of water sources for domestic use. The study also revealed that cattle rearing stakeholders such as the graziers, farmers, traditional rulers, Nkor Council the Divisional Officer use three major ways of solving farmer-grazier conflicts and few strategies in handling environmental problems. The three ways include use of agro-pastoral commission, traditional and judiciary means.

4.2. Discussion of the Findings

Farmer-grazier conflict is the main social problem affecting cattle grazing NSD. The agro-pastoral commission registers at least 400 cases annually (table 1). Farmer-grazier conflicts are characterized by violence, abuses, threats, power wrangling, mistrust, accusation and counter accusation, and antagonism. Farmer-grazier conflicts emanate from a number of sources and have led to several consequences on the population and disputing parties. The hot-spots of farmer-grazier conflicts are: Chaw, Enkowe, Karatu, Mii, Mukeiye, Chinin and the Mbinon area, (figure 1). It can be observed on figure 1 that Lassin, Mbinon, Dom-Djottin, Din, Karatu and Enkowe are

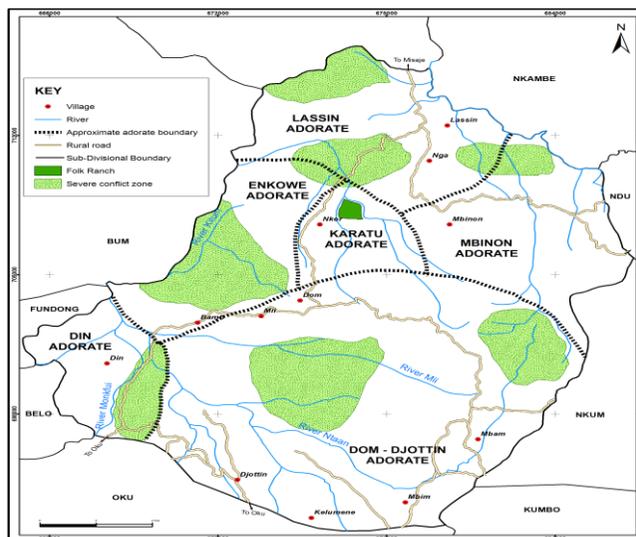
Adorates in which cattle are grazed. These Adorates coincide with the major areas of farmer-grazier conflicts in Noni. It should be noted that most of the Adorates have rivers which are at their lower stages. The banks of these rivers such as River Ntaan in the Dom-Djottin Adorate and River Monkfui in the Din Adorate are target zones in the dry season by graziers during transhumance. There are crop farms around these rivers. Cattle are at times directed to the banks of these rivers while crop farmers have not yet harvested their crop. The destruction of crops by cattle in these areas partly explains why farmer-grazier conflicts are common in the Adorates.

Table 1: Farmer-Grazier conflict situation in NSD

Year	Number of conflicts	Percentage (%)
2008	492	12.29
2009	481	12.02
2010	499	12.47
2011	415	10.37
2012	433	10.82
2013	439	10.97
2014	426	10.64
2015	401	10.02
2016	417	10.42
Total	4,003	100

Source: Compiled in DO's office, Nkor, 2018

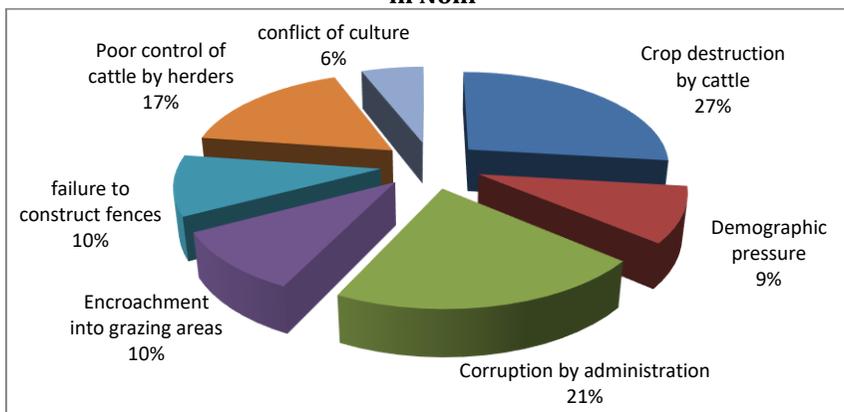
Figure 1: Adorates and farmer-grazier conflicts areas in Noni Sub-Division



Source: National Institute of Cartography/field survey November 2019

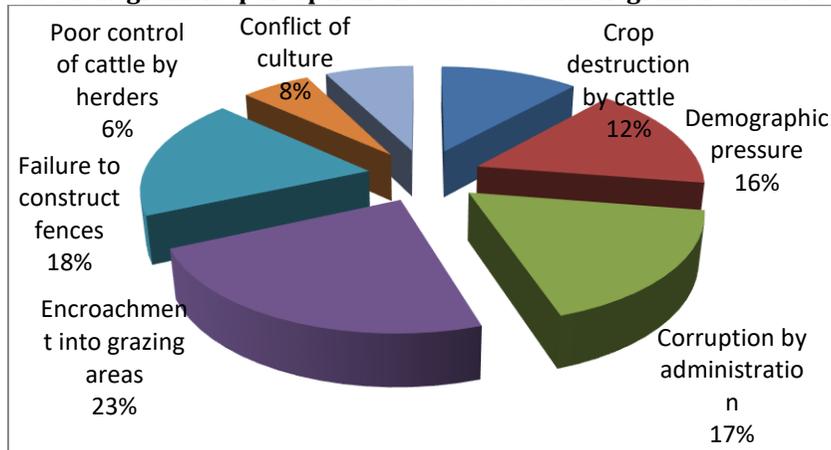
Causes of farmer-grazier conflicts in Noni abound but weighted differently by arable farmers cattle graziers. The causes include; crop destruction by cattle, encroachment into grazing areas by crop farmers, corruption by administration and demographic pressure just to name a few. These causes are seen on figures 2 and 3 based on perception of crop farmers and graziers. It can be observed on figure 2 that crop destruction and corruption by the administration are the major causes of farmer-grazier conflicts in Noni according to the crop farmers. The crop farmers consider crop destruction as the main reason because about 95% of population of this area are peasant farmers. The crops are not only a source of food but the main source of income to arable farmers in Noni. Crop destruction by cattle is thus considered as an attempt to destroy the main source of livelihood. Faced with crop destruction, the crop farmers often seek the intervention of the administration led by the DO for compensation and long lasting solutions. However, crop farmers are often frustrated by high corruption within the Agro-Pastoral Commission. Over 80% of crop farmers interviewed during field investigation revealed that they do not have confidence in the Commission due to corruption. As a result of this, crop farmers prefer other channels of solving farmer-grazier conflicts.

Figure 2: Arable farmers' perception on causes of farmer-grazier conflicts in Noni



Source: Field work, 2019

On the other hand, graziers weight the causes of farmer-grazier conflicts in Noni different. It can be observed on figure 3 that the main causes of farmer-grazier conflicts according to cattle graziers include encroachment by crop farmers into grazing zones, failure to construct fences by crop farmers who cultivate crops near grazing zones, corruption and demographic pressure due to rapid growth of population in Noni leading to scarcity of land.

Figure 3: Cattle graziers' perception on causes of farmer-grazier conflicts in Noni

Source: Field work, 2019

Farmer-grazier conflicts have led to a fall in income of graziers and crop farmers, food insecurity due to crop destruction, insecurity due to mistrust between graziers and crop farmers, force displacement of graziers out of Noni to more favourable grazing areas such as Dumbo and poor quality of cattle grazed in Noni and in some cases deaths of graziers or crop farmers are registered. This was the case in Mngongheli, a locality in Din in which a crop farmer was beaten to death by graziers in 2008. The problem degenerated leading to displacement of several graziers from the locality for their safety.

Cattle grazing has led to the destruction of vegetation in Noni. The forest cover in Noni has reduced due to grazing. Forest is being replaced by savanna vegetation in several areas as a result of rampant use of fire to regenerate pasture and ticks eradication. As the pasture dries in hilly areas in the dry season, the graziers migrate in search of fresh pasture in the valleys. This down-hill movement into the valleys in the dry season is accompanied by burning of grass on the hills in preparation for the first rains to regenerate pasture. Sometimes fire extends into areas covered by tree vegetation. The forest in Mbinon has been reduced to less than half of its original surface area especially due to rampant bush fire by graziers and encroaching arable farmers, CDP (2012). The vegetation is burned yearly for grazing. Hilly areas that were previously covered by tree vegetation are today covered by savannah vegetation. Remnants of tree vegetation are found mostly in the valleys today where the impact of bush fire is minimal. The traces of tree vegetation dotted on the hilly areas today are fire resistant trees, see plate 1.

Destruction of vegetation is also linked to demand for sticks and bamboos for fence construction. Several fences are constructed in Noni in order to limit the straying of cattle into farms. Fences are also constructed by graziers around their residents in which their cattle spend nights. The construction of fences is intensified with the proliferation of cattle ranching in Noni; though on a minute scale.

In order to verify reduction in the area covered by vegetation Noni over time, a period of 18 years was chosen and the vegetation cover compared. To assess the changes over this period, Landsat MSS for 2000 and 2019 were used. The satellite images were classified and four vegetation cover classes were identified (forest, shrub/grassland, farmland and settlement). See figure 4. Figure 4 reveals that in the

year 2000, over 70% of Noni was covered by vegetation. Following the data obtained from the satellite image used to realise figure 6, forest covered 6234 m²; the grass land was 22026 m², built-up area 1278 m² while farm land stood at 1528 m². In 2019, little changes were observed in the land cover of the area in comparison to the situation in 2000. See figure 4. From figure 5 one observes that, in the year 2019, the forest covered 6033 m², a reduction of 201 m² from the 6234km² in the year 2000. The grassland on which the cattle grazing is carried out covered 21704km² in 2019 representing a reduction of 322 km² from the 22026 m² in the year 2000.



Photo A: Pasture land in the dry season

Note on this photo;

- (1) Fire resistant plants.
- (2) Undesired grass species by cattle
- (3) A grazier controlling cattle to desired direction.
- (4) A herd of cattle on the move

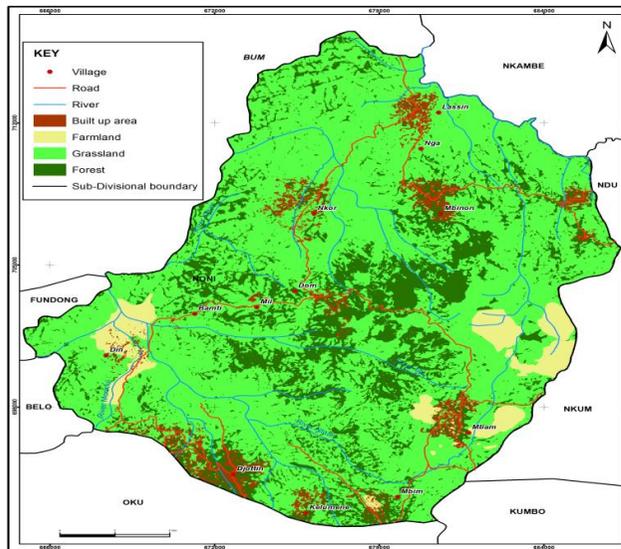
Photo B: A partial view of grazing land

Note on this photo;

- (1) Shrubs dominate vegetation on the hills
- (2) Crop farms in the valley
- (3) Some trees mixed with shrubs in valleys
- (4) Partial view of Nkor town from Dom

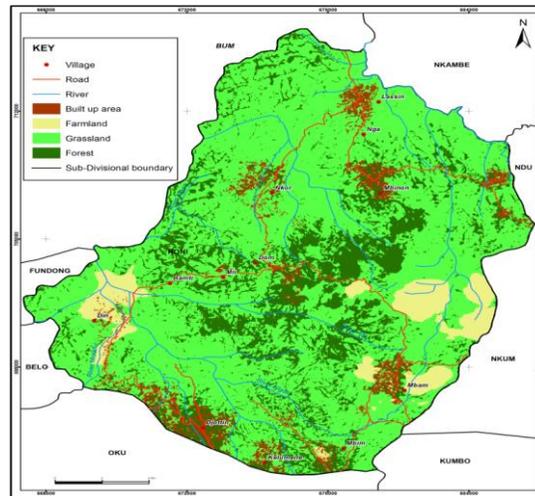
Plate1: Effect of cattle grazing on vegetation in Nkor

Figure 4: Vegetation cover of NSD in 2000



Source: Generated from Landsat TM, February 2000/ NIC

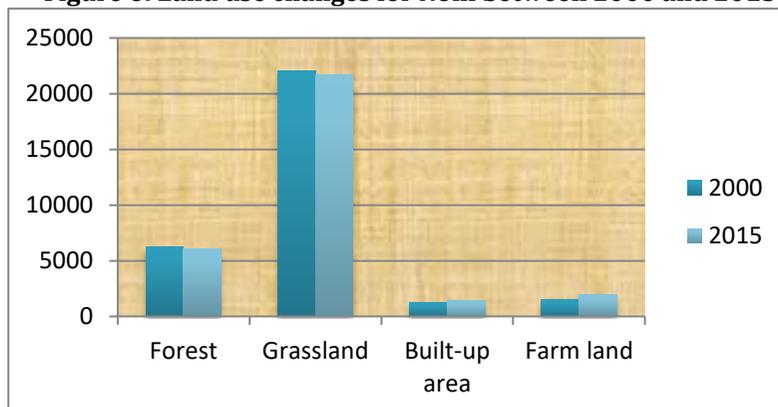
Figure 5: Vegetation cover of NSD in 2019



Source: Generated from Landsat ETM, February 2015/NIC

The farm land which was earlier noted has been on the increase due to encroachment into grassland (grazing land). The analysis of the satellite image revealed that farmland covered 1922m² in 2015 representing an increase in farmland cover of 394 m² from the 1528 m² the year 2000. The built-up area which is also increasing as the population grows also reduces the vegetation. In the year 2015, the built-up area covered 1406; an insignificantly increase of 128km² 15 years from 2000. The changes that have been experienced in Noni for the 19 years selected in this study are shown on figure 6. It can be observed on figure 4 that generally there have been minimal changes in the land cover of the study area. This situation linked to slow rate of socio-economic development in Noni. However, one notes that grass land and farm land witnessed the greatest changes over the period of study. The size of the grass land is reducing partly due to encroachment into these areas by crop farmers while the build-up area is increasing due to population growth.

Figure 6: Land use changes for Noni between 2000 and 2015



Source: Derived from figures 4 and 5

Cattle grazing has led to accelerated soil erosion of different forms in some particular areas in Noni. The soil erosion is not wide spread; it is limited to some parts where grazing activities are so intense. The main cause of the erosion is removal of vegetation exposing the soil to direct impact of rainfall and wind especially in the dry season when the Hamattan winds are stronger. The major forms of soil erosion observed in the field include the following:

Splash erosion refers to erosion resulting from the direct impact of raindrops on the soil. It occurs in areas where vegetation has been degraded and there is a direct contact of rainfall with the soil. The soil particles are lifted and displaced by raindrops via saltation on an average distance of 18-28cm, Hudson (1965). Splash erosion is visible around fences constructed for cattle. This type of erosion is wide spread in Noni given that there are several fences that inhabit cattle in the area. The indicator of splash erosion is the presence of soils on the leaves of crops such as ground nut, maize and beans under germination. Splash erosion is marked by particles transported by surface runoff. Trampling of the soil by cattle accelerates this type of soil. The transhumance tracks and areas where night paddocking is practiced in Noni are susceptible to this type of soil erosion.

Sheet erosion refers to the detachment of soil particles by raindrop impact and their removal by surface runoff. The washing away of the particles does not occur in definite channels like in rill erosion. Sheet erosion occurs where surface runoff washes away the top soil in a uniform depth over extensive low land. In Noni, sheet erosion is common in valleys that are occupied by cattle on transhumance in the dry season. Areas such as Mii-Dom, Mii-Enkowe, Bamti-Mii, Mukeye, Chaw and Nchinin are highly affected by this type of soil erosion. *Rill erosion* occurs when surface runoff forms small channels on slopes along which soil particles are detached and carried. This type of erosion occurs where impermeable and less resistant surfaces develop micro channel of about 4-10cm on slopes with 8°. These micro channels are known as rills and thus the appellation rill erosion. The rills have incision resulting from concentrated runoff as it paves its way down slope, (see photo7). In the study areas, rill erosion is common in areas affected by sheet erosion and trampling of the surface by cattle.

Photo 1: A cattle grazing area affected by rill erosion in Egow, Djottin.



In this photo, one observes;

(A) Rills produced along cattle track, (B) Pasture mixed with fire resistant shrubs, (C) Crop farm and (D) *Raffia palm*

Source: Field survey, November 2019

Gully erosion is the removal of soil particles along drainage lines by surface runoff. It is common in areas that have been affected by rill erosion. Gully erosion occurs when the size and shape of the rills are incised by surface runoff. As the rills widens, deeper grooves called gullies are developed along which soil particles are

washed away. When cattle use gullies as tracts during the transhumance process, erosion is accelerated as cattle trample over the soil periodically.

One notes that soil erosion in Noni is partly caused by cattle grazing. This results from the degradation of vegetation and exposure of the soil to agents of erosion such as water and wind. Soil erosion generally reduces soil fertility and thus agricultural output in affected areas. In some cases, the eroded soil particles end up in river channels leading to floods. This is situation is common in the study area such as Mii-Ekowe. The four types of erosion discussed in this section are some of the consequences of cattle grazing in Noni Sub Division.

Cattle grazing has also affected the quantity and quality of water in Noni. Catchment areas encroached by cattle breeding activities have experienced a reduction in the volume of water produced. When graziers encroach into the catchments and burn down dry grass to regenerate fresh pasture, the water table is affected. The rampant bush fires set by graziers in the dry season has reduced the vegetation around these catchment areas where portable water tapped in the villages is affected. Forest destruction leads to excess evapotranspiration which reduces volume of water for domestic consumption, agricultural activities and other purposes. The quality of water has also been affected by cattle grazing activities in Noni Sub Division. Streams used by the local population for domestic needs, irrigation and other purposes are also used by graziers for their cattle. The cattle graziers take their cattle to these streams regularly for the cattle to drink water. See photo 2.

Photo 2: A herd of cattle in a stream in Nkor



In this photo, one observes;

- (A) Cattle in a stream after drinking water.
- (B) A lady and child fetching water from the stream.
- (C) Traces of trampling by cattle that descends to drink water.

Source: Field survey, November 2019

These livestock contaminate these streams through soil trampling, urinating and defecating in the streams. The outcome of this situation is emergence of diseases such as *anthrax*, *brucellosis*, *cryptosporidium* and *giardiasis* that affect the population in this area. The quality of from the streams is thus unhealthy when consumed without treatment

5. Assessment of Existing Strategies in Resolving Famer-Grazier Conflicts and Environmental Problems in Noni Sub-Division

5.1. Agro-Pastoral Commission

Agro-Pastoral Commission is the official and legal medium of resolving farmer-grazier conflicts in Cameroon set up in each sub division following the law of 1978 regulating farmer-grazier conflicts in the country. The Commission consists of SDO or DO, Delegates for MINEPIA and MINADER at the sub divisional level, and the village head (Fon) the head of pastoral communities (Ardo) and the farmer and grazier

concerned in a conflict at the village level. The Commission performs four main functions. These functions include:

- It allocates and demarcates farmland and grazing land in rural areas according to the needs of the population. This allocation and subsequent modifications must be ratified by the Governor of the Region concerned
- It defines the conditions for the use of mixed farming zones. They cannot be allocated permanently to anybody, but are used alternatively by farmers and graziers on seasonal bases. The Agro-Pastoral commission determines the period of the year when crop farming and grazing should take place, taking into account the climatic conditions and crop cycle of the area.
- It controls the use of the land allocated for farming and grazing and to ensure that the farmers and graziers respect the boundaries.
- It examines and settles conflicts between farmers and graziers. It may also handle civil matters (when no serious criminal offence has been committed). Criminal offences are handled only by the Law Court. For instance, poisoning of or wounding of animals by an arable farmer, breaking of a farmers' fence by graziers' animal are all criminal offences.

Though this is the legal means of resolving farmer-grazier conflicts, it is not well trusted by most of the crop farmers and graziers in Noni. Even though it receives over 300 cases per year in Noni, several other cases are managed by other means due to mistrust. The farmers and graziers are discouraged channelling cases to this Commission because of the long procedure and time taken for conflict resolution to occur. It takes time for the DO to set up the subcommittee that goes to the field to establish a base for the Commission before the final decision is taken. Thus impatience exercise by the farmers does not favour the smooth functioning of this Commission. Besides the time, it is very costly resolving farmer-grazier conflicts via this Commission according to the crop farmers and graziers interviewed. Over 90% of the crop farmers and graziers testified that a lot of money is collected by the Commission.

Apart from these two weaknesses, the Commission does not have a running budget which limits its ability to perform its functions fully. This partly explains why the Agro-Pastoral Commission limits itself to the fourth function neglecting the first three that requires a lot of finance to realise them. In a nutshell, this commission could have been the best medium of resolving farmer-grazier conflicts if it was not plagued by the three problems identified. As such, its functions are highly handicapped and as a result, farmer-grazier conflicts continue to occur in Noni despite its existence there.

5.2. Traditional Council

The Traditional Council concerned with resolution of farmer-grazier conflict is composed of the village head (Fon), some traditional notables, the representative of the pastoral communities (Ardo) and the disputing parties. Traditional Councils exist at Fondom level. There are ten traditional councils in Noni given that there are ten Fondoms in Noni. These councils are highly encouraged by the DO to exist in order to limit the number of crisis reaching the Agro-Pastoral Commission.

However, the traditional council is not a legally recognised body for the resolution of farmer-grazier conflicts. In effect, it is just an attempt at the grass root to solve problems of this nature. In case the decision of the traditional council is contested by a disputing party, the case is then forwarded to the Agro-Pastoral Commission which is the legal body concerned with such crisis. It should be noted that the traditional council has helped a lot in curbing or mitigating farmer-grazier conflicts in Noni but its major limitation is the lack of legal backing. Coupled with this is the resentment of the

pastoralists to take cases to the councils. They believe decisions are taken most often favour crop farmers and thus at times prefer the Agro-Pastoral Commission. This partly explains why the councils are gradual losing value in settling farmer-grazier conflicts in Noni.

5.3. The Judiciary

The judiciary is the final farmer-grazier mitigating opening that handles criminal matters such as killing of cattle, rape, intimidation, physical attack and illegal retention resulting from farmer-grazier conflicts. This channel is not considered as the best means of handling farmer-grazier conflicts according to many experts and researchers. In conflict situations, mediation should be the first thing despite the fact that different legal opinions may be expressed. The judiciary means of resolving farmer-grazier conflicts is the least exploited means in Noni. This is because most crop farmers and graziers are less educated and thus are not well enlightened on the procedure in using the judiciary. This method is also time consuming and expensive. Farmers and graziers are encouraged to use dialogue platform which is less complicated and economically, Nchinda (2013).

5.4. Creation of Forest Reserves

Forest protected areas have been created in Noni Sub Division to conserve forest that is fast disappearing in the area and maintain steady water supply. These forest reserves are mostly created in areas where the impact of bush fires on forest has been severe. There is one major forest reserve in Noni extending from Dom to Mbinon known as the Dom/Eteh Forest Reserve. This forest reserve is found in two major cattle grazing villages. The forest reserve was an initiative of the Nkor Council but it is today jointly controlled by the council and the ministry of forestry and nature protection in Cameroon. Graziers and local population are prohibited from carrying out agricultural activities in the forest reserve. It should be noted that Dom and Mbinon are hilly villages where erosion and landslides have been common partly due to forest degradation. This is because as the forest is degraded, soil particles are loosen and made more susceptible to erosion and landslide. The soil becomes more vulnerable to erosion and landslide because the matting-effect of tree roots is absent following the destruction of the vegetation. The creation of this forest reserve has thus helped to reduce soil erosion and landslide in Mbinon and Dom villages.

Small scale forest reserves are also created around water catchment areas in Noni Sub Division. The forest reserves around the catchment areas have helped to reduce soil erosion and also maintain steady water supply. Temporary water experts recruited by the Nkor Council have helped to plant environmental friendly plants around the catchment areas in Noni. These plants species include; *hydel plant*, different *acacia pants species* such as *nilotica* that does well in alluvial soils, *spp* that maintain water in dry areas and *segal* that does well in valleys. These plant species are planted in the catchment areas such as Kigem and Kilumen in Djottin. When these plants are planted, barb wires are used to fence the catchment area to avoid stray animals such as cattle from destroying the plants. Grazing and crop cultivation is generally prohibited around catchment areas in Noni in order to maintain these environmental friendly plants.

Despite the above efforts and plans to maintain forest in Noni, the forest cover in Noni has been reducing. Results from the analysis of satellite images for Noni in the year 2000 and 2019 revealed that forest cover has reduced over the years by 4.22 %. (See figure 6). The reduction in forest cover in this area is an indicator that the

strategies used to fight forest degradation are ineffective. The ineffectiveness of these strategies is because of population pressure, rapid growth of cattle population, poor farming methods (use of Ankara system), poor sensitization of the local population on the need for forest conservation and lack of follow up measures to implement plans on forest conservation.

5.5 Improvement on Soil Fertility

The local population and the administration in the study area have put in place a number of strategies to conserve and improve on soil fertility. The impoverishment of soil in Noni due to cattle grazing affects directly peasant farmers. This explains why the peasant farmers are one of main stakeholders fighting against soil impoverishment in the area.

At individual level, crop farmers apply organic manure in their farm to improve on soil fertility and enhance agricultural productivity. The organic manure is gotten from household refuse and the droppings of livestock such as cattle, pigs, goats and birds. This method of improvising soil fertility is environmentally beneficial. This is because the method preserves macro and micro soil organisms such as termite, earth worms, bacteria and fungi. These organisms decompose litter naturally thereby providing humus that enriches the soil. However, this method of improving soil fertility in Noni is less effective and practiced on a small scale. The crop farmers practice extensive subsistence farming system that involves the cultivation of large hectares of land using crude tools such as cutlasses and hoes. This farming system has made it difficult to adequately apply the organic manure throughout the farms since farms are too large. As a result of this difficulty, agricultural outputs continue to reduce as the soil fertility is not replenished.

Furthermore, crop farmers fight against soil infertility in Noni by forming crop farmers associations in order to easily acquire farm inputs especially chemicals such as fertilizers, insecticides and herbicides. Several crop farmers associations exist in all the villages in Noni Sub Division. Some of these farmers associations are; Nkor Jolly Mixed Farming Group, Nkor Farmers Men Union, Nkor Progress Mixed Farmers Group, Nkor-Djottin Mixed Farmers Common Initiative Group (C.I.G), Nyalin-Enkowe Maize Farmers C.I.G Nkor and Kichia Mixed Farmers C.I.G. Through these groups, farmers buy farm inputs and market their produce easily. Furthermore, some large scale agricultural organizations are able to train the peasant farmers and supply them with inputs easily when they are in groups. An example of this large scale agricultural organization operating in Noni is OLAMCAM that deals with coffee production and exportation. Most of the farmers groups in Djottin, Din and Mbinon are formed through the guidance of OLAMCAM. Although OLAMCAM encourages the formation of these groups to cultivate and market coffee, the activities of the groups have been extended to the crop cultivation in Noni.

Despite the above strategies to preserve and improve on soil fertility in Noni so as to enhance agricultural productivity, outputs are still far below expectation. This is another indicator of ineffectiveness of the strategies currently applied in the area to fight against soil impoverishment due to cattle grazing. The main reasons for this ineffectiveness are; high level of illiteracy amongst the farmers, conservatism of the farmers, high poverty level amongst the farmers, introduction of methods without considering the ability of the farmers to apply them and poor methods of enlightening the farmers.

6. Recommendations

The following recommendations and suggestions based on field investigation are made in order to redress the negative impacts of cattle grazing in Noni. These recommendations are night paddocking dialogue platform, empowerment of agro-pastoral commission, alliance farming, pasture improvement and agro-silvo pastoralism.

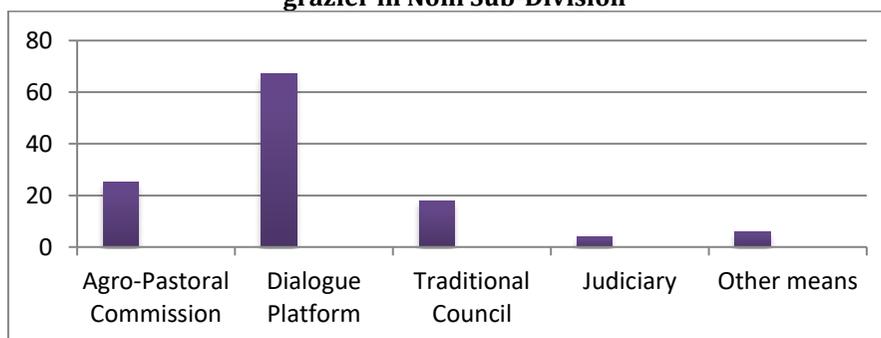
6.1. The Dialogue Platform

Dialogue platform is a forum where by crop farmers and graziers are brought together to exchange ideas on issues of farmer-grazier conflicts in order to arrive at peaceful settlement, (Nchinda, 2013). It is one of the most efficient ways of handling farmer-grazier conflicts in the area. The forum brings together crop farmers and graziers to discuss their problems. Dialogue platform is also referred to an amicable settlement of dispute between crop farmers and graziers via a win-win approach of conflict resolution. It reduces tension between the crop farmers and graziers. Dialogue platform usually result to *alliance farming* (see point 3 below) that benefits both the crop farmers and graziers. Graziers consider crop farmers as partners for access to crop residues after harvest. Farmers also consider graziers as those they can benefit from by having of access to cattle dung which improves on soil fertility. Organic crop production could thus be encouraged in Noni through this system of integrated crop-livestock farming generated from the dialogue platform.

Though the dialogue platform was observed as the best method of solving of farmer-grazier conflicts in NSD, it is rare to come by due to difficulties in bringing the two disputing parties together. However, where ever the disputing parties are brought to the same table for dialogue the results are significant and more sustainable. It was realised that areas where farmer-grazier dialogue platforms have been organised in NSD, farmer-grazier conflicts are on the decline. The case in point is the farmer-grazier dialogue platform organised by Ghenghan Elfrida the MINADER Officer for the Banti Agricultural zone. She invited Kumbo Diocese Commission for Justice and Peace to pacify the farmers from Friday 5th to Saturday 6th October 2012 in Vun, a locality in Din.

Responding to what is the preferred method of resolving farmer-grazier conflicts by graziers and arable farmers, the dialogue platform had the highest weight and judiciary procedure the least. See figure 7.

Figure 7: Preferred means of resolving farmer-grazier conflict by famers and grazier in Noni Sub-Division



Source: Field data, 2019

6.2. Empowerment of Agro-Pastoral Commission

As seen earlier, the Agro-Pastoral Commission is the legal body in charge of the demarcation of grazing land from cultivable land, ensuring the respect of the boundaries by graziers and arable farmers and resolving farmer-grazier conflicts in Cameroon. One of the major causes of farmer-grazier conflicts and other associated ills of cattle grazing in Noni is the non-demarcation of grazing zones from crop farms. This has led to easy infiltration of cattle into arable zones as is the situation of arable farmers that rapidly encroach into areas previously considered as grazing land. This demarcation is just one of the functions of the Agro-Pastoral Commission amongst the other three earlier discussed. Thus, if the Commission is funded financially (provision of running budget), empowered with personnel and other tools needed to monitor the activities of the graziers and arable farmers, it will significantly mitigate farmer-grazier conflicts in this area.

Even though farmer-grazier conflicts still exist in some areas in Cameroon where grazing land have been demarcated such as Bum Sub-Division, the conflicts are associated to the non-implementation of the other functions of the commission. All functions of the Commission should be diligently implemented rather than waiting for severe damages to be inflicted property before the Commission goes into action. Also, the government should ensure that anti-corruption agents are installed Noni Sub-Divisions. This will help to reduce corruption. Majority of the graziers and arable farmers do not like the resolution of their conflicts by the Commission due to high corruption practices. By fighting corruption within the Agro-Pastoral Commission, it will directly enhance confidence in the population and the desire to attend to them for conflict resolution in Noni.

6.3. Extension of Night Paddocking to all Villages

Field observation revealed that areas where night paddocking is practiced experience few farmer-graziers conflicts. Din and Djottin for instance recorded the least number of farmer-grazier conflicts between 2005 and 2013 in the localities where night paddocking is practiced. Night paddocking as observed was introduced in these areas in 2005. It is deduced that night paddocking has reduced the tension existing between arable farmers and graziers over the years. If night paddocking is extended to other villages such as Nkor, Lassin, Dom and Mbinon where farmer-grazier conflicts are recurrent with negative outcomes, these problems will reduce.

Night Paddock will not only reduce the farmer-grazier conflicts, but will also improve on the soil fertility. It should be recalled that one of the major causes of farmer-grazier conflicts is soil infertility that leads to encroachment by crop farmers into grazing areas. The authorities in Noni Sub-Division could promote night paddocking through mediation arrangement between the graziers and the farmers.

6.4. Introduction of Alliance Farming

Apart from night paddocking, the adoption of alliance farming can contribute to reduce farmer-grazier conflicts and also improves on soil fertility. Alliance farming involves arrangement between arable farmers and graziers in which both farmers benefit. As crop farmers harvest and evacuate their crops, graziers move into the farm with their animals on well-defined deal. The arable farmers and graziers consider each other in this method as brothers. In effect, this will reduce if not end completely the psychologically trauma the Fulanis are subjected to through stigmatization such as "foreigners", "strangers" and "bush men". Alliance farming can act as a uniting factor between the arable farmers and graziers. It can aptly be described as a wind-wind

approach of handling farmer-grazier conflicts. The farmers benefit the cow dung which improves on the soil fertility thereby enhancing high output. The graziers on the other hand will use the farms for their grazing. Consequently *an alliance farming system* will be formed which will be beneficial to both farmers. This system reduces farmer-grazier conflicts and improves on soil fertility at the same time.

6.5. Agro-Silvo-Pastoral System

Agro-Silvo-Pastoralism involves integration of animals, crops and trees as a sustainable way of land use and diversification of farm. According to Ibrahim et al 2011, agro-silvo-pastoral system improves food security and alleviates poverty. Agro-Silvo-pastoral System is a land that combines woody component (trees or shrubs) with cattle in the same site. It is good in areas where cattle grazing is extensively practiced. It supports cattle grazing at the same time with the growth of trees and shrubs that could be used as fuel wood, poles and timber. These products provide immediate domestic needs of the population and reduce pressure on natural resources. These trees when introduced could also be exploited in the long run to construct the fences that protect farmlands against straying cattle.

This method guarantees pasture forage, restores soil fertility and also improved grazing land. Overall, ecosystem productivity is encouraged and it can be realized through planting or reseeding. Reseeding or replanting of rangeland is a very efficient and most effective way of improvement rangelands. Government should provide botanists in the study area to educate the graziers and encouraged the planting of multipurpose trees or legumes that can be used in the dry season to supplement pastures. A variety of rangeland forage has been developed by plant geneticists and breeders. They are suitable in several climatic and soil conditions. This forage varies in quality depending on the physical characteristics of the area where it is planted. The introduction of agro-silvo-pastoral system will reduce transhumance and overgrazing as this innovation will supplement pasture in the dry season.

The benefits of these practices are real. Production per hectare for growing animals would increase up to six times if animals had access to rehabilitated pastures and up to ten times if fodder banks were used to supplement grazing in the rehabilitated pastures during the dry season. This also yields a positive internal rate of returns, World Bank, (2012). The World Bank innovation transfer initiative funded project in Tugi of the North West region of Cameroon was complemented by capacity building based on a Farmer Field School Approach. In this manner, not only the farmer-grazier conflicts will be reduced or solved but the environment will be properly protected in NSD

7. Conclusion

Generally, from the findings on problems affecting cattle grazing and the management strategies in Noni Sub-Division presented here, one can note that cattle grazing is an evaluable activity that has gained prominence today. Cattle grazing was considered in the past as an activity practiced mainly by some ethnic groups in the world such as Fulanis. The increasing involvement of non Fulanis in the activity is an indication that cattle grazing has become a lucrative activity for investment today. However, cattle grazing are plagued by a number of problems which include farmer-grazier conflicts and environmental problems. Extensive literature on these problems and attempted solutions in different parts of the world reveals that these problems are not new today but also that the strategies proposed still have some lapses. Given the increasing prominence of cattle grazing today, the solutions to the problems facing the

activity therefore lies in a collective action by all stakeholders involved in the activity. This collective action could be guided by individual conscience, dialogue and trust before the role of law. The application mitigating strategies depends on the peculiarity of a given area. Thus field data determine the most suitable method to be adopted in a given area.

References:

1. Abiola, F.; Teko-Agbo, A.; Biaou, C. and Niang, M. (2005). *Socio-Economic and Animal Health Impact of Transhumance*. Senegal: Editions Kalaama Dakar. 87-123.
2. FAO, (1991). Guidelines: land evaluation for extensive grazing. *FAO Soils Bulletin*. Article 4.
3. Fogwe, Z.N. (1990). *Ndop-Sabga Ggreat Erosional arc Physical Milieu, Land use and Erosional Risk*. Maitrise Dissertation, University of Yaounde.1. 115-125
4. Fogwe, Z.N. (1997). *Landscape Degradation of the Kom Highland, North West Province, Cameroon: An Environmental Assessment*. Thesis of Doctorate de 3eme Cycle in Geography, University of Yaounde 1, 341p.
5. Hardin, G. (1968).The Tragedy-of-the-Commons. *Science. New Series*. 62, 1243-1248.
6. Kaberry, A. (1959). Report on Farmer-Grazier Relations and the Changing Pattern of Agriculture in Nsaw. Report of 17 April 1959. in: *Buea Archives*. File No. Ab 17(10).
7. MINEPIA, (1999/2000). *Bui Divisional Delegation, Annual Report on Livestock, Fisheries and Animal Industries: Development Strategy*. Cabinet Management, Yaoundé: Vol. 10
8. MINEPIA, (1987/88). *Provincial Service of Animal Production and Industries Annual Report*. North West Province, Bamenda. Vol. 4
9. Nchinda, V. (2013). *Expert View. 'In Search of Common Ground' for Farmer-Grazier Conflicts in the North West Region of Cameroon*. Vol.4
10. Ndikintum, N. (2008). *The Role of Night Paddock Manuring in the Reduction of Poverty and Conflict among Farmers and Grazers in Small Babanki Cameroon*. Master's Thesis, University of Western Cape South Africa, 108-109; 127-130.
11. Ngalim, G. (2015). *Cattle Rearing Systems in the North West Region of Cameroon: Historical Trends on Changing Techniques and Strategies*. Master's Thesis, University of Buea, 47-54.
12. Ngwa, N. 1981. *Settlement: Grazier or Agricultural land. A Confrontation of Interest in the North West Province of Cameroon*. Annual Faculty Letter, N° 10.
13. Ngoufo, R. (1989). *Les monte Bamboutos: Environment et Utilisation de l'Espace*. Thèse de Doctorate de 3eme Cycle Université de Yaoundé. P.449
14. Nkwemoh, C. A. and Tankie, Q. S. (2017). Grazing Land Dynamics and Adaptation of Pastoralists in Sabga-Bamunka Area, Cameroon. *Africa Journal of Social Sciences*. (8) 1, 30-46.
15. Ojuku, T. (2017). Peasant Farmers and Insecurity in the Country Side: Experience of Market Gardeners in the South West and North West Regions of Cameroon. *Global Advance Journal of Social Sciences*. Vol.5, Nigeria, 40-53.
16. Pelican, M. (2012). Friendship among Pastoral Fulbe in North West Cameroon. *African Journal Study Monographs*, Vol.33.
17. Rashid, S. (2012). Land Use Conflict between Farmers and Herdsmen: Implications for Agricultural and Rural Development in Nigeria. *Rural Development -*

- Contemporary Issues and Practices*. Ikot-Ekpene: ICIDR Publishing House, 56-59; 78-81.
18. Reboratti, C. (1999). *Territory, Scale and Sustainable Development: Sustainability and The Social Sciences: A Cross-Disciplinary Approach to Integrating Environmental Considerations into Theoretical Reorientation*. London: Zed Books Publishing House, 207-222.
 19. Republic of Cameroon (2016). *Cameroon Penal Code*, Law N°2016/007 of 12 July 2016. Section 268; sub-section 1-2.
 20. Republic of Cameroon (2016). *Cameroon Constitution* Law N°. 2008/001 of 14 April, (2008).
 21. Shey, D. N. (2017). *Dynamics and impact of cattle grazing in Noni Sub-Division, Cameroon*. Master's Thesis, University Yaounde I. 144p
 22. Sone, P. (2012). Conflict over Landownership: The case of farmers and cattle graziers in the Northwest Region of Cameroon. *African Journal on Conflict Resolution*, 12 (1): *Journal of Development and Research* vol. 21, No. 2.
 23. *** (2012). *Nkor Council Development Plan*, Elaborated with the Technical and Financial support of National Community Driven Development Program, 213p.

INTELLIGENT AGRICULTURE AND CLIMATE WARMING IN NORTHERN AND FAR NORTHERN REGIONS CAMEROON: UNCERTAINTY, RESILIENCE AND FORWARD-LOOKING

Alain Thomas ETAMANE MAHOP

Ph. D. Assistant, University of Douala (Cameroun)

E-mail: alainwilliametamane@gmail.com

Abstract: *In Cameroon, agriculture must undergo a profound change to meet the many challenges posed by climate change, malnutrition, poverty and environmental degradation in the regions. The study of the case of North and Far North Cameroon is just one of the climate-smart practices already implemented in these regions. Our analysis aims to inspire Cameroonian farmers to take part in smart agriculture in the face of global warming and to accelerate the transformation of Cameroonian agriculture so that it becomes a more sustainable and profitable sector.*

Key words: *Intelligent Agriculture; climate warming; Cameroon; Uncertainty; Resilience; Forward-looking.*

1. Introduction

All over Cameroon, farmers are adopting climate-smart innovations likely to promote a sharp increase in food production despite the growing difficulties facing the agricultural sector, and this probably without increasing global greenhouse gas emissions. The Cameroonian climate changes regularly and rainfall (Mohapatra, 2011: 3) patterns change throughout the territory. In many parts of Cameroon, droughts are becoming more frequent, more intense and lasting longer. In others, new rainfall patterns because flooding and soil erosion. Climate change (Barume, 2005: 169) appears to be one of the main threats to Cameroon's development. Many innovative climate-smart agricultural practices have been implemented in Cameroon and help increase productivity and build resilience. At the same time, the Cameroonian population continues to grow and agricultural production must increase by 2050 to meet the food needs of the future population of Cameroon. So how can Cameroonian agriculture undergo transformation to meet the many challenges posed by climate change, food insecurity, poverty and environmental degradation? Does climate-smart agriculture encompass practices and technologies that aim to sustainably increase productivity, support farmers in their adaptation to climate change, and reduce levels of greenhouse gas emissions? Can it also help governments achieve their goals in terms of food security and poverty reduction at the national level? Our analysis highlights that some of the practices implemented in different farming systems and climatic conditions that exist in Cameroon on the one hand, the strategies and practices that can play a driving role and serve as a model to transform agriculture in Cameroon.

2. The resilience of Cameroonian farmers to climate change and the development of value chains

Farmers need markets. Helping them access fair markets increases their incomes, improves food security and creates viable livelihoods. Adopting a value chain approach to solving the problem of climate variability and risk involves helping farmers at all stages of the value chain: production, business organization, market access or financial services (Neate, 2013: 2). Efficient value chains allow farmers to earn more income from their production. Through better organization, operators can bargain collectively and obtain higher prices for their products.

2.1. Access to markets and increased resilience of farmers

Dairy farmers in Cameroon are seeing their incomes increase thanks to a program helping to develop skills, strengthen links with markets and improve access to financial services. Livestock is the sector that offers the most opportunities to rural populations in the Sudano-Sahelian regions (UMA, 1999: 10), both for the diversity of types of livestock (cattle, sheep, goats, poultry, etc.) and for the multiplicity of activities that take place. Are developing more and more in this sector: fattening, milk production, processing of dairy products, etc. Cattle breeding is the one that provides the most wealth to families and to the State, provided it is well supported, supervised and accompanied in the process of its modernization. More specifically, the dairy sector is the one that deserves the most attention because of its many implications in the national and family economy as well as in the strategy to improve the country's food security. The contribution of livestock to agricultural GDP is estimated at 14.47% and 4.85% of total GDP. The population of cattle herders in Cameroon is estimated at between 400,000 and 600,000 people². This figure is certainly lower than the reality as all family members are often involved in the activity. A third of this population is affected by milk production. It is extremely difficult to give details on the distribution of these breeders by gender and by breeding system. However, the vast majority of these breeders do extensive (traditional) breeding. The national cattle herd is estimated at six million heads, 20% of which are lactating cows. The main cattle breeds are White Fulani, Red Fulani, Goudali, Holstein-Friesian (imported breed).

Between this exotic breed and the local cows has developed a genetic type resulting from interbreeding. Dairy production contributes significantly to the income of herding families. A study carried out on the dairy economy in the department of Mbéré, province of Adamaoua, shows that the annual income generated by dairy activity in a family cattle farm is estimated at 152,000 CFA francs. Dairy production represents 20% of the farm's income. The "local" breeds exhibit fairly good meat skills. The local cattle herd thus meets almost half of the country's demand for meat, the rest being covered by the production of short-cycle species (sheep, goats and poultry) and imports. On the other hand, the performance of milk production remains very limited. Total production was estimated at 189, 300,000 tonnes all species combined in 2005, against 183,000 tonnes in 1996, an increase of 3.16 % in ten years (FAOSTAT). However, in recent years, average production has stabilized at 125,000 tonnes. To develop the sector, the State has set up SODEPA and has been able to integrate other organizations to regulate the sector. The population is also active in subsistence agriculture and produces staple crops and subsidiary crops; she also raises cattle. However, farmers often lack the business skills, knowledge of production techniques, and access to the inputs, services and markets needed to thrive.

2.2. Multiple advantages linked to the reduction of greenhouse gas emissions

In Cameroon, farmers face a multitude of challenges related to climate change (Beyene, 2013:11-15) and variability, land degradation, poverty and food insecurity. With the effects of climate change already being felt, many projects and operators are looking for solutions. The Cameroonian state can help farmers adapt to climate change and reduce its effects (Bergqvist, 2006: 3). When farmers plant trees to control soil degradation, they also help reduce the effects of climate change by removing CO₂ from the atmosphere (Bele et al., 2009: 1) and conversely, projects whose main objective is to reduce CO₂ emissions; for example, ending deforestation and forest degradation can also have many other benefits for local communities. Forests produce wood and non-

wood products, fruits, fibers, medicines and honey, all of which play an important role for people living nearby. Given their role in climate stabilization, practices promoting sustainable forest management can simultaneously bring many benefits to local communities. Likewise, land degradation control and soil erosion reduction practices have many benefits for farmers beyond adapting to or reducing the effects of climate change. Where reforestation results in better productivity of nearby plantations due to changes in the microclimate, farmers derive only a few of the multiple benefits of public policy practices.

In some cases, the state will help local communities understand what resources are available and also push them to exercise control over those resources. By mapping forests, water and land as part of a climate-smart response, local communities are helped to exercise their rights to manage their resources. Farmers are more likely to adopt a farming practice if they immediately experience the benefits. In many cases, these other benefits of state practices in Cameroon can be far more important to farmers and communities than adapting or reducing the effects of climate change, being more immediate, tangible and easy to communicate.

2.3. Strengthen resilience, “green” the areas of the North and the Far North-Cameroon

A Cameroonian alliance aimed at combating desertification must improve food security by planting trees and promoting natural regeneration managed by farmers. Throughout Cameroon, threats of desertification and land degradation are still present, as are poverty and hunger, especially in the Extreme. Faced with these problems, farmers and communities in drylands are developing methods to sustainably manage forests, grazing areas and other natural resources (UNFCCC, 2006:1-2). A number of projects support farmers in their efforts to prevent desertification and improve their land. These projects aim to improve the food security of Cameroonian communities, by helping them to increase their food and wood production. They also contribute to the resilience of farmers in the face of climate change. In addition, reforestation and tree regeneration offer significant potential for storing CO₂ and reducing the effects of climate change. Trees help adapt to climate change by reducing wind speed and damage to crops from blown sand, and help prevent the effects of climate change by removing CO₂ from the atmosphere

In the Far North, the Green Revolution had started the process. Today, farmers practice natural regeneration. Local farmers fertilized a few hectares, simply by protecting and managing the natural regeneration of trees and shrubs on their land; they have thus achieved the most important environmental transformation of arid zones (Thibaud, 2010: 22-25). Farmers have planted thousands of trees on cultivated fields; when they only had 2 or 3 trees per hectare. Natural regeneration and the improvements it brings in terms of soil fertility, fodder, food and firewood have been evaluated at millions of Francs / ha / year, or a total annual value. These fields produce additional grain, allowing people to feed. Trees help adapt to climate change by reducing wind speed and damage to crops from blown sand, and help prevent the effects of climate change by removing CO₂ from the atmosphere. The processes of desertification and climate change in the northern part of Cameroon are largely due to uncontrolled agropastoral activities, on the one hand, and the use of wood as the main source of domestic energy, on the other. Present in the northern part of Cameroon for about ten years, ABIoGeT (Actions for Biodiversity and Land Management) is committed to developing with the technical support of the Regeneration, Reforestation and Forest Monitoring Unit. Sylvicole Extension (CSRRVS) of MINFOF, the Forestry

Action Plan entitled: Jeunes Emploi Vert: 05 million trees. The general objective of the project is to contribute to the sustainable and participatory management of natural resources through actions for the development of forest plantations, restoration, conservation and monitoring of forests and degraded lands, through mobilization, awareness and the training of young people in the Communes of the North and Far North Regions of Cameroon.

The Action Plan will: plant at least 8,000 hectares in the form of forest plantations and orchards for individuals and families, community and communal plantations; distribute 5,000 improved stoves to households; sensitize and train young people of both sexes on forestry, conflict prevention and management, association life and payroll promotion; to support micro-projects of young people and women in connection with Income Generating Activities (IGA) and the sustainable management of natural resources. Actions to restore, protect and monitor forest dynamics will be carried out through: the characterization, development and enhancement of the Green Sahel Sites, Forest Reserves and Reforestation Perimeters; protection and restoration of soils and areas with fragile ecology (Lake Chad Basin, watersheds, river banks, etc.). The main beneficiaries of the project are individuals, decentralized local authorities and communities, thanks to the use of the HIMO approach (High Intensity in Workforce) which will make it possible to massively mobilize the workforce of young people.

3. More resilient and productive operations

Faced with global warming, the Cameroonian State is developing spatial planning strategies to face the climate challenge.

3.1. The double benefit of reforestation

Cameroonian communities whose livelihoods already depend on limited resources and with a high level of poverty are particularly vulnerable to environmental shocks such as droughts and floods. The Community Natural Regeneration Project, the Land Use, Land Use Change and Carbon Exchange Forestry initiative, was launched under the Clean Development Mechanism of the Kyoto Protocol. Recognizing a link between forests and livelihoods, the project aims to reduce the effects of climate change and reduce poverty through reforestation (Cooper, 2013:2). The project restores ha of degraded forest using various native species. These areas which were permanently exploited for wood, charcoal and fodder are now protected and in the process of being managed in a sustainable manner. The operators manage the natural regeneration and more than 90% of the project area has been reforested with the stumps of trees already cut. New nurseries have been created to produce more seedlings each year to restore forests where there is no living stump.

Over 30 years, more than 870,000t of CO₂ will be removed from the atmosphere. Ultimately, the credits of this carbon could bring additional income to the community. Meanwhile, forest restoration has enabled loggers to increase their production of timber and wood products, including honey, medicines, fibers, fruits and wild animals contributing to the household economy. Better land management has stimulated grass growth, which provides fodder that can be cut and sold to generate additional income. Reforestation also reduces land degradation and soil erosion, and promotes water infiltration. Given the likelihood of climate change causing increased rainfall in the Cameroonian highlands, improved soil stability is an important benefit. Crops surrounding reforested areas also benefit from changes in the microclimate, due to a combination of various factors: reduced wind speed, lower temperatures, higher humidity and better water infiltration.

3.2. The benefits of conservation agriculture in Cameroon

Cameroon faces complex social, economic and environmental issues due to a large and growing national population. Landholdings are shrinking, low-yielding land is cultivated, and fallow has been replaced by continuous rotation, in destructive and labor-intensive practices. Family work is declining as family members find employment off the farm. Households headed by a woman are particularly vulnerable, being overwhelmed by additional tasks. In their struggle to survive, Cameroonian farmers are unable to arbitrate between the sustainable use of resources and their short-term needs. Here, any agricultural intervention must meet the challenge of providing farmers with techniques that require few inputs and labor, but which increase yields and protect the soil. Over the past 10 years, IRAD has developed conservation agriculture practices to meet these needs, the objective of which is to improve the productivity and profitability of small farms while strengthening their resilience to climate change (CGIAR, 2014:1).

The conservation agriculture system requires minimum soil disturbance (Haub, 2013:2), prohibiting all clearing, ridging, plowing or heavy mechanical weeding; maintaining good soil cover by conserving plant residues and weed biomass on the soil surface, without burning; and crop rotation. Experience has shown that conservation agriculture produces higher and more stable yields than the traditional ridge work system, starting with the second growing season. In addition, the absence of plowing and weeding, and the maintenance of good soil cover favor the infiltration of precipitation. Soil structure improves and organic matter, populations of beneficial termites and earthworms increase. Combinations of crops with legumes improve soil health and reduce pests and diseases; they can also provide additional cultivation, providing farming families with a more nutritious diet or additional income.

3.3. More resilient, more productive farms

Cameroon is also a country sensitive to droughts, which makes agriculture a risky activity in the Far North for smallholders who depend on rainfall to water their crops. Aridity leads to poor harvests and climate change will only exacerbate the problem as the temporal distribution of precipitation changes and temperatures rise. As the precipitation intensifies (Boé, 2006: 2-3). Also, we see the general rainfall decrease, at the risk that drought situations become more frequent, more intense and last longer. By 2080, the area of arid and semi-arid lands could increase from 5 to 8% across the African continent. Thus, farmers need more diversified crops and agricultural practices that allow them to continue to produce or even produce more under different climatic conditions.

Concerted efforts are underway to create new varieties of crops that are more resistant to climate change (UNFCCC, 1992:29), including drought. Many Cameroonian farmers are already using improved varieties resistant to drought and insects that help them improve their productivity (Cenacchi, 2014:2). It is not enough to create new varieties of crops. Projects aimed at creating crops resistant to drought are carried out in collaboration with public authorities in order to accelerate the marketing of new varieties and help develop competitive seed markets to expand access to quality seeds. At affordable prices, Climate-smart farming practices can help farmers be more resilient in the face of drought and other changing weather patterns. Changing the way farmers manage their livestock can help them produce more and better animals; other interventions reduce the dependence of livestock keepers on degraded pastures or allow them to make better use of water. A multitude of climate-smart agricultural practices and interventions are currently being developed in Cameroon to meet the

challenge of climate change and, in particular, the prospect of increased droughts. Their success will lay the foundations for climate-smart agriculture of the future.

4. Cameroon's approaches to developing climate resilience in Cameroon

In North and Far North Cameroon, productivity is boosted in the face of drought through the establishment of more resilient crops and livestock, and more diversified production systems.

4.1. Stimulate more resilient and diversified crops, livestock and production systems

The mountainous areas of the North and the Far North of Cameroon are facing great difficulties, which are further exacerbated by climate change (Nyamsimi, 2014:1). Recurrent droughts and water scarcity have worsened over decades of inefficient water use; arable land is limited and desertification is a threat. The Sustainable Agricultural Development project aims to reduce poverty and improve food security and nutrition by developing and disseminating new technologies, as well as building community capacities (Perez, 2014:2). By creating improved crops and more productive livestock species, optimizing and diversifying production systems and acting on markets and national policy, the project aims for climate-smart agriculture that promotes the resistance of agricultural systems to drought and increases productivity, even under drought conditions. Thanks to the project, new species have been made available to operators. Seeds of wheat and corn, and sorghum certified in the regions and facilitated farmer's access to fruit tree seeds. High yielding and rust resistant varieties of wheat were distributed to farmers; sorghum varieties have also been produced. Improved varieties of wheat able to resist and improve productivity have been distributed.

Over the past 20 years, the area covered by crops has increased by 7 % in the North and Far North regions of Cameroon encroaching on pastures. The quality of the remaining degraded pastures decreases as livestock overconsume accessible plants (CGIAR, 2014: 2-3). The project is therefore developing inexpensive animal feed, such as acacia and cactus species. Agroforestry systems that combine shrubs and cacti with barley, oats, vegetables for food and indigenous plants have significantly reduced the costs of feeding livestock and reduced the dependence of farmers on food.

4.2. Develop varieties of corn resistant to drought in the North and in the Far North Cameroon

The food security of Cameroonians depends on the cultivation of maize and one relies mainly on rainfall to water these crops. As maize is very sensitive to drought, many people suffer from famine. Due to climate change, more and more frequent and severe droughts are expected (ICCP/IPPC, 2007: 3-4). Faced with this problem, IRAD launched more improved and resistant varieties (Gnangle and al, 2012: 1-2.). The aim is to develop and distribute high-yielding maize varieties adapted to local conditions and capable of withstanding drought. The project seeks to increase yields by at least 1 t / ha in moderate drought, with a 20-30% increase over current farmers' yields. It intends to benefit 30 or even 40 million people. Over 34 new drought tolerant maize varieties have been developed and distributed to farmers with increased yields. The new varieties give a decent harvest under reduced rainfall conditions, and produce yields equal to or even greater than other common maize varieties when rainfall levels are good. Today, enough seeds are produced to plant acres and benefit thousands of people (FAO, 2010: 2). By collaborating with public authorities, IRAD has accelerated the

marketing of new varieties and created competitive seed markets, thus providing farmers with better access to quality seeds at affordable prices.

Capacity building events for maize breeders, technicians, seed producers, agricultural extension workers (Zahar, 2001: 5). Non Governmental Organizations (NGOs) and Farmers' Groups were organized. Based on cooperation agreements with national maize-related programs and private seed companies, the project shares its international resources and knowledge with local partners. This allows them to test varieties under local conditions and to benefit from the expertise of farmers and agricultural extension workers. The new varieties give a decent harvest under reduced rainfall conditions, and produce yields equivalent to or even greater than other common maize varieties when precipitation levels are good Working with public authorities, IRAD has accelerated bringing new varieties to market; and creating competitive seed markets, thereby providing farmers with better access to quality seeds at affordable prices (Thibaud, 2010: 23-24). Capacity building events for maize breeders, technicians, seed producers, agricultural extension workers, Non Governmental Organizations (NGOs) and farmer groups were organized. Based on cooperation agreements with national maize-related programs and private seed companies, the project shares its international resources and knowledge with local partners. This allows them to test varieties under local conditions and to benefit from the expertise of farmers and agricultural extension workers.

4.3. Develop better management of risks linked to global warming

Farming is a risky business anywhere in the world. Farmers have to deal with climate contingencies: aridity, floods, cold, heat, humidity, hail, wind, etc. in Cameroon, the risks are even higher, given recurrent droughts, low soil fertility and lack of access to markets for entry and exit (Donfack, 2009:2) . Smallholders cannot afford to invest the scarce resources they have in quality seeds, fertilizers, equipment and other inputs on the assumption that an unforeseeable climatic event destroys their crops, at the risk of having none. Return on their investment, or worse, having debts that are impossible to repay. It is a cycle that locks smallholders and their families into poverty and survival. Low investments in turn make crops more susceptible to droughts. According to the United Nations Office for Disaster Risk Reduction, rural poverty is both a cause and a consequence of drought risk. Climate change will only make the weather even less reliable and increase the risks. To break this vicious circle of low inputs, low productivity, poverty, farmers need knowledge, tools, techniques and institutions that reduce the risks associated with investments.

5. Conclusion

The complexity of the atmospheric dynamics at work in Cameroon imposes a questioning on the value of observation scales retained in time and space. We know, for example, that an increase in temperature or average annual precipitation has no precise meaning for the farmer and herder in semi-arid or humid to sub-humid areas. What must be taken into account, however, are seasonal averages because an increase in temperatures in the dry season has less impact on fields and pastures which are already dry and little used than during sowing, harvesting or grazing. . Conversely, in cool mountain uplands, increasing temperatures have differentiated effects. It is now accepted that an increase in average temperatures can have multiple and sometimes quite unexpected repercussions depending on the scale, the relief and the seasons. The concepts of "climate change" and "climate change" have thus replaced that of "global warming". Finally, the human variable seems to have been too often neglected or

reduced to binary approaches: either the anthropogenic factor is considered to worsen climatic phenomena through its interventions on the environment (overgrazing, deforestation) or Cameroonian societies adapt their practices to fluctuations. Resources thanks to their local techniques and knowledge. However, the contemporary development of Cameroonian societies (accelerated and poorly controlled urbanization, intensification of agriculture through irrigation and development of hydro-agricultural facilities, growing inequalities between agro-pastoralists and farmers) produces vulnerabilities. For Cameroonian farmers in North and Far North Cameroon, the objective is to perpetuate their cultivation with a view to quality production, typical of a given agricultural land. To do this, studies of the impact of the future climate make it possible to predict increasingly severe extreme hazards. Even if the approaches to climate change by climate modellers are too approximate today to provide answers at local scales, they encourage the anticipation of possible changes at the scale of an agroecological zone. For the North and the Far North, planting trees today and tomorrow is an effective way to fight against global warming. It is therefore important to anticipate the conditions that can help farmers achieve better yields.

References:

1. Barume, K. A. (2005). *Study on the legal framework for the protection of the rights of indigenous and tribal peoples in Cameroon*, ILO / PRO.
2. Beyene T. (2013). *The potential consequences of climate change in the hydrology regime of the Congo River Basin*. In: *Climate Change Scenarios for the Congo Basin*, Climate Service Center Report, n°11, Hamburg, Germany, 11-15.
3. Bele, M. Y. (2009). *Adapting Congo basin forest management to climate change. Linkages among biodiversity, climate change and forest loss*, poster presented at the 2009 World Forestry Congress. Buenos Aires.
4. Bene Bene, C.L.I. (2005). *Ecological monitoring in the Boumba-Bek National Park and its peripheral zone: basic data on the dynamics of populations of large and medium mammals and human activities*.
5. Bobo KS. (2002). *Diagnostic assessment of the state of 'biodiversity in some UFAs in South Cameroon (10-018, 10-015, 10-063, 10-011, 10-012, 10-047 and 10-037)*, Consultation report for WWF / SFM-C.
6. Bobo K. (2011). *Taboos and tradition beliefs in the batoufam and Bansa communities, west Cameroon, and life sciences leaflets*.
7. Boution et al. (2001). *Socio-economic study of the UTO South-East*, Final report. Proformat GTZ. Yokadouma.
8. Brown, H.C.P. (2010). *Institutional adaptive capacity and climate change response in the Congo Basin forests of Cameroon. Mitigation and Adaptation Strategies for Global Change*.
9. UNFCCC. (2006). *Nairobi climate change*, Conference, 12th session of the Parties to the Climate Change Convention (COP 12), November.
10. UNFCCC. (1992). *United Nations Framework Convention on Climate Change*, United Nations, New York, USA.
11. CSC. (2013). *Climate Change Scenarios for the Congo Basin*.
12. Defo, L. (2008). *Project implementation report: Indigenous people's participation in mapping of traditional forest resources for sustainable livelihoods and great ape conservation*, WWF, Yokadouma.

13. DNCLIP, (2013). *National Guidelines for Obtaining Free, Prior and Informed Consent*, MINEPDD, GIZ, KFW.
14. Donfack, P. (2009). *Tools necessary for the implementation of an ecological monitoring system for protected areas in Cameroon*. Volume 1. Final report. NIT, Yaoundé.
15. IPCC/IPCC. (2007). *Adaptation and mitigation options*. In: *Climate Change 2007: Synthesis Report. Contribution of Working Groups I, II and III to the Fourth Assessment Report of the Intergovernmental Panel on Climate Change* (Core Writing Team, Pachauri, R.K and Reisinger, A. (eds.). Print version: IPCC, Geneva, Switzerland, pp.3-4.
16. IPCC/IPCC. (2001). *Climate Change Review: Consequences, Adaptation and Vulnerability*, Cambridge: Cambridge University Press.
17. Gnangle, P.C. (2012). Local perceptions of climate change and adaptation measures in the management of shea parks in northern Benin. *International Journal of Biology, chemistry and sciences*, 6 (1), 136-149.
18. Gyampoh, B. A. (2008). Water scarcity under a changing climate in Ghana: options for livelihoods adaptation. *Development*, 415-417.
19. Thibaud, B. (2010). *Production systems and sustainability in southern countries*, Paris: Karthala, 22-25.
20. Bergqvist, J. (2001). Sunlight exposure and temperature effects on Berry Growth and composition of Cabernet Sauvignon and Grenache in the Central San Joaquin Valley of California. *American Journal of Enology and Viticulture*, flight. n^o52, no 1. [online] available at: <http://www.ajevonline.org/cgi/reprint/52/1/1>
21. Boé, J. (2006). A simple statistical-dynamical downscaling scheme based on weather types and conditional resampling. *Journal of Geophysical Research*, Vol.111, 2-3.
22. CGIAR. (2014), *Research Program on Climate Change, Agriculture and Food Security* and UNFAO, Food and Agriculture Organization of the United Nations, *Questions & answers: Knowledge on climate-smart agriculture*. Rome: UNFAO. [online] available at: <http://ccafs.cgiar.org-publications-questions-answers-knowledge-climate-smartagriculture>
23. Cenacchi, N. (2014). *Drought risk reduction in agriculture. A review of adaptive strategies in East Africa and the Indo-Gangetic Plain of South Asia*. IFPRI Discussion Paper 01372. Washington, DC: IFPRI. Clinton Development Initiative. Anchor Farm Project. [online] available at: <http://www.clintonfoundation.org/ourwork/clinton-development-initiative/programs/anchor-farm-project>.
24. Cooper, P.J.M. (2013). *Large-scale implementation of adaptation and mitigation actions in agriculture*. CCAFS Working paper n^o 50, Copenhagen: CGIAR Research Program on Climate Change, Agriculture and Food Security (CCAFS). [online] available at: www.ccafs.cgiar.org
25. FAO. (2010). *Climate-smart agriculture: Policies, practice and financing for food security, adaptation and mitigation*. Rome: FAO.
26. Haub, C. (2013). *World Population Data Sheet*, Washington.
27. Mohapatra, S. (2011). *The pillars of Africa's agriculture, Rice Today*. April - June 2011. International Rice Research Institute (IRRI). [online] available at: <http://irri.org/resources/publications-today-Vol10> , n^o2.
28. Neate, P. (2013). *Climate-smart agriculture success stories from farming communities around the world*, Wageningen, the Technical Center for Agricultural and Rural Cooperation (CTA) and the CGIAR Research Program on Climate

- Change, the Agriculture and Food Security (CCAFS). [online] available at: www.ccafs.cgiar.org
29. Nyasimi, M. (2014). *Evidence of impact: Climate smart agriculture in Africa*, CCAFS Working paper n° 86. Copenhagen: CGIAR Research Program on Climate Change, Agriculture and Food Security (CCAFS). [online] available at: www.ccafs.cgiar.org
 30. Perez, C. (2014). *How resilient are farming households, communities, men and women to a changing climate in Africa*, CCAFS Working Paper n° 80, (CGIAR), Research Program on Climate Change, Agriculture and Food Security (CCAFS). Copenhagen. [online] available at: www.ccafs.cgiar.org

CHILDREN'S RIGHTS TO MOTHER-TONGUE EDUCATION. A SMALL CASE QUALITATIVE STUDY IN CHERNIVTSI¹

Alina BĂRBUȚĂ¹, Mihai-Bogdan IOVU²

¹PhD. Student, Babeș-Bolyai University Cluj-Napoca (Romania),

Email: alina.barbuta@ubbcluj.ro

²Assoc. prof., PhD., Babeș-Bolyai University Cluj-Napoca (Romania),

Email: mihai.iovu@ubbcluj.ro

Abstract: *The right to mother tongue education, before being seen as a linguistic right specific to minorities, or as a particularity of the right to education, must first of all be seen as a unique, fundamental right, alongside the other rights of children. Language is essential for human culture, being considered one of the most important expressions of identity (Ozfidan, 2014). This fact highlights the importance of language aspects and their significance for ethnic and linguistic minorities. Linguistics rights can be described as a series of obligations of the state to recognize and support the use of the languages of national minorities. The importance of these rights has implications for the inclusion and social participation of members of a minority.*

Key words: *education; mother-tongue; children's right.*

1. Introduction

A multitude of studies conducted in the field of linguistics have focused on approaching the topic as language providing the basic tool of interaction (Killen, 1998), leading to language development from a pedagogical and cognitive approaches. This has, to some extent, isolated the legislative approach and the treatment of children's right to mother-tongue education with the same priority as the other rights provided by law. Likewise, the lack of this topic from the public discourse has resulted in the disinformation of the masses regarding the evolution and legal changes that cover the area of linguistic rights of minorities, children's rights, the right to education and other fundamental rights.

Research in recent years supports the idea that mother tongue education in the first 6-8 years of life increases children's self-confidence, the level of participation of minority children in school activities, lowers the drop-out rate, indicates an academic performance of these children and ultimately participates in a better social integration of national minorities (apud. United Nations Special Rapporteur on minority issues, 2017)

1.1. The Romanian community in Chernivtsi in the context of the current educational system of Ukraine

Romanians are the third largest ethnic minority community in Ukraine, after Russians and Ukrainians, if it weren't artificially divided into Romanians and Moldovans (Ministry of Romanians Abroad, 2020²). According to data provided by the Ministry for Romanians Abroad, the Romanian community in the Chernivtsi region is the densest, accounting for 44.38% of the total Romanian diaspora in Ukraine. Members of this community face several problems like the official use of the Romanian language, access to mother-tongue education, the use of the Romanian language in administration and justice, lack of representation in Parliament, etc.. Education in

¹ The extended variant is Bărbuță, A. *Dreptul copiilor la educație în limba maternă* (master dissertation) defended on July 2020 at Babeș-Bolyai University Cluj-Napoca

² 151,000 Romanians and 258.600 Moldovans, while in Chernivtsi region are a total of 181,780 persons speaking Romanian language.

Romanian language in this region has undergone drastic changes in the last decade, with the number of Romanian schools and the number of children enrolled in these schools decreasing considerably. In the school year 2001-2002, there were 83 Romanian schools in the region (with 21,672 students) and 9 mixed schools (with 2,141 students). In 2016 there were only 63 Romanian schools and 17 Romanian-Ukrainian mixed schools (with only 13,751 students) (Ungureanu, 2016: 29).

One of the fundamental rights set in UN Convention on the Rights of the Child is the right to education in mother-tongue. Despite the agreements signed between the two states, Romania and Ukraine, pressures from the EU, the commitments and the need to comply with the criteria imposed by the EU for countries intending to join European community, on September 2017 the Verkhovna Rada of Ukraine has decided to pass a New Education Law (no. 2145-VIII), starting strong reactions. On October 10th, 2017, the Parliamentary Assembly of the Council of Europe discussed the controversial article 7, concluding that the new law entails a strong reduction in the rights of national minorities, because these, who were previously entitled to have monolingual schools and fully fledged curricula in their own language, now find themselves in a situation where education in their own languages can be provided, along with education in Ukrainian, only until the end of primary education. Therefore, the Parliamentary Assembly recommends that these provisions to be further examined by the Venice Commission and to amend the new Education Law according to its recommendations and conclusions. Furthermore, the Venice Commission's Opinion no. 902 issued on December 11th, 2017 contained critical reservations regarding the same article 7 of the Education Law, pointing the non-compliance with the international obligations Ukraine is a part, with regard to protection the language rights of national minorities, the reduction of the existing level of protection and non-compliance with the principle of non-discrimination of these minorities.

However, Toronchuk and Markocskyi, (2018) state that this criticism of article 7 of the Education Law by these European institutions seems to be biased and, sometimes, even unreasonable. But we will further discuss this matter from a child's rights perspective.

1.2. Education in the mother tongue - a children's right approach

The access to education in mother tongue and the development of the education system, including for minority children, must be in accordance with the principles of equality and non-discrimination, as stipulated by UN Convention of the Rights of the Child. Every child has the right to education on the basis of equal opportunity and to use his or her own language. This is possible only through the active involvement of the State which has the responsibility to implement policies, measures and opportunities that make education accessible to all. Therefore, access to mother-tongue education which guarantees the enjoyment of cultural rights is considered the most important legal aspects of minorities (Kaya, 2009). This interdependent relationship between education in mother-tongue and unlimited equal access to education "is a key-mechanism for creating an inclusive education system and in providing equal opportunities" for children (Malherbe, 2004:23).

International laws classify linguistic rights as 'individual rights'. All international documents guarantee the right to mother-tongue education for everyone and provide mechanisms for the protection of the rights of minorities. Thus, for children belonging to national minorities, such as those from Chernivtsi on whom this paper focuses, the right to mother-tongue education is guaranteed by the following international legal provisions, to which Ukraine is a signatory part of:

Table 1: Ukraine signing and ratification of major international and regional treaties regarding protection of minorities.

	Year adopted by the International Body	Year ratified by the Ukrainian Parliament
Universal Declaration of Human Rights	1948	
UN Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities	1992	
International Covenant on Civil and Political Rights (ICCPR)	1966	1973
International Covenant on Economic, Social and Cultural Rights (ICESCR)	1966	1973
Convention on the Rights of the Child (CRC)	1989	1990
UNESCO Convention against Discrimination in Education	1960	1962
UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions	2005	2010
European Charter for Regional or Minority Languages	1992	2005
CoE Framework Convention for the Protection of National Minorities	1995	1998

Source: generated by the authors

Article 28 of the CRC guarantees the right to education on the basis of equal opportunities and the principle of non-discrimination. Furthermore, Article 30 stipulates: "In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practice his or her own religion, or to use his or her own language." This article reiterates the provisions of Article 27 of the ICCPR. These are in line with the provisions of Article 5 (para.1, letters (c)) of the UNESCO Convention on Combating Discrimination in Education, which provides: "(c) It is essential to recognize the right of members of national minorities to carry on their own educational activities, including the maintenance of schools and, depending on the educational policy of each State, the use or the teaching of their own language, provided however." Of particular importance in recognizing the influence that mother tongue education has on the process of social inclusion of minorities is provision of Article 4 (para. 3) from the Declaration on the Rights of National, Ethnic, Religious and Linguistic Minorities, which mention: "States should take appropriate measures so that, wherever possible, persons belonging to minorities may have adequate opportunities to learn their mother tongue or to have instruction in their mother tongue."

2. Method

2.1. Aim

The paper uses a qualitative approach using unstructured interviews, aiming to identify how children from the Romanian community in Chernivtsi relate to the right to mother-tongue education and to present the effects of legislative change on their future educational path. Two research questions guided our study: (1) *What is the perspective of children, who are part of the Romanian community in Chernivtsi, on the right to mother-tongue education?* and (2) *How the New Law on Education influences the freedoms and rights of children of Romanian minorities in Chernivtsi?* Three research objectives were followed:

- Description of legal provisions on children's rights as a standard for providing education in mother tongue according to the New Law on Education;
- Identifying interfering elements among children's rights to education and right to education in mother tongue;
- Identifying the consequences of violating the right to education in mother tongue.

2.2. Participants

Invitation to participate in the research was sent to a total of 17 children through the WhatsApp application. The final sample included 13 children (8 girls and 5 boys). All are part of the Romanian community in Chernivtsi and are enrolled in second grade in a Romanian school.

Table 1. Sample study (N = 13)

Identification	Gender	Age
A.	M	8
B.	M	9
C.	F	8
D.	F	9
E.	F	8
F.	M	9
G.	M	8
H.	F	8
I.	F	8
J.	F	8
K.	M	9
L.	F	8
M.	F	9

Source: generated by the authors

2.3. Instrumentalization

An unstructured interview was used with one question as an anchor: *"How important is it for you to learn at school in the same language that you also speak at home?"*. This decision started from the assumption that interview with children allows a better and deeper understanding of children's perspective on the right to educate in their mother-tongue. But the most important advantage of the unstructured interview is the „possibility it offers respondents to express their values, beliefs, attitudes, experiences and emotions in relation to the topic studied” (Atkinson, 2002: 125).

In this way we get different perspectives on the topic studied, which will lead us to a more complex understanding of children's perspectives on the right to mother tongue education.

In selecting this research method we took into account the following factors:

1. The age of children (8-9 years) which is characterized by a continuous need for activity and a lower ability to focus on more detailed questions or a longer interview;
2. Children's availability to participate, their time being equally important as the researcher's. Therefore, the interview lasted on average between 5-15 minutes.

2.4. Data collection and analytical procedure

Considering the context in which the research was carried, we collected data using Zoom platform. This allowed real-time recording and archiving the data on the personal computer that later was used in analytical procedure. However, we must also mention the limitation of this approach because when the interview takes place online, it is more difficult to build an interpersonal connection, and it's difficult to interpret the nonverbal language of the respondent, these indicators being relevant in the process of collecting qualitative data (Denzin and Lincoln, 2018).

Content analysis was then used for coding and seven themes emerged:

- 1) Mother-tongue as a school success indicator;
- 2) Mother-tongue as a tool of socialization;
- 3) Mother-tongue and family comfort;
- 4) Mother-tongue and cultural values and identity;
- 5) Role of mother-tongue in future educational path;
- 6) Mother-tongue and multilingualism;
- 7) "Zero emotions".

A relevant aspect mentioned by several participants in the research, refers to the method by which Romanian children have learned the Ukrainian language. Most of them arguing that access to new technologies played a key role in the process of learning the new language. This observation supports the conclusions of several studies, (Grimley, 2012; Celik and Yesilyurt, 2013; Aesaert, Nijlen *et al*, 2015; Chaudron, 2015; Dedkova, 2015; Beyens and Beullens, 2016; Ratheeswari, 2018), which focused on identifying the relationship between the new media and the instructive-educational process. Alternative methods of learning a new language offered by new technology have proven to be effective not only in a child's individual study monitored by parents, but also in school framework. Thus, the new media becomes a facilitator that speeds up the process of acquiring the majority language and ultimately, positively influences the inclusion of minority children in the classroom through facilitating the teacher-student relationships.

2.5. Ethical considerations

Based on the basic ethical principles in doing research with children, the following ethical indicators were followed: obtaining an oral and free informed consent from parents, absence of coercion (Gavrilovici, 2004), and assuring the confidentiality of data through anonymisation technique.

3. Results

Mother-tongue as a school success indicator

All participants recognized the importance of the usage of mother-tongue in education. For them, the Romanian language is the primary tool in achieving academic

success. *"At school, the Romanian language helps me to make friends and learn better. If I didn't know Romanian, maybe it would have been harder for me to understand the exercises and answer the questions."* (B, 9 y.o., b). Education in the mother-tongue includes three dimensions: (1) Improves the process of accumulating information: *"The Romanian language helps me to get good grades, because it helps me to understand what the teacher wants from me"* (H, 8 y.o., f); (2) Supports children in specific tasks: *"For me it is important to learn in Romanian, because I understand better what the teacher says and I can do my homework properly"* (A, 8 y.o., b); and (3) It is the key factor of teacher-student relationship: *"It is good that we learn in Romanian because we understand teachers requirements."* (M, 8 y.o., f).

School success is mainly defined by grades *"...you must have good grades"* (H, 8 y.o., f), but also in relation to belonging to a 'successful' group (*"I like to learn in Romanian at school because it helps me to achieve better results, as other children do"* - J, 8 y.o., f).

Previous research concluded that children who start education in their mother-tongue are more successful in school compared to those who learn in a different language (Daniel, 2003).

Mother-tongue as a tool of socialization

Beside the role of mother-tongue in cognitive development, studies also show the role in socialization process (Golu, 2015): *"The Romanian language helps me to have better relationships with my colleagues. If I want to say something, they understand what I am telling them"* (C, 8 y.o., f). Through the usage of mother-tongue, children develop their significant relationships with peers (*"...my friends are here, I don't want to go to another school"* - G, 8 y.o., b) and internalize the attitudes of their colleagues in relation with themselves and tend to use them as a measure of self-worth: *"If I did not talk in Romanian I think no one would play with me. In classroom we use the same language and we understand each other"* (H, 8 y.o., f).

Mother-tongue and family comfort

Mother-tongue education includes, from the child's perspective, a strong family dimension associated with connectedness: *"I think it is important to learn in a language that we know, because, when we speak in mother-tongue, it reminds us about the mother and her affection"* (D, 9 y.o., f). Mother-tongue education gives children a sense of security contributing to a general sense of well-being: *"We use this language at home and I feel good that we also use it at school"* (J, 8 y.o., f).

Mother-tongue and cultural values and identity

The usage of mother-tongue allows the transmission of the cultural values of their group: *"With colleagues, sometimes we speak in Ukrainian during the breaks, but I am glad that mother taught me Romanian because I like playing Romanian folk songs and to go to the (Romanian) dance classes"* (M, 8 y.o., f). Mother-tongue becomes a part of the cultural identity and values (*"Romanian language makes us different from other children"* - J, 8 y.o., f). Through "cultural values" children understand the entire extracurricular activities including folk dances, traditional songs, poems and historical information about Romania. The close relationship between the child's mother-tongue and his/her culture, will later influence the cultural behavior in which the child will engage when he/she becomes an adult, the linguistic factor being the most valuable thing of the Romanian community in Chernivtsi, which offers identity and communication support (Otovescu, Păsătoiu and Cioacă, 2020).

Role of mother-tongue in future educational path

Children measure their future educational path depending on the level of knowledge of Ukrainian language. Schools teaching entirely in Romanian are most often encountered at the elementary level. Starting with secondary level, most teaching is delivered in Ukrainian. This happens in big cities as well where there is a large minority population (e.g. in Chernivtsi, even if there are high schools that teach in Romanian, half of the classes are taught in Ukrainian because there are no specialized teachers). However, children see their future education in Romania: *“Mother wanted to come at a Romanian school to learn Romanian better and when I’ll grow up I’ll go to Romania”* (G, 8 y.o., b.).

Mother-tongue and multilingualism

Children assign the following features to people who can speak two or more languages (multilingualism):

- Possibility to travel - children are aware of the linguistic diversity and the advantage that multilingualism has: *“After graduating, I want to go to university and become a man who knows several languages. In that way I will be able to travel the world without the need for a translator, and I will make a lot of money.”* (F, 9 y.o., b);
- Social adherence - language as a primary tool of interaction that promotes children’s inclusion in school and society;
- Independence - knowing several languages gives children a sense of independence or at least a personal plan for an independent future: *“Mother and father told me that it is better to know both languages because it will help me in the future”* (F, 9 y.o., b).

“Zero emotions”

Among the children who participated in this study, there were two who consider that mother-tongue education has no special influences. *“Zero emotions! I speak Ukrainian and Romanian at school. I don’t know if that helps me with something, I don’t think that language is important and it doesn’t help me at all.”* (K, 8 y.o., b). In the process of interpreting the data, the expression “zero emotions” was codified as a perspective that finds education in the mother-tongue irrelevant. However, the participants identify the influence that language has on the learning process even and in the group of friends: *“...but it is easy for me to learn in Romanian at school and to get along with my friends.”* (K, 8 y.o., b)

4. Conclusions and Discussion

Children have the right to education provided in their mother-tongue as the international documents mention. National authorities need support in developing and implementing educational policies that promote linguistic diversity. The guarantees of the Ukrainian state for *“multilateral development and functioning of the Ukrainian language in all areas of social life on the territory of Ukraine”*, result from Articles 10 and 53 of the Constitution of Ukraine, which also acknowledge for the national minorities the right of *“learning in the mother tongue or learning the mother tongue in state and communal educational institutions or through national cultural associations”*. However, the New Education Law limits the content of rights (e.g. right to education), because its provisions and implementation may reduce the number of people with access to education in mother-tongue. Because of this law, many schools with teaching in

mother-tongue have been closed or are assimilated by Ukrainian language; by limiting the right to compulsory education in mother-tongue it ultimately reduces the equal opportunities for children from different ethnic minority communities to access a higher form of education. In conclusion, the New Education Law has the following implications on children who are members of the Romanian community:

- heightened pressure on the Romanian community in Chernivtsi to educate children in the Ukrainian language;
- due to the intrusive nature of the law and the inconsistency with international legal norms, undermining the child's right to education in the mother tongue;
- impeding the fulfilment of educational rights through limited access to education and affecting his/her academic outcome;
- hinders the child's process of socialization and social inclusion;
- affecting the child's right to manifest his/her cultural identity.

Fulfilment of the right to education in mother-tongue is a good indicator of the fight against ignorance, discrimination and marginalization of ethnic minority groups. Thereby, from the experience of children, the right to education in mother-tongue has the following positive long-term implications:

- influences children's school success through better assimilation of knowledge, understanding and carrying tasks, and developing a positive climate in schools;
- gives an opportunity to access literature and to understand what they are reading;
- it is associated with the child's need to socialization and belonging to a social group;
- eliminates language barriers that are associated with the phenomenon of marginalization and discrimination within the group of students;
- allows the cultural preservation of the group of which children are a part of and supports cultural diversity defined by children as "*what makes us different from others*".

Children also recognize that the acquisition of the state language is a basic condition for a real social integration. In order to have access to all social, medical, judicial services it is necessary to know the Ukrainian language.

References:

1. Aesaert, K.; Nijlean, D.; Vandrelinde, R.; Tondeur, J.; Devlieger, J. and Braak, J. (2015), *The contribution of pupil, classroom and school level characteristics to primary school pupils' ITC competence: A performance-based approach. Computer and Education*.
2. Alidou, H. (2006). *Optimizarea învățării și educației în Africa: Factorul de limbă, bilanț de evaluare cu privire la limba maternă și Educație bilingvă în Africa subsahariană*, Paris.
3. Atkinson, P. (2002). The life story interview. in J.F. Gubrium & J.A. Holstein (eds.) *Handbook of interview research: Context and method* California: Sage, 121-140.
4. Beyens, I. and Beullens, K. (2016). Parent-child conflict about children's tablet use. The role of parental mediation. *New Media and Society*. 19(12). Doi: 10.1177/1461444816655099.
5. Brinkmann, S. (2014). Unstructured and semistructured interviewing. in P. Leavy (ed.), *The Oxford handbook of qualitative research*. Oxford, UK: Oxford University Press, 277-299.

6. Celik, V. and Yesilyurt, E. (2013). Attitudes to technology, perceived computer self-efficacy and computer anxiety as predictors of computer supported education. *Computers and Education*, 60, 148-158.
7. Chaudron, S. (2015). *Young children (0-8) and digital technology. A qualitative exploratory study across seven countries*. Joint Research Centre. European Commission. DOI:10.2788/00749
8. Daniel, J. (2003). *The mother-tongue dilemma*, in *The Newsletter of UNESCO's Education Sector*, pp.2-6.
9. Dedkova, L. (2015). Stranger Is Not Always Danger: *The Myth and Reality of Meetings with Online Strangers*. in P. Lorentz, D. Smahel, M. Metykova, and M. Wright, F (eds.), *Living in the Digital Age: Self-Presentation, Networking, Playing, and Participating in Politics* (pp. 1-222). Masarykova univerzita: Muni Press. Delli Carpini, M. X. (2000). Ge
10. Denzin, K. N. and Lincoln, Y. S. (2018). *The Sage Handbook of Qualitative Research* (5 ed.). Texas, USA: SAGE.
11. Gavrilovici, O. (2004). *Exposure to violence and its psychological correlates in institutionalized children and adolescents 8 to 17 years of age in Iași County, Romania* (Doctoral Dissertation). [online] available at https://etd.ohiolink.edu/!etd.send_file?accession=case1074852094&disposition=online
12. Grimley, M. (2012). *Digital Leisure-Time Activities, Cognition, Learning Behaviour and Information Literacy: what are our children learning? E-Learning and Digital Media*, 9(1), 13-28. <https://doi.org/10.2304/elea.2012.9.1.13>.
13. Golu, F. (2015). *Manual de psihologia dezvoltării. O abordare psihodinamică*, Iași: Polirom.
14. Kaya, N. (2009). *Forgotten or assimilated? Minorities in the education system of Turkey*. Minority Rights Group International. [online] available at: <https://www.refworld.org/pdfid/49bf82852.pdf>
15. Killen, R. (1998). *Effective Teaching Strategies: Lessons from Research and Practice*. Social Science Press.
16. Malherbe R. (2004). The constitutional framework for pursuing equal opportunities in education. *Perspectives in Education*, 22 (3), 9-28
17. Otovescu, A.; Păsătoiu, F. and Cioacă, V.O. (2020). The Romanian community in Chernivtsi: historical landmarks and current issues. *Revista Universitară de Sociologie*, 1, 190-201.
18. Ozfidan, B. (2014). The Basque bilingual education system: a model for a Kurdich bilingual education system in Turkey. *Journal of Language Teaching and Research*, 5 (2), 382-390.
19. Ratheeswari, K. (2018). Information Communication Technology in Education. *Journal of Applied and Advanced Research*, 3(1), 45-47. [online] available at: <http://dx.doi.org/10.21839/jaar.2018.v3iS1.169>
20. Toronchuk, I. and Markocskiy, V. (2018). The implementation of Venice Commission recommendations on the provision of the minorities' language rights in Ukrainian legislation. *European Journal of Law and Public Administration*, 5 (1), 54-69.
21. Ungureanu, C. (2016). Problemele învățământului românesc din regiunea Cernăuți: concluzii și sugestii. *Mesager bucovinean*, 13(4), 28-33.
22. United Nations Special Rapporteur on minority issues (2017). *Language rights of linguistic minorities. A practical guide for implementation*. Geneva. [online] available at:

- https://www.ohchr.org/Documents/Issues/Minorities/SR/LanguageRightsLinguisticMinorities_EN.pdf
23. *** Convention against Discrimination in Education. Adopted by UNESCO Resolutions CPG.61/VI.11. [online] available at:
http://portal.unesco.org/en/ev.php-URL_ID=12949&URL_DO=DO_TOPIC&URL_SECTION=201.html#DEPOSITORY
 24. *** *Convention on the Rights of the Child* (CRC). Adopted by General Assembly resolution 44/25 of 20 November 1989. Available at <https://www.ohchr.org/en/professionalinterest/pages/crc.aspx>
 25. *** *Declaration on the Rights of National, Ethnic, Religious and Linguistic Minorities*. Adopted by General Assembly resolution 47/135 of 18 December 1992. [online] available at:
<https://www.ohchr.org/EN/ProfessionalInterest/Pages/Minorities.aspx>
 26. *** *International Covenant on Civil and Political Rights* (ICCPR). Adopted by General Assembly resolution 2200A (XXI) of 16 December 1966. [online] available at: <https://www.ohchr.org/en/professionalinterest/pages/ccpr.aspx>
 27. *** Ministry of Romanians Abroad (11 August 2020). Comunitati românești (web page). <http://www.mprp.gov.ro/web/comunitati-romanesti/>
 28. *** The European Commission for Democracy through Law (Venice Commission). Opinion on the Law on Education of 05 Sep 2017 on the Use of the State Language and Minority and other Languages in Education. Opinion No. 902/2017 CDL-AD (2017) 030, adopted by the Venice Commission at its 113th Plenary Session, 08-09 Dec 2017. Strasbourg [online] available at:
[https://www.venice.coe.int/webforms/documents/?pdf=CDL-REF\(2017\)051-e](https://www.venice.coe.int/webforms/documents/?pdf=CDL-REF(2017)051-e)
 29. *** The Parliamentary Assembly of the Council of Europe (PACE). Resolution 2189 (2017) on the New Ukrainian Law on Education: A Major Impediment to the Teaching of National Minorities' Mother Tongues. Strasbourg: Committee on Culture, Science, Education and Media, 2017. [online] available at:
<http://assembly.coe.int/nw/xml/xref/xref-xml2html-en.asp?fileid=24218&lang=en>

ONLINE AND OFFLINE ACTIVISM. LITERATURE REVIEW

Veronica DUMITRAȘCU

Researcher PhD, Institute of Sociology, Romanian Academy, Romania

E-mail: veronica.dumitrascu@gmail.com

Abstract. *The article examines the literature regarding the role of the Internet in mobilizing people in protest participation and the link between online activism and offline activism. First, the paper shows the emergence of the media communications as instruments of mobilizing people in social movements. Then, the article reveals a discussion upon the literature reviewed, examining critically the research analysis. The paper is important to promote the relevance of the social movement's studies through the online networks and to show the role of the Internet in mobilizing people. Studying the online networks and their members, how they are recruited and interact online with other members and their participation in offline actions, it is a new way for studies concerning the nature of the protests, how can they emerge and how can they be conducted, if people are participating on these protests guided by masses beliefs and opinions, or being conducted by their interests. Synthesizing the literature regarding social movements, the study opens the way to new researches that can explain better the collective actions.*

Key words: *Social movement; online networks; online activism; offline activism; Internet.*

1. Introduction

There is a whole literature regarding social movements and the influence of the Internet concerning protests participation, and some articles are talking about the contexts created by the Internet (online networks) for protests, signing petitions or boycotting and the role of the Internet in mobilizing especially the young people in protests. The paper regards online activism and the process of the mobilization in demonstrations. It examines the literature describing activism and the researches that examine the association between online activism and offline activism.

The article is important to promote the relevance of the social movement's studies through the online networks and to show the role of the Internet in mobilizing people. Studying the online networks and their members, how they are recruited and interact online with other members and their participation in offline actions, it is a new way for studies concerning the nature of the protests, how can they emerge and how can they be conducted, if people are participating on these protests guided by masses beliefs and opinions, or being conducted by their interests.

It is hypothesized that the Internet has a great role in mobilizing people in protests and the fact that there is a connection between online activism and offline activism.

The paper examines the concepts and the literature about online networks, the role of the online networks to mobilize people in protests and the intersection between online communication and offline participation in protest events.

2. Concepts and literature review

In spite of the accessing and dissemination of the information, the Internet became the most important instrument nowadays for communication and for mobilizing people in protests.

Manuel Castells underlined in 'The Network Society' (2004) that "the Internet is quickly becoming a medium of interactive communication". The important role of the Internet on the processing and dissemination of the information is underlined by the

same author. The Internet provides “a process of production of information, communication, and feedback in real time or chosen time” (Castells, 2001).

The Internet is a source of information, but „also offers another technological medium through which individuals and societies can express themselves and their priorities” (Green, 2010: 1).

The people use for communication on the Internet all kind of online tools for expressing their opinions and affiliations on some groups and networks. As Rheingold said, „the development of communications technologies has vastly transformed the capacity of global civil society to build coalitions and networks” (Rheingold, 2004).

Manuel Castells explained in his book „The Network Society” that „a network is a set of interconnected nodes. A node is the point where the curve intersects itself. A network has no center, just nodes. Nodes may be of varying relevance for the network. Nodes increase their importance for the network by absorbing more relevant information and processing it more efficiently” (Castells, 2004: 7). The power is exercised through networks: each network has programmed goals depending on the power system, „in global capitalism, the global financial market has the last word, and the IMF is its authoritative interpreter for ordinary mortals” (Castells, 2004: 31).

The power of the networks is better conceptualized by David Singh Grewal (2008). It examines globalization from the perspective of the network analysis. The author of the book „Network Power” wrote an article in the same year. It appeared in The Guardian newspaper with the title „ The World is not Flat- It’s Networked” . It states that „globalization doesn’t ‘flatten’ the opportunity in the world: rather forcing everyone to comply with the same standards specific to certain privileged nations” (Grewal, 2008). Grewal stated that „the power of the network” is created to describe „the power of a standard”. By „the power of the network” the author means „the movement of standards in a world where power is subsumed to other powers embedded in social, technological, global networks” (Ibid.).

In the literature it was introduced the term „network society”. Philip Seib differentiates it from that of the organisations. The power is interconnected and subsumed to the networks which, in turn, are also interconnected. The best known researchers on communication, Andreas Kaplan and Michael Haenlein (2010) defined social networks as “applications which allow its users to connect through their profiles”.

The networks- online and offline involve relations between people and institutions. Mark Granovetter (1973) was talking about „the strength of weak ties”. He was referring to relations between social networks and groups in online medium. Granovetter reveals the intensity of the social ties and the relations between network analysis with macro- phenomena aspects such as ‘social mobility’, ‘political organizations’ etc (Granovetter, 1973: 1361). The strength of a tie consists in a combination of emotional intensity, intimacy and reciprocal services, underlined the author. Granovetter’s theory supports the idea that weak ties depends on the position in the social networks (internal links, between groups, intermediary links, no-group links). Weak ties (relatives or friends who are not so close) are supposed to be a bridge for the dissemination of the information between members of the social networks. So, the online social networks create virtual communities that are not based on spatial proximity, close relations, socio- professional category membership as offline communities did. Online networks emerge from human relationships. A greater number of relations in an online network provides the best chances to inform another people.

Online networks and, in general, online tools „can help social movements find and disseminate information, recruit participants, organize, coordinate, and make decisions” (Joyce, 2010: 101).

There is an association between collective identity and online communication. As Klandermans said, „communication has been described as the fundamental process through which a collective identity may be constructed” (Klandermans, 1997 apud Mercea, 2012). The authors have argued that online communication may „contribute to the formation of a movement identity among activists” (Ayers, 2003, 160 apud Mercea, 2012: 423).

Guobing Yang (2009) underlines cultural dimension of online activism. The author says that „online activism is par excellence activism by cultural means” (Yang, 2009). Cultural aspects of social activism mobilize collective actions.

Online activism was seen as an equivalent during the 1990s for the most of the offline collective actions (Postmes, Brunsting, 2002: 292). Web sites became platforms for collective actions. Online forms of writing petitions, lobbying, protesting are more and more practiced. As Postmes and Brunsting (2002) underlined, the Internet is used to support and organize offline actions.

Social networks refer not only to online medium, but to offline medium, too. In spite of the differences between the two, there are many similarities.

There are some studies (Mercea, 2012; Burean and Bădescu, 2014; Della Porta, Mosca, 2005; Hirzalla and van Zoonen, 2009; Summer and Harp, 2011) that show a link between online and offline activism.

Mercea (2012) in his article ‘Digital prefigurative participation: the entwinement of online communication and offline participation in protest events’ underlined ‘the intersection between offline participation and online communication’. His hypothesis was about the importance of the CMC to offline protest participation. The study was conducted on three dimensions: ‘mobilization’, ‘identity- building’ and ‘organizational transformations’ (Mercea, 2012). They are interpreted as forms of participations. He made a research using two case- studies of low and high-risk activism: (FânFest- Rosia Montana, Romania) and (Camp for Climate Action- Kingsnorth, a station in Kent). The author used mixed methods for the study from participatory observation to semi-structured interviews, surveys and research of the digital archive of the Internet from the websites, the FânFest blog and the Climate Camp Facebook page.

The analysis showed that the Internet was very important for the circulation of the ideas about the movements and the most of the participants in the protests were Internet users. The study underlined that ‘the affiliated were communicating with friends online about their prospective participation in the protest event’ (Mercea, 2012). The article showed that at the Fân Fest- Rosia Montana festival, the unaffiliated expressed their intention to participate at the protest, getting informations about the event from the website’s forum. They also invited unaffiliated friends to join the event.

The study revealed that the communication mediated computer developed a movement identity. Mercea (2012) underlined that “organizers’ identity narrative’ was important in Fân-Fest festival. The narrative for the identity- building in the case of Climate Camp was described as a responsibility shared by the organizers on the website and on the event’s group. The article reveals that in the case of the high- risk protest, „a movement identity may be articulated but not constructed through CMC’ (Mercea, 2012: 20).

Another research about civic participation, using a case study from Romania was a recent one, developed by Toma Burean and Gabriel Bădescu (2014). The authors underline in their article „Student protest participation in Romania” the effect of the

Internet on the protests. The authors wanted to know if the Internet produces a suitable environment for protest mobilization (Burean and Bădescu, 2014). They obtained data from a 2012 student survey and made a comparison with 2011 EVS Survey. The research revealed the fact that online activism is correlated with protest participation, unconventional participation, conventional participation, organizational membership, institutional trust and ideological orientation. As the authors suggested, the Internet is „a catalyst for protesting”, is a medium where people interact and share their ideas, increasing the potential for engagement in protests.

The authors sustained that online activism „was computed from two variables: internet political participation that is measured by asking students whether they have used the internet for any of the reported political participation practices and the frequency of posting social and political texts or topics on Facebook” (Burean and Bădescu, 2014: 7). The article is relevant for the study of the online activism of the young people and their mobilization in protest participation, showing the relevant role of the Internet and online networks for protest actions.

The importance of the Internet in mobilization was underlined in Donatella Della Porta and Lorenzo Mosca’s article „Global-net for Global Movements? A Network of Networks for a Movement of Movements” (2005). The research started from the hypotheses concerning the importance of using the Internet in mobilizing people, the role of the membership in past or present social movements in extending Internet acces, and the fact that those engaged in political activities are encouraged to use CMC (Computer-mediated communication) (Della Porta, Mosca, 2005). The data were collected from two protests events using semi-structured questionnaires: anti-G8 protest in Genoa in July 2001 and the European Social Forum (ESF) in Florence in November 2002. The authors studied the websites of the organisations and took the interviews from the activists. In Genoa, the interviews were taken only from Italian participants, in Florence were included also non- Italians. The paper discussed the instrumental function of the Internet, the authors considering it as „an instrument of protest” (Della Porta, Mosca, 2005), the symbolic function of the Internet and the cognitive function of the Internet.

The research revealed the fact that the Internet are used more frequently by the activists who are members of the movement’s networks. Activists use Computer-mediated communication to share the information and attract other people to protests, they are participating in online survey and in signing petitions. An important observation exposed by the authors was that „online activism can replace offline activism, thus becoming just a simulacrum of real protest” (Della Porta, Mosca, 2005: 174-177). The paper underlined that online and offline protests are associated, ‘online petitioners being also offline petitioners and boycotters while netstrikers have a more varied (mainly unconventional and radical) offline repertoire of action’ (Della Porta, Mosca, 2005: 177).

Another study that showed the correspondence between online and offline activism is Harlow Summer and Dustin Harp’s (2011) research about „Collective action on the web”. The article „Collective action on the web: A cross-cultural study of social networking sites and online and offline activism in the United States and Latin America” revealed the importance of the SNS (Social networking sites), how activists use SNS for encouraging people to participate in online and offline actions. The study used both quantitatively and qualitatively methods to demonstrate how activists in the United States and Latin America were using SNS and if they were engaging in online and offline activism. The results revealed the fact that SNS are important for informing and mobilizing activists. Most respondents from the two regions used SNS (especially

Facebook and Twitter) to mobilize participants to demonstrations. The research succeeded to demonstrate the importance of the social networking sites and their role for mobilizing online activists in offline actions. Activist's responses revealed the fact that „mostly online activists participate in offline activist actions just as often as those who said their activism occurs mostly offline” (Summer and Harp, 2011: 209) and that online activism must be accompanied by offline activism. The researchers considered that the limitations of the study consist in the fact that „the survey sample is not representative” and the results of the study cannot be generalized. Another observations underlined by the authors were that the future research should be applied for other regions and to be examined a particular activist group and its activism on the SNS, its implications in online and offline activist actions.

In the article „Beyond the online/ offline divide: how youths online and offline civic activities converge”, Hirzalla and van Zoonen (2009) tried to investigate how online and offline civic activities coincide in „participation modes”. For Hirzalla, participation modes mean activities that complement each other. The hypotheses used in the study referred to the fact that online and offline activities are significant to all age group, but most relevant to young people and young people use the Internet more than older people. The research was based on survey data participation of Dutch youth (15 to 25 years). The analysis were made using online survey managed in October and November 2007 among Dutch youth. The study revealed the fact that youth's offline and online participation correlate and that „online participation is a reflection of offline participation”. For the future researches, Hirzalla and van Zoonen proposed an extrapolation of the reasearch to other categories rather than young people.

If Harlow Summer and Dustin Harp referred mostly to online and offline activism and Hirzalla and van Zoonen (2009) invoked online and offline activities, Jeroen Van Laer (2010) examined in his article, „Activists online and offline: the Internet as an information channel for protest demonstration” the difference between online and offline activists. The author tried in his research to compare „activists using the Internet and activists not using the Internet as an information channel about an upcoming demonstration” (Van Laer, 2010: 405). The hypotheses used by the author: the difference between online and offline activists, Internet use might deepen the inequalities among activists, activists who participates to protests differ in the way that they found out about uncoming protests, the presence of the activists in formal and informal networks, a positive association between motivational aspects and using the internet. Jeroen Van Laer used „individual-level protest surveys” at the demonstrations that took place in Belgium between February 2006 and December 2007.

The results from the research revealed the fact that is no gender differences regarding the use of the Internet, the activists who found about the demonstration from the Internet are „more highly educated, have more general interest in politics, and have more experience in previous demonstrations” (Van Laer, 2010), the Internet are used by the people who are tied to an organization.

According to the study's results, when someone is 'younger, better educated, is a student or has a job, is more interested in politics, and has more experience in previous demonstrations' (Van Laer, 2010), the probability of consulting the Internet about the future demonstrations increases.

If Jeroen Van Laer's study was about the difference between „online activists” and „offline activists”, using a social-psychological perspective, Tom Postmes and Suzzanne Brunsting (2002) examined the influence of the Internet on activism. The authors underlined that „the Internet influences the ability to express behavior and (social) identities by reducing the accountability of users” (Postmes and Brunsting,

2002: 295). The article examined the role of the Internet in activism and concluded that the Internet had a considerable role for collective actions. An interesting remark was that the Internet could „alter the motives of collective actions” (Tom Postmes and Suzzanne Brunsting, 2002) and could alter the social movements because of the „peripheral group members and nonactivists due to the lower thresholds of participation in online actions” (ibidem). Besides the fact that the Internet has a considerable influence on collective actions, especially for those who ideologically sympathise with the causes from the Internet like globalization, freedom of speech, climate causes etc., Internet is a forum for debates, creating „communities of thought”.

4. Conclusions and discussions

The literature reviewed above answered through different studies to the hypothesis regarding the role of the Internet in mobilizing people in protests. All the researches mentioned in the article underlined the importance of the Internet in the collective actions. The authors cited above demonstrated in their researches that participants in the protest actions were Internet users and, in this way, the Internet has a great influence upon offline actions.

Regarding the connection between online and offline activism, the literature reviewed underlined the association between the two, showing that affiliated people in online networks were also involved in offline protest actions, as Mercea (2012) claimed, the online activities converge with offline activities, as suggested Hirzalla and van Zoonen (2009) or that online activism is a precursor of offline activism, as Harlow Summer and Dustin Harp (2011) concluded. Related to online and offline activism, Jeroen Van Laer’s (2010) study and Tom Postmes and Suzzanne Brunsting (2002) research revealed the difference between ‘online activists’ and ‘offline activists’ concerning socio-demographic and political attributes, network membership and motivational aspects and the motivations of the activists and nonactivists in online and offline actions.

The studies are interesting, but a dimension less studied is the way online activism emerged (the describing of the social networking sites, the members of the online networks and how these networks are distributed etc.). The distribution of the online networks could show the distribution of protests.

In spite of the well documented researches, the studies are limited to the analyses of the interviews, surveys, websites, ethnographic data, but more studies on the behaviours and perceptions of the activists and their involvement in online medium, but in the same time in physical mobilization remained unexamined topics.

For the future research, it would be interesting to study in what way the collective actions could transform online activism, a reverse study to show if offline activism could influence online activism.

References:

1. Burean, T. and Bădescu. G. (2014). Voices of discontent: Student protest participation in Romania. *Communist and Post-Communist Studies* 47 (3-4): 385-397.
2. Castells, M. (2001). *The Internet Galaxy, Reflections on the Internet, Business and Society*. Oxford: Oxford University Press.
3. Castells, M. (2004). *The Network Society: A Cross-Cultural Perspective*. Cheltenham, UK: Northampton.

2. Della Porta, D. and Mosca L. (2005). Global-net for Global Movements? A Network of Networks for a Movement of Movements. *Journal of Public Policy* 25 (1): 165–190.
3. Granovetter, M. (1973). The Strength of Weak Ties. *American Journal of Sociology* 78 (6): 1360-1380.
4. Green, L. (2010). *The Internet. An Introducing to New Media*. New York: Berg.
5. Grewal, D. S. (2008). *Network Power. The Social Dynamics of Globalization*. New Haven, Conn: Yale University Press.
6. Hirzalla, F. and van Zoonen L. V (2009). Beyond the online/ offline divide: How Youth's online and offline civic activities converge. *Social Science Computer Review* 29 (4): 481- 498.
7. Joyce, M. (2010). *Digital Activism Decoded, International debate education association*. New York: New York & Amsterdam.
8. Jordan, T. (2002). *Activism! Direct action, Hacktivism and the future of society*. London, UK: Reaktion.
9. Kaplan, A. and Haenlein M. (2010). Users of the world, unite! The Challenges and opportunities of Social Media. *Bussines Horizons* 53 (1).
10. Mercea, D. (2012). Digital prefigurative participation: the entwinement of online communication and offline participation in protest events. *New Media & Society*. 14(1): 153-169.
11. Postmes, T. and Brunsting, S. (2002). Collective Action in the Age of the Internet, Mass Communication and Online Mobilization. *Social Science Computer Review*. 20 (3): 290-301 [online] available at: http://openaccess.city.ac.uk/3047/1/NMS_Digital_Prefigurative_Participation.pdf
12. Seib, P. (2012). *Real-Time Diplomacy: Politics and Power in the Social Media Era*. New York: Palgrave Macmillan.
13. Rheingold, H. (2004). *The Virtual Community: Homesteading on the Electronic Frontier*. Massachusetts: Addison-Wesley.
14. Summer, H., Harp, D.(2012). Collective action on the web. A cross- cultural study of social networking sites and online and offline activism in the United States and Latin America. *Information, Communication and Society* 15 (2): 196-216.
15. Van Aelst, P., Walgrave. S. (2004). *Cyberprotest: New media, citizens, and social movements*. New York: Routledge.
16. Van Laer, J. (2010). Activists 'online' and 'offline': The Internet as an information channel for protest demonstrations . *Mobilization: An International Journal* 15(3).
17. Vegh, S. (2003). Classifying forms of Online Activism: the Case of Cyberprotests Against the World Bank In: McCaughey and Ayers M.D. (eds). *Cyberactivism: Online Activism in Theory and Practice*. New York: Routledge.

DISCRIMINATION OF THE ROMA POPULATION IN ROMANIA

Claudiu COMAN¹, Cătălin ANDRONECHESCU²

¹Professor PhD, Transilvania University of Brasov; University of Craiova (Romania)

Email: claudiu.coman@unitbv.ro

²PhD student, Doctoral School of Social Sciences and Humanities, University of Craiova (Romania), Email: catalin.andronechescu@yahoo.com

Abstract: *Over time, society has faced various forms of discrimination. Since the enslavement of people of color or racism against Jews, discrimination has been and is still present in our lives and continues to influence our thinking as well as our actions. After presenting a brief literature review on types of discrimination, we focused our paper on the discrimination of the Roma population. Thus, in Romanian society, there are many stereotypes about the Roma population and their negative way of behaving such as: the Roma are poor and they like to beg for money, they lack education. In this regard, this paper aims to evaluate the way the Romanian online media presents the Roma population in order to find out to what extent does the media maintain and promote these stereotypes. Using content analysis as method of research, we conducted a research on online articles and news from the official websites of several Romanian television channels. Our findings reveal that through the news and information it circulates online, media generally spreads opinions against the Roma population. Most often Roma are referred to as "gypsies", and most news present negative information about them. Even more, our study also reveals that, in the online environment, the media scarcely pays attention to the situations in which Roma are victims of discrimination. Considering this findings, in order to help Roma improve their current situation in Romania and improve the perception about them, educational campaigns should be implemented and conducted through the help of media channels.*

Key words: *discrimination; Roma; online; media; Romania.*

1. Introduction

Even though, compared to previous centuries we can acknowledge that people have more rights and freedom of speech, discrimination is still an important issue in today's society. Whether we accept or not, people are still discriminated because of their gender, race, nationality, language, religion, age, or disability.

The act of discrimination can be determined and influenced by the entourage, the groups that individuals belong to, by values and rules imposed by family members or preconceptions. However, most often people discriminate and have different attitudes and behaviors towards each other due to certain prejudices, which are either constituted at the group level or at the individual level.

In this regard ethnic prejudice can be considered an "apathy", a negative attitude or belief that is based on incorrect generalization. It is something that people can feel or express, and can be directed towards a specific person or entire groups. (Allport, Clark and Pettigrew, 1954: 9) In time, these prejudices may take the shape of stereotypes.

Stereotypes play an essential role in the process of discrimination, due to the fact that discrimination usually lies in stereotypes related to a trait of a person or a group, whether it is gender, religion or political orientation. (Gheondea, Ilie, Lambriu, Mihăilescu, Neagu, Stanciu and Tomescu, 2010:114)

Stereotypes are considered perception schemes that produce evaluations, opinions about other people and that implicitly produce positive or negative discrimination behaviors. (Ferreol and Jucquois 2005: 628) Even more, they are the result of social categorization, and they manage to emphasize the perceived differences

between us and other groups or people. (Ferreol and Jucquois 2005: 629) When it comes to stereotypes, according to Reskin (2000) a distinction can be made between descriptive and prescriptive stereotypes. The descriptive type affects and modifies people's perception regarding the behavior of a person or a group, while the prescriptive type refers to people's generalization about how members of a group should be (Reskin, 2000: 322).

Discrimination comes in many forms and types, but since ethnic and racial discrimination is still an issue in Romania, we focused our paper on the discrimination of Roma population.

In Romania, as well as in other European countries, Roma people constantly have to face discrimination and the negative attitude towards exists because people continue to have incorrect or false conceptions and beliefs about the way Roma people behave and live their life (Maučec, 2013:182).

The most common stereotypes about Roma people describe them as uneducated, dirty individuals that refuse to work. When it comes to their identity, people refer to their dark skin or hair, and their flashy colored clothes. Even more, predominant is the belief that they live in the suburbs, in inappropriate conditions. In regards to their actions, the Roma are taught to be criminals, beggars, and their favorite activity being stealing (Maučec, 2013:185). Among these conceptions, another stereotype about the Roma was identified: the belief that they cannot exceed or improve their current social conditions (Săftoiu, 2017:7). Even more, other common preconceptions about the Roma, state that members of this ethnic group get married and have children too early, that they teach their children to steal. (Știrbu, 2015:136).

Taking into account that the information we are exposed to in our childhood is important for how we perceive things later in our life, while studying stereotypes and children's opinion about Latin, Roma and Chinese people, Enesco, Navarro, Paradela and Guerrero, (2005) found that the Roma population was the one with very few positive stereotypes, children mentioning that the Roma are "good dancers". In regards to the negative stereotypes, children aged 6 to 15 referred to them as thieves, poor, violent or dirty people (Enesco, et al., 2005:650).

A reason why the Roma usually feel offended by such opinions about them, can be represented by the fact that their description about them is very different than the one made by other ethnic groups. For example, the Roma consider themselves welcoming, decent, hard-working, united people (Lazăr, 2009:27).

Considering that discrimination of the Roma population persists in Romania, and that mass media has a major role in shaping opinions, the purpose of our paper was to evaluate the way the online media presents the Roma population in order to find out to what extent does the media maintain and promote negative stereotypes about them.

In relation to the previously described stereotypes, we started our research from the premise that attitude towards Roma people in Romania is mainly negative and that mass media contributes to the development of negative perception about them. Thus, after a brief literature review on the concept of discrimination, types of discrimination and role of mass media, we present the research methodology, results and discussion and conclusions related to our findings.

2. Literature review

2.1 The concept of discrimination

Discrimination is a complex concept that has been approach from multiple perspectives. From a social or general perspective, discrimination is seen as inequality

between people and groups that results from differences related to religion, disability, race, gender, sexual orientation (Bhugra, 2016: 336). A similar definition states that discrimination occurs every time a person or a group receives less favorable treatment because of some traits or characteristics that involve language, skin color, age, illness. (Russell, Quinn, King O'Riain, and McGinnity, 2008: 8) In a similar way, discrimination can be understood as an action through which someone makes a distinction that favors or rejects another person (Orbe and Camara, 2010: 283).

In other words, discrimination means offering different treatment to individuals because they belong to a certain group that usually represents a minority (United Nations: Commission on human rights, 1949:27). Thus, often when discriminated, groups tend to develop rebellious or negative behavior and because of such reactions people will continue to discriminate them (United Nations: Commission on human rights, 1949:28).

Even though acts of discrimination today are more subtle than they were in the past, it is easy for people to notice when other people treat them differently. Easier forms of discrimination are present in our everyday life. For example, the security guard pays more attention to certain types of people when they enter a building (Pager, 2006: 3), individuals can move away or leave the room if people of color enter, women still lose contests or promotion opportunities in the detriment of men. Even more, studies showed that, when asked about the frequency with which they felt that were discriminated, African Americans and other disadvantaged groups, mentioned that discrimination is always present in their life (Pager, 2006: 3).

While the process of classification and association that takes place in people's minds every day, can be the cause of discrimination in most cases (Strand, 2006:27), people also make discriminatory actions due to stereotypes or the prejudices they have about other individuals or social groups. In this regard, people may develop negative behavior that is either passive or active. For example, when someone is passively discriminating, it can ignore the respective person, refuse to make eye contact or integrate it in his or her group, and when is actively discriminating, it can constantly be in favor of racism, or even practice it, and can mitigate for not allowing people that have a certain nationality to immigrate (Al Ramiah and Hewstone, 2013: 897). Among prejudices and stereotypes, unequal treatment may be also caused by group competition or "modern racism" (Pager and Shepherd, 2008:193).

Discrimination may happen because of characteristics or traits that individuals possess but those traits can also be a pretext for other reasons why people are discriminated. For example, a women may not receive the job she applied for, not because it is a women and the director of the company believes that man can perform better on that specific function, but because hiring that women could also mean additional costs in the case in which she becomes pregnant. (Heinrichs, 2007: 101) Thus, in almost any situation, people have more or less well-founded reasons to discriminate and there is always "something about a person" that makes another person treat her poorly or differently (Fullinwider, 1980: 59).

2.2 Types of discrimination

Discrimination can happen due to many reasons; it can take place in various situations and can affect the everyday life of people.

In a general way, discrimination can be classified as direct and indirect. Direct discrimination takes place when "a person is treated less favorably than another person who has been, is or may be in a comparable situation" (Bojarski, Chopin, Cohen, Do and Farkas, 2012: 24). In other words, direct discrimination refers to discriminatory

practices or actions of a certain individual, undertaken with the purpose of excluding other people or groups. Some examples of this type discrimination include: refusing access to a specific person to a shop or a bar, verbal violence, or unequal payment for equal work (Lăzărescu, Panait, Iordache, Dimulescu, and Antofi, 2015:14).

Indirect discrimination takes place when rules and regulation that appear to apply in the same way for everybody, actually disadvantages certain people or social groups (Human rights and discrimination commissioner, 2015). Thus, the rules do not necessary intent the exclusion of an individual or a group, but they affect people in one way or another (Lăzărescu et al., 2015: 14). For example, we can acknowledge that the person is indirectly discriminated if she is blind and wants to purchase a ticket to a concert, the company telling her that the only way to buy tickets is through the official website of the company (Human rights and discrimination commissioner, 2015).

Another form of discrimination frequently met is multiple or intersectional discrimination. This discrimination happens in situations in which there exist multiple factors that stand at the basis of the act of excluding or offending a person. For example, an African-American women, who is not promoted in an organization in which white man and women are promoted is discriminate both because of her gender and race (Uccellari, 2008: 25).

Racial and ethnic discrimination are two of the most common forms of discrimination. Simply put, racial discrimination can be considered the differential treatment of people on the basis of their race or ethnic origin. (Pager and Shepherd, 2008: 182). At the core of this type of discrimination stands the concept of race, and the idea that a certain race deserves to have privileges over another one, privileges in the educational, health or services field (Bhugra, 2016: 337). Race is seen as a social construct and distinctions of races are made because of some traits that people have and that remain stable over time (Clair, and Denis, 2015: 857).

In similar way, ethnic discrimination means treating people unequally because they are part and belong to a specific group (Lindstedt, 2010:143). Thus, ethnic origin can include factors that offer people or groups different social identities, and in this context we can talk about the Roma population (Advisory, Conciliation and Arbitration Service-ACAS, 2019).

The Roma population is discriminated due to multiple reason, but many issue appear when we refer to their employment and desire to work. The general perception is that they are not interested in working, but even when some of them are, they receive low paid, not respected positions or jobs, that can influence their desire to work in the future (Munteanu, 2010: 18). Discrimination of Roma people can be approached in the context of education too. Often Roma people are place in special schools, and some schools separate Roma children from the other children. (Renzi, 2010: 42) Moreover, Roma have problems when trying to find a place to live, and an example of Roma discrimination can be represented by the eviction of Roma from a building in Miercurea Ciuc, a city in Romania. This action shows the little support that authorities give for the Roma in order to find housing (Renzi, 2010: 41).

Gender discrimination is another type of discrimination that frequently seen in today's society. When it comes to gender, there taught to be many differences between men and women in terms of intellectual and physical abilities. Gender discrimination also comes in many forms, and one of them is language discrimination, also known as sexism. In this regard, sexism refers to the use of words and sentences that are often offensive towards the opposite gender (Lan, and Jingxia, 2019: 156).

Women usually tend to be discriminated more because of their gender in everyday situations. A study on the causes of gender discrimination in Quetta city,

revealed that people who can be described as illiterate, tend to believe that women do not need education, while the literate people believe the opposite. However, women are taught that what is important are the men's need, that men are superior to them, and because of this treatment, women feel inferior, and their self esteem is very low (Zarar, Bukhsh and Khaskheli, 2017: 6).

Workplace discrimination is in many cases, related to gender discrimination. Discrimination in the workplace can negatively impact employees. People who feel discriminate on the job tend to be less motivated, their performance and professional development also being affected, as well as the relationships with the co-workers (Stanila, Vasilescu and Militaru, 2020: 17). Even more, a study focused on the experiences of discrimination of people from Ireland revealed that 77% of people stated that when they feel discriminated at work their life is seriously affected (Russell, Quinn, King O'Riain and McGinnity, 2008: 59).

Workplace discrimination can be considered a negative behavior towards an individual, that is motivated by the fact that the individual is a member of the group constituted on its workplace that influences its job or career (Sims and Dalal, 2008: 9). Thus, some examples of discrimination at work include promoting and offering management position only to men, people with same qualification can receive different payment: women can receive lower salaries than men (Elei, 2016: 167).

Disability discrimination is another type of common discrimination and is defined in terms of disadvantages that people with some physical or mental deficiencies have or experience, disadvantages that lead to their social exclusion (Kazou, 2017: 29). In a broad way, disability is the lack of ability to behave in a way that a normal human being, as seen by society, should behave (Retief and Letšosa, 2018: 3).

Other types of discrimination include religious discrimination, harassment or victimization. Discrimination based on religion means applying different treatment to people because of their religion or beliefs, for example, in the workplace: not employing certain people, refusing to train or promote them (Vickers, 2016:164). People can be discriminated for their religion in multiple ways, but some of the elements of this discrimination include: neglecting or discounting people's beliefs and faith, religious jokes, or lack of association with person's that are followers of a religion (Huang and Kleiner, 2001:129).

Harassment, which is prohibited by law in most countries, is a form of discrimination that refers to an undesirable behavior that people have with the intent to offend, to decrease or violate someone's dignity and create a hostile environment for that person (Waddington and Broderick, 2018: 50). Victimization is a concept that includes behaviors such as physical or verbal violence, sexual, mental or emotional abuse (Hosang and Bhui, 2018: 683).

2.3 The role of mass media

In today's society mass media has become indispensable. Mass media is omnipresent, and through the information it communicates it shapes the reality and even creates a new reality, a hyper-reality (Schifirneț, 2014: 31).

Broadly, the concept of mass media refers to any type of medium or channel used in order to send information to large audiences (Pavel, 2010: 106). Together with the development of technology, new communication channels appeared, and thus we can now distinguish today traditional media from new media. Traditional channels are represented by television, radio, newspapers while new media is mainly represented by the internet and the various platforms and apps offered by it (Pavel, 2010: 106).

Mass media has an essential role in society due to its many functions. The first function of mass media is information. Through this function mass media has the role to keep people informed, and to give them updates regarding the most important events and actions that take place in society. Another function is correlation. By reporting and presenting events happening in the world, mass media contributes to the process of socialization and even education. Next, mass media has a cultural function, it ensures continuity and expresses social and cultural values, and also an entertainment function, (Moraru and Paloșan, 2012: 167). In other words, mass media presents information to the public, it interprets events and situations, but it can also shape people's opinions, perception and even influence their attitudes and behaviors (Peru-Balan and Tofan, 2017: 86).

Although there are many theories regarding mass media, one theory that emphasizes its role in shaping and influencing the opinion of the public is the magic bullet theory also known as hypodermic injection. According to this theory, mass media, like a bullet or a needle, it has a powerful and immediate effect on the public. Thus, the messages sent by mass media have direct influence on people, them processing the message as the media intended (Nwabueze and Okonkwo, 2018: 1).

Therefore, it can be inferred that through its functions mass media also manages to shape people's opinion, and sometimes even to promote or emphasize stereotypes that exist in society. While approaching the subject in the context of Roma population, mass media had and still has a "hostile attitude towards the Roma population" (Valeriu and Slavik, 2003). Thus, as an example, in 1999 a man responsible for the rape and killing of three children, was described by the media as "a rapist alcoholic gypsy" (Valeriu and Slavik, 2003), thus discriminating and creating an overall negative image of the Roma population.

3. Methodology

3.1 Purpose, objectives and hypotheses

Taking into account the role of mass media in society, the fact the Roma population is one of the communities most discriminated in Romania, and that the general perception about them is mainly negative, we were interested in finding out if and how mass media continues to shape the image of the Roma.

In this regard, the purpose of the paper is to evaluate the way the Romanian online media presents the Roma population in order to find out to what extent does the media maintain and promote the existing stereotypes about them.

The objectives of the research include identifying the domains in which the Roma population is mostly discriminated, identifying different types of news about Roma and identifying some differences in the way multiple channels choose to present the Roma.

While elaborating the paper we started on the premise that on their official websites, the most popular news channels in Romania mostly present news about the Roma population from a negative perspective, supporting stereotypes and prejudices regarding Roma.

3.2 Sampling

In order to conduct the research we chose to analyze the articles and news about the Roma, posted online by 5 of the most popular news channels in Romania: Antena 1, Antena 3, Digi TV, Realitatea TV and Pro TV, within a year (January 1st 2019- December 31st 2019). Thus in order to be able to better observe if there are any differences in the

way of presenting the Roma population throughout the year, we chose to analyze one month from every season: March, June, September, and December 2019.

3.3 Method and instrument

Regarding the method, in order to obtain the necessary information we used content analysis while having as an instrument a content analysis grid. When studying the online platforms of the news channels several categories of information were established. Thus, the grid contains 11 categories among which are: housing, education, poverty, negative activities: violence, kidnaping, theft, begging, positive activities, free time, family, Roma victimization. Each of the channels was analyzed in relation to this grid that is represented in Table 1. ("X"- means that the post has news in that category while "-" means that they do not have news in that category)

Table 1: Analysis grid

Categories:	Antena 1	Antena 3	Digi 24	Realitatea TV	Pro TV
1. Education	-	X	X	X	-
2. Free time	-	-	-	-	X
3. Housing	X	X	X	-	-
4. Poverty	X	-	X	-	-
5. Theft	-	X	-	X	-
6. Violence	X	X	X	X	X
7. Begging	X	X	X	-	X
8. Kidnaping	X	-	X	-	X
9. Roma victimization	X	X	X	X	X
10. Family	-	X	-	-	-
11. Positive activities	X	X	-	X	-

4. Results and discussion

The analysis of the news about Roma population that were presented by 5 of the most popular channels in Romania on their official websites, revealed that most of the news tend to create a negative image regarding the life and behavior of Roma.

From the channels analyzed, Realitatea Tv is the one that has fewer negative news about the Roma, Pro TV has the least news about Roma, while Antena 1, Antena 3, and Digi 24 mostly report news focusing on negative aspects: violence, kidnaping, begging. However, the analysis revealed that, even if very scarcely, the channels presented news about the victimization of the Roma.

All the channels present news that describe the Roma committing violent acts, while Pro TV is the only channel that also reported news about activities that Roma have in their free time. Even more, very often in the news the Roma are referred to as gypsies: "Romanian and Bulgarian gypsies"- Pro Tv," when the police arrived the gypsies calmed down"- Antena 3.

When it comes to *education*, only Antena 3, Digi 24 and Realitatea TV had news that involved Roma education. Their news emphasized the fact that Roma do not usually go to school, that sometimes they are put in separated classes in order not to interact with the Romanian kids, that they are taught by less prepared teachers and thus, as one news from Antena 3 states: "even after they finish the fourth grade, they (the Roma) are not able to read or write correctly." In this regard, media supports the

stereotype that Roma children do not have the same ability as other children to learn, or develop and by having to put them in separate classes, the differences between them and Romanian kids are emphasized.

About the *free time* of the Roma only Pro Tv provided news, but also in a negative manner. For example, one article stated that people were “fed up with the parties thrown by a Roma community”. It can be inferred from the reported news that Roma are people who party, drink and dance, who are loud and usually make scandals.

News that referred to *housing*, were linked to the idea of *poverty*, describing the Roma as people who live on the streets or in very poor conditions. In this regard many news also presented the way Roma from Romania live in the countries they emigrated: “many live in improvised camps or other poor conditions”- Antena 3, they live in “isolated communities, without basic utilities”- Digi 24, they are “poor people”- Digi 24, who also “live illegally”- Antena 1

In the context of the negative activities of the Roma, news mostly describe the Roma as violent people, who steal, beg and have a tendency to kidnaping, thus supporting the stereotypes that exist in this regard about them.

While referring to *theft*, for example, Antena 3 described in one news that “ five Roma people from Romania were caught stealing”.

Violence however is the subject mostly discussed by all channels. The news present Roma aggressing other people, being involved fights, scandals. Digi 24 states in one article that people were “beaten, threatened and seized by Roma”, and in other news regarding a fight between Roma it is emphasized that even “children took part in the fight”. Thus, this supports the stereotype that Roma are violent, that they are aggressive even with people from their community and that Roma also teach their children to get involved in fights. Even more, while fighting they use objects such as axes, swords or wooden sticks and their lack of compassion is stated in a news that had the following title: “pregnant police women beaten by the Roma”.

Another negative activity that also outlines how they get their income is *begging*. The Roma are seen as beggars: “he lives from begging”-Antena 3, “ 160 Roma children were found begging in England”-Digi 24.

Roma are also taught to be capable of *kidnaping*, and in their articles, the channels often support this stereotype: “the attacks (against the Roma) were motivated by the online rumors according to which the Roma kidnap children”.

Even though very scarce, on their website the news channels also present information about *Roma victimization*. For example, they described situations in which Roma were beaten due to some rumors that were proven to be fake, or news in which they are discriminated at school. Other news regarding the families of Roma people, focus on highlighting the idea that teenage girls are promised to other families, or older men, and sometimes they are even bought.

Regarding the positive activities of the Roma, the only activities reported online were the ones related to the participation of Roma people to some televised shows or talent contests. For example, Antena 1 reported news about a Roma women who participated in a culinary show: “Malvina comes from a family of gypsies and she is displaying her culinary talent”.

5. Conclusions

In the context in which in Romania, about the Roma community many stereotypes and prejudices are stipulated (they steal, they are violent, they beg, they fight and make scandals even when they celebrate) the purpose of our paper was the

analyze how the Roma people are presented in the online media, and if in the online environment the news channels support or promote this stereotypes.

We started on the premise that the most popular news channels in Romania negatively represent Roma people through the news they present on their official websites. The results and findings of the research confirmed our hypothesis.

Thus, the main findings of the research revealed that online media presents the Roma and their day to day activities in a negative manner, that the media is mostly preoccupied in emphasizing their destructive behavior and that their positive activities are very poorly promoted.

The Roma are described as violent people, who teach their children to be violent and also to beg, that they steal and do not have properly living conditions, and their marriages are often arranged: they “promise” girls to other families, or sometimes they buy them. However, a tendency to improve the situation and to raise awareness on the matter of the discrimination of Roma people, can be seen in the news that describe anti-discrimination laws, or situations in which Roma develop positive activities.

Therefore, while the discrimination of Roma in Romania is still present and is still an important issues, in order to improve their situation and the perception about them, the media should stop portraying Roma as people with exclusively negative behavior that cannot contribute to society. Instead, some educational campaigns should be implemented and promoted through the online as well as offline mass media, campaigns whose role would be to educate Roma people, to encourage them to behave positively and to facilitate their social inclusion.

References:

1. Advisory, Conciliation and Arbitration Service (ACAS) (2019). *Equality and discrimination: understand the basics*. [online] Retrieved 09/10/2020 from https://archive.acas.org.uk/media/4267/Equality-and-discrimination-understand-the-basics/pdf/Equality_and_discrimination_understand_the_basics_-_July_2019.pdf
2. Al Ramiyah, A. and Hewstone, M. (2013). Discrimination Conditions, Consequences, and “Cures”. in *The Oxford Handbook of Political Psychology*. Oxford University Press.
3. Allport, G. W., Clark, K. and Pettigrew, T. (1954). *The nature of prejudice*. Addison-Wesley Publishing Company.
4. Bhugra, D. (2016). Social discrimination and social justice. *International Review of Psychiatry*, 28(4):336-341
5. Bojarski, A. Ł., Chopin, I., Cohen, B. et al. (2012). *Manual de formare cu privire la discriminare*. European Comission. Retrieved 7/10/2020 from http://www.crj.ro/wp-content/uploads/docs/Manual_formare_si_material_national_fin.pdf
6. Clair, M. and Denis, J. S. (2015). Sociology of racism. *The international encyclopedia of the social and behavioral sciences*, 19: 857-863.
7. Elei, G.C. (2016). Effects of Workplace Discrimination on Employee Performance. *The International Journal of Management*, 2(2) 165-171.
8. Enesco, I., Navarro, A., Paradela, I. et al. (2005). Stereotypes and beliefs about different ethnic groups in Spain. A study with Spanish and Latin American children living in Madrid. *Journal of Applied Developmental Psychology*, 26(6): 638-659.
9. Ferreol, G. and Jucquois, G. (2005). *Dictionarul alteritatii si al relatiilor interculturale*. Iasi: Polirom.

10. Fullinwider, R. K. (1980). *The Reverse Discrimination Controversy*. A Moral and Legal Analysis. Rowman and Littlefield.
11. Gheondea, A., Ilie, S., Lambru, M. et al. (2010). Fenomene specifice de discriminare la locul de muncă: mobbing-ul. *Calitatea Vietii*, 21(1-2), 113-136.
12. Heinrichs, B. (2007). What Is Discrimination and When Is It Morally Wrong?. *Jahrbuch für Wissenschaft und Ethik*, 12(1):97-114.
13. Hosang, G. M. and Bhui, K. (2018). Gender discrimination, victimisation and women's mental health. *The British Journal of Psychiatry*, 213(6):682-684.
14. Huang, C. C. and Kleiner, B. H. (2001). New developments concerning religious discrimination in the workplace. *International Journal of Sociology and Social Policy*. 21:128-136
15. Human rights and discrimination commissioner (2015). *Your rights to equal treatment under the ACT Discrimination Act*. Australian Capital Territory. [online] Available at:
<https://hrc.act.gov.au/wp-content/uploads/2015/03/Discrimination-T2-Dec10.pdf>, accessed 09/10/2020
16. Kazou, K. (2017). Analysing the Definition of Disability in the UN Convention on the Rights of Persons with Disabilities: is it really based on a 'Social Model' approach?. *International Journal of Mental Health and Capacity Law*, 2017(23): 25-48.
17. Lan, T. and Jingxia, L. (2019). On the Gender Discrimination in English. *Advances in Language and Literary Studies*, 10(3): 155-159.
18. Lazăr, M. (2009) *Semantică socială și etnicitate: O tipologie a modurilor identitare discursive în România*. in *Studii de atelier: cercetarea minorităților naționale din România*, Institutul pentru Studiarea Problemelor Minorităților Naționale. Cluj Napoca.
19. Lăzărescu, L., Panait, A., Iordache, A. et al. (2015) *Între discriminare, abuz și exploatare*. [report] Fondul ONG Romania.
20. Lindstedt, J. (2010). Discrimination based on ethnic origin. *R.-L. Paunio, Parliamentary Ombudsman*, 90: 138-169.
21. Maučec, G. (2013). Identifying and changing stereotypes between Roma and non-Roma: From theory to practice. *Innovative Issues and Approaches in Social Sciences*, 6(3): 181-202.
22. Moraru, V. and Paloșan, F. (2012). *Dimensiunea spiritual-religioasă a activității mediatice*. *Revista de Filozofie, Sociologie și Științe Politice*, 159(2), 166-176.
23. Munteanu, G. (2010). *Roma Youth in Romania's Changing Labor Market: Governmental and Nongovernmental Programs for Roma Employment in Rural Areas* [Ph. D. Thesis] Central European University, Budapest, Hungary.
24. Nwabueze, C. and Okonkwo, E. (2018). Rethinking the Bullet Theory in the Digital Age. *Rethinking the Bullet Theory in the Digital Age*, 1-10.
25. Orbe, M. P. and Camara, S. K. (2010). Defining discrimination across cultural groups: Exploring the [un-] coordinated management of meaning. *International Journal of Intercultural Relations*, 34(3): 283-293.
26. Pager, D. (2006). *The dynamics of discrimination: The colors of poverty: Why racial and ethnic disparities persist* National Poverty Center Working Paper Series. [online] available at:
http://www.npc.umich.edu/publications/workingpaper06/paper11/working_paper06-11.pdf, accessed 07/10/2020

27. Pager, D. and Shepherd, H. (2008). The sociology of discrimination: Racial discrimination in employment, housing, credit, and consumer markets. *Annu. Rev. Sociol.*, 34:181-209.
28. Pavel, C. (2010). The role of mass media in modern democracy. *Annals of Dimitrie Cantemir Christian University-Economy, Commerce and Tourism Series, II*: 106-112.
29. Peru-Balan, A. and Tofan, E. (2017). *Mass-media în relațiile cu politicul: concepte, funcții, teorii. Revista de Știință, Inovare, Cultură și Artă „Akademos”, 46(3)*, 86-92.
30. Renzi, L. (2010). Roma people in Europe: A long history of discrimination. *Eur. Soc. Watch Rep.*, 2010: 40-3.
31. Reskin, B. F. (2000). The proximate causes of employment discrimination. *Contemporary Sociology*, 29(2): 319-328.
32. Retief, M. and Letšosa, R. (2018). Models of disability: A brief overview. *HTS Theologiese Studies/Theological Studies*, 74(1):1-8
33. Russell, H., Quinn, E., King O’Riain, R. and McGinnity, F. (2008). *The Experience of Discrimination in Ireland. Analysis of the QNHS Equality Module*. Dublin: Brunswick Press.
34. Săftoiu, R. (2017). Categoria etnică din perspectivă lingvistică. *Diacronia*. 5:1-9
35. Schifirneț, C. (2014). *Mass-media, modernitate tendențială și europenizare în era Internetului*. Bucharest: Tritonic.
36. Sims, C. and Dalal, R. S. (2008). *Defining generalized workplace discrimination*. (retrived 09/10/2020). [online] Available at: https://papers.ssrn.com/sol3/papers.cfm?abstract_id=1552401.
37. Stanila, L.; Vasilescu, M. D. and Militaru, E. (2020). Investigating Labor Market Discrimination in Romania. *Sustainability*, 12(12):1-21
38. Știrbu, A. (2015). Identitate și stereotipuri. Conturarea percepției despre romi în viziunea ziarului Jurnal de Chișinău. *Revista de Etnologie și Culturologie*, (18): 134-141.
39. Strand, M. (2006). *The Formal Concept of Discrimination*. [Master thesis] University of Lund. [online] Available at: <http://www.diva-portal.org/smash/get/diva2:454814/FULLTEXT01.pdf>. accessed 07/10/2020
40. Uccellari, P. (2008). Multiple discrimination: How law can reflect reality. *The equal rights review*, 1:24-49.
41. United Nations: Commission on human rights (1949). *The Main Types and Causes of Discrimination: Memorandum Submitted by the Secretary-General*. United Nations Publications Retrieved 07/10/2020 [online] Available at: <https://digitallibrary.un.org/record/1638125#record-files-collapse-header>,
42. Valeriu N. and Slavik, H. (2003). *Being a "gypsy": the worst social stigma in Romania*. [online] available at <http://www.errc.org/roma-rights-journal/being-a-gypsy-the-worst-social-stigma-in-romania> accessed 12/10/2020.
43. Vickers, L. (2016). *Religious Freedom, Religious Discrimination and the Workplace*. Hart Publishing.
44. Waddington, L. and Broderick, A. (2018). *Combatting disability discrimination and realising equality: A comparison of the UN CRPD and EU equality and non-discrimination law*. European Union. [online] Available at: https://ec.europa.eu/info/sites/info/files/combating_disability_discrimination.pdf accessed 09/10/2020
45. Zarar, R., Bukhsh, M. and Khaskheli, W. (2017). Causes and consequences of gender discrimination against women in Quetta City. *Arts and Social Sciences Journal*, 8(3):1-6.

WHERE TO DIGITAL TRANSFORMATION? MAPPING NEW TECHNOLOGICAL TERRITORIES IN RECREATIONAL SPORTS MANAGEMENT

Oana-Mara STAN

Lecturer, PhD, University of Bucharest (Romania)

Email: oanamara2000@yahoo.ca

Abstract. *In-depth interviews concern eight representatives of Romania-based NGOs who organize competitions in cycling (MTB), trail running and tennis. Guided by the question: "What works and for whom in the adaptation of corporate digital strategies to managerial practices of recreational sport contests?", the analysis found that the accelerating rate of technological innovation requires race organizers to make quick adjustments to fit the moving target of volatile consumer digital preferences, whereas what works in one area (e.g. cycling) does not work in others. The overall trend of multiplication and proliferation of metrics complements the need for contextualized understanding of the addressability, scope and leverage of sport management practices in tune with the technological fast-paced advancement. To this end, contesters' stratification, real-time statistics and targeted commercials as Contest participants' netnography, i.e. forum posts about their experiences with digital innovations provide an overview into the social value of these tools, outside their status as drivers of brand equity. Instead it focuses on their utility as enhancers or disablers of participants' experience.*

Key words: *technological mediation; recreational sports management; performance metrics, digital innovation; sportainment.*

1. Why digitalization in sport management?

The emergence of sport as we know it today coincides with the process of industrialization, bureaucratic uniformization of rules, role specialization, the preoccupation for the accumulation of wealth and competing for resources, the rational organization of time to maximize return-on-investment (Heere, 2018; Yoshida, 2017). The development of sport as lucrative line of business reproduces and reinforces the social normative establishment of the culture of movement and sportification, nowadays oriented towards tracking and enhancing performance, featuring sportsmanship as value of self-improvement (Guttmann, 2006).

The current study aims to explore the means by which the digital transformation reshapes each stage of amateur sports competitions in running, cycling and tennis, from the perspective of sport organizers. It deals with how digital disruption changes the sports business ecosystem in its components of platform economy, value creation and analytics, by benchmarking four case studies from Romania. While it explores sport managers' perceptions as to the future of digital transformation in their line of work, it tracks the impact and feasibility of digital business strategies on the management of sports events, by looking at what is imported more or less successfully from other industries such as banking, retail or IT&C.

Digitalization in sports management practices addresses aspects such as process automation, data collection, storage and analytics, online communication, platform economy marketing practices and predictive analysis in customer relationship management. Each of these pillars of digital transformation elicits organizational responses in terms of repositioning competitive strategies for sustainable profitability (Vial, 2019).

In Romania the enthusiasm about digital transformation is vivid. The e-commerce market growth in Romania reached 30% from 2017 to 2018, and the ratio of digital buyers from the total Internet users increased from 35% to 43,5% in just one year (Pavel, 2019). Even if the Internet speed decreased, Romania ranks on the 37th position in a global survey; in 2017 it ranked fifth in the world as per Internet download speed, according to tests performed on more than 57,000 individual IPs in various regions of the country. In another recent survey (Ipsos, 2019), a national representative sample of corporate employees expressed positive emotions related to the future of digital transformation in their companies. Specifically, 84% of respondents declared they are curious, and 74% are optimistic about the digitalization dynamics in the Romanian business landscape.

The study aims to discover how non-governmental sports associations take advantage of digital transformation to fill a cultural and institutional gap in the Romanian sports culture. In terms of sport investment per capita to promote the culture of physical exercise, EU statistics show sharp disparities between member states (Eurostat, 2019). In 2017 the government spent €25 per inhabitant for sport and recreation in Romania in 2017, placing it above Croatia (€13 per inhabitant), Bulgaria (€16) and Slovakia (€23), slightly below Lithuania (€31) and Malta (€32) and way below all other member states, in a ranking led by Luxembourg (€492 per inhabitant), Sweden (€256), Finland (€206), Netherlands (€199), Denmark (€192) and France (€183).

In terms of share of recreational and sports services from total government expenditure, Romania is slightly below the EU average of 0,7%, with 0,5% (Eurostat, 2019). The deficit of governmental involvement to support sports programs reflects in a small share of people doing regular physical activities. In contrast to top-ranking countries where almost half of the population work out at least two and a half hours per week, which is the recommended baseline by the World Health Organization, Romania (7.5%) and Bulgaria (9.0%) recorded the lowest shares (Eurostat, 2017). Compared to other markets in the region, the Romanian private-owned fitness industry is still under-sized in terms of services and penetration rate or membership. However, the market has been rapidly evolving during the last years, due to increased interest and financial investment in organized physical exercise in a dedicated out-of-home facility. Romanian fitness customers aged 18 to 65 paid on average 30 to 50 euro for gym subscriptions as the latest available survey data show (State, 2016).

In Romania, amateur competitions in running, cycling and tennis are organized exclusively by private, non-governmental organizations. The majority of sports festivals and events happen in economically developed regions. For instance, Bucharest, Braşov, Cluj and Timișoara hosted 60% of the total number of running races organized in Romania in 2017 (Stan, 2019). In 2017, there were 188 running races organized in Romania, and these events belonged to a diverse typology, ranging from long distance (marathons, half-marathons and 10k), fun and family races such as 3k and park run, trail running and mixed races (duathlons and triathlons), to extreme and ultra-races (e.g. ultramarathon, Iron Man, mud run, sand run, 24h race, night run). The trend is of steady growth, slightly curbed in the previous 3 years, with a regional dispersion of sports events that privileges cities with the highest GDP/capita (Stan, 2019). The same study found that associations have a promotional strategy oriented towards mobilizing local communities and public authorities, but the online and overall digital component was missing from the analysis.

The paper emphasizes the practical implications of digitalization practices that organizers of amateur sports events resort to, through the lens of the research

question: "What works and for whom in the field of event management for amateur and recreational sports competitions?" It aims to provide situated know-how on the trajectories and future development trends of digital business practices valid for a specific range of events and a specific culture, with an emerging taste for amateur sports. For instance, these practices can prove non-applicable or peripherally important for professional sports competitions and in more mature markets.

2. The performative nature of technology

A conceptual paradigm that may prove fruitful for investigating the influence of the digital transformation across sports management stems from the assumption that "Technologies are ways of building order in our world" (Winner, 1980, p.127). In line with other philosophers of technology, including Don Ihde, Albert Borgmann, and Bruno Latour, Langdon Winner formulated it as far back as 1980, when he brought up the topic of the performative nature of technological artifacts and their involvement in shaping everyday life and power relations.

Instead of its definition as form of *poiësis*, which designates an action of making or building a product, Heidegger (1977) proposes a broader philosophical vision on technology as *alètheia* or bringing-forth" (*Her-vor-bringen*). This stance implies that technology allows for the emergence or unveiling of something that has existed before, but has not been discovered and unleashed into consciousness and praxis. This process of unconcealment or letting come to presence (Verbeek, 2005) is essential for the theoretical perspective that the current study employs when conceptualizing digitalization and its leverage on sports management. Hence, digitalization opens up a new horizon of opportunities that sports entrepreneurs can convert into business practices.

Kiran (2012) develops the idea of technological mediation to discuss the often elusive temporal forwardness and inapparent presence of technology into everyday lives: "Although we take them for granted, we organize many parts of our lives in accordance with the background technologies even if they are not taken up and used directly" (p.84). As digital transformation moves on at unprecedented pace, "The projects we regard ourselves to be able to undertake, to throw us into, are very much related to the technological possibilities we recognize in our lifeworld. Therefore, it is the potentiality and not the actuality of technologies that points us to future actions" (Kiran, 2012, 79). In relating to the sports events ecosystem, the socio-technological development reveals the potentialities of technological items that have presence even when they are invisible, idle or dormant. Under these circumstances, the concept of technological mediation can prove fruitful in elucidating socio-technical means by which the functionality and design of digital features can be optimized in relationship to customers' potential, preferences and expectations.

3. Big data and gamification in sport business management

Big data refers to high volumes of data, data processing speed, and the integration of a variety of data sources (Carter et al., 2018). Big data statistics elicits caution in sports management because they are not so reliable and robust as earlier presumed, while being as imperfect or biased as small data. Lupton (2015) claims big data often includes rotten digital data that is altered in ways in which its original creators may not have intended or imagined. The "bigger is better" accumulative ideology is vulnerable to criticism which calls upon big data analysts to enact reflexivity as to the sampling procedures and interpretive venues of decontextualized data sets.

The analysis of eSport (Spaaij & Thiel, 2017) found an increasing emphasis on tasks to structure video game play (e.g., achievements) and thus make them more compelling, yet less playful. Gamification seemingly nurtures this design that is output-oriented, not process-oriented. These task-focused reward structures that gamification processes import from the domain of play are stripped of their ludic qualities (Bateman, 2018). Thus, gamification promotes extrinsic motivation and volatility in customer preferences, by eliciting unsustainable, ephemeral attachment to a game, followed by quick shifts towards competitors. An analysis of the value creation and cultural mediation across the digital strategies for sport entrepreneurship revealed that emergent alternative cultures of parkour and street golf manifest resistance and opposition to such institutionalization practices (Lebreton et al., 2010).

The concept of gamification refers to the application of game design elements such as rewards, challenges, cooperation and competition, point scoring and leaderboards, into a traditionally non-game environment (Lister et al., 2014). The gamification design of apps monitoring health and fitness using devices such as pedometers, smart bracelets and smart watches is tuned to the principles of social-cognitive theory that envisions self-efficacy as key driver of behavioral uptake and consolidation (Bandura, 2004).

Furthermore, socio-technical practices introduced to experienced club cyclists led to performance improvement in terms of frequency and intensity of training, as well as route selection (Barratt, 2017). A process-based perspective on this technologically mediated gamification scheme through a ride-logging mobile application revealed the dynamics of engagement is a multi-stage affordance, with different digital features opportune to initiate and maintain the cyclists' training practices. Built on the principle of instant gratification, gamification schemes reveal a confrontational, extremely competitive system that incentivizes impatience, multitasking, fluctuating attention spans and thus contributes to augmented Millennial Burnout.

4. The management of amateur sport events and sportainment

Researchers often resort to case studies to decipher technological evolution trends and patterns using an inductive, bottom-up approach. Empirical findings showcase means through which technological mediation contributes to the conversion of amateur sports events into shows using media coverage. Digitalization thus supports the organizers' efforts to create visibility and buzz across a wide range of amateur sports events stretching from popular races and brandfests (Ermolaeva, 2014; Woolf et al., 2013) to ultramarathons (Gorichanaz, 2017). Digital transformation is involved in full-cycle cycling event management, from planning to post-event feedback collection and assessment, as Mackellar and Jamieson (2015) found using a process-based approach conducted in a rural South-Australian community.

Other studies (Larson and Maxcy, 2014, Gallardo-Guerrero et al., 2008) conceptualize digital innovation from the perspective of loss or deficit. The perspective of loss refers to what disappears or is removed when something else is gained. In professional cycling, Larson and Maxcy (2014) discuss the decision by which the global governing agency prohibited in-race two-way radio communication. This example provides a stance of technological innovation hindering the spectators' experience because of races becoming more predictable and less spectacular. Big data was involved in this decision, as data from 1436 road cycling races that took place from 1985 to 2010 revealed a significant correlation between the use of radio technology and event outcome typology, mainly the likelihood of breakaway success.

Lago-Peñas et al. (2019) reached a similar conclusion, tributary to the perspective of loss, about the impact of video assisted referee (VAR) on professional soccer matches. However, they also found positive effects in terms of the impact of the monitoring effect on players' discipline and thoroughness, as they noticed a diminished number of fouls, yellow cards and offsides in the wake of VAR tracking implementation. The dynamics of sports management is advancing in a fast-paced rhythm, hence the process-based approach would prove beneficial for future research designs like the current article adopts.

5. Method

5.1. Participants' profile

The research aim and ensuing questions require a qualitative explorative methodology. Six representatives of four amateur sports associations were interviewed using a half-structured guide. These representatives occupy a management position, namely three of them are general managers and the other three are project managers involved in the direct implementation and evaluation of sports events. Interviews took place in public spaces (i.e. cafes) during August and September 2019 and were of relatively extensive duration; they lasted between 90 and 130 minutes.

The case studied organizations have an experience between 5 and 20 years in carrying out sports events. Two of them are exclusively dedicated to trail running, another one (which is also the most senior on the market, with 20 years of experience) has a mixed profile, combining tennis as main activity with running (namely fun and family races and trail running) and MTB cycling, whereas the fourth one is exclusively dedicated to amateur tennis competitions. The first three organizations target also children across kids' races and tennis competitions grouped on age segment (4 to 10-year-olds with sub-categories).

The selection criteria for organizers was to have at least five years of experience in organizing competitions for amateurs in one or more of the following sports: running, cycling and tennis. Potential interviewees were approached using Facebook and the contact page of their website. Although there was no expected outcome in terms of response rate due to the scarcity of relevant data, there were very few responses in comparison to the number of approached organizations: 20 invitations and subsequent reminders were sent, however only four of them converted into actual interviews; the others did not refuse, but did not reply to the request. All informant associations are based in Bucharest, which is typical for organizers of sports events in Romania (Stan, 2019). Of a total of 188 running events hosted in Romania in 2017, 120 were organized by Bucharest-based associations (Stan, 2019).

Data was anonymized as presented in Table 1, for reasons of personal data protection.

Table 1: Informant associations' profile

Code	Type(s) of organized events	Experience	Regional distribution	Events statistics
O1	Trail running	11 years	Bucharest, Cluj, Sibiu	
O2	Trail running	5 years	Bucharest and metropolitan area Ilfov	
O3	Fun races, tennis, cycling	20 years	Romania – 31 counties, plus Bulgaria, Moldavia	4 tournaments for adults and 4 for children under 11

			and Italy	on average per weekend; approx..1000 participants to cycling and running events per year
O4	Tennis	7 years	Bucharest	80 participants attending per week

Participants gave their informed consent for their data to be recorded, transcribed and used in empirical analysis. The research did not include any material or financial reward for participation, only an indirect incentive as the researcher herself and her family actively take part in the sports events organized by these associations, as contesters. Interviews took place in Romanian and a native English speaker helped with the translation thereof. Most relevant fragments feature in the next section of results analysis accompanied by indicatives for the organization and the respective excerpt.

5.2. Interview guide

The interview guide is built around an operationalized approach to the topic of digital change in sport management. Its items also consider Vial's (2019) classification for areas of digital transformation in customer relationship management, process automation, data management (i.e. collection, storage and analytics) and marketing practices for platform economy. The table below features the dimensions and subsequent items thereof.

Table 2: Operationalization of the concept of digital change in sport management, according to the interview guide design

Dimensions of digital change	Corresponding items
Position on digitalization	What do you understand by digitalization in your field of expertise? What is its role in sport management? How does the association you represent position itself in terms of technological innovation? Can you provide some examples to back up your claim?
Pre-event	What does an online user account include? How do digital features influence participants' experience, in terms of registration?
In-event	Did you implement any digital novelty that happens during the competition? Do you consider any in-race innovation for the future?
Post-event	Did you bring any change to the results section? How about the rankings?
CRM (customer relationship management)	How can the user interface be improved? Have you done any improvement so far or are you planning to, in the near future? What is the impact of your newly added features on the attraction of new contesters? What is their impact for retaining recurring contesters? Does digitalization affect membership fees and the pricing policy? By and large, what would you say digitalization means for cost management and the financial strategy of your organization? Do you use elements of gamification? If so, what updates did you bring about to date? How does your target audience respond to these gamification elements?
Benchmarking	Was there any source of inspiration that you found particularly relevant?

	<p>Did you adopt any digital feature in design and functionality from your competitors? How much of it is borrowed and how much is adapted or reinvented?</p> <p>Did you adopt any digital feature in design and functionality from another industry, say retail or banking or tourism? If so, how did it work? What did you learn from these actions?</p>
Progress tracking, assessment and predicted evolution	<p>How did the platform develop in the last year or so? What features did you add, remove or update?</p> <p>Could you explain what is the process flow when the need appears for a platform update, e.g. adding a new feature or updating an existing one? Who does what, exactly, and what are the stages?</p> <p>Do you somehow measure the impact of new platform features? If so, how?</p> <p>What do you think the future holds in store in terms of digitalization and new technologies for your line of business?</p> <p>What would you like to do next, in terms of platform (website) functionality and appearance?</p>
Relationship to other stakeholders	<p>How would you describe your relationship with the programming team? Is it in-house or externalized to a third-party?</p> <p>Does digitalization impact on sponsorship or other partnerships (e.g. government authorities)?</p>

During the interviews, the website platforms themselves served as visual support to back up the informants' claims and elucidate the provided information. The above-mentioned items form the backbone of the half-structured interviews, but topics were not addressed in the exact same order for each association. The categories of meaning that guide the processing of empirical findings are structured according to two analytical axis: one is process-based and envisions the involvement of digitalization throughout the entire operational cycle of sport event management, from planning to implementation and assessment. Hence, it covers the following operationalized dimensions: D2, D3, D4 and D7. The other axis is thematic and deals with the following topics: stakeholder analysis, outlook on digitalization, future trends, customer relationship management (CRM) and benchmarking. It covers the remaining dimensions, namely: D1, D5, D6 and D8.

6. Empirical results

6.1. Thematic analysis - role of digitalization

Informants talk about digitalization in terms of its following components: process automation, big data and cloud, as well as predictive analysis. In relationship to technological change, they define their role as digital assessors, because they take up a process view on the technological development that they regard as gradually assimilating into their business DNA. This approach considers the technological change as evolution rather than revolution, steady rather than all-in and disruptive. One informant states: *"We use technology as accelerator, to simplify our lives and focus on the big issues. Technological advancement helps us externalize all administrative tasks: e.g. synchronize players', umpires' and courts' time availability through algorithms which we've recently introduced"* (O4, excerpt 7). This view resonates with the generally expressed idea that too much focus on current operations boils down to micro-management, which is detrimental to long-term foresight.

Across informants' accounts, the appeal to digitalization surfaces as must-have asset rather than nice-to-have attribute: *"Digitalization is not the side-dish, it's the main*

course. It changed from support function to core business, really.” (O2, excerpt 7). The predominant perception is that, in the present as well as the future, technology is essential for the value creation proposition, and sports managers need to stay abreast of latest advances to remain productive and gain competitive edge. Interviewees conclude that high quality managerial models need to incorporate digitalization into their backbone structure.

6.2. Customer relationship management

In terms of future socio-technological development, informants emphasize the role of segmentation and growing variety of add-on services. They regard optimistically the prospects that digitalization holds in store in terms of agile adjustment to customers' experience: *“Twitch-type live streaming and chat, creating group experiences by twitchers who comment the matches, multiplayer and flex-league options, it's all moonshots ahead and the sky's the limit.”* (O3, excerpt 5); *“Technology helps us expand to include other regions, other target groups, from the most competitive levels to alternative race systems. We can increase our capacity to handle a growing number of players and boost their experience in- and between tournaments, on and off-court, all this with slim fit costs”* (O4, excerpt 10). The former perspective regards technological change as effacing the boundaries between the online and offline realities and accelerating the transfers between these overlapping spheres. The latter outlook summarizes the role of technological change for sport business development and cost-cutting processes.

Aiming to elicit participants' long-term engagement by building a resilient community of practice, sports managers use technologies to tap into the undervalued potential of pre-race and post-race socialization. To this end, apps and email newsletters notify clients about a wide range of events such as: timed training sessions, social gatherings, cycling trips, weekend outings, humanitarian and environmental projects (e.g. reforestation field trips) or summer camps for children. Digitalization allows managers to strategize a shifted focus, in terms of unique selling point: from organizing competitions *per se*, to marketing a broader ecosystem based on the culture of movement and a sports-centric lifestyle.

Organizers have learnt by direct experimentation what works for each target group. The process flow of platform development thus happens incrementally, by step-by-step actions: *“We introduce something outside-the-box and we wait to see what catches on, what customers like or dislike. So we mostly measure that success in attendance rate, that's our main KPI”* (O1, excerpt 7). For instance, corporate employees in big urban areas such as Bucharest, Cluj, Timișoara and Brașov are fans of time-efficient and environmental-friendly practices that encompass self check-in, kit delivery in designated pick-up points and the no paper policy which eliminates printed confirmation letters, sponsors' leaflets or commercial brochures. There are platform economy solutions that prove ineffective in smaller communities that require a decentralized activation strategy: *“Word-of-mouth certainly travels faster than our newsletters and notifications in rural areas and little towns. The tennis tours of Beclean pe Someș, Reghin, Sighet, Târgu Lăpuș or Șimleu were fully booked and because the club owners talked face-to-face with players, created buzz on Facebook and also attracted local sponsors to offer prizes. So in this context it works better to involve the local organizers as much as possible”* (O3, excerpt 10).

6.3. Future trends, stakeholders and benchmarking

The informants discuss the importance of customization in the digital age. They believe their line of business requires them to develop tailor-made digital solutions

together with specialized software providers, instead of buying ready-made technologies implemented at large scale. Predicting promising venues for technological mediation to drive forward sport management was a preferred topic across all interviews. While toying with various scenarios when they talk about the future of technological change, the coolhunting of digital novelty sparks informants' enthusiasm: *"Djokovic currently invests in digitalizing tennis courts to provide amateurs with the professionals' experience. As player, you practically gain access to all the information you need, you check the match statistics to improve your technique, see break points won, net points won, winners, unforced errors, percentage of success for rallies and short points, break points saved etc. It's a dedicated coaching system, fully automatic, at your disposal"* (O3, excerpt 8).

Another direction for future technological mediation is to fuel bonding group experiences by designing apps for participants and supporters. Here too the interviewed organizers follow the international market trends in digital sports management and try to borrow what they deem is actionable for them: *"Pick2Go offers free-of-charge pictures of you during the race, provided you share them on Facebook, so it weaponizes this service for outreach and prospective activation. Also your fans can go to a photo kiosk and insert your bib number and pictures of them cheering are projected on building walls when the system detects you pass by"* (O3, excerpt 6).

The informants from all three sports (running, cycling and tennis) consider participants' photo tagging and video archive as competitive edge because it affords instant gratification in a thirst for monitoring performance. Their insight corresponds to Marlowe's (2016) view about the culture of photo sharing, infographics metrics and photo branding as effective tools to spark runners' interest. Race organizers pay attention to technologies that boost interaction between competitors and spectators, and strive to procure tools such as smart phone apps that allow marathonists to hear voice messages from their fans via an earbud or the Family Finder through which the family can watch the runner's trajectory on a screen that colors as he/she is getting closer, to be easily spotted and cheered. Spaans (2018) provides details about these apps that document and enhance each participant's journey.

Moreover, organizers incentivize runners to take pictures and post them on their social media accounts to win tax-free registration for the next competition. Such marketing practices are proven to render positive returns. In exchange, tags such as "my first race" or "my first half-marathon" do not yield results, as beginners are not interested in others knowing about their background and offering them support. Reminders about calls for registration risk to become counter-productive or annoying, as organizers have not yet discovered a steady pattern concerning periods of peak versus low registration. Post-race surveys asking for players' feedback are ineffective unless accompanied by an incentive such as discount for sports apparel or for enrollment in the next race. Aiming to improve the effectiveness of such practices, organizers feel they need to rely more on the analysis of collected data and let it guide them to strategically drive their future efforts.

In tennis, tournament statistics are recorded, but organizers feel they do not use them at their full potential to define core target and consumers' preferences so as to ensure effective year-round communication, or to install loyalty tools such as discounts or price bidding for court reservations and coaches. One informant describes the gap between present reality and anticipated future evolution: *"Digital opportunities allow us as organizers to focus on the all-inclusive process, to allow players to relive competitions, to develop a sense of belonging to a community active online and offline. We take small*

steps ahead for follow-up, proposing them training deals and using statistics to predict what is behind each player's buying decision" (O3, excerpt 9).

An interesting case of benchmarking appears below. O4 and O3 are competitors. The founder of O4 was a former customer of O3 who detected some weaknesses in the play management practices that he wanted to correct. He explains the head-start advantages such as introducing more levels for more balanced matches, having separate pricing policies, depending on customers' options to play with or without umpire. *"Our players' average age is higher than our competitors'. We target persons who appreciate more quality-oriented services like the possibility to book matches according to their own time availability. Also, players pay the court for the match duration, not the ones who lose the first match pay for those who qualify to the later rounds. Our pricing policy is more transparent and equitable, with a year pass valid for 365 days, not until the end of year, even when the cost is approximately the same" (O4, excerpt 1).*

Digital transformation intervenes in the communication between organizers and players: *"We choose the partner clubs according to customer feedback: we select carefully the courts which have the best kept surface, clubs which have facilities like clean showers and locker rooms, lounge, bar, kids playground, nearby park or other outdoor recreation amenities" (O4, excerpt 4).* Digital affordances reorganize amateur sports clubs and change them from recreational to competitive by means of metrics and gamification. The embodied mediation involves the human-machine interaction, as, for instance, bib numbers (tracking chips) are included for official race trainings as well as competitions themselves. This experimentation trend occurs with the diversification of digital capabilities, following the principle of "more is better". Proliferating affordances run the risk that some tactics, for various reasons, don't work. For instance, early booking discounts are not well received, ostensibly because participants experience cognitive dissonance with longer-term planning when assaulted by interposed and overlapped agendas.

Meanwhile, other practices do work, in terms of customer segmentation: *"There are tours for teenagers, seniors or women, rankings split according to performance category that produce the champions' tournament, by emulating the pros" (O3, excerpt 16).* Also the practice of using metrics to serve as branding vehicles delivers expected outcomes, e.g. the 10 k forest race with the biggest number of finishers under 50 minutes or the tournament with the highest ratio of decisive sets.

6.4. Process-based analysis: digitalization and the value chain of sport management

In terms of signaling upcoming events, the organizers send customized newsletters according to player's profile (i.e. history of past participation and area) and strive to keep them top-of-mind without being overbearing or too insistent and importune. The predicted next step would be push notifications in a dedicated app, not yet implemented: *"The application for Android and iOS will contain features such as: live webcam streaming, live score and push notifications 3 hours before the match is due to start. In six months-time we estimate it will be operational" (O4, excerpt 5).*

In the pre-event phase, the online registration borrows elements from tourism bookings and e-commerce. Representatives of the running association O2 argue in favor of the countdown system which signals the number of hours until registration closing time and thus attracts last-minute contesters. Conversely, for tennis competitions the countdown practice is unlikely to fill the target number of participants. Instead, stating how many available openings are still on the main board stimulates the sense of urgency for both adult and children's competitions.

Concerning the process of timing registration, there are different patterns that proved their effectiveness depending on the type of event. As such, cycling and running require a longer planning period: *"It takes a minimum of two months in which to promote the race by emails sent to our database of past participants and at least 5 rounds of such calls in order to reach the maximum number of 600 runners"* (O1, excerpt 3). In tennis, the registration span typically reduces to two weeks ahead of the weekend of the event: *"As organizers, our duty is to take care of tournaments not to cannibalize one another: how many competitions per week can a city handle? We learn as we go, from past statistics, but it's not a formula computed into some sort of artificial intelligence algorithm, we simply watch for fluctuations in the number of attending players and set the competitions calendar early on at the beginning of the season"* (O4, excerpt 2). Asked if they adjust this calendar during the year, sport associations representatives argue they normally do not, for reasons of predictability for all stakeholders (court administrators and players), *"especially during the summer which is peak season, but also in off-season, because we are fully booked all year round"* (O3, excerpt 14).

As outlook on projected development, tennis competitions organizers conceptualize the role of big data for players' ratings and rankings: *"In the future we intend to integrate the match statistics summary that the referee inputs as live score with the players' rankings. As such, competitors can check who is the most offensive (e.g. winners, aces), or the most spectacular player (who has the most net points won)"* (O4, excerpt 12). Collected data has also a function of uncertainty absorber that shifts the game dynamics from intuition- to fact-driven: *"Before the match begins, you can see your opponent's history and check, say, from 100 serves how many he serves near the median, at the exterior or at the receiver's body and you know how to position yourself and what game play tactics to adopt"* (O4, excerpt 13). The pre-event upgrades and projected enhancement thus refer to detailed built-in statistics connected to the players' profile. Organizers feel such features would influence positively customers' experience and subsequent retention.

6.5. In-event innovation

Instant metrics are the quintessential part of the full-service experience: *"When they reach the finish line, participants can see on the screen their standing in their gender and age category and overall position, net time and official time, and we do our best to add something new each event to present rankings on the in-site leaderboard and online too in elaborate and smart ways"* (O1, excerpt 10). The accumulative logic of incremental and continuous digital improvement transpires in this insight.

Digitalization allow for more affordable options in terms of live performance, tracking results and race organization so that amateurs feel treated like professional athletes, as the following account argues: *"We are subcontractors of mylaps.com, we install and maintain their tracking equipment, carpets and milestone signage for race timing, and people realize how important it is to keep accurate track of time, even if they are not pros, they need this certainty that quality timing brings"* (O2, excerpts 3).

Informants discuss also the potential of incorporated technological mediation to maximize contesters' in-race experience by comprehensive metrics projected in unconventional milieus: *"You can use smart glasses and other augmented reality devices to transfer data from your smart watch or bracelet and project them in front of your eyes, so you can see your average stride and speed, the estimated time of arrival and compare it to your personal best or your target split time per kilometer"* (O1, excerpt 2). Digital data are close to skin to help participants reach their objectives and come back for more, but sometimes data go beneath the skin: *"Technological innovation*

is amazing. Think of apparel that repels perspiration, but more so, think of having a bib chip a bit bigger than a grain of sand implanted in your palm, with which you can check-in for the race and which records your race time. Like I read they have implanted chips to replace physical passports in Sweden, for instance” (O2, excerpt 3).

6.6. Post-event innovation

A gamification feature that also bridges the gap between amateurs and pros is the ELO-based rating system: *“Each match and each tournament return ELO points according to multiple factors such as sets won vs. lost ratio, games won vs. lost ratio, your competitor’s track record and previous direct matches. It is comparative and self-correcting. Your achievement features on the main dashboard and brings you shop discounts to elevate your performance.”* (O3, excerpt 12). Tours themselves are ranked, according to the number of players, court facilities (e.g. the presence of chair umpires) and prize value.

The role of big data is to assist managers in diagnosing growth opportunities, trouble spots and designing the agenda of future events calendars: *We currently have 500,000 matches in our database, approximately 20,000 each year, so the algorithm is well-fed. The system automatically looks at performance metrics and returns actionable feedback. It’s like an E.K.G. It allows us to read the signs, see real-time statistics on participants, tournaments, which areas have grown or decreased or stagnated”* (O3, excerpt 15). To avoid the danger of over-competitive rankings that gamification schemes engender, tournaments for children under 11 only feature in-tour match statistics, however the players’ hierarchy of previous results is not computed.

6.7. Platform assessment and progress tracking

The framework functionality of online platforms is essential in sports management for an agile diversification of services, when the need arises to switch between event types, change structures to organize corporate championships or on-board new franchise events. One informant gave an example of marketing strategy and event positioning that can make or break investment: *“With Music Run, we bought its license and tried to bring a major beer company to sponsor it. We went to the Netherlands to see the event live, but it was a deal-breaker, it failed. I understood why: they promoted it to the wrong category of runners: to marathonists who for the most part were not interested in fun runs, so the attendance was really low. That’s when we learnt our lesson about customer target group segmentation that we need to look into more carefully”* (O3, excerpts 11). Other instances of portfolio diversification that organizers tried out with favorable outcomes include: family races, canine races (‘run with your dog’) and fun races (e.g. Color Run).

As per the brand image, organizers are aware of the digital platform design input for organic growth and they outline means by which to make it more impactful: *“If our image is more visible for target audiences of participants and local partners, then we depend less on sponsors, if some of them decides to stop cooperating with us, we can handle it more lightly because we are top-of-mind and can attract other sponsors to replace swiftly the ones that left”* (O2, excerpt 2). Beside functionality features, for informants, the digitalization of the platform interface also means updates in graphical design: *“How well the site appears is important, not crucial as in e-commerce, but still... It has to have sleek, clean lines granting simple access to the main menu: tours, registration, results, rankings”* (O4, excerpt 14)

The limitless potentialities of technological mediation to reshape sport management illuminate the vision of performative artifacts that Verbeek (2005) and

Kiran (2012) analyze. Interviewees realize they have not reached the top-notch level that technological innovation reached in developed markets: *“These latest innovations are still futuristic and fictional in Romania, when we are still struggling with automating basic stuff like booking matches and the randomized allocation of participants to matches.”* (O3, excerpt 4). Interviewees translate the transition from operational to strategy building which technology facilitates into time use benefits. They fill-in the available time slots that result from externalizing routine tasks with more challenges for business development. Informants are keen to benefit from the scalable input of automation, by expanding the use of digital innovation to other non-CRM processes and support functions such as: facility management, finance and accounting, human resources, logistics, quality assurance and maintenance.

7. Conclusions

The study elaborates on socio-technological practices that have unequal effectiveness in driving players' retention in amateur sports management. This case study captures a transitional stage of semi-automated processing of sports management operations, a stage in which sports managers do not regard technology as a black box type of container, but a tool in the making. Empirical findings suggest that non-governmental sports associations take advantage of digital transformation to fill a cultural and institutional gap in the Romanian sports culture, evident also from the statistics on the level of sport investment per capita, presented at the beginning of this study. Technological change helps promote the culture of physical exercise by affordances of accessibility, transparency, affordability and straightforwardness. The study sought to explore socio-technological practices that are more or less effective across specific organizational contexts in the area of event management for recreational sports competitions.

Event organizers agree that digitalization allows for swifter and more consequential customer-oriented communication by upgraded feedback implementation. What's more, from the operational business perspective, digitalization means simplification and more focus on strategy, by decentralization such as creating administrators' roles on the platform for local organizers and subcontractors. Digital development allows managers to externalize non-core processes, multiply the value chain and leverage more collaborative business development flows. Across informants' accounts, technology represents an enabler that facilitates agency and forward thinking. In this sense, sports managers feel stimulated and challenged, in the context of technological change, to come up with initiatives that prevent them from remaining on the receiving end of determinism

In relating to the sports events ecosystem, the socio-technological development reveals the potentialities of technological items (e.g. features of digital platforms and apps) that “have presence even when they are invisible, idle or dormant” (Kiran, 2012, 79). This outlook is valuable for exploring the virtual life-worlds that technological mediation brings about, bearing in mind that nothing is final and definite, while everything remains to be discovered and unveiled. The concept of technological mediation attests to the amplifying complexity of the socio-sport management.

The outlook on technological change testifies to socio-technological performativity. Sports managers believe that changes are not only inescapable, but also irreversible, because, once users grow familiar with new and comfortable features, they will not accept to revert to the old *modus operandi*, e.g. check online schedules by themselves once a personalized push notification is sent. The race to the top knows no

downturn and no escape route and no return in sight, only upscaling, upgrading and perpetual optimization.

Organizers of sports competitions expect digitalization to facilitate the uptake of physical exercise and its consolidation through regular practice that converts into serious leisure. From the perspective of amateur sports participants, the case studied organizations forecast future technological breakthroughs to build customer loyalty by installing sports as lifestyle and persistent pastime choice. Digital business strategies speculate on the customers' constant desire to learn and self-improve and on their sense of belonging to a collective lifeworld of like-minded people who share the same ethos. The elucidation of how digital disruption reconfigures these aspects can drive forward the discussion on what business practices enhance the value proposition of amateur sports management in the new technological context.

References:

1. Bandura, A. (2004). Health promotion by social cognitive means. *Health Education & Behavior* 31: 143–164.
2. Barratt, P. (2017). Healthy competition: A qualitative study investigating persuasive technologies and the gamification of cycling. *Health & Place* 46: 328-36.
3. Bateman, C. (2018). Playing work, or gamification as stultification. *Information, Communication & Society* 21(9): 1193-1203.
4. Carter, D., Robinson, K., Forbes, J. and Hayes, S. (2018). Experiences of mobile health in promoting physical activity: A qualitative systematic review and meta-ethnography. *PLoS ONE* 13(12): 1-31.
5. Ermolaeva, P. (2014). New trends in green consumption in Russia as consequences of sport mega-events (a case study of the 2013 Summer Universiade in Kazan). *Labyrinth: Journal of Social & Humanities Research* 2: 52-63.
6. Eurostat. (2019). How much do governments spend on recreation and sport? [online] available at: <https://ec.europa.eu/eurostat/web/products-eurostat-news/-/EDN-20190923-1>.
7. Eurostat. (2017). How much do Europeans exercise? [online] available at: <https://ec.europa.eu/eurostat/web/products-eurostat-news/-/DDN-20170302-1>.
8. Gallardo-Guerrero, L., García-Tascón, M. and Burillo-Naranjo, P. (2008). New sports management software: A needs analysis by a panel of Spanish experts. *International Journal of Information Management* 28(4): 235-245.
9. Gorichanaz, T. (2017). The information of story: the genre and information activities of ultrarunning race reports. *Aslib Journal of Information Management* 69(4): 460-474.
10. Guttmann, A. (2006). *From Ritual to Record: The Nature of Modern Sports*. Paris: L'Harmattan.
11. Heere, B. (2018). Embracing the sportification of society: defining e-sports through a polymorphic view on sport, *Sport Management Review* 21(1): 21-24.
12. Heidegger, M. (1977). *The Question Concerning Technology and Other Essays*. New York: Harper & Row.
13. Ipsos (2019). Digitalizarea în mediul de business din România în 2019. *Ipsos Interactive Services*, p. 1.
14. Kiran, A. (2012). Technological Presence: Actuality and Potentiality in Subject Constitution. *Human studies* 35: 77–93.

15. Lago-Peñas, C., Rey, E. and A. Kalén (2019). How does Video Assistant Referee (VAR) modify the game in elite soccer? *International journal of performance analysis in sport* 19(4): 646-653.
16. Larson, D. and J. Maxcy (2014). Uncertainty of Outcome and Radio Policy in Professional Road Cycling. *Journal of Sport Management* 28(3): 311-323.
17. Lebreton, F., Routier, G., Heas, S. et al. (2010). Urban cultures and physical and sports activities. The 'sportification' of parkour and street golf as cultural mediation. *Canadian Review of Sociology* 47(3): 293-317.
18. Lister, C., West, J., Cannon, B., et al. (2014). Just a fad? Gamification in health and fitness apps, *Journal of Medical Research* 16(8): 1-17.
19. Lupton, D. (2015). *Digital sociology*. London: Routledge.
20. Mackellar, J. and Jamieson, N. (2015). Assessing the contribution of a major cycle race to host communities in South Australia. *Leisure Studies* 34(5): 547-65.
21. Marlowe, S. (2016). The latest and greatest in marathon technology, [online] available at: <http://www1.pic2go.com/news/latest-greatest-marathon-technology>.
22. Pavel, R. (2019), Raportul Oficial al Pieței de E-Commerce din România GPeC 2018, *GPeC Blog*, [online] available at: <https://www.gpec.ro/blog/raportul-pietei-ecommerce-gpec-2018-romanii-au-facut-cumparaturi-online-de-peste-3-5-miliarde-euro-in-2018>.
23. Spaaij, R. and Thiel, A. (2017). Big data: critical questions for sport and society. *European Journal for Sport and Society* 14(1): 1-4.
24. Spaans, C. (2018). Design Marathon: generating ideas for the most innovative marathon in the world, [online] available at: <https://innovationorigins.com/design-marathon-generating-ideas-for-the-most-innovative-marathon-in-the-world/>.
25. Stan, O.M. (2019). Running the Extra Mile: Sustainable Community Wellbeing and Local Councils' Involvement in Distance Running Events. *Proceedings of the Transylvanian international conference in public administration in Cluj-Napoca, Romania*, Cluj-Napoca: Accent, 603-622.
26. State, D. (2016). Sportul de întreținere, pe lista cu priorități a românilor. [online] available at: <https://www.capital.ro/sportul-de-intretinere-pe-lista-cu-prioritati-a-romanilor.html>.
27. Verbeek, P. (2005). *What things do. Philosophical reflections on technology, agency and design*. Pennsylvania: Pennsylvania State University Press.
28. Vial, G. (2019). Understanding digital transformation: A review and a research agenda. *The Journal of Strategic Information Systems* 28(2): 118-144.
29. Winner, L. (1980). Do Artifacts have Politics? *Daedalus Issue Modern technology: problem or opportunity* 109(1): 121-136.
30. Woolf, J., Heere, B. and M. Walker (2013). Do charity sports events function as "brandfests" in the development of brand community? *Journal of Sport Management* 27(2): 95-107.
31. Yoshida, M. (2017). Consumer experience quality: A review and extension of the sport management literature. *Sport Management Review* 20(5): 427-442.

SOCIAL WORK CAREER COUNSELING AND THE PROFESSIONAL INTEGRATION OF PERSONS WITH DISABILITIES

Maria-Alina BREAZ

Assoc. prof. PhD. "Aurel Vlaicu" University from Arad (Romania)

E-mail: alinamariabreaz@gmail.com

Abstract: *Finding a job is a real challenge for people with disabilities. Regardless of the type of disability (physical, psychological or cognitive) they face opposition from employers or discriminatory attitudes from colleagues and business managers. The authors aim to contribute to an easier professional integration of people with disabilities through social work and career counseling. Also, the pursuit of the degree of professional satisfaction obtained by the persons with disabilities employed following the counseling was taken into account. For this purpose, a group of 30 people with various disabilities was studied. People were included in a counseling program that lasted 3 weeks. At 6 months after employment, the subjects of the group were asked to answer some questions asked by the counselor regarding work satisfaction, relationship with colleagues and the superior staff and about the quality of services offered by the social worker. The results show that the vast majority of subjects positively appreciate the professional counseling program and consider that without it they would continue to be among the unemployed.*

Key words: people with disabilities (PWD); social work career counseling; employment; employers' attitude; discrimination.

1. Theoretical framework

Since 2002 WHO defines disability as a term, covering impairments, activity limitations and participation restrictions. Impairment is a problem in the body function or structure; an activity limitation is a difficulty encountered by an individual in executing a task or action while participation restriction is a problem experienced by an individual in involvement in life situations. Therefore, disability is a complex phenomenon, reflecting an interaction between features of a person body and features of the society in which he/she lives. A disability may occur during a person's lifetime or may be present from birth (WHO, 2002).

The same organization claims in 2011 that more than one billion people in the world live with some form of disability, of whom nearly 200 million experience considerable difficulties in functioning. In the years ahead, disability will be an even greater concern because its prevalence is on the rise. This is due to ageing populations and the higher risk of disability in older people as well as the global increase in chronic health conditions such as diabetes, cardiovascular disease, cancer and mental health disorders. Across the world, PWD have poorer health outcomes, lower education achievements, less economic participation and higher rates of poverty than people without disabilities. This is partly because people with disabilities experience barriers in accessing services that many of us have long taken for granted, including health, education, employment, and transport as well as information. These difficulties are exacerbated in less advantaged communities (WHO, 2011).

PWD and their inclusion in the workplace are no longer absent from the business agenda. Disability inclusion now features in many policies and is fast gaining momentum in business strategies. Including PWD and accommodating their disability-related needs are important moves for companies in terms of talent resourcing and social responsibility as well as compliance with national legislation.

Thus Dispenza (2019) presents a narrative literature review conducted with the intention of providing practitioners with foundational knowledge regarding the career development trajectory of PWD. In his article, the author provides an overview of career development barriers and facilitators for persons with disabilities, provides a review of self-determination theory as a framework that can be used alongside other career development interventions with PWD, discusses career development interventions that have been identified as effective with these people within vocational rehabilitation, and lastly, provides recommendations for career intervention outcomes and research.

Tansey et al. (2018) argue that individuals with disabilities are more likely to live in poverty, have more health issues, and be less likely to be employed than their same-aged peers. Their purpose was to develop and test an integrated self-determined work motivation model for PWD. Findings from this study support the integrated self-determined work motivation model in vocational rehabilitation as a useful framework for understanding the relationship among functioning levels, self-determination and self-efficacy factors, vocational rehabilitation engagement, and readiness for employment.

On the other hand Vornholt et al. (2018) claim that due to the expected decline in the working-age population, especially in European countries, PWD are now more often recognized as a valuable resource in the workforce and research into disability and employment is more important than ever. Their paper outlines the state of affairs of research on disability and employment. They discuss key issues, including the complexity of defining disability, the legal situation in Europe and North America concerning disability at work, and barriers and enablers to employment.

People with an intellectual disability value work as a significant part of their lives, and many of them want to participate in regular paid employment. Current estimates show that the number of people with ID who have some form of paid employment are very low, ranging from 9 to 40% across different countries, despite legislation. Despite on-going legislation to promote participation of people with intellectual disabilities in the paid workforce, research in this area is still extremely scarce. In the past 20 years, very few studies have focused on work environment-related factors that can enhance competitive work for people with intellectual disabilities. Their review of the literature show that relevant work environment-related factors for obtaining and maintaining work in competitive employment include supporting the employers by paying specific attention to: employer's decisions, job content, integration and work culture and job coaches (Ellenkamp et al. 2016).

Simplican et al (2015) said that social inclusion is an important goal for people with intellectual and developmental disabilities, families, service providers, and policymakers; however, the *concept* of social inclusion remains unclear, largely due to multiple and conflicting definitions in research and policy. They define social inclusion as the interaction between two major life domains: interpersonal relationships and community participation and propose an ecological model of social inclusion that includes individual, interpersonal, organizational, community, and sociopolitical factors. They identified four areas of research that our ecological model of social inclusion can move forward: organizational implementation of social inclusion; social inclusion of people with intellectual and developmental disabilities living with their families, social inclusion of people along a broader spectrum of disability, and the potential role of self-advocacy organizations in promoting social inclusion.

Friedman (2018) analyzes the relationship between direct support professionals and people with intellectual and developmental disabilities' quality of life. He found

that direct support professionals continuity is central to quality of life of people, including human security, community, relationships, choice, and goals.

The same meaning for jobs for PWD manifest Bonaccio et al (2020). They say that despite legislation on diversity in the workplace, people with disabilities still do not experience the same access to work opportunities as do their counterparts without disabilities. Many employers have been shown to harbor sincere yet ill-founded views about the work-related abilities of people with disabilities; these negative views are often a result of interrelated concerns that permeate the entire employment cycle. They provide recommendations for organizations committed to creating more effective, equitable, and inclusive workplaces for all individuals.

Workers with disabilities form one of the largest diversity groups in the workplace. Because of the high level of unemployment among PWD, many have argued that they are insufficiently utilized as a labour pool and that employers will want to recruit from this pool to address the labour shortage caused by demographic shifts as the baby boomers retire and are replaced by fewer new entrants to the workforce. Yet, despite advances in diversity and inclusion practices in the workplace, the entry and progression of PWD in the workforce remain problematic. Most employers hold stereotypical beliefs not supported by research evidence, which are often fueled by a lack of information.

Tuan et al. (2020) found that regardless of their disabilities, employees with disabilities can contribute to the performance of public organizations. Our research purpose is to investigate how and when disability-inclusive human resource (HR) practices nurture the well-being of employees with disabilities in the public sector. Their results demonstrated that the effect of job resources on employee well-being was stronger for employees low in public service motivation than for those high in public service motivation.

Filgueiras, Vilar, Rebelo (2015) show that successful cases of professional reintegration were achieved when adequate conditions were created for the adaptation of the worker with disability to the working environment and to the professional activity, is allowing them to carry out all their functions without any restriction. In this sense, their paper presents a methodology for professional integration of PWD in service companies and industry. As a result it was developed an evaluation tool to match the individuals' capabilities and the job requirements. This methodology together with the support tool demonstrated to be a quite inclusive tool, are essential in making a link between the capacities of the individuals and the real necessities of the workplaces.

There are numerous articles that also analyze the attitude of employers towards PWD (Heera, Devi, 2016). They made a review of literature over the past 25 years with an attempt to assess the employers' perspective and specifically, the factors influencing their perspective towards inclusion of PWD in employment. The literature indicates that employers' perspective plays an important role in providing and maintaining employment opportunities for PWD. A number of factors including type of disability and demographic variables affecting employers' perspective have been identified and discussed.

Burke et al. (2017) made a selective review which provides an overview of salient research findings related to employers' attitudes towards disability and prospective influences on employers to improve employment outcomes of people with disabilities. Research studies included for review are mainly those which investigated employer attitudes towards disability as predispositions to hiring people with disability. Employer affective reactions and behavioural intentions of employers towards

disability in the work setting were less positive and negatively impact hiring decisions, provision of accommodations and work performance appraisals. Employer attitudes represent an important demand-side factor impacting full participation in competitive employment for individuals with disabilities. While employers report generally positive attitudes toward disability, hiring practices may still be discriminatory. Use by rehabilitation professionals of demand-side strategies with employers would likely result in higher rates of work participation by people with disabilities.

Studies also analyze the quality of care that can be provided to PWD. Lawthers et al. (2003) make a review of the current health services literature related to quality of care for persons with disabilities and highlight the need for a unique framework for conceptualizing quality and patient safety issues for this population. They conclude that health care providers need to embrace a multi-disciplinary approach to quality to meet the needs of PWD. Funders and purchasers need to provide flexibility in funding to enable a comprehensive primary care approach, while health service researchers need to adopt a broad view of quality to capture issues of importance for persons with disabilities.

Rotarou and Sakellariou (2018) studied depressive symptoms in PWD. Various types of disabilities, such as learning, sensory, and neurodegenerative, have been associated with a higher prevalence of depression or depressive symptoms, compared to the general population. There are indications of a complex bidirectional causal pathway, especially between physical disability and depressive symptoms: depressive symptoms can lead to functional limitations, with people with depression reporting greater problems in carrying out activities of daily living. Physical disability can also lead to the emergence or increase of depressive symptoms. A similar bidirectional relationship exists between depressive symptoms and pain in people with physical disabilities: increased levels of depressive symptoms can lead to worse pain, and worse pain can lead to more severe depressive symptoms.

Rezai et al (2020) intend to study the measurement properties and the quality of the evidence for measures of inclusion or exclusion at work. They reviewed 151 full-text articles from the literature and found that the quality of the evidence for content validity was low for 30% of studies and very low for 70% of studies. Future research should focus on comprehensive evaluations of the psychometric properties of existing measures, with an emphasis on content validity, measurement error, reliability and responsiveness.

With the growing global emphasis on welfare-to-work policies, an increasing number of people PWD have entered the workforce. However, studies on PWD have focused primarily on company practices to accommodate PWD, with a limited understanding of factors affecting psychological integration of PWD into the workplace. Zhu, Law and Yang (2019) made a study on 485 employees, and their results suggest that high workplace inclusion can buffer potential negative effects of disability at the individual level, strengthened further by a high team-learning climate. Their results demonstrate the importance of inclusion and team-learning climate to foster employee thriving in a diverse workforce.

Hergenrather et al. (2018) explore the employment as a social determinant of health through examining the relationship between neurocognitive function and employment status. They claim that the acknowledgment of the relationship between neurocognitive function and employment status can assist service providers in assessing and developing strategies to enhance and maintain employment outcomes.

2. Hypothesis and objectives

In our research, which is a constational type, we started from the following hypothesis: *we assumed that finding a job and job satisfaction is a function of the skills and competencies of the social worker's professional counseling.*

The formulation of this hypothesis required the establishment of the following research objectives:

- providing adequate counseling;
- finding a concordance between the requirements of the job and the possibilities of the subject;
- ease of finding a job;
- improving the adaptation to the new job;
- appreciation of the quality of counseling performed by the social worker.

3. Lot studied

We studied a group of 30 people with various forms of disability looking for a job. The distribution of our lot according to the forms of disability is presented in Table 1.

Table 1: Lot distribution by type of disability

Type of disability	Subjects
Physical handicap	9
Somatic Handicap	11
Visual handicap	6
Mental handicap	4

Most of our subjects were with somatic disabilities (11 subjects), followed by those with physical disabilities (9 subjects), visually impaired (6 subjects) and mentally disabled (4 subjects).

3. Working Methodology

Subjects were selected from those who submitted to the County Agency for Employment (AJOFM, Arad), but in their inclusion in our research the selection condition was the presence of a certain type of disability (see Table 1). After selecting them, the subjects were introduced into a career counseling program (with a duration of 3 weeks), which was done by the social assistants of the institution. The counseling focused on finding a compatibility between the person's disability and the job requirements, developing a positive way of thinking, improving the ability to adapt to new conditions. After the counseling and hiring of the subjects at 6 months, the subjects were searched again and asked to respond to a questionnaire we made about work satisfaction, integrity and quality of service offered by the social worker.

4. Results and discussions

A first aspect to be presented is the situation of hiring the subjects that were counseled by us, ie the answers to question 1. In Table 2 and Figure 2 is illustrated the situation of hiring our subjects.

Table 2. Employee status

Employee status	subjects
employed	28
unemployed	2

It can be seen from the table that most of the subjects counseled by us after 6 months were employed - 28 subjects employed by only 2 subjects who had not found a job after 6 months.

The fact that two of the subjects are not yet employed, even after six months of counseling, is evidence at first glance that in these cases the counseling did not give the expected results. But if we look at the situation more deeply, we find that one of the subjects - mentally handicapped - suffered a relapse and was retired second grade for a period of two years, so he did not even try to look for a job. The second case was a subject with somatic disabilities who suffered serious surgery, which made him unable to work for a certain period of time.

Thus, we can say that the failure of the counseling is the cause of not engaging the two subjects, but the problems of physical, somatic or psychological decompensation that led to a temporary incapacity to work.

The responses of the employed subjects (N = 28) to the second question - job satisfaction - are illustrated in Table 3

Table 3: Satisfaction at work

Degree of satisfaction	subjects
yes	17
no	7
I don't know yet	4

Most of the employees are satisfied with the work they have - 17 subjects. We have a total of 7 subjects who are not happy with the job. Of these, 4 subjects occupy a job under their professional training and in a completely different field than their initial training (they are college graduates and have not found a job but as bartenders and waiters). The other three subjects are not satisfied with other reasons - one because their salary and the other two do not suit their team.

Four of our subjects do not know yet whether they are happy or not at work. These are four subjects who have been engaged for a little while - less than a whole day - and who cannot yet say about the degree of contentment because their integration into the collective and the workplace is not yet completed.

For question 3, how long did it take to find a job after counseling, the answers are summarized in Table 4

Table 4: The time elapsed between counseling and employment

Time elapsed	subjects
under a month	19
1-3 months	5
over 3 months	4

Most subjects (19) manage to engage within one month of counseling. It is a positive point in favor of the counselor, demonstrating that his career counseling mode has yielded favorable results since nearly 90% of the subjects find their job less than a month after counseling sessions.

Five subjects (5) found a job in a timeframe of one month and three months. These were those who, although they had job offers, did not commit themselves immediately, waiting for something better and more convenient. However, after two and a half months, they also managed to work in a job to meet their expectations.

Finally, the last four subjects (4) found employment only after 5 months. These are the ones who answered the previous question with I do not know. The long time elapsed between the termination of counseling and the finding of a job can not be attributed solely to external factors (illnesses or objective causes that prevented them from looking for a job, but also due to internal factors that concern the personality of the subjects concerned).

The marked failure, the inability to make a firm decision, the oscillation between the advantages and disadvantages of each job have prevented these subjects from setting on a job and making the necessary decision for the job. Probably these subjects will still need counseling in the future, but this time psychological counseling in order to overcome the decision difficulties.

For the last question in our questionnaire, the role of the social assistant, the answers of our subjects are summarized in Table 5

Table 5: The role of social assistance counseling

The role of counseling	subjects
finding a job	28
knowing his own possibilities / capabilities	26
targeting to a suitable domain	24
no role	3

This question was answered again by all 30 subjects I had in the initial batch. In many cases, the subjects even gave two or three answers, so the number of answers, as a whole, is different from the number of subjects.

The number of responses that consider that the role of social worker counseling was that they find a job is 28. They appreciate that without the help of the social assistant, the counselor would still not have been able to find a job and integrate socioprofessional.

An almost equal number of responses (26) consider that the role of counseling was to make them aware of their own possibilities and capacities and therefore to know what they can give and what they can expect from others. Proper self-evaluation is a key factor in employment. When the subject is properly assessed in terms of its potential and capabilities, it knows exactly what it is worth on the labor market and it makes it easier to negotiate a salary or job. Knowing their own value has opened up a wide variety of possibilities that they will be able to use according to the priorities of their time

A total of 24 replies states that the social worker counselor has directed him towards a field of activity that suits them. This response is in fact complementary to the previous one. Knowing their abilities and skills is easier for subjects to choose a field that suits them. Working in a field that suits you is essential to work satisfaction. This is because the work itself and its tasks are made of pleasure and not of obligation, giving implicitly a better return and producing greater personal satisfaction for the work done.

Finally, we have a number of 3 subjects who claim that for them the counseling of the social worker was of no use. Of these three subjects, two are those who have entered the category of non-employed. For them the counseling of the assistant was useless since they cannot work. But the conversation with them has convinced us that they will again call the services of a social counselor when the period of temporary incapacity for work ends.

The third subject is what we called the disaffected cheerleader, who was not satisfied with salary or conditions, and who would like to change his job. He believes that he has found his current job without any help from outside and that the social worker's counseling has not helped him in any way. We can include these statements in the category mentioned above, namely the mentality of the people. In some environments being helped from outside is a sign of weakness and then it is better not to admit that you have been helped and to say that you have done it yourself. In addition, there are also extremely stubborn people who do not accept any point of view other than their own, even if they take the assistant's assistant's assertions and present them as their own.

On the whole, we can say that the social assistant counselor helped the subjects to find a job, to know their own abilities and possibilities and to direct them to areas that fit them. The social worker's counseling activity is appreciated by most of our subjects and this appreciation is materialized in the satisfaction that the subjects have at the workplace and the way they perform their job duties.

In conclusion, our research has validated in practice the hypothesis from which we have gone, namely that finding a job and job satisfaction is a function of the skills and competencies of the social worker's professional counseling.

5. Conclusions

The attitude of the team and the appreciation of the products of their work makes them feel useful and determines the disappearance of the sense of futility and inferiority that dominated them during the unemployment. This not only improves working-class relationships, but also improves family relationships. If, during the period of unemployment, many of the family relationships were damaged by continuous quarrels and the feeling of guilt that they can not contribute to family maintenance, now that they have a decent and steady salary, family relationships have become calmer and more affectionate, și au scapat

Man is a bio-psycho-socio-cultural being, whose personality is reflected in the activity and its products. No man feels at ease when forced into inactivity for a longer period of time. This also impresses the personality of the subjects who become more brutal, jerkier, dominated by feelings of futility and guilt, more depressed that they cannot support their family properly. The role of the social assistant is to avoid precisely this kind of situation, and to explain to people that in any situation (apparently without exits) there is a wide range of solutions from which they can choose without resorting to irreversible radical solutions.

The number of responses that consider that the role of social worker counseling was that they find a job is 28. They appreciate that without the help of the social assistant, the counselor would still not have been able to find a job and integrate socioprofessional.

An almost equal number of responses (26) consider that the role of counseling was to make them aware of their own possibilities and capacities and therefore to know what they can give and what they can expect from others. Proper self-evaluation is a key factor in employment. When the subject is properly assessed in terms of its potential and capabilities, it knows exactly what it is worth on the labor market and it makes it easier to negotiate a salary or job. Knowing your own value has opened up a wide variety of possibilities that they will be able to use according to the priorities of their time.

A total of 24 replies state that the social worker counselor has directed him towards a field of activity that suits them. This response is in fact complementary to the

previous one. Knowing their abilities and skills is easier for subjects to choose a field that suits them. Working in a field that suits you is essential to work satisfaction. This is because the work itself and its tasks are made of pleasure and not of obligation, giving implicitly a better return and producing greater personal satisfaction for the work done

On the whole, we can state that the social counselor assistant has helped subjects find a job, know their own capabilities and possibilities, and direct them to areas that fit them. The social worker's counseling activity is appreciated by most of our subjects and this appreciation is materialized in the satisfaction that the subjects have at the workplace and the way they perform their job duties.

In conclusion, our research has validated in practice the hypothesis from which we have gone, namely that finding a job and job satisfaction is a function of the skills and competencies of the social worker's professional counseling.

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.*

References:

1. Bonaccio S., Connelly C.E., Gellatly I.R., Jetha A., Ginis K.A.M. (2020). The Participation of People with Disabilities in the Workplace Across the Employment Cycle: Employer Concerns and Research Evidence. *Journal of Business and Psychology*, 35(2): 135–158. doi:10.1007/s10869-018-9602-5
2. Burke J., Bezyak J., Frasier R.T., Pete J., Ditchman N., Chan F. (2013). Employers' attitudes towards hiring and retaining people with disabilities: A review of the literature. *Australian Journal of Rehabilitation Counseling*, 19(1): 21-38. doi: 10.1017/jrc20132
3. Dispenza F. (2019). Empowering the Career Development of Persons With Disabilities (PWD). *Journal of Career Development*. November 2019. doi: 10.1177/0894845319884636
4. Ellenkamp J.J., Brouwers E.P., Embregts P.J., Joosen M.C., van Weeghel J. (2016). Work Environment-Related Factors in Obtaining and Maintaining Work in a Competitive Employment Setting for Employees with Intellectual Disabilities: A Systematic Review. *Journal of Occupational Rehabilitation*. 26(1):56-69. doi:10.1007/s10926-015-9586-1
5. Filgueiras E, Vilar E, Rebelo F. (2015). Support system for the professional integration of people with disability into the labour market. *Work*. 50(4):563-73. doi: 10.3233/WOR-141835
6. Friedman C. (2018). Direct Support Professionals and Quality of Life of People With Intellectual and Developmental Disabilities. *Intellect Dev Disabil.*, 56 (4): 234–250. doi: 10.1352/1934-9556-56.5.234
7. Heera S., Devi A. (2016). Employers' perspective towards people with disabilities. A review of Literature. *The South East Asian Journal of Management*, 10(1): 54-74
8. Hergenrather K. C., Emmanuel D., McGuire-Kuletz M., Rhodes S. D. (2018). Employment as a social determinant of health: Exploring the relationship between neurocognitive function and employment status. *Rehabilitation Research, Policy, and Education*, 32(2): 101–122. doi:10.1891/2168-6653.32.2.101

9. Lawthers A.G., Pransky G.S., Peterson L.E., Himmelstein J.H. (2003). Rethinking quality in the context of persons with disability. *International Journal for Quality in Health Care*, 15,(4): 287–299. doi: 10.1093/intqhc/mzg048
10. Rezaei M., Kolne K., Bui S. et al. (2020). Measures of Workplace Inclusion: A Systematic Review Using the COSMIN Methodology. *J Occup Rehabil.*, 30, 420–454. doi: 10.1007/s10926-020-09872-4
11. Rotarou E., Sakellariou D. (2018). Depressive symptoms in people with disabilities; secondary analysis of cross-sectional data from the United Kingdom and Greece. *Disability and Health Journal*, 11(3): 367-373. doi: 10.1016/j.dhjo.2017.12.001
12. Simplican S.C., Leader G., Kosciulek J., Leahy M. (2015). Defining social inclusion of people with intellectual and developmental disabilities: An ecological model of social networks and community participation. *Research in Development Disabilities*, 38: 18-29. doi: 10.1016/j.ridd.2014.10.008
13. Tansey T.N., Iwanaga K., Bezyak J., Ditchman N. (2017). Testing an integrated self-determined work motivation model for people with disabilities: A path analysis. *Rehabilitation Psychology*, 62 (4): 534–544. doi:10.1037/rep0000141
14. Tuan L.T., Rowley C., Khai D.C., Qian D., Masli E., Le H.Q. (2020). Fostering Well-Being among Public Employees With Disabilities: The Roles of Disability-Inclusive Human Resource Practices, Job Resources, and Public Service Motivation. *Review of Public Personnel Administration*. January 2020. doi: 10.1177/0734371X19897753
15. Vornholt K., Villotti P., Muschall B., Bauer J., Colella A., Zijlstra F...Corbiere M. (2018). Disability and employment-overview and highlights. *European Journal of Work and Organization Psychology*, 27 (1): 40–55. doi:10.1080/1359432x.2017.1387536
16. Zhu X., Law K.S., Yang, D. (2019). Thriving of employees with disabilities: The roles of job self-efficacy, inclusion, and team-learning climate. *Human Resource Management*. 58(1): 21-34. doi: 10.1002/hrm.21920
17. WHO (2002). *World Report on Disability*. Geneva: WHO
18. WHO (2011). *World Report on Disability*. Geneva: WHO

THE GUSTI SCHOOL, A PRESSING ISSUE OF TODAY. FROM THE CONTRIBUTIONS OF THE SCHOOL TO THE MATURING OF GREATER ROMANIA AND THEN ON TO OUR ALMOST-HELPLESS CIRCUMSTANCES OF TODAY¹

Radu BALTASIU

Professor, Ph.D., Romanian Academy; University of Bucharest (Romania)

E-mail: radu.baltasiu@gmail.com

Abstract: *The Gusti School represents not only the culmination but especially the tool to reproduce the statehood and maturity of the Romanian society after the Great Union. The contribution of the Gusti School to Romanian civilization and universal science goes beyond Dimitrie Gusti. We will see that these issues are strikingly current.*

Key words: *Gusti School; Romanian sociology; Social Service.*

'However, the ideal is not always clearly seen and the nations often strive for foreign ideals, incompatible with their character. Thorough research of the national ideal is thus necessary; it is an issue that stands as a nation's moral philosophy.' (Gusti, 1937: 59)

1. What does the Gusti School and Dimitrie Gusti mean for Romanian civilisation and universal culture?

The Gusti School represents not only the culmination but especially the tool to reproduce the statehood and maturity of the Romanian society after the Great Union. The contribution of the Gusti School to Romanian civilization and universal science goes beyond Dimitrie Gusti. We will see that these issues are *strikingly current*.

The contribution of Dimitrie Gusti to the modernisation of the society, to the twinning and maturing of the Romanian state inside Greater Romania is systematised by Mircea Vulcănescu (1936)² as follows:

'By summing up..., we end up attributing the following achievements to him:

1. He created an original philosophical system designed to understand the society and the fields that deal with it...;
2. He set up an original research method of social units, both sympathetic and objective, erudite and concrete, which he applied himself in the study of Romanian society;
3. He organised social researches outside the university, conducting the political education of an entire generation of Romanian state leaders through the Social Institute and whetting the appetite of the community as far as social problems were concerned;
4. He taught these leaders to base their reforms on previous knowledge of the reality that they sought to reform; he taught the public to socially adhere based on reason;

¹ The present paper was published in Romanian under pseudonym with the title: „Școala Gusti, o actualitate prezentă. De la contribuțiile Școlii la maturizarea României Mari la precaritatea contemporană”, *Revista română de sociologie*, 1, 2020.

² Mircea Vulcănescu (1936), study published in *Arhiva pentru știința și reforma socială*, year XIV, *Omagiu profesorului D. Gusti. XXV de ani de învățământ universitar (1910-1935)*, volume II, Bucharest: Institutul Social Român Publishing House, 1198-1287, in Vulcănescu, Mircea, *Școala sociologică a lui Dimitrie Gusti*, edited by Marin Diaconu, Bucharest: Eminescu Publishing House, 1998, pp.107-108. The page editing and numbering are ours.

5. He trained – by courses, conferences, seminars, and campaigns of works – the scientific researchers of social life and the specialists in various branches of social sciences, able to also understand the entirety of the phenomena that included their field;
6. He got these researchers familiarised with the general conditions of scientific work: the bibliography, the correct use of the material, the dignified and objective nature of discussions;
7. He vastly, tirelessly, and enthusiastically engaged in social reform, designed to organise Romanian cultural life, through the cooperation of the specialists and by stimulating the activity of the value-creating individuals. This action had as a goal organising the higher culture, the people's culture, and the cooperation between the elites and the people;
8. Consequently, as a teacher and a dean, he organised university life, setting up numerous student orientation and assistance institutions;
9. As an Academician, a Technical Advisor, and a Minister of Military Training, he organised higher culture [as a Minister of Education, 1932] (the Romanian Academy, the Cultural Senate, public libraries), by enabling international intellectual co-operation (intellectual exchanges with foreign sociological associations and international social foundations, international conferences, congresses);
10. As a director of Casa Culturii Poporului [The House of People's Culture] and then of Fundația Culturală 'Principele Carol' ['Principele Carol' Cultural Foundation], he organised people's culture;
11. He also organised co-operation, as the president of the National Office, and Radiodifuziunea [The Radio Broadcasting Institution], as the president of the society, setting up Universitatea Radio [The Radio University];
12. He was the organiser and leader of monographic research campaigns conducted by the student teams of Fundația Regală 'Principele Carol' ['Principele Carol' Royal Foundation] and 'Sociologie românească' magazine; he fought for the actual knowledge of Romanian realities and strived especially to get intellectuals interested in village life and culturally boost villages through the work of cultural elites;
13. Finally, he culturally lobbied for Romania in the country and abroad (the exhibitions from Barcelona, Dresden, and Paris; the Village Museum).'

All these were shortly followed by the Law of Social Service (1938)¹.

¹ The Social Service was set up by the King in 1938 and is the outcome of Gustian paradigm. The idea appeared in the letters exchanged between Anton Golopenția, away with a scholarship in Germany, and the Professor, being stated in a letter with programmatic value addressed by Golopenția to Gusti on 14.10.1935 and further refined by Gusti. 'I would like to make a series of proposals concerning this beginning [namely the activity of Professor Gusti at the Royal Foundations], which is as dear to me as it is to you and to all those lucky to have been able to help you. This time around, it deals more with the educating functions of the young University students that the Royal Teams include. I believe that this function is as important as that of educating the people. Two things should be done to this end: the gradual extension of the activity of the *royal teams*, the gradual generalisation of taking part in them and *obtaining the obligation to take part in them* during at least one summer to be awarded an academic title, once there are *sufficient possibilities to enforce it*. Such a plan would surely be according to royal intentions; it is also included on the confuse wish list of the young. ... Universities would be of course happy to neutralise the exclusively-political action of student centres and political parties by recognising such an institution. After physical education entered Universities, the *route of such an education of the spirit of responsibility towards the people* is open. The beginning must be carved now and the capacity must be created – p. 279 to put to work 5000-6000 students during one summer; the university senates will easily declare it mandatory." Anton Golopenția, *Ceasul misiunilor reale*, pp. 278-279.

Last but not least, we should say that the monographic researches were part of the extended education system of the university students included in the Royal Teams. The effort to educate the young was another strategic direction to apply the Gustian conception. Not all the activities of the Royal Teams led to monographies, but all their actions considered *educating the young by boosting the village*. In 1939, Golopenția wrote¹: 'The student-formed Royal Teams had already undertaken, until 1939, 220 work campaigns in 150 villages, with over 1600 students from all the special faculties and schools, supported by 950 doctors, agriculturists, foresters, and other technicians. The results of their work include 310 000 medical examinations, 15000 medical analyses, 12000 injections, 70000 veterinary examinations, 80000 vaccinations, 210000 injections in the case of domestic animals, creating 150 nursery gardens, procuring 54 wagons of selected seeds, setting up 5000 systematic beehives, building 600 garbage platforms, conducting 250 agricultural courses and 26000 cooking and tailoring courses, 200 constructions (community centres, houses, churches), repairing and constructing 600 bridges and 1200 wells, organising 3000 sewing bees. The work camps for community benefits included 30000 premilitaries from high schools and higher schools and over 400000 rural premilitaries in two work campaigns. The great diversity of the works for which they were required and which they performed, starting from fortifications, may be known from the annual accounts of the General Inspector for 1938 and 1939.

2. Today, on Gustian sociology. What is not right?

- Inter-war Romanian sociology is not an ontological joke, a certain exercise of the history of mentalities, a lost note of a post-modern complaisant assessment, detached and sovereignly sliced off from the acute reality represented by Gustian sociology.
- Gustian sociology has been for intolerably long the victim of a superficial approach, cast in the oblivion of minor concerns, of shortened thoughts and acronyms, as if the huge understanding effort wisped by it would be decoupled by the *feeling of us*, being rather assessed from the perspective of the members' humours than from that of the great significances that gave life to it and shattered it largely among the martyrs of the Communist gutter.
- Related to Gustian sociology – umbilically connected to the great issues –, the desert of decoupling social science from it arises on today's horizon.
- The first mission of Gustian sociology was the *soulful union of Romania*, Greater Romania. This necessity of the soulful union took shape in the sociology's mission to know, preserve, and develop the village. This focus point is less and less strongly represented today.
- Sociology is in itself a benchmark of the relation between good and evil in the society. Only a truly free society *feels* the need to know itself as a collective entity, with a national destiny. We are facing a double rupture today: between sociology and society, between sociology and the state. The society was largely alphabetised, in the *sillage* of the global trend that weakens reading, reducing it to the poor cost-benefit ratio, or, more prosaically, reading has become the victim of our daily lives. At its turn, the state empirically governs, most of the institutions renouncing their scientific memories. Consequently, Romanian society suffers the 'strictness' of a

¹ Study signed by Golopenția and named *Creșterea nouă a tineretului*, 1940, published in Golopenția, *Opere*, I, p.217.

double crisis: loss of literacy and denationalisation – of a soul depatterning on the individual and institutional Nostratic sublayer.

3. What is strikingly current?

On a shallow approach of the current character of the issue, strikingly current in Gustian sociology, the following aspects surface:

- Sociological knowledge can only be... patriotic – is the message of the deciphered Gustian sociological system; patriotism is, at its turn, the guarantee of *responsible* action: '<Accurately knowing reality – writes D. Gusti – is the only way to include and stimulate patriotism once again, by fathoming it, by awakening the feeling of social responsibility and developing social consciousness, consequently shaping a clear political view for what is impossible and for what stands as a political need, which must be fulfilled.> (D. Gusti, *Asociația pentru știința și reforma socială*, reproduced in *Sociologia militans*, p.22).' Patriotism is the condition of accurately knowing reality; it is not an 'ideological option'. Patriotism is the condition of emotional closeness, of bringing reality into consciousness *while caring for the other*.
- The scientific necessity to set up the governing act is today more 'empirical' than ever.
- The village. The state. The justice. The full awareness. The village is the justification of the intellectuals found in the society; it is the starting point to the state, thought Gusti. Left aside nowadays, the village remains the most important non-person, perhaps the most tragic absence from our current problems. The state – as a culmination of the ethical system and the knowledge, is to be theoretically rethought in this corner of the world and to be *regionally* interpreted. The full Gustian knowledge of social reality – multi- and transdisciplinary – is also a challenge in the context of thinking 'by projects', but without any 'Country projects'.
- The necessity to reinstate sociology in country and world matters – Noica shows that this word – 'reason' – connects thoughts and actions so concretely that one can walk, hold what they are talking about or scatter it, the reason being the base, the core, the stronger point, the sake of being what one is saying and thinking. Gusti showed that only by turning the real needs of the country into problems can we justify our existence; we will be 'cultural personalities' with a *reason* as people of a society. The country will then enjoy true social justice, governance based on knowledge.
- The necessity of full thinking. After deciding to re-embrace the sociological thinking of the country in a European and global context, we will ask ourselves *how* this way of thinking *is* possible. The incredibly simple yet complex answer of Dimitrie Gusti was the *law of parallelism* between circumstances and occurrences, possibilities and facts, a phrase of a few lines describing everything-that-is and everything-that-could-be, through which institutions can be rebuilt and *accounted for* in relation to the people financing them.
- The necessity to educate masses and propagate Romanianhood into the country and outside its borders. For Dimitrie Gusti, this function was or would be performed predominantly by the community centres in villages, the Atlas and the Encyclopaedia of Romania, the Seminar and the Law of the Social Service in the case of students, the international fairs – as cultural diplomacy means abroad. One cannot justly govern an audience lacking the consciousness of its dignity – thought Dimitrie Gusti.

- The creation of an 'intelligent aristocracy' (Vulcănescu on Gusti). The aristocracy of the intelligence is double-goaled: 'developing the self-consciousness of the society and assimilating the social experiences outside'. The moment that we are going through deals with the existence of an aristocracy of the intelligence, which, however, despises its society. Left without guidance, this behaviourally shatters into poor-developed country consumerism and dramatically scatters around the world. It is not a surprise that another quite current element of the Gustian system – namely educating masses – is more current than ever.

4. Embranchment of the Gustian system

The Gusti school was not a closed structure. It was a system encouraging side thinking, albeit not always comfortable with itself during this process. Thus, the Gustian thinking system did not mean only the Professor's way of thinking. The Gustian system generated true paradigms, argumentative and methodological constellations with their autonomy, stemming from the Gustian law of parallelism between circumstances and occurrences, from the central concept of social unity, of the central role played by the family and the state action, by the personality filtered through consciousness. We will consider a few directions, like those illustrated by Henri Stahl, Ernest Bernea, Golopenția, and Vulcănescu. Namely, the study of village communities (Stahl), the study of the functions of space and time in the village world and its culture (Bernea), the issue-centered summary monography, the geopolitics and the modern theory of administration (Golopenția), the Romanian dimension of existence and the economic management techniques under geopolitical pressure (Vulcănescu) are some of the most brilliant subparadigmatic directions of the Gusti School.

5. What can be done?

The Gusti School is a thinking system and an attitude. It is a heroic manner to create science by a non-ideologised reference to reality. Consequently, the Gustian system was and is still open towards any theoretical contribution able to support the soulful unification of Greater Romania. Of course, some of its developments have struggled with tensions – the tensions that any development experiences. Let us not confuse personal frictions – in the plan of organisation sociology – and the openness towards an ontological type of 'full' of the Gustian system.

Until social science becomes interesting for the authorities again, it can only strive for its mature reconsideration, beyond the ludic issues and the relational spectacular elements taught in school. The generalised resumption of Romanian sociology classes within the Romanian university system could even be the solution in line with the conservation instinct of current Romanian sociology.

The awarding of Gusti grants and scholarships by the Academy to sociologists interested in a systematic approach and in the full understanding of the society, especially of the village, faced (not only) with the geopolitics of Romanian communities, could be another solution to bring greatness to the name of the grand scholar.

In general, until national interest re-enters the applied institutional reflex, there is nothing left for us to do but look for the preservation of the progress of the sociological knowledge, centred on acknowledging the great issues of the society.

References:

1. Golopenția, A. (1999). *Ceasul misiunilor reale. Scrisori către Petru Comarnescu, Ștefania Cristescu (Golopenția), Dimitrie Gusti, Sabin Manuilă, Iacob Mihăilă, H.H. Stahl și Tudor Vianu*. Edited by, Introduction and notes by Ștefania Golopenția. Bucharest: Fundația Culturală Română Publishing House.
2. Golopenția, A. (2002). *Opere Complete*, volume I, Sociologie. Edited and annotated by prof. dr. Sanda Golopenția. Introductory study by prof. dr. Ștefan Costea. Bucharest: Enciclopedică Publishing House.
3. Gusti, D. (1934). Asociația pentru știința și reforma socială. *Sociologia militans*, 1, Bucharest: Institutul Social Român Publishing House.
4. Gusti, D. (1937). Știința națiunii. *Sociologie Românească*, year II, no. 2-3, 49-59.
5. Vulcănescu, M. (1998). *Școala sociologică a lui Dimitrie Gusti*. Edited by Marin Diaconu. Bucharest: Eminescu Publishing House.

LIVING IN A SMART WORLD. A STUDY OVER EMPLOYEES' PERCEPTIONS ON THE USAGE OF INTELLIGENT DEVICES

Livia Dana POGAN¹, Radu-Ioan POPA²

¹Teaching Assistant, "Lucian Blaga" University of Sibiu (Romania),
E-mail: livia.pogan@ulbsibiu.ro

²Assistant Professor, "Lucian Blaga" University of Sibiu (Romania),
E-mail: radu.popa@ulbsibiu.ro

Abstract: *Technological developments, fostered by scientific discoveries, have always contributed to changes concerning the work domain, business models, communication, peoples' interactions, in one word reshaping the world. Taking into account the rapid spread of new, smart technologies in several domains and their usage at a large scale, both in industrial context and by individual users also, we aimed in the present study to explore employees' perceptions regarding the usage of intelligent devices and platforms. Results showed different patterns among respondents, concerning their previous experience or the amount of time spent using each kind of technology. Answers varied, depending on the type of interaction questioned, from experienced users regarding smartphones, to basic users when it comes to laptop/desktop usage and no experience in interacting with assistive systems and platforms using virtual reality.*

Key words: *artificial intelligence; work; human centricity; training; virtual reality.*

1. Introduction

The contemporary society is unquestionably defined and shaped by artificial intelligence (AI) and the development of new technologies. AI is visible in many domains, impacting industry, economy and society. A working definition for artificial intelligence could be provided by the Oxford Dictionary, according to which we can understand AI as the "theory and development of computer systems able to perform tasks normally requiring human intelligence, such as visual perception, speech recognition, decision-making and translation between languages" (Oxford Dictionary (online) available at https://www.lexico.com/en/definition/artificial_intelligence). Artificial intelligence is embodied in different apparatus around us, gadgets, applications that we use, both at work, at home or during our leisure time. People manage nowadays to accomplish several tasks and activities faster, easier, cheaper and less risky than twenty years ago due to the smart devices that surround us – smartphones, smart cars, autonomous guiding systems, searching engines or chatbots.

The benefits of artificial intelligence are unquestionable when analyzing them from the perspective of now-a-days consumers' society, as shopping, finding a destination, communicating a message become easier than ever before and our desires are fulfilled in a blink of an eye. Nevertheless, questions, worries and skepticism also find their place in this equation. Thus, employees worry about their jobs, consumers feel insecure about the personal data they share to a voice assistant and there also are voices that see the development of autonomous, intelligent technologies as dangerous for humanity itself, discussing about the "crisis of the anthropological project" (Kravchenko and Kyzymenko, 2019: 120). Other authors (Yilma, Panetto and Naudet 2019: 12) draw attention upon the importance of the human factor in this equation. They consider mandatory a cognitive interaction, besides the task execution part and notice the necessity of merging the social and technical part. Furthermore, they acknowledge the complexity of this challenge, given the unicity of each human being.

Taking into consideration both the benefits and the challenges that accompany the spread of technology and artificial intelligence, in the following lines we will address the main concepts of the domain from a theoretical perspective, followed by an empirical approach also.

2. Conceptual Framework

Humanity, in its never-ending movement, has always tried to conquer new frontiers and technological developments are the ones that sustain this permanent process of change. Theory distinguishes between four industrial revolutions, seen as steps in developing mass production, automatization or smart devices that portray industry as we know it today (Xu, David and Kim, 2018; Pogan, 2019; Hirschi, 2018: 193). Thus, back in the 18th century, the steam power engine revolutionized production, attracting people from farms and small villages to flourishing bigger settlements (ACATECH, 2013). This early technological turning point is seen as the first industrial revolution. Electricity use fostered these trends towards industrial development and manufacturing increased. Industrial cities developed across the western world, as production moved outside the houses and communities, in the factories, at the beginning of the 1900`s. The use of electricity at a large scale, sustaining thus mass production is considered to be the motor of the second industrial revolution, that contributed to a greater independence of mankind from nature.

New steps towards faster and more efficient industrial production chains were possible starting from the 1970`s, as information technology used at a large scale in factories allowed automatization. This is considered to be the third industrial revolution, that brought affordable goods for large categories of consumers, eliminated risky jobs, made communication easier, transportation faster and replaced humans with machines for those routine, repetitive tasks, in the production chains.

The fourth industrial revolution, firstly described by the founder of the World Economic Forum, Klaus Schwab (2018), is seen as continuing the third industrial revolution. What differentiates these two stages, the third and the fourth revolution, is the fact that the machines, or robots that replace human beings will be able to act, decide, communicate, interact, learn, adapt to various situations on their own, independent from a human decider. Until this late stage intelligence was a specific feature only for human beings. But the last industrial revolution managed to embody intelligence in objects, devices, or other virtual entities. Thus, the Internet was built by people, was developed by people, content was added by people until a few years ago. Nowadays, we are using in fact IoT, the Internet of Things, as the contribution of human beings has been replaced by the contribution of smart things that can provide information. These smart things can be virtual machines, smart watches, searching engines, localization systems, guidance assistants or other types of bots that can send, receive and process information. Although at a first glance each industrial revolution affected the way work was performed, production units or transportation chains, as new technologies were firstly implemented in the industrial domain, each of these developments had strong social echoes, transforming the lives of individuals, families, communities and countries. The globalization context fosters the spread of novelty in any domain and the technological support improved through each industrial revolution contributed to a greater coverage of every discovery. These transformations made jobs easier and less dangerous for some professionals, but also brought lay-offs, as certain tasks were better or cheaper accomplished by machines. Each time employees had to adapt, reorientate, learn how to use new technologies or change their job or even domain. The actual context, defined by rapid transformations, recalls flexibility and

adaptivity more than ever before, as the contemporary changes will fundamentally reshape “the nature of work, business, and society in the coming decades” (Hirschi, 2018: 192). The same author draws attention to the possibility that plenty of the existing jobs will no longer exist in the upcoming future, while others will be seriously reconfigured, without neglecting the emergence of new occupations, professions and even entire work domains (Hirschi, 2018: 193).

Another trend analyzed by the scholar literature is the polarization of jobs, seen as a phenomenon characterized by a greater gap between lower-skilled jobs, in the service domain especially, as cleaning or care, for instance and higher-skilled jobs - teachers, managers, for example. Middle skilled professions, specific for domains as administration, financial services, customer care, that imply repetitive tasks, easily predictable, can be quickly undertaken by virtual machines or other intelligent apparatus, as clear procedures can be built for automatization and functional systems that integrate several operations are easy to put into functioning, due to the actual technology.

No matter the activity sector, current technological developments are implemented, to a greater or lesser extent, in order to facilitate workers' adaptation, training, remote communication, increasing productivity or avoiding accidents. Research analyzes assistive working systems that can be used in industry (Bertram et. al., 2018: 172-174), showing that human intervention and interaction are still needed, as the studied projects and prototypes are only in their first stages of usage. Besides such working stations, that aim to integrate artificial intelligence, facilitating thus human productivity, virtual reality (VR) and augmented reality (AR) are already used in organizational area (Pogan and Popa, 2020: 35). Virtual reality can be understood as “an interactive, participatory environment that could sustain many remote users sharing a virtual place” (Gigante, 1993: 3), relying on “three-dimensional, stereoscopic, head-tracked displays, hand/body tracking, and binaural sound” (Gigante, 1993: 3). The usage of VR is not possible without external equipment meant to create the virtual environment and augmented reality could be understood as a “softer” form of virtual reality. They are both used in organizational or military training, education, medicine, game industry or even therapy. Previous studies showed that the main domains where VR is used or where research was conducted are represented by the automotive industry, aerospace industry, industrial plants, followed by energy and military industry (Zhu, Fan and Zhang, 2019).

3. Methods

Taking into consideration the above mentioned characteristics of the industrial transformations affecting the work domain, the empirical part of the present study aims to focus on the experience and usage of smart devices (tablet, laptop, smart TV), intelligent working systems, VR, AR and AI that employees report.

We developed our research in the automotive domain, as this is considered to be among the areas that use smart, new technologies (assistive working stations, VR, AR, AI) to a greater extent than other sectors (Zhu, Fan and Zhang, 2019: 563).

The main research questions targeted through this study focus on:

- a. What are the main smart devices in terms of preferences to be used in daily life in the case of employees?
- b. What is the level of expertise that employees consider having when working with smart devices?
- c. What is the usage level in the case of intelligent training systems at work from employees' perception?

d. What is the level of expertise in the case of intelligent training systems at work from employees' perception?

Our exploratory study followed an online survey using a Google Forms platform, conducted in the automotive industry domain. Initial data was collected from 120 participants, after correcting and applying filters to data, results from 100 responses were analysed and processed.

In terms of sample features, participants' age ranged from 19 to 56 years of age ($M=31.96$), divided into equal numbers of female and male subjects, 73% indicating an urban residency at the moment of the study.

4. Results

Data showed that the telecommunication devices (e.g. smartphones) occupy the highest percentage of time usage (49% use the phone between 1-3 hours; 34% use the phone over 3 hours) and respondents self-evaluate their experience level as between advanced users (35%) or experienced (34%) as shown in Table 1.

Table 1: Levels of experience in terms of communication devices usage

	Basic user	Intermediate user	Advanced user	Experienced user	No answer
%	13	17	35	34	1

Following close, results also underlined that the usage of entertainment devices with focus on the smart tv, reserve another high level of time (27% between 1-3 hours; 25% over 3 hours), 37% of respondents considering they are advanced users and 18% experienced users. A high percentage of the participants do not use the tablet (38%) as a smart device in their daily life, while on the opposite side their experience level self-evaluation for computer (60%) or laptop (61%) utilization, consists of experienced or advanced user profiles. Results also showed some interesting features, 31% of employees not using the computer daily while 29% using it over 3 hours, while 49% using the laptop over 3 hours (see Table 2).

Table 2: Levels of time usage percentage concerning calculations devices

%	Never using	Not using daily	Over 3 hours
Tablet	38	44	1
Computer	26	31	29
Laptop	12	20	49

From another perspective, results showed another trend concerning other intelligent devices in terms of low levels of experience and time spent working with them.

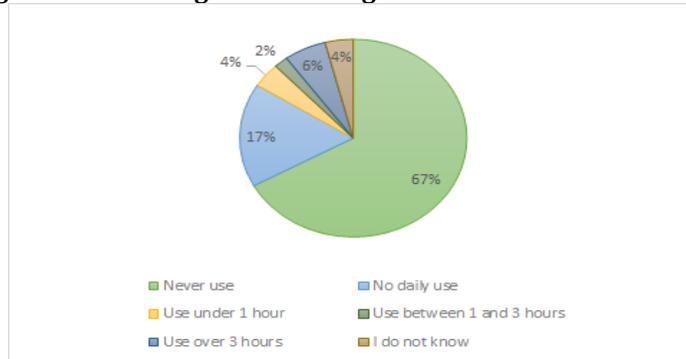
Table 3: Levels of experience with intelligent devices

%	Never using	Basic user
Game console	59	11
AR technology	59	14
VR technology	60	15

In this direction, 59% of the participants state they have no experience with game interactive consoles, 59% have no experience with augmented reality (AR), while 60% have no experience with virtual reality (VR), in Table 3.

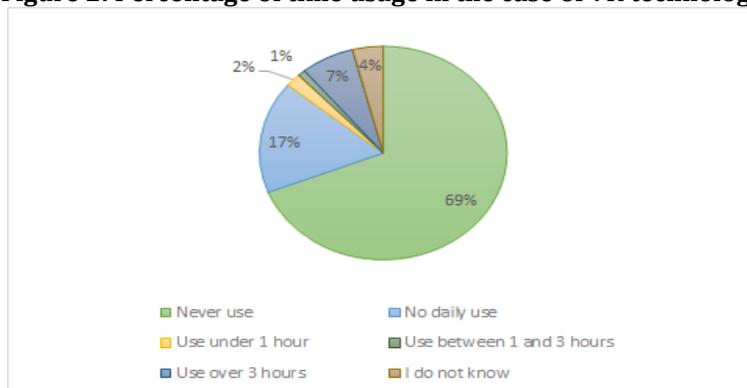
In terms of time spent on using the intelligent devices with focus on AR technologies, results show very low levels of utilization or none (see Figure 1).

Figure 1: Percentage of time usage in the case of AR technology



When analyzing the amount of time spent on using the intelligent devices with focus on VR technologies, results show very low levels of utilization or none (see Figure 2).

Figure 2: Percentage of time usage in the case of VR technology



In terms of experience with intelligent training stations at work, 55% declare they never used this type of system, 60% never experienced working with an automated simulator or with a virtual simulator (68%), in Table 4.

Table 4: Levels of experience with intelligent training stations

%	Never using	Basic user
Training station	55	23
Automated simulator	60	21
Virtual simulator	68	13

The same low levels of experience are also reported in the case of augmented (69%) or virtual (73%) reality devices. A high percentage of participants (78%) declare they never used or have no experience with AI assisted training systems (see Table 5).

Table 5: Levels of experience with smart reality training stations

%	Never using	Basic user
Augmented reality	69	12
Virtual reality	73	12
Artificial Intelligence	78	9

5. Discussion

As seen in previous research articles and academic papers, the use of smart devices in everyday life has become an ascending trend, importing a wide variety of challenges to the daily user, work environment, company development, performance and adaptation to a new technology market. As a special sector in this domain, the intelligent systems start to cover a wider application platform.

Systems such as the AR, VR or AI platforms require a higher level of training, concept understanding and experience at work, in order for the employee to fully use their optimal applications and outcomes. On one hand, results showed that employees are now quite familiar with smartphones or smart television, and they reserve an important time from their daily activities using them, while being at advanced or experienced level. On the other hand, the same employees report low levels of familiarity when dealing with AR, VR or AI systems at work, with little or no experience to report. The same goes for their practice with intelligent training stations, automated or virtual simulators, where the levels are low or non-existent in the organizational environment or training practices. From this perspective, the research and company level management should consider for the future the implementation and development of intelligent device management systems, while supporting human centrality at work.

Structural modeling would be a must, just as in the case of mobile device management systems, where also other variables are monitored among which: system features and technical background analysis, threat agents and definitions, values and assets, vulnerabilities and actions (Rhee, Won & Jang, 2013). Moreover, productivity evaluation is required to be analyzed in detail when dealing with intelligent devices at work, following in comparison the case of mobile communication usage inside the organisation, with potential implications for work-life balance, increasing or decreasing performance and ethical guidelines for employee monitoring (Muhammad et al., 2013). Also, other literature works suggest the need for information systems evaluation not

only in terms of usage but also on the work-performance impact and perception of employees (Sundarraaj & Vuong, 2004). In addition, the level of experience and time usage must be associated in future studies with the work-life balance concept and interactions. Adisa, Gbadamosi and Osabutey (2017) described also that concepts such as “boundaryless” or “borderless” work domains solicit a new re-examination with focus on the work-life theory in the future.

The intelligent platforms for training require a detailed attention from the research sector in terms of perceived usefulness from employees, reserved attitudes and fears of the unknown new technologies, lack of experience or direct contact with such devices, human centricity and ethical principles. Kim and Gatling (2017), outlined that a platform should provide useful functions to the user, in order to ensure engagement, alongside information recognition and posting, data sharing and distribution, alerts and notifications, recognizing achievements, all concurring to the job performance target. Moreover, smart devices and applications development should take into account topics regarding personal freedoms, data protection and privacy (Cambon, 2017), ensuring that the human user remains at the core concept, with respect to ethical, moral and relevant grounds.

6. Conclusions

The industrial sector is among the domains mostly impacted by the usage of new technologies. Work in such areas is transforming rapidly, as efficiency, productivity or cost reduction are targeted by any management. Therefore, new, performant systems, innovative solutions, autonomous devices are quickly implemented, and many times tested in the organizational domain. As shown before, human-centricity remains a core-concept, even though assistive, intelligent systems are steadily introduced, trying to help human operators and facilitate their work, contributing thus to better results for the entire organization.

Besides the practical use of such new technologies, the human factor also has a great contribution to the adherence to these new systems, devices, intelligent platforms or even totally innovative ways of work. Therefore, in the present paper we aimed to analyze the perceptions of employees from the automotive industry (considered to be one of the leading domains regarding the implementation of new, smart technologies) regarding such innovative aspects.

In the present study, data outlined the shift and polarised perceptions among employees between higher levels of usage and experience when it comes to specific communication and entertainment smart devices in contrast with low levels of usage and experience all the way to none when it comes to AR, VR and AI technologies and platforms.

The above mentioned perceptions of employees show the need for further research in this field, doubled by organizational programs and strategies aiming to foster human workers` adaptability to new technology, as the smart world we already live in makes everything surrounding us intelligent.

Acknowledgements: *This work is supported through the DiFiCIL project (contract no. 69/08.09.2016, ID P_37_771, web: <http://difcil.grants.ulbsibiu.ro>), co-funded by ERDF through the Competitiveness Operational Programme 2014-2020.*

References:

1. ACATECH - National Academy of Science and Engineering (2013). Recommendations for implementing the strategic initiative industrie 4.0 final report of the industry 4.0 working group. Frankfurt.
2. Adisa, T.A.; Gbadamosi, G.E. and Osabutey, L.C. (2017). What happened to the border? The role of mobile information technology devices on employees' work-life balance. *Personnel Review*, 46(8), 1651-1671. [online] available at: <https://doi.org/10.1108/PR-08-2016-0222>.
3. Betram, P.; Birtel, M.; Quint, F. and Ruskowski M. (2018). Intelligent manual working station through assistive systems. *IFAC-PapersOnLine*, 51(11), 170-175. (online) available at <https://doi.org/10.1016/j.ifacol.2018.08.253>.
4. Cambon, L. (2017). Health smart devices and applications...towards a new model of prevention?. *European Journal of Public Health*, 27 (3), 390-391. [online] available at: <https://doi.org/10.1093/eurpub/ckx019>.
5. Gigante, M. A. (1993). Virtual reality: definitions, history and applications. *Virtual Reality Systems*. Academic Press, 3-14. [online] available at: <https://www.sciencedirect.com/science/article/pii/B9780122277481500093>.
6. Hirschi, A. (2018). The fourth industrial revolution: issues and implications for career research and practice. *Career Development Quarterly*, 66, 192-204. [online] available at: <https://doi.org/10.1002/cdq.2018.12142>.
7. Kim, J. and Gatling, A. (2017). The impact of using virtual employee engagement platform (VEEP) on employee engagement and intention to stay. *International Journal of Contemporary Hospitality Management*, 30(1), 242-259. [online] available at: <https://doi.org/10.1108/IJCHM-09-2016-0516>.
8. Kravchenko, A. and Kyzymenko, I. (2019). The fourth industrial revolution: new paradigm of society development or posthumanist manifesto. *Philosophy and Cosmology*, 22, 120-128. [online] available at: <https://www.ceeol.com/search/article-detail?id=742302>.
9. Muhammad, B.; Wright, C.; Van Den Bussche, P. J. and Klein, J. (2013). Mobile communication device usage: perceptions of non-supervisory employees. *Review of Business Information Systems*, 17(1), 21-36. [online] available at: <https://doi:10.19030/rbis.v17i1.7616>.
10. Oxford Dictionary [online] available at: https://www.lexico.com/en/definition/artificial_intelligence
11. Pogan, L. (2019). Emerging research milestones for social sciences in a smart society. "C.S. Nicolăescu-Ploșor" - Anuarul [Yearbook]. 20, 171-179. [online] available at: <https://npissh.ro/wp-content/uploads/2019/12/17.-Livia-Pogan.pdf>
12. Pogan, L. and Popa, R.I. (2020). A theoretical and practical comprehensive framework for artificial intelligence and socio-psychological challenges. *Bulletin of the Transilvania University of Brasov. Series VII, Social Sciences and Law*, 13(1), 33-40. [online] available at: <https://search.proquest.com/docview/2431835300?accountid=8083>.
13. Rhee, K.; Won, D. and Jang, S.W. (2013). Threat modeling of a mobile device management system for secure smart work. *Electronic Commerce Research*, 13, 243-256. [online] available at: <https://doi.10.1007/s10660-013-9121-4>.
14. Schwab, K. (2018). *The fourth industrial revolution*. Colongy/Geneva: World Economic Forum.
15. Sundarraj, R.P. and Vuong, T. (2004). Impact of using attachment handling electronic agents on an individual's perceived work-performance. *Internet*

- Research*, 14(1), 6-18. [online] available at:
<https://doi.org/10.1108/10662240410516282> .
16. Xu, M.; David, J. and Kim, S. (2018). The fourth industrial revolution: opportunities and challenges. *International Journal of Financial Research*, 9(2), 90-95. [online] available at: <http://www.sciedu.ca/journal/index.php/ijfr/article/view/13194> .
 17. Yilma, B. A.; Panetto, H. and Naudet, Y. (2019). A meta-model of cyber-physical-social system: The CPSS paradigm to support human-machine collaboration in industry 4.0. in Camarinha-Matos, L.M., Afsarmanesh, H. and D. Antonelli (Eds.). *Collaborative Networks and Digital Transformation. 20th IFIP WG 5.5 Working Conference on Virtual Enterprises, PRO-VE 2019. Turin, Italy, September 23-25, 2019 Proceedings*. [online] available at: https://doi.org/10.1007/978-3-030-28464-0_2 .
 18. Zhu, W.; Fan, X. and Zhang, Y. (2019). Applications and research trends of digital human models in the manufacturing industry. *Virtual Reality & Intelligent Hardware*, 1(6), 558-579. [online] available at: [https://doi: 10.1016/j.vrih.2019.09.005](https://doi.org/10.1016/j.vrih.2019.09.005).

PARENTAL STYLES AND MODELS AND EMOTIONAL DEVELOPMENT IN ADOLESCENCE

Claudia SĂLCEANU

Lecturer, PhD, Ovidius University of Constanța (Romania)

E-mail: claudiasalceanu@yahoo.com

Abstract: *The family has undergone a permanent evolution over time, leaving its mark on the transformations of economic and social life, morals, traditions and customs. It can be said that between the family, on the one hand, and social life as a whole, on the other hand, there is a permanent process of influence, conditioning, and adjustment. A sample of 61 adolescents, aged between 16 and 19 years old, has been assessed with Rosenberg's Self Esteem Scale, the Freiburg Personality Inventory and the Inventory for measuring the parental education models (EMBU). The objectives aim to identify: (1) adolescents' perception on parental styles and models; (2) the difference in the development of emotional personality traits of adolescents based on the perceived parental style. Results show that boys report a low level of involvement of fathers in their lives, a low level of parents' willingness to cooperate and the efforts made by their parents to cooperate with them. Subjects perceive the mother's behavior as more affectionate (38%), although in the desire of mothers to give them as much security as possible they become overprotective. The low level of parental support, as reported by the study subjects, translates into the fact that the subjects perceive the parents' behavior in relation to their educational experiences as less supportive, a low tendency of parents to express satisfaction and appreciation. There is a direct correlation between extraversion / introversion and parental educational behavior of performance orientation. And also, 45% of the studied persons manifest a series of specific characteristics in the spheres of impulsivity and emotional instability. The importance of these results is discussed in the end.*

Key words: *Self-esteem; inhibition; emotional stability; sociability; sensibility; parental style; adolescence.*

1. Family and parental style

The family is a basic unit of study in social science disciplines (Sharma, 2013), with many variations and nuances regarding its definitions, due to culture, historic period or country.

The family is and behaves as a fundamental life matrix for the existence and formation of the child's personality, as a determining educational environment, but also as a source of maladaptation and deviant behavior (Mitrofan and Ciupercă, 1998). The family is considered the natural and fundamental element of society; it is one of the oldest and most specific social constructions in ensuring continuity and affirmation of the human species. In the conception of modern anthropology, the family is the smallest social unit.

Starting from various definitions of the family, found in the literature (Băran-Pescaru, 2004; Lușșa and Bratu, 2006; Newman and Grauerholz, 2002; Mitrofan and Mitrofan, 1991), we can highlight a number of its characteristics, like: The existence of a certain number of members; The reunion of these members as a result of a civil document, usually a marriage certificate; There is a set of legally guaranteed rights and obligations between the members of the family group; Interpersonal relationships between all members of biological, psychological and moral order; Climate or psychosocial atmosphere; The set of norms and rules regarding the conduct of the family group members; Structural organization, with a certain distribution of family roles and tasks; Fulfilling certain functions in relation to the society.

Family system enables growth, socialization and the development of its member's identity, while promoting values, expectations and rules of the society (Gunindi, Sahin and Demircioglu, 2011). Ogburn and Nimkoff (1955) classified 6 important family functions: (1) Emotional – family provides the frame for the emotional development of its members, modeling their emotional traits and providing emotional security; (2) Economic – family is a production and consumption unit, fulfilling the needs of food, clothing, and housing for its members; (3) Recreational – entertainment in its various ways is an important part of family life. Feasts, holidays and different family events make this institution a center of recreation for its members; (4) Protective – families take care of the sick and old aged members, providing the necessary health conditions. Also, families exercise social control over their members and align them with the accepted social standards; (5) Religious – all the members in a family practice certain religious rites, rituals, ceremonies. Children learn different religious values from their parents, while sometimes adopting their parent's religious beliefs and attitudes; (6) Educational – family is a primary educational institution that teaches its offspring skills and knowledge, that molds their character, teaches them discipline, obedience, manners, etc.

Any type of education as a process of formation of the child must begin and take place within the family group. The people in charge of raising the child are, first of all, the parents. The mental traces left by the family to each individual later exert social influences in terms of their predisposition and in terms of creative power in the field of tradition, art and religion. In this context, Enăchescu (2003) speaks about the existence of a family complex. Parents make the rules. Some of them impose these rules; others remain open to dialogues, explaining their reasons and giving the reasons why the rules must be followed and examples of situations in which they apply. Thus, it can be said that the family environment can be either a positive or a negative one, and it is interposed as a filter between the educational influences exerted by social factors and institutions and the psycho-behavioral acquisitions made by the children.

Specialists in the field of analysis and intervention on the family group have reached a common conclusion: of all the environments that influence human development, the family has some of the most important tasks. It builds the emotional, social and cultural universe of the future adult, or, in other words, family context provide observational learning, modeling and social referencing (Sheffield Morris, Silk, Steinberg, Myers and Robinson, 2007). Therefore, inevitably, deprived family environments run the risk of disfavoring or impeding the normal development of children. Knowing specific characteristics of family environments is extremely useful in prophylactic and therapeutic intervention, in order to prevent and remedy conflicting relationships unfavorable to the balance of each family member, children in particular. Kari Killen (1998) reminds of the following deficient family environments: rigid/ libertine/ naïve/ anxious/ conflicting and disorganized family environment. The consequences of these types of family climate reside in delinquency and externalizing behavior (Button, Lau, Maughan and Eley, 2008), antisocial behavior (Snyder, Schrepferman and Peter, 1997), conflicting or hostile attitudes (Matthews, Woodall, Kenyon and Jacob, 1996), timidity, lack of self-confidence, low development of moral values, internalizing symptoms (Crawford, Schrock and Woodruff-Borden, 2011), depressive mood (Aydin and Oztutuncu, 2001), arrogance, negative self-image (Kichler and Crowther, 2001) or overestimation of one's possibilities with a domination tendency, manipulation, low life experience.

We can thus conclude that the educational style of the family shapes the development of the child's entire personality. Parenting is a component of family life,

which can be constructed differently and can be discussed at family macro-and micro-analysis. The educational style adopted by parents in transmitting values, attitudes or knowledge refers to the nature and characteristics of family relationships within which the educational process is carried out. Darling & Steinberg (1993) define parental style as a constellation of parental attitudes and practices that are transmitted to the adolescent and that create an emotional climate in which parental behaviors are expressed.

Although the role of parents is to influence, teach and supervise their children, people choose different ways to do these things. At one extreme are those who want to exercise absolute control over children and adolescents, placing great pressure on their shoulders, and at the other pole are those parents who limit themselves to performing only the tasks proposed by parental status.

Baumrind (1991) proposed authoritative, authoritarian and permissive typologies of parenting styles. Frías-Armenta, Sotomayor-Petterson, Corral-Verdugo and Castell Ruiz (2004) describe these styles as follows: (1) Authoritative parenting consisted of factors of expression of affection, rational guidance, and encouragement of independence; (2) The authoritarian style is indicated by factors of authoritarian control such as verbal hostility, corporal punishment, and non-reasoning punitive strategies; (3) Permissive parenting confirmed factors such as ignoring misbehaviour and lack of follow through.

Enăchescu (2003) distinguishes the following parental types: (1) An aggressive, violent, authoritarian, intolerant parent; (2) A gentle, warm, friendly parents, (3) An anxious, depressed, closed, defeatist parent; (4) A loving, sympathetic parent, seen as a demigod.

Kenneth Bryant (2001) describes four parental styles:

The authoritarian style, in which the parent expects obedience and the strict following of the rules and orders, even if he does not explain the reasons on which they are based. Dominated by high expectations and the desire for perfection, the authoritarian parent wants a competitive child who will make the most of his possibilities, which is why he pressures the child to study constantly. Even when the child is successful, the authoritarian parent does not show affection, rarely resorting to praise and reward. These parents are very strict and have many rules, they blame, they frequently argue with their children to get them on the path they want. Children do not have opinions and are not allowed to ask questions, as a result they do not learn to think for themselves or make decisions. Children are usually afraid of their parents. Usually, children whose parents use this parenting style get good school performance and do not have behavioral problems, instead do not demonstrate developed social skills, have low self-esteem and have high levels of depression. When they become teenagers, they often become rebellious in order to get rid of this rigidity. The disadvantages of this parenting style are, most often, increased hostility, decreased self-esteem, high levels of depression and impeding the development of social skills.

The permissive style: in relation to authoritarian parents, permissive ones have few rules and no clear boundaries. Parents give in to their children; if they impose a rule the children break it. Too permissive style leads to chaos, children being the ones in power, they are used to doing only what they want and will not follow the rules. Permissive parents are lenient and attentive to their children's needs, but have no clear expectations of them. Non-conformists and meek, they do not impose a certain type of behavior on children, but give them freedom, leaving the process of self-regulation to their discretion. The permissive parent applies an inconsistent discipline, avoids confrontations and gives in easily to the child's constraints or cries. He is rather close to

family members and communicative, preferring the role of friend of the child rather than that of parent. Children whose parents adopt a permissive style are more likely to have behavioral problems or poor school performance, but have high self-esteem, good social skills, and are less prone to depression.

The democratic style is one in which parents rely on the principle of giving their children a chance. They achieve equivalence between obligations and freedoms, have simple and concise rules, reasonable penalties for violating them, and spend a lot of time discussing with children the reasons why they set the rules. Children who grow up in such families learn that their choices are important, learn how to make decisions. These children will be independent and responsible. Democratic parents have clearly set standards for their children, constantly monitoring the extent to which they have been met. This parenting style does not remain without results; children have high scores on learning and good social skills.

Mixed style. The three parenting styles may not be distinct in everyday life. Each parent can go through each style, at different times of the day or his existence. For example, a democratic mother can become permissive when she is very tired. Most parents have a dominant style, which they use most of the time, but dynamic circumstances and relationships often produce a mixture of styles.

2. Implication of parent-adolescent relationship

The period of adolescence is characterized by the adaptation to adulthood, by the need to gain identity and intellectualized behavior (Crețu, 2009). The crystallization of the personality in adolescence implies many aspects of continuity compared to the previous stages, but at the same time many changes take place, so that adolescence can be appreciated as a second birth of the individual (Bonchiș, 2004). There are changes in the stabilization of some elements, the restructuring of others, in the emergence of new ones, especially those in the personality subsystem: a normative and axiological system, attitudes about oneself, about others, about various aspects of life, feeling belonging to the generation (Hayes and Orrell, 2010).

Adolescence is a turning point in the development of an individual, the field of his interests until then amplifying and moving to other areas of interest (Adams and Berzonsky, 2009; Muntean, 2009). Until this age, the adolescent did not show concerns for the role he could play in society, noting the emergence of social consciousness, when he becomes aware that he is a member of a community. From that moment on, he strives to gain the esteem of colleagues, teachers, and parents and becomes extremely sensitive to their influence.

Self-image is strongly influenced by the relationship between adolescent and parent. The image that the parents project on the adolescent is taken over and internalized, becoming a component of the self-image (Havighurst, 1948). If the parents reflect a positive image on the adolescent then he will tend to describe himself in positive terms, he will self-appreciate and self-evaluate, and if the parents project an unfavorable image on the child, then he will describe himself in unsatisfactory terms, he will not trust own forces, will manifest the tendency to self-devalue, self-depreciate. Parents are the first models with which the individual identifies, which conditions the shaping of the ideal ego.

The adolescent tries to form an identity through a permanent reporting and social comparison with other members of society, especially with members of the peer group (Sion, 2007). On the one hand the adolescent wants to have concerns, aspirations, conceptions, ideals, values and models common to those of the group, out of the need to be accepted and liked by others, on the other hand he feels the need to

differentiate himself from the group, to he seeks those elements through which he manages to distinguish himself from others, to outline a unique, original identity.

The adolescent experiences a series of visible physiological transformations, which are associated with the desire to detach oneself as much as possible from the formula experienced in childhood, of living together with his parents. If during childhood the parents are the ones who actually initiate the child in establishing family relationships, then extended to the playgroup, during adolescence the parents can no longer supervise minors with great difficulty. In adolescence, young people aspiring to a status other than that of a child oppose their parents' desires.

Often these tendencies are interpreted and labeled as a conflict between generations, the young man complaining that his parents are outdated. Along with the physiological, psychological and behavioral transformations brought by adolescence, there will be obvious transformations of the projects common to parents and children. Adolescents need the unconditional support of their parents. The adolescent needs self-confidence, parental trust affection and love. It is about a strong and well-rooted education, which must be offered to a child starting from childhood, puberty and continued in adolescence, the age of turmoil, enthusiasm, the crystallization of friendships and love (Papalia, Wendkos Olds and Duskin Feldman, 2010).

Characteristic for this period of development is some decrease of communication with family members and the creation of relationships in extra-family environments, when the adolescent separates psychologically from the family and establishes his own identity, preferring the company of colleagues and friends instead of family (Papalia et al, 2010). During this time, parents find it difficult to get used to the new type of relationships of teenagers, they feel frustrated and may feel marginalized. The predominant problems of adolescents are friendship and love, the situation at school and vocational guidance, behavioral problems, conflicts with parents given by the desire to assert their personality and become independent, etc. Adolescents are uncompromising, make harsh judgments about parents and teachers, are concerned to assert themselves at all costs in front of a group of friends (Crețu, 2009).

There are also more complex situations, such as: depression, anxiety, insomnia, phobias, behavioral disorders, when adolescents turn to a psychologist, when they fail to balance their personality. Every child must learn to live in the community, to learn the equality of the way he is treated as an adult, to learn to cooperate, to acquire a relative harmony and to relate to another (Șchiopu and Verza, 1997).

3. Objectives and hypotheses

The main objectives of the research are: (1) To identify adolescents' perception on parental styles and models; (2) To identify the difference in the development of emotional personality traits of adolescents based on the perceived parental style.

The hypotheses are: (1) We presume there are significant differences between male and female adolescents regarding parental styles; (2) We presume there is a significant difference regarding self-esteem based on the perceived parental style; (3) We presume there is a significant correlation between inhibition and the perceived parental style; (4) We presume there is a significant correlation between emotional stability and the perceived parental style; (5) We presume there is a significant correlation between sociability and the perceived parental style; (6) We presume there is a significant correlation between sensibility and the perceived parental style.

4. Sample and methods

The sample comprised 61 young people, aged between 16 and 19 years old, of which 28 male (63%) and 33 female (37%), residents of Constanta County. 7% of adolescents are in 9th grade, 33% - 10th grade, 33% - 11th grade, and 27% - 12th grade. 10 adolescents have a parent missing (working in another country), 8 adolescents are part of single-parent families. Research ethics have been considered, as we obtained the written consent the participants or their tutors in order for them to participate in this study. The instruments that we used were Rosenberg's Self Esteem Scale, the Freiburg Personality Inventory and the Inventory for measuring the parental education models (EMBU – to assess the perception of adolescents regarding their upbringing).

5. Results and discussions

Objective 1 - *Identifying adolescent's perception on parental styles and models.*

Hypothesis 1 - *We presume there are significant differences between male and female adolescents regarding parental styles.*

Results we obtained on each scale, based on male and female adolescents' perception on mothers and fathers model and parental styles are summarized in the next table:

Table 1: Statistical indices for EMBU scales – perception of male and female adolescents on mother's and father's models and styles

EMBU Scales	Gender	N	Perception of mother's model		Perception of father's model	
			Mean	Std. Deviation	Mean	Std. Deviation
Punitive	Male	28	17.13	3.357	20.75	3.523
	Female	33	19.87	3.944	15.60	4.205
Abusive	Male	28	15.07	3.262	21.85	4.058
	Female	33	19.33	4.639	19.33	4.639
Overinvolved	Male	28	18.33	3.754	18.25	3.765
	Female	33	19.00	5.372	19.00	5.327
Overprotective	Male	28	23.13	5.181	17.13	4.400
	Female	33	15.07	3.262	17.13	3.357
Privative	Male	28	19.87	3.944	17.09	4.311
	Female	33	23.13	5.181	15.07	3.262
Tolerant	Male	28	19.60	4.793	18.16	4.914
	Female	33	19.60	4.793	23.13	5.181
Affectionate	Male	28	17.53	5.097	19.39	4.751
	Female	33	17.13	3.357	19.60	4.793
Stimulant	Male	28	18.20	3.726	17.94	3.694
	Female	33	17.00	4.408	17.00	4.408
Guilt generating	Male	28	17.13	4.658	20.60	3.768
	Female	33	17.93	5.092	17.93	5.092
Humiliating	Male	28	17.07	4.250	23.13	4.799
	Female	33	15.60	4.205	19.87	3.944
Repulsive	Male	28	17.33	3.830	17.32	3.743
	Female	33	17.53	5.097	17.53	5.097
Performance oriented	Male	28	21.13	4.138	15.02	3.101
	Female	33	22.87	3.907	22.87	3.907

We used the T-test for independent samples and we obtained the following significant differences: Privative (father): $t=3.188$ ($p<0.05$); Privative (mother): $t=3.533$

($p < 0.05$); Overprotective (father): $t = 3.016$ ($p < 0.05$); Overprotective (mother): $t = 3.471$ ($p < 0.05$); Repulsive (father): $t = 3.624$ ($p < 0.05$); Repulsive (mother): $t = 7.995$ ($p < 0.05$); Punitive (father): $t = 3.851$ ($p < 0.05$); Punitive (mother): $t = 6.155$ ($p < 0.05$). Our results are supported by other studies that show that adolescent boys report a low level of involvement of fathers in their lives, a low level of parents' willingness to cooperate and the efforts made by their parents to cooperate with them (Han, Miller & Waldfogel, 2010). The tendency of parents to use coercive methods in relation to the activities and school results of their children: punishments, authoritarian decisions, criticism is perceived as having an above average intensity (Gunnøe, 2013).

Subjects perceive the mother's behavior as more affectionate (38%), although in the desire of mothers to give them as much security as possible they become overprotective (29%). On the paternal line, adolescent boys scored higher on the following educational behaviors: humiliating, abusive, punitive, and guilt-generating. Paternal behavior in the perception of girls is perceived as tolerant ($m = 23.13$), orienting performance ($m = 22.87$), humiliating ($m = 19.87$). Performance-oriented parents follow their children's school work; advise them on career guidance for a successful career.

Discipline techniques by force - corporal punishment, withdrawal of privileges, threat, deprivation of affection, bring with it extreme dependence, no alternative ways of behaving are learned (Halpenny, Nixon & Watson, 2010). The low level of parental support, as reported by the study subjects, translates into the fact that the subjects perceive the parents' behavior in relation to their educational experiences as less supportive, a low tendency of parents to express satisfaction and appreciation (Kohl, Lengua & McMahon, 2000). From the perspective of parental educational behavior, it was found a family climate characterized by over-involved, privative and punitive behavior. It was found that the scores obtained by the girls in the group of subjects had values opposite to the boys participating in the study.

Comparing the results obtained by adolescents, on the paternal line, higher scores were observed for the following educational behaviors: orienting performance, privative, generating guilt towards maternal educational models. The average scores obtained by girls for maternal educational behavior is higher than the average scores obtained by adolescent boys. A very important role in the development of identity is played by the adolescent's perception of the family environment and the parental educational style. These factors affect the ability of each individual to self-regulate and self-control (Sheffield Morris et al., 2007).

At the level of the group of adolescents, both parents notice the high frequency of overprotective, performance-oriented and privative models for maternal behavior and of performance-oriented, privative and guilt-generating models for the father's behavior. Early maturation of adolescent girls compared to boys leads to parental reactions, thus increasing the level of conflict, isolation or confusion (Mendle, Turkheimer & Emery, 2007). Compared to the results of the boys and the results of the girls, it reveals various dysfunctions regarding the deficit of the parents' educational capacities.

Objective 2 - *Identifying the difference in the development of emotional personality traits of adolescents, based on the perceived parental style.*

Hypothesis 2 - *We presume there is a significant difference regarding self-esteem based on the perceived parental style.*

Corroborating the results of the scales studied above of the EMBU inventory and the results obtained after the investigation with the Rosenberg Scale by the girls and

boys in the research, following the application of the t test, the value $t_{\text{female}} = 2,917$ (for girls) was obtained for a significance threshold $p < 0.02$, and $t_{\text{male}} = 2,131$ (for boys) for a significance threshold $p < 0.02$.

Research on the correlation of self-esteem - behavioral practices of parents related to parenting style (authoritarian, indifferent, aggressive, and passive), family climate, family types, parent-child communication styles, conflicting manifestations reveals the following ideas: in terms of parenting practices, adolescents with high self-esteem perceive their parents as warm, loving, tolerant, they offer clear rules and fair punishments, there is mutual respect and little hostility between children and parents (Kazemi, Solokian, Ashouri, and Marofi, 2012). At the same time, it was found that the growth style with authoritarian tendencies - discipline based on explaining what made the child undesirable and providing alternative means to behave and learn, is best suited for good stress adaptation skills, a better psychological training and higher self-esteem (Kuppens and Ceulemans, 2019).

Growth styles are perceived differently by teenagers, depending on their personality type. At the same time, the socio-economic status of parents, school performance, maintaining healthy growth habits, unconditional love and support, can correlate with a higher self-esteem in adolescents, parents' demands must be realistic, related to the child's needs (El Nokali, Bachman & Votruba-Drzal, 2010). Also, self-esteem is correlated with the educational success or failure of the adolescent. Self-confidence is an extremely important attitude in the structuring and harmonious functioning of the personality; it conditions the effective interaction with others, with the tasks and situations that each one faces. With a weak self-image, distrustful of his own strength, the child is doomed to failure, a failure that means not only the failure, failure, unhappiness of an individual, but also a loss of society as a whole (Albarracín & Mitchell, 2004).

Hypothesis 3 - *We presume there is a significant correlation between inhibition and the perceived parental style.*

FPI 10 Scale (Extraversion, Inhibition) aims to identify extroverted / introverted individuals, inhibited, withdrawn, incapable of social contact, insecure and emotional. 64% of the subjects (obtained marks over 5) show tendencies of inhibition in front of social contacts, anxiety, unavailability for action, somatic manifestations before certain occasions that are important. 74% of boys are independent, able to relate socially, ready to experience, enterprising, eager to act.

The investigation of the relationship between the variables led to the following result: there is a direct correlation between extraversion / introversion and parental educational behavior of performance orientation, indicated by the value of the Pearson coefficient, $p = 0.834$, Sig. 0.001, the correlation is significant at 0.01 (2-tailed).

From the analysis of the results obtained by the girls, it can be stated that compared to the group of boys, they are inhibited, awkward, incapable of social contact, insecure and emotional, they do not feel able to fight for the achievement of ideals.

Hypothesis 4 - *We presume there is a significant correlation between emotional stability and the perceived parental style.*

FPI Scale N 11 - (Emotional Stability) identifies for high scores neurotic people, uncontrolled, emotionally unstable, lacking coping mechanisms, and at the opposite pole emotionally stable people, with optimal control over their own behavior, confident per se.

The high scores, in 61%, recorded by the participants identify emotionally unstable people, lacking a coping mechanism, slightly uncontrolled, while the low

scores, in a percentage of 39%, attributed mostly to boys, reveal emotional stability, self-confidence, with optimal control of one's behavior.

The following personality traits characteristic of emotionally unstable adolescents can be listed: mood swings, depression, sadness, irritability, vulnerability, tension, preoccupation. Subjects are thoughtful, easily distracted from an activity, with daydreaming, worries, feelings of guilt, contact disorders, often feel misunderstood and wronged, or are indifferent. At the opposite pole are the subjects who obtained values between minimum 2 and maximum 6 and who allow their characterization as relaxed, patient, calm, positive, confident, and emotionally undisturbed.

Corroborating the results of the scales studied above, it results that 45% of the studied persons manifest a series of specific characteristics in the spheres of impulsivity and emotional instability. These dominant are: feelings of anxiety, low tolerance for frustration (feeling upset, disturbed even by trivial difficulties), some teenagers are impatient and anxious, inhibited, awkward, even unable to relate socially, are emotional and insecure, do not feel able to fight for the realization of ideals, they are depressed, sad, irritable, vulnerable, tense, preoccupied. Subjects are driven by thoughts, easily distracted from an activity, daydreaming, worry, feelings of guilt, contact disorders, often feel misunderstood or wronged (Malinen, 2010). The suggestiveness and curiosity of teenagers, ignorance and fashion, the search for sensations determine them to be more vulnerable and to resort to something new.

Knowledge and understanding by parents of the peculiarities of age, personality, the specifics of character accentuations, representations, expectations, fears of adolescents and blockages that diminish the quality of communication and parent-adolescent relationships ensure the optimal use of the pedagogical foundations of family educational action.

Emotionally unstable subjects are people who do not effectively control their emotions, states of tension, anxiety, stress, are people who do not consider themselves responsible for their own actions and behaviors. Emotional instability correlates positively in the case of adolescents in research with private parental educational behavior (Wright & Wright, 1993; Sandstrom & Huerta, 2013), after the calculated value of the Pearson coefficient $p = 0$. A family climate favorable to the harmonious development of children leads to a positive attitude towards them towards the instructive-educational activities and towards life. Children living in such families are more open, sociable, more interested in the new, easily cope with life's challenges, have more self-confidence, are more optimistic, and find the necessary emotional, spiritual, and physical support in the family. and intellectual..615, (Sig. 0.000), the correlation is significant at 0.01 (2-tailed).

Hypothesis 5 - *We presume there is a significant correlation between sociability and the perceived parental style.*

FPI 5 Sociability scale aims to detect sociable, cheerful or unsociable, restrained people, characterized by psychosomatic disorders motivated by subjective feelings, which are usually associated with nervousness and mental sensitivity. The high values recorded by adolescents signify vivacity, the tendency to establish social contacts, subjects who obtained marks of 4 and 5 (35%) are active, enterprising, communicative and with prompt reply. Adolescents with a stable, well-defined, expansive, enthusiastic and energetic Self have relationship skills, they are people who easily connect social relationships.

For the sociability indicator, at the level of the group of adolescents, low values were registered, which shows a reduced desire for interpersonal contact of the subjects; out of the total number of subjects, 43.2% find it difficult to enter into

relationships with other people, are withdrawn, sometimes distant and less enterprising.

From the perspective of parental educational behavior, it is assumed that a family climate characterized by over-involvement and over-protection can be vulnerable (Desforges and Abouchaar, 2003). This results from the correlational analysis between sociability and superimposed parental educational behavior there is a direct, positive, significant correlation, indicated by the value of the Pearson coefficient, $p = 0.756$ (Sig.0.004), the correlation is significant at 0.01 (2-tailed).

Hypothesis 6 - *We presume there is a significant correlation between sensibility and the perceived parental style.*

FPI Scale 4 (Excitability, Sensibility) aims to detect impulsive people, sensitive to frustration and challenges, irritable, with a high emotional tone, easily disturbed. Subjects who recorded high values (53%) have low tolerance for frustration (feel disturbed, disturbed even by trivial difficulties). It turned out that more than half of the young people with high grades in this factor (7), who come from single-parent families, with deficient parental relationships, have a weak self-confidence, a fragile emotional balance.

Subjects who recorded low values (26.6%) on the excitability scale, have low impulsivity and spontaneity, are emotionally controlled, patient, with a high tolerance for frustration. Adolescents who value and respect themselves are able to build positive relationships, interact easily with others, respect them and understand others. Most of the subjects of the studied group obtained grades between 3 and 7, the average 5 being considered high. The high values obtained by adolescents denote states of anxiety, tension, susceptibility and emotion. Bivariate correlational analysis was used to highlight the relationship between excitability and parental behaviors perceived by adolescents in the research group. There is a moderate positive correlation between emotionality and punitive parental educational behavior, indicated by the value of the Pearson coefficient, $p = 0.670$ Sig. 0.000, the correlation is significant at the level of 0.01 (2-tailed).

6. Conclusions

From the statistical processing, analysis and interpretation of the results obtained by the adolescents in the research group, it is obvious that the objectives have been achieved and the six presumed hypotheses have been confirmed. The results of the evaluation with the Rosenberg Scale of the researched group of adolescents highlights the fact that there is a fluctuation of self-esteem among the young people studied. In general, teenagers tend to rate themselves on average. Some days they take responsibility, they are proud of what they have accomplished, and other days they are not. However, girls' self-confidence is lower than that of boys. They are easily impressionable, they consider others more competent, more intelligent, they present inferiority complexes, and the way they evaluate themselves is one of underestimation.

The parental style adopted in the child's education puts its mark on his mental development, the main behavioral areas that define it being the cognitive and social-affective. In comparison, boys showed a tendency to obtain higher scores than those recorded by girls.

Following the application of the EMBU inventory it turned out that the main maternal parental models adopted by the adolescents in the study were performance-oriented, overprotective, punitive, and privative. In the perception of the participants, mothers are interested in the performance of their children, the grades obtained, the school situation and the desire to ensure that they listen to their advice, tend to be too

involved in children's work, decisions and autonomy. The main parental patterns adopted by the subjects in the study, in total, were: performance orientation, privative and guilt generator. The tendency of parents to use coercive methods in relation to their children's activities and school results: punishments, authoritarian decisions, criticism is perceived as having an above average intensity. Paternal behavior in girls' perception is perceived as tolerant, performance-oriented, and humiliating. Performance-oriented parents follow their children's school work and advise them on career guidance for a successful career.

Early maturation of adolescent girls compared to boys leads to parental reactions, thus increasing the level of conflict, isolation or confusion. Compared to the results of the boys and the results of the girls, it was revealed that there are various dysfunctions regarding the deficit of the parents' educational capacities. Socio-economic status of parents, school performance, maintaining healthy growth habits, unconditional love and support, can correlate with a higher self-esteem in adolescence, parents' demands must be realistic, related to the child's needs.

From the analysis of the obtained by the girls results on the FPI scales, it can be stated that compared to the group of boys, they are inhibited, awkward, incapable of social contact, insecure and emotional, they do not feel able to fight for the achievement of ideals. Knowledge and understanding by parents of the peculiarities of age, personality; the specifics of character accentuations; of representations, expectations, fears of adolescents and blockages that diminish the quality of communication and parent-adolescent relationship ensure the optimal use of pedagogical foundations for family educational action.

References:

1. Adams, G.R. and Berzonsky, M.D. (2009). *Psihologia adolescenței. Manualul Blackwell*. Iași: Polirom.
2. Albarracín, D. and Mitchell A.L. (2004). The Role of Defensive Confidence in Preference for Proattitudinal Information: How Believing That One Is Strong Can Sometimes Be a Defensive Weakness. *Personality and Social Psychology Bulletin*, 30(12): 1565-1584, doi: 10.1177/0146167204271180.
3. Aydin, B. and Oztutuncu, F. (2001). Examination of adolescents' negative thoughts, depressive mood, and family environment. *Adolescence*, 36(141): 77. Accessed 15 Sept.2020.
4. Baumrind, D. (1991). Effective parenting during the early adolescent transition. *Advances in family research*. Hillsdale, NJ, USA: Erlbaum.
5. Băran-Pescaru, A. (2004). *Familia azi. O perspectivă sociopedagogică*. Bucharest: Aramis.
6. Bonchiș, E. (2004). *Psihologia copilului*. Oradea: University of Oradea Publishing House.
7. Bryant, K.E. (2001). *Parenting Styles and Spiritual Maturity*. Dissertation prepared for the Degree of Doctor in Philosophy, University of North Texas. [online] available at: <https://digital.library.unt.edu/ark:/67531/metadc3062/m1/1/>.
8. Button, T.M.M.; Lau, J.Y.F. and Maughan, B. (2008). Parental punitive discipline, negative life events and gene-environment interplay in the development of externalizing behavior. *Psychological Medicine*, 38(1): 29-39, doi: 10.1017/S0033291707001328.
9. Crawford, N.A.; Schrock, M. and Woodruff-Borden, J. (2011). Child Internalizing Symptoms: Contributions of Child Temperament, Maternal Negative Affect, and

- Family Functioning. *Child Psychiatry & Human Development*, 42: 53-64, [online] available at: <https://doi.org/10.1007/s10578-010-0202-5>.
10. Crețu, T. (2009). *Psihologia vârstelor* (3rd edition). Iași: Polirom.
 11. Darling, N. and Steinberg, L. (1993). Parenting Styles as Context: An Integrative Model. *Psychological Bulletin*, 113(3): 487-496, DOI: 10.1037/0033-2909.113.3.487.
 12. Desforges, C., & A. Abouchaar (2003). *The Impact of Parental Involvement, Parental Support and Family Education on Pupil Achievement and Adjustment: A Literature Review*. [online] available at: https://www.nationalnumeracy.org.uk/sites/default/files/the_impact_of_parental_involvement.pdf.
 13. El Nokali, N.E.; Bachman, H.J. and Votruba-Drzal, E. (2010). Parent Involvement and Children's Academic and Social Development in Elementary School. *Child Development*, 81(3): 988-1005, doi: 10.1111/j.1467-8624.2010.01447.x.
 14. Enăchescu, C. (2003). *Tratat de psihosexologie*. Iași: Ed. Polirom.
 15. Frías-Armenta, M., Sotomayor-Petterson, M., Corral-Verdugo, V., & Castell Ruiz, I. (2004). Parental Styles and Harsh Parenting in a Sample of Mexican Women: A Structural Model. *Interamerican Journal of Psychology*, 38(1): 61-72.
 16. Gunindi, Y.; Sahin, F.T. and Demircioglu, H. (2012). Functions of the family: Family structure and place of residence. *Energy Education Science and Technology Part B: Social and Educational Studies*, 4(1): 549-556.
 17. Gunnoe, M.L. (2013). Associations between parenting styles, physical discipline, and adjustment in adolescents' reports. *Psychological Reports: Disability & Trauma*, 112(3): 933-975. [online] available at: <https://journals.sagepub.com/doi/pdf/10.2466/15.10.49.PR0.112.3.933-975>.
 18. Halpenny, A.M.; Nixon, E. and Watson, D. (2010). *Summary Report on Parents' and Children's Perspectives on Parenting Styles and Discipline in Ireland*. [online] available at: <https://arrow.tudublin.ie/cgi/viewcontent.cgi?article=1016&context=aaschsslrep>.
 19. Han, W.-J.; Miller, D.P. and Waldfogel, J. (2010). Parental Work Schedules and Adolescent Risky Behaviors. *Developmental Psychology Journal*, 46(5): 1245-1267, doi: 10.1037/a0020178.
 20. Havighurst, R. J. (1948). *Developmental tasks and education*. Chicago, IL, US: University of Chicago Press.
 21. Hayes, N. and Orrell, S. (2010). *Introducere în psihologie* (3rd edition). Bucharest: All.
 22. Kazemi, A.; Solokian, S.; Ashouri, E., Marofi, M. (2012). The relationship between mother's parenting style and social adaptation of adolescent girls in Isfahan. *Iranian Journal of Nursing and Midwifery Research*, 17(2): S101-S106. [online] available at: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3696974/>.
 23. Kichler, J.C. and Crowther, J.H. (2001). The effects of maternal modeling and negative familial communication on women's eating attitudes and body image. *Behavior Therapy*, 32(3): 443-457, [online] available at: [https://doi.org/10.1016/S0005-7894\(01\)80030-7](https://doi.org/10.1016/S0005-7894(01)80030-7).
 24. Killen, K. (1998). *Copilul maltratat*. Timișoara: Eurobit.
 25. Kohl, G.O.; Lengua, L.J. and McMahon, R.J. (2000). Parent Involvement in School Conceptualization Multiple Dimensions and Their Relationship with Family and Demographic Risk Factors. *Journal of School Psychology*, 38(6): 501-523. doi: 10.1016/S0022-4405(00)00050-9.

26. Kuppens, S., and Ceulemans, E. (2019). Parenting Styles: A Closer Look at a Well-Known Concept. *Journal of Child and Family Studies*, 28(1): 198-191, doi: 10.1007/s10826-018-1242-x.
27. Lușă, E., and Bratu, V. (2006). *Sociologie. Manual pentru ciclul superior al liceului – clasa a XI-a, filiera teoretică, profil umanist, specializările științe sociale, filologie și filiera vocațională, profil military MAI, specializarea științe sociale*. Deva: Corvin.
28. Malinen, B. (2010). *The Nature, Origins, and Consequences of Finnish Shame-Proneness: A Grounded Theory Study*. Retrieved from [online] available at: <https://helda.helsinki.fi/bitstream/handle/10138/21627/thenatur.pdf?sequence>.
29. Matthews, K.A.; Woodall, K.L.; Kenyon, K. and Jacob, T. (1996). Negative family environments as a predictor of boy's future status on measures of hostile attitudes, interview behavior, and anger expression. *Health Psychology*, 15(1): 30-37, [online] available at: <https://doi.org/10.1037/0278-6133.15.1.30>.
30. Mendle, J.; Turkheimer, E. and Emery, R.E. (2007). Detrimental Psychological Outcomes Associated with Early Pubertal Timing in Adolescent Girls. *Developmental Review*, 27(2): 151-171, doi: 10.1016/j.dr.2006.11.001.
31. Mitrofan, I. and Mitrofan, N. (1991). *Familia de la A... la Z*. Bucharest: Științifică
32. Mitrofan, I. and Ciupercă, C. (1998). *Incursiune în psihosociologia și psihosexualia familiei*. Bucharest: Press.
33. Muntean, A. (2009). *Psihologia dezvoltării umane* (3rd edition). Iași: Polirom.
34. Newman, D.M. and Grauerholz, E. (2002). *Sociology of Families*. London: SAGE Publications, Inc.
35. Ogburn, W.F. and Nimkoff, M.F. (1955). *Technology and the changing family*. Boston: Houghton Mifflin.
36. Papalia, D.E.; Wendkos Olds, S., and Duskin Feldman, R. (2010). *Dezvoltare umană*. Bucharest: Trei.
37. Sandstrom, H. and Huerta, S. (2013). *The Negative Effects of Instability on Child Development: A Research Synthesis. Low-Income Working Families*. [online] available at: <https://www.urban.org/sites/default/files/publication/32706/412899-The-Negative-Effects-of-Instability-on-Child-Development-A-Research-Synthesis.PDF>.
38. Sharma, R. (2013). The Family and Family Structure Classification Redefined for the Current Times. *Journal of Family Medicine and Primary Care*, 2(4): 306-310. [online] available at: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4649868/>.
39. Sheffield Morris, A.; Silk, J.S.; Steinberg, L.; Myers, S.S. and Robinson, L.R. (2007). The Role of the Family Context in the Development of Emotion Regulation. *Social Development*, 16(2): 361-388, [online] available at: <https://doi.org/10.1111/j.1467-9507.2007.00389.x>.
40. Sion, G. (2007). *Psihologia vârștelor* (4th edition). Bucharest: Fundației România de Mâine Publishing House.
41. Snyder, J.; Schrepferman, L. and Peter, C.St. (1997). Origins of Antisocial Behavior: Negative Reinforcement and Affect Dysregulation of Behavior as Socialization Mechanisms in Family Interaction. *Behavior Modification*, 21(2): 187-215, [online] available at: <https://doi.org/10.1177/01454455970212004>.
42. Șchiopu, U. and Verza, E. (1997). *Psihologia vârștelor. Ciclurile vieții* (3rd edition). Bucharest: Didactică și Pedagogică.
43. Wright, K.N. and Wright, K.E. (1993). *Family Life and Delinquency and Crime: A Policymakers' Guide to the Literature*. [online] available at: <https://www.ncjrs.gov/pdffiles1/Digitization/140517NCJRS.pdf>.

THE BEGINNING OF URBANIZATION IN DOUALA (1884-1914)

Bissomo OTTOU

PhD Assistant, University of Douala (Cameroon)

E-mail: otto.bissomo@yahoo.fr

Abstract: *For several centuries, the Portuguese, Dutch, Spanish, French and English traded in slaves and tropical products on the Wouri estuary. The main providers of these slaves were the residents of the Douala who at the same time were the obligatory intermediaries. Before being a city, Douala is therefore above all a site and port situation (Mainet (1981: 1). The exchanges which developed thereafter turned to the advantage of Europeans thanks to their technical superiority. Cameroon-Town by the British on Douala lands since 1840 which became Kamerunstadt after the capture of this territory by the Germans in 1884, reflects the problem of European mercantile, cultural and political domination in Africa in the 19th century, which also recurs in all scientific debates today. The strong immigration observed in the city of Douala during the period between the wars is due to the economic boom that it has experienced since the German occupation and which continued after the change of colonizer. As a result, Douala on the eve of the reunification of the two Cameroonians in 1961 is a city with two faces: an indigenous construction on the one hand and a euro enterprise. Pean on the other hand. The purpose of this article is to analyze this process of construction of the city of Douala from constructivist and diffusionist theories, this study intends to demonstrate that Douala is above all a site and a port situation occupied by the natives, then a construction colonial and finally a land of immigration thanks to its economic functions.*

Key words: *Colonization; Immigration; Culture; Politics; Protectorate; Tribes.*

The first Europeans to settle permanently on the Wouri estuary are the British. They were there from 1840 until 1860. But their main concern was commercial. After many unsuccessful letters to the Queen of England to place the territory under the English protectorate, the Douala leaders turned to other powers present there, in this case Germany, which signed the German-Douala treaty on July 12, 1884 thus placing the Kamerun under German protectorate. At the beginning of the protectorate, the future city included only the Douala and Bassa districts. There were also a few sites for the Protestant church where the temples and the dwellings of church officials could be found. Douala experienced its rapid development from 1884, when Germany obtained sovereignty over their domains from Kings Bell and Akwa. Capital of Cameroon from 1885 to 1909, Douala owes its fortune to its port. Due to its port function during German colonization and even after the change of colonizer, immigration experienced a strong propensity with the arrival of foreigners from South Cameroon, West Cameroon, North Cameroon and even from other Africans countries until the unification of Cameroon in 1972.

1. The anteriority of German colonization

It is marked by the arrival of the first Europeans, in this case the Portuguese, and the first native immigration. According to René Gouellain, it is partly thanks to Mount Cameroon which rises to more than 40,000 meters, to the west of Douala, about 30 kilometers from the city, that the region was often cited in travel reports from the 15th century. In antiquity, only the "chariot of the gods" was known from the area. And it was not until the 18th century that this region of Douala was explored and known (Gouellain: 445).

1.1. The first Europeans

The first accounts mention the inhabitants in this region since the 17th century. According to these writings, the first inhabitants are of Bassa origin. A 19th century text underlines that the Duala and their chiefs are expressly named to materialize the moment when a deep and lasting division occurred around 1810 in the said tribe. It therefore appears that the occupation of this region of the Gulf of Guinea dates from the beginning of the 14th century, a little late compared to others such as West Africa. Since the 15th century, the Portuguese were the first to arrive on the Cameroonian coast in 1472. They went up the estuary of the Wouri River, which is full of shrimp. They named this river: Rio dos camaroes, which means the shrimp river which was at the origin of the name Cameroon (Cf. pedagogie.lycéessavioudouala.org 1 consulted on April 09, 2020) Moreover, it was only after the partition of the continent that this region acquired political, commercial and geographic importance in the eyes of Europeans. This is how we will see in turn land at the Wouri estuary and the hinterland: the British, the Germans and the French who entered into competition (Ibid). The Duala showed interest in the region and occupied it in the 18th century. Thus, it is possible to imagine and even reconstitute the Duala occupation, the European occupation. Because the land of Douala, its site and space are controlled by the Wouri estuary, this stronghold that would become Kamerun, a colony of the German and then French empire. The banks of the mouth of the Wouri represented for each of the opposing powers a geographical, economic and political location which suited their opportunities and their strategies to penetrate the hinterland.

1.2. The first immigration to Douala

The first occupants are the Bassa, a Bantu population whose family and religious social organization has many points in common with the coastal inhabitants today. It is to be noted that it is in the interior that the Bassa mainly settled, unlike the Duala, their neighbors with whom they have family ties, and who prefer to settle on the coasts (Gouellain. 1973). One could notice that this region presents a great ethnic diversity corresponding to the large Bassa groups, which would have been driven out following wars of internal dissension and especially famines. The warriors referred to came from the savannah to the north including the horsemen. It would also appear that before the arrival of the Duala, the Bassa occupied the forests and the coasts. After having driven out the pygmies and the Beti-Fangs in the East, other Bantu, these moved towards the Littoral.

1.3. The ethnic and lineage configuration on both banks of the Wouri. Two tribes dominate on both banks of the Wouri.

According to all Duala and Bassa traditions, the penultimate stage of the migration that led the Duala to the coast is in Pitti. One of the brothers from Ewale (Douala), took charge of the Bon'Bon'Ewale: which designates the ancestor Bojongo, the one who settled on the first plateau best located, at the entrance of the Wouri estuary (Gouellain: 450). The descendants of Bojongo were therefore those who discovered the location of the city of Douala and the Basa of the coast with whom they forged real affinities through economic exchanges and matrimonial alliances. The relations between the descendants of Ewale and the family of Ngase, having deteriorated, Duala, Bojongo, Kolé, all eponymous ancestors of the coastal tribes from the first household (mwebe) of this extended family (eboko) of Mbedi, their father, undertook the last stage of their migration to the mouth of the Wouri. The left bank was occupied by the Bojongo. The Duala then, they settled on the right bank.

Soon after, the Duala tribe fragmented and dispersed into two clans, each with two lineages. Four major lineages (Tumba la mboa) which resulted from it, each occupied a plateau:

- The first plateau of the left bank was occupied by the Bell clan (lineage);
- The second plateau to the Akwa clan;
- The last to the Deido clan;
- And on the right bank settled the Bonabéri.

All of the first duala villages were first called Cameroon-town and then Kamerun, a word derived from the Portuguese camaraos ("prawns") which appeared in abundance in the mouth of the Wouri (Gouellain: 545).

However, the plateaus were not entirely occupied, the bassa of the coast, formed an impassable barrier inside. The Duala over time did not hesitate to push them back according to their territorial needs, towards the edges where with the Bantu migrants, they established in the forest a majority of farmers and fishermen very skilled in the management of business (Gouellain: 452).

2. Precolonial relations

Precolonial relations are primarily mercantile, cultural before being political.

2.1. British occupation

The British presence was felt for a long time on the Wouri estuary from 1840 to 1860, they traded, evangelized the populations and went on to sign numerous treaties with the Duala chiefs. In 1840, they ratified the treaty abolishing slavery. Administratively, six British governors succeed one another on the Cameroonian coast. Their main concern on the Cameroonian coast is commercial. The duala rulers failing to get along and entered into quarrels and tribal rivalries, will therefore show their sympathy in favor of the British tutelage in the hope of finding with their tutelage quick solutions in the disputes between duala traders and Europeans or vice versa, as well as to the inter-tribal rivalries between them. The British had intervened in local politics. It was Consul Beecroft who presided over the election of Akwa's new chief in 1852 and who created the famous Court of Equity which was a commercial court regulating all possible cases of conflict between English ships and the Duala people.

On the religious level, Saker has been in Douala since 1845 with his companions Joseph Merrick and Fuller. They open schools, build temples and found the mission. Bethel next to the current Centennial Temple. The first baptisms were administered in Douala on November 8, 1848 in the waters of the Wouri (Mveng; 1983: 85). Saker, who quickly learned the Duala language, translated the Bible into this language, the New Testament in 1862 and the old one in February 1872. He also built other missions in Deido and Bonabéri. Then the pastor taught the Duala the utility of labor, trained masons, bricklayers, carpenters and pastors (Mveng, 1983: 85). Now the Duala were holders of Jengu, Isango, dedicated to the cult of the genius of the waters. Religious associations of Losongo Bantu origin (Isango in the singular), each attached to the worship of a divinity and specialized in the practice of an activity determined by the possession of their own magical and religious means, although ethically and geographically dispersed. The Duala also believed in the existence of a supreme God: nyambe.

2.2. The French, Dutch and Spanish presence

The Dutch come to Africa to trade and their goal is to dislodge the Portuguese and the Spanish and settle in their place. Between 1650 and 1675, they struggled

against English and French influence. After having dislodged the Portuguese in 1641. On the island of San-Thomé when business declined on the coast, they were the only ones after the English and the French who took most of their possessions. On June 26, 1845, they bombarded the city of Douala to force the Akwa and Bell chiefs to deliver merchandise to them. Their last traces on the Cameroonian coast date back to the beginning of the 19th century (Mveng). In the years 1860-1870, the French and the Germans began to take an interest in Cameroon. But the agreement of December 24, 1885 signed between the two powers, the border of the territory is fixed as far as the Campo River.

The other traders and explorers who arrived at the Wouri estuary after the Portuguese were Dutch and Spanish; they come to buy the slaves and to evangelize the populations. They are the ones who turn Portuguese camerones into camerones. According to Engelbert Mveng, the Portuguese established their colonial empire on the African coast between 1472 and 1578. To develop the trade and the slave trade, the latter settled in San - Thomé and founded powerful points of support called forts. Not far from the Cameroonian coast, then Fernando-Poo in 1472. The beginning of German colonization: the rise of the protectorate it should be mentioned that at the end of the 19th century, Kamerun still referred to Douala. At that time Germany was not totally interested in the colonial enterprise.

Rather, it seeks to extend its hegemony in Europe. They are businessmen and more exactly the Woermann and Yantzen und Thormalen houses of Hamburg, who arrived and settled on the banks of the Wouri since 1868, who seek to obtain the annexation of the territory to establish their authority and better develop their trade. The German Chancellor Bismarck, who was initially reluctant towards colonization, changed his mind shortly before the Berlin conference was held from November 15, 1884 to February 26, 1885, because he wanted to present himself at this conference as a leader of government interested in the colonial question. This is how he sent his former consul to Tunis, Nachtigal aboard a die Moiwe warship, with instructions to sail the coasts of West Africa and to sign with the local chiefs treaties placing them under German protectorate (Owona, 1973: 3). Having failed in their attempts with the English, the Duala rulers turned to Germany. Edouard Schmitt, representative of the Woerman firm, had worked to persuade the Duala kings of the interest in accepting his proposals.

Thus on January 30, 1883, King Akwa and his suite signed an important trade agreement with Edouard Schmidt. Two months later, the businessman also witnessed the signing of the reconciliation agreement between the Akwa and Bell clans on March 29, 1883. The ground having been well prepared with the Duala kings, Edouard Woermann (younger brother of Adolf Woermann) arrived in Douala in July 1884 and it was he who without any difficulty signed the treaties of July 11 and 12, 1884. But the treaty that placed the Kamerun under German protectorate is that of July 12, 1884 under the name of the German-Duala treaty (Gouellain, 1973:60).

2.3. Political domination

Nachtigal arrives the same day (July 12) takes possession of the territory in the name of the Reich and July 14, 1884 and hoists the German flag. He narrowly precedes British consul Hewelt, who has finally obtained permission from his country to negotiate with the Duala chiefs. But the later arrived too late and found that the territory had already been annexed by the Germans.

- The Kamerun schutzgebiet is placed under the authority of the governor representing the Chancellor of the Reich and divided into administrative units called posts and stations for the smaller ones and residences (in the north) for the larger ones.

From 1885 to 1901, Douala was first chosen to host the residence and offices of the governor. Then from 1901 to 1902, Buea was chosen by Governor Von Puttkamer for its cool climate. It could not be without pitfalls because this time, the Germans came up against the resistance of the indigenous Duala who did not see favorably their expulsion on their own lands (cf. <https://www.camerounweb.com> p1 accessed April 19, 2020). In 1868, the Hamburg shipowner Woermann established a shipping line for the interior of the Gulf of Guinea, thus promoting the creation of overseas business outlets by German traders. In 1885 Julius Preiherr Von Soden was appointed as the first governor of the Kamerun colony, the German technical term being *Shutzgebiet Kamerun*.

2.4. Cultural domination

In 1911, while Cameroon's official language was German, the situation of German as a language of instruction in schools was not uniform. The Catholic Mission of the Pallotines offered teaching in German, while the Protestant Mission in Basel preferred to teach in the Duala language in opposition to the instructions of the colonial administration. This prompted the latter's intervention, which had to force the Basel missionaries to no longer content themselves with dispensing all other subjects were henceforth given in German.

Finally, throughout the German colonial period there was a crucial problem: Pidgin English as a language of communication on the Cameroon coast. A phenomenon that exists to this day. In 1891, Governor Von Zimmerer introduced the German language for all subjects in the classroom in order to gain a little more administrative staff among the German speaking Kamerounais. This is because an order was promulgated by Governor Zeit in 1910 with for "no European language instruction except German and no local language admitted to school".

The colonizers arrived in the region of Duala, preceded by their technical superiority which made colonial occupation easy. The use of force was due to their technical superiority. There were therefore no longer sovereign mediators, of equals, but only obligated intermediaries. (Gouellain, 1973: 458). The German-Duala treaty of July 12, 1884, masterfully demonstrates the position of the colonizers in front of their partners. Colonization imposed its sovereignty on men and not explicitly on their lands, a legally undivided space. And we saw the difference between the Duala and European occupations. The first leaned on the ground and the second leaned on the men. The appearance of the agglomeration at the start of the protectorate.

At the beginning of the capture under the protectorate of Kamerun, the future city included only the Duala and Bassa districts. There were also a few locations for the German Protestant Church (EPA) where the temples and the homes of church officials could be found. The Duala villages were free, clean and largely well laid out. The Chiefs' dwellings were built with imported wood, were spacious and included several floors. The King Bell had a Palace (Gouellain: 460). All the banks were heavily occupied and divided into several districts, including segments of major lineages. It was the single-block settlement of the Bell, Akwa and Deido villages on the left bank that gave them all the importance and the character of a city. The majority of the European population resided there justice, army. The police had the bulk of the troops there.

3. Indigenous resistance to German colonization in Douala

Once back in Douala, the German administration wants to establish the administrative services of the government and develop the city. To do this, she must occupy more land in the center of the Joss board. The expropriation of the Duala is therefore the incident that ignites the powder. These relationships become more and more conflictual (Mveng, 1983: 155). Rudolph Duala Manga Bell comes into conflict with the German administration because of the expropriation of their land imposed on them by the colonizer. In fact, around 1910, the colonial administration wanted more space on the Joss plateau to set up and develop the administrative services and especially a European residential area, faced with this state of affairs, the indigenous duala, under the leadership of their leader Rudolph Duala Manga Bell, do not give in and protest several times against this measure in reference to the German-Duala treaty of 1884 which stipulates that: cultivated land and the sites on which its villages must remain the property of current owners and their descendants. (Ibid) it is therefore these expropriations that bring the former partners into conflict. Before the conflict was settled Rudolph Duala Manga Bell was deposed on August 4, 1913 by the German authorities. Very suspected of wanting to come into contact with other powers and incite the heads of the populations of the interior to revolt, he was accused of high treason, then arrested to be finally hanged on August 8, 1914 with his uncle Ngoso Din.

3.1. After the change of the colonizer

The occupation work was continued despite the change of the colonizer. From the first year of the war, Cameroon was taken over by Franco-British forces. From 1914 to 1916, a Franco-British condominium succeeded the German colonial government. After the partition of Cameroon by the new occupants, the eastern part, which includes Douala returned to France. But the German plans remained relevant. The mandate (1914-1946) Cameroon is put under the colonial regime of the native state which consists in leaving to the natives the care of settling the problems which concern only them through their traditional authorities. The capital of French Cameroon is transferred to Douala. During the Second World War, during the night of August 25, 1940, Captain Leclerc and his 22 men landed in the Douala marshes, which the detachment of Captain Louis Dio (French regular army from Cameroon) to the cause of Free French. The city and the colonial administration quickly fell into the hands of the Leclerc detachment and on October 8 General de Gaulle arrived in Douala to prepare for the capture of Gabon. The system established by Free France is akin to a military dictatorship.

3.2. Immigration to Douala after the First World War

In 1916, the city of Douala had a little over 15,000 inhabitants, including 13,100 Duala, and about 9,000 foreign Africans. The Duala were previously more numerous in town, there were 22,000 in 1907 and therefore decreased in numbers. In 1928, there were 13,000 for 12,000 Africans foreign to the city. This decrease was not due to a drop in the birth rate or a higher mortality but to departures due to the effects of the economic crisis which were already being felt in Cameroon and which prompted many to return home. (Gouellain., 1973: 446).

In 1936-1937, the Duala found themselves at 21,000 souls. The non-native population in 1933 lost 1/3 of its workforce. The texts of 1932 having instituted the recognition and the individual registration of a land property, had therefore removed from their lineage joint ownership, the dualas which in this context of economic crisis did not (Gouellain, 1969: 466) hardly oppose this individual recognition of land

ownership to foreigners. Thus, multiple sales and leases of land will continue until 1937, when the Akwa district was segregated without major incident. But they were recognized as owners of Bali and land south of New-Bell in 1948. After the Second World War, the district in question had about ten thousand inhabitants before the First World War rose to 61,000 inhabitants in 1956. Here developed the famous district of New-bell occupied both by the Duala and then by the strangers in an anarchy which was evident both from the point of view of urban layout and it was from 1950 that more abundant investments materialized in Douala and made it a port city of African importance. (Mainet, 1981: 2). The port's annual traffic crossed the 500,000 tonne mark and the city brought together 100,000 city dwellers. Between 1960 and 1976, the figures of the general population census of April 1976 reveal that the numbers have further tripled. The city now has 600,000 inhabitants. The average annual rate of increase is around 10%. In 1981, the city of Douala thus recorded 700,000 inhabitants. Almost a million inhabitants. According to Lacan Maurice 1976, in 1920, one in one hundred and twenty-five Cameroonians lived in Douala. In 1980, the situation is totally different, the number of Cameroonians living in Douala has multiplied by 10. The urban population in Cameroon is close to one third of the total population. One in three city dwellers lives in Douala. Comparison of the 1968 and 1976 censuses makes it possible to assess the external relations of the population. According to the minimum or maximum estimate adopted in 1976, the migratory influx is between 140,000 and 350,000 people.

Douala would therefore have attracted a quarter and a half of the rural exodus or internal migrations in Cameroon. (INSEE, 1976, 1967). For Dongmo (1980), the human basin of the Douala agglomeration shows on analysis that all departments of Cameroon have drained nationals to this city. Between 1968 and 1976, the weakest represented departments were in Anglophone Cameroon: Bui; 116 nationals, Dongamantung; 181, Ndiang; 196 nationals and in the most remote areas of the eastern and northern provinces. The most represented regions are found in the circle near the city of Douala, within a radius of 150 to 250 km. They come from the Bassa and Bamiléké countries, regions better served by roads and rail. We also note the influx of members who are nationals of South-Central Cameroon except the Mfoundi (seat of the political capital) and two areas of strong attraction (the Nyong and Kellé and the maritime Sanaga) in Bassa country. The political capital and the economic capital simultaneously receive people from all the departments: Douala wins in four provinces out of seven (Littoral, West and Anglophone Cameroon) and also encroaches on the Center-South and with the Nyong and Kellé and the 'Ocean (Dongmo, 1978:15). According to the same author, Douala in relative value wins in 16 departments, Yaoundé in 18 departments; and tie for six departments. In absolute terms, Douala has more nationals and twenty departments, Yaoundé in 18 departments and equality between the Ocean and Nyong and Kellé in 1976. Douala also benefits from the attachment of English-speaking Cameroon and the area of pidjin language is growing. But the weakly represented departments are located in Bui, Menchum, Momo, Boumba and Ngoko, Mayo-Danay and Logone and Chari in the Far North. There was also a school immigration from the urban workforce beyond 15 years, due to the establishment of high schools, technical colleges and other secondary education establishments in the city.

According to the general population census in 1976, the foreign population is made up of approximately 13,063 people, or 3.3% of the total population of Douala. Africans represent the majority group: 8103 or 62% of total foreigners, followed by Europeans or 35.2% and the rest of the world (2.8%) (INSEE 1964-1965). The origin of

foreigners is diverse: West Africa (48.2%). They come from Nigeria according to the numerical importance of Niger, Benin, Togo, Senegal, Mali etc in Central Africa, foreigners come from Congo, Gabon, RCA, Chad and ex-Zaire; Europe has 35% of the foreign population, the rest of the world 5.6%. Among Europeans, the dominant group is made up of the French, 1.1% of the Douala population in 1976. The number of French people has continued to increase in Douala in connection with a rather favorable economic situation. The overall non-African foreign population is over 10,000 people (Greeks, Lebanese, Indo-Pakistanis, North Americans, other Europeans, etc. (RGPH 1976). The "white" city replaces part of the Duala villages The Duala, who could not benefit from this situation, did not hesitate to claim their customary rights and to register their land, so that the Europeans could buy them at leisure (Mainet, 1976: 29). The French: the assimilation system schooling was in French exclusively. Thus it was forbidden to use local languages. At the same time, we wanted to erase all traces of the German language.

References:

1. Ardener, E. (1956). *Coastal Bantu of the Cameroons*, London: Abebooks.
2. Bouchaud, J. (1952). *The city of Cameroon in history and cartography*, Douala, memoir of IFAN.
3. Brunsehwig, H. (1971). *A recent historical assessment of German colonization in Cameroon and East Africa*, *French society of overseas history*, Paris, tome, LVIII, n° 210, 1st quarter.
4. Cornevin, R. (1969). *History of German colonization. What do i know?*, Paris: University Press of France.
5. Dizlain, R. (1960). *Study of the population of the district of New-bell in Douala, 1956-1962*, in *Research and studies*, Cameroon.
6. Dongmo J. L. (1978). *The migratory basins of the two Cameroonian metropolises: Douala And Yaounde: comparative study* in UGI, Zaria.
7. Dongmo J. L. (1980). *Polarization of Cameroonian space: the migratory fields of cities*. University of Yaoundé, in review of geography of Cameroon, Vol I, n° 2.
8. Eyezo'o, S. (2014). Colonial policy, missionary competition and division of the territory into Confessional zones, the case of Cameroon (1884-1922), Legend or reality?. *History, world and religious cultures*, 2014/3 (n° 31).
9. Gouellain, R. (1973), Douala: formation and development of the city during colonization. *African study notebooks*, n° 51.
10. Gouellain, R. (1969). *Douala, city and history*. Doctoral thesis 3rd cycle, Paris, June.
11. INSEE, (1964). *Analysis of the main results of the census of Douala, 1964-1965*, By TEXEIRA.
12. Maguerat, Y. (1972). *Numerical analysis of migrations towards the cities of Cameroon*, ORSTOM, Yaounde.
13. Mainet, G. (1961). *Douala: main city of Cameroon*, June, University of Yaoundé
14. Mainet, G. (1976). *The French population in Douala*, FLSH, University of Yaoundé, Geography.Theses and dissertations
15. Mveng, E. (1978). *Manual of the history of Cameroon*, CEPER.
16. Ngo.V. J (1990), *Cameroon, 1884-1985, hundred years of history*, CEPER.
17. Owona, A. (1996). *Birth of Cameroon 1884-1914, roots of the present*, Paris: Harmattan
18. Rudin, H. R. (1938). *Germans in the Cameroon, 1884-1914*, London.

19. Tchumtchoua, E. (2013), *Douala: history and heritage*, Yaounde: Key Editions.
20. *** German colonization in Kamerun: Great War in Cameroon [online] available at: pedagogique.lycéessavioudouala.org
21. *** Colonial period: [online] available at: [https // mobile.camerounweb.com](https://mobile.camerounweb.com)
22. *** Dietrich Koster, Cameroon during German colonization and French and British administrations (1884-1961). [online] available at: <https://www.colonialvoyage.com>
23. *** Horizon documentation.ird.fr: Douala: main city of Cameroon-IRD horizon.

PREVENTING AND COMBATING SCHOOL DROPOUT

Elena STANCU¹, Lavinia Elisabeta POPP²

¹PhD Student, West University of Timișoara (Romania), Email: izverceanu.elena@yahoo.com

² Professor, PhD, Babeș-Bolyai University of Cluj-Napoca (Romania),
Email: lavinia_popp@yahoo.com

Abstract: *In these past two decades, school dropout has become a widespread phenomenon in the current school environment, illiteracy being an acute problem of the Romanian education system as well as a problem of the whole society, besides marginalization and social exclusion. School dropout is in fact the result of a combination of personal, social, economic, educational and family factors, strongly intertwined that generate many disadvantages. Without investing in education and without adopting optimal educational policies that reduce school dropout and that fold on the education system in our country, we cannot expect positive results but lead to lower education standards, which obviously limits in the future, the possibility for young people to train and develop professionally in order to integrate them into the labour market. The study has as object of research the phenomenon of school dropout. The research aims to develop a study in order to highlight the consequences of school dropout and the efficiency of the school system in urban and rural areas. The investigation focuses on establishing a diagnosis by conducting an analysis of risk situations and the effects of school dropout in order to prevent dropout and identify and establish methods and strategies for school reintegration of pupils and students in rural and urban areas who dropped out of school or find themselves in abandonment risk situations. The research is quantitative in nature, the necessary data being collected following a rigorous sociological survey by applying the questionnaire research tool and technique to 100 respondents in Caraș-Severin county. The aim of the research was to identify the main consequences of domestic violence on children and to observe how adults suffer. School dropout is a controversial phenomenon with a markedly visible impact on children's personal lives, showing effects in the future when they become adults and with multiple effects on society.*

Key words: *school dropout; broken family; child; community; prevention actions.*

1. Introduction

School dropout is the conduct of permanent evasion which consists in the cessation of school attendance, leaving the educational system regardless of the level reached, before obtaining a qualification or complete professional training or before concluding the study programme started (<https://edict.ro/abandonul-scolar-cauze-si-modalitati-de-prevenire/>).

School dropout and early school abandonment are two distinct phenomena given that school dropout refers to pupils who drop out of school, and early school leaving refers to young people aged 18-24 who have dropped out of school before completing compulsory education, not attending any other vocational training or qualification program. Children who are out of the system are excluded from education, while children who are at risk of dropping out of school are deprived of equal learning opportunities (Bonea, 2019: 387; Ekstrand, 2015).

School dropout is perceived as the conduct of permanent evasion which consists in the cessation of school attendance, leaving the educational system, regardless of the level reached, before obtaining a complete qualification or professional training or before the end of the study cycle. (<http://dar.episcopiadevei.ro/index.php/2015/10/20/ce-este-abandonul-scolar-cauze-si-modalitati-de-prevenire/>). Early school leaving is the situation of a pupil or student who has not completed the compulsory education cycle and has not actually

attended school in the last 4 weeks prior to the assessment of the situation. Thus, a student who appears in the catalogue, but who has not attended school in the last 4 weeks, becomes a case of school dropout. The intervention of the authorities has great chances to stop the phenomenon, but if this intervention takes place after 2 years from not attending school, the effectiveness of the intervention is low, as it is too late (Ivan and Rostaş, 2015:12-13).

School absenteeism can be defined as a socio-cultural characteristic of the environment from which the pupil or student comes, which reflects the structured attitude of lack of interest, motivation, and confidence in school education. Skipping classes is a predominantly emotional problem (evasionist behavior, a form of physical and psychological escape from the situation perceived as traumatic). Absenteeism can be a form of manifestation of school deviance (late alert of the existence of problems), signaled by the reduction of attachment and integration as well as low identification with the objectives and aspirations of the group of pupils or students. Absenteeism is used by students as a form of passive aggression against school, without being afraid of possible punishments that would occur from both the management of the institution and parents, is the first factor directly associated with dropping out of school and more often encountered in urban areas among poor families (<https://www.stasalba.ro/rolul-familiei-in-combaterea-absenteismului-scolar-o-problema-mereu-actuala/>)

2. Causes of school dropout

In the social plane, school dropout is associated with juvenile delinquency, broken family life, or drug use. Abandonment can be characterized by total or partial absenteeism. The partial one has different causes depending on the area, rural or urban. In the urban area, abandonment can be caused by the influence of the circle of friends on children, by the attractions that the city exerts on them. The rural one is determined by the conditions of the village, by the help that the children have to give to the parents in the agricultural works. Jigău states that the notion of school failure can vary from one country to another, from one school to another, from one education system to another. The most common meanings he uses are the following: early school leaving; the gap between personal potential and results; leaving school without a qualification; individual learning difficulties; grade failure and repetition; illiteracy; inability to achieve pedagogical objectives; failure in the final exams (Jigău, 1998:35).

Specialised studies have highlighted the following types of absenteeism: selective absenteeism (skipping classes is common in a single subject or only in a few subjects); generalized absenteeism (running away from school is frequent and generalized, foreshadows school dropout); the search for loneliness (reaction to strong intra- or interpersonal tension); the desire to be with the partner (in adolescents); desire to belong to the group („initiation rituals”) defensive attitude towards the authority of a system (<https://www.proform.snsr.ro/baza-de-date-online-cu-bune-practici-pentru-educatie-incluziva-de-calitate/plan-de-masuri-model-pentru-combaterea-absenteismului-si-abandonului-scolar-in-anul-scolar-2019-2020>).

In order to be able to implement the optimal measures to prevent school dropout, it is necessary to know the causes that can generate this phenomenon:

1. *Causes related to the personality and health of the pupil or student:* low school motivation, lack of interest, low confidence in school education, fatigue, anxiety, low self-efficacy, impaired self-image, feelings of inferiority, low social skills, passivity; refusal to adhere to a choice made by others (reaction to the pressure exerted by the desires of adults)

2. *Family-related causes, socio-economic conditions of the family:* poverty, indifferent parenting style, careless, broken families, very busy parents or working abroad

3. *Causes related to the specific school context (including the teacher-student relationship):* group pressure, school overload, poor student-teacher communication (ironizing, humiliating the student) subjective evaluation, fear of evaluation, conflict with colleagues, educational practices perceived by students as unfair, frustrating, incompatibility between aspirations, learning needs and educational offer of school; form of defence - against the excessively rigid and severe discipline, pro-absenteeism policies of the school for the students from the final classes, the variable age is also very important (<https://www.proform.snsr.ro/baza-de-date-online-cu-bune-practici-pentru-educatie-incluziva-de-calitate/plan-de-masuri-model-pentru-combaterea-absenteismului-si-abandonului-scolar-in-anul-scolar-2019-2020>)

From the literature and from studies and analyses conducted on the national level in previous years, we could identify a number of causes of school dropout, such as poverty, tradition, parental beliefs, broken family, insufficient involvement of parents, parents leaving abroad, offer non-stimulating schooling, teacher fluctuation, entourage, the monopolizing fascination of electronic communication (Voicu, 2010:10-11).

According to the 2012 report (prepared by the team coordinated by Bogdan Voicu, at the request of UNICEF and the Education 2000+Centre), the following factors were identified that determined the early school leaving by students at different levels:

A. on the level of the pupil/student and the family: material difficulties; the educational model offered by parents; the educational model offered by the brothers; family disorganization; involvement in activities at the limit of the law; entering the labour market.

B. at the community level: early marriage; the appearance of a child; lack of security in the area; non-continuation of education beyond 8 classes, as a community norm.

C. on school level: repeated and frequent repetitions; insufficient integration in the class of students; the quality of relationships with teachers and colleagues.

Other causes of school dropout identified in the Romanian literature following studies (2011 and 2013) are:

- ***The precarious economic conditions of the family from which the pupil/student comes***

The precarious condition of the family of the pupil / student influences the parents' ability to cover the hidden costs of education - supplies, contributions to extracurricular activities, food - but sometimes even the conditions necessary for individual study at home - lack of electricity, space, individual meals, it also influences the student's comfort level in relation to his / her classmates, it influences the student's health degree and, therefore, the school absenteeism. All these factors favour school dropout and the placement of the child on the labour market at a very young age (Ivan & Rostaş, 2015:10). Children living in poor families are less likely to have a full school education. The economic status correlated with school dropout is evaluated by variables such as: a) the degree of education and education of parents; b) the father's profession; c) the income of the family and its standard of living (Popescu, 1991, in Neamţu, 2001:185).

- ***The structure and cultural capital of the family***

The family structure in turn has an influence on the dropout rate. Families with many children are very often exposed to poverty; inter-sibling relations are often meant to compensate for the lack of parents engaged in productive activities that ensure the subsistence of the family. This situation increases the risk of dropping out of school.

The cultural capital of the family represented by the level of education of parents, their ability to help their children, enhancing the usefulness of education and reduced ability to guide the child in a complex bureaucratic system, the influence of the educational model of siblings, early marriages in some communities of traditional Roma or the habit of leaving the educational system after completing secondary education, as part determined by the lack of school units in the locality of residence, influences school dropout but also the school performance of children (Ivan and Rostaş, 2015:10).

- ***Socio-cultural causes***

Children are actually the product of their own family and the socio-cultural context in which they are formed. Visible effects appear in the child's personality and behavior when we encounter dysfunctions at these levels. A child with problems is often an unhappy child among people who are themselves unhappy, constituting a false note that, in a concert, shows that the instruments were not given, without the public knowing too well which of them to blame. In this category we can also include the indicators of power and social status that refer mainly to ethnicity, social class or belonging to rural and urban communities. That is why a special place belongs to the family, through the major role it plays in the life of each child and through its influences (Neamţu, 2001:185).

- ***Individual factors***

They target the pupil's or student's ability and personal resources to react, due to the richness and quality of the "adaptation schemes", some pupils or students having a greater potential for adaptation than others who are more rigid and less permissive in their relationships with others. An important role is also represented by the presence of the mother in the child's life. The child's development proceeds normally if he or she lived in a family environment where the mother's presence was daily. Otherwise, he or she may have certain mental disorders, such as hyper emotivity, phobias or anxiety, excessive nervousness or apathy, indifference, or even mental retardation, if the student lives in a state of prolonged isolation. Children's mental characteristics can negatively or positively influence their school performance. Labelling as a "weak pupil/student," a "bad pupil/student," leads to a decrease in self-esteem, a decrease in self-confidence, and in those around him. When the child does not have the necessary resources to overcome the difficulties, he seeks to stand out, often through deviant behaviours. Lack of will (or reduced availability), low level of aspirations, interests, motivation, insufficient development of the ability to operate cognitively and others can have an acute negative effect on the student's school activity, on the results of his work. Also, the student's state of health can influence his / her success or failure / school failure (Popescu, 1991, in Neamţu, 2001:185).

- ***The school environment***

An important factor in dropout is the unfriendly school environment. The attitude of the school towards the pupils or students and the community, the appropriate teaching methods, the proactive role in ensuring the school participation of the students and the mechanisms of early intervention in cases of school non-participation, cooperation with social services are factors related to the school environment (Ivan and Rostaş, 2015:10). Thus we can mention among the factors in the educational space, which can influence the school dropout: the insufficient knowledge of the pupils or students, due to the large number in a class or due to the disinterest shown by the teachers; non-compliance with the age and individual peculiarities of students, lack of concern of some teachers to stimulate interest in learning, especially in rural areas where teachers do not show interest in the learning process due to the fact that salaries are not up to expectations, insufficient training professional and psycho-

pedagogical teaching of some teachers, lack of professionalism, manifested either by the severity of the teacher (can induce fear, anxiety of the student), or by the teacher's permissiveness; lack of material endowments in educational institutions, lack of schools in the villages, which forces most of the students to travel a long way to school every day; lack of qualified teachers in rural areas (Popescu, 1991, in Neamțu, 2001:185).

- ***Community influence and social context***

Another risk factor for pupils and students dropping out of school is the influence of the community considering the way the relationship between the school and the community. In a community where the dropout rate is high, it is not necessarily correlated and does not always illustrate the extent to which the community values education but may be the result of other factors. Insecurity in school or on the way to school, how the school facilitates community participation in decisions, the distance to the school and the accessibility of the school by means of transport are other causes that influence school dropout, given the lack of state investment in education. A negative influence on the perception of education is the media, by promoting more and more the poorly educated who have succeeded in life through luck or other endowments in nature, representing role models for children. Often, those from rural areas are stigmatized about their background. At the national level, programs are developed to support education in rural areas, but few are implemented.

- ***Psychological factors / causes***

Deprivation of status and labelling as "weak pupil or student" reduces their self-esteem and undermines their attempt to build a positive social identity. Thus, the students who do not have the necessary resources to mobilize, in order to overcome the difficulties, will seek to satisfy their need for personal valorisation outside the school, possibly by dropping out. Labelling as "failure" or "deviant" causes students to adopt deviant roles precisely in response to deprivation of status. In schools where there are classes to keep underperforming students in school, membership in such a class may lead to dropping out of school. (discussion / analysis can continue on a parallel based on the concept of hypercorrectness) (Ivan and Rostaș, 2015:10).

3. Effects and prevention of school dropout

The effect of dropping out of school has serious consequences, because the young person who has no professional qualification indispensable for his or her socio-economic integration, nor the moral and civic training necessary to exercise the role of citizen of a community, practically fails to adapt properly to social life. Having no qualifications, those who drop out of school are the future unemployed and represent in the medium and long term, a source of difficulties for society but also for themselves (Cîmpean, 2018:2).

It has direct consequences on the extent of social inequalities manifested on the level of a country. Thus, those who leave school early have difficulty finding a job that provides them with decent living conditions, most often being among people who have been unemployed for a very long time. The material condition of these people influences the school success of their children, thus reproducing social inequalities. From this point of view, educational policies must reduce as much as possible the influence of factors that do not depend directly on those in the education system. An efficient and inclusive education system would be one in which factors such as parents' education, family income, place of residence, student's ethnicity, etc. it would have as little influence as possible on the dropout and school performance of students (Ivan and Rostaș, 2015:10).

School dropout is a dangerous phenomenon, because it causes negative effects both individually and psychologically, respectively an alteration of the self-image of the pupils or students in question, who will lose more and more confidence in their own possibilities and abilities, developing a fear of failure, as well as socially, because permanent school failure "stigmatizes", "labels" and leads to social marginalization with an increased level of deviant and criminal behavior. Dropping out of school is based on several factors that may be different, but most often associated. The student faces a series of school difficulties that have as main causes: their own person, parents and family, school, local community, etc. There are several concepts that are correlated and whose meaning intertwines, giving us an image of the phenomenon of school deviance. These are: deviant behavior, juvenile delinquency, deviance in school and school deviance, and the relationship between them can be reproduced (Neamțu, 2003:27).

In Romania, the issue of school dropout has become an important topic of analysis and debate in recent years. In this context, the state proposes a series of educational policies and concrete strategies to address the problem, in order to improve the education system, thus supporting young people who drop out of school prematurely face unemployment, poverty and marginalization (Bonea, 2019:387-403, Mc. Grath and Van Bergen, 2015:2-5).

The framework and guiding principles of the Europe 2020 TPP Reduction Strategy are aimed at both the goals of "smart growth", improving the level of education and training, and those of "inclusive growth". It must combine a series of prevention, intervention and compensation measures, with a special focus on school and student interventions.

Complete strategies should include a mix of prevention, intervention and compensation measures, as follows:

1. Prevention measures aim to reduce the risk of early school leaving before the onset of problems, optimize the supply of education and training, to support the student in achieving better school results and remove obstacles to educational success. They aim to establish a solid, early foundation that allows students to develop their own potential and creates opportunities for better school integration.
2. The intervention measures aim at eliminating the incidence of PTȘ phenomenon, by improving the quality of education and vocational training, at the level of educational institutions, by providing specific support to students or groups of students at risk of early school leaving. Considering all levels of education, from early education and care to upper secondary education, with an emphasis on school-level policies, which should be integrated into general unit development policies, and those at the individual level, to develop students' resistance to the risk of PTȘ and to recovering from concrete difficulties, which may be of a social, cognitive or emotional nature.
3. The compensation measures intend to support the reintegration into the education system and the training of people who have left school prematurely and the acquisition of the necessary qualifications for access to the labour market. Currently, the policy mix combines a number of measures in all these areas, with a main focus on providing interventions on school and pupil or student level. Improving the quality and expanding the scope of prevention measures is a key element of the strategy, especially in the early stages of the education process (preschool and early primary school). The strategy also focuses on the gradual expansion of already tested and successful

compensatory measures (such as Second Chance education, evening secondary and part-time secondary education) and the development of new measures. based on the opportunities offered by the National Education Law no.1 / 2011, with subsequent amendments and completions, not yet explored (reintegration paths in mainstream education, recognition and validation of previous learning, among others). The strategy focuses mainly on the implementation of successful prevention and intervention measures and on actions to prevent school dropout among students, and for young adults (<https://www.edu.ro/sites/default/files/ fi%C8%99iere/Invatamant Preuniversitar/2015/Strategie-PTS/Strategia-PTS-2015.pdf>).

4. Methodology. Data analysis and interpretation

In order to conduct the research investigating the phenomenon of school dropout as well as the problems and factors that generate it, the sociological survey was used as a research method, the technique used being the opinion poll, and to obtain the data necessary for the study, the questionnaire was applied to 100 persons from the urban area (the town of Reșița) and from the rural area (Fîrlug, Dezești, Dulău, Remetea), in Caraș-Severin county.

The aim of the research is to identify the main consequences of the phenomenon of school dropout on children's lives and to analyse how the lack of education influences the lives of future adults.

The objective of the research is to evaluate the opinions and attitudes of the subjects participating in the study regarding the increase of school dropout, the number of pupils / students who have not completed their studies. Also, this research aims at identifying the causes that generate school dropout, the status and socio-economic situation of families from which those who drop out of school and the role and importance of parental involvement in the education and school life of children. The research also intends to highlight the fact that some people who do not complete a form of schooling become adults who in the future encounter difficulties in finding a job without access to the labour market and a fact that determines a life that does not ensure normal living conditions. living in poverty. Many of them end up receiving certain forms of social assistance to the detriment of a job. It also aims to test the hypotheses underlying this research:

1. If parents were better informed about the child's school activities then they could intervene to improve schooling conditions and increase the quality of education.

2. If the parents' education level were higher, then they would be more involved in the child's school activities, providing support in homework preparation, ensuring access to training and education, and solving problems encountered in the school environment.

3. If parents get in touch more often and work with teachers, this could make it easier to monitor the child's progress or regression.

Table 1: The activity of the pupil's preparation the in the family is controlled

Do you control the pupil's / student's preparation activity in the family? * School									
		School level							Total
		Elementary	Middle	10-grade	Vocational	High school	Post secondary	Higher education	
Do you control the pupil's preparation activity in the family?	Yes	77.8%	83.9%	74.8%	88.9%	91.6%	89.4%	95.1%	88.9%
	No	22.2%	16.1%	25.2%	11.1%	8.4%	10.6%	4.9%	11.1%
Total		100,0%	100,0%	100,0 %	100,0 %	100,0%	100,0 %	100,0 %	100,0 %

Source: Own applied research, 2019-2020, Caraş-Severin

Figure 1: The activity of the pupil's preparation the in the family is controlled

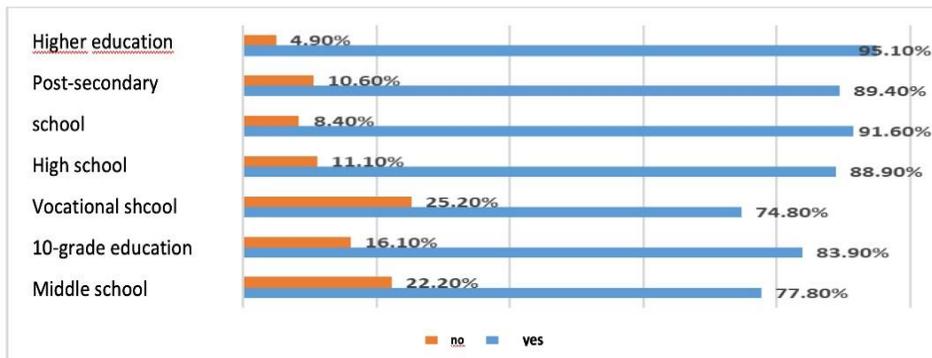


Table 2. Children's access to training and education spaces in the school

Does your child have access to all the training and education spaces in the school? * Age							
		Age categories					Total
		18-25 years	26-35 years	36-45 years	46-55 years	56-65 years	
Does your child have access to all the training, education spaces in the school?	Yes	92.3%	93.4%	92.2%	93.2%	100.0%	93.0%
	No	7.7%	6.6%	7.8%	6.8%	0.0%	7.0%
Total		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Source: Own applied research, 2020, Caraş-Severin

Figure 2: Children's access to training and education spaces in the school

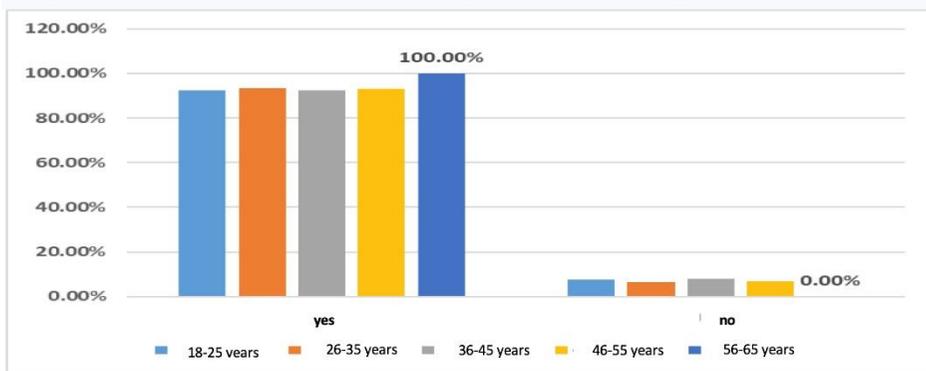


Table 3: Consultation in order to develop school rules and regulations

Have you been consulted in the elaboration of the internal regulations or the rules of the school? * gender				
		Sex		Total
		male	female	
Have you been consulted in the elaboration of the internal regulations or the rules of the school?	Yes	57.9%	59.1%	58.6%
	No	42.1%	40.9%	41.4%
Total		100.0%	100.0%	100.0%

Figure 3. Consultation in order to develop school rules and regulations

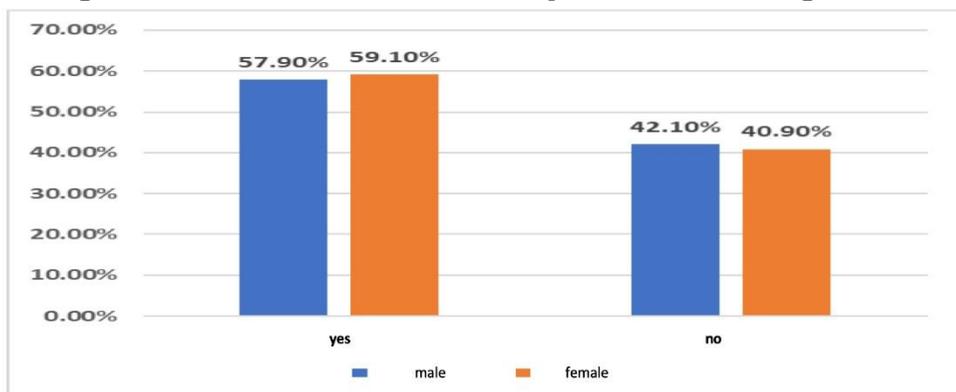


Table no. 4. Collaboration of parents, pupils/students with teachers

How do you appreciate the collaboration with the teachers? * Environment				
		Environment		Total
		urban	rural	
How do you appreciate the collaboration with the teachers?	Very good	24.0%	28.1%	26.0%
	Good	7.5%	10.1%	8.8%
	So and so	51.2%	45.0%	48.2%
	Insufficient	5.1%	7.1%	6.0%
	Unnecessary	12.2%	9.9%	11.1%
Total		100,0%	100,0%	100,0%

Source: Own applied research, 2019-2020, Caraş-Severin

Figure no. 4. Collaboration of parents, pupils/students with teachers

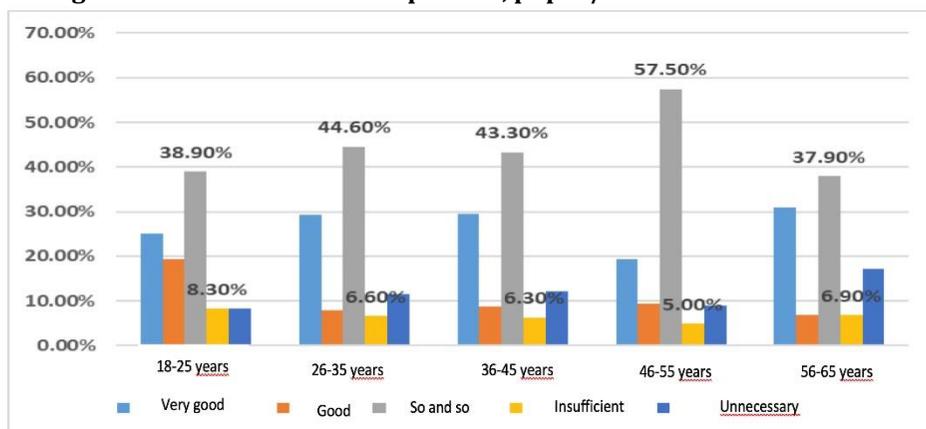
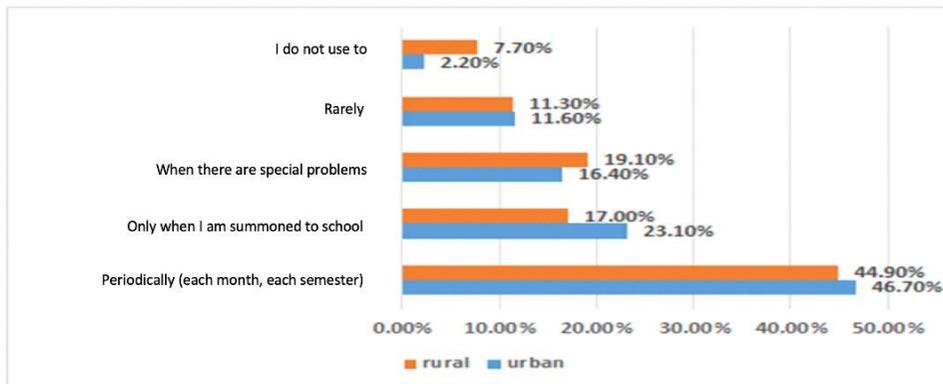


Table: 5. Maintaining the contact with the teachers

Do you use to contact the teachers? * Environment				
		Environment		Total
		urban	rural	
Do you use to contact the teachers?	Periodically (each month, each semester)	46.7%	44.9%	45.8%
	Only when you are summoned to school	23.1%	17.0%	20.1%
	When there are special problems	16.4%	19.1%	17.8%
	Rarely	11.6%	11.3%	11.4%
	I do not use to	2.2%	7.7%	4.9%
Total		100 %	100 %	100 %

Source: Own applied research, 2019-2020, Caraş-Severin

Figure 5: Maintaining the contact with the teachers

Conclusions

The data and results presented in this study are not representative of the entire education system, but this research provides data and some conclusions that can be drawn from them. Based on the answers provided by the respondents participating in the study we can say that the overall picture of the profile of the respondents highlighted some possible problems in the education system. According to the survey results, we can conclude that students who drop out of school or have dropped out of school come largely from rural areas, from families where parents have a low level of education (elementary school, high school). We can also say that they come from family backgrounds with a poor socio-economic status, or from families with parents disinterested in their children's schooling, because they do not collaborate and do not keep in touch with teachers, and go to school only if called by the teachers.

The opportunity of the children living in poor families to receive a full school education are minimal. Not only do they not have a chance to achieve in the future and live decently by managing to integrate into the labour market through employment, but they become more dependent on maintenance and social assistance programs than the rest of the population. Given that in recent years the number of pupils and students dropping out of school has increased visibly, the state tries and shows a constant concern regarding the adoption of measures to prevent and combat school dropout, obviously with adaptation to the specific local, social and economic context. The existence and effectiveness of these institutional measures can increase student confidence in school and reduce the risk of dropping out of school. Family support is a factor that matters in the education of students.

The answers of the interviewees indicate that students who benefit from the support of the family, and in case of need can turn to the family for educational support, when completing homework are much more likely to complete their studies. This support is closely correlated with the level of education of the parents, in order to be able to support their children in doing homework. Education is an important and decisive factor in the formation and development of children.

References:

1. Bonea, G. V. (2019). Abandonul școlar. *Calitatea vieții*. XXX (4): 387-403.
2. Cîmpean, S. (2001). *Proiect de cercetare privind abandonul școlar*. Sibiu: CJRAE
3. Grecu, M. V. (2019). Abandonul școlar-cauze și modalități de prevenire, *Edict-Revista educației*. Bucharest: Agata.
4. Ivan C. and Rostaș, I. (2015). *Măsurile de succes în prevenirea părăsirii timpurii a școlii. Copiii și părinții romi vor la școală! POSDRU ID 132996*. Roma Education Fund Romania Foundation.
5. Jigău, M. (1998). *Factorii reușitei școlare*. Bucharest: Grafoart.
6. Neamțu, C. (2003). Devianța școlară. in *Ghid de intervenție în cazul problemelor de comportament ale elevilor*. Iași: Polirom.
7. Popescu, V. (1991). Succesul și insuccesul școlar, *Revista de Pedagogie* (11).
8. Voicu, B. (coord.), (2010). *Renunțarea timpurie la educație: posibile căi de prevenire*. Bucharest: Vanemonde.
9. ***<https://edict.ro/abandonul-scolar-cauze-si-modalitati-de-prevenire/>
10. ***<http://dar.episcopiadevei.ro/index.php/2015/10/20/ce-este-abandonul-scolar-cauze-si-modalitati-de-prevenire/>
11. ***<http://cjraesibiu.ro/wp-content/uploads/2018/07/PROIECT-DE-CERCETARE-PRIVIND-ABANDONUL-%C8%98COLAR.pdf>
12. ***<https://www.stasalba.ro/rolul-familiei-in-combaterea-absenteismului-scolar-o-problema-mereu-actuala/>
13. ***<https://www.proform.snsr.ro/baza-de-date-online-cu-bune-practici-pentru-educatie-incluziva-de-calitate/plan-de-masuri-model-pentru-combaterea-absenteismului-si-abandonului-scolar-in-anul-scolar-2019-2020>
14. ***<https://www.edu.ro/sites/default/files/fi%C8%99iere/Invatamant-Preuniversitar/2015/Strategie-PTS/Strategia-PTS-2015.pdf>
15. ***<http://www.cnfis.ro/wp-content/uploads/2020/08/legea-1-2011-act-2020.pdf>
Law of National Education no.1/2011

AGE AND USAGE OF TECHNOLOGY. A STRUCTURAL EQUATION MODEL BASED ON THE THEORY OF PLANNED BEHAVIOR

Simona-Nicoleta VULPE¹, Corina ILINCA²

¹PhD Student, University of Bucharest (Romania), Email: simona.vulpe@drd.unibuc.ro

²PhD Student, University of Bucharest (Romania), Email: corina.bragaru@sas.unibuc.ro

Abstract: *Despite of its great disruption, users' access to technology is limited and influenced by individual attitudes and capabilities. We take a look at how social media usage, as a form of online social capital, varies based on the theory of planned behavior. Analyzing 2018 data from the United States of America, gathered within the Core Trends Survey – Pew Research Center, we develop a structural equation model comparison between younger and older respondents. Our results show that a more positive attitude towards the Internet increases the difficulty to give up digital devices, which also determines a higher level of social media usage for both younger and older individuals. However, older people tend to have a less positive attitude towards the Internet compared with their younger counterparts, which relates to their lower engagement in social media usage. We also identify intersections between age and variables such as education, income, and gender accounting for individuals' digital behavior. Provided that online social capital may have an important role for well-being and medical prevention, our research highlights the need to further investigate this current digital divide.*

Key words: *technology; smartphone; social media; age differences; structural equation modeling.*

1. Introduction

Older people still face limited access to information and communication technologies (ICTs), which results in inequalities in terms of usage and potential benefits related to it (Atkinson, Curtis and Black, 2008; Casado-Muñoz, Lezcano and Rodríguez-Conde, 2015; Fang, Canham, Battersby, Sixsmith, Wada, and Sixsmith, 2019). Education is one of the most important predictors for usage of technology (Graham 2010 apud Fang *et al.*, 2019). Moreover, social origin characteristics, such as parents' income, occupation, wealth, as well as individual's age and gender influence one's level of education, which ultimately affects access and usage of technology (Duncan, Daly, McDonough, and Williams 2002 apud Fang *et al.*, 2019; Mitzner *et al.*, 2019). The intersection of "personal, social, technological contexts" and "agentic and structural processes" is inherent to the digital divide phenomenon (Neves, Waycott and Malta, 2018: 244-246).

Regarding the concept of digital inequality, Reinartz (2016) developed a systematic literature review to investigate the current status of digital inequality research. She found that there is a scarcity of papers linking phones or mobile devices to the topic of aging. The existing literature documents age-related characteristics regarding usage of mobile phones as well as seniors' particular needs in this area, despite its current limitations.

Schäffer (2007) concluded that quantitative studies tend to score older people worse on scales of skills in comparison with the younger ones. This might happen due to the items that are used in the design of the study, items which take into account current skills needed by the workforce, while older people are most probably not up-to-date with those skills, given their occupational status as pensioners. Technological development has had an exponential development during recent years, thus older

people did not use the current technology at work, considering that younger generations are still adapting to their usage. Moreover, Wong's analysis (2013) of older adults in Malaysia revealed usage difficulties, such as changes in user interfaces (from keypad-enabled to touch-screen) that older users experience as a form of digital inequality.

Hwang, Chan-Olmsted, Nam, and Chang (2016) study on data from a United States panel formed by mobile phone users showed that the age variable strongly moderated the effect of the type of mobile application on usage. According to these results, older people were less likely than young people to engage in the usage of mobile applications. Seniors' usage of mobile phones was basically utilitarian in the study of Conci, Pianesi and Zancanaro (2009). Also, seniors' usage was dependent of perceived ease of use, even after several years since mobile phones' adoption. Another study was on senior mobile phone usage in South Africa. Most of South African seniors received a phone from their family members and lacked use training. A solution proposed by the authors was a checklist for mobile phones selection (van Biljon, van Dyk and Gelderblom, 2010).

While revising the literature, we observed that older users' learning process of how to use mobile phones and related devices was different in comparison with other age groups. One study indicated older users' needs and issues regarding technology. The study was written by Harada, Sato, Takagi, and Asakawa (2013) and it stressed the importance of variance in exposure levels to technology during the formative period of someone's life as an explanation for seniors' learning methods. The learning process of seniors was identified by Nimrod (2016) as the process of domestication of technology and it was related to usability problems. The domestication of technology is a process that comprises 4 phases: appropriation, objectification, incorporation, and conversion (Silverstone 1994, Silverstone et al. 1992 apud (Nimrod, 2016). The usability problems appear in the incorporation phase and they influence the learning process (Renaud and van Biljon, 2008).

The design of digital devices can discourage older people from using them, as it may not be adequate for age-related impairments that are common among the older population (Fang *et al.*, 2019). Social scientists who conducted research in this area of study discussed the differences regarding mobile phone usage, emphasizing the importance of mobile phones' visual characteristics for seniors. Sight or hearing issues resulted from mobile usage might be relevant for anyone, independently of age, because the dimension of characters used by phones or the volume of the sound produced by phones is sometimes quite inadequate (Keating *et al.*, 2007). The target of improvements stressed here would be for a more widespread population, not only the older people group, especially with the aim of improving human capabilities, as Harari (2016) argued.

Despite this, older people are getting involved with technology, especially those who want to be socially active. Been-Lirn Duh, Yi-Luen Do, Billingham, Quek, and Hsueh-Hua Chen (2010) presented several benefits of mobile phone usage: "entertainment, socialization, relief from social isolation, mental exercising and a heightening of self-esteem" (p. 4514). Among the participants in Rosales and Fernández-Ardévol's research (2016), there were seniors who used smartphones beyond basic functions. These participants used smartphones for social interaction, hobbies, and entertainment. Australian seniors reported as Internet usage purposes "seeking information, entertainment, commerce, communication, and finding new people" (Sum, Mathews, Pourghasem, and Hughes, 2008: 202). Therefore, social media usage impacts bonding social capital as a result of how online and offline relationships

overlap (Erickson, 2011). Beyond bonding and bridging social capital (Putnam, 2001), a third type of social capital accounts for connections that are supported by the use of social networks in the absence of face-to-face interactions – maintained social capital (Antheunis, Abeele Vanden and Kanters, 2015).

Communication via Internet has a positive impact on social relationships for the general population (Antheunis, Abeele Vanden and Kanters, 2015). Usage of social networks has been identified as a factor that strengthens sociability and human interaction (Sabatini and Sarracino, 2014). However, seniors' usage of social media impacts positively the relationships they already have, but it is not necessarily linked to creating new social ties. For the category of older users, social media usage gets alternated with telephone usage (Quan-Hasse, Mo and Wellman, 2017).

A theoretical model that is relevant for the study of technology usage is the theory of planned behavior. This model explains the adoption of a certain behavior based on the attitude towards the respective behavior, the subjective norms, and the perceived behavioral control (Ajzen, 1991). We constructed a structural equation model starting from the theory of planned behavior, elaborated by Icek Ajzen, in order to explain social media usage. Our main hypothesis is that social media usage is a behaviour that was created or influenced by attitudes towards it and the perceived behavioural control based on difficulty of giving up its usage. We used this theory to empirically test a comparative model for younger and older people. Our model included variables related to the attitude towards Internet, the difficulty to give up a device, which accounts for the perceived behavioral control, and the actual behavior – social media usage. Based on previous research documenting social origins' and demographics' influence on technology usage (see also Vulpe and Ilinca, 2017; Ilinca, 2020 as reasons for choosing to create our hypotheses), presented earlier in this paper, we also tested the influence of socio-demographic characteristics on social media usage.

2. Materials and methods

2.1. Measures

For social media usage, the main endogenous variable, we constructed a summative index with the purpose to capture the frequency of usage of social media in general, provided that the users have their own preferences with respect to the channels investigated. We constructed the summative index using the variables related to respondents' usage of social media platforms. These variables were measured using the following questions: "Please tell me if you ever use any of the following social media sites online or on your cell phone. Do you ever use... Twitter? / Instagram? / Facebook? / Snapchat? / YouTube? / WhatsApp? / Pinterest? / LinkedIn?"

We included in our model the attitude towards the Internet as a latent variable having two indicators. The questions for the two indicators were the following: "Overall, when you add up all the advantages and disadvantages of the Internet, would you say the Internet has mostly been a GOOD thing or a BAD thing for society?" and "How about you, personally? Overall, when you add up all the advantages and disadvantages of the Internet, would you say the Internet has mostly been a GOOD thing or a BAD thing for you?" We reordered the response scale as follows: 1 "Bad thing", 2 "Some of both", 3 "Good thing."

We used another latent variable for the perceived behavioral control, measured as the difficulty to give up a device. The observed variables that we used for this factor were measured using the following questions: "How difficult would it be, if at all, to give up the following things in your life? If you do not use or have the item, just tell me. How

hard would it be for you to give up... Your cell phone or smartphone?; The Internet?; Social media?" The response scale for these variables ranged from "1 Very hard" to "4 Not hard at all." Additionally, there was "5 Impossible", as a voluntary response. We reordered the scale in order to have low values for low levels of difficulty and high values for high levels of difficulty (from Not hard at all to Impossible).

The socio-demographic variables that we included in our model are: sex, age, education, occupation, income, and marital status.

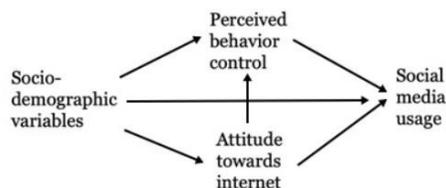
2.2 Analytical approach

Multi-group structural equation model comparison was employed to test our theoretical model, using the Core Trends Survey data from Pew Research Center, a nationally representative survey from the U.S.A., gathered in 2018. The data that support the findings of this study are openly available in Pew Research Center Internet & Technology (2018) at <https://www.pewresearch.org/internet/dataset/jan-3-10-2018-core-trends-survey/>.

We used the multi-group multi-model (MGMM) procedure from IBM AMOS 23 to run our model simultaneously for two groups: younger and older respondents. The estimation approach that we use for this structural equation model is full information maximum likelihood (FIML), due to its technique for handling missing data. We assumed that data are missing at random (MAR) in the sample. The variables in our analysis have missing data in a proportion varying between 2% and 33%. The variable having 33% missing data measures respondents' difficulty to give up social media and over 32% of missing data are system missing. According to Collins, Schafer, and Kam (2001), if the assumption of MAR data is incorrect, this will have a small impact on analysis estimates and standard error of the model.

The conceptual diagram that we used to construct our model is available below (Figure 1).

Figure 1: Conceptual diagram



3. Results

3.1 Descriptive statistics

Considering the usage of social media, 17% of respondents use 2 social media platforms, 1% use 8 platforms, whereas almost 15% do not use any of the social media platforms they were questioned about. Almost 67% of respondents say that the Internet is a good thing overall and 79% of them say the Internet is good for them personally. 49% of participants say it would be very hard for them to give up their cell phone/smartphone, 45% say it would be very hard to give up the Internet, and 9% say it would be very hard to give up social media. The mean age of respondents is 50 years old. Over 50% of respondents have a university degree and the income level is \$50,000 or more for 42% of them. For more information on descriptive statistics, see Table 1.

Table 1: Descriptive statistics for variables used in the analysis

Variable	%	Mean	SD	Min.	Max.
Social media usage		2,98	2.08	0	8
0	14,7				
1	11,6				
2	17,0				
3	16,0				
4	13,7				
5	11,3				
6	7,8				
7	3,9				
8	1,4				
(N)	(1952)				
"Overall, when you add up all the advantages and disadvantages of the internet, would you say the internet has mostly been a GOOD thing or a BAD thing for society?"					
1 Bad thing	14,7				
2 Some of both	14,4				
3 Good thing	66,8				
(N)	(1920)				
"How about you, personally? Overall, when you add up all the advantages and disadvantages of the internet, would you say the internet has mostly been a GOOD thing or a BAD thing for you?"					
1 Bad thing	4				
2 Some of both	4,1				
3 Good thing	79,3				
(N)	(1750)				
"How hard would it be for you to give up... Your cell phone or smartphone?"		3,21	1,08		
1 Not hard at all	11,6				
2 Not too hard	10,5				
3 Somewhat hard	21,6				
4 Very hard	49,1				
5 Impossible	2,6				
(N)	(1910)				
"How hard would it be for you to give up... The internet?"		3,21	1,07		
1 Not hard at all	10,6				
2 Not too hard	9,8				
3 Somewhat hard	20,8				
4 Very hard	44,8				
5 Impossible	2,4				
(N)	(1770)				
"How hard would it be for you to give up... Social media?"		2,21	1,03		
1 Not hard at all	20,6				
2 Not too hard	20,2				
3 Somewhat hard	17				
4 Very hard	8,9				
5 Impossible	0,1				
(N)	(1339)				
Gender					
0 Male	54				
1 Female	46				
(N)	(2002)				
Age		50,6	18,71	18	97
(N)	(1953)				
Education					
0 Pre-university education	46,9				
1 University education	51,5				
(N)	(1970)				
Income					
0 Less than \$50,000	40,6				
1 \$50,000 or more	42,5				
(N)	(1663)				
Marital status					
0 Other	50				

Variable	%	Mean	SD	Min.	Max.
1 Married	47,8				
(N)	(1957)				

Source: Core Trends Survey, Pew Research Center Internet & Technology (2018); authors' analysis

3.2 Multivariate results

After comparing the goodness of fit tests for the models resulting from MGMM procedure, we decided that the Structural Weights Invariance model is adequate. The model is over-identified, having 71 degrees of freedom, thus the results can be further interpreted. All of the indicators used to construct latent variables load significantly on the factors, the values for all loadings being above 0.5 for both of the analyzed groups (see Table 2 and Table 3 below).

Table 2: Factor loadings for the group of young people

	Attitude towards Internet	Difficulty to give up a device
Internet		0.846
Smartphone		0.650
Social Media		0.517
Overall, Internet is good/bad	0.711	
Personally, Internet is good/bad	0.544	

Source: Core Trends Survey, Pew Research Center Internet & Technology (2018); authors' analysis

Table 3: Factor loadings for the group of older people

	Attitude towards Internet	Difficulty to give up a device
Internet		0.859
Smartphone		0.621
Social Media		0.548
Overall, Internet is good/bad	0.789	
Personally, Internet is good/bad	0.603	

Source: Core Trends Survey, Pew Research Center Internet & Technology (2018); authors' analysis

The majority of the effects of exogenous variables on the endogenous ones are statistically significant in the model. The variables that have no statistically significant effects are gender on attitude towards Internet and marital status, which does not influence any of the three endogenous variables, controlling for other influences in the model.

For the group of young people (less than 65 years of age), a positive attitude towards Internet increases their difficulty to give up a device and it also has a small positive effect on their social media usage. A higher difficulty to give up a device increases young people's social media usage. Young women report a higher level of difficulty to give up a device and they also tend to use social media more than men. Among those who are aged less than 65, younger people have a more positive attitude towards the Internet. In addition, it is more difficult for them to give up a device and their usage of social media is higher. For people aged less than 65, a higher level of income is associated with a higher difficulty to give up a device and with a higher level of social media usage. Young people with a higher level of education have a more positive attitude towards the Internet. Also, it is more difficult for them to give up

digital devices. For more information on SEM coefficients for the group of young people, see Table 4 below.

Table 4: Unstandardized (standardized in parentheses) coefficients and their level of significance for the group of young people (less than 65 years of age)

	Attitude towards Internet	Difficulty to give up a device	Social Media usage
Attitude towards Internet		0.630*** (0.473)	0.262* (0.067)
Difficulty to give up a device			0.884*** (0.303)
Gender	-0.014 (-0.013)	0.186*** (0.134)	0.455*** (0.112)
Age	-0.004*** (-0.121)	-0.005** (-0.100)	-0.049*** (-0.343)
Education	0.236*** (0.228)	0.187*** (0.136)	0.447*** (0.111)
Income	0.094* (0.091)	0.211*** (0.153)	0.320*** (0.080)
Marital status	0.047 (0.046)	-0.050 (-0.036)	-0.091 (-0.023)

*Dependent variables in the structural model: attitude towards the Internet, difficulty to give up a device, social media usage. *p < .05 **p < .01 ***p < .001*

Source: Core Trends Survey, Pew Research Center Internet & Technology (2018); authors' analysis

People aged 65 and over having a positive attitude towards Internet find it harder to give up a device, the correlation coefficient between these two variables being quite strong. This category of people also reports a higher level of social media usage. For those who find it more difficult to give up a device, social media usage is higher. It is more difficult for older women to give up a device and their social media usage is higher compared with older men. Within the group of 65+, older people have a less positive attitude towards Internet. Moreover, they face less difficulty when giving up a device and they also use social media to a lower extent. Older people with a higher level of education have a more positive attitude towards Internet, give up devices harder, and use social media more than their less educated counterparts. Similarly, people aged 65 and over having a higher level of income are more likely to have a positive attitude towards the Internet, to find it difficult to give up a device, and to use social media. Additional information on SEM coefficients for the group of older people is available in Table 5.

Table 5: Unstandardized (standardized in parentheses) coefficients and their level of significance for the group of older people (65+ years of age)

	Attitude towards Internet	Difficulty to give up a device	Social Media usage
Attitude towards Internet		0.630*** (0.554)	0.262* (0.093)
Difficulty to give up a device			0.884*** (0.357)
Gender	-0.014 (-0.011)	0.186*** (0.132)	0.455*** (0.130)
Age	-0.004*** (-0.053)	-0.005*** (-0.051)	-0.049*** (-0.206)
Education	0.236*** (0.190)	0.187*** (0.132)	0.447*** (0.127)
Income	0.094* (0.075)	0.211*** (0.149)	0.320*** (0.091)

	Attitude towards Internet	Difficulty to give up a device	Social Media usage
Marital status	0.047 (0.038)	-0.050 (-0.035)	-0.091 (-0.026)

Dependent variables in the structural model: attitude towards the Internet, difficulty to give up a device, social media usage. *p < .05 **p < .01 *p < .001*

Source: Core Trends Survey, Pew Research Center Internet & Technology (2018); authors' analysis

The squared multiple correlations show moderate levels of explanatory power for some of the relationships in the model. Social media usage, the main endogenous variable, is explained in proportion of 33% for the group of younger people and 35% for the group older people in the analysis. The perceived behavioral control (difficulty to give up a device) is explained in proportion of 36% for young people and in proportion of 42% for older people. The explanatory power of the model is lower for the attitude towards the Internet – 9% for younger people and 7% for older people.

4. Discussion

Our model shows differences between younger and older groups. Nonetheless, there are also differences that transcend this age-related divide and point to an intersectional dimension of the digital divide. For both of the groups that we analyzed, there are age categories that differ with regard to their digital behavior as a result of how age interferes with education, income, or gender, as was the case in our model. The intersections that we identified between age and several other variables accounting for digital behavior contribute to acknowledging and explaining “alternative trends of adoption and use”, as mentioned by Rosales and Fernández-Ardèvol (2016: 500).

Gender influences the control older and younger people perceive they have over their behavior. According to younger and older women’s perceptions, they have less control over their behavior than men, which means younger and older women face more difficulty when giving up a device compared with younger and older men, respectively. Women’s increased difficulty to give up digital devices is further related to their higher level of social media usage. Younger and older people who are better educated are more engaged digitally, education influencing positively all of the variables accounting for the theory of planned behavior. A similar pattern occurs for the income variable. Income is relevant for younger people to a higher extent, having a positive influence on their attitude and perceived behavioral control, whereas for their older counterparts, income has a stronger influence on social media usage.

Our analysis is in line with previous research that showed the role of education, age, and gender for creating digital divides (Hwang *et al.*, 2016; Fang *et al.*, 2019; Mitzner *et al.*, 2019). In addition, our analysis points to the intersection of these variables which are responsible for disparities regarding attitude towards technology and usage of digital devices.

Following the principles of the theory of planned behavior, our model showed that a more positive attitude towards Internet increases one’s difficulty to give up a device, either smartphone, Internet, or social media. Furthermore, an increased difficulty to give up a device, which represents the perceived behavioral control in our model, leads to a higher usage of social media. This dynamic occurs for both younger and older individuals, but the relationship is stronger for people aged 65 and over. The attitude towards Internet has also a direct effect on social media usage, which means that the attitude towards behavior influences directly the actual behavior. A more

positive attitude towards Internet is related to a higher level of social media usage, although the correlation coefficients are low for this relationship in both groups.

For both younger and older groups, there is a negative relationship between age and the variables corresponding to the theory of planned behavior: the attitude towards the Internet, the perceived behavioral control, and the actual behavior (social media usage). In other words, it is more common for older people to have a negative attitude towards the Internet, to give up devices easily (smartphone, Internet, and social media), and to have a low usage of social media, all of which could be attributed to a cohort effect.

Social media usage can be related to acquiring digital social capital (Uz and Muscanell, 2015). If we take into account the devices that can be used in order to access social media, smartphones can be considered a relevant tool in this regard. If all of our cited papers rated seniors' mobile phone usage as utilitarian, Zhou, Rau and Salvendy (2014) concluded that feature phones could be more adequate for them, being more simple. One of the concerns that were addressed in the literature was the adaptation of mobile phones and mobile technology as to meet the needs of the older users and to respond to age - related specificities. One of the most important needs of the older people with respect to the usage of mobile phones (Schäffer, 2007) was being socially active and keeping in touch with their friends and relatives. Smartphone usage has been previously related to socialization and relief from social isolation of older people (Been-Lirn Duh *et al.*, 2010), who sought social interaction and maintenance of hobbies through their usage (Rosales and Fernández-Ardèvol, 2016). One of our suggestions would be to consider questions about social capital by differentiating between digital social capital and face to face social capital (see [Voicu, 2008] for more details on social capital).

Social media usage is higher for better educated, wealthier individuals. Lower levels of education are more common among older generations, due to a cohort effect (Boockmann and Steiner, 2006). As a further matter, lower levels of education determine lower levels of income, due to social stratification mechanisms (Leo *et al.*, 2016), which result in structural dynamics that account for disparities in technology usage. Socio-demographic characteristics, such as education and income, influence social capital and people's chances to fight social isolation. People who are lower educated and earn lower income levels are less likely to engage in social media usage and therefore their social capital is reduced compared with higher educated, wealthier people. Although this phenomenon affects all age groups, older people are more prone to suffer from social isolation, as a result of reduced social participation, among other factors (National Health Service, 2018).

Our research also contributes to the development of social policies targeting seniors' problems with isolation and social exclusion. By incorporating the results of our analysis into the policy domain, providers (nursing homes or other types of care centers) could tackle social isolation by encouraging seniors' engagement in social media usage. A first step in this regard would be influencing older people's attitude towards Internet by diminishing the negative frame, which we identified as a prime obstacle for seniors' usage of social media. Such measures would help with expanding seniors' social capital by integrating the digital dimension of social capital into their lives.

References:

1. Ajzen, I. (1991). The Theory of Planned Behavior, *Organizational Behavior and Human Decision Processes*, 50(2), 179–211.
2. Antheunis, M. L.; Abeele Vanden, M. M. P. and Kanter, S. (2015). The Impact of Facebook Use on Micro-Level Social Capital: A Synthesis. *Societies*, 5, 399–419.
3. Atkinson, J.; Curtis, A. and Black, R. (2008). Exploring the Digital Divide in an Australian Regional City: a case study of Albury. *Australian Geographer*, 39(4), 479–493.
4. Been-Lirn Duh, H. et al. (2010). Senior-Friendly Technologies: Interaction Design for Senior Users. *CHI '10 Extended Abstracts on Human Factors in Computing Systems (CHI EA '10)*. New York: ACM Press, 4513–4516. doi: 10.1145/1753846.1754187.
5. Boockmann, B. and Steiner, V. (2006). Cohort effects and the returns to education in West Germany. *Applied Economics*, 38(10), 1135–1152.
6. Casado-Muñoz, R.; Lezcano, F. and Rodríguez-Conde, M.-J. (2015). Active Ageing and Access to Technology: An Evolving Empirical Study. *Media Education Research Journal*, 23(45), 37–46.
7. Collins, L. M.; Schafer, J. L. and Kam, C. (2001). A Comparison of Inclusive and Restrictive Strategies in Modern Missing Data Procedures. *Psychological Methods*, 6(4), 330–351.
8. Conci, M.; Pianesi, F. and Zancanaro, M. (2009). Useful, Social and Enjoyable: Mobile Phone Adoption by Older People. *Human-Computer Interaction – INTERACT 2009*. Berlin: Springer, 63–76.
9. Erickson, L. B. (2011). Social media, social capital, and seniors: The impact of Facebook on bonding and bridging social capital of individuals over 65. *AMCIS 2011 Proceedings - All Submissions*, 1–8.
10. Fang, M. L. et al. (2019). Exploring Privilege in the Digital Divide: Implications for Theory, Policy, and Practice. *The Gerontologist*, 59(1), 1–15.
11. Harada, S. et al. (2013). Characteristics of Elderly User Behavior on Mobile Multi-Touch Devices. *Human-Computer Interaction – INTERACT 2013*. Berlin: Springer, 323–341.
12. Harari, Y. N. (2016). *Homo Deus: A Brief History of Tomorrow*. London: Vintage Publishing.
13. Hwang, K.-H. et al. (2016). Factors affecting mobile application usage: exploring the roles of gender, age, and application types from behaviour log data. *International Journal of Mobile Communications*. 14(3), 256–272.
14. Ilinca, C. (2020). *Digital skills nowadays*. Beau Bassin: Lambert Academic Publishing.
15. Keating, E. et al. (2007). *The Role of the Mobile Phone in the Welfare of Aged and Disabled People*. The University of Texas at Austin and NTT DoCoMo, Inc.
16. Leo, Y. et al. (2016). Socioeconomic correlations and stratification in social-communication networks. *Journal of The Royal Society Interface*. 13(125), 1–9.
17. Mitzner, T. L. et al. (2019). Technology Adoption by Older Adults: Findings From the PRISM Trial. *The Gerontologist*, 59(1), 34–44.
18. National Health Service (2018). *Loneliness in older people, National Health Service*. [online] available at: <https://www.nhs.uk/conditions/stress-anxiety-depression/loneliness-in-older-people/> (Accessed: 26 June 2019).
19. Neves, B. B.; Waycott, J. and Malta, S. (2018). Old and afraid of new communication

- technologies? Reconceptualising and contesting the “age-based digital divide”. *Journal of Sociology*, 54(2), 236–248.
20. Nimrod, G. (2016). The Hierarchy of Mobile Phone Incorporation among Older Users. *Mobile Media & Communication*, 4(2), 149–168.
 21. Pew Research Center Internet & Technology (2018). *Jan. 3-10, 2018 - Core Trends Survey*, Pew Research Center. [online] available at: <https://www.pewresearch.org/internet/dataset/jan-3-10-2018-core-trends-survey/> (Accessed: 20 August 2020).
 22. Putnam, R. (2001). Social capital: Measurement and consequences. in Helliwell, J. F. (ed.) *The contribution of human and social capital to sustained economic growth and well-being*. Ottawa, Ontario, Canada: Human Resources Development Canada, 117–135.
 23. Quan-Hasse, A.; Mo, G. Y. and Wellman, B. (2017). Connected seniors: how older adults in East York exchange social support online and offline. *Communication & Society*, 20(17), 967–983.
 24. Reinartz, A. (2016). Digital Inequality: An Interdisciplinary Literature Review and Future Research Agenda. *Digital Inequality and the Use of Information Communication Technology*. Passau, Germany: University of Passau, 12–86.
 25. Renaud, K. and van Biljon, J. (2008). Predicting Technology Acceptance and Adoption by the Elderly: A Qualitative study. *Proceedings of the 2008 annual research conference of the South African Institute of Computer Scientists and Information Technologists on IT research in developing countries: riding the wave of technology*, ACM, Wilderness, South Africa.
 26. Rosales, A. and Fernández-Ardèvol, M. (2016). Smartphones, Apps and Old People's Interests: From a Generational Perspective. *MobileHCI '16 Proceedings of the 18th International Conference on Human-Computer Interaction with Mobile Devices and Services*, 491–503.
 27. Sabatini, F. and Sarracino, F. (2014). *Will Facebook save or destroy social capital? An empirical investigation into the effect of online interactions on trust and networks*.
 28. Schäffer, B. (2007). The Digital Literacy of Seniors. *Research in Comparative and International Education*, 2(1), 29–42.
 29. Sum, S. et al. (2008) 'Internet Technology and Social Capital: How the Internet Affects Seniors' Social Capital and Wellbeing', *Journal of Computer-Mediated Communication*, 14(1), pp. 202–220.
 30. Uz, S. and Muscanell, N. (2015). Social Media and Social Capital: Introduction to the Special Issue. *Societies*, 5, 420–424.
 31. Van Biljon, J.; van Dyk, T. and Gelderblom, H. (2010). Mobile phone adoption: Optimising value for older adults in a developing country. *IDIA2010 Conference*.
 32. Voicu, B. (2008). Capitalul social ca premisă a dezvoltării durabile. *Calitatea vieții*, 19(1–2), 85–105.
 33. Vulpe, S.-N. and Ilinca, C. (2017). Types of phone usage: age differences between younger and older persons. *Journal of Comparative Research in Anthropology and Sociology*, 8(2), 103–113.
 34. Wong, C. Y. (2013). A Framework of Affordance and Usability of Mobile User Interface for Older Adults. *Universal Access in Human-Computer Interaction. User and Context Diversity*. Berlin: Springer, 231–239.
 35. Zhou, J., Rau, P.-L. P. and Salvendy, G. (2014). Age-related difference in the use of mobile phones. *Universal Access in the Information Society*. 13(4), 401–413.

GENDER DIFFERENCES IN POLICE. QUANTITATIVE ANALYSIS OF PUBLIC PERCEPTION

Florența-Larisa SIMION

PhD., The National University of Political Studies and Public Administration (SNSPA),
Bucharest (Romania), E-mail: petrescu_larysa@yahoo.com

Abstract. *In this paper I want to bring to the fore the perception of the general public on employees, more precisely women and men in the Romanian Police, through a quantitative research, wanting to answer the following research question: "What is the public perception of both women, as well as about the men who work in the Police? We highlighted the general objective: "Analyzing the public's perception of women and men in the Police" and the specific one: "Identifying the factors that influence the perception." In order to identify the data conducive to research, I used the method of sociological survey, having as a tool for sociological research, the questionnaire (the platform I chose to substantiate the research is "Google Forms"), containing nine questions. I distributed the respective questionnaire to a number of approximately 108 people, women and men who work in other professional frameworks besides those related to the Romanian Police. Following the information received, we identified types of answers highlighted by percentages highlighted by topics such as: the activity of the Romanian Police, the useful or not mixed partnership of police officers, the importance of uniform depending on gender, field or office work of women / men in the Police, the effectiveness of women police officers in dangerous situations. Therefore, I noticed how gender stereotypes and, implicitly, gender inequalities, mainly on women, are perceived differently by the people participating in my study, belonging to other professional levels.*

Key words: *Deviance; the kind that social institution; discrimination; stereotype; gender inequality.*

1. Introduction

The reason I chose this research topic is related to a personal affinity I have for the two careers; I am impressed because the Police includes employees in an environment based on the observance of strict rules, rules traditionally associated with masculinity but which, in recent decades, have gradually become open to female participants. In the current paper, I want to highlight the data I intend to find out from the public, people who are not part of these professional environments (through sociological survey, the tool being the questionnaire) in order to identify their perception of police employees. Also, people's answers want to be concretized based on the activity of heterogeneous teams from a gender point of view.

The question I want to find answered during the research is the following: What is the public's perception of both women and men working in the police?

General objective: Analyzing the public's perception of women and men in the Police.

Specific objective: Identifying the factors that influence perception.

2. Other studies on the same topic

The Police Institution determines an important impact on the normal course of society by implementing laws and observing rules that define fairness and rigor, most of the time. That is why, in this paper, I want to highlight the significance of the image of this professional level because trust is also distinguished by the perception of the civilian public.

As Ciabuca (2015) states "... the role of the Police tends to become versatile, so that the results of the work, or in other words, its efficiency, depend in the end on an

extremely wide range of factors, among them having a special role the image of the institution.

The importance of studying the organizational image is based on one side, on the potential consequences that its deterioration can have on both the organization and its members" (Ciabuca, 2015).

In order to strengthen the previous argument, I consider the following statement of Ciabuca (2017) to be interesting; "The public image plays a central role when we consider the role of the police in a democratic society and especially the way in which it carries out its tasks. If, on the contrary, the attitude of the public is a negative one, the citizens will be even less willing to support the actions of the police and will show a lower compliance with their requests. In the absence of public support, the capacity of police officers to solve, combat and prevent crime, to maintain peace and public order, to carry out their duties, in general, becomes extremely limited. One of the most stated hypotheses regarding the public image of the police deals with the relationship between the attitude towards the police and the interaction of the citizens with the representatives of the institution. When we talk about this interaction, however, we have in mind two situational levels: on the one hand, we aim at direct contact, personal experience, and on the other, indirect, mediated interaction.

Miroiu (2004) observes that female and male occupations are stereotypically differentiated in the Army: "... the departments in which women work in the armed forces are: human resources, logistical and administrative positions, financial, medical services, technology and information management, military law, military engineering, project and resource management, administration, public relations and military education. We can note that the occupational field is similar to the type of career for which girls are trained"(Miroiu, 2004). Following these elements, I can deduce the stereotype that the theoretician wanted to emphasize: "the woman is educated and ordinary from childhood who must choose a job in a quiet environment and without exposing herself to dangers." The role of the police or military woman is aware, but she does not have either side developed on the practical side, but a side associated with office work.

A research that I find suitable to help me in the depth of understanding certain phenomena encountered in my quantitative research is that of Braga (2010). The author highlighted a research with which she wanted to address the issue of gender equality in the face of masculinized jobs (law enforcement). "The hypothesis from which we started in conducting this research is that the implementation of the integrative approach to gender equality in the structures of the main forces of public order leads to an improvement of the services offered in this field. Police and gendarmerie structures play an important role in society, being responsible for protecting public safety and must carry out their activities taking into account the diversity of members of the whole community. A more balanced representation of gender, in which women and men complement each other through different approaches to the problems encountered, will help increase efficiency in carrying out missions to maintain and restore law and order" (Braga, A., 2010).

Awareness of these issues is very important for prevention, and the role of women must be significant in order to be in a useful partnership with a man in this workplace. Teamwork is the key element in the efficiency of the work undertaken, and the stereotype "the woman must sit at the desk, not in the field" is still visible today. The Association of Police Women AFP 2018, which is a public, non-governmental organization, being created in order to promote equal opportunities and gender in the Police, welcomes the initiative of the General Inspectorate of Police to ensure

increasing the number of women in the Police and incorporate gender in activities including the elaboration of a concrete Action Plan in the field concerned. We believe that this plan includes the most important aspects that strengthen institutional capacity in promoting gender equality, such as: training, prevention of discrimination, sexual harassment, media coverage of the police profession, combating stereotypes, and improving working conditions and reconciling life. personal and professional. These activities are also very important for the support, professional development / personal development and maintenance in the police service of women who already work in the Police. In this sense, it is imperative to organize training activities for these employees, and great attention will be paid to women working in the territorial subdivisions of the Police.

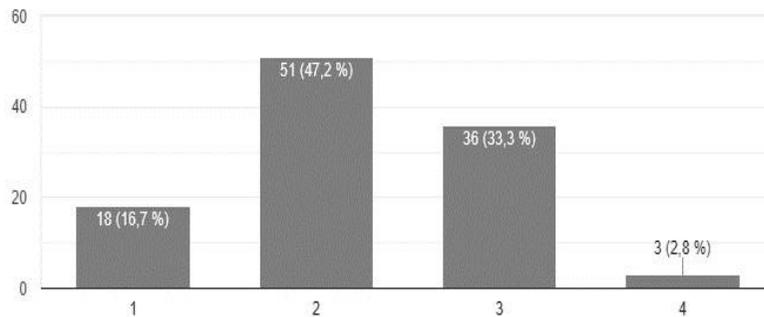
3. Methodology

This research is quantitative and aims to answer the research question "What is the public's perception of both women and men working in the police?"; To achieve this, we conducted a sociological survey based on a questionnaire comprising nine questions in addition to the socio-demographic ones (a total of 11), an unrepresentative sample of 108 respondents, heterogeneous. The sampling method chosen is the simple random one (each individual of the desired population having the same chances to be in the sample), and the subjects were chosen through the social network Facebook, but also WhatsApp, being used in some cases the technique of the snowman , a non-probabilistic sampling method). The questionnaire was distributed online to the public, on the Google online platform, between 06.05.2019 - 11.05.2019. Also, the majority of respondents were female (71%) and the rest male (29%), and their ages ranged from 18 to 45 years. The respondents present as occupations: student, employee, pensioner, entrepreneur, freelancer, teacher, etc.

4. Results

Following the online distribution of the questionnaire to the general public, the responses of 108 respondents presented interesting perceptions of the Romanian Police. On the one hand, the people who participated in my research had to express their point of view on topics such as: the beneficial activity or not of the Police in Romania; partnership between women and men in the face of altercations and problems that may arise both on the ground and in the office; the importance of highlighting the clothing among the police officers, which may be similar from a gender point of view or different from the respondents' perspective; the problem induced by the number of women police officers that can manifest itself over the years in this job. Also, the results in this chapter helped me to answer and highlight what I initially wanted to know, namely the perception of the general public about women and men in the Romanian Police. The information presented by the respondents is framed according to the specifics of the questions, in types of answers highlighted by the percentages of the diagrams presented below.

Figure 1: What do you think about the activity of the Romanian Police? Please highlight the answer on a scale of 1 to 4, where 1 is "Very good" and 4 is "Very bad".



According to its data, out of the total respondents, 47.2% considered that the work of Romanian police officers is "Good", and 33.3% considered it to be "Bad", fact for which the first percentage prevails, the activity of police officers being perceived as useful to the current society; However, the percentage of those who believe that the activity of the Police is "bad" is not very far from the first category, that is why there are two types of pro-contra respondents regarding the activity of the Police and the usefulness of their activity in Romanian society.

Figure 2: Do you consider a woman-man partnership useful in that job?

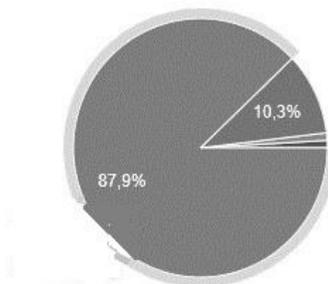
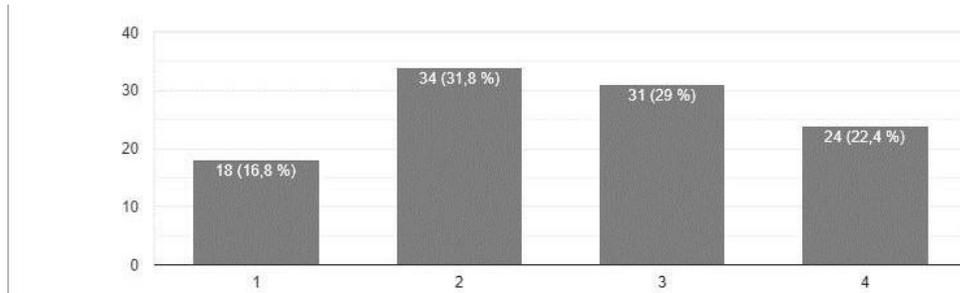


Diagram no. two describes the answers to the question: "Do you consider a woman-man partnership useful in this job?". According to the data presented in this diagram, the relationship between women and men remains an interesting one in the discussions about the partnership of the two sexes within the Police, and the opinions of the people are surprising. Thus, 87.9% of the respondents who answered this question considered that a partnership is useful in the Police, which means that the opportunity to remove the height criterion, for example, offered to women, gives a positive image to the general public about the professional relationship between the two. equality. The mentioned opportunity refers to a higher chance, for women, to get employed in the Police. Thus, we had two more interesting answers, on the one hand, one respondent considered that men and women in the Police should work together, at

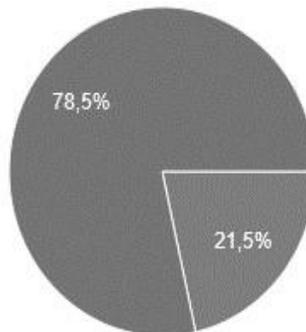
the same workplace, but not in the field; on the other hand, another respondent argues that we should not rely on a rule when two or more people work together because this should be natural, without looking at the sex of individuals.

Figure 3: Do you think that the police uniform highlights the masculine part of the Romanian Police? Please highlight the answer on a scale of 1 to 4, where 1 represents "total agreement" and 4 "total disagreement".



The answers I received to this question seemed very interesting to me, 31, 8% agreeing with the idea that the police uniform should be suitable for men, while 29% disagreed on this issue, which is why opinions are divided regarding clothing because for some people, clothing has been masculinized since ancient times, being a specific element of men in this workplace, while other people consider clothing as an element that can change, orient and depending on the preferences of women police officers.

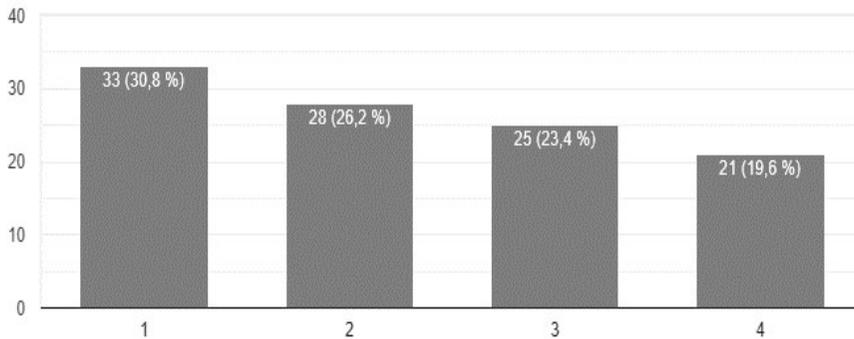
Figure 4: Do you think that women police officers should wear a different uniform than men?



To the question "Do you think that women police officers should wear different uniforms than men?", Most respondents chose "Yes". On the one hand, according to the 78.5% percentage, women police officers should wear the same uniform as men, being a normal thing for some individuals who took part in my study; on the other hand, some individuals (21.5%) highlighted the idea that women in the Police should have a

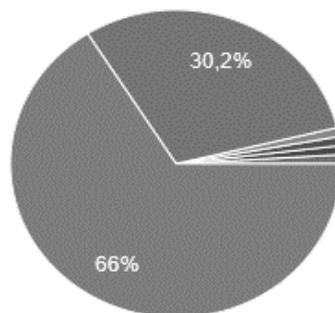
different type of uniform. From here we can assume that the police uniform can be considered suitable for men, through the masculinity highlighted by this clothing.

Figure 5: If we take into account the work of the Romanian Police on the ground, do you consider it appropriate according to the place of the female police officer, on the street, at a late hour, in front of an altercation being with another colleague? Please highlight the answer according to a scale from 1 to 4, where 1 represents "total agreement" and 4 "total disagreement".



According to the diagram above regarding the respondents' answers, 30.8% agreed that a female police officer should be on the field, at a late hour, during an altercation with another colleague, her place being suitable in that context. In fact, 19.6% chose "total disagreement", which highlights discrimination against women, the fact that they should not participate in police field work. Also, the percentages 26.2% and 23.4% highlight an equality between pro-contra answers, being highlighted two categories of people with different opinions about this situation, these being divided.

Figure 6: Do you think field work would be suitable for women police officers?



To the question "Do you think field work would be suitable for women police officers?" The diversity of the answers helped me to identify two categories of individuals according to their opinions about women in the Police: 66% answered with

“Yes”, women having an important role in the field work of the Police. In fact, 30% of respondents answered “No”; we highlight an opinion based on a halved percentage, but significant because many individuals consider that women do not find their place in the field in the Police.

Figure 7: Do you think that field work would be suitable for police men?

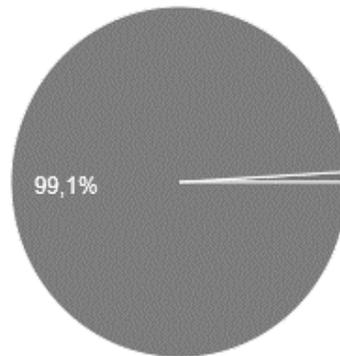
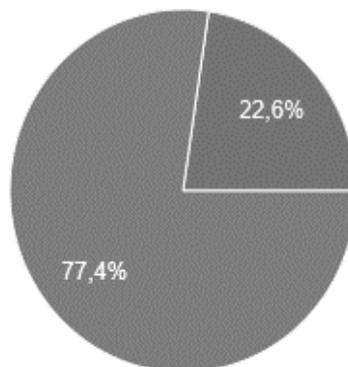
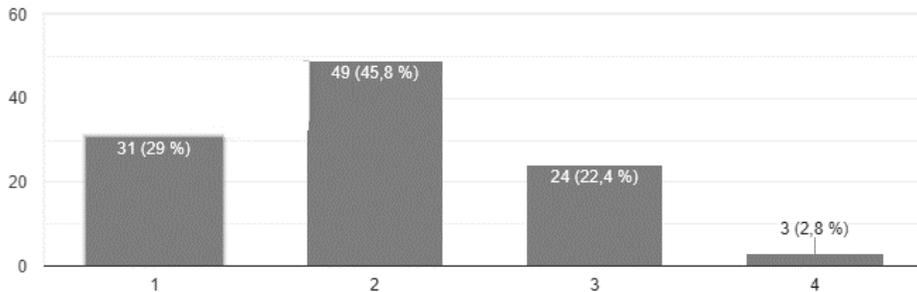


Figure 8: Do you think that office work would suit police men?



Questions No. seven and No. eight highlight the activity of police men. Following the answers, we noticed the preponderance of the general public to express their opinion on the place of police officers in the field (99.1% of the people who participated in the research considered this aspect). Also, according to the respondents, men would be suitable on the office side in proportion of 22.6%, but with a percentage of 77.4% they support the idea that men are suitable in the field. The masculinity of this job emerges through the percentages shown in the diagrams, the actions of the Police in the field, according to the respondents of the current research, being almost 100% attributed to men.

Figure 9: Considering the activity in Romania, are you satisfied with the work of women police officers? Please highlight the answer on a scale of 1 to 4, where 1 is "Very satisfied" and 4 is "Very dissatisfied".



Question no. nine focuses on the activity of women police officers in Romania. What I notice is significant is the fact that 45% of those who participated in my research were satisfied with the work of women in Romania, 29% were very satisfied. Also, in a percentage of 22.4% the respondents felt dissatisfied with their work, while 2.8% felt very dissatisfied with the professional activity of women. Therefore, most of the responses highlighted a general satisfaction with the work of women police officers, as opposed to discrimination and stereotypes that have existed over time.

5. Discussion and conclusion

In my quantitative sociological research entitled "Gender differences in the Police. Quantitative analysis of the public's perception "I wanted to answer the research question" What is the public's perception of both women and men working in the Police?". The research resulted in the distribution of an online questionnaire (Google Forms Platform) to several people who are part of the general public, people who do not work in the Police. The questionnaire contains 9 questions that we distributed to a number of 108 respondents.

In the results I highlighted several types of answers given by the participants of my study belonging to the general public, which can be highlighted according to the main topics on which I wanted to build my research. The respective topics are of the following nature: the police activity is seen as an efficient and necessary one for our society, but it is perceived as being inefficient, the opinions being appreciated in two pro-contra levels. Another element conducive to my topic is the partnership between women and men in the Police, a rather interesting topic, based on the significance of gender in a predominantly male job, being approached from many perspectives by the respondents of this study. They considered this partnership useful, but the work undertaken by police officers in the field should be attributed, in particular, to men; women are seen as suitable for office work, and protection against them in the face of policing is fully supported. During the answers we identified the problem induced, both by the late hours of night shifts during which various disputes can take place, physical or verbal violence between people, and by the need to work with a colleague, a police officer, without being alone. on the field. Respondents believe that women should work within a time frame appropriate to their needs, assuming a normal eight-hour schedule. Also, the image of women police officers in the field can be debated based on the idea that they have to work with a male colleague to be safe on the street, they are devices from all points of view.

In the same way, another key point highlighted during the research in the chapter "Results" highlights the importance of clothing among police officers. This subject is distinguished by the respect that a police officer imposes when he appears at an event or during a police intervention. On the one hand, the respondents' opinion regarding the Police clothing is often a specific symbol of the men employed in this structure because the workplace is masculinized. On the other hand, respondents believed that the uniform should not be changed for women, but remain the same for both sexes. The clothing of the police officers can be considered masculine due to the idea that since ancient times, in these structures, most of the time men stood out, besides women because they had a different role in the society. At present, women are considered to be approximately equal to the men employed in this institution. And wearing a uniform is an element that expresses respect and fairness for men, but also for women.

References:

1. Braga, A. (2015). *The integrative approach to gender equality in law enforcement*. [online] available at: <https://tinyurl.com/y6g4cu22>
2. Caprioli, M., Boyer, M. (2001) apud. Radoi, C. *Gender, Violence, and International Crisis*, The Journal of Conflict Resolution, 45, (4), pp. 6-7.
3. Charlesworth, H (2008). "Are Women Peaceful?" *Reflections on the Role of Women in Peace-Building, Feminist Legal Studies*, 16, (3), pp. 347-361.
4. Chelcea, S. (2001). *Sociological research techniques*. [online] available at: <https://tinyurl.com/y47ukvnl>
5. Ciabuca, A (2017). *The impact of direct and mediated experience on the image of police officers*. [online] available at: <https://tinyurl.com/y3bffudz>
6. Ciabuca, A. (2014). *Evaluating the public image of the police through by means of the Semantic Differentiator, between real and desired*. *Psychology of Human Resources*, 12, pp. 159-173 Braga, A.
7. Fărcaș, V. (1982). *Appreciation of the person*, Bucharest: Albastros.
8. Ferreol, G. (coord). (1998). *Dictionary of Sociology*, Bucharest: Polirom.
9. Fukuyama, F. (1997). *Social Capital. Tanner Lecture on Human Values*, pp. 378-379.
10. Grünberg, L. (2010). *Gender and society*. *Sociology*. Iasi: Polirom.
11. Johnson, A., G. (s.a.). *Blackwell's Dictionary of Sociology. Sex and gender*, s.n.
12. Mânzat, M. (1993). *Personality traits of the military leader. Elements of capitalization*. [online] available at: <https://tinyurl.com/kshxnw7>
13. Miroiu, M. (2004). *Drumul către autonomie: teorii politice feministe*. Iasi: Polirom.
14. Moser, C. A. (1967). *Survey methods in the investigation of social phenomena*, (s. I): Scientific
15. Police Women's Association (2018). *Opinion of the Police Women's Association (AFP) on the Action Plan of the General Inspectorate of Police on increasing the share and role of women in the Police for the period 2018-2020*. [online] available at: <https://tinyurl.com/y35c9w66>
16. Rădoi, C. (2010). *Gender equality in Romanian military institutions Sphere of Politics*, volumul XVIII, Nr. 12 (154), pp. 79-84.
17. Rădulescu, M.S., Banciu, D., (1996). *Sociology of crime and criminality*, Bucharest: Chance.
18. Tickner, J. A. (1992). *Gender in International Relations*. New York: Columbia University Press.

THE RELIGION OF SOVEREIGNTY, PROGRESS, UTOPIA AND EMANCIPATION

Mihai UNGHEANU

Researcher, Ph.D., Romanian Academy (Romania), E-mail: mihail_li@yahoo.com

Abstract. *It is customary to conceive of modernity and present-day age as being completely secularized, as being free from religion. Is not quite right. Man's religiosity has found other ways to manifest itself. Equating Christianity with religion, or Islam or Hinduism with it is wrong. Religion is a much complex phenomenon than one may think, and it still present and alive in the life of humanity even in the 21th century. There are many ways in which the religious element of human life express itself, and these expressions are not bound with the idea of God or of god. This paper, based mainly upon the insights that can be found in the work of Jacques Ellul, Pierre-Andre Taguieff is based upon the presupposition that the man is still a religious being, and that the nowadays pervading religions can be found in different ideologies like communism, the so-called social justice, liberalism transhumanism. The paper tries to present four concepts that express the modern trans-ideological religion. These concepts are emancipation, progress, utopia, sovereignty. They belong together and they relate to each other.*

Key words: *religion; ideology; progress; emancipation; utopia.*

1. Introduction

The modern world is not as areligious as one might think or as one was being told. Religion or religions can be seen as fundamentally heterogeneous phenomena that might have little in common. Religion or being religious are marks of humankind. The religious element is at work even when there are attempts to eradicate it, as it has been attempted to do in Soviet Russia or during the nineteenth century (Ellul 2003: 252). This eradication or would-be abolishing of religion that happened in Western Europe in the age of positivism was an attempt to eradicate Christianity, which was identified with religion *per se*. The identification between religion and Christianity, whereby Christianity becomes synonymous with religion is mistaken. Though this attempt seems to work, it only succeeded in rebuking or rejecting what was left of Christianity. Nonetheless, religion remained but it had to find new ways to manifest itself. The appearance of the new religion does not take place immediately after the disappearance of the old one. It takes time to express itself. The secularization is a process – at least in Europe – that abolishes from the public space, but not only there, the Christian dimension of the state, community, etc. But it is only that, not the abolition of religion *per se*; the religious element or force in man endures though. Religion or religious sentiment is a part, an essential part of mankind. It comes from the deepest level of human being (Ellul 2003: 193). Human beings need to elaborate a religion so that the necessities of their core being could be fulfilled. Christianity and religion do not belong together in Jacques Ellul's view. Christianity is contrary to religion. Religion is just an expression of the fallen human being. The Bible teaches that there is an irreducible opposition between the self-revelation of God and the religion invented by man to fulfill his desires (Ellul, 2003: 192). Religion, in this sense, has a pragmatic function to fulfil. One of its roots lies in the state of human existence, as this is tainted by weakness, by lack, by powerlessness. Religion is a system of beliefs and representation, or acts that fulfill the function of orientation in existence, but also helps people to overcome the fear, giving him hope, consolation, and an overcoming of an

isolated existence. Religion offers the man a set of guarantees and it offers him security. It is an attempt to gain a hold on the future, to master it, and also an attempt to make future predictable (Ellul 2003: 198). Religion, generally speaking, offers a global interpretation of the world and of life (Ellul, 2003: 199) Every religion entails, at least, the beginnings of an explanation of the world, which is not systematic and its purposes are not intellectual. Its purpose consists of offering a way for mankind to find itself, to orient itself in existence. People can't live in an orderless, chaotic, incoherent universe. Religion gives man an interpretation of the world, a history of human existence, it gives him the means to instill meaning and order in life and existence. Religion crosses in the realm of myth, it is rooted within and it is expressed with the help of mythical thought. Through religion, man can understand his existence, to accept it. To function, religion does not need God or to relate man to a deity. Religion is a system of inventions, representations, way to act that express a certain gamut of human needs, and which leads to a certain attitude (Ellul, 2003: 200). It is an irrational attitude, based upon non-demonstrable beliefs that work together as a system that is not affected by empirical denials. This irrationality is a necessary component that makes it possible that religion can achieve its goals. Religion must offer certitudes. Modern-day religions fulfill the same function as the old ones. They break up the oppressive isolation that modern man feels, sheltering shelter from the panic or anxieties generated by modern society. If religions populate the world with different characters, gods, fairies, demons, this happens because they express a fundamental need of man. This need can't be expressed or oppressed, a need for communication with someone, a need to understand oneself, a need for communion, etc. (Nonetheless, Ellul does not accept the concept of religion as being something innate to man's being). It is a sociological, collective expression of a very basic need in man (Ellul, 2003: 205). Even the destruction of a religion leads to the construction of a new one. The most pregnant and complete forms of the new religions can be found in Communism, Fascism, Maoism, etc. But also, in the interest expressed in astrology, in New Age ideologies. The need of mystery is still present in society and every ideology, or scientific activity that tries to give answers to the essential question relating to death, mortality, etc. are an expression of this fundamental religiosity or religion. Even consuming drugs is a sign of this religiosity, the consuming of drugs being the visible token of a need for community, a community that has been destroyed by progress, economic, and political developments. Using drugs is also a way to recreate or to live similar experiences very alike to religious and mystical ones. It is a substitute for a religion different from the present-day religion and deification of the state. And there is also the religion of consumerism. Consumerism, publicity, technology are no brute facts they are not merely material facts but have become the meaning of life, the main sacred objects or ideas of the modern world. Even the ideology of structuralism is a kind of revived theology under a guise. The structure can be seen as a kind of creative deity (Ellul, 2003: 234). In the present world, the religious components of Christianity have been collected and transformed into political religions (Ellul, 2003: 256). These new religions are organized, they have myths and rites, dogmas, they have clergy, too. Marxism, National-Socialism are very good examples. They offer a global interpretation of life and world; they assign meaning to history and to human life. The works of F.Engels show this very clear, because he construes reality in such a way that he comes to view matter not simply as something physical but as a deified matter, and to affirm the possibility of a deified human existence (through emancipation and progress) (Ellul, 2003: 259). The historical dialectics that undergird Marxism appears in this view as a new *deus ex machina* of history.

Religion might not refer itself to an otherworldly transcendent God or to a god but can refer itself to some values that are held sacred, values that man is not allowed to criticize. The State, The Party, The Individual, Human Rights (but no duties though), etc. One of the main components of the religion or religions that belong to the essential makeup of modernity is the concept of emancipation. This is not the only concept that is bound to it. There are some others like the idea of progress, the concept of sovereignty, and of course what is usually called utopia, which as such is not just a kind of literary genera or political and social project, but a manifestation of a structural element present in man, an element that has been called social imagination by some (Bronislaw Baczko), or a kind of pathological functioning of human imaginary, as it was described by the French author Jean Jacques Wunenburger (2001). As with many concepts, the signification which those spoke above are multiple and can be understood along many lines, depending on the individuals involved, of their culture, belonging to a particular people, class, the century they live in, etc. Though different, these concepts are not functioning alone but built a kind of structure, one implicating the others, more or less. Progress and emancipation, for example. Or emancipation or sovereignty, the idea that man must become the master of nature, the being that produces its existence conditions, etc. An outgrowth of this attitude, but which has deep roots in human nature and existence, is also what Jacques Ellul called the technological system, which can be seen as the material incarnation of the will to power. This system transforms man's life and surroundings while dehumanizing him at the same time. It is a system with its rationality, characterized by self-growth, always extending itself in all domain of society, though it is a system of tools and means. Nonetheless, the permanent growth thereof causes man to give up reflection about the purposes of human existence, about the technological system, about its role, etc. Other features of this system are that its existence is governed solely by the imperative of self-efficiency and by its capacity to abolish or distort every other kind of value; the technological system also succeeds in incorporating every critique that is oriented against itself. This technological system is essential for the existence of modernity, because as a system of means, technology and science are seen as instrumental in the pursuit of progress, emancipation, sovereignty over external and human nature, and happiness. Trans- and posthumanism are to be understood along these lines.

Another pair of concepts that undergird the modern-day religion are the concepts of sovereignty and utopia. Sovereignty and utopia imply one another. Utopia as a perfect society is a blueprint for realizing human sovereignty, man's dominance over nature, over space and time themselves. A contemporary expression of this can be found in the fictional society of the Time-Lords from the British series *Doctor Who* (which had become meanwhile extreme leftist propaganda, advocating gender-change, bestiality, advocating transhumanism or even a kind of Gnosticism as the latest episode from the series - the *Timeless Child* - implies that the main protagonist is a kind of divinity, etc.). Utopia or the eternal wish of a better or perfect society/life can be seen as a reprisal of the myth of the Golden Age albeit there are some considerable differences between these two. Utopia has marks that distinguish it from the myth, like the orientation towards the future, the idea that mankind can engineer this future, scientism, etc. The utopian imaginary is not possible without the possibility of modern sciences, without the conviction that nature, life, etc. can be scientifically ordered (Wunenburger 2001). The mythical Golden Age is not a state of being created by man but by God or gods, ontological forces superior to man. Utopian productions express the opposing view, that of man as a being conquering the central ontological place of existence. Utopian imagination implies sovereignty and its view of things is quite akin

to that of the Heideggerian *Weltbild*, a synoptic view of being or existence wherein every being is considered as a part of the totality and is thus objectified. The only value that being have in such a conception is that of mere means meant to serve and accomplish man's desires (Heidegger, 1977: 87). Utopian, progress times are the expression of an age that has been dubbed as the age of the *Weltbild (Zeit des Weltbildes)*.

2. Progress

The idea of progress is a concept essential for modernity, even though today it is no longer the main way to express the modern worldview that constitutes the framework of modernity. It is related to concepts of utopia, of sovereignty, and emancipation. In the second part of the twentieth century, the concept of progress had been considered dangerous, because of the experiences of two world wars. Now the concept of progress is being revived. The narration of progress is undergirded by the modern narrative of emancipation, the inner core of the religion of progress, or progressivism (Taguieff, 2019: 48). The historical optimism returned in the mind of some intellectuals, not always from the left. Steven Pinker comes to mind. Progress is in reality not a single movement toward a better future or toward a necessary betterment of humanity, but a collection of local improvements or evolutions in different realms which belong to the „reign of quantity” (Rene Guenon), that is they belong to the realm of verifiable effects. Nowadays, progress is most of the time associated with capitalism, as if it would be an objective hard fact. The idea of progress implies a purpose and evaluation, both these categories being bound to an evaluating subjectivity. The thesis of general progress or of the betterment of humanity is in no way deducible from facts (though there are no hard facts). There is no progress without thinking a final state of being which is deemed to be the concrete realization of a transcendent state of being. Making a paradise from earthly existence is the categorical imperative of progressivism as Saint-Simon expressed it (Taguieff, 2019: 54). As Taguieff observed the religion of progress, and its underlying historical optimism is the tie that binds communism and liberalism (Taguieff, 2019: 336). Both these extremes of the political spectrum do value the future as being automatically better and damn the past and the heritage of the past as being without exception evil. Breaking up with the past, becoming modern, value change is all expression of this demonic faith. The world must be remade through science, technology, reason, etc. and the past – the Old Man in theological language must be abolished, too. What does it mean to believe in progress? it means to believe that Paradise will necessarily be built on Earth.

„Croire au Progrès, c'est se mettre en position de croire à la réalisation graduelle, dans l'histoire, des idéaux de liberté, d'égalité ou de justice. De croire aussi à la marche progressive de l'humanité vers la satisfaction de tous ses besoins, condition supposée de l'accès au bonheur.” (Taguieff, 2004: 120-121)

This ideology, the success of the French Revolution, utopian thinking has abolished the traditional Christian way of things, and have replaced it with a new enchantment of History, secular or atheistic mysticism, to the cults of the Freedom, Equality, Reason, etc. The last and final perfection is God stripped of the personal form (Taguieff, 2004: 121), or even as the divinization of man. Thanks to the limitless processes of growth of reason, science and technology it was and it is still thought that humankind was bound to create Heaven on Earth, to obtain perpetual peace. This process is deemed to be necessary, since the natural result is produced by the passing

of time; the obstacles are only temporary and might be removed through a violent revolution. On a political and social level, progress was supposed to be the work of extensively applying the principle of utility, by producing the maximum of well-being or happiness for the greatest number of people (and this by letting everyone expressing and following his or her own interests). The progressive society and utopia were supposed to be accomplished through democratization, but this process had been leading in another direction. This desired democratization can be achieved in two different way, that is along the lines of meritocracy which imply equality of chances or along the line of equality of conditions/results, which is based upon the utopia (or dystopia) of equality of aptitudes, abilities: excellency is not sought, but it is tried to be abolished. This distinction boils down to the opposition between neoliberals/liberals and communists. The outcome of this conception on history, human life, society is nowadays expressed in the totalitarian demand of being open, open-minded, and in the unending and unlimited claims to rights without any claims for duties (Taguieff, 2004: 124). The roots of this modern religion or trans-ideological ideology of progress is to be found of Francis Bacon and in Rene Descartes. This trans-ideological religion can be understood through the categories of „secular religion” or „religion of collective redemption” (Taguieff, 2004: 18-19). The content thereof is not reducible just to the idea of the betterment of human existence, of human knowledge or society. To its very core, belongs the conviction that progress will satisfy all human needs and desires and even, as later shown, it will abolish even the unintended consequences of human action (Bourg, 2001: 21), as stated in his *Anti-Dühring* text by F. Engels. Summarized, this position was baptized by Pierre-Andre Taguieff as *bougisme* – from *bouger*, which means movement. It is related to the idea of continual evolution, maybe punctuated by some revolutions, and is expressing the idea that this is the meaning of history or History. It is the conviction that history goes in a certain direction, and this direction is essential a progressive one whereby the things are getting better, even if one wishes or not. Change in itself is good, maybe the supreme value. Good is whatever is new. Modernity, progressivism is a system of conviction and beliefs which postulate that the fundamental law of history and, maybe existence as such is the process of ascending to a better stage of human existence, an infinite process infinite. „Mouvement nécessaire vers le mieux ou marche générale vers la perfection finale” (Taguieff, 2004: 11). To be a supporter of progress means to be in favor of transforming the whole of society or human existence in the name of an idea, be it through reform or violent means, through revolution (Taguieff, 2004: 12). Modern existence is orientated toward future, the future being the defining temporal dimension of modernity. Novelty is good in itself, and thus the present age defines itself as modern and superior to every other age in history. The future is intrinsically desirable, and it is conceived of, as being knowable, being made so by the advancement of technology and sciences (Taguieff, 2009: 76-77). Abolishing the hazard! The concept of progress encompasses the following ideas: the idea of continuous growth of knowledge, the continuous growth of human power, the idea of advancement towards happiness and the idea of moral betterment of humankind. All of these are connected and chained to each other (Taguieff, 2009: 99). This conception of progress is a kind of logical fallacy – *Post hoc, ergo melius hoc*, as Taguieff rightly remarks. The French author rightly remarks what is the true motivation behind progress: the lust for power. This is best expressed by Thomas Hobbes in his works. The English philosopher denies the classical conception that human behavior is guided by some common good or by some transcendent good that imposes duties on human existence. The motivation of human behavior, or what he terms felicity consists in a permanent going forward of human desire, from an object to

another and so *ad infinitum*. The inner makeup of man makes the satisfaction of human desire impossible, his drives being unable to be satisfied only with getting one object of desire. Instead of stopping after reaching one target of the desire, human beings will go after another. Therefore, what human beings try to achieve is to build a satisfying life, which allows for steady access to the objects of the desire. In other terms, the main drive motivation underlying human behavior and progress is the desire of getting or acquiring power after power. It is a process that comes to a stillstand only in death (Taguieff, 2004: 39).

3. Utopian, technological progress and the will to power

The religion of progress does not stand alone. It is intertwined with the idea of sovereignty, of emancipation, and as already mentioned utopia. True utopia can't be thought outside the ideas of science and technology and, in opposition to real myths, implies an orientation towards the future, even if, paradoxically, the perfect societies they depict are static structures that abolished time and change. The fact that Francis Bacon, one of the authors of the modern idea of progress, had also authored a work called *The New Atlantis*, which describes a utopia centered around an organization made up of wisemen, of people practicing the experimental method of doing science (Taguieff, 2009: 111). This organization is called the House of Solomon centered upon the sole purpose to acquire knowledge on causes of things and accomplishing all possible things. The promise of knowledge and the promise of a relentless growth of power through technological advance is also a promise to happiness. In this view, as it is already happening today, technocracy replaces philosophy and theology; technology replaces divine grace. The faith in a new kind of Providence enters the world stage. This new Providence has been baptized historical evolution. And it has his roots in distorted theology.

„La volonté du progrès est volonté de puissance et de bonheur. On ne saurait mieux dire qu'elle exprime la toute-puissance du désir en même temps qu'elle réalise le désir de toute-puissance.”(Taguieff, 2009: 112)

On these grounds, the new man and the perfect society are supposed to be built. The ideology of progress and social evolution had become normative and is pervasive in the way a contemporary person thinks. Whenever anyone expresses his surprise or dissatisfaction with a state of affairs on the ground that such and such things shouldn't be possible in the year 2020, expresses involuntary this system of belief, the idea that progress is the law of history, that the passing of time produces the betterment of human condition. Everyone who fancied themselves as modern or revolutionary is bound to adopt this view on things. This system of representations and beliefs leads to the literary genera of utopia, to the literary expression of social imagination (Backzo, 1971) or as a pathological, schematized function of human imagination (Wunenburger, 2001). The new conception of history as progress ends up by assimilating the conception of a utopian future wherein a new-born regenerated humanity lives. The building of the ideal city is the penultimate step on the road to perfection. This new way of thinking fosters another feature or a new attitude: the unconditional refusal to accept the present-day order of the society wherein the modern thinker/philosopher lives. Utopia starts to be seen as the principle of every progress. Utopia is an expression of human imagination and points out to the position of man in his existence, social, political, or otherwise. In a sense, utopia is rooted in the particular time-period, in the society man lives. In its concrete form, it expresses the view that people entertain

towards their society in a certain, his desires, dissatisfaction, criticism, disagreements, and the hope for something better. It is bound to a certain age of society, nonetheless, it evacuates history from the construction of the best human polity (Backzo, 1971). Utopian literature should trigger the activity of social imagination, to instill a distance between it and the respective society, toward its norms, values, hierarchies, and to exercise freedom and liberty towards it (Backzo, 1971: 385). Meanwhile, this process comes to a halt because utopian thinking centres itself around some themes that are repeated constantly. Thus, the social imagination becomes stiff and is being blocked. This is the result of pushing the denial of immediate reality to the limit, of the wish to forge society anew: repetition and uniformity. Utopia is not a reformatory endeavor. There is no place for reform, as is no place for evil, contradiction, freedom and therefore history. Evil is completely abolished. *Das Böse wird vollkommen ausgelöscht*. No contradictions, no conflicts, no real differences. History has been abolished (Backzo, 1971: 386). The connection between the myth of the progress and utopia is not hidden; it can be found in the work of Sébastien Mercier *L'année 2044*, published in 1770 (Backzo, 1971: 372). The novelty in Mercier's work consists in placing the perfect society, not on a far and isolated island, but in the future, the Paris of the future; the idea introduced is that of a future that will be automatically and unavoidable better. Time itself produces the changes that led to the perfect society. Time is from now on the essential factor in bringing about the evolution and perfection of human existence. Time itself establishes the orientation and purpose of human existence. The time of utopia is the time of progress. Progress is now understood as a unitary force and movement of the whole history, a history oriented towards the future. Mercier is not the only one that linked progress to utopia. This linkage, or the conception that there is no progress without utopia, can be found in the work of N. Condorcet shows (*L'esquisse d'un tableau historique du progrès de l'esprit humain*). It shows how progress results in producing the perfect city. This conviction was buttered by the outcome of the French Revolution that showed that an existing order can be overthrown, and the impression that humankind could free itself from serfdom, etc. Somehow, the Terror and subsequent oppression had been forgotten just the communist oppression and totalitarian oppression are nowadays relegated to the realm of memory or purposefully overseen. The idea that utopia is totalitarian and that is expressed in the symbolic form of a city is not new. Anticipating to a certain extent the insights of Jean Jacques Wunenburger, the American thinker Lewis Mumford (1965) portrays utopia in some not very hopefully terms. Utopia is associated with the city and with what he calls the megamachine, that is a totalitarian organization of the human community, first seen in armies. He roots utopian thought in the remembrance of the ancient cities, like the cities from Mesopotamia, cities seen as been created by gods and as reflecting an unchanging, cosmic order, which, of course, can't be criticized. The city is therefore associated with a rigid and totalitarian order from which spontaneity disappears. Lie all ideals it is life- arresting, or even life-denying (Mumford, 1965: 25). Realizing and implementing human ideals can be fatal for society and humankind, even if that ideal is change and novelty. As he astute observes even in the old Greek predecessor of utopia one finds isolation, stratification, fixation, standardization, militarization, and these features are present in manifest or hidden form even in modern utopias. In the twentieth century, utopia merges with dystopia and the distance supposed to exist between positive and negative ideal proves not to exist. Many evils remain in Utopia, even though they might have been acknowledged and such. They permeate utopia because, as Mumford remarks, abstract intelligence is not an instrument of creativity and liberation, but a coercive one. A self-restricted instrument, a fragment of human

totality, determined to re-forge the world in oversimplifying terms, rejecting and denying everything that is not in accord with its interests, depriving itself and its products from other cooperative and fertile functions of life (feeling, emotion, exuberance, playfulness, etc.). It rejects unpredictable creativity, and thus life. Utopia is a desert, unfit for human occupation, for real human life (Mumford, 1965: 278). In some ways, it reflects the ancient archetypal city run by a God-king. The city, and therefore utopia, is associate with power. The king gathered and condensed in himself all the power and function that were once distributed among open communities, whereby the king becomes the godlike incarnation of all communal powers and responsibilities. In a city and under the concentrated power of the kin the population could be made to act as one, as a machine. The city is the first human collectivity that becomes and is transformed into an ideal form, a glimpse of the eternal order of the gods, visible heaven on earth, a place of abundance. Thus, so Mumford, the city incarnates utopia. Living in a city meant becoming a member of a super and more abstract community, wherein everyone has an assigned place, an assigned role, and function to fulfill. It is a structure that represents the universe itself, a structure run by formal law, and formalized knowledge. It is a machine made out of human parts, everyone fulfilling his task, long before Adam Smith theorized the division of work. Systematic, disciplined whole, with inner relationships disposing of energy and being able under command to achieve various tasks. Organization, discipline, obedience. Human autonomy and creativity are laid aside. Mechanization comes in. Be as it may, there is a difference between the ancient city and modern utopias. Utopia excludes the intervention of God. It is the work of man and/or history but not of external numinous power. Even in Plato's Republic, a work that could be seen as a predecessor to modern utopias, there is place for transcendence. The philosopher-king contemplate the ideas and do not rule according to a supposed autonomous reason.

4. Roots of progress and utopia

Utopia, sovereignty, or even progress have some roots in reality. They are absolutization and idols made up of some aspects of human existence. Human beings are not necessary beings. They do not exist in themselves, the root and origin of their being resides outside themselves. Though there is the temptation to ground individualist conceptions on biblical text, the fact that man is made in the image and likeness of God does not make him an individual or a self-sustaining being. For once, being image and likeness does not entail identity. Man, even in Paradise, depends on his existence on God, enjoying only potential immortality which is then lost. The loss of this condition puts man in the face with his mortality and contingent existence. God is the one and only necessary existence and man is not. Being exiled in a world for which he was not made, man must plan his existence and must get some hold over the condition of his existence. The isolated individual postulated by modern theories couldn't have made it out alive. Even in their most basic existence humans depend on each other, language, ideas are transmitted from one another, are inherited, etc. since man has no real natural defenses or weapon, he must think, plan and organize his existence. And since he is not bound to a single ecological niche, he can expand his existence, while most animals can't. Interpretation and understanding of the world are vital for human being as the German anthropologist and sociologist Arnold Gehlen recognized. From a non-theological point of view man is a *Mangelwesen*, a being characterized by lack, even on the ontological level since his being comes from somewhere someone else. Human being is a being exposed to danger, to contingency, to nothingness, both in a

metaphysical sense and a very concrete one – *exponiertes Wesen*. Mankind lacks in the biological equipment that will assure him the existence.

„Morphologisch ist nämlich der Mensch im Gegensatz zu allen höheren Säugern hauptsächlich durch Mängel bestimmt, die jeweils im exakt biologischen Sinne als Unangepaßheiten, Unspezialisiertheiten, als Primitivismen, d.h. als Unentwickeltes zu bezeichnen sind: also wesentlich negativ. Es fehlt das Haarkleid und damit der natürliche Witterungsschutz; es fehlen natürliche Angriffsorgane, aber auch eine zur Flucht geeignete Körperbildung; [...]“ (Gehlen 2009: 33)

Nevertheless, man is open toward the world or a world (*Weltoffenheit*) and his inner drives structure are capable to get educated and transformed. Man can transform himself in such ways that he becomes able to transfer his surroundings (*Umgebung* or *Umwelt*). His continued existence is a task that has to be performed and can't be performed by a single, isolated individual. The manipulation of the world is inherent to man's continual striving to exist. „Sie bestehen in der tätig gelösten Aufgabe, sich in der Welt zu orientieren, daß sie ihm verfügbar wird und in die Hand fällt.“ (Gehlen 2009: 46). Arnold Gehlen goes further, highlighting the fact that human existence requires of man to take an attitude toward himself and the world, thus his existence requires interpretation (philosophy, religion) or building some kind of maps of meaning that allows him to orient himself in reality and endure the existence (Ellul). The surroundings are transformed by man. These transformed surroundings Gehlen calls culture. There is no way for man to exist in pure, unadulterated nature, that was not processed and transformed by man. There is no such thing as a pure natural man - „[...] und es gibt keine Naturmenschen im strengen Sinne“ (Gehlen, 2009: 38). The continual existence of humanity entails for the whole of mankind the need to master his own inner drives, to postpone immediate reactions, to think, to anticipate. In this sense, human existence is oriented towards the future, but this orientation depends on the past, on the accumulated experience, and knowledge. From this point of view, man is an unspecialized being which that develops a cultural, social, political world that allows for his continual existence. Utopia can be then considered as amplification and fixation of this need of man to configure, master, and understand its surroundings, without its existence being seriously endangered. And the sovereignty, defined as the capacity to give laws, or not to obey them when necessary – the so-called *Ausnahmestand* (state of emergency) fits very well into this conception of man. Sovereignty as such has religious connotations. The roots of the concept of sovereignty are religious, the concept being transferred in the political and social realm. According to Ulrich Haltern, the use of the concept in both domains, entails the idea of participation in the sacred. Sovereignty as a kind of symbolic form offers the possibility to transcend death. Sovereignty connotes the overcoming of death, and also omnipresence and omnipresence (Haltern, 2007: 31). Moreover: „Der Souverän übt nicht nur ein derivatives göttliches Recht zur Herrschaft aus, sondern er ist eine Erscheinung des Göttlichen.“ (Haltern, 2007: 36). The right of sovereignty is not a derivative right, is an appearance/manifestation of the divine. In Jean Bodin words, sovereignty is the supreme and perpetual power in the commonwealth, which is the power to command (Bodin, 1992: 1). The sovereign is not subject to conditions and obligations, though Jean Bodin recognized that God is the source of sovereignty and the upper limit of this power. „And so, sovereignty given to a prince subject to obligations and conditions is properly not sovereignty or absolute power.“ (Bodin, 1992: 8). The sovereign can't be bound by decrees and laws given by his predecessor or by his own. And though,

theoretically, if God prescribes death penalty, the sovereign does not have the right to grant forgiveness. Sovereignty implies that there is no power above: „But persons who are sovereign must not be subject in any way to the commands of someone else and must be able to give law to subjects, and to suppress or repeal disadvantageous laws and replace them with others – which cannot be done by someone who is subject to the laws or to persons having power of command over him.” (Bodin, 1992: 10). Sovereignty is, as Gerard Mairet puts it, maybe the inner substance of modernity. The purpose of the social and political organization founded on this principle has the purpose to maintain and develop human community and its members. It is then self-oriented, auto-telic. The political organization based upon the sovereignty principle precludes from the get going any kind of organization based upon a divine law, a natural law, a law coming from transcendent sources. The law which is the ground principle of sovereign states is man-made. Political and social organization excludes any kind of extra human grounding principle (Maire, 1997: 127, 163). Without taking bearing to Carl Schmitt, what we have here is really the application of a religious and theological concept that belong rightly to the ontological principle of existence – God which is appropriated by man. God is banned from political and social realms. This can happen even in theology, when something like deism is proposed or when God is reduced to his absolute simple essence that does not enter time and space. Nature and society are no longer places for divine manifestation and action. Instead they become a place in which man’s action is the solely source of legitimacy. Nature itself changes its status. It now begins to be *res extensa*, a pure material thing which manifest no divine presence or order, and is mean to be mastered by man. It becomes a uniform, mathematized form of existence that can and should be exploited by man to satisfy his desires. Contemplation has no longer a place in the way man handles nature. The voluntarist and nominalist frame of mind precludes the existence of nay transcendent presence in the world. There are no inherent principles of Good in creation. Good or Bad are the whim of a post-modern God, which is reduced again to his essence which equals will (in the futile attempt to give back God his biblical nature, but ending in reaffirming the pagan philosophical notion of divine simplicity) etc. But not only external nature becomes the target of man’s action. Society and human nature are now legitimate targets to transform and use according to man’s wishes. The purpose of sovereign action is the commonwealth itself and the people. The people can even be considered to be the principle of sovereignty itself (Mairet, 1997: 164). The adoption of the principle of sovereignty makes it possible that the potential of the human beings becomes free and can be used accordingly. The systemic application oof this potential on reality becomes possible. Man breaks free from the constraints of heteronomy and becomes autonomous and independent. Now, mankind can put his forces to work to transform reality as he sees fits without being obliged to respect an extra-human law or nature. Heretofore, the relationship to nature, to the external world is based on dominance (Mairet, 1997: 205). Gradually, even human nature and man becomes *res extensa*, so that he can become master of his destiny. „L’homme est sujet-auteur - de son propre destin” (Mairet, 1997: 207). Through the development of technology, through domination of nature human community can be transformed into a *res publica*, can become an artifact, just as human nature can. Will, power, technology, and science become the ground stones of the human community. According to Mairet in this new configuration of human life, power decides what the fundamental grounding of the human community is, and what justice is (Mairet, 1997: 215). This is a divinization of man, and power. „I would like to argue that if we take the concept of sovereignty seriously, we will find that there is only one legitimate candidate for the label

'sovereign' and that is God." (Van Duffel, 2007: 127). This development wouldn't have been possible without the contribution of Francis Bacon, who is one of the first people to establish an equation between science, knowledge, and power. Sovereignty is thus closely related to emancipation, which sometimes is confused with regeneration (Taguieff, 2019: 268). This is present in the French revolution and is also present under the form of eugenics in socialism, which is an expression of the above-described concept of sovereignty. According to one of the Marxist supporters of eugenics, a true emancipated man should be able to mass-engineer superior human types. The Marxist conception of emancipation is an expression of this idea of sovereignty, of attaining total rational control on reality, on nature, on history. This idea is expressed in F. Engels's *Anti-Dühring* (Taguieff quoted 2019: 270). After the transformation of society by revolution, man is supposed to get into the realm of liberty as opposed to the one of necessity. The Marxist emancipation of man seems not to be different or distinct from the Baconian and Cartesian accounts of the scientific and technological mastery of nature. The conception F. Engels utters promises even the abolition of the unintended consequences of human action, the so-called perverted effects thereof. There is no denying that this emancipatory endeavor presupposes and has as target a deification of man, even if it is not expressed in these terms. Emancipation, as Pierre- Andre Taguieff remarks, originates in classical Latin and it means to break free from paternal authority. It is the act that breaks free the holdover of the family father, the one who owns a property (*manicipum*) or exercises his right of property upon someone. *Mancipum* entail *manus* – hand, which is token for power, and the *capere*, which means to take. This action implies a revolt, a conflict, implies breaking the hold someone or something has over somebody else, getting out from the dominion of a master, etc. (Taguieff, 2019: 110). The concept of emancipation entails some other components. The first one is the refusal to accept a certain state of being as unavoidable, a state of affairs that is deemed to be unacceptable or unbearable. The second one is the collective effort through which a certain collective subject comes to be, and the third one consists of extending to certain categories of people the protection of universal principles to which the excluded social categories had no previous access. (Taguieff, 2019: 115). Last but not least, the fourth component is the expectation of a positive transformation of human relationships based on the three mentioned components, a transformation that can be seen as being necessary produced by the flow of time, or by violent upheavals. The problem is that this emancipatory process is seen as having no end, which can never be completed. It is a kind of permanent revolution and change. This idea of emancipation is supposed to be the norm of all modern-day education, education being now thought along these lines.

5. Emancipation

Mankind does not live in a natural environment like other species. Man's existence is defined by culture, by civilization, and that what is called world (*Welt*) and culture (*Kultur*). The world in which man lives is not the bare environment of other living species. It is an environment transformed by meaning. Meaning is vital, meaning makes man, as Ellul put it, not work. The man organizes his environment, it imbues it with meaning. Otherwise man cannot live, since he has not the natural equipment that would allow him to confront and overcome dangers: strong crocodile-like teeth, body armor like crocodile, speed, pelt against cold, etc. Utopia is a kind of continuation of man's effort to organize world so he can survive and thrive, and the ideology of progress is in a sense an extrapolation of his effort of getting better or more efficient means of organizing his life and tools. Moreover, utopia can be seen also as an effort to

overcome man's ontological deficiency and replace the void left by severing his relationship with the source of all life (God) with himself. The problems lie even in the concept of modernity. Modernity as such is messianic concept which divides time in a before that is bad and an after that is good, the time of bringing about the Paradise on Erath sometimes through revolution or buy the necessary movement toward progress, which comes automatically about (Taguieff, 2019: 336).

Let's take for example a concept that during its use and misuse by communist propaganda seemed to have vanished from the surface of the world, but it is still very active and undergirds many currents of ideas, ideologies, etc. It has permeated the whole political imaginary of present-day, though it can be seen in the left and extreme left ideologies, especially in the so-called ideologies of social justice., ideologies which pretend to the fight against domination. This is the concept of emancipation. As Pierre-Andre Taguieff explained, the concept of emancipation is characterized by many meanings, there is no single unitary definition thereof. And this irrespective of the ideological coat under which the concept of emancipation is expressed:

„L'«émancipation humaine», dans tous les récits idéologiques où elle est posée comme objectif final, est l'objet d'une promesse: l'horizon reste celui du messianisme et des doctrines, sécularisées ou non, de la rédemption universelle. Mais l'universel s'entend de diverses manières, selon les individus ou les groupes, les cultures ou les croyances.”(Taguieff, 2019: 102)

Emancipation is central to the cultural or Neomarxist left. It is a slogan of the altermondialist movement, too, a movement that declares its intention to fight neoliberalism but it does not criticize the fundamental globalist position thereof. Emancipation of whole humanity is at the core of this ideology; therefore, it remains attached to globalism (Taguieff, 2019: 82). The concept of emancipation entails the abolition of power relations, for example, the one between the oppressors and the oppressed, exploiters and exploited, etc. Meanwhile, this whole struggle is understood as being the process through which human beings reach adulthood, become free and autonomous, etc. The process is purported to abolish oppression, dependence, and alienation. It is a promise of becoming free, of being free from unjust constraints. But there are some strings attached to it, that might be deemed to be enjoyable. This promise opens the gates for the dream of the abolition of all limits, of abolishing all relations which are deemed to be enemies of personal freedom, of abolishing and refusal of all inheritance (cultural, ethnic, sexual, etc.). It implies a devaluation and denial of the past, (wherein the past is seen as the place of unmitigated evil) (Taguieff, 2019: 86). Emancipation is nevertheless not a Marxist invention, but it has deeper roots. The promise of emancipation belongs to the core of modern ideology, an ideology based on the domination of economy – mans as economical animal -, and it is, at the same time, individualist, universalist, and also egalitarian. It presupposes reason as the main guide in human affairs, and it sees emancipation as gaining autonomy and maturity, as learning by each individual of the critical use of his faculties, which is a fundamental point of this ideology. Through critical thinking the emancipated man can break the ties to the past, to the prejudices, to superstitions, can fight off fanaticism (one can see where that led and what success it had, when one thinks of the genocide in Vendee, the communist massacres and gulags, the actions of the so-called justice warriors, the cleansing of fundamental disciplines in universities of white dead male authors, etc.). There is no such thing as emancipation without fight and breaking/destruction of the past, particular belongings to a community, a country, etc.

This process is seen as the manifestation of indefinite/infinite perfectibility of man, and it is seen as a proof of progress in history, therefore as proof of the existence of meaning therein (Taguieff, 2019: 39). According to the revolutionary state of mind, progress of science and knowledge leads to ethical progress and happiness. All these concepts are seen as inter-relating realities. They do not stand alone. Emancipation is mostly seen as a process of unilinear and necessary progress toward a better state of humanity. It is seen as the fundamental law of history. For this point of view, for the progressivist state of mind - *fortschrittliche Gesinnung* - fight and conquering become positive values. This implies that emancipation, which is based upon the process of breaking up with the past, is the process that leads to emancipation. It means emancipation is self-emancipation. It is a permanent voluntary movement. Getting free of constraints or dependence is worthwhile only if it is done voluntarily (Taguieff, 2019: 40). The purpose of this self-movement is to attain the state of autonomy, wherein a human subject might be considered free because he acts and abides by the law, he gives it to him or herself. The quest for emancipation is not – theoretically reducible to the quest of independence but it supposes it. Three targets that have to be reached: thinking with one's own mind, judged using one's own head, and acting through one's self. The moral law has to be within the human subject. It must not be external. This thought is remade in the Marxist schema of emancipation which entails the abolition of all individuals in a collective existence, which somehow reminds or should remind of the pagan and philosophical notion of absolute divine simplicity, a notion that excludes or precludes any kind of real distinction in divinity, whereby distinction as such is assimilated to composition and difference, particularity to conflict. It might seem odd to make such an observation, but the concept of emancipation is a religious one and its history can't be cut off the history of western European theology which has continued the ancient Greek philosophical project and had thus falsified the authentic Christian understanding of the Holy Trinity. As Joseph P. Farrell showed in *God, History, and Dialectic* (2016), the adoption of the Neoplatonic philosophical and dialectical notion of divine simplicity distorted Western Christian theology by introducing dialectics in the Trinity and then into history, which starts to be seen in the terms of dialectical process and as a progress. This transformation of Christian doctrine into a Neoplatonic-Christian hybrid had led to the birth of what he calls Second Europe, which is the West and to modernity.

Emancipation is present in a form or another even on the right side of the political spectrum, everyone or almost everyone uttering his or her adhesion to progressivism. In the brave new world of present-day democracy, few people do dare to declare themselves conservatives let alone reactionary (Taguieff, 2019: 42). Emancipation is present under the guise of a pale and contentless progressive ideologies. Emancipation does not work alone, she is tied to the concepts of oppression and domination, which nowadays are seen to be somehow are pervasive and even can masquerade as desire for emancipation. „Travestie en forme nouvelle de liberté, l'aliénation peut se transformer en objet de désir” (Taguieff, 2019: 43). The cunning of oppression (reminding of Hegel's expression „the cunning of reason” – Die List der Vernunft) is pervasive and takes many a form. This conviction that oppression is omnipresent and that one can be an oppressor even if he is not aware of thereof is has been used as a political weapon to stifle debate and demonize entries categories of people. That emancipatory effort and emancipatory ideologies could be or are really oppression tools should be considered a truth. The experience of the tyranny of emancipatory ideologies has been made, and probably will occur again. This paradox can be seen in the real of technology and science, too. The fact that technological

progress does not produce freedom, but instead becomes a new force of oppression has been examined by Jacques Ellul and lies at the core of his work. Emancipation is, as Taguieff argues, a magic word which shows the Hegelian capacity to bind together apparent opposed position like that of the socialist elites with the one of liberal elites, both embracing globalization as a means of salvation; of course, the leftists still dream of it in their try to reinvent the critical thinking whose incarnation in reality in the form of communist tyrannies still don't bring an end to this demonic fantasy (Taguieff, 2019: 45). The beat must go on. It is worth remembering that Marxism is not born on Mars and didn't fall out of the heavens but is a product of a specific intellectual tradition and it was not possible without Hegel, Kant, John Locke, Adam Smith, or even without theological thinkers. Both capitalist and communism and the varieties thereof share the same gnostic or platonic vision of man as a disembodied being with no particular traits defined solely by the power to choose, and not by particular marks like ethnicity, gender, etc. The idea of emancipation impossible without the conviction that relationships are bad and that they stifle freedom. This conception is at work in the individualist conception of man as a separated individuals, somehow existing through and in themselves; and just as liberalism, that considers that natural bonds between humans are the expression of the will to power and that only legal and rational constructed relations have value and are worthy to exist, so emancipation strives after a society built by the power of will and rational reconstruction of humane existence. This society would be stuffed with laws – supposed to abolish power relations and the all-present alienation. Emancipation seems to be also an expression of the need for heroism in a non-heroic hedonistic society, in which the promised emancipation looks like consumption, and fails to recognize the value and ambivalence of human relationships and human existence or existence as such. Familial bonds and relations are the paradigms thereof. They are not chosen, but they make life possible. The basic thought of emancipation is the idea of self-creation of man or human persons (Taguieff, 2019: 46). Emancipation is thus a kind of *apotheosis*, of self-deification which is opposed to the Christian *theosis*. It is a utopian ideal, bound (most of the time) to the idea of humanity as rational and as a being that can self-govern without following an extra-human scale of values. The idea of emancipation and its cognates, social justice, anti-racism, equality delusion, etc. express a modern system of convictions and beliefs that is very active despite the historical catastrophes that they helped to produce. The emancipation ideal is very attractive because it incorporates the idea of a necessary infinite process of the betterment of human condition in all realms of existence and because it entails also the idea of abolishing all the limits imposed on humane existence, that is the idea of Godhood. We can see the idea of getting Godhood through technology in such a motion picture as 2001. *A Space Odyssey* or in Christopher Nolan's *Interstellar*, an expression of the alchemical image of the snake that bites his tail, the man creating himself by sending instructions from the future to the past. The meaning of emancipation is therefore religious and covers more things that meets the eye.

Pierre-Andre Taguieff rightly sees that the notion of emancipation as being confuse, and as not being grounded in reality. The real observable progress, he asserts, is local, not universal. The growing technological and scientific mastery of some parts of the world does not abolish limits or emancipation from natural laws (Taguieff, 2019: 56). Nevertheless, this idea lives on taking sometime a universalist approach to human existence or an approach based on difference. The universalist approach entails, for example, the refusal of all identities or features that have not been chosen by the individual, like gender identity, or ethnic identity or even one's age. This is a direct expression of a liberal and nominalist heritage, which is based on the individual and his

or her own will, whereby the only true value is free-choice. This is another example of sovereignty. The isolated individual is the ontological basis of existence, social relation is secondary, at best. Everything that exist, even the state or human community exists only to be instruments for the individual to fulfill his or her desires. Everything converges to this situation. Refusal of heritage, devaluating stability, idolizing mobility, praising the lack of border and of limits, nomadism are just expression of the new normativity that emancipation instills in society. All this is weapon drawn against every kind of communal existence, or traditional norms, or nations, etc. This is not possible without a very strong state that destroys any communitarian relations, particular belongings, and which must reeducate people to get rid of the past. Thus, it is easy to see that to the core of the emancipation concept and its variants lies an enlightenment presupposition. This is a presupposition of the human being as an abstract being, devoid of particular features, like belonging to a certain community, to a certain gender, etc. Every kind of rootedness in a community, in a transpersonal category, is seen as slavery. Every kind of attachment to a certain particular heritage, tradition, past, the country is seen as slavery and must be fought, eliminated, destroyed.

„Tout attachement à une passe particulière une aliénation. L'histoire, la culture, la langue et la religion exercent une emprise insupportable sur l'individu. Ne parlons pas de l'ethnicité. Toute identité particulière est une prison.” (Taguieff, 2019: 280)

6. Conclusion

The idea of emancipation is essential to the self-understanding of modernity. She belongs together with other equally important concepts, as already shown. Emancipation is in a sense the purpose of modernity. Its purpose is the abolition of all things that impose constraints on man and make him unhappy; this process produces a kind of deification of man, whereby he becomes master, and shaper of the world and of nature. This is the ideal that undergirds the whole modernity. Destruction of human communities, of family, is a consequence of this liberal-oriented thought; Marxism came a little bit later, but both conceptions share some essential conviction. In the case of Marxism, the hate for particularity, true belonging, heritage, and past are condensed and expressed by Karl Marx anti-Semitism. The Jews or the Jew - *der Schacher* – represents the past, the tradition, the particularity (Senik, 2011). They represent rooted existence. Emancipation entails in Marx's view not only overcoming human rights which is individualism but overcoming or annihilation of this particular rootedness (Taguieff, 2019: 322). Annihilation of particularity in the whole of mankind is the way to obtain the desired emancipation, and the tool to achieve this purpose is terror (Senik, 2011: 87). Emancipation entails the reign of abstract man over the real existing human being with their particular and singular features. The idea of abstract man though is not restricted to Marxism alone. The same idea lies at the core of the opposite view on emancipation, based on the conception of human rights. Here, this idea of an abstract human being comes to the fore, namely the idea of a being that has no particular belonging, which is neither man nor woman, which has no ethnicity, and can become whatever he thinks to become. The only defining feature is that of the power to choose freely.

The religion of emancipation postulates the future as a state of bliss, the future being a kind of substitute transcendence that replaces God, whereby history or/and man are the agents of the desired transformation of humankind, society, world, nature. It is also tainted by a belief in illimitation, of abolishing limits, the destruction of particularities. Another expression for this is the much-vaunted flourishing of humankind seen as a collection of atomized individual existences. This supposed state

of bliss is based upon emancipated individuals, that is people without any kind of particular relation with something, this conception being only a camouflaged expression of the wish to abolish all limits, all differences, all particular identities, the rejection of past, basically of human culture. Emancipation is thus dehumanization, loss of humanity. This trend of thought is expressed by the trans- and posthumanism movement, which are knock-offs of Enlightenment philosophies and recreate the technological utopia of a deified man. The idea of re-creating and fabricating the human being with the help of new technical means, or the idea of downloading of the consciousness in a computer to make it quasi-immortal, etc. are manifestations of desire to abolish abolishing of all limits constraining human existence and of molding human nature as some self-righteous fake wisemen wish (Taguieff, 2019: 339-340).

References:

1. Baczkó, B. (1971). *Lumières et Utopie: Problèmes de recherches. Annales. Histoire, Sciences Sociales* (2): 355-386.
2. Bodin, J. (1992). *On Sovereignty. Four Chapters from The six Books of the Commonwealth*. New York: Cambridge University Press.
3. Bourq, D. et al. (2000). *Peut-on encore croire au progrès?* Paris: Presses Universitaires de France, 21-40.
4. Drewermann, E. (1988). *Die Strukturen des Bösen I-III*. Paderborn: Schoeningh.
5. Ellul, J. (2003). *Les nouveaux possédés*. Paris: Mille et une nuits.
6. Farrell, J.P (2016). *God, History, and Dialectic (I). God: The Foundation of the First Europe*. Self-published.
7. Gehlen, A. (2014). *Der Mensch. Seine Natur und seine Stellung in der Welt*. Wiebelsheim: Aula Verlag.
8. Haltern, U (2007). *Was bedeutet Souveränität?*. Tübingen: Mohr und Siebeck.
9. Heidegger, M. (1997). *Holzwege*. Frankfurt am Main: Klostermann.
10. Mairet, G. (1994). *Le principe de souveraineté. Histoire et fondements du pouvoir moderne*. Paris: Gallimard.
11. Mumford, L. (1965). *Utopia, the City, and the Machine. Daedalus*, 94 (2): 271-292.
12. Senik, A. (2011). *Marx, les Juifs et les droits de l'homme*. Paris: Denoël
13. Taguieff, P.A. (2019). *L'émancipation promise*. Paris: Cerf.
14. Taguieff, P.A. (2004). *Le sens du progrès. Une approche historique et philosophique*, Paris: Flammarion.
15. Van Duffel, S. (2007). *Sovereignty as a Religious Concept. The Monist*, vol. 90, (1): 126-143.
16. Wunenburger, J. (2001). *Utopia sau criza imaginarului*. Cluj: Echinoc.

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

Florina DUMITRAȘCU

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

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

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

Introduction

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

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

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

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

1. Arguments

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2. Names and Identities

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Conclusions

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

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

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

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

References:

1. Bramwell, E.S. (2016). *Personal Names and Anthropology*, The Oxford Handbook Online. [online] available at: <https://doi.org/10.1093/oxfordhb/9780199656431.013.29>.
2. Bursell, M. (2011). *Name change and destigmatization among Middle Eastern immigrants in Sweden*, Journal "Ethnic and Racial Studies". [online] available at: <https://www.tandfonline.com/doi/abs/10.1080/01419870.2011.589522>.
3. Bursell, M. (2018). *Perceptions of discrimination against Muslims. A study of formal complaints against public institutions in Sweden*, Journal of Ethnic and Migration Studies. [online] available at: <https://doi.org/10.1080/1369183X.2018.1561250>.
4. Cristoreanu, C. (2015). *Porecele din mediul școlar – între ludic și agresivitate*. Cluj-Napoca: Mega.
5. Derrida, J. (2015). *Margini de-ale filosofiei*. Cluj-Napoca: Tact.
6. Doise, W. and Palmonari, N. (1996). Caracteristici ale reprezentărilor sociale. in A. Neculau (ed), *Psihologie socială. Aspecte contemporane*. Iasi: Polirom.
7. Dubar, C. (2003). *Criza identităților. Interpretarea unei mutații*. Bucharest: Știința.
8. Erikson, E. (1968). *Identity – Youth and Crisis*, Pluto. London: Faber.
9. Felecan, N. (2010). *Categoriile antroponimice: nume, supranume, poreclă. Onomasticon*. Cluj-Napoca: Mega.
10. Felecan, O. (2011). *Prenume țigănești între antroponime și nume de branduri*. Cluj-Napoca: Mega.
11. Felecan, O. (2015). *Porecle date de elevi/studenti profesorilor. O perspectivă sociolingvistică*. Cluj-Napoca: Argonaut.
12. Ferreol, G. (1998). *Dicționar de sociologie*. Iasi: Polirom.
13. Freud, S. (1990). *Introducere în psihanaliză*. Bucharest: Didactică și Pedagogică.
14. Gavreliuc, A. (2006). *De la relațiile interpersonale la comunicarea socială: psihologia socială și stadiile progresive ale articulării sinelui*. Iasi: Polirom.
15. Giddens, A. (1991). *Modernity and Self-Identity*. Cambridge: Polity Press.
16. Gleason, Ph. (1983). Identifying Identity: A Semantic History. *The Journal of American History*, Vol. 69 (4), 910-931.
17. Hayes, N. (2000). *Foundations of Psychology*, London: Thomson Learning.
18. Hill, C. A. (1987). *Affiliation motivation: People who need people... but in different ways*. *Journal of Personality and Social Psychology*, 52(5), 1008–1018. [online] available at: <https://doi.org/10.1037/0022-3514.52.5.1008>.
19. Hogg, M. (2001). Identity and the Sovereignty of the Goup: A Psychology of Belonging. In Sedikides, C., Brewer M. [eds.], *Individual Self, Relational Self and Collective Self*. Philadelphia: Psychology Press.
20. Iordan, I. (1979). *Influența modei asupra numelor de persoane*. Bucharest: Academiei Publishing House.
21. Isaac, H. (1975). Basic group identity. In Glazer, Nathan and Moynihan, Daniel P. (eds.), *Ethnicity. Theory and Experience*. Cambridge: Harvard University Press. 29-52.
22. Jansson, F. and Bursell, M.(2018). Social consensus influences ethnic diversity preferences, Taylorand Francis Online, *Social Influence*, vol 13, [online] available at: <https://doi.org/10.1080/15534510.2018.1540358>.
23. Jenkins, R. (1996). *Social Identity*. London: Routledge.
24. Joubert, C. E. (1985). Factors related to individuals' attitudes toward their names. *Psychological Reports*, 57, 983–986. [online] available at: <https://doi.org/10.2466/pr0.1985.57.3.983>.

25. Joubert, C. E. (1991). Relationship of liking of one's given names to self-esteem and social desirability. *Psychological Reports*, 69, 821–822. [online] available at: <https://doi.org/10.2466/pr0.1991.69.3.821>.
26. Joubert, C. E. (1994). Relation frequency to the perception of social class in given names. *Perceptual and Motor Skills*, 79, 623–626. [online] available at: <https://doi.org/10.2466/pms.1994.79.1.623>.
27. Iluț, P. (1997). *Abordarea calitativă a socio-umanului*. Iași: Polirom.
28. Iluț, S. (2017). *Prenumele diminutive între sacru și profan*. Cluj-Napoca: Mega.
29. Kripke, S. (2001). *Numire și necesitate*. Bucharest: All.
30. Khosravi, S. (2012). White masks/Muslim names: Immigrants and name-changing in Sweden. *Race and Class*, 53(3), 65–80. [online] available at: <https://doi.org/10.1177/0306396811425986>.
31. Luhrmann, T. and Eberl, P. (2017). *Leadership and Identity Construction* [online] available at: <https://doi.org/10.1177/1742715007073070>.
32. MacLin and Otto, H.; Kimberly M. and Garcia, D (2004). *Alias Use among Prison Inmates*. Canadian Journal of Police and Security Services. [online] available at: <https://www.researchgate.net/publication/259863198>.
33. Marshall. G. (2003). *Dicționarul de Sociologie*. Bucharest: Univers Enciclopedic.
34. Piattelli-Palmarini M. (1980). *Preface and Introduction to Language and Learning: The Debate between Jean Piaget and Noam Chomsky*. Harvard University Press. Part 1, [online] available at: <https://massimo.sbs.arizona.edu/sites/massimo.sbs.arizona.edu/files/publication/Lang%26Learn.2.pdfLang%26Learn1.pdf>.
35. Piaget, J. (1928). *Judgment and reasoning in the child*. Harcourt, Brace. [online] available at: <https://doi.org/10.4324/9780203207260>.
36. Rusu, H. (2009). Teorii ale identității colective: între esențialism și constructivism. *Sociologie Românească*. Vol. VII, Nr. 1, 31-44.
37. Scârnci-Domnișoru, F. (2009). *Introducere în sociologia identității*. Brașov: Transilvania University Publishing House.
38. Searle, J. (1958). *Proper Names*. Oxford University Press. [online] available at: <http://www.jstor.org/stable/2251108>.
39. Sfetcu, N. (2019). *Teorii cauzale ale referinței pentru nume proprii*. Colecția Eseuri. Craiova: Multimedia Publishing.
40. Sfetcu, N. (2019). *Filosofia contează. Prezentări și recenzii*. Craiova: Multimedia Publishing.
41. Spitzer, L. (2010). A name given, a name taken: Camouflaging, resistance, and diasporic social identity. *Comparative Studies of South Asia, Africa and the Middle East*, 30(1), 21–31.
42. Strickland, B.R. (2001). *The Gale Encyclopedia of Psychology*. Michigan: Gale Group.
43. Tajfel, H. and Turner, J. C. (1986). The social identity theory of inter-group behavior. In S. Worchel and W. G. Austin (Eds.), *Psychology of Intergroup Relations*. Chicago: Nelson-Hall.
44. Traill, R.R. (2019). *Mechanisms of Human intelligence – From RNA and Synapse to Broadband*. [online] available at: <https://doi.org/10.31234/osf.io/7w63s>
45. Wittgenstein, L. (2012). *Tractatus Logico-Philosophicus*, Bucharest: Humanitas.
46. Zăbavă, C. (2009). *Onomastica românească sub influența modei lingvistice europene*. Iași: Alfa.

AFRICAN LITERATURE AND THE DELIMMA OF A CORRECT LANGUAGE

Fadhila HAMEL¹, Ghouti HADJOU²

¹ Ph.D. Student, University of Tlemcen (Algeria), E-mail: fadhilahamel@outlook.com

² Senior Lecturer PhD., University of Tlemcen (Algeria), E-mail: g.hadjoui@yahoo.co.uk

Abstract: *This article evaluates literature in terms of language and activates the usefulness of literature. Thus, the main interest in this article is the study of the implication and the importance of dialect in African literature; and as a result, the reader notices that the use of dialect offers a special glamour and beauty to Modern African literary works. Moreover, it makes the reader eager to know the meanings of these words and strange expressions and willing to figure up why they are merged within the standard language. Thus, literature and any piece of writings are the keys to learn a language and build a chance for communication and the development of language.*

Key words: *African novels; Language; Non-standard language; Nationalism.*

1. Introduction

Literature and language are closely related and this is a fact none can deny. As well as literature naturally includes different linguistic varieties and styles as it is a reproduction of real life through the eyes of an artist which also seems as a picture and an interpreter of people's culture which carries with it the language of that people, their culture, policy, philosophy, and identity.

On the other hand, language is an essential aspect in literature because the way novelist produces his work he does it with and through language which is regarded as a fundamental aspect in our life it is a mirror which could reflect who we are as members of groups - ethnic, national, religious and gender. Thus, the individual is affected by the language that is spoken; where this influence extends to the way of his thinking, perceptions and feelings. Linguistically speaking, verbal communication that is to say, *language* is not just a tool that draws the knowledge and thinking but instead it is the thinking itself, and there is no cogitation naked from symbols of language. Therefore, many writers try to include a specific variety in their works like the use of dialect or vernacular. However, dialect has always been seen as old-fashioned, strange and informal way of speaking, it was also viewed as bizarre when dealing with the study of dialect as a science in relation to an artistic discipline which is literature.

As a consequence for lay people this kind of language is considered as non-standard form of a language and is usually associated with uneducated group of people whereas linguists observe dialect as a form of language that has its own features and characteristics.

2. Modern African Literature

Literature consists of a lot of language changes that reflects the real life of an artist as well as it is rich in cultural and ideological aspects by which reflects the similarities and differences of these aspects. Because literature was introduced to us by the West, hence, African literature may decide to follow the dictates of colonial languages or not. However, since orature has an original connection with Africa, then it must be in our indigenous languages.

It is our orature we should sell to the world and to properly convey our experiences, and rebel against the forces of oppression, colonialism, and neo-colonialism, because it is innately ours. What is more, books are the key to learn a language and we can consider children's literature as a substantial tool to build a chance for communication as well as language skills development such as listening, speaking, reading and writing in a given language. Literature evaluates the interest of the learner whether he is young or adult to understand the life's values and activates usefulness of literature. Moreover, the most challenging and demanding portion of teaching a language through literature is the issue of developing the critical thinking and creative capacity of the learners.

Black literature has a rich storytelling heritage and more and more Africans are seizing the opportunity to tell their stories in their own way. The modern African fiction comes as a result of the combination among oral storytelling and Western narrative style i.e. novel. It describes the progress of socio-cultural in African community from pre to post colonial era. According to the German scholar August Seidel the word African Literature was absent in the world until 1896 when he finished his first historical collection of black literature in the form of a large selection of oral literature in his book "Stories and Songs of Africans" where he convinced his European audience to see the wild African and imagine him thinking, feeling, imagining and organizing poetry like all the humanity.

Among the oral literature properties is being a committed literature that doesn't know the logic of art for art's sake neither the expression of emotions and individual selfishness. Generally speaking, oral tradition or orality in Africa can be distinguished into poems, folktales, legends, storytelling, riddles and myths which are models of literary production. It is as portrait of educational literature that is synonymous to say, the whole community is needed because oraliture is the tongue of the idea and values of a collective community, thereon, This kind of literature seems as a mirror which reflects the life of the community in terms of the customs and beliefs and even the environment in which it is taking place.

3. The Concepts of Diglossia and Pidgin

Diglossia is a word that originated from the Greek which means a state of being bilingual and this expression was primarily applied in English in 1959 by the linguist Charles Ferguson, on the other word; it is a situation in which a community uses two different varieties of the same language, the way it typically works is that one dialect or language is used in casual everyday speech and we call it as "*low variety*" and here the speaker doesn't pay attention to the grammar rules or how to write in that language it is the language of friendship, family and street. While the "*high variety*" or as it is called also prestigious variety is considered as the first language that is used for more official and formal situations such as in public speaking, taught in schools. In this process, Ferguson defines diglossia as follow;

"A relative stable language situation in which there is a very divergent, highly codified (often grammatically complex) superposed variety, the vehicle of a large and respected body of written literature, heir of an earlier period or another speech community, which is learned largely by formal education and is used for most written and formal education and is used for most written and formal spoken purposes, but is not used by any sector of the community for ordinary conversation."

(Ferguson, Diglossia, 1959: 325)

On the other hand, pidgins have non-native speakers, they arise because of the need of lingua franca, but if that language survives and becomes the native language of the next generation then it is now a Creole language. For example, Emigrants from several, different countries are working, studying or living in a foreign nations where they are finding themselves in need for language contact, in that case, they develop their Pidgin and it quickly becomes their expanded Pidgin, the language that used for daily purposes as well as their children grow up in environment with that Pidgin language and it becomes their native language that is now a Creole language.

In the light of that, the one may say that both Pidgins and Creoles are fascinating because they are proof that languages are living entities that are constantly changing and adapting to their needs of their speaker.

4. Cultural and Language Aspects in Literature

African peoples have repeatedly come into contact with peoples from other continents. These successive contacts have in varying degrees marked the linguistic evolution of huge portions of the continent. We know, for instance, that Arabic today has become a mother tongue to many African peoples who initially spoke indigenous African languages.

A literary text contains in its meanings and terms the touch of the aesthetic, as well as the issue of real life such as social, political, and cultural. For Atikins (1952) declares that "Criticism is the play of mind on the aesthetic qualities of literature, having for its object an interpretation of literary value" (Atikins, 1952). In this context, theories are seen as rules, principles, and techniques that are put in an application to a subject or a matter and this is a literary criticism. Criticism on the other hand is a word that derives from the Greek term "Kritikos" which signifies 'to judge'. It refers to the act of explaining and examining literature. The critic was a follower of the book in the early stages of criticism, such as impressionism criticism and journalism, but later on, the concept of monetary movement was developed in the field of academic and cultural criticism by which criticism became a real and effective partner, influential and compelling to see the creative literary writings. In this process, literary criticism is an autonomous domain of research which shows and proves the right or reasonable of the literary work consistently; besides it examines the privilege and deficiency of a literary work and finally evaluates the worth of it.

Furthermore, literature in genders includes the cultural and linguistic diversities which reflect the identity of such a writer or a novelist. In this sense Edward B Tylor says, "A language is a part of culture and culture is a part of language so that the one cannot separate two without losing significance of either language or culture" (Taylor, 1871). In addition to what is mentioned, novels may provide the reader with a wide range of language varieties like sociolects, idiolects and dialects as well as literature in general develops the sociolinguistic competence in the target language. For example, *The Adventure of Huckleberry Finn* a novel which is written by Mark Twain was full of dialect words the same thing with many other works like the African novel *Things Fall Apart* by Chinua Achebe and so on. Hence, the reader of those novels is going to get an idea about living in a specific place North or South, East or West also what it was like to live in such a period of time and how people talked, thought and acted. Thereon, literature whether it is a novel or a poem or drama is considered as an ideal way to teach people the histories and peoples of other time and places as well as to be aware about other cultures and identities.

Linguistic diversity in literature, according to the famous scholar and linguist Duranti in his book *Linguistic Anthropology* is related to many cultural factors

including social class, gender, age, setting and style. In this process, the one may find that many literature works contain a specific language such as language of religion, language of history (wars, victories), language of politics and even language of taboo. As an example of that we have the novel of *Incidence in the Life of a Slave Girl* by Harriet Jacobs which reflects the culture of slavery in the American society. In the light of that, the one may recognize that the use of linguistic and cultural diversities in a novel attracts the reader to keep and enjoy reading literary works, thus, the one may understand that the novel cannot succeed unless the writer could get the reader's attention and interest by using not only figures of speech but also to mix both the cultural and linguistic varieties in the novel because this is a proof of the identity of such a writer as well as a truth that he/she masters both the language and cultural elements in his literary writing.

5. The sense of critical thinking in literature

It is obvious that literature appeared before criticism because the rules derived from the study of literature, where the critic looks at literature and then begins to reveal the places of ugliness, and beauty, to raise the souls honestly what he says, that criticism has changed from one era to another.

On the other hand, the literary criticism of the style defines the method as the way of thinking, or the doctrines of expression, or the picture of words that reflect the writer's thinking and interpretation, knowing that the style of putting words and even thinking of it differs between the writer and the world, and between the writer and others, and the style of the writer between time and other depending on the subject that is talking about. In this process, *Ideas* are the monetary measures to judge the work of the writer and writer himself. *Emotion* is known as the direct impulse to say, an element determines the attitude of the writer towards what he presents. *Imagination* is the language of passion and the means of photography in terms of the writer and sent in the same reader and *Language* which is known as the verbal picture of facts and feelings.

In addition, the standard of our lives relies on the standard of our thoughts. Critical thinking as an intellectual skill and psychological habit includes the art of analyzing arguments, using inductive or deductive reasoning and evaluating thinking with a view to improving it. That is to say, critical thinking is not an easy skill that can be enriched at any time or context but it is the action or process of thinking that may enable the child of Three years old to engage in and contrary even a trained expert can fail in it.

Generally speaking, critical thinking is thinking about thinking in order to improve thinking and critical thinkers attempt to be objective with evidence and argumentation. However, literature plays a big role in both facilitating and developing the skill of thinking critically through reading a short story, a novel a poem or even watching a play; but the question here is How? According to many thinkers and psychologist literature helps the reader to be not only critical thinker but also to develop his reading, listening and even speaking skills. He will be open minded person who understands the world better and he will use cognitive strategies such as asking for examples when something is unclear and be willing to read more works of literature like novels and poems so as to prove his capacities through critical thinking.

In the light of this, a British writer and thinker Riessman (1993) says that "Thinking aimed at forming a judgment and literature aimed at facilitating the job of thinking such a way" (Riessman, 1993). Here the one may see that literature facilitates critical thinking by giving a new ways of seeing and knowing things, it smoothes the

progress of understanding how communication takes place in a given country, thanks to literature the one will think deeply before making decisions.

For a long time, readers discussed and evaluated literature from a set of standpoints. Some of them examined a literary work from a moral perspective bearing in mind how values are appeared in a text. Others may assess a story or a poem in terms of its form; whereas some critics looked at literature to sight what it has been said about society, political, gender roles, or eroticism and from this sense literary criticism is divided in terms of the basis on which it evaluates literary works and making judgments of satisfaction, approval or discontentment.

At this point the one may see that literature facilitates critical thinking by giving a new ways of seeing and knowing things, it smoothes the progress of understanding how communication takes place in a given country, thanks to literature the one will think deeply before making decisions

6. Types of Literary Criticism

The following are some of the fundamental types of literary criticism that may help the reader to identify what a criticism should include:

✓ **Formalist criticism:** 1920 and 1926 represent the stage of formalism maturity and formalist criticism reviews literature as a single, unique form of people's realizations that views neatly at the work itself, analyzing the different aspects of the work as a way of explicating or interpreting a text moreover, Formalism is a tendency to give preference to form and aesthetic values more than the content of literary work and what it contains an idea, imagination or feeling

✓ **Gender criticism:** gender studies have been originated during the feminist movement where critics started exploring, testing and assuming the role of each gender in a piece of literature. Thus, this type of criticism tests images of men or women in literature as well as explores the influence of the sexual identity on the formation of literary works.

✓ **Mythological criticism:** This type of criticism is a combination of anthropology, psychology, history, and comparative religion in order to explore how the text uses myths and symbols to various cultures and eras, in this sense, the principle notion of mythological criticism is an archetype that analyses characters, symbols, situations, or images to find a deeper concept; according to Northrop Frye, archetypes is a symbol, usually an image, which recurs often enough in literature to be recognizable as an element of one's literary experience as a whole. And we may take the example of Harry Potter which is a common mythological part of literature, working on the notions of myths, history, signs, and epochs. Another example that mentioned by the critic Joseph Campbell, in his literary works such as *The Hero with a Thousand Faces*, this book explains how the journey of the hero with the same epic personalities and circumstances appear in effectively in each culture.

✓ **Reader-response criticism:** This type of criticism tries to draw out what occurs in the mind of the reader while understanding a text and it overlaps with gender criticism in discussing how men and women look and read the same literary text but with different assumptions. This kind of critics might also seek to examine a particular text on his or her own ideas or values. For example, one might think about how a special character gives the impression or sensation of being admirable or unlikable and why. On the other hand, one might reflect on how one's religious, cultural, or social values affect readings.

✓ **Sociological criticism:** Like historical criticism, this may analyze the social contents of a literary work and evaluates a given text whether implicitly or explicitly in

a cultural, economic, or political way. Sociological criticism studies literature that has been written or received in terms of culture, economics, and politics.

7. English Is a *Lingua Franca*

One of the complicated questions in modern philosophy and social sciences is "what is identity?" Or "who am I?" the debate over this notion has puzzled many philosophers since the time of the ancient Greeks while the question on the interrelationship between language, culture and identity caught the interest of many sociolinguists, cultural researchers and theorists such as the English philosopher and leader of the Enlightenment age John Lock, the German psychologist and the developer of the theory of the Identity Crisis Erik Erikson and the Canadian philosopher Charles Taylor who have particularly looked upon what makes someone unique and the qualities that go along in forming one's identity.

In support of the scholar Taylor a famous linguist researcher, identity is not only a network or moral goals and principles that structure a person's life and help him/her actions, but also it crucially depends on one's relationship and interactions with others in a given community. It is in these interactions and dialogues with others people that one knows who he/s is, where he/s stands and what is the worth and importance him/her. Moreover, language reflects culture as it also serves to maintain one's identity and self-belonging. Among the prominent expressions that are culture-bound and represent part and parcel of every society are proverbs through which a given groups' identity is embodied as well as constructed.

As a result, society is a prominent element in the construction of identity. This particular clue of society and identity finds resonance in literature where it takes hold of various literary products among them the African literature which plays a vital role in describing and questioning the issue of identity and sense of belonging. Moreover, the writer may thus choose to use an indigenous African language to address fellow Africans who speak and identify with that language, because it is the language of their childhood, of their dreams and their ancestors. But the writer's immediate audience will be fairly limited in many cases, considering the extent of home- language diversity in many parts of the continent.

8. African Literature and the Question of Language

Literature is an expression of the feeling of any human being as well as it is known as the mirror of the society, nevertheless, it always seems as a matter of dilemma when it comes to the subject of African literature where a lot of critics and analysts unable to find sublime and stable definition concerning what is African literature. Some define it as a literature that describes the reality of Africa in all its dimensions, including the struggles with the dominant power on the continent and conflicts within it, whether the writer is from an African descent or others.

Whereas others disagree with this definition like the poet Christopher Okigbo who sees that African literature is simply a literature that exists in Africa. On the other hand, most of them go beyond this definition and view that African literature is the literature of the sub-Saharan regions accordingly the Sahara divided Africa into two parts: a Northern part of Arab Islamic states and a Southern part of sub-Saharan Africa or as it is known as "Black Africa".

In addition to that, perhaps the most appropriate definition of the issue of African literature is what we find when the Nigerian novelist Chinua Achebe goes on to say that African literature has a set of associated units, that is to say, is the total number of national and ethnic works of literature in Africa. However, many views have equally

been expressed about national identity in general and about the identity of African nations in particular. Most discussions of identity issues agree that there are objective criteria for determining identity and objective markers of identity.

Among all what it has been said, Language here plays a vital role in identifying the African literature. Language has been regarded as a dialectical issue among African critics and writers. In the middle of the plight for the search of African cultural identity, besides, there was a keen disagreement over the position of English, and the European languages that are brought by colonialism generally on African literature, from the things just mentioned, Africans divided into two parts of the dispute, on one hand, a part believes that the colonizer imposed English language on the African tongue, and it is for the benefit of the African writer to use this foreign language and adopt it to dispatch his literature to the world in a velvet glove. On the other hand, a section sees that the true liberation cannot take place without the revivification and fulfillment of authentic African languages as well as English is the language of the colonizer, which cannot be an African language in any way.

8.1. English VS National Language

In the middle of the most famous writers of this opinion are authors such as Chinua Achebe and Wole Soyinka, as well as a wide range of young writers in general such as Chimamanda Ngozi Adichie and others. Those authors view that the English language due to colonialism became a fact that imposed by a large segment of the African peoples in the continent which cannot be avoided or denied.

Therefore, it is incumbent on the African writer to use English in order to transfer his voice first to his people and second to the world, taking put in a favorable the fact that the English language is a universal language with widespread throughout the world, and one of the factors that support the status of those authors is that African languages are too many which they vary from each other. It is thence difficult for the writer to convey his literary work to all these peoples who have different African languages. In this process, Chinua Achebe sees that using English can be regarded as an opportunity to employ the weapon of colonialism against colonialism itself. As a consequence, he calls for the idea of owning the language of the colonizer and making it pronounces the language of the peoples that colonized it, and reflect their culture and identity, which has long been obliterated by several actions.

All the same, it is obvious to agree about how difficult it is to communicate many languages among one continent. In addition, many African languages do not have clear and agreed writing systems. As it is known that many people of black continent used the idea of *Orature* or oral literature only without the use of paper and pen at all. The most notable example is the language of the Igbo tribes, the native language of Achebe. Even so, English comes here in order to summarize all this effort and present itself as a language of communication available and accessible to all different sects.

8.2. The Dilemma of a Correct Language

On the other side of the issue of African language and literature, there is the issue of English language in which there is a completely opposite view in this regard supported by the writer and thinker of Kenya Ngũgĩ Wa Thiong'o who is one of the most prominent advocates of writing in African mother languages. Thus, he believes that the true liberation and emancipation of colonialism can only be accomplished through the revival, restoration, and development of the African language through literature, art and culture. In an interview in 2013 on the BBC titled "English is not an African language," Wa Thiong'o points out his view by saying; "Can you imagine a novel

that is attributed to English literature but it is written in Chinese?" The thing that gives an idea about the importance of a given language that used in a literary work.

That's why; the language according to Wa Thiongo is an extremely dangerous weapon in the hands of the colonizer to control the sons of his colonies from inside. In addition, Language facilitates the assimilation into the intellectual, ideological and social systems at the expense of the original identity. At the same time, it is the most important weapon in the hands of colonial peoples to achieve their independence and independent existence.

Moreover, language is identity and literature is the image that embodies the identity of the author in the eyes of readers. In this context comes the role and the importance of translation to activate the literary text so as for the issue of multilingualism and languages and the difficulty of cultural communication between them, Wa Thiongo presents translation as a viable solution. At the same time as there are many literary works that have reached the fame and affection around the world many times more than it has reached in their mother countries thanks to the translation which was the most important achievement. As soon as a literary work goes out into the open air, if we may say so, it has escaped the grip of its author and has its own independence. Then whenever the writer is absent in his person and departs from this world, leaving his works and ideas behind him wandering the whole world by the currents of cultural exchange and knowledge among peoples.

9. Conclusion

In support of to Schilling-Estes, a professor of Linguistics, language is an essential aspect in literature because the way novelist produces his work he does it with and through language which is not just a tool that draws the knowledge and thinking but instead it is the thinking itself, and there is no cogitation naked from symbols of language. . As a result of all what mentioned before the one may understand that the main interest in this article is the study of the implications of dialect in African literature especially Modern African Novels; and as a answer, the reader notices that the use of dialect offers a unique glamour and attractiveness to this kind of African literary works. What is more, it makes the reader raring to go to know the meanings of these words and expressions that are regarded as a weird but wonderful in the same time and willing to figure up why they are merged within the standard language. Thus, literatures as well as any piece of writings are the keys to learn a language and build a chance for communication and the development of language.

For this motive, literature is considered as the mirror of all sciences that contains a set of written texts like novels, poems, short stories and plays which are relating to fiction and transfer a specific message.

Literature, in general, includes many linguistic varieties and styles as it is a reproduction of real life through the eyes of an artist as well as it is rich in cultural and ideological aspects by which reflects the similarities and differences of these aspects. A lot of scholars interested in the phenomenon of dialect use in novels more than ever dialectologists. Hence, it is of crucial importance to mention that there is a wide range of different varieties related to non-standard English that are used in modern literature nowadays, for example the use of Black English vernacular in most American literary works since it enables the author to portray his own experience and adventure by drawing an authentic picture of different varieties of language in order to make reader more involved in reading such kind of novels and stories.

Moreover, literature is considered as an expression of the feeling of any human being as well as it is known as the mirror of the society, nevertheless, using dialect in

literature makes the artistic work more richer, complex and more interesting as well as attractive. Also, many researches improved that novels including such kind of mixture of languages (Standard language & dialect) has contributed to the outstanding success of literature.

Generally speaking, the use of non standard language is a good contribution to diversity and characterization, which reflects the folkloric beliefs of various characters. The combination of styles in literature seems to be enjoyable and may encourage its spread among authors. What is more, lots of African writers and novelists such as Chinua Achebe, and Wole Soyinka, plus Ngugi Wa Thiong'O, in addition to Ayi Kwei Armah, as well as Cyperian Ekwensi, with Camara Laye, besides Nadine Gordimer and scores of others have tried to go forward activities in literature as fiction and poetry works that are based on both African reality and African identity in all its complexities which go beyond political and racial compulsions. Adding up to that, they strongly search for African identity through their literary works where they have the same opinion that the African novelist should write in his African indigenous languages.

References:

1. Arlene, L. (2011). *Innovative Teaching Strategies in Nursing and Related Health Professions*. Boston: Massachusetts.
2. Atikins, J. W. H. (1952). *Literary criticism in antiquity: A sketch of its development*. CUP Archive.
3. Cheshire, Jenny. (1991). *English around the World: Sociolinguistic Perspectives*. Cambridge: Cambridge.
4. Duranti, A. (1997). *Linguistic Anthropology*. United Kingdom: Cambridge University Press.
5. Ferguson. (1959). Diglossia. *WORD*, 15(2) 325-340 [online] available at: <http://www.tandfonline.com/loi/rwr20>
6. Mpalele, E. (1962). *The African Image*. London: Faber & Faber.
7. N'gugi, W. (1975). *The Homecoming: Essays on African And Caribbean Literature, Culture And Politics*. London: Heinemann.
8. Norton, B. (2000). *Identity and Language Learning: Gender, Ethnicity and Educational Change*. England: University Press.
9. Riessman, C. (1993). *Narrative Analysis*. Newbury Park: Sage.
10. Tylor, B. E. (1871). *Primitive Culture (Edition 1) Researches into the Development of Mythology, Philosophy, Religion, Language, Art, and Custom*. London: John Murray.

CAMEROONIAN OFFICIALS AND THE ISSUE OF RETIREMENT AFTER INDEPENDENCE FROM 1974 TO 2012

Ambroise MBATSOGO NKOLO

Assistant PhD, University of Douala (Cameroon), E-mail: ambroisenkolo@yahoo.fr

Abstract: *Since Cameroon's independence in 1960, development challenges have been acute for the young ruling elite; this task of national construction will be the keystone of the new leaders and the Cameroonian government. The improvement of the living conditions of the populations is a data that is integrated in the duration and the search for the solutions a necessity. The public authorities will define proactive policies based on five-year plans to achieve their goal. The Administration, the secular arm of the State, will play a decisive role to implement and enforce the policies defined by the State. The Cameroonian official is therefore rightly an essential link, even essential for the realization of this ambitious project. Thus, the public authorities will build the structures and infrastructure that would welcome the officials and allow their development. The Cameroonian authorities, determined to make the Administration an ideal working environment, created Great Training School to civil servants to give them appropriate training and enable them to meet the requirements of efficiency. But despite all these good intentions and the willingness of the public authorities to improve the situation of civil servants, the problem of retirement remained like a sword of Damocles suspended on the head of the civil servants from where many cries of their part once the retirement arrival.*

Key words: *Cameroonian; Officials; Issue; Retirement; Independence*

1. Introduction

From the colonial administration to that of independent and unified Cameroon, there has been a profound transformation in the configuration of public service personnel, whose role is decisive in the construction of the Cameroonian political and administrative system. Formerly recruited locally according to need, there were two categories of indigenous public officials: the "literate" or "advanced" and the police. (Mbatsogo Nkolo, 2019: 98-99). We are witnessing, everywhere in post-colonial Africa, an Africanization of executives (Ziegler, 1964: 95-97). Even within the public service, the statutes are becoming more precise and are gradually being reinforced with the Africanization of administrative staff. The subsequent improvement in the material condition of civil servants allows them to gradually get out of the painful peasant existence from which they had only very insensibly distinguished themselves until then, and to assume their now acquired social and elitist political position (Owona, 1985: 75-78). Indeed, the notion of civil servant although having a polysemic sense, administrative jurisprudence recognizes the quality of civil servant only to the individuals belonging to a framework of the administration in which they were integrated. It only recognizes the path laid out by the French courts, particularly the Council of State and the Dispute Tribunal, who see it sometimes as "an agent invested with permanent employment in the framework of a public service", sometimes "the agent appointed to a permanent post included in the framework of a public administration". In the light of the texts of case law, the status of civil servant comprises several elements, namely the appointment, employment and tenure in a grade of the hierarchy of the State (Piquemal, et al. 1989: 80-83). With regard to retirement, it is understood as the social and financial situation of an individual who, having reached the minimum age required, ceases his professional activity, in general definitively, and regularly receives income in the form of pension paid by the State or of resources coming from its past contributions or from its patrimony.

Indeed, despite Cameroon's independence marking its accession to national and international sovereignty, Cameroonian officials were still governed by the French Civil Service Code. It was not until the advent of the first general statute of the public service in 1974 that Cameroon finally acquired a legal tool which frames and protects the rights, duties and obligations of civil servants. Henceforth, the conditions of access, the course of the career, the conditions of remuneration are laid down therein, also the conditions of cessation of activity as well as the various pensions and the various advantages are mentioned for retired civil servants. It should therefore be asked why is retirement considered to be a negative sanction by the civil servant in Cameroon, when it is displayed as a deserved right to rest? What explains the fears of retired Cameroonian officials? The answer to this question leads us to study public service retirement and pension plans, then the new life of retired public servants and finally analyze the bone of contention and consider some solutions.

2. Public service pension and pension plans

In Cameroon, there are two main types of retirement which can be supplemented by two operations which are very commonly used.

2.2. The different pension plans

It should be remembered that the funded pension scheme works on the principle of the accumulation by workers of a capital stock which is used to finance the pensions of these same workers who have become inactive. This means that the funds set aside yesterday finance today's pensions, and today's funds will finance tomorrow's pensions. However, this schematic diagram is modified by the fact that in steady state when a penny returns theoretically to form a capital for the one who pays it, another spring to pay the pension of a previous contributor (Bidias, 1982: 340-344). In Cameroon, the age required for the retirement of civil servants is fixed by the general statute of the public service of the State which limits it by category as follows:

- Category C and D: 50 years;
- Category A and B: 55 years old.

However, due to the nature or the specialty of certain functions, and in accordance with Decree No. 94/199 of 07 October 1994 laying down the general statute of the public service of the State, the President of the Republic may derogate from the provisions in particular of paragraph 1 of the said statute. It is in this logic that the special statutes were promulgated by the President of the Republic to the detriment of certain bodies of civil servants. In addition, it should be recalled that apart from the above-mentioned civil servants, others retire at 60 years of age in accordance with the signing of the special status of the body of teachers' civil servants by the Head of State in 2009, for example. These are officials in basic education and secondary education; national security officials; officials of the prison administration as well as those of the judiciary, who all benefit from special statutes. Retirement is well supported by the legal framework as well as the calculation of the civil servant's retirement pension amounts. These pensions are paid from the annual state budgets.

2.3. The distribution pension scheme

Allocation is a system for funding retirement pensions in which deductions from wages and employers' contributions are distributed among retirees to ensure payment of their pensions (Ayissi Ntsa, 1989: 46-49). It has advantages which make it a privileged system in market economies based on democratic social values. The advantages recognized for it are greater stability during financial crises and a non-

existent redistribution capacity in the funded pension system. In addition, the collective choice of pay-as-you-go retirement avoids the financial and stock market drifts that may result from the management of pension funds. The Cameroonian retirement pension system is the distribution returned by France until 1951. The capitalization system, traditionally in force in the former English colonies and urgently in the former federal state of West Cameroon, was abandoned after the abolition of the Federation in 1972 (Owona, 1985: 168-169). The National Social Security Fund created in 1975 manages a retirement fund for the benefit of its contributors, who are the employees governed by the labor code (Ako, 1985: 56 -58). Civil servants and the military enjoy a different regime, more privileged than the general regime of the C.N.P.S. Legally and according to subject matter experts, this is the breakdown. But in reality, it is a fully budgeted scheme insofar as the pension burden is fully covered, not by a pension fund, but by credits entered annually in the general state budget and managed by the pension service, the actual payment of the meetings being ensured by the external works of the direction of the treasury. The essential feature of this system is the insistence of a pension fund (Nsangou Mama, 2000: 88-90). It's a very heterogeneous system. There is no single basic text governing all pension dependents, but there are seven categories of texts which may prove useful to study. The general system which is applied to all the personnel governed by the labor code had as a pension fund, the national social security fund where day workers and contract workers of the administration are affiliated. The civil service system brings together two categories of public officials who receive civil pensions and military pensions respectively. So-called civil servants, in opposition to the military, are grouped into five general statutes each comprising an infinity of specific statutes. They are civil servants governed by the general statutes of the public service, of the national assembly, the civil servants of the National Security, the magistrates of the judicial order, governed by the general statute as well as the personnel of the statute of I prison administration (Sharkansky, 1993: 215-223). As for army and civil service officers, they are classified into three categories, namely officers, non-commissioned officers as well as non-commissioned personnel, having served at least for the legal duration under a contract. However, it must be recognized that reserve soldiers in active service for whatever reason who have not been reinstated in the cadre are not entitled to pension (Lekene Donfack, 1994: 20-22).

2.4. Premium pension schemes

In addition to the two capitalization and distribution systems, there are plans with medium-tiered premiums. As far as the average premium system is concerned, it provides for a constant contribution rate and thus theoretically establishes at least a permanent balance in management. In general, the average premium is calculated on the assumption of the sustainability of the system, an assumption which is fully justified when it comes to compulsory pension insurance (Ayissa Ntsa, 1985: 34-35).

Under this scheme, for a relatively long period, the revenue from contributions greatly exceeds the expenditure on benefits and ancillary expenditure. For the staggered premium scheme, the general trend of the solutions adopted for compulsory pension insurance in a number of countries shows that there is a whole range of schemes which include the advantages of the two schemes mentioned above by seeking to minimize the disadvantages that they may present in relation to each other. When planning pension insurance, it is recognized that the financial system must be inspired by two essential conditions. On the one hand, it is important to guarantee the stability of the contribution rate for a sufficiently long period because too rapid an increase in the contribution rate is not in the interest of either workers or civil

servants; on the other hand, care must be taken that the accumulated technical reserves are not too high, since it is difficult after a certain time to maintain their real value because the purchasing power of money goes down general by decreasing (Saha, 2002: 62-64).

This system makes it possible not only to guarantee the stability of the contribution rate but also to accumulate a sufficient volume of reserves to support in compliance with the security and return requirements, a program of economic and social development of the country. The analysis of these systems allows us to better understand all the mechanisms related to the treatment of workers in general. Are we looking at pensions proper?

3. The different categories of retirement pensions and how they are calculated

Our research in this area, as well as various interviews with public finance specialists, shows that there are six categories of retirement pensions in the public service system. Analysis of the facts presents the retirement pension for civil servants, which itself comprises two "sub-categories" grouped into five, namely the pension seniority and proportional pension, invalidity pension, survivor's pension and survivors' pension. We will rely on two cases to support them with concrete examples.

3.1. The seniority and proportional pension

Upon reaching the age limit in his context, the official may claim a retirement or proportional pension. The seniority pension is that which is paid to an employee who has at least twenty-five (25) years of effective service on the date of retirement. The retirement age limit is fifty (50) years for officials in categories C and D and fifty-five (55) years for those in categories A and B (Bondé, 2009: 4-6). It should be remembered that this age limit has undergone modifications for certain bodies of civil servants (Saha, 2002: 70-72). Indeed, the general statute of the public service of 1974 knew modifications since 2008 with the special statutes of the magistrature, in 2009 for lessons, of the police in 2011 and in 2012 with that of the penitentiary administration, their departure is now sixty (60) years old, this constitutes a significant development, even as the other bodies of civil servants are also awaiting this measure. As for the proportional pension, it is paid to the civil servant reached by the age limit in his framework without claiming a retirement pension which is twenty-five (25) years, or so when the civil servant is retired for total disability resulting from the exercise of functions or on the occasion of them; it can also be a revocation without cancellation or forfeiture of pension rights after twenty (20) years of service and finally, it is attributed to female officers having completed seventeen (17) years of service and having at least three children in charge (Babanta, 2009: (33-35).

The distinction between the retirement pension and the proportional pension has no legal basis since every civil servant is entitled to a retirement pension, it is only necessary to complete at least fifteen years (15 years) of service (Carcelle, 1969: 45 - 47). We can therefore understand the merits of the analyzes of Lieutenant-Colonel Eyo'o, a retiree who welcomes the decision to abolish this pension for the soldier because for him it is an unnecessary loss of energy. However, this pension has a few calculation methods. It should be remembered that services performed as an intern before August 26, 1974 were only taken into account if they were validated. There was therefore an evolution on the subject insofar as on the 26th of the same year, there was the beginning of the deductions for pensions made from the pension balance, which was only justice according to Abanda Bilogué, under -director of human resources at

the Ministry of Territorial Administration, interviewed on October 18, 2019, in his office. For him, "the interns who have done enormous service to the nation obviously deserve to be paid." For the actual calculation, it is necessary to determine the annuities heard as the number of times put into service. We put the following formula. Number of years = departure date at retirement - date of integration. This means that:

From 1 day to 2 months 29 days = 0 annuity;

-From 3 months to 8 months 29 days = 0.5 annuity;

-From 9 months to 1 year = 1 year.

How to calculate the actual pension? Monthly pension (PM) = gross basic salary (SBB) x number of annuities x 2%. A practical case.

Mr. X entered service in the Administration as a Post and Telecommunications Clerk intern (index 100), category "D" in the public service as of April 15, 1982. Born around 1954, Mr. X Post and Telecommunications Clerk 1st class. 2nd step (index 200) is effective from December 31, 2004, admitted to assert their pension rights. Basic salary related to the index 200 = 85 938. Frs PM = SBB x 22.5x2% = 85,938 x 22.5 x2% = 38,672 FRs. It is noted that there is little change in terms of retirement pension calculations. Certain provisions which determine the parameters entering into the calculation of the rights in this case, articles 4, 5, 9, 10, 24, 34, and 37 of decree n ° 74/759 of August 26, 1974 relating to the organization of the pension scheme civil, respectively relating to the services taken into account, to the validation of the precarious services not changed. The new general statute of the public service of the State did nothing but recall these articles which continue to be applied (Lekene Donfack, 1994: 57-59).

3.2. The invalidity and early retirement pension

The invalidity pension is a pecuniary allowance paid to the official who finds himself either in the definitive and absolute impossibility of continuing his functions due to illness, injury, or serious infirmity duly established by the competent and approved services for this purpose. , in particular the national health council is then in a situation of partial incapacity which prevents it from continuing to work. After being granted long-term leave of five years in the event of one of these illnesses declared, the official may be admitted to retirement if he has not recovered. These diseases according to the explanations of Dr. Mballa radiologist at the University Hospital Center of Yaoundé, interviewed in his office on August 3, 2019 are among others, tuberculosis, cancer, polio, mental illnesses and the list is not exhaustive. All of which is corroborated by Doctor Foé, a dentist in the same hospital. An official who becomes disabled before reaching retirement age can claim this immediate benefit pension; those who are partially incapacitated receive a disability pension with entitlement after being released retirement. For example, Mr. Y, born on October 15, 1949, was recruited into the Administration as a Clerk of Administration category "D" in the public service from March 11, 1974. Promoted by various competitions to the grade of Secretary of 'Main Administration of 2nd class 7th step (index 560) on January 22, 2003, he reached the age limit for admission to retirement on October 15, 2004 (Edoa Effa, 1976: 60-63). Victim of a dislocation of the lower left limb which caused him permanent and partial incapacity of 45% attributable to service, the person concerned is entitled to an invalidity pension which I will take advantage of at the time of his retirement. This is equivalent to 30 years 07 months 04 days, corresponding to 30 years 01 month 19 days or 30 annuities payable. It should be said that the invalidity pension is cumulative with the retirement pension. When calculating your retirement pension, you will ask: 234,118 his base salary x 30 x 2% = 140,470 Frs (one hundred and forty thousand four

hundred and seventy francs). The person concerned also benefits from an invalidity pension, calculated as follows: $234,118 \times 45\% = 105,353$ Frs (One hundred and five thousand three hundred and fifty-three francs). The official in question will receive the total amount of pensions which is equal to retirement pension plus invalidity pension as follows: $140,470 + 105,353 = 245,823$ Frs (two hundred forty-five thousand eight hundred twenty-three francs). It should be remembered that the same calculation procedure remains in use until today; however, administrative procedures have improved due to the multiplicity of basic health services that exist to initiate facilitation procedures for entitlement to a disability pension (Ako, 1985: 75-77).

The early retirement pension is a pension granted to a civil servant who requests early termination of activity. It comes into play when the latter has completed at least fifteen (15) years of actual service. (Negroniz, 2007: 209, 215-218). It should be noted that in addition to this pension, there are three main advantages such as the installation bonus, the bonus of a step and the increase in the number of annuities up to five (5) years. The installation bonus is a pecuniary benefit provided to an official who takes early retirement. The amount varies according to either the date of submission of the request, or the length of service to be completed before the normal separation from service. As for the step bonus, it comes into play when calculating the pension. The amount of the pension is calculated on the basis of the index relating to the level immediately above that of the said official. With regard to the increase in the number of annuities obtained on the departure date, there is also an improvement in the number of years to spend in administration up to five (5) years (Bidias, 1982: 325- 327). What are the calculation methods? It should be noted that the installation bonus is calculated on the basic salary relating to the civil servant's index at the time of his retirement while the monthly pension is calculated on the basis of the immediately higher index. So: The number of years = date of cessation of activity - date of integration + improvement of the number of years to spend in administration up to 5 years. The installation bonus is equal to the basic salary x the number of months. How to calculate? Monthly pension = base salary of the next higher step x number of annuities x 2%. As an example, a case will be taken to support this demonstration. Mr. X, born on December 22, 1954 in Mbalmayo, Telecommunications engineer of 1st class 3rd echelon (index 1050) category "A" second grade of the public service since August 13, 2003, requests an early retirement to count from December 22, 2004.

The person concerned was recruited into the administration as a Telecommunications Engineer of 2nd class 1st echelon (index 465), category "A" second grade of the public service from August 13, 1980. This makes him 24 years 04 months 09 days or 24.5 annuities payable which lead to a retirement pension with immediate entitlement. Mr. X who has completed more than 24 years of service and who is 5 years from the normal retirement age limit is entitled to the installation bonus equal to 24 months of basic salary balance relating to the 1050 index; or $391,516 \times 24 = 9,396,384$ Frs (nine million three hundred ninety-six thousand three hundred eighty-four francs). The person concerned also benefits from a bonus of five (5) years and his seniority increases to 29 years 04 months 09 days, or 29.5 years payable. The monthly pension will be: Monthly pension = $412,395 \text{ Frs} \times 29.5 = 243,313$ Frs. The four hundred and twelve thousand three hundred and ninety-five (412,395) francs represent the basic salary on the 1115 index (Mbatsogo Nkolo, 2019: 360-362). It should be said that before the establishment of the general statute of the public service by the decree of February 18, 1974, there was not a legal act protecting the rights and the duties of the civil servants in a general way. There have been improvements with the decree of February 21, 1975 creating a technicality bonus for the benefit of certain

civil servants, then the decree of October 18, 1976 modifying and then supplementing certain provisions of the decree of February 18, 1974 general statute of the public service, then the decree of January 29, 1976, modifying the remuneration of the civil servants of the state, of the decree of January 27, 1981, revaluing the remuneration of the civil servants of the State, are as many acts having improved the functioning of the public service on all points.

4. The changes awaiting the retired official

Defense and coping mechanisms are most often used to protect against unpleasant actual experiences. In other words, retirement will trigger emotions that the person will try to control by various psychological means (Bertaux, 1997: 53-55). The representations linked to "retirement" go beyond control, and it is then that bankruptcy or insufficient defense or adaptation mechanisms cause anxiety or anxiety (Babanta, 2009: 62-64). Besides these two terms, we can group under the same label of timeric states: fear, fear, dread, apprehension, worry, panic, terror ... all these states have in common a unpleasant physiological experience. These are both thoughts, negative cognitions and bodily sensations depending on the intensity of the anxiety experienced, we can observe in these people breathing difficulties, palpitations, discomfort or chest pain, feeling of suffocation. We understand it now, retirement produces effects that some people find it hard to avoid or contain. The main characteristic of the change is that it puts an end to practices, habits and benchmarks already anchored in the functioning of the civil servant, and leads to new ones (Makube Nam, 1995: 58-60). The examination of some of them is necessary.

4.1. Loss of bearings and identity

For many years, the public servant has developed habits which have become mechanical and which are already part of his functioning. These are, for example, the time you wake up, leave and return from work. In retirement, this routine stops and changes in lifestyle are made on several levels. At the level of spaces, interpersonal and intellectual, the civil servant most often if he has not built, changes neighborhood sometimes of city in search of the conditions which adapt to his new situation, which involves the loss of his landmarks. For example, he still misses the pharmacy, the food store and even the usual newspaper seller in the area (Bertaux, 1997: 45-47). Officials who sometimes decide to settle in the village run the risk of being rejected if not the jealousy and even the wickedness of their village brothers who live in poverty. At the relational and intellectual level, the civil servant loses the atmosphere that he lived in the office, the friends and the buddies related to his job or his previous geographical position. On an intellectual level, the public servant may no longer be subject to the intellectual challenges that he faced daily for years.

As for the loss of identity, society is organized in such a way that identity is linked to occupation or social status. The observation is often made, when the civil servant retires, he has difficulties in presenting himself, preferring the prefix "ex", for example ex-regional delegate of agriculture and rural development. While it is easier for doctors, engineers and teachers to present themselves publicly without embarrassment after retirement, this is not the case for many civil servants whose identity is based on their function as well as their reputation. Becoming aware of the reality of retirement turns out to be the first shock suffered because the worker or the official realizes that it is not a dream.

If the rupture does not take place in the spirit, it is the suffering which settles down as says Mr. Obate, When I left my service the last night, I realized that an

important part of my life was coming to an end. I had to mourn this environment that had allowed me to live my childhood dream for 30 years. It took me about seven months to celebrate this milestone. Then I realized that it was part of a cycle: something dies, something is born by (Mfou'ou Obam, 2010: 80-83).

In short, if retirement is not well managed, it can lead to stress characterized by loss of sleep, anxiety, fatigue, errors in judgment, loss of sharp analytical skills, disorganization, abuse of television, anger towards the spouse and children, the tendency to isolate oneself. For example, when an official has invested in real estate, agriculture, he is not worried because he will take care of the management of his investment himself. This is why Owono Désiré, a state graduate nurse, told us in the interview he gave us on September 15, 2019 that "I can't wait to see this day to go and take care of my fields".

Apart from this loss of identity, there is the loss of the advantages linked to the function, the decrease income and increased family responsibilities. Indeed, the public service is a guarantee of permanent employment and civil servants benefit from the prestige linked to their function which opens doors to material, financial and honorary advantages (Nfeubang, 1974: 30-32). The loss of all of these benefits is often frowned upon by some public servants. The testimony of Mr. Ekoa Akou'afan former Secretary General of the Ministry of Agriculture and Rural Development who said in an interview on October 10, 2019 in Yaoundé that "after spending six years in this ministry, I took the retirement while losing all my benefits until the driver ". He adds by the way, "I have repeatedly failed to run the engine of my vehicle because I did not have the reflex of its maintenance". It is obvious that this loss is sometimes a difficult learning process for certain officials. In addition, the retiring official also sees his family growing with additional burdens and enormous financial demands on him, but his salary decreases and he can no longer take care of his family properly, especially if there is still unemployed and young children. Mr. Mvondo Oscar chief clerk, in an interview with us granted on October 20, 2019 in Yaoundé thinks that "When the retirement arrives, it is necessary to rest well but, it is difficult to live especially when one has still unemployed children and to young ages". One of the problems the retired civil servant wants to solve is the drop in income. Indeed, the amounts of retirement pension are "small" and are no longer sufficient to meet all the needs which become enormous, which is the source of the shocks suffered by civil servants when retirement occurs (Kisso, 2009: 83-85).

4.2. Retirement planning: a pledge for a rest without cries of distress

After understanding the very concept of retirement, it is important to take a break and plan for retirement. Planning first involves making a self-assessment. Then, reorient themselves through either the creation of a company, an association, or the return to employment. The following four phases identify the constraints and opportunities of the environment to which the individual belongs, in order to develop a realistic plan. Retirement is thus gradually prepared throughout working life. Above all, you should not wait until the day before retirement to find out about the procedures, the calculation methods and the constitution of the files. Officials interviewed who give their opinion on the post function believe that it is very difficult to get hold of their retirement pension. Retired officials spend a lot of time collecting their pensions. Mr. Fotso Gutave, Retired Police Inspector, maintains that "I went on retirement on July 23, 2013, so far I have not yet received my salary". It is worth noting sometimes the ignorance of civil servants on the texts in force on retirement. For example, when an official's retirement file is incomplete, his file cannot be successful, because there is a

range of documents that must be supplied and their supply poses problems for the preservation of archives in administration, which can help find solutions to grievances raised by officials. The folder is built up at home as soon as you obtain your social security book. Six types of information are to be sought, among other procedures of the pension fund, the rights and duties vis-à-vis its pension fund, the documents constituting the various files relating to the pension, the possibilities of setting up pensions. Complementary, the calculation of pensions as well as government programs and measures for retirees (Négromie, 2007: 359-360). For this purpose, certain documents must be carefully stored and classified, such as the integration certificate, the first balance sheet and the last, the birth certificates of the children. At the end of the financial year, we must take stock of the current financial situation as well as the financial situation on the eve of retirement. This exercise allows you to assess the income you need in retirement, to put in place a strategy to improve income and to develop a budget adapted to the new way of life. After the assessment phase, the retired official is informed of his situation and the constraints it releases.

These constraints must be opposed to the opportunities available to him to choose the orientation he wishes to give to his new life. Most conversions go through training, which is an important moment between the old and the new professional integration. Boutinet, stresses in this regard three conditions that must be met to finalize a training project (Boutinet, 1993: 45-47). To this end, a dialectical space, personal or professional, must be set up. The relationship formed during the training with the trainer and others can allow us to see other perspectives. The training constitutes a learning school which can lead, like a formal school, to part-time professional integration due to age or to the creation of a business. As Cathérine Negróniz states, training time is often tied up with fear of failure, the feeling of having little recent knowledge, the fear of not having the necessary skills to successfully reset. You should know that the decision to retrain is a risk-taking. It is a decision to stay active during retirement or to opt for a rest which can easily lead to immobility and various illnesses.

4.3. The development phase of a new life project

Until the end of the 1970s, retirement was seen by "collective memory" as synonymous with old age and it was no longer conceivable to make long-term forecasts because we were on the final stretch to death. Psychologists like Dominique Besse, a research engineer at the National Research Center, in France also wonders about the formulas of retirement, about this "social death" while medical research is trying to reduce limits of physiological death. Medical prowess is increasing life expectancy in many countries today and improving living conditions (Guillemard, 1972: 145-147). In Cameroon and according to the World Health Organization and the Cameroonian Ministry of Health, this life expectancy is 54 years. Under these conditions, retirement constitutes not only a well-deserved rest for the civil servant but also a new start for retraining for new activities (Babanta, 2009: 78-79). This finds its meaning in Cameroon because the feeling that emerges makes Mr. Minlo an agricultural engineer say that Cameroonian civil servants in the general administration retire very early, 55 years, while life expectancy is increasing. Retired civil servants who are still able are thus faced with an extraordinary opportunity to turn a page and rewrite a new one. This new page begins with an internal organization, a new way of thinking, of conceiving life, new objectives, in short it is a question of giving a meaning to her life if it did not have one. What is the meaning to be given after the service? One of the fundamental questions facing the future retired civil servant is the meaning of life. It is

a good thing to take stock of your life before entering your first or second retirement. Even if it is normal to establish a new life plan, it is worth asking what is the purpose of all this? What is its purpose? These are the essential questions that should be confronted. We therefore remain questioning as a 17 year old girl had written in her diary. "I would like to live, live consciously, I would like to know why I live and I would like to enjoy life, but this is impossible for me until I have defined the meaning of life and thus set myself a goal of 'valid life'" quoted by Guillemard. Retirement is a good opportunity in this regard to achieve self-sufficiency and carry out the activity of one's choice. This is not something ephemeral like love passion, but a life passion, we can cite some examples of passion namely music, decoration, gardening, travel, supervision of children, alternative medicine. It is no longer a question of passion, but of concrete achievements on a personal, family and social level, very little time devoted to one's family, poor financial management, abusive uses which can be corrected. In fact, many civil servants since 1960, say they have experienced financial ease thanks to their activities after retirement. Mr. Alioum, civil administrator, says that I went into retirement without much, but since my retirement, I have embarked on pastoral activities and I am proud of the result today. When you have gone through the whole spectrum of what the public servant must do to have a good retirement, it should be stressed that he needs a lot of discipline to get out of trouble. First because the remuneration of Cameroonian civil servants does not make it possible to make good savings, then the weight of responsibility because he is the head of a large family and finally the high standard of living (Gamassou, 2004: 46- 48). Consequently, it will be difficult for him to claim a scholarship, especially for lower-grade civil servants whose wages are already very low. It is therefore understandable why retirement poses a threat to certain civil servants and collected testimony, which sometimes leads to death (Olama Omgba, 1969: 42-43). Another and not the least important problem is that of the retirement of civil servants who frustrate certain civil servants.

5. Difficulties due to the harmonization of retirement

Before April 2008 and in accordance with the general statute of the public service of February 18 1974, civil servants retired at fifty (50) years for categories C and D and fifty-five (55) years for categories A and B.

5.1. The categories of retirement

Only, we have been witnessing for some time a multiplication of special statutes of certain bodies of civil servants, with a common denominator, a retirement longer than that provided for by the new statute of the public service of the State. Indeed, since 2008 and in particular the officials of the magistracy, then in 2009 the teaching staff, in 2011 the police officers and in 2012 those of the prison administration saw the retirement age increased to sixty (60) years by the President of the Republic, following the signing of their special or special statutes. Indeed, one of the arguments that prevailed at the time of the creation of a special status for teachers, for example, was that vocations had to be created in order to make up for the shortage of educators in high schools and colleges.

5.2. The start on the special status

However, the observation that emerges according to the proponents of the harmonization of the retirement age of teachers is that the deficit persists despite the increase in recruitments because, many teachers desert the classrooms, have careers in other administrations, while retaining the advantages linked to their integration into the public service (Atangana Mebara, 2009: 97-99). Originally, there was Decree no.

74/138 of February 18, 1974 on the general status of the public service. These particular statutes which were created did not respect the provisions of said statute. The exercise of rewriting the statutes of different bodies has therefore given rise to case-by-case management, which enshrines unequal treatment and a feeling of frustration among those of civil servants whose retirement age has remained unchanged. Above all, however, one must ask why the extension of the length of service is claimed and celebrated as a victory by the beneficiary bodies, then as an abandonment or disavowal by the bodies of officials not concerned.

6. Conclusion

At the end of our study, it was a question of understanding and analyzing why retirement is it considered negatively by Cameroonian officials when it is displayed as a deserved right to rest? In other words, what explains the fears of retired civil servants? The answer to this problem has led us, with regard to the general statutes of the public service of 1974 and 1994, to present the different retirement and pension schemes, analyze the advantages and take examples of calculation for each type of pension. We analyzed the changes awaiting retired public servants and looked at the frustrations surrounding the age of retirement. We have observed that the pensions of civil servants are paid from the state budget. A kind of plea is made against the authorities to alleviate the living conditions of retired civil servants. For example, during retirement, the file used for recruitment should be the same during retirement. This would prevent retiring civil servants from still spending large sums of money on the preparation of the file, which sometimes takes long procedures. The establishment of health insurance must also take into account retired civil servants, who are most often exposed to illness without the financial means necessary to be able to seek treatment. Finally, harmonizing the retirement age can work for all civil servants and avoids what non-beneficiaries consider an injustice. On the part of the retirees themselves, that they take appropriate measures upon entering the public service regarding savings and investment in rental housing for example, to have a happy retirement.

References:

1. Ako, E. (1985). *Wages in the Cameroonian public and semi-public sectors*, Bachelor thesis in law, University of Yaounde.
2. Ayissintsa, (1985). *The salary*. Master thesis in law, University of Yaounde.
3. Babanta, L. (2009). *The Art of Going to Basics*, Paris: Leclerc.
4. Bertaux, D. (1997). *Life stories*, Paris: Nathan.
5. Boutinet, J-P. (1993). *The misery of the world*, Paris: Le Seuil.
6. Blochlaïne, F. (1972). *Profession: civil servant*, Paris: Threshold.
7. Boumtye Boumtye, M. (1969). *The evolution of labor law in Cameroon*, Bachelor thesis in law, Federal University of Cameroon.
8. Carcelle, P. (1969). *Civil and military pensions*, Paris: CUJAS.
9. Edoa Effa, D. (1976). *The administrative competition in Cameroon*, Bachelor thesis in law, University of Yaounde.
10. Guillemard, A-M. (1972). *Retirement: a social death. Sociology of behavior in retirement*, Paris: Mouton.
11. Makube Nam, R. (1995). *The rights and duties of a civil servant in Cameroon*, End of training dissertation at ENAM, Yaounde.
12. Mandeng Nyobe, J-M. (1987). *Essay on systematic analysis of the Cameroonian public service*, Doctoral thesis 3rd cycle in law, University of Yaoundé, 1987.

13. Marafa Hamidou, Y. (2004). *The choice of action: my ten years at the Ministry of Territorial Administration and Decentralization*, Yaoundé, Editions du Schabell.
14. Mbatsogo Nkolo, A. (1994). *Endoscopy of the Cameroonian civil service from 1960 to 1994*. Doctoral / Ph.D. thesis in History, University of Yaounde 1.
15. Negroniz, C. (2007). *Voluntary professional retraining; change jobs, change lives. Sociological look at the bifurcations*, Paris: Armand Colin.
16. Nfeubang, E. (1974). *Administrative vehicles in Cameroon*, Bachelor thesis in law, University of Yaounde.
17. Nkendom, J. (1985). *The union organization of the workers of the State of Cameroon*, Master thesis in law, University of Yaounde.
18. Nsangou Mama, (2000). *The right to remuneration of Cameroonian civil servants*, End of training dissertation at ENAM.
19. Owona, J. (1985). *Special administrative law of the Republic of Cameroon: Function Public, expropriation, public goods, public contracts, litigation Administratives*, Paris: UNICEF.
20. Piquemal, M. (1989). *The official 2, rights and guarantees of civil servants*, Paris: Berger Levrault.
21. Sharkansky, I. (1992). *Administration, a catalyst. New look at the role of the civil servant, Current trends*, Paris: Berger Levrault.
22. Tekam, G. (2002). *Commented collection: general status of the public service of the State and its implementing texts*, Paris: UNICEF.

THE PHENOMENON OF RADICALIZATION. CONCEPTUAL NUANCES AND SOCIOLOGICAL CONTEXTUALIZATION

Nicoleta AFLOROAEI

PhD. Student, "Alexandru Ioan Cuza" University, Iași (Romania),

E-mail: nafloroaei@gmail.com

Abstract: *The onset of a new form of terrorist threat at the beginning of the 21st century, at a European level, characterized by the involvement of European citizens or residents in acts of terrorism has led to a paradigm shift in the way the fight for terrorism prevention is approached. From a counterattack strategy, the decision factors have turned towards a prevention-oriented strategy, based on early intervention policies. To define the transformation process of an individual leading a normal life into a person who resorts to acts of extreme violence against the community, the concept of "radicalization" was used. If, until 2001, this term was mainly used to indicate a shift towards a more radical policy, after 2004 it was more and more used among researchers, political dissidents, and mass-media, becoming a central element in the terrorism prevention policies. Recently introduced in the national legislation, the concept of "radicalization" for terrorist purposes is less known and debated by the scientific works in Romania; however, it represents a field of maximum importance and topicality not only for the European institutions, but also for the Member States of the European Union which are confronted with radicalization as a phenomenon. This article approaches the main aspects related to the conceptualization of the notion of "radicalization" for terrorist purposes, which are required for a better understanding of the phenomenon.*

Key words: *radicalization; security; terrorism; security strategies; violence.*

1. Introduction

Over the last years, the prevention of radicalization towards terrorism has been one of the priority objectives of the EU institutions and organisms related to security. The issue has been part of the priority fields on the European Agenda regarding Security (COM (2015) 185 since April 28, 2015) and, starting with 2005, significant instruments have been designed in view of preventing and fighting this phenomenon that affects many of the EU states.

Approached as an element of the preventive side of the fight against terrorism, *radicalization* is a new field of research. The concept was initially brought into discussion by the intelligence services¹ and later on it was taken over in the official documents of the EU institutions after the terrorist attacks from 2004 in Madrid and 2005 in London, attacks² which led to an increased awareness regarding the onset of a new form of terrorist threat – "the internal threat".

The classical terrorism, with well-structured units, mostly seen in the past as an external threat, has been replaced by a destructured form based, as Anthony Giddens mentions, "on a feeling of mission and commitment, which allows a free flourishing of the global organization" (Giddens, 2010: 837).

Currently, terrorism has changed its organizational structure and the terrorist entities fully benefit from the facilities provided by the new technologies. The

¹ The first uses of the concept of radicalization were "among the European police and the intelligence circles shortly after the attacks from September 11, 2002 and it simply meant "anger". Its swift ascent started with an internal document of the European Union (EU) for the fight against terrorism, issued in May 2004, which listed the potential fundamental causes of this "anger", exploited by foreign recruiters to attract vulnerable young Europeans in terrorist campaigns abroad" (Coolsaet, 2016).

² The attacks were not committed by terrorists coming from outside the European space, but by people from the Spanish or English diaspora, without proven connections with the terrorist networks.

promotion of extremist ideas and concepts is made using various channels or small groups that act without any direct connection with the terrorist organization that inspires them - „Leaderless resistance”¹. A characteristic of this new form of unconventional threat was the implication of European citizens - “homegrown terrorists”² in the attaches in Europe.

The new societal transformations, with major implications on the security of states, have spread concern among the political decision factors at a national and European level and have triggered a shift in the European approach of terrorism – from a fighting strategy towards a prevention strategy³ based on early intervention policies. As the radicalization process was considered a precursor of the terrorist act, “the accent shifted from punishments to doctrines and prevention practices, whose main role is the identification of potential criminals prior to the perpetration of crimes. This new “prevention model” has led to a development of the operating systems and analytical instruments focused on the identification of suspects, ideas and behaviors in a pre-criminal phase” (Bianchi, 2018). Basically, there occurs an extension of the aspects related to the concept of terrorism, with an accent on its preconditions.

2. The Definition of the Radicalization Concept for Terrorist Purposes

After 2005, the concept of “radicalization” has been the subject of various definitions, as the term is frequently used in the current language – in political discourse, the documents of European institutions and agencies, but also in the academic environment and mass-media – especially in the states confronted with terrorist attacks. As Rik Coolsaet noticed, “this concept has even become a global brand for the efforts of many countries to fight terrorism” (Coolsaet, 2016: 37). Despite the 15 years of research, as in the case of the concept of “terrorism”, no consensus has been reached regarding the definition of “radicalization”, the concept being rather complex, ambiguous and still controversially defined (Schmid, 2016:27). Radicalization seen as a gradual process that occurs in stages is the only aspect upon which most experts in radicalization agree.

Although initially the term was associated with terrorism, the way in which it is defined fails to reflect all the times the direct connection with terrorism. Such an example is the definition given by Mircea Martin: „Radicalization is a process, a movement of the mind (and often of the soul) which opposes, on the one hand, ambiguity, equivocity, confusion and on the other hand neutrality, impartiality, equidistance, indifference. The stakes are generally high, the gestures final, in line with the “all or nothing” principle. Here lies the “essence” of radicality”. (Martin, 2014:10).

There are definitions that invest the concept with an extremely broad significance, so that “it incriminates the legitimate political opinions whose only crime is that they differ from the social normative opinion” (Nasser-Eddine, Garnham, Agostino, Caluya, 2011:13), giving as an example the definition of Hannah Greg and col., who see radicalization as the “process by which the individuals transform, in time, their

¹ The *leaderless resistance* phrase, mentioned by Manni Crone, Martin Harrow, was developed, in the early '60s, by colonel Ulius Louis Amoss, former American intelligence officer and a staunch anti-communist. The *leaderless resistance* refers to an organizational strategy that opposes the pyramidal one, which implies small groups (independent phantom cells) or individuals (“Lone Wolf”) that are against changes or a certain system (Crone, Harrow, 2011:522).

² The notion of *homegrown terrorist* comprises two characteristics shared by most of the literature in the field – the involvement of individuals born and raised in the West and the implication in attacks on their own behalf, independent from a terrorist group from abroad. (Crone, Harrow, 2011:522); (Beutel, 2007:1); (Precht, 2007:15).

³ The identification of measures against violent radicalization is viewed by the European Commission, at the level of 2004, as a fundamental priority in the future strategy of preventing terrorism (COM(2004) 698).

vision on the world from one society tends to deem normal to one society deems extreme” (Greg, Clutterbuck, Rubin, 2008:2). In fact, with small differences, most approaches tend to expand the sphere of the concept, such as that considered by the intelligence service in Netherlands (AIVD), which sees radicalization as the “increase of the willingness to follow and/or support – if necessary by undemocratic, large-scale means – changes in the democratic order” (Borum, 2011:12). Other definitions, in an attempt to shrink the applicability sphere of the concept, stress the adoption of an *ideology* or *faith* that could stand at the basis of the involvement in terrorist acts (for instance, “the phenomenon by which certain individuals embrace extremist ideologies and behaviors that might determine them to commit acts of terrorism” (European Court of Auditors, 2018:6)) or *violence* (acceptance or active pursuit) for the fulfillment of objectives (for instance, Thomas Olesen’s definition of radicalization as “the process by which the individuals and organizations adopt violent strategies – or threaten to do so – to reach political objectives”(Olesen, 2009:8)).

There has been no shortage of metaphorical definitions in the attempt to understand the concept of radicalization. Zeyno Baran, for instance, sees radicalization as a “conveyor belt” (Baran, 2005:68) towards terrorism, on which individuals who share a radical ideology are pushed. Fathali M. Moghaddam uses the metaphor of the “terrorism ladder” to describe the social and psychological processes that lead to terrorism (Moghaddam, 2005), while Peter R. Neumann, in the volume dedicated to the first international conference on radicalization (2008) noticed the fact that “experts and officials have begun to make reference to the idea of “radicalization” every time they wanted to talk about what happens before the bomb explodes”.

The most intense debates related to the content of the concept of radicalization revolved around the necessity to draw a limit between *nonviolent radicalization* (ideological or cognitive) and *violent radicalization* (behavioral).

Thus, most definitions describe radicalization as the gradual appropriation or development of an extreme/radical ideology or faith. That implies the fact that the individual adopts “ideas that are in profound contradiction with those of the majority, denies the legitimacy of the existing social order and tries to replace it with a new structure based on a completely different system of beliefs” (Vidino, 2010:4). As a rule, the transfer takes place mentally from opinions to powerful ideas that become personal or collective certainties and eventually beliefs. Certain definitions (Allen, 2007:4) of radicalization refer, however, not to an *extreme/radical* ideology, thought or faith, but to an *extremist* one. This nuance is important in understanding the concept. The individual radicalized in extremisms no longer has simple opinions or thoughts (if he has simple opinions, they would accept their debate and dialogue with the other), but certitudes that are experienced, beliefs that become inflexible, fanatic, as they escape logic.

From this perspective, radicalization appears as a process developed at a cognitive level (“radicalization as an intellectual process” (Crone, 2016:589)) which fails to imply involvement in terrorist acts. Hence, the necessity of making a distinction between *nonviolent* and *violent radicalization*, which involves a further element, consisting in the pursuit or acceptance of violence as a legitimate, even desirable means of action. At this point, although the individual may remain in the cognitive sphere, being limited only to “accepting”, “wishing” or “considering” violence as a means to accomplish their objectives or those promoted by terrorist entities, most of the times there takes place a modification of the behavior, that may indicate the preparation to pass from opinion to action.

While some authors consider that the mere acceptance of certain ideas that justify or approve of violence is an indicator of violent radicalization, other researchers or experts refer to violent radicalization as a means that inherently involves a concrete violent behavior (European Commission's Expert Group on Violent Radicalization, 2008:5). Thus, Lorenzo Vidino, in an attempt to find an answer related to the types of radicalization the policies to counteract this phenomenon should address, considered that "violent radicalization takes place when an individual passes to the next stage of using violence to promote opinions deriving from cognitive radicalism. Violent radicalization constitutes an immediate threat to the security of the collectivity and, therefore, all the radicalization counteracting programs address it" (Vidino, 2010:4).

The phrase "violent radicalization" was criticized, as it fails to reflect accurately the concordance with the phenomenon whose prevention was considered by the European institutions, namely the process that drives the individual towards terrorism, further nuancing and clarifications being required.¹ Thus, referring to the phrase "violent radicalization", Alex P. Schmid claims that the "term of violent radicalization" comprises two confusions: (i) it shouldn't be understood as "radicalization through violence" but as "radicalization towards violence"; (ii) and, moreover, the reference is not towards "violence" in general, but towards a certain type of political violence, a terrorist violence against the civilians and non-fighters. The general significance is "radicalization as a group or individual process to dedicate oneself more and more towards the involvement in political terrorism actions" (Schmid, 2013:1).

Given the numerous criticisms, the phrase "violent radicalization" is more rarely used among specialists, being replaced by "radicalization towards violent extremism and terrorism", to indicate the process an individual that becomes involved in terrorist acts undergoes. At the same time, there is a preference for a distinction between *cognitive radicalization* ("radicalization as an intellectual process" (Crone, 2016:589)) and *behavioral radicalization* (actionable). For instance, Randy Borum considers that the cognitive stage needs to be surpassed to understand the way individuals "progress or not - from thought to action" (Borum, 2011:8). Thus, Borum stresses the role of "action paths" or "action scenarios" as being critical for understanding the way in which extremist ideologies and beliefs are translated into "actions of terrorism or violent extremism" (Decker, Pyrooz, 2011:153).

Peter R. Neumann shows that, unlike those who consider radicalization a "purely cognitive phenomenon that culminates with various 'radical' ideas about society and government", there are researchers that plead for the definition of the concept "through the actions (often violent or coercive) that result from these ideas" (Neumann, 2013:884). This aspect, the author states, has led to a distinction between (cognitive) radicalization, on the one hand, and "violent extremism"², "action paths" (Randy Borum) or "behavioral radicalization" (Lorenzo Vidino)", on the other hand.

¹ „The word 'violent' "needs further clarification. Socialization in violence is not necessarily equivalent with socialization in terrorism. Although there are multiple forms of violence, not necessarily of a political nature, terrorism is a special type of political violence" (European Commission's Expert Group on Violent Radicalization, 2008:5).

² The specific regulations of the National Committee of Terrorism Control in Australia define violent extremism as: "the desire to use or support the use of violence in other particular beliefs, including those of a political, social, or ideological nature. This may include acts of terrorism" (Nasser-Eddine, Garnham, Agostino, Caluya, 2011:13).

Although the arguments in favor of defining the concept by relation to behavior are pertinent¹, the authors who support this approach fail to describe the behavioral characteristics or types of actions that might indicate progress on the path of terrorism. According to Schmidt, radicalization implies “a higher and higher commitment to involve in confrontation tactics accompanied by conflict of behavior” that “might include either (i) the use of pressure and coercion (non-violent), (ii) various forms of political violence, other than terrorism or (iii) acts of violent extremism under the form of terrorism and war crimes”. (Schmid, 2013:24).

Progress in identifying certain actions prior to the involvement in terrorism is, however, rather difficult. There is a tendency, when we refer to the final moment of the radicalization process, (“the leap towards terrorism”) to relate only to the involvement in the perpetration of a terrorist attack against civilians or various public objectives. However, the radicalized individual may fulfill, for instance, various roles for the accomplishment of political, ideological, or religious objectives of a terrorist group, not only on an operational level, but also in other fields of interest (for instance, communication, propaganda and recruitment, training, fund raising, logistic support). Or, such activities fall under the incidence of legislations in the field of terrorism, being criminally sanctioned, including specific actions of the instigator or accomplice and even if they are committed under the form of attempt or in the stage of preparation.

The Romanian legislator defined terrorist actions as “preparing, planning, favoring, perpetrating, leading, coordinating and controlling the *terrorist act*, as well as any other activities performed after its perpetration, if related to the terrorist act” (art. 4 p. 7 of *Law no. 535/2004 regarding the prevention and fight against terrorism*, with its subsequent modifications and completions). The same normative act (art. 38³) stipulates that all the crimes set down in its content constitute acts of terrorism.

Terrorist acts also include the activities carried out by an individual during the self-radicalization process (without having connections with terrorist entities). For instance, the individual who accesses or downloads repeatedly materials of terrorist propaganda in view of familiarization with the radical ideology, performs an activity that falls under the incidence of the criminal law². Such an action may take place in an incipient stage of the cognitive stage, namely that of indoctrination, research and internalization of extremist ideas or, later on, in the stage of deliberation and taking the decision to support or be engaged in violent actions.

Therefore, in understanding and defining the concept of radicalization we need to bear in mind that it was born out of the necessity to approach the underlying factors of the terrorism acts. It was assumed that if the causes of radicalization were understood, as well as the contribution of the systemic factors, the profile of radicalized individuals, the interaction between context and individual profile, it would be possible to elaborate proper strategies to extract the individuals (or groups) from radicalization and, implicitly, from their involvement in terrorism. Peter R. Neumann claims that with the introduction of the term “radicalization, it became once again possible to speak about the roots of terrorism and, therefore, to treat the causes rather than the symptoms of this phenomenon (Neumann, 2008:4).

¹ The mere adoption of certain radical or extreme ideas or conceptions does not automatically lead to the involvement in violent actions or terrorist acts but may constitute a starting point towards terrorism. There is a tendency, in labeling someone as radicalized, to assume that they advance on the path towards terrorism. Deciding that radicalization at the level of ideas automatically leads to terrorism is a risky approach from the perspective of fundamental rights and liberties, taking into account that, as we showed, not all radical individuals end up engaging in violent activities.

² In the national legislation, such an activity constitutes a crime and is punished by imprisonment from 6 months to 3 years or a fine (art. 38¹ of *Law no. 535/2004 regarding the prevention and fight against terrorism*).

Starting from these premises, we believe that the radicalization process should be viewed *in integrum*, with all the stages that determine the progress of an individual towards the moment they decide to take the “leap into terrorism” seen as an act of violence that is carried out in view of reaching the objectives or interests of terrorist entities. In this vision, cognitive and behavioral radicalization are stages of this process, without claiming that one is necessary for the other.

We cannot eliminate the role of ideology in the radicalization of many of the authors of the terrorist attacks in Europe over the last years (for instance, the authors of the attack from Great Britain – London Bridge, from 2017 - Yousseful Zaghba, Rachid Redouane, Khuram Butt – about whom the close acquaintances reported that prior to the involvement in the perpetration of the attack, they had become more and more radical, changing their attitudes and behavior¹). Furthermore, the behavior reflects a change in the system of faith and the transformation of the individual’s identity, namely a cognitive radicalization that takes place or took place prior to embracing action.

Therefore, I support the opinion of French sociologist Farhad Khosrokhavar, presented during an interview conducted in 2016, according to which “a violent action without ideology (murder, for instance) is not radicalization, and neither is extremist ideology, without a violent action (some forms of religious fundamentalism, for instance)”.

At the same time, we need to take into account that an individual may remain in the cognitive stage by adopting an ideology, a system of thought or extremist beliefs without moving on and acting according to them. Similarly, an individual may develop a violent behavior without having radical or extremist ideas, pursuing, or supporting the perpetration of terrorist acts (Lucas, 2008). Della Porta and LaFree thus bring into discussion the example of those who become involved in the violent activities of a group, motivated by other reasons (friendship, family relationships, loyalty for the group) than the adhesion to its radical objectives.

Regarding the final point of the radicalization process, it could be placed prior to the involvement in terrorist acts, a moment that would coincide, in our opinion, with the internal period² of the criminal activity (the psychic period). “At this decision point, the subject judges the pros and cons of their future acts. Once the subject decided to act, the individual has become a violent radical. The only space between them and the terrorist act is the final decision of the way in which, when and where to commit the violent act” (Lucas, 2008).

In Romania, the notion of radicalization has been recently introduced in the legislation that regulates the field of terrorism. Art. 4 p. 27 of *Law no. 535/2004* defines radicalization as a “complex process, by which an individual comes to pervert their convictions, feelings and behavior following the adoption of an extremist form of thought, in which the use of violence or even self-sacrifice by suicidal methods are legitimate and desirable forms of defense and/or compliance with the interests promoted by the terrorist entities”.

¹ Khuram Butt’s brother-in-law reported his radicalization in 2015. Rachid Redouane’s wife, a British citizen, separated from the former, refusing to convert to Islam. A sign of change in her husband’s behavior was considered to be the refusal to allow their daughter to watch music videoclips.

² Criminal doctrine draws a distinction within this first stage (the internal period) between three moments: the birth or conception of the idea to commit the crime; the deliberation; the criminal decision or resolution. This stage fails to attract criminal consequences but is important in the analysis of the subjective side of the crime committed, being specific to the crimes perpetrated with intent.

In the conceptualization of radicalization a cognitive stage was considered (*“the adoption of an extremist form of thought”*) which is manifested through a negative transformation of the convictions, feelings and behavior (*“comes to pervert their convictions, feelings and behavior”*). We notice that the Romanian legislator prefers the use of the phrase *“extremist system of thought”* compared to many other definitions that refer to the “adoption of an ideology” as a precondition of radicalization. Relating to an ideology as a specific element in defining radicalization has been intensely debated in the specialized literature.

The term “ideology” represents a system of faith, values, norms shared by the members of a community or a group, a “communal map of our social world”, the collective-social component representing a central element in defining the notion (Horgan, Holbrook, 2019:5). In case of many of the authors or terrorist attacks carried out in Europe, characterized as radicalized right Islamists, it was assessed that they had not previously been concerned with religious aspects prior to the involvement in terrorist acts. In fact, a part of the had „only a cursory knowledge of, or commitment to, the radical ideology” (Borum, 2011).

We believe that the phrase “adoption of an extremist form of thought” provides a wider context than the notion of “ideology” and allows for a series of radical or extremist ideas or conceptions that cannot be unequivocally attributed to a certain ideology. Moreover, the definition regulated in the national legislation shows that the acceptance and the necessity of using *“violence or even self-sacrifice by suicidal methods”* characterizes the extremist system of thought adopted by the radicalized individual. The mere adoption of certain radical/extremist opinions or ideas does not automatically lead to labeling individual as radicalized, as appropriating or sharing the conceptions that involve the use of violence are an implicit element of the acquired system of thought. However, the Romanian legislator does not consider any type of violence but only that violence that expressly aims at the *“defense and/or compliance with certain interests promoted by the terrorist entities”*.

The adoption of a system of thought results in a transformation, a change in a negative direction (“perversion”) of the convictions, feelings, and behavior of such individual. In this sense, there is a series of researchers who attempted to identify and determine indices (signals) of radicalization that may be observed in the behavior of an individual, such as: a change in the physical look, modifications occurring in the circle of acquaintances, characterized by distancing from the old social group, giving up certain habits, conversion to a new religion, intolerance towards certain categories of people, etc. Such behavioral modifications may be indicative of the individual’s transformation process, but they are no proof that such individual will become involved in terrorist acts. In corroboration with the ideas or convictions related to the necessity of using violence in defending or supporting the interests of certain terrorist entities, such signs may constitute arguments in favor of an individual’s radicalization and, implicitly, of the social danger that may be generated by the individual and the profoundly negative nature of the radicalization phenomenon.

3. Conclusions

In the conceptualization of the notion of radicalization, of relevance is the context of the introduction of the term in the field of terrorism and the attempts to define it in the course of time. Despite a boom of research on the matter, as in the case of other concepts, such as extremism or terrorism, no generally accepted definition has been accepted or agreed upon by most of the representatives of the academic or political environment. Nevertheless, we should not lose sight of the context of

introduction and the justification of its necessity in the field of terrorism prevention to fully understand the concept.

We believe that the definition adopted by the Romanian legislator is a balanced one, that determines its meaning in the context of terrorism. The conceptualization of the idea of radicalization is important, on the one hand from the perspective of the political decisional factors for the conception and determination of the prevention and control strategies and, on the other hand, from a social perspective, so that the individuals may adapt their behavior to common norms and values. In the context of implementation of the measures that are part of the state's interventionist policy in case of radicalized individuals, it is important to establish a clear conceptual background, so that the efforts to fight against this process should not be oriented to individuals who would probably never become involved in terrorism (Horgan, 2012).

The phenomenon of violent radicalization is a social issue that causes perturbations in society, more precisely a specific form of deviance. From a sociological perspective, any act of deviance refers to a "divergence or a deviation from the expectations of the group or collectivity, an unusual, irrational, or abnormal act, determined by particular circumstances, conditions and states, which creates a situation of legitimacy that arouses various reactions from the audience" (Rădulescu, 1999:3).

References:

1. Allen, C., E. (2007). *Threat of Islamic Radicalisation to the Homeland*, speech delivered in front of the DUA Senate.
2. Baran, Z. (2005). Fighting the war of ideas. *Foreign Affairs*, Council on Foreign Relations (CFR), New York, vol. 84.
3. Beutel, A., J. (2007). *Radicalization and Homegrown Terrorism in Western Muslim Communities: Lessons Learned for America*, Minaret of Freedom Institute Program Assistant.
4. Bianchi, S. (2018). Radicalisation: no prevention without juridicalisation. *Security Papers* nr. 2, Milano: Agenfor Internationa.
5. Borum, R. (2011). Radicalization into Violent Extremism I: A Review of Social Science Theories. *Journal of Strategic Security*, University of South Florida Board of Trustees, vol. 4, no. 4.
6. Coolsaet, R. (2016). All radicalisation is local. The genesis and drawbacks of an elusive concept". *Egmont papers*, Egmont-Royal Institute for International Relations.
7. Crone, M. (2016). Radicalization revisited: violence, politics and the skills of the body. *International Affairs*, Oxford: John Wiley & Sons Ltd, USA, vol. 92.
8. Crone, M. and Harrow, M. (2011). Homegrown terrorism in the West. *Terrorism and Political Violence*. Taylor & Francis, Philadelphia, vol. 23, no. 4.
9. Decker, S. and Pyrooz, D. (2011). Gangs, Terrorism and Radicalization. *Journal of Strategic Security*, University of South Florida Board of Trustees, Vol. 4.
10. European Commission's Expert Group on Violent Radicalisation: *Radicalisation Processes Leading to Act of Terrorism*, 15 May 2008.
11. Giddens, A., (2010). *Sociologie*, Bucharest: ALL.
12. Greg, H.; Clutterbuck, L.; Rubin, J. (2008). Radicalization or Rehabilitation: Understanding the challenge of extremist and radicalized prisoners, RAND Corporation, United Kingdom, [online] available at: https://www.rand.org/pubs/technical_reports/TR571.html.

13. Horgan, J. (2012). *Discussion point: The end of radicalization?*. Retrieved from National Consortium for the Study of Terrorism and Responses to Terrorism (START), [online] available at: <https://www.start.umd.edu/news/discussion-point-end-radicalization>.
14. Lucas, J. L.P. (2008). *Situational Understanding on Violent Radicalization that Results in Terrorism. Two Graphic Models that Provide Clarity on The Topic*, GESI, University from Granada.
15. Martin, M. (2014). *Despre radicalism și radicalitate. Actele Conferinței Internaționale de Științe Umaniste și Sociale „Creativitate. Imaginar. Limbaj*, Craiova: Aius PrintEd;
16. Moghaddam, F.M. (2005). The Staircase to Terrorism. *American Psychologist*. American Psychological Association, vol. 60, no. 2.
17. Nasser-Eddine, M., Garnham, B., Agostino, K., et. al. (2011). *Countering Violent Extremism (CVE) Literature Review*, Counter Terrorism and Security Technology Centre, Edinburgh South Australia.
18. Neumann, P.R. (2008). *Perspectives on Radicalisation and Political Violence*. Papers from the First International Conference on Radicalisation and Political Violence, *International Center for Study of Radicalisation and Political Violence (ICSR)*, London.
19. Neumann, P.R. (2013). The trouble with radicalization. *International Affairs*, John Wiley & Sons Ltd, Oxford, USA, Vol. 89, Issue 4.
20. Olesen, T. (2009). Social Movement Theory and Radical Islamic Activism. *Islamism as Social Movement*, Centre for Studies in Islamism and Radicalisation (CIR), Department of Political Science Aarhus University, Denmark.
21. Precht, T. (2007). *Home Grown Terrorism and Islamist Radicalisation in Europe*, Research report funded by the Danish Ministry of Justice, 2007.
22. Rădulescu, S.M. (1999). *Devianță, criminalitate și patologii sociale*, Bucharest: Lumina Lex.
23. Schmid, A. P. (2016). Research on Radicalisation: Topics and Themes. *Perspectives on Terrorism*, Terrorism Research Initiative, Vol. 10, no. 3.
24. Schmid, A.P. (2013). Radicalisation, de-radicalisation, counter-radicalisation: A conceptual discussion and literature review, *ICCT Research Paper*, The International Centre for Counterterrorism (ICCT) – The Hague;
25. *Special Report Drawn by the European Court of Auditors* (2018), [online] available at: [https://www.eca.europa.eu/Lists/ECADocuments/SR18_13/SR RADICALISATION RO.pdf](https://www.eca.europa.eu/Lists/ECADocuments/SR18_13/SR_RADICALISATION_RO.pdf)
26. Vidino, L. (2010). *Special Report - Countering Radicalization in America Lessons from Europe*, United States Institute of Peace.
27. *** The Communication of the European Commission regarding *Prevention, preparedness and response to terrorist attacks. Communication from the Commission to the Council and the European Parliament* – COM (2004) 698.
28. *** *The European Agenda on Security*, COM (2015) 185 from April 28, 2015.

SUCCESSFUL BRANDS IN ROMANIA. CASE STUDY: KANDIA CHOCOLATE

Claudiu COMAN¹, Ioan CURECHERIU²

¹Professor PhD., Transilvania University of Brasov; University of Craiova (Romania),

E-mail: claudiu.coman@unitbv.ro

²PhD Student, Doctoral School of Social Sciences and Humanities, University of Craiova

(Romania), E-mail: curecheriuioan7@gmail.com

Abstract: *In an overcrowded market every brand faces the challenge of differentiating and positioning itself in the mind of the consumer. The chocolate field is no exception, it being a highly competitive market that requires brands to have well consolidated identities and promotion strategies. Taking into account this aspects, our paper aims to analyze the positioning strategies of a Romanian chocolate brand, Kandia, in order to find out what types of strategies helped it become a successful brand. Using case study as method of research, firstly we analyzed the way Kandia positions itself on the market, its target audience, product range. Then, a brief examination of Kandia's organizational culture: values, history, mission, vision, was done, followed by an analysis of its image, relationship with the customer, stakeholders and product strategy. Our findings reveal that Kandia, positions itself as a medium price elegant and smooth chocolate that targets its audience mainly through campaigns that associate the chocolate with love and affection, having bold promotion campaigns. Kandia has a well established visual identity, it focuses on promoting its dark chocolate and its relationship with the consumers is mainly based on honesty and trust. Therefore, because of its strong identity and personality, Kandia managed to differentiate itself from other similar brands and create positive associations among people and its brand strategy could be used as frame of reference by brands who want to improve and be more successful.*

Key words: *brand; branding; success; positioning; strategy.*

1. Introduction

In the context of an era defined by fast technological development and continuous changes in the needs and desires of people, brands are in the need of adopting creative and effective strategies in order to maintain their place on the market and create a positive image among people.

Thus, while companies “operate in dynamic, turbulent environments with increased competition” (Rodríguez-Pinto, Rodríguez-Escudero and Gutiérrez-Cillán, 2008: 154) the identity of a brand, its core values, promises, and promotion strategies are key elements that help the brand differentiate and position itself in people’s minds. In this regard, one way through which companies may gain competitive advantage is by emphasizing the value and quality of the products or services that they offer (Ekmekçi, 2010: 17).

While referring to the chocolate industry, brands that operate within this industry, face many challenges when it comes to winning a place in the heart and mind of the customer. People today are harder to please and their decision to purchase and remain loyal to a certain chocolate brand is influenced by the price, quality, perceived value, but also by the feelings and emotions that the product creates, by those “minutes of delight” it offers (Morris, and KPMG, 2014: 6. However, most popular chocolate brands use global strategies in order to thrive in today’s overcrowded market. Thus, a global strategy includes 5 essential dimensions that brands must pay attention to: market participation, products and services, location of the activities that add value to

the brand, marketing and competitive advantages actions (Yip and Coundouriotis, 1991: 6).

Chocolate consumption dates back to the Aztec and Mayan civilization, when people started harvesting cocoa beans, and its consumption increased in the 1800's when companies were mass producing it, thus the product beginning to be more affordable (Sumathi, Akshaya, Palaniappan, Silpa and Sowmya, 2008: 140). In today's society, the term chocolate is usually used to describe branded products made of a complex of ingredients from which cocoa is the predominant one (Neilson, Pritchard, Fold and Dwiartama, 2018: 408).

Today, there are multiple chocolate brands that people can choose from but not all brands manage to be successful and stand out from the crowd. An essential element that can influence people's choices is represented by the brand itself, with which people associate the taste and quality of the products. Even more, attributes like the package and the size of the product also shape the consumer decision. Thus, because in many cases we buy chocolate to offer it as a gift, the way the package looks is important (Del Prete and Samoggia, 2020: 14).

Among the most successful chocolate brands worldwide are Cadbury, Hershey, Ferrero Rocher, Toblerone, Lindt (Neilson et. al, 1991: 408) Each of this companies diversified the type of products it offers by integrating more brands "under the same ownership" (Ramli, 2017: 9) For example, Nutella, Kinder or Tic Tac belong to the Ferrero Rocher company.

In Romania, chocolate consumption increased in the last few years, Romanians eating on average 2.2 kilograms of chocolate annually. (RoAliment, 2018) Among the most popular chocolate brands in Romania are Milka, Poiana, which belong to the Mondelez company, and Kandia, Primola or Rom, brands that are part of the Kandia Dulce company (Nițu, 2020).

Taking into account the aspects previously mentioned the purpose of the paper was to analyze the positioning strategies used by one of the most successful chocolate brands in Romania, Kandia, in order to find out what type of strategies helped it become successful. Thus, after providing a brief literature review on the concept of brand, branding, identity and image of a brand, we focused our paper on analyzing the positioning and promotion, strategies, the culture, identity and image of Kandia, a brand currently part of the portfolio of Kandia Dulce company.

2. Literature review

2.1 Brand and branding

Over time, the concept of brand has been a subject of interest for many researchers. Multiple approaches describe what is and isn't a brand, but one of the most complex definitions, states that a brand is: "a name, logo, symbol, image, design or any other combination meant to identify and distinguish the product" (Kotler, Keller, Brady, Goodman and Hansen, 2009: 425). Even more, according to Aaker (1991) a brand shows to the customers the source of the products or services offered, and can serve as protection against other people that would want to commercialize a product similar to the original one.

A brand can also be represented by a collection of tangible and intangible attributes whose role is to make the brand known, to build its identity, and the reputation of the company, the products or its services (Sammot-Bonnici, 2014: 1). However the attributes of a brand can be created with the help of the marketing mix: promotion, placement, price and product, and they can be interpreted by people in

many ways. (Wood, 2000: 664). Thus, it can be inferred that in order to create positive associations in the minds of people, a brand should define very clearly its attributes and the elements that help him differentiate. The intangible attributes are those elements that people can not touch physically and they include the brand's associations, its history, the image people hold about it and the experiences had with that brand (Keller and Lehmann, 2006: 741).

In a broader way, the brand is the one that encompasses all assets of the company, (Durmaz and Vildan, 2016: 49), thus influencing the company's success on the market. Being a complex concept, a brand consists of by many elements, such as: culture, image, relationship with customers, employees, products, communication and reputation (Ropo, 2009: 11).

Similar to the concept of brand, there are diverse ways in which branding can be defined and understood. Firstly, branding is a process. Is the process of creating a unique brand experience that the customer can enjoy while coming in touch with the product, the services, their advertising or promotion (David, 2008: 278). The practice of banding can be traced back to the time when farmers used to mark their cows with a hot iron in order to differentiate and recognize them (Ropo, 2009:8).

Branding also has the role to raise brand awareness, to determine consumers to remain loyal to the brand, and it can be an efficient method to constantly remind people why they should chose the products or services of a certain brand (Wheeler, 2013:6).

Considering that brands create associations among people, branding can be seen as an essential process that helps the brand gain competitive advantage over other brands that operate in the same industry. (Nikolopoulou, Pollali, and Samanta, 2016:2)

While approaching the subject of brand and branding, important is the concept of brand equity. Brand equity is "a set of brand assets" that are connected to the name or the logo of a brand, thus adding value to it. In this regard, brand equity refers to: brand loyalty, name awareness, the quality of the products or services as perceived by people, the associations of the brand (Aaker,1991: 27). In other words, brand equity brings value to the brand through the image, perception and feelings that people have about the brand (Shariq, 2018: 316).

Customer loyalty is very important because loyalty influences the value of a brand and brands who do not have loyal customers may be vulnerable (Aaker, 1996: 21). Thus, a challenge that a certain brand must encounter when it comes to loyalty is: to gain more customers whose decision to buy is not mainly influenced by the price of the product, to bring the committed customers closer to the brand and improve its relationship with it and to increase the number of customers who are usually willing to pay more just to use the products or services that the brand provides (Aaker, 1996:22).

Another essential aspect that must be taken into account while referring to the concept of brand is brand relevance. Sometimes, brands fail to have success on the market not because the quality of their products decreased but because the brand simply becomes irrelevant. Thus, to maintain its relevance, a brand should always update and innovate its promotion, price, and distribution strategy (Fernandes, Chaudhuri and Vidyasagar, 2017: 178).

Moreover, when applying the process of branding and creating the brand strategy, there are four elements that we must not lose sight of: the brand's structure/architecture, its positioning statement, its personality and promise made to the customer (Creative Revolution, 2017).

The positioning statement is represented by a short phrase through which the brand describes in what category wants to be placed, who are the people it targets and what benefits offers to them. Personality refers to the idea of humanizing a brand, of

thinking about it in terms of feelings and attitudes that a person may have, and the brand's promise main role is to create a connection built on trust between the brand and its customers (Creative Revolution, 2017).

Similarly, Keller (2009) states that in order to create a strong and successful brand, certain aspects must be considered. The first one is salience, or how many times do customers think about the brand and about buying its products in different types of situations that involve consumption. Then brand performance refers to the extent to which the brand manages to fulfil the needs of its customers, imagery- which highlight the extrinsic benefits of the brand. Then, judgments are important too because they reveal peoples opinion about the brand, feelings are essential because they show the real emotions of people regarding the brand. After considering all these elements, of utmost importance is brand resonance which shows how strong is the relationship of the brand with its public (Keller, 2009:143).

2.2 Brand positioning

In order to achieve success in today's crowded market, brands, companies, organizations, must focus on the changing needs of the customers and on the reality as they perceive it (Olsson and Sandru, 2006: 4).

Due to its central role in the life of a brand, positioning has gained the attention of many researchers over time. Ries and Trout (2001) describe the issue of positioning in a detailed manner, by presenting how important it is for a brand to be able to reach the mind of the consumer.

According to the authors, positioning does not mean to constantly create new and different products, names, and meanings, but to manipulate and strengthen the connections that already are in people's minds. Even more, the authors argue that, due to the wide variety of products and companies, there is a need to reconsider the brand positioning strategies so as to create the desired associations among customers (Ries, and Trout, 2001:1).

Positioning helps the brand differentiate itself and to emphasize those distinctive attributes that people recognize it for and appreciate it for. (Kapferer, 2008:175) When establishing the positioning strategy a brand has to find the answer to five questions: what benefits does the brand offer?-with reference to its promise, for who is the brand? what type of people it targets, why?- question that refers to the elements that support the benefits provided, and against whom?- question that makes the brand define its competitors (Kapferer, 2008: 175).

However, according to Janiszewska and Insch (2012) at the basis of a positioning strategy stand three types of brand positioning: functional, symbolic and experiential. The first approach focuses on rational attributes that make the brand different, the symbolic approach is concentrated on the feelings of the customers and brands who choose this positioning try to improve their image and identity. In the third approach brands take into account the experiences that people have when they come in contact with the brand (Janiszewska and Insch, 2012: 13). Thus, two other elements that are vital for a positioning strategy are the benefits that the company or the brand offers, and the relationship it has with the customers (Penttinen and Palmer, 2007: 552)

In the process of positioning, there are two stages through which a brand goes. In the first stage brands try to link or associate themselves with the most popular brands that operate in their field, and in the second stage they try to find ways to differentiate themselves from the other brands on the market (Punj and Moon 2002: 275). However, since these stages are interdependent, the success of the positioning

depends on how well the brand manages to maintain a balance between the associations it makes and the way it expresses its distinctive characteristics.

While acknowledging that regardless of its domain of activity, any brand or company has a position on the market, positioning may refer to the "recognition and visibility of what products and services mean for the customers" (Fill, 2005:375). Thus, to succeed and develop favorable relationships with the target audience, when communicating with the public, a brand must clearly present its positioning and the advantages it offers over its competitors (de Paula and Chaves, 2017: 1249).

2.3 Brand image and brand identity

Identity and image are two concepts that play an important part in creating strong and successful brands.

Identity is something established by the brand, and it comprises elements such as culture, vision, values, mission, positioning strategies (Mindrut, Manolica and Roman, 2015: 395). Through identity brands can create awareness, become more visible and communicate to the public the attributes that make it different from other brands (Wheeler, 2013:42).

Image is said to be the overall impression or perception that individuals or groups have about an organization, or a brand (Hatch and Schultz, 1997: 359). In a similar way, brand image is given by the way people react to certain brand elements that they come in contact with and that may shape their perception about the brand (Puška, Stojanović and Berbić, 2018: 39).

While studying the relationships between image and identity, Gioia, Schultz and Corley, (2000) reveal that identity is in some cases fluid, subject to change and that image can influence the identity an organization or a brand has. Thus, when there is an incongruence between how the brand desires to be perceived and how it is perceived by the public, its identity can be changed. Giving as an example the case of Shell oil company, the authors showed that when the company's actions received negative feedback from its target audience, the company produced changes in its identity by rethinking who they were and what were the things that they stood for (Gioia, Schultz and Corley, 2000:67).

3. Present study

Taking into account the fact an analysis of successful brands and the way they managed to maintain their place on the market is important for understanding how brands thrive in today's competitive market, our paper focuses on analyzing one of the most popular chocolate brands in Romania, Kandia. Kandia chocolate brand is part of the company Kandia Dulce. The story of Kandia Dulce begins in the 1964 when Bucharest Sugar Company was established, that in 1991, became Excelent Bucharest. In 1890 the company started to become popular and to produce chocolate tablets with milk. Excellent Bucharest took over Kandia Timisoara in 2003 and merged in 2004 becoming Kandia-Excellent. After Kandia-Excelent was taken over by Cadbury Schweppes in 2007, Cadbury was bought by Kraft, which gave Kandia the chance to adopt the name Kandia Dulce in 2010. Thus, the main factory is located today in Bucharest (Kandia Dulce, 2020).

As for Kandia, its official story began in 2003 when the most daring chocolate campaign to date was launched, "Chocolate with love". This campaign had a positive impact that revealed a provocative side of chocolate but at the same time offered mystery and uniqueness, thus helping Kandia become a popular brand in Romania.

4. Methodology

The purpose of the paper was to analyze the positioning strategies of the popular Romanian chocolate brand Kandia, in order to find out what types of strategies helped it become a successful brand. Using case study as a method of research, firstly we analyzed its positioning strategies, its culture: mission, vision, values, as well as its identity and image. In order to conduct the research, the official website of Kandia, and other articles describing Kandia's campaigns were used in order to obtain the necessary information.

The objectives of the research include identifying the main positioning strategies of Kandia, identifying its shared values, identifying the brand's personality and the way it built its identity and projected image.

5. Results and discussions

Positioning strategy

Our research revealed that Kandia tries to position itself in the mind of the consumer as a chocolate brand that offers pleasure. Considering its price, Kandia is positioned on the market as a medium price elegant, bitter and smooth chocolate. Even though the niche in which the brand operates is very crowded and competitive, Kandia managed to stand out from the crowd. The brand differentiates itself through its high percentage of cocoa even for the milk chocolate (40%) and also by being the brand that associates chocolate with love in a sensual manner through its bold campaigns.

From the perspective of the brand strategy, Kandia is part of the house of brands Kandia Dulce, that also includes Roma, Laura, Măgura. Kandia's brand modifiers are represented by: Kandia Intesne dark chocolate and orange, Kandia intense chocolate and milk, Kandia intense milk chocolate and hazelnuts, Kandia intense dark chocolate 55%, Kandia intense dark chocolate 75%, Kandia intense dark chocolate and mint, Kandia with cranberries and amaretti biscuits, Kandia with biscuits and whipped cream. Its strategy focuses on people's emotions, the chocolate is promoted as a chocolate that offers pleasure and relaxing moments.

Comparing Kandia with other brands, such as: Primola, Laura or Rom, the distinctive features of Kandia are highlighted by the way it is promoted. While Primola is being promoted as a creamy chocolate and Rom is known as a traditional Romanian chocolate, Kandia is unique due to the large amount of cocoa that it offers but also because of its refinement, fine and slow melting, and through the small size of the chocolate pieces.

Kandia's target audience is mainly represented by women that seek moments of pleasure and that want to enjoy a fine and cocoa rich chocolate in a moment of privacy.

When it comes to in store positioning, Figure 1 shows that the chocolate is positioned at the level of the consumer's eyes, and Kandia is placed next to its main competitor Heidi. Thus, this positioning can bring benefits for Kandia not only because of its fair price, but also because of its quality and taste, it can determine people to buy Kandia instead of Heidi.

Figure 1: Kandia in store positioning

Source: own source

➤ **Culture**

Culture encompasses elements such as history, mission, vision, values. When it comes to the brand's mission, Kandia wants to be "the sweet choice of Romanians every day", sending the message that every day, when in the need of something sweet, people should choose Kandia.

Kandia also tries to offer consumers qualitative, fine products that pleasantly surprise them with a strong taste of cocoa.

Even though it is a very popular brand in Romania, Kandia's vision is to become the leader of the chocolate market in Romania. This shows that the brand has high goals and constantly seeks improvement. The brand also wants to continue to provide consumers with the chocolate they need in a more creative and bold way, thus establishing with them a relationship based on trust.

The values that Kandia stands by are represented by its pride to be a Romanian brand, its agility and ability to develop and grow fast, but since it is positioned as a bold chocolate brand that offers pleasure, Kandia is also characterized by elegance, sensuality, intimacy, finesse and trust. These values are embedded in every action or campaign developed by Kandia, and they give the brand consistency.

➤ **Identity and image**

Kandia is part of one of the biggest producers of chocolate in Romania, Kandia Dulce. Its name comes from the word Candia, which also comes from the ruling Venetian family after which it was named the capital of Crete, Crete being called the kingdom of Kandia.

It is a strong chocolate brand, with a well-defined positioning strategy that is based on the existence of a high percentage of cocoa in its products. It is based on bold campaigns designed to change something in the consumer's mind, to offer pleasure, comfort and privacy.

Kandia also has a consolidated visual identity. The logo consists of the name of the brand, written on a red background. The slogan, "Kandia, fine chocolate since 1890: Intense pleasure", was adopted in 2012 and through it the brand expresses its courage to promote chocolate in a bold, elegant way that intensifies the consumers senses and gives them pleasure. The colors most used by Kandia are red and brown. Red symbolizes love and intensity, while brown symbolizes the rich and original taste of Kandia that is given by the high percentage of cocoa found in the product.

As for the the strategic intention indicated by the brand identity, in 2012 Kandia decided to rebrand itself and improve product packaging to further highlight the product's intention to provide intense pleasure. Through its current identity Kandia tries to maintain a relationship based on trust with its target audience, and the packaging design is representative for every chocolate assortment.

In regards to the image of the brand, Kandia wants to be perceived by its target audience, as a chocolate that they can buy every time they need a moment of peace, of intimacy, but also when they long for something sweet, bitter and intense in the same time.

While approaching the subject of brand associations, Kandia wants people to associate it with creativity, bold campaigns, it desires to be considered a chocolate with a special taste, suggestive packaging, good quality and refinement.

➤ **Brand loyalty**

Why should people be loyal to our brand is a question to which every brand should find an answer. When it comes to loyalty, through its actions, Kandia tries to be honest with its customers. It fairly promotes the quality of their products, and with the help of its promotion campaigns, it highlights the fact that Kandia can be the special ingredient that helps customers satisfy certain needs such as the need, to pamper yourself with a bitter-sweet chocolate, the need for affection and the need for some time alone.

Brand loyalty is an important part of brand equity, and over time, Kandia managed to develop a positive brand equity. In 2003 when this brand was officially launched and ceased to be known only by associating with the chocolate factory of the same name in Timisoara, despite the very bold and creative campaign "Chocolate with love" consumers had a positive reaction. The campaign promoted chocolate consumption as an action of self love and appreciation and after this campaign, women even started to buy chocolate in order to enjoy it quietly in their private space. The "Silk" campaign had the same effect, emphasizing the finesse and intimacy that came with Kandia products.

➤ **Brand relevance**

Relevance is a very important aspect when it comes to the success of a brand. Kandia managed to be a relevant brand in the overcrowded market of chocolate in Romania because of the taste of its product, their quality and importance given to the high percentage of cocoa in creating a delicious chocolate. The relevance of the brand is also given by its promotion campaigns, through which Kandia promoted chocolate, not necessary as a product that could be offered as a gift or consumed with friends, but as a product people could consume in order to spoil themselves, in order to experience intense feelings. Even more, Kandia is a relevant brand because it was the first brand that emphasized the importance of introducing pure cocoa butter in the recipe, in order to give chocolate a refined taste, in its 2008 campaign: "City of Chocolate".

➤ **Brand relationship**

Our research shows that, the relationship between Kandia and consumers is based on honesty, the brand always trying to be fair to consumers. Kandia clearly expressed its values and managed to establish a relationship in which consumers trust the quality of the product, and can identify with it. The benefits that Kandia offers are represented by the bitter-sweet taste of chocolate combined with fruits or nuts, a taste that intensifies their senses and gives them pleasure. Even more, another benefit

offered is practicability, Kandia developing a smaller size package, a pocket chocolate that consumers can take with them everywhere.

Communication between Kandia and consumers mainly takes place online, through its official website, and Facebook page where people can express their opinion about products, and where from time to time, Kandia organizes contests. Thanks to this type of communication, consumers can know the brand much better; they can get closer to it and thus become attached and loyal to it.

Conclusions

In today's society is becoming harder and harder for brands to maintain their place on the market and be successful. This is also true in the case of chocolate brands. Every day new products or flavors are released, new packages are designed and new campaigns are developed.

In this context, in order to thrive, create brand loyalty, awareness and positive associations among customers, brands must adopt creative branding and positioning strategies. Thus, an overview of the strategies used by some of the brands that can be considered successful can provide a better understanding of how brands should act in order to survive in a highly competitive market.

In Romania, chocolate consumption increased in the past years, and with people being harder to please, not all brands manage to be successful.

While focusing our paper on analyzing the positioning and branding strategies of one of the most successful Romanian chocolate brands, Kandia, our findings revealed that the brand constantly keeps track of the environmental changes and tries to adapt to customer's needs. The brand differentiates itself from other similar brands by highlighting in creative ways the main element that makes it different, the high percentage of cocoa in its products.

Kandia's positioning strategy is concentrated around the concept of chocolate that intensifies people's senses by offering them intense pleasure. The brand kept its relevance by diversifying over time the product's flavors and by combining increased percentages of cocoa with fruits, nuts, biscuits and whipped cream.

The way a brand establishes its identity is very important and Kandia has a very well consolidated identity, with clear mission and values, high goals and vision. Its relationship with the target audience is based on trust, Kandia always trying to be fair with its public.

Even more, through the benefits it offers: quality for a medium price, smart packaging, intense pleasure, and the campaigns that it organizes, Kandia keeps its customers loyal and creates positive associations among them. The brand communicates with people mainly on online platforms where it promotes its latest products, and gives people the chance to express their opinion and provide feedback.

Therefore, Kandia is a popular, Romanian brand that achieved success by building a strong identity, by adopting ingenious positioning and communication strategies. Kandia has the courage to promote chocolate in a different, sensual way and to associate chocolate with the pleasure and privacy of consumers.

Facing various changes, this brand is an example of a brand with well-defined positioning, culture and identity, which appeals to the needs, senses and feelings of people.

While our research provides an overview of the elements that help a brand improve and be successful, it also has some limitations. These limitations are given by the fact that the paper focused only on Romanian brands and only one powerful brand

was analyzed. Thus, a future research should take into account assessing more brands and not only from Romania, but from other countries too.

References:

1. Aaker, D. A. (1991). *Managing brand equity: Capitalizing on the value of a brand*. The Free Press.
2. Aaker, D. A. (1996). *Building strong brands*. The free press.
3. Creative Revolution (2017). *The four basic elements of brand strategy*. [online] available at: https://cdn2.hubspot.net/hubfs/455845/Insights/03.17_March%20Issue%20v1.1.pdf
4. David, A. (2008). *The Handbook of Brand Management: The Economist Books*. Edward Elgar Publishing Limited.
5. de Paula, E. and Chaves, S. (2017). Identity, positioning, brand image and brand equity comparison: a vision about quality in brand management. *Independent Journal of Management & Production*, 8(4):1246-1263.
6. Del Prete, M., and Samoggia, A. (2020). Chocolate Consumption and Purchasing Behaviour Review: Research Issues and Insights for Future Research. *Sustainability*, 12(14):1-17
7. Durmaz, Y. and Vildan, H. (2016). Brand and brand strategies. *International Business Research*, 9(5):48-56.
8. Ekmekçi, A. K. (2010). The importance of product positioning and global branding for sustaining competitive advantage within the companies' global marketing strategy. *Chinese Business Review*, 9(4): 17-26
9. Fernandes, S.; Chaudhuri, S. and Vidyasagar, A. (2017). Success crowns Cadbury dairy milk: Brand and culture analysis. *International Journal of Applied Business and Economic Research*, 15(2):177-189.
10. Fill, C. (2005). *Marketing communications: engagements, strategies and practice*. Pearson Education.
11. Gioia, D. A.; Schultz, M. and Corley, K. G. (2000). Organizational identity, image, and adaptive instability. *Academy of management Review*, 25(1): 63-81.
12. Hatch, M. J. and Schultz, M. (1997). Relations between organizational culture, identity and image. *European Journal of marketing*, 31(5-6): 356-365.
13. Janiszewska, K. and Insch, A. (2012). The strategic importance of brand positioning in the place brand concept: elements, structure and application capabilities. *Journal of International Studies*, 5(1):9-19
14. Kandia Dulce (2020) History. [online] Retrieved 05/20/2020 from <https://kandia-dulce.ro/en/#istoric/80-90>
15. Kapferer, J. N. (2008). *The new strategic brand management: Creating and sustaining brand equity long term*. Kogan Page Publishers.
16. Keller, K. L. (2009). Building strong brands in a modern marketing communications environment. *Journal of marketing communications*, 15(2-3): 139-155.
17. Keller, K. L. and Lehmann, D. R. (2006). Brands and branding: Research findings and future priorities. *Marketing science*, 25(6): 740-759.
18. Kotler, P.; Keller, K. L.; Brady, M.; Goodman, M. and Hansen, T. (2009). *Marketing management*. Pearson Education Limited.
19. Mindrta, S.; Manolica, A. and Roman, C. T. (2015). Building brands identity. *Procedia Economics and Finance*, 20: 393-403.

20. Morris, J. A. and KPMG (2014) *A taste of the future: The trends that could transform the chocolate industry*. Haymarket Network Ltd.
21. Neilson, J.; Pritchard, B.; Fold, N. and Dwiartama, A. (2018). Lead firms in the cocoa-chocolate global production network: An assessment of the deductive capabilities of GPN 2.0. *Economic Geography*, 94(4): 400-424.
22. Nikolopoulou, O. M.; Pollali, Y. A. and Samanta, I. (2016). Building a Successful Brand using Information Design and Neuromarketing Principles. *Syndicate: The Journal of Management*, 16:1-18.
23. Nițu, F. (2020) *Producători români la raft* [online] Retrieved 02/10/2020 from <https://www.zf.ro/companii/producatori-romani-la-raft-galactic-singurul-brand-100-romanesc-de-19469439>
24. Olsson, A. and Sandru, C. (2006). *The brand proposition: positioning and building brand personality*. [Bachelor thesis] Lulea University of Technology, [online] Retrieved 03/10/2020 from <https://www.diva-portal.org/smash/get/diva2:1017610/FULLTEXT01.pdf>
25. Penttinen, E. and Palmer, J. (2007). Improving firm positioning through enhanced offerings and buyer-seller relationships. *Industrial Marketing Management*, 36(5): 552-564.
26. Punj, G. and Moon, J. (2002). Positioning options for achieving brand association: a psychological categorization framework. *Journal of Business research*, 55(4), 275-283.
27. Puška, A.; Stojanović, I. and Berbić, S. (2018). The impact of chocolate brand image, satisfaction, and value on brand loyalty. *Economy & Market Communication Review/Casopis za Ekonomiju i Trzisne Komunikacije*, 8(1):37-54
28. Ramli, N. S. (2017). A review of marketing strategies from the European chocolate industry. *Journal of Global Entrepreneurship Research*, 7(1): 1-17
29. Ries, A. and Trout, J. (2001). *Positioning: The battle for your mind*. McGraw-Hill.
30. RoAliment. (2018) Consumul de ciocolata a crescut in Romania. [online] Retrieved 02/10/2020 from <https://www.roaliment.ro/stiri-industria-alimentara/consumul-de-ciocolata-crescut-romania-piata-de-profil-va-atinge-acest-un-nivel-istoric-de-aproximativ-un-miliard-de-euro/>
31. Rodríguez-Pinto; J., Rodríguez-Escudero; A. I. and Gutiérrez-Cillán, J. (2008). Order, positioning, scope and outcomes of market entry. *Industrial Marketing Management*, 37(2): 154-166.
32. Ropo, J. P. (2009). Brands and branding: creating a brand strategy. Tampereen Ammattikorkeakoulu University of Applied Sciences. [Bachelor thesis] [online] Retrieved 02.10.2020 from <https://www.theseus.fi/bitstream/handle/10024/8472/Ropo.Juha-Pekka.pdf>
33. Sammut-Bonnici, T. (2014). *Brand and branding*. In *Wiley Encyclopedia of Management*, 1-3, John Wiley & Sons, Ltd.
34. Shariq, M. (2018) Brand equity dimensions—a literature review. *International Journal of Management and Commerce*, 5(3): 312-330
35. Sumathi, N.; Akshaya E. M.; Palaniappan R.; Silpa S. and Sowmya C. F. (2008) Management of Chocolate Industry. *International Journal of Latest Technology in Engineering, Management & Applied Science*. 2(2): 140-147
36. Wheeler, A. (2013). *Designing brand identity: an essential guide for the whole branding team*. John Wiley & Sons.
37. Wood, L. (2000). Brands and brand equity: definition and management. *Management decision*. 38(9):662-669
38. Yip, G. S. and Coundouriotis, G. A. (1991). Diagnosing global strategy potential: The world chocolate confectionery industry. *Planning Review*. 19(1): 4-14.

SHORT HISTORY OF THE IMPLICATIONS OF GENDARMES IN THE FIELD OF SOCIAL WORK

Valentin IOAN

Ph.D. Student "Ștefan cel Mare" University of Suceava (Romania),

E-mail: ioanvalentin87@yahoo.com

Abstract: *The facts and implications of the gendarmes in Romanian social life represent an unresearched segment that leaves open the way to the realization of a brief study. Social work is one of the prerequisites for ensuring the smooth running of democratic society, as it is a specific model of social protection for people and their rights. The present paper is in fact the result of thorough investigations of periodicals, documents from archival funds such as the General Inspectorate of the Gendarmerie, as well as other funds in the field of public order and safety held by the Central National Historical Archives and specialized works in the field of social work. The paper highlights the legislative framework that established the role of gendarmes in social life, captures moments from which the qualities of the gendarmes such as human value and dignity, honesty, courage, empathy and so on, values that shape the profile of a gendarme dedicated to the people and the nation. Through this paper we note that in fact the public order institutions, the Gendarmerie in this case, supported the local social work system.*

Key words: *gendarme; help; calamity; disease; protection.*

In the structure of the national social work system there are many institutions with direct or tangential tasks in social work and which are subordinated to the various ministries (Buzducea, 2008: 28). In this case, an institution with the task of ensuring the maintenance and restoration of public order and security through tasks and missions and which makes a significant contribution to the public is the Gendarmerie. Following studying in the history of the legislative framework on the institution of the Gendarmerie we note that the gendarmes were involved in ensuring the well-being of people, with special attention paid to poor, vulnerable or in various difficult situations.

These aspects highlight the dignity and human value they had. Note that among the main normative acts from which we learn about the support that the gendarmes provided to citizens are the Regulation implementing the Law on Rural Gendarmerie of 1908 with the amendments of 1 January 1911 where, even in Title III, in the Gendarmerie's relations with the administrative, judicial and military authorities we identify the powers of the gendarmes in special situations and calamities (Mihalache, Suci et al. 1995: 240) such as fires, floods, locusts, epidemics, and any other calamities that the population was going through. In the event of fires or floods, the gendarmes were obliged to go immediately to the scene to take rescue measures, both for persons in danger and for the things they owned (Regulamentul de aplicare al Legii asupra Jandarmeriei Rurale, 1908). In case of epidemics like typhus, scarlet fever, dysentery, measles, shesed, diphtheria angina, etc., or epizots such as foot-and-mouth disease, bovine fever, yellowish, pneumoenteritis, they were obliged to inform, through the head of the ward, the mesh administrator and then, when the doctor came to the scene, they had to supervise the execution of the isolation prescriptions in order, eventually, to help the doctor and the health care officer with the admission of the patients in the infirmary or hospitals.

The Rural Gendarmerie was among the basic components of the public order and security system of the Ministry of the Interior, and in order to perform the ordinary and

extraordinary service, it was at the disposal of the authorities, given that some laws gave them general police powers. (Regulation of the Law and Statute of the Rural Gendarmerie of 1929). This reference to the general police task is also underlined in the 1929 Rural Gendarmerie Law and Statute Regulation, which stated that the Rural Gendarmerie police service was divided into General Police (state security police, public security and judicial police) and Administrative and Communal Police. In the branch of the administrative police it was clearly stated that the gendarmes were providing help to the needy or those who were in accordance with the principles of social protection. Also in the Regulation of the Law and the Statute of the Rural Gendarmerie of 1929 were stipulated the measures that were taken to prevent damage in cases of calamities such as fires, floods, lightning, storms, heavy fog, hail, heavy snow, epidemics.

The gendarmes were obliged to provide help and tried as much as possible to remove the danger or improve the consequences. They also helped remove debris from households in the event of calamities. Article 2(d) of the Law on the Organisation of the General Police of the State of 1929 clearly stated that the gendarmes gave the support to those in need, in accordance with the principle of social protection. These phrases highlighted the social work activity that the gendarmes had in the community. Thus, on the basis of the 6-J Brochure, representing the methodological norms implementing the Gendarmerie Law of 1929, the gendarmes were to provide social and moral work. In order to improve the Tasks of the Gendarmerie as a police institution and the gendarme in general, it was necessary to increase the contribution of the gendarmes to the social work activity.

Another legislative framework not to be omitted is the Regulation on The Rural Police Service, published in Official Gazette No. 166/1941 where Article 11 stated that the gendarmes are obliged to give all the support to those called upon to carry out the work of social work and to protect public morals against those who would try to achieve it, to remove or avoid danger from helpless children on the shore of a river or near a precipice, or fire, or other dangerous place, without supervision, to bring home children lost and found or to teach to the communal authorities, but also to teach the communal authorities stray children and to report to depraved young people.

In Law No. 264 of 22 April 1943 on the organization and functioning of the Gendarmerie, the task was noted that the Gendarmerie provided the general police in the country's rural territory, defended the freedom, property and safety of persons and supported the work of social work.

Through their missions, in particular those of maintaining public order and national security, the gendarmes have demonstrated that the general interest takes precedence over them (Revista Jandarmeriei, 1942: 11). Where the law mainly required the obligation to carry out preventive work, in order to remove actions affecting public order and security, it was understood in fact that the legislator intended to impose a social character in his police function, and where preventive measures were insufficient to impede the interests of society and members, and recourse was made to repressive measures of any kind, the law merely referred to the social nuance of the function of the gendarmerie (Revista Jandarmeriei, 1942: 12).

The strength of a country and the prosperity of the people are in fact in the work of the citizens. Social security contributed in large part to high productivity, not only among business workers, but also among workers in general. Among the activities carried out by the gendarmes are the following:

➤ The assistance of all those who were in a precarious physical, moral or material state, those who were unable to support themselves and therefore needed

care, protection, and in this category were poor young children, poor, lost, infirm, homeless, wounded, sick and convalescent poor, poor families of the concentrated and mobilized, the blind and deaf, those who, although healthy and fit for work, did not find placement and did not have an income to ensure their livelihood, widows and elders of any social class who could no longer work;

- The prevention and combating of social diseases;
- Sign fight and repression of those who refused work, beggars by reeducating and reorienting them;
- Trade-related supervision of the application of social welfare laws that were in the remit of public or private institutions;
- The aid of injuries following events such as accidents, drowning, slow, calamities such as hunger, drought, earthquake, cold, floods, storms, rail accidents, etc;
- Surveillance of the marshaling offices, placement and assistance of the needy, dispensation, orphanages, hostels, canteens, popular bathrooms, noise-suppression furnaces, hospices, temporary shelters, etc;
- Feed support for institutions to protect mother, child, preventive school medicine, inmates, etc.

The scope of the gendarmerie in the work of social work is quite broad, and another good example would be assistance to Polish refugees since 1939.

Among the more important special laws that separate the gendarmes obligations and powers at the work of social work we mention:

- Share the Law for the Regulation and control of the call to the voluntary contribution of the public;
- Chain the law for the defeat of homeless people and begging;
- Is the law for the protection of the work of minors and women;
- Ub-Business Act;
- Is the Road traffic Law;
- Table Road Law;
- Are the law on exploitation and police C.F.R.;
- Code the General regime of religious Affairs;
- The law on Sunday rest;
- Act on the fight against Veneric diseases;
- The Health and protect Law.

An important aspect that highlights the role of gendarmes in social work is their involvement in preventing and combating contagious diseases and epidemics. Thus, the diseases which will necessarily be declared and for which immediate action will be taken and which the hygienist will necessarily report, case by case, are the following: anthrax (dalac), diphtheria, dysentery (bacilara and ameobiana), epidemic encephalitis, yellow fever, typhoid fever (abdominal typhus), paratifoid fevers, cholera, leprosy, epidemic cerebrospinal meningitis, morva (rapciuga), plague (plague), poliomyelitis (acute infantile paralysis), rabies (turbation), scarlet fever, exantematic typhus, recurrent tifus and smallpox (Sanitary and Protection Law No. 236: 1930). This legislative framework established the duties of the gendarme, who was obliged to carry out urgently and in particular all the provisions ordered by the official doctors and who had to work with them to prevent and combat contagious diseases. The gendarme should not forget for a moment, that a negligence, or a overlook, however insignificant it may be, entails the illness and death of a very large number of people. Non-execution of orders was considered a refusal of service and was punished as such.

In order to understand the contribution of the gendarmes to the work of social work in the application of the various laws of a special nature, it was sufficient to show that, for example in the law of servants, it was not sufficient to keep only their records but to follow the way of employment, conduct, morality, treatment, care, tending

towards physical and moral training of the employee, which is precisely in the intention of social work. Also for the protection of women and children, the working conditions required of this category by power, physical, moral and specialized training were observed in enterprises. As far as homeless people and beggars are concerned, it was not enough for the strict application of the laws, but through social work they wanted to be directed to work, and honesty for their integration into society. As specific principles of tactics and techniques of the social work police we recall:

- Look at the perfect knowledge of the laws in social terms and their enforcement with perseverance, each in its sphere of activity;
- Establish a plan and establish social work problems in different environments: Asylum, sanatorium, beggars center, enterprise;
- The statement on the work order of what is actually to be pursued on a daily basis in the work of social work on the ground;
- Build committees, associations or cooperation with existing ones by stimulating their activity;
- How come the personal training of the subordinates and of all those with whom he comes into contact, even outside the service, the provision of assistance to an injured, injured, drowned, sick, etc.

Another involvement with the role (social work) of the gendarme in the railway disasters was that at the time of such an accident he had to move urgently with all the packages of dressings and the first aid material that was provided to the station. During this trip he had to notify the doctors and pharmacists in the nearby village about the accident, and if these events were large, rescue teams were organized with the tenants who were requisitioned on the spot and the convoys went to the postmaster, who gave them all the indication of the final destination, it was supervised that the transport of young children was carried out with the persons with whom they were found and with whom they could be related (Revista Jandarmeriei, 1932: 971), firefighting teams were set up before firefighters arrived and were helping them at the time of arrival. For edification on this topic in terms of the social support provided by the gendarmes on various occasions we bring to the attention a few moments in the history of this institution, missions of the gendarmes transformed into acts of kindness.

An example is that of April 10, 1919, when the Salaj Gendarmerie Company was stationed in the building of the "Correctional Institute" where it would begin its individual training. During this period, heavy rainfall flooded several localities, with the company engaged in saving lives, animals, as well as material goods in the towns of Hida and Cojocna. For the effort and proven sacrifice 7 gendarmes were decorated with the Medal of Manhood and Faith 3rd Class (Mihalache, 2018: 407).

For the institution of the Romanian Gendarmerie, the date of December 15, 1922, meant the appearance of the "Journal of the Gendarmerie". The magazine was printed in about 1000 copies, and its purpose was highlighted in the very section entitled "Word Forward" signed by Lieutenant Colonel Bendescu Constantin, Director and Commander of the School of Gendarmerie Oradea-Mare. The configuration of the magazine was as follows: the first part included studies and articles detailing some missions carried out by gendarmes on the public order line, the activity of gathering information, professional works also reflected by images, the second part was intended for studies of a general, scientific, social, psychological, etc. nature, and the last part ended with various official communications such as citations of meritorious facts, advancements and decorations. From the budget surplus of this magazine the steering committee decided annually the amount to be allocated for the granting of scholarships

for the sons or daughters of the re-employed, to take specialized courses, but also for the establishment of libraries at posts and sections (*Revista Jandarmeriei*, 1931: 158).

In 1927, by the Day Order No.19 of the Inspector General of the Gendarmerie, the appreciations were presented to the platoon gendarme Boiangiu Marin the head of the post at the Casin Monastery of the Bacau Gendarmerie Legion because he participated, together with the authorities of the Sanitary County Service to combat the scarlet fever epidemic (A.N. fond I.G.J., dos. 10/1931: 5). Also on the agenda were remembered the sergeant instructor Berghi Teodor and the soldier Popescu Oprisan also from the Legion of Gendarmerie Bacău. They were noted by the fact that with the patrol during the service, they noticed how a flash flood on the Tazlău River took a man, the horses and the loaded wagon. They left their weapons on the shore and jumped into the water dressed and managed to save both the citizen and the horses (Ioan, 2017:32).

For the medical care of the gendarmes, a medical service was created at the Command, led by an active general practitioner and to brigades, regiments and training battalions, the classification of active military doctors began. Two or three health workers were brought to the gendarmes to visit the gendarmes from the stations and wards each month. In order to stop the occurrence of typhoid or paratifoid fever occurring sporadically in the territory, most of them deadly, on the basis of the Order General of the Minister of War No. 3752 of February 1928, for the anti-tifo-paratifieand and anti-variotoxic vaccination of 1928, a circular order was given at the level of the General Inspectorate of Gendarmerie, for the vaccination shown above, both of the recruits and of the troops within, officers and re-employed from the training battalions and those in the territory. The vaccine has had excellent results, so there have been no cases of typhoid fever in the territory.

In 1929 by agenda, they were summoned to the General Inspectorate of the Gendarmerie, the gendarme Abălașei Iordache and sergeant instructor Stoleru Haralambie of the Legion of Roman Gendarmerie for showing courage and sacrifice by saving several people from the ice in the aftermath of floods (A.N. fond I.G.J.,dos. 1/1893:86v).

In the spring of 1932, a season in which floods occurred regularly and the homes of the inhabitants were being washed away, gendarmes from the Iași Legion, leaders Belu Ioan and Trifu Dumitru and Private Răileanu Simion jumped into the water and managed to save the lives of many men and women who were trapped by the waves in their homes (A.N. fond I.G.J., dos. 1/1893:185v). They were assessed by Day Order No. 131/1932 of the General Inspectorate of the Gendarmerie.

Also, by Order Circular No. 23 of 16 June 1934 between 25 April and 8 May there were numerous forest fires in the territory of the Sibiu, Brașov, Trei Scaune, Odorhei, Bihor, Arad, Maramures, Hunedoara, Năsăud, Someș, Alba, Mureș, Cluj, Muscel, Dâmbovița, Prahova, Buzău, Arges, Vâlcea, Gorj, Neamț, Baia, Vaslui, Tulcea, Bacău Thanks were made to all the gendarmes within these legions for their efforts, who for weeks without the help of the population located the fires that threatened to become catastrophic, managing to save much of the national wealth (A.N. fond I.G.J.,dos. 3/1934: 43). In January 1939 the Inspector General of the Gendarmerie, Major General I. Bengliu conveyed to the gendarmes "*respectful of the rights of every citizen and conscientious for the observance and enforcement of the laws, seek to fulfill the slogan: "Honest, humanity and legality"*" (*Revista Jandarmeriei*, nr.1, 1939: 10).

A veterinary service was established at the command, headed by a veterinary lieutenant colonel active for the medical care of horses, because in many parts, such as Basarabia (A.N. fond I.G.J.,dos.1/1893:54v), many horses were killed.

For all the flaws of some of them, rural gendarmes were more educated, disciplined and clean people than most rural residents. Romanian society, in our case the rural world, faced quite a lot of problems in terms of discipline (evading tax, alcoholism) and hygienic-sanitary condition (diseases, almost total lack of healthcare). The gendarmes played an important role in educating the population, preventing epidemics, which was often hindered by the mentality of the peasants and the serious general condition. Even in Transylvania, where the level of civilization was higher, during the interwar period alcoholism, poor nutrition, lack of care, the almost total lack of medicines and doctors made mortality rise, as did the incidence of diseases (Robu, 2012: 87-104). The role of the gendarmerie was to be penetrated by a real social spirit, and according to the principles of the police profession, its own social welfare attribute is emerging. At the same time, the social interest, and even by defending the particular social interest, indirectly serves the same social interest. On the basis of the legislative provisions, the Gendarmerie Institution participated directly and intensively with other institutions in the various activities in the field of social work.

Acknowledgement. *This work is supported by project POCU 125040, entitled "Development of the tertiary university education to support the economic growth - PROGRESSIO", co-financed by the European Social Fund under the Human Capital Operational Program 2014-2020*

References:

1. Buzducea, D. (2008). *Social work: structure, history and recents debates*. in Review of Research and Social Intervention. Iași: Lumen.
2. Ioan, V. and Ioan, M. (2017). *Momente din Istoria Jandarmeriei Băcăuane*. Onești: Magic Print.
3. Mihalache, V. (2018). *Istoria Jandarmeriei Române 1850-1919*. Bucharest: Paco.
4. Mihalache, V. and Suci, P. (1995). *Din Istoria Legislației Jandarmeriei Române*. Bucharest: Society Tempus Publishing House.
5. Robu, Lucian, Nicolae. (2012). *Aspecte de morbiditate, profilaxie medicală și mortalitate în Transilvania rurală interbelică. Studiu de caz asupra publicațiilor medicale ale ASTREI, în „Cibinium 2012”*. Sibiu: Editura ASTRA Museum.
6. ***Arhivele Naționale Istorice Centrale. fond *Inspectoratul General al Jandarmeriei*. dos. 1/1893.
7. ***Arhivele Naționale Istorice Centrale. fond *Inspectoratul General al Jandarmeriei*. dos. 10/1931.
8. ***Arhivele Naționale Istorice Centrale. fond *Inspectoratul General al Jandarmeriei*. dos.3/1934.
9. *** *Sanitary and protection law no. 236* of July 14, 1930 published in the Official Gazette no. 154 of July 14, 1930.
- 10.****Regulamentul de aplicare al Legii asupra Jandarmeriei Rurale* din 1908 cu modificările de la 1 ianuarie 1911.
- 11.****Revista Jandarmeriei nr. 4-5*. Year IX 1931. Bucharest: Direcția, Redacția și Administrația Inspectoratul General al Jandarmeriei.
- 12.****Revista Jandarmeriei*. nr. 12 Year X, January 1932. Bucharest: Direcția Redacția și Administrația Inspectoratul General al Jandarmeriei.
- 13.****Revista Jandarmeriei*. nr. 1 Year XVII January 1939. Bucharest: Direcția Redacția și Administrația Inspectoratul General al Jandarmeriei.
- 14.****Revista Jandarmeriei*. nr. 5 Year XX May 1942. Bucharest: Direcția, Redacția și Admnistrația Inspectoratul General al Jandarmeriei.

CHARISMA: A REASSESSMENT OF MAX WEBER'S THEORY

Cristiana BUDAC

Senior Lecturer, Ph.D. West University of Timișoara (Romania)

E-mail: cristiana.budac@e-uvt.ro

Abstract. *According to the German sociologist Norbert Elias it was Max Weber who labeled a social phenomenon that had no name at that time. In his seminal study *Wirtschaft und Gesellschaft* Weber devised a theory of charismatic leadership, where charisma stands for out of the ordinary (*Ausseralltäglich*) qualities attributed to a person. Charisma exists as long as there are people to acknowledge it and believe in its magical power. The world we live in is in no way short of charismatic or would-be charismatic persons. And history has taught us that charisma has also a dark side to it. But what is it that makes us more inclined to surrender to someone's personal magnetism? Is it because we are social creatures who have evolved a prosocial behavior for our own good? Or maybe the answer lies in the nature of our "disenchanted" world? My paper attempts to show that there is no contradiction between the two while tackling both Max Weber's theory of charismatic leadership and the newest research in the field of social and evolutionary psychology.*

Key words: *Max Weber; charisma; disenchantment; leadership; evolutionary psychology.*

1. Introduction: Weber on charisma

One of the founding fathers of modern social science alongside Karl Marx and Émile Durkheim, Max Weber had a wide-ranging interest in many areas of knowledge: sociology – a field he helped establish, – political science, law, economics, and religion. Politically active during World War I, he was a liberal who opposed the German war politics and who fought for a constitutional reform in his country. At the same time, he was also a political realist who could not avoid seeing political reality in terms of domination.

In his seminal work *Wirtschaft und Gesellschaft*, Weber distinguishes between three ideal types of rule (*Herrschaft*): legal, traditional, and charismatic. Of course, ideal types do not correspond to reality as their function is purely methodological. They are analytical devices for understanding specific individual phenomena.

Legal rule establishes legitimacy in a rational manner by obeying the legal norms. Obedience is rendered to the laws, not to the person who happens to be in charge of upholding those laws. Bureaucracy is the purest form of legal rule, dependent on hierarchy, specialized offices, and paid employees.

Traditional rule derives its legitimacy from "the sanctity of long-established orders and ruling powers" (Weber, 2019: 354) that has existed since times immemorial. A traditional ruler's legitimacy rests upon norms and regulations that sprang from shared common social values. Reverence for the traditional way of life becomes the key factor. People submit to the ruler because he embodies the tradition.

By contrast, the charismatic rule is neither rational, nor traditionally bound. It rests on the "obligation on the part of those who have received the call to acknowledge their duty to provide personal proof. This 'acknowledgement' is, psychologically, a quite personal dedication, a belief born of enthusiasm, or of despair or hope" (Weber, 2019: 375). To Weber (2019: 376), the legal and traditional types are "everyday forms of rule" bound to specific norms (legal ones, rules of the past). In turn, charismatic leadership is bound to none of these and can sustain itself as long as it finds acquiescence among its

followers. It is “disconnected from the economy” (*wirtschaftsfremd*) and it rejects the utilization of its extraordinary qualities for economic gain.

“From the perspective of rational economic organization, charismatic rule is typically ‘uneconomic,’ repudiating any kind of involvement in everyday life. Given its complete inner indifference to this, it can merely ‘register’ irregular, causal employment” (Weber, 2019: 377).

True charisma rests on an out-of-this-world view and is confirmed through the recognition of some special, extraordinary powers interpreted as a “gift from God”, as in the case of prophets or exceptional military leaders. Because it rests upon recognition by others it is precarious. The leader who loses his charisma in the eyes of his followers is abandoned like “Jesus on the cross” (Weber, 2006: 1212). His sole source of legitimacy dwells on his personal magnetic qualities. Unlike bureaucratic rule, charismatic rule has no objective support and must provide a constant flow of miracles. The charismatic leader is compelled to do wonders if he is a prophet, or acts of courage, if he is a military leader. But most of all, he must improve the life of his followers. If not, he cannot be recognized as a God-send ruler (Weber, 2006: 1213).

Yet, in this original form, charismatic rule existed only in the beginning, when it first emerged. Over time it changed in ways that resembled other types of rule.

The three types of rule are ideal-types or methodological instruments employed by Weber to make use of a very complex cultural reality. Ideal-types are utopian compositions that emphasize certain aspects of reality (Cioară, c. Budac, 2011: 131). They are not to be understood separately from the world they refer to, nor completely independent from each other. Legal, traditional, and charismatic rule transition from one form to another.

For Weber, monarchy explains this transition. Monarchy is an institution historically legitimized by political charisma. A king used to be a charismatic military leader who founded a dynasty. His predecessors usually were patriarchs, hunting leaders in tribal societies or even shamans. Even more peaceful communities, in which war was not a daily enterprise, needed their priests or shamans in times of hardship (drought, epidemics, natural catastrophes). The issue of hereditary charisma emerged when the former ruler died. His successor was not freely elected. He was acknowledged as inheritor of his predecessor’s charismatic qualities. Thus, personal charisma was no longer involved in the process because legitimacy relied of the hereditary principle. Treated as a quality that could be created, charisma became objectified, “the charisma of office” as Weber called it (Weber, 2019: 382).

This is also the way in which charisma becomes routinized (*Veralltäglicung des Charisma*), rationalized and can take the form of either patrimonial or bureaucratized rule. It is in the nature of charisma to recede in front of the advancement of established institutions (Weber, 2006: 1236), as in the case of hereditary charisma.

In its original form, but also in its worldlier forms, the legitimacy of charisma rests on its recognition by others. Either it is acknowledged directly by followers (as in tribal societies), or by a charismatic community, as in the case of the coronation of kings or bishops by the clergy. Either way it involves obedience.

2. Charisma and obedience from the perspective of evolutionary and social psychology

But what makes people yield to charismatic rulers? In *Wirtschaft und Gesellschaft*, Weber gives more attention to the ruler and to the social process by which he is acknowledged. We should also take a glance at the ruler’s followers. The German sociologist speaks of the exceptional qualities the leader is endowed with and mentions

that those qualities depend upon the needs of its public. The attributes asked from a bishop are different from the ones a military leader is supposed to have. Yet, both convey obedience. Why?

According to Stephen Turner (1993), Weber intuitively recognized a connection between the extraordinarily traits of the ruler and the obedience he is receiving. (Turner: 245) Yet, he does not explain it. Turner approaches this issue from the perspective of risk cognition studies. A charismatic leader must improve the life of his people and he must be successful in doing so. He must give in to this practical principle and constantly accept new risks. His charisma relies on his willingness to accept new challenges. "The cycle of the strengthening or maintenance of charisma depends on the successful performance of the charismatic leader, whose willingness to thrust him or herself into the breach provides ground for the follower's acceptance of new risks, and whose successes continue to validate their choice to submit" (Turner: 250). As long as he can push the boundaries of risk-taking, people will recognize him as a successful, charismatic person. When he fails, his charisma also vanishes.

Turner offers an utilitarian account for the relationship between the leader and his followers.

Psychiatrist Jerrold M. Post (1986) analyzes the relationship between the charismatic leader and his followers from a psychological point of view, drawing on clinical studies of narcissistic personality disorders. The bond is described in terms of the psychological consequences of injured selves, or "narcissistically wounded individuals" (Post, 1986: 676). In a rather Freudian manner, the injured self is the result of a damaged image of the self during the critical childhood period, a damage usually attributed to the mother (a cold and unloving mother will rear an emotionally hungry, attention-seeking child). This way the "mirror-hungry" personality type emerges in individuals who will constantly seek an audience to satisfy their emotional voracity and to appease their lack of self-esteem. This is the charismatic leader personality type.

The second type of personality refers to the public and is called the "ideal-hungry personality" (Post, 1986: 679). It experiences the same emotional hunger and lack of self-esteem, but needs to relate to outspoken charismatic individuals for a sense of its own worthiness. They are on a constant search for idealized figures to admire. A leader who displays a grandiose show of omnipotence and determination will be particularly attractive to those harassed by doubt. "There is a quality of mutual intoxication in the leader's reassuring his followers who in turn reassure him. One is reminded of the relationship between hypnotist and subject. Manifesting total confidence, the hypnotist instructs his subject to yield control to him and to suspend volition and judgement" (Post, 1986: 682)

A charismatic leader needs a particular kind of public in order for the special charismatic relationship to occur. Some "ideal-hungry personalities" enter this relationship temporarily, due to a certain context. Others center their own lives around charismatic relationships. According to Post, for many Germans, Hitler took such heroic proportions. Relieved, they suspended individual judgement and identified with his success and strength. His failure must have sent the latter type of "ideal-hungry personalities" to look for a new idealized leader figure.

Post's analysis draws heavily on the psychoanalytic theory and is susceptible to critique by more up to date perspectives about human behavior. Such perspectives emphasize the role of socialization and groupness in the formation of personality. Childhood experiences at home and mother-child relationships illuminate only one side of our very complex personalities.

Social psychologists who study group behavior noticed that people tend to conform and obey to satisfy their need of belonging and self-esteem. The longing to socialize is pervasive across the human species and people will do almost anything to prevent being excluded from a group they identify with. Some people will even fail to behave morally if this might get them excluded. (Williams and Nida, 2011: 71) Extensive studies on ostracism have shown that even 3 minutes of insignificant rejection by others (the "Cyberball paradigm") lead to strong feelings of anger and sadness. RMI scans revealed that the brain region activated by physical pain is also activated by ostracism (Williams and Nida, 2011: 72). The strategy also makes sense in terms of our evolutionary biology, as the authors noted, because being able to identify the possibility of rejection by the group, increased one's chances of survival in prehistoric communities.

In groups, people behave differently to the way they behave in a one-to-one relationship. Sometimes they behave completely different as can be shown when family members are completely perplexed by the behavior of their adolescents. They sport a different personality outside the home.

There is empirical evidence that we are driven by a need to belong and to form relationships, even imperfect ones (Baumeister and Leary, 1995) "Belongingness can be almost as compelling a need as food and human culture is significantly conditioned by the pressure to provide belongingness" (Baumeister and Leary: 498). We are naturally driven to form social relationships and are negatively influenced by the loss of any of our connections, surprisingly even when some of these bonds were not rewarding. Some people form close relationships even with former rivals. And some will attach to any group in order to get recognition, to boost self-esteem and to avoid being ostracized. Even ostracized groups will offer in-group support and social connectivity.

Charismatic leadership relies heavily on social recognition as this is its only source of legitimacy. There is no charisma if there are no people around to recognize it as such. Even though reverence of personal features makes it vulnerable and unstable, as long as the charismatic relationship exists, it is real for both the leader and her/his followers. On what do the followers ground this reality?

For Grabo and Van Vugt (2016: 2): "charismatic leaders are uniquely effective at increasing prosocial behaviors within a group because they employ verbal and nonverbal tactics which actively signal their ability – and willingness – to resolve group challenges." The authors explain the social function of a charismatic leader in terms of evolutionary advantages, as an evolved strategy of early humans to face different challenges. They learned to harmonize their actions and to follow a specific, trusted person in order to be able to survive. There are several ways in which a leader can promote cooperation. "Individualized consideration" has been shown to influence prosocial economic behavior and "emotional contagion" positively influences emotions. A leader who punishes free-riders increases cooperation among the members of the group. Ultimately, the leader will create a sense of shared identity that can be used either to bring people together or to break them apart.

Yet, even if the propensity to accept the leadership of charismatic individuals has proved advantageous in terms of our evolution as specie, we must also account for what it is that makes us trust or admire such individuals. In *Wirtschaft und Gesellschaft* Weber wrote only about the personal, out of these world qualities of the charismatic leader, without giving specific clues as to what these might be. Grabo and Van Vugt list some features that have been proven to influence perceptions among the followers: height or physical attractiveness, verbal cues, gender (women are preferred during

times of peace), age (older leaders are thought to be wiser and more experienced and are favored in times of steadiness). No doubt, these things contribute to the way people think and feel towards a specific individual.

3. Charisma in a disenchanted world

All these studies are illuminating and explain in great detail our biological and social motivations for action. Therefore, none of the above mentioned aspects should be overlooked when explaining charismatic relationships. One cannot help but acknowledge that Max Weber already understood these challenges. His reasoning on what drives people to surrender to a charismatic leader can be found rather in his *Vocation Lectures* (Weber, 2020), not in *Economy and Society*.

In *Wissenschaft als Beruf*, translated in English as *Science as Vocation*, or, in D. Searls' translation, *The Scholar's Work* (Weber, 2020), Weber emphasizes the progress of knowledge marked by an increasing rationalization and intellectualization. (Weber, 2020: 37) This does not mean that we understand our world better; it only means that we are confident in our abilities to master it.

We master it by intellectualization and rationalization, not by praying to mysterious forces and gods, as our ancestors did. We moved away from our ancestor's faith in religion and metaphysical truth. To us, these are superstitions unsuitable for the modern, rational human. We gained more knowledge about the world we live in and more control over our decisions. We can even calculate the various outcomes of our decisions.

The increased rationalization of life sprang from the spirit of the protestant ethic which rooted all daily activities around the idea of vocation, self-control, and self-discipline. We are unaware now of these religious origins of our modern way of life.

According to the German sociologist, this is our modern, disenchanted world, devoid of meaning and ultimate purposes. We have no more use for magical thinking because we can master the environment with the help of technology and scientific thinking. Weber identified this need in his students who always looked for "a guide and leader," when in fact they should be looking for a teacher. "Remember that a person's worth is totally independent of whether or not he has leadership qualities, and in any case the qualities that make someone an excellent scholar and teacher are *not* the ones that make him a leader in the realm of choosing a life goal or, specifically, in politics." (Weber, 2020: 49) Our disenchanted world demands a new way of life, where magic has retreated from the public sphere. Some people cannot cope with this without paying a tribute in unhappiness and disorientation. Whatever the burden of modernity, Weber is certain that no prophets and saviors will be able to alleviate our anxieties because these anxieties are entwined in our modern human way of life.

As he himself points out, teachers are not prophets, and scholarship is specialized work defined by integrity and clarity of scope and methods. Those who feel compelled to use a lecture hall as a stage for their passionate convictions and ideologies betray the scope of this enterprise. "Clearly it is an inescapable fact in our current historical circumstance that scholarship is specialized work, done by professional experts in the service of both self-understanding and increased knowledge of objective facts – it is not a gift of grace with seers and prophets dispensing holy objects and revelations, nor a part of sages' and philosophers' meditations on the meaning of life. If we want to remain true to ourselves, we cannot avoid this fact" (Weber, 2020: 52).

We must reckon that in a disenchanted world there are no prophets, no saviors. In order to have them, one needs to reinvent the whole paradigm of an enchanted world, full of magical thinking and a genuine sense of wonder. To us, it is a lost

paradigm and “obscuring this basic fact – that our destiny is to live in an age without prophets, far from God – with surrogates at the academic podium will never serve the personal interests of anyone who truly hears the “music” of religion” (Weber, 2020: 53).

Raymond Aron (1969) objected to this pessimistic view on modernity by pointing out the benefits of scientific progress and increased productivity. Although Weber was opposed to socialism, Aron stresses a similarity with the Marxist gloomy perspective of the enslaved humanity in the Weberian depiction of the disenchanting world. “In Weber, a philosophy of struggle and power of Marxist and Nietzschean inspiration is combined with a vision of universal history leading to a disenchanting world and an enslaved humanity stripped of its highest virtues. For himself and perhaps for others, Max Weber placed above all else not so much success and power as a certain nobility, the courage to face the human condition as it appears to someone who denies himself any illusion, those of religion and those of political ideology” (Aron: 257).

One cannot help but wonder if our propensity for magical thinking and our propensity towards mythical figures really went away in the process of disenchantment. It is in our human nature to wonder about the meaning and value of life and these kind of interrogations cannot be resolved by science or technology. We feel compelled to fill the void.

The spirit of capitalism thrived on, in a secular, rationalized framework, long after the religious ethic that enabled its genesis faded away. Wouldn't it be possible for charisma to be a remnant of such magical thinking? People long for new prophets even in a highly technologized, science-dependent world like ours. Of course, they themselves do not have to rationalize this longing and might even be unaware of its source. In a disenchanting world, this might be a little piece of evidence about the way our mind works.

4. Conclusions

Both evolutionary psychology and social psychology provide important information about our attitudes, emotions and the choices we make. Some of the authors in both fields find Weber's description of charismatic leadership unsatisfying, deploring the fact that he mentions ancient forms of charismatic relationships only (Turner, 1993; Post, 1986). This is true if we look solely at the account given by Weber in *Economy and Society*.

However, when reading *Wissenschaft als Beruf* the impression changes. By looking for charismatic leaders, people might be trying, although unconsciously, to re-enchant their world, to gain a lost feeling of security and confidence. To the German sociologist these are the misfits, those who cannot carry the burden of modern life. It is a form of re-enchanting the modern way of life by finding a purpose. Weber does not write so explicitly. However, this is the corollary of his reasoning.

This suggestion makes sense even in terms of our evolution: we have evolved a defensive strategy against a world we perceive as dangerous and will turn to almost anyone who seems capable enough to secure our interests.

These two approaches are not necessarily incompatible. Weber identified a profound crisis of modern life: modern science replaced a value-driven view of the world, values became fragmented and polarized into incompatible value spheres, the moral compass has been lost and so was freedom. But above all, a certain type of personality has been lost as well. “This archetypal modern self drew its strength solely from within in the sense that one's principle of action was determined by its own

psychological need to gain self-affirmation. Also, the way in which this deeply introspective subjectivity was practiced, that is, in self-mastery, entailed a highly rational and radically methodical attitude towards one's inner self and the outer, objective world." (Kim:2020) This kind of personality turns up in Weber's work under the name of *Berufsmensch* ("person of vocation") or as the charismatic leader.

In their quest for a charismatic leader, people betray the need to reenchant the world, to gain a long-lost sense of purpose and morality. At the same time, they disclose their profound social nature, for that sense of purpose and morality can only be attained as part of a larger community.

References:

1. Aron, R. (1969). *Main Currents in Sociological Thought*. vol. 2. London: Anchor
2. Cioară (c. Budac), C. (2011). *De la vocația cumpătării la o lume dezvrăjită. Studii despre filosofia lui Max Weber*. Timișoara: Brumar
3. Blaumeister, R; Mark A. Leary. (1995). *The Need to Belong: Desire for Interpersonal Attachments as a Fundamental Human Motivation*. *Psychological Bulletin*. DOI: 10.1037/0033-2909.117.3.497
4. Grabo, A. and van Vugt, M. (2016). *Charismatic leadership and the evolution of cooperation*. *Evolution and Human Behavior*. [online] available at <http://dx.doi.org/10.1016/j.evolhumbehav.2016.03.005>
5. Kaesler, D. ed. (2002). *Max Weber, Schriften 1894-1922*. Stuttgart: Alfred Kröner Verlag
6. Kim, Sung Ho. (2020). *Max Weber*. *The Stanford Encyclopedia of Philosophy*. Edward N. Zalta (ed.) [online] available at: <https://plato.stanford.edu/archives/win2020/entries/weber/> .
7. Post, J. M. (1986). Narcissism and the Charismatic Leader-Follower Relationship. *Political Psychology*. 7(4). [online] available at: <http://www.jstor.org/stable/3791208>
8. Turner, S. (1993). Charisma and Obedience: A Risk Cognition Approach. *Leadership Quarterly*. 4 (3/4)
9. Weber, M. (2019). *Economy and Society*. Cambridge: Harvard University Press
10. Weber, M. (2020). *Charisma and Disenchantment: The Vocation Lectures*. New York: New York Review of Books
11. Weber, M. (2006). *Wirtschaft und Gesellschaft*. Paderborn: Voltmedia
12. Williams, K. D. and Nida, S. A. (2011). Ostracism: Consequences and Coping. *Current Directions in Psychological Science*. DOI: 10.1177/0963721411402480

WAYS TO STIMULATE SELF-EDUCATION IN ADOLESCENCE, IN THE CONTEXT OF A SOCIETY BASED ON LIFELONG LEARNING

Florentina MOGONEA¹, Florentin Remus MOGONEA²

¹Associate Professor PhD, University of Craiova (Romania), E-mail: mogoneaf@yahoo.com

²Associate Professor PhD, University of Craiova (Romania), E-mail fmogonea@yahoo.com

Abstract: *The issue of self-education is of paramount importance in adolescence, a period in which there are major changes in the evolution of the individual's personality and in the relationships s/he builds, both with himself/herself and with the others. Against this background, against the strengthening of the self-image, of self-consciousness, there is also an intensification of self-education concerns. The present paper aims to investigate the possibilities of stimulating these concerns of adolescents, through models, methods and tools, proposed by prospective teachers. The sample of prospective teachers involved in this empirical research consists in Master's students at the Faculty of Letters, University of Craiova, who attend, in parallel with the specialized Master's, the corresponding Teacher training programme. The research methods used are the questionnaire-based survey and the analysis of the outcomes of the activity. As research tools, we used the interview guide and an assessment grid of the students' activity outcomes. The toolkit proposed by the students can be useful in the educational activity carried out with adolescent students.*

Key words: *Self-education; Lifelong learning; Adolescence.*

1. Introduction

Self-education is one of the fundamental, essential factors of the formation and psychic development of the human personality. Dependent on the education, which creates the premises, the necessary basis for its onset, self-education becomes, from the moment of its "activation", a constant concern of the school, social, professional life and activity of any individual, the source of its evolution, the possibility of adapting to the social context which is constantly and rapidly changing.

The possibilities of defining self-education are numerous and varied, imposed by the perspective approached. Thus, if we look at the problem from an individual perspective, that of personality modelling, we can consider that self- **education** is the process by which the individual, consciously, models his own personality, in all its aspects, performs actions meant to contribute to personal development (Mogonea, 2013) or, as mentioned by A. Barna, self-education represents the activity of the human being, carried out in order to improve one's personality (Barna, 1995). According to Moore (1984, apud Sagitova, 2014: 273), self-education can also be seen from the perspective of training, in this context representing "the extent to which in the teaching-learning relationship, it is the learner rather than the teacher who determines the goals, the learning procedures and resources, and the evaluation decisions of the learning program".

Also, self-education can be defined by reference to the social context. Thus, Brockett and Hiemstra (1991, apud Sagitova, 2014: 272) consider that self-imposed learning activities cannot be separated from the social context in which they take place, because this context represents the space in which they occur.

Attempts to define self-education also trigger other concepts / processes, related, subsumed to it or with which it interacts or relates. We can mention some of these: *self-training, self-learning, learning management, self-directed learning, learning autonomy, self-training*.

As it can be seen, most related concepts are in connection with the issue of self-organized learning. The transformation of each individual into a modelling factor of his own personality is one of the major objectives of education and instruction in any educational system, regardless of its specificity and level of development. Acquiring autonomy in learning are conditions for the formation of a personality that has as essential attributes to cope, in a flexible and creative way, with the ever-changing social requirements.

Self-education is also closely linked to the formation of self-awareness, self-image, and the process of self-knowledge. In this context, we can mention another concept / process related to self-education, namely *self-assessment*, which allows the individual to establish the measure of achieving the proposed objectives, the efficiency of activities, the tools of (self) learning / education / training used.

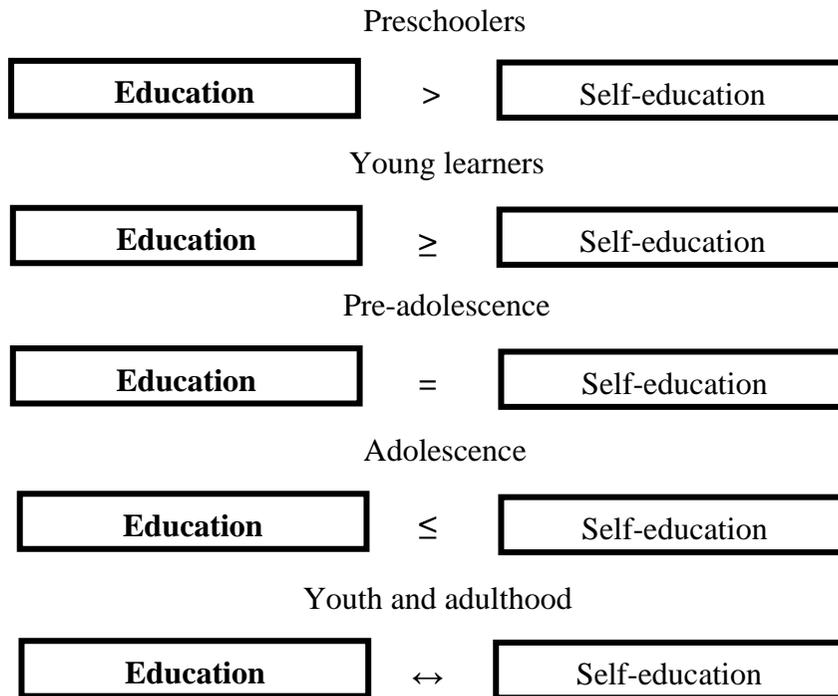
Viewed from the perspective of the relationship with self-knowledge, E. Macavei (2002, apud Mogonea, 2013: 64) identifies five important directions of self-education:

- Self-knowledge - a long and winding process of discovery, revelation of one's own person;
- Self-assessment - involves training the student so that he might be able to appreciate, to measure the volume, quality, operation of their own knowledge, skills, abilities;
- Diagnosis and decision - are approaches closely related to the self-assessment process, but also to the following self-training and self-transformation, which they prepare;
- Formation and self-transformation - are two processes that involve shaping one's personality.

We also mention that the issue of self-education arises, especially in the context of today's society, technological, computerized, in which important are not necessarily information, knowledge, but the skills to capitalize on them and society in which lifelong learning it is a priority.

The relation between education, understood as external action, exercised by a competent adult, and self-education is likely to change throughout the ontogenetic evolution of the individual (Figure 1). Thus, if in the early age, education plays an essential role, as the individual evolves, self-education begins to steadily gain ground until it achieves a crucial role in continuing professional development (especially in youth and adulthood).

Figure 1: The relation between education and self- education throughout the individual's development



Source: Barna, 1995: 33

The question that often arises is when is the beginning of self-education. Most opinions converge to the view that it takes place in preadolescence. However, apart from the general landmarks, each individual has his/her own rhythm of evolution and distinctly assimilates all external influences.

There is also the issue of the possibility that educators have to stimulate the children's self-educational pre-occupations, to encourage them to get involved in activities that have formative and educational effects on them, to provide them with role models.

What are the most effective ways, how they can be integrated into the child's curriculum, the extent to which non-formal and informal activities, and institutions serving these education modes can contribute to trigger the needs of self-awareness - these are open questions and topical issues for all those who directly or indirectly play a role in the education of children and (pre)adolescents.

2. Characteristics of self-education

Some scholars analyse the concept of self-education in the context of building a healthy life style (Vaivada, Žydžiūnaitė, 2018).

Self-education is considered an important direction of modern education, being framed in the broader, more general context of lifelong learning and having the role of helping the student to gain autonomy in the learning process (Sagitova, 2014). We emphasize the idea that self-education is not limited to the independent acquisition of knowledge, but to the development, building of one's own personality, in this context,

being able to even postulate the existence of *self-education competence* (Kniazeva, 1990, apud Adaryukova, 2017).

According to Samuseviča, Strigun (2017), self-education competence is the foundation for the development of many skills: to formulate value judgments and action strategies, to analyze and evaluate one's own activity, to constantly capitalize on one's own experience, to develop the ability to self-regulate and plan one's own evolution.

Learning autonomy can be translated by (Kibataeva, Satyglyiyeva, Arynhanova, 2015):

- the ability to find and use information;
- analysis, evaluation of alternatives;
- logical approach to ways to solve a problem;
- orientation in unforeseen situations, identification of ways to solve these unforeseen situations.

Schmuck (2011) considers that, in the process of developing autonomy, the child's parents have an important role. Although the foundations for the development of self-educational competence are laid early, the factors that contribute to this development are diverse and complex, the issue attracts a special interest during (pre)adolescence, due to the major changes and accumulations that occur. In this endeavour, the development of self-organization and self-regulation skills are particularly important. In adolescence, they presuppose (see Murray, Rosanbalm, 2017: 1):

- Persisting on complex, long-term projects;
- Problem-solving to achieve goals;
- Delaying gratification to achieve goals;
- Self-monitoring and self-rewarding progress on goals;
- Guiding behavior based on future goals and concern for others;
- Making decisions with broad perspective and compassion for self and others;
- Managing frustration and distress effectively • Seeking help when stress is unmanageable or the situation is dangerous .

The issue of self-education should be correlated with self-awareness, image and self-consciousness development, the level of self-esteem, which is important in terms of undertaking tasks, responsibilities, accepting the consequences of one's actions and achieving success (Dobrescu, 2013, apud Sandu, Pânișoară, Pânișoară, 2015; Bharathi, Sreedevi, 2016). In adulthood, *cultural awareness* is a priority, culture being considered of utmost importance in the context of lifelong learning (Stancikas, 2019).

For the current generations of adolescents, young people and, why not adults, self-education is closely linked to technology, new communication technologies, the Internet, etc. (Călin, 2015; Abdessettar, Hotte, Gardoni, Abdulraza, 2016).

Mainstream literature lists many ways and methods to stimulate self-educational concerns, especially for pre-adolescents and adolescents, because, once the competence has been developed, later, these concerns are steady in their professional and social life.

In previous works, drawing on Barna (1995) and Comănescu (1996), I made a synthesis of the categories of self-education methods (Mogonea, 2018: 98):

- Methods and procedures for specifying the content of self-education: design of a self-education programme; appeal to reasoning, as a way of self-stimulation; establishing guidelines and one's own maxims; writing a personal diary;
- Methods and procedures of self-control: self-observation; introspection; self-evaluation; reflection; self-control; self-reporting;

- Methods for self-stimulation of self-training concerns: internal conviction; self-control; autosuggestion; use of compensation; use of real or ideal models; use of the design of personal guilt; practice; using communication with other trustworthy people;
- Methods of self-constraint: self-disapproval; self-commuting; self-imposition; self-abandonment; resignation; deliberate self-regression.

In addition to these methods, there is a very wide range of tools that can be used for self-educational purposes.

The development of students' self-educational concerns and the formation of their competence to manage their own learning activity is achieved progressively, through a permanent encouragement from teachers. According to Amirkhanova *et al.* (2015: 785), we can identify the following stages of this process of acquiring students' self-educational autonomy:

- Organizing educational activities, under the guidance of the teacher, in which all the elements (objectives, actions taken, self-control and self-education) are performed and understood under the assistance of a teacher;
- Carrying out some independent activities, by the students, these being possible when one or more components of these activities can be initiated by students, without direct involvement of the teacher, but communicated by the teacher, in a special time allocated to this aspect;
- The independent accomplishment, by the students, of some self-educational activities, in which all the component elements are assumed and realized by them, from the establishment of the objectives to the possibility to evaluate the efficiency of the respective activity.

3. Research design

The empirical research conducted **aimed to** identify the role of self-education, in the broader, more general context of lifelong learning. We considered some specific objectives:

- Identifying the opinion of prospective teachers on the possibility of stimulating the self-educational concerns of adolescents;
- Integrating students' conception of self-education to the more general context of lifelong learning;
- Identifying concrete ways and tools through which self-evaluation competence can be stimulated.

In order to achieve these research aims, we investigated the truth value of the following statements with presumptive, hypothetical value:

- 1. Stimulating self-education is an important objective of the activity of the teacher inside and outside the classroom.**
- 2. The teacher possesses concrete ways in which s/he can accelerate the manifestation of self-educational concerns of (pre) adolescents.**

The sample of subjects consisted of 32 Master's students at the Faculty of Letters, University of Craiova, in the first year of various Master's programmes and also enrolled to the Teacher training programme, level II - post-high school or university pre-service teachers.

Research methodology

The research used the **focus-group interview**, conducted online via the Zoom application, which was attended by 20 students from the sample of subjects, as well as

the analysis of the students' activity outcomes, the access to these being provided via the Google Classroom app.

The interview guide included seven questions that addressed the issue of self-education in adolescence, the ways in which the teacher has to stimulate the students' self-educational concerns, the personal experiences of the students in the target group being related to the proposed topic.

On the other hand, for the evaluation of the students' activity outcomes, we used an assessment grid, its 12 items underpinning both scientific and psycho-pedagogical and aesthetic criteria, while also enhancing the students' creativity.

4. Results and discussions

The findings of the investigation will be presented from the perspective of their possibility to contribute to the validation of the hypotheses.

4.a. Thus, in order to validate the truth value of the first hypothetical formulation, *Stimulating self-education is an important objective of the activity of the teacher inside and outside the classroom*, we capitalized especially on the conclusions drawn from the interview with the Master's students included in the sample (20 students).

The students mentioned several arguments in favour of the importance of self-education in adolescence (and, incidentally, at all ages):

- It contributes to personality modeling;
- It helps improve the learning style;
- It enables accountability;
- It stimulates self-awareness;
- Thanks to self-projection, the individual establishes a set of rules, principles, goals, which contribute to personal growth;
- Self-criticism ensures development;
- Acquiring autonomy, independence;
- Exercising the decision-making skills;
- Stimulating the interaction, the interrelation with those around;
- Strengthening self-esteem;
- Enriching the general culture;
- Development of the ability to document, search for information and select it;
- It stimulates self-learning;

As ways to stimulate self-education, students mentioned general methods, such as: self-criticism, self-projection, self-suggestion, self-testing, self-organization, as well as more specific ones, such as projects; participation in literary activities; reading books; watching documentaries, movies, etc. Among the possible tools to use, most of the students mentioned: personal reflection diary / notebook, online interactive activities, inspiring poster, analysis and assessment grids, questionnaires. In addition to this well-known category of tools, some of the participants proposed some of their own, some examples being presented in this paper.

Other questions posed in the interview were aimed at identifying the students' opinion on the possibility of self-education competence, or on the controlling factors of the self-education of adolescents.

Unanimously, the Master's students believe that we can postulate the existence of self-education competence, whose training is achieved throughout the evolution of the individual, gaining stability during adolescence and beyond.

Regarding the factors that ensure/facilitate self-educational concerns, first of all, mentions were made, first of all, of those that have a direct, sustained, long-term impact: family, school, group of friends, media.

4.b. The students' activity outcomes, in relation to the students who participated in the investigation, allowed for the validation of the second hypothesis of the research: *The teacher has concrete ways in which he can accelerate the manifestation of self-educational concerns of (pre) adolescents.*

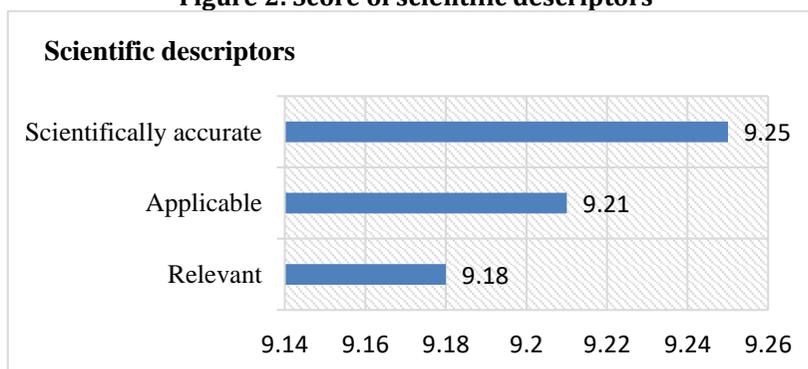
The students proposed and developed tools to stimulate and train self-education. For their assessment, we used a grid containing 12 descriptors, grouped into three categories: scientific, psycho-pedagogical and aesthetic (Table 1). We mention that, for each descriptor, we provided the average score.

Table 1: Assessment grid of the students' activity outcomes

No.	Descriptors	Score (10-1)
1	Scientific	
1a	Topic relevance	9.18
1b	Concrete, feasible	9.21
1c	Accurate use of concepts, notions	9.25
2	Psycho-pedagogical	
2a	Age-related	9.43
2b	Clearly formulated tasks	8.93
2c	Formative value	8.93
2d	Based on the adolescents' prior (life) experience	8.59
2e	Meeting the adolescents' needs	9.21
3	Aesthetic	
3a	Original graphic design	8.5
3b	Colourful	8.34
3c	User-friendly	9.18
3d	Original	7.65

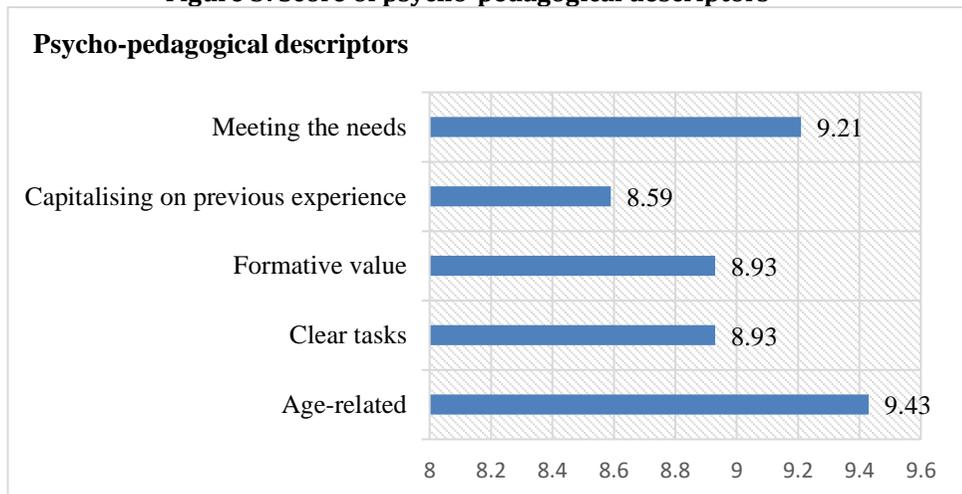
For the category of scientific descriptors, as shown in Table 1, we aimed for the tool to be: scientifically accurate; applicable; relevant. As it can be seen in Figure 2, the highest score was recorded for scientific accuracy, and the lowest for relevance. Students used the concepts and the scientific notions accurately, even if the tool did not always prove to be topic relevant.

Figure 2: Score of scientific descriptors



The psycho-pedagogical descriptors taken into consideration were the following: age-related; clear tasks; formative value; capitalising on previous experience; meeting the needs.

Figure 3: Score of psycho-pedagogical descriptors

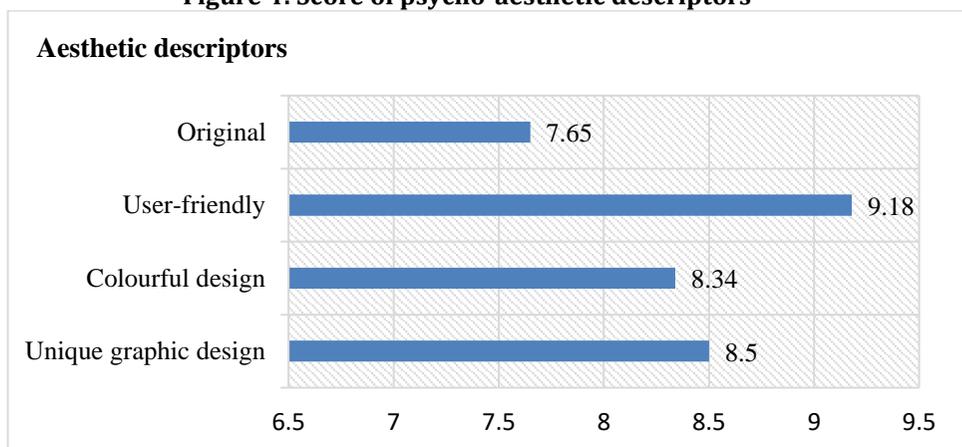


As indicated by Figure 3, students met, first of all, the criterion related to the adaptation to the age specificities and, to the lowest degree, the one regarding the capitalization on the previous experience of the subjects for whom the tool is intended.

From an aesthetic point of view, we aimed for the tool to be: original; user-friendly, colourful and unique graphic design/layout.

Figure 4 shows that originality and the unique graphic design were more difficult for students to achieve. Most of the students adapted the tools presented during the course or identified in the mainstream literature. We also identified situations in which students tried to achieve their own model.

Figure 4: Score of psycho-aesthetic descriptors



As mentioned above, we also identified attempts to design their own models - see below:

Figure 5: Timeline

(Andreea Burcă, 1st year Master's student, Faculty of Letters, University of Craiova)

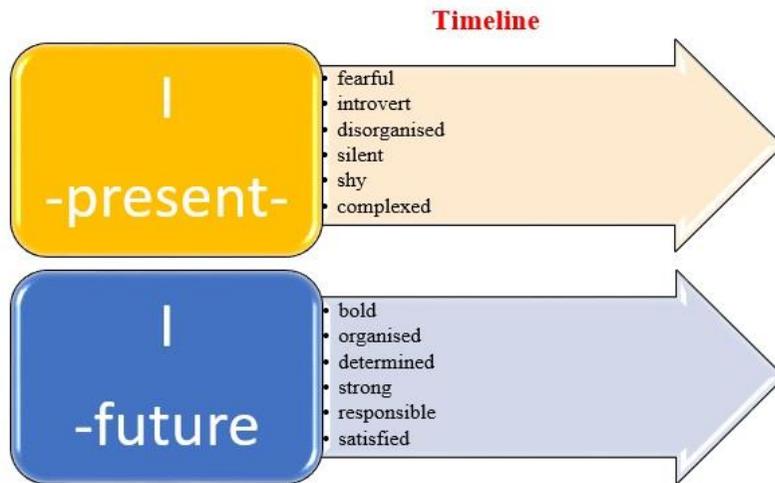


Figure no 6. The globe of adolescent self-education

(Pîrvulete Elena Camelia, 1st year Master's student, Faculty of Letters, University of Craiova)

The globe of teenage education

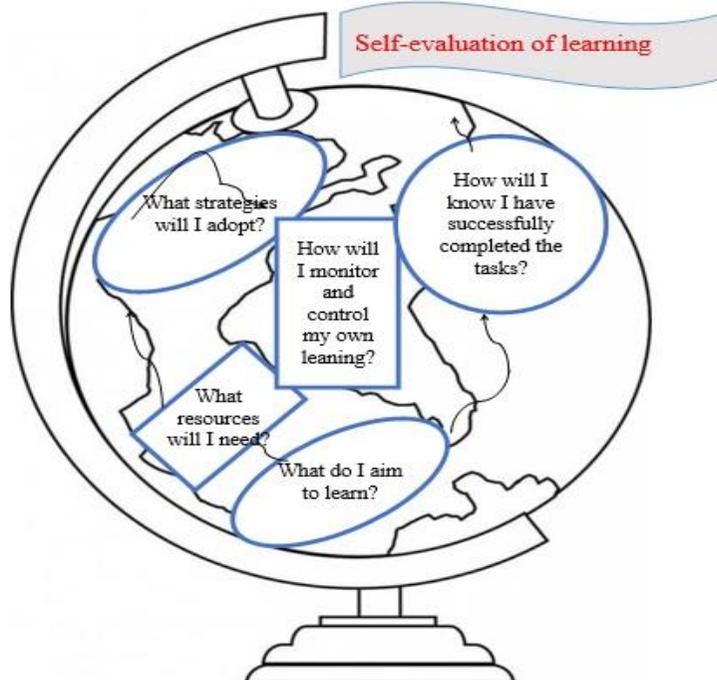


Figure no 7. Bridge over time
 (Fota Cătălina Maria, 1st year Master's student, Faculty of Letters, University of Craiova)

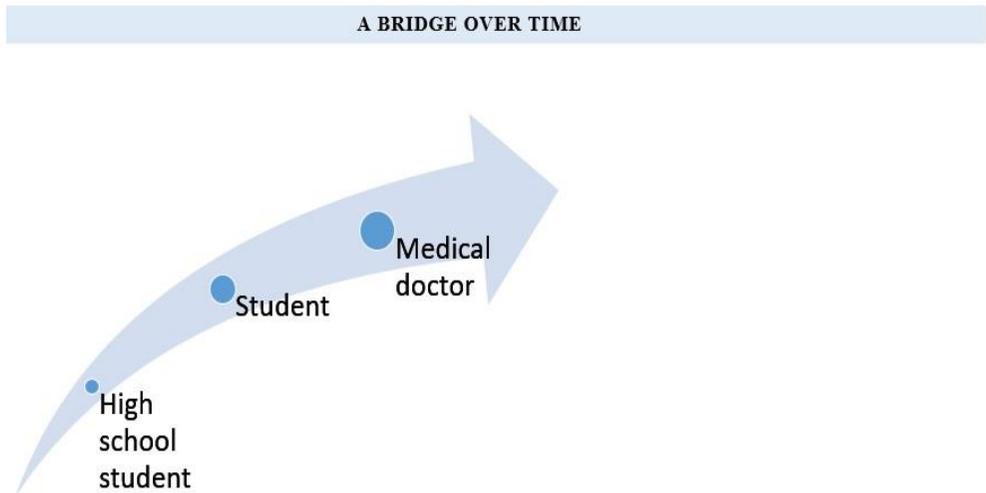


Figure no 8. Pyramid of self-education time
 (Popescu Georgiana, 1st year Master's student, Faculty of Letters, University of Craiova)

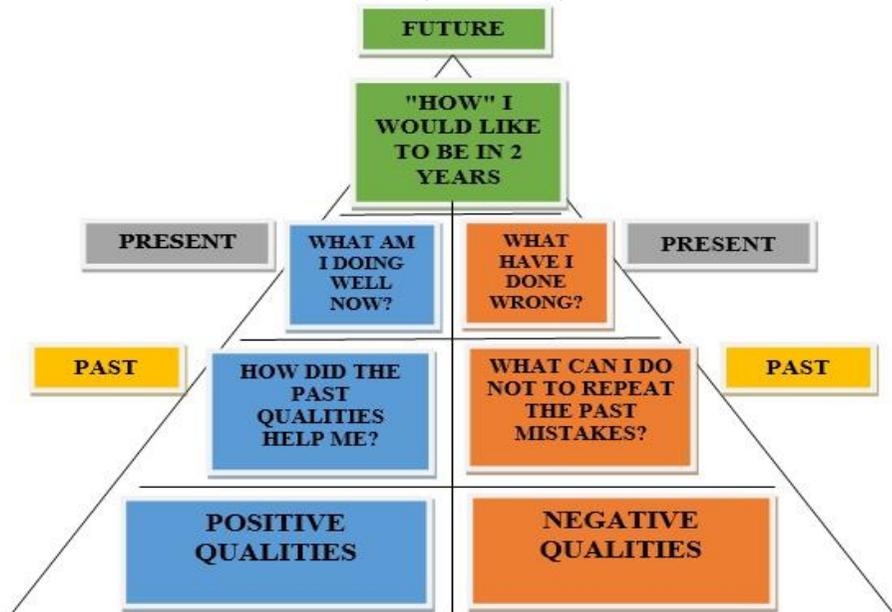
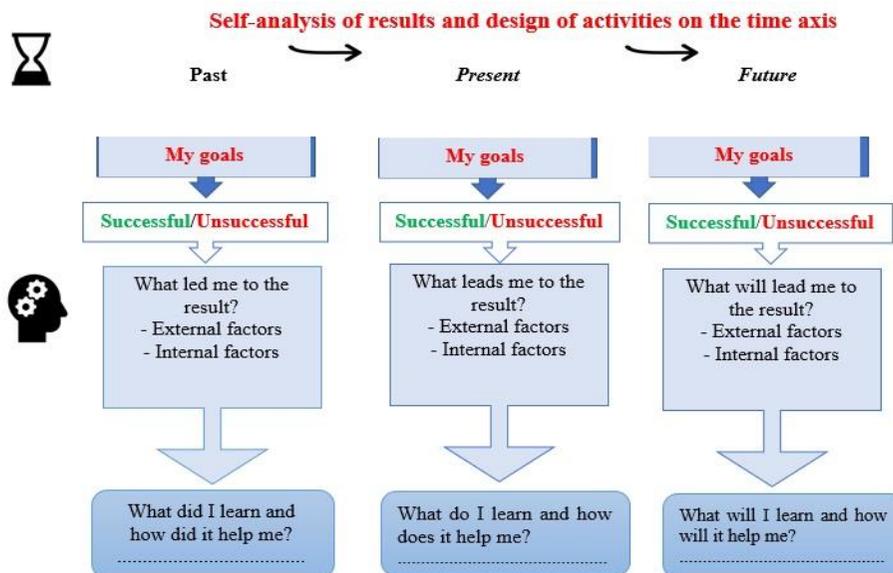


Figure no 9. Self-analysis of results and design of activities on the time axis
(Ilie Raluca Madalina, 1st year Master's student, Faculty of Letters, University of Craiova)



The examples provided reinforce the idea that, beyond the models and tools of self-education, established in the literature, a teacher can adapt, process and create his/her own tools.

Conclusions

Self-education is a topic of permanent interest, which falls into the more general context of lifelong learning and continuing education. For each of us, self-education is one of the ways to cope with change, to adapt to it, to flexibly approach any new situation. For preadolescents and adolescents, it becomes an increasingly intense concern, which will be perpetuated throughout the life of the individual.

Self-education competence is more and more frequently on the agenda, which allows the individual to identify ways, means, tools through which to develop and improve. In this case, we should also take into account the possibility to foster this competence, to ensure its development. One of the mechanisms through which we can achieve this goal, I think, is the training of trainers, of those able to contribute to shape the personality of children, adolescents, and, admittedly, to shape self-education.

The paper addresses the issue of training prospective teachers in terms of developing the self-education competence their future students. Our research highlighted the fact that students are aware of the importance of self-education and their role in promoting it and in providing educational support and in motivating students.

Apart from identifying the opinion of the subjects included in the investigation on the topic addressed, we also aimed to train them in proposing concrete self-educational methods and tools that would be useful. The students' proposals, even if they were not necessarily original, demonstrated a good understanding of the problem

and of the action lines they can take to encourage adolescents' self-educational concerns.

References:

1. Abdessettar, S.; Hotte, R.; Gardoni, M. and Abdulraza, B. (2016). *Persuasive Technologies for Efficient Adaptable Self-Education Where There is Limited Access to School: Kids' Smart Mobile School Project* [online] available at: https://r-libre.telug.ca/977/1/elml_2016_5_10_50103.pdf
2. Adaryukova, L.B. (2017). Self-educational competence in the context of self-education, self-studying and independent studying (work). *Духовність особистості: методологія, теорія і практика*, 4 (79): 6-13 [online] available at: <http://oaji.net/articles/2017/690-1507115011.pdf>
3. Amirkhanova, A. et al. (2015). A model of self-education skills in high education system. *Procedia - Social and Behavioral Sciences*, 171: 782 – 789 [online] available at: doi: 10.1016/j.sbspro.2015.01.192
4. Barna, A. (1995). *Autoeducația, probleme teoretice și metodologice*. Bucharest: E.D.P.
5. Bharathi, T.A. and Sreedevi, T. (2016). A Study on the Self-Concept of Adolescents. *International Journal of Science and Research (IJSR)*, 5 (10): 512-516 [online] available at: <https://www.ijsr.net/archive/v5i10/ART20162167.pdf>
6. Călin, R.A. (2015). Self-Education through Web-Searching - An Exploratory Study. *Social Sciences and Education Research Review*, 2 (2): 47-58 [online] available at: <https://sserr.ro/wp-content/uploads/2015/10/2-2-47-58.pdf>
7. Comănescu, I. (1996). *Autoeducația azi și mâine*. Timișoara: Imprimeria de Vest Publishing House.
8. Kibataeva, N.; Satyglyyeva, G. and Arynhanova, E. (2015). A model of self-education skills in high education system. *Procedia - Social and Behavioral Sciences*, 171: 782–789 [online] available at: doi: 10.1016/j.sbspro.2015.01.192
9. Mogonea, F. (2013). *Fundamentele pedagogiei. Teoria și metodologia curriculumului*. Craiova: Universitaria.
10. Mogonea, F. (2018). *Adolescența, tinerețea și vârsta adultă. Caracteristici, tulburări, modalități de intervenție psihopedagogică*. Craiova: Universitaria, Cluj-Napoca: Presa Universitară Clujeană.
11. Murray, D. W. and Rosanbalm, K. (2017). *Promoting Self-Regulation in Adolescents and Young Adults: A Practice Brief. OPRE Report #2015-82*. Washington, DC: Office of Planning, Research, and Evaluation, Administration for Children and Families, U.S. Department of Health and Human Services.
12. Sagitova, R. (2014). Students' self-education: learning to learn across the lifespan. *Procedia - Social and Behavioral Sciences*, 152: 272 – 277 [online] available at: doi: 10.1016/j.sbspro.2014.09.194
13. Samuseviča, A. and Strigun, S. (2017). The Development of Teachers' Pedagogical Competence in the Process of Selfeducation at the University. *International Journal of Lifelong Education and Leadership*, 3 (2): 39-46 [online] available at <https://dergipark.org.tr/tr/download/article-file/551098>

14. Sandu, C.M.; Pânișoară, G. and Pânișoară, I.O. (2015). Study on the development of self-awareness in teenagers. *Procedia - Social and Behavioral Sciences* 180: 1656 – 1660 [online] available at: doi: 10.1016/j.sbspro.2015.05.060
15. Schmuck, J. (2011). Parental Influence on Adolescent's Academic Performance. *The Journal of Undergraduate Research*, 9: 77-84 [online] available at: <http://openprairie.sdstate.edu/jur/vol9/iss1/11>
16. Stancikas, E. (2019). Cultural awareness concept and content in adult self-education. *Journal of Contemporary Education, Theory & Research*, 3 (2): 24-28 [online] available at: <http://doi.org/10.5281/zenodo.3635034>
17. Vaivada, S., Žydžiūnaitė, V. (2018). Conceptualisation of self-education for healthy life style: from satisfaction of psychological needs to implementation of life objectives. *Applied Research in Health and Social Sciences*, 15 (1): 20-27 [online] available at: <http://10.2478/arhss-2018-0003>

ROMA BEGGING, A WAY TO EARN A LIVING IN THE EUROPEAN UNION

Sînziana PREDA

Lecturer, Ph.D., West University of Timișoara (Romania)

E-mail: sinziana.preda@e-uvt.ro

Abstract: *The idea of this paper originated in the research conducted as part of the project “The Untold Story. An Oral History of the Roma People in Romania” (Babeș-Bolyai University & University of Iceland, 2014-2017), regarding the history and present state of the Romanian Roma. One of the aspects discussed concerns the survival strategies of the Roma in the European Union as migration intensified over the past two decades. Primarily, these strategies are informal work and begging. The latter will be analyzed in the present study, offering data from the literature as well as testimonials of persons interviewed as part of the aforementioned project.*

Key words: *Roma; begging; migration; survival; discrimination.*

Begging was and is often associated with the image of the Roma, who are seen as responsible for various crimes. A sociological study conducted in the Republic of Moldova showed that, to a large extent, the Roma are described by non-Roma as: liars (37,5%), thieves (37,1%), beggars (29,7%), dirty (21%) etc. (UNICEF, 2016: 28). In the past decade, in a series of states of the European Union, the increase in Roma immigrants responsible for various crimes raises the question of whether interdictions regarding begging and sleeping on the streets are necessary (Muižnieks, 2015). “Economic activities in the informal economy and other income-generating activities, like begging, are frequently undertaken by Roma” (FRA, 2009: 7). Considered an illegal act¹ in Romania, as stipulated in the Penal Code, begging provides sums of money for certain migrant Roma, varying according to certain factors (for instance, the destination country of the immigrant, the frequency with which it is undertaken).

Like undeclared work, begging abroad has changed the lives of many Roma families and communities in Romania and in other ex-communist countries. The phenomenon is perceived differently by the Roma and the non-Roma. The latter, as a majority, condemn it; among the Roma, some individuals practice begging as sole income-generating activity while others practice it temporarily, during the stage or stages when they cannot find work, be that work formal or informal. Therefore, the analysis of begging demands a differential approach, considering, above all, the intention of the migrant when going abroad: to work or (exclusively) to beg.

The majority of the Roma’s occupations are marginal, ranging from street vendors (of miscellanea like cigarette lighters, handkerchiefs, newspapers) to windshield wiping, and begging (Parker and López Catalán, 2014: 389). Such means of earning a living may seem insignificant, but they are real means of subsistence for a large part of immigrants. Behind these experiences lies the complex and tragic situation of the Roma ethnicity, whose difficulties in becoming integrated on the labor market stem from limited access to material and non-material resources.

¹ “Infraction regulated by art. 326 of the Penal Code, which consists of the act of a person who, even though has the ability to work, appeals repeatedly to public mercy, asking for material help.” (Art. 326)

In Romania, issues connected to education, healthcare and housing reveal a much more difficult condition of the Roma, compared to other ethnicities. A report of the European Union from 2016 showed that 75% of the Roma interviewed were living below the poverty line in their home countries, a third did not have access to running water, and half of the persons between the ages 6-24 were not literate (European Union, 2016: 3). Persisting discrimination against Roma, especially in terms of access to the fundamental resources in a society, has led (after 1989) to the formation of a critical mass of individuals constantly trying to find solutions for survival. One of these solutions is the temporary relocation to countries in Western Europe. Here, Roma immigrants manage to accumulate higher incomes than at home, but from menial, informal work, and from begging or stealing. The low level of education and, implicitly, professionalization of these individuals leads to them being trapped in the gray zone of the economy. An uneducated population generates economic problems: "Without education, Roma children begin adult life with extremely reduced employment opportunities. Thus, discrimination against Roma children perpetuates a cycle of unequal opportunities and extreme poverty and contributes to the fact that, even in European Union member states, 71% of Roma households live in extreme poverty, on the same level as the poorest regions of the world" (Javanaud, 2016: 13).

The lack of formal education, of professional development, in concert with discriminatory policies, especially in day-to-day life, explains the considerable percentage of Roma active in the informal sector, in unregulated occupations that are badly paid, often in precarious working conditions. Because these occupations are severely underpaid in their home countries (agriculture, construction work), the idea of doing the same work for better pay abroad animates many of the Roma (and other Romanian citizens). Being faced with the realities of the destination countries often proves painful for migrants. The working conditions, the amount of pay for the work performed, living expenses prove to be different from their expectations (and evaluations made at home). In other cases, the situation deteriorates in time, once they become unemployed. Finding a new position (a new occupation) can be a lengthy endeavor. Financial instability is the framework within which, for some of the Roma, begging becomes an alternative.

"We went and begged, sold newspapers" (A. C.) "(Tell me, is there begging?) – There is some begging, yes. (Is it a means of survival when other work is not available?) – Yes, yes, yes, so you don't sit around doing nothing, because it's difficult for them if they don't have work, because they need food, clothes, a change. And if they have nothing [to do], they sometimes beg." (M. C.) "(Where did you go?) – To France in 1995: I couldn't do it, I wasn't made for something like that. I thought it would be different there, work and better pay, something to pull us out of our misery and it turned out to be begging and I couldn't do it. I was ashamed of myself." (I. R.)

Being at the mercy of others and asking for charity produces feelings of inferiority about which some of the interviewees spoke openly. The periods in which they begged are explained as extreme situations like unemployment and the impossibility of pulling through financially.

"I don't like to beg. I don't beg in Romania, I had to learn to do this here [in Finland] because I couldn't find a job. There is no employment here for Roma women. What can I do?" (Interview with a Roma woman, Finland, 6.5.2009)" (FRA, 2009: 52).

Such testimonials show a different standpoint from which the phenomenon can be interpreted, namely the perspective of equality of opportunity and gender equality. Having more limited access to education than Roma men (and belonging to the most uneducated Romanian ethnic group), Roma women have very limited opportunities. "I

came to work. I thought I would find a job, but that wasn't the case and I eventually chose to beg.' (Interview with a Roma woman, Spain, 17.3.2009)" (FRA, 2009: 53). The small likelihood of finding employment in their home country decreases even more abroad. The conditions of immigrant women reflects how great the gap is between expectations and what is required on the labor market, where their background makes these women virtually invisible. On one hand, we identify the wish of these women to earn a living and send money home, on the other, their inadequacy given the demands of an economy that is increasingly more selective and competitive.

The analysis of begging, as a phenomenon, requires taking into consideration whether the subjects are part of Roma subgroups. Roma clans are defined not by cultural models, but by standard of living. Named by occupation (Kalderash, Fierari – smiths, Spoitori – tinsmiths, Cărămidari – brickmakers, Florari – flower sellers, Ursari – bear trainers etc.), the subgroups have not been able to support themselves financially in the past few decades from their traditional activities. The crafts and trades they used to do have meanwhile disappeared, and the Roma communities have been left uncovered, living on the poverty line, from expeditors, children's allowances, day labor or temporary employment. The only subgroup that has managed to adjust professionally are the Gabori, who moved on from selling troughs to the import and retail of used clothing. The fact that they can lead their lives without committing crimes, including begging, can explain the pride this group takes in their identity in comparison to other subgroups. The Gabori are offended by their identification with Roma who perform illegal acts: "But even now it happens: we go to an establishment and we are told that you cannot be served because you are Gabori. [...] Those are the most backward people, those who discriminate against us and lump us together with all gypsies. They consider me the same as the one who begs. I have money in my pocket when I go out to eat. [...] And not to be served as an intelligent and clean person?!" (Ștefan Burcea, in Dălălu, 2017).

Describing the other Roma in pejorative terms, in the same manner as non-Roma would – because they consider themselves superior, the best of all Roma subgroups (Florea, 2008: 24), the Gabori see themselves as different because they have always tried to do "honest" work. This means that they have never clashed with anybody, Roma or non-Roma, having the ability to always be aware of economic tendencies, to know what is in demand on the market, so to always be able to have a legal occupation. Consequently, they feel entitled to tax the behavior of other Roma, especially if they damage the image of the Roma. "There are many gypsy nations and people say: 'They are gypsies.' But if a gypsy likes to work and likes to have a place to sleep, he does so. And he can lead a decent life. In our country or abroad, because there's work anywhere, not begging. [Enunciates] I do not agree with begging. I do not agree with doing nothing. Doing nothing. If someone is sick, has an amputated leg, hand, limb and you go and offer help, that's something else. And if he gets disability benefits, that's also different. But the one who has a clean bill of health, why should you give him money for nothing?" (G. R.)

For the Roma communities that have not found a means of earning a living, asking for alms produces existential, rather than moral dilemmas. The phenomenon is well known in states like France, Italy, Spain, where different Roma subgroups, not only from Romania, but from other Eastern European countries as well, live on vacant and marginal lands on the outskirts of large urban centers (the so-called *plațuri*), travelling to the city centers to beg. Having a very low level of education and professionalization, these groups generate income through illegal means, justifying their behavior through the lack of opportunities in their country of origin.

The Cărămidari (brickmakers) from Dolj county or the Cortorari (tent dwellers) in the Sibiu area are among the inhabitants of the *plațuri*. The Cărămidari (brickmakers), who lead a relatively settled life, continued to practice their trade during the communist period, while the Cortorari (tent dwellers) became settled late, around 50-60 years ago. During the Ceaușescu regime, they made a living selling copper goods – licensed through a document called “craftsman certificate” (Roșu, 2016), or working in the collective farming system (being illiterate and socially rejected, many of them ended up not receiving the meagre pensions for agriculture workers). Neither before, nor after 1989 did the Cortorari (tent dwellers) – or other conservative Roma groups (very attached to traditions), attempt to gain employment, their cultural model being learning the family trade. Given the changes in the post-communist Romanian economy, the interests of these groups turned to Western countries: they went there to beg, holding the belief that this activity constituted labor. For instance, the non-Roma are unaware of the difference between what the Cortorari (tent dwellers) call “manglimos” (begging), an activity that brings in considerable earnings, and “kerel buti,” referring to domestic work (Tesăr, 2016: 186), hard physical labor, which is often unclean (Hübschmannová, 2013: 241).

These categories, deeply rooted in the culture of some Roma groups, generate different income amounts: in other words, kerel buti generates sums high enough to build houses that are the envy of other Romanians, and of other Roma groups. The Kalderash or the Cortorari (tent dwellers) use ambiguous language when talking about their earnings, arguing that some of them “take advantage of the naiveté of the people” (Roșu, 2016). Begging is justified by the fact that asking for alms is normal, so long as there are people willing to be charitable. Pity is taken advantage of to different degrees. Those who have spent a longer time abroad and are experienced, have strategies for begging:

“(Did people say anything to you when you begged? Did they ask where you were from? Why did you do this?) – Well, they often asked ‘why do you beg?’ or something like that. Well, we didn’t really understand the language. There were some of us who did. But those of us who did – look, for example, I’ve never begged in my life. OK, generally speaking. But my wife has begged. She used to say: ‘well, I don’t have enough money’ and so on, and so forth. Nonsense...It wasn’t nonsense, it was true. There were many times when...but you didn’t make a lot. 50 here, 70 there...It depends on the beggar. Is he professional, is he a beginner...” (A. C.)

The more convincing the way of begging (a speech, an eloquent text, dressing as a mime or a statue), the larger the amount of money received can be. The professional beggar has some years of experience. “Knowing how to ask, knowing what to say to the people. We, if the guys here came and gave us one leu, we were happy with it. But a professional, when he sees only one leu, says: ‘But I have no gas tank, my rent is not paid.’ They dug up more money, they gave him 5 more lei. See, that’s what professionalism means. Others did it too. But we were content with what we got. (Were you more modest?) – With 50 bani...We weren’t so resourceful. And that was our life (in Germany, author’s note). Then we went to France, Finland, Ireland. We spread out over there, each with their family. I procreated there. Instead of 5, we came back 8, when we came back to Romania. We had three children.” (A. C.)

Such testimonials illustrate the dynamics of the begging phenomenon in the post-communist period. In the 1990s, Germany and France were the destinations of choice for migration and, consequently, for begging. In the following decade, the Roma started migrating to Italy and Spain, and later to the United Kingdom, the Scandinavian states etc. In the first years after 1990, some Romanian Roma were the first

beneficiaries of the German state policy which offered financial and material aid to immigrants from the former Eastern Bloc. Moreover, a public appeal was made to the mercy of the society for the victims of totalitarianism.

“(What did Germany seem like to you, compared to Romania?) – Like heaven compared to hell. It was very good, because we received social benefits. Not working, getting 2000 (the interlocutor was referring to the sum exchanged in lei) every month. You didn’t have to work, nothing. We sometimes begged too. We saved 10-15-20,000 [lei] and came back to our country, bought houses, put some money in the bank like that.” (A. C.)

As the interest for Germany waned (the earnings from begging decreased, it became harder to find even informal work), France, Italy and Spain became alternatives. “Some go to work, some to beg, others to steal.” (L. B.). The large number of Romanian migrants to Italy means a considerable number of Romanian Roma on the peninsula. It is also important to note that the Italian legislation does not define begging as a crime, unlike countries such as Denmark or Hungary, where this act is forbidden (Alexe and Ceapai, 2018). The recent realities and experiences of Western countries when it comes to the Roma have led to a tightening of measures against begging, especially begging that exploits children or is aggressive.

The interviewees stressed the difference between these forms of begging. In their accounts about the way in which they begged, they underlined their non-confrontational behavior, aiming especially not to be mistaken for the individuals proven guilty of the above-mentioned crimes. “Every time the police came...I showed them my papers and said: ‘I don’t do, as they say, *disturbo*.’ (You mean disturbance?) – Yes, disturbance of...a person, or something. How can you bother a person if you greet them and say ‘good afternoon’ and you respect them...is that disturbing a person? If you say hello and you don’t pull at their clothes, no... (Why? Did they accuse you of...?) – Yes, that we harass people and such. That’s what they say. And they write whatever they want in the paperwork, not what we want. (Maybe they’ve seen some?...?) – Well, there are nations (clans, author’s note) and nations, who do that. They pull at people’s clothes or harass them, they do other things...They’re other nations, nations from Ploiești or from Vâlcea, nations from Călărași. (Are they Romanian or what are they?) – Romanians, Gypsies, all kinds. They do all sorts of things there. (How are they different from you?) – So we have a *plaț* where we live. It’s only us there, from the township of Bârgăniș (Sibiu county author’s note).” (A. L.).

The humiliating or immoral connotations of begging seem less important in the view of the interviewees, who consider that the way in which they asked for money does not involve violence, is not aggressive, does not produce damage, but is dependent on the goodwill of the passersby. Explaining the process through which they ask for alms seems to them necessary, in the context of the media discourse, which is targets Roma crime, being a discourse built on racist prejudice. Negatively perceived, the public image of the ethnicity demands a nuanced approach, as a counterweight to the reactions of society (and of the authorities), which pays little attention to the obstacles the Roma face on the road to integration into the formal economy. The impediments are greater in the case of elderly Roma immigrants, who are more inclined to appeal to public mercy. In contrast to young immigrants (who, for instance, learn the language of the host country, and, to some degree, become part of the system of education), the elderly are difficult to integrate, not having access to educational and professionalization resources. With minimal survival skills, these individuals can be seen in crowded areas, especially around tourist attractions, stores, places of worship.

"I spent 5 years in Italy. When my husband died, I didn't go back alone. (What did you do in Italy?) – I begged. At the traffic lights, at the marches (supermarket, author's note), at these markets. I didn't steal, nothing, and who wanted to give you something, they did. Those who didn't, didn't. (Did you sell newspapers or did you just beg?) – No, I just begged, that's why I went to Italy. That was it." (R. C.). It may be noted that the narrators do not see begging as a crime, a tag often placed on the Roma. The narrators insist on stating their position/place among the Roma groups, setting themselves apart from the Roma involved in theft, human trafficking, prostitution.

This self-definition is confirmed by the validation given by the authorities, through a fingerprint system (in Italy), aiming especially at the youth (many lacking identification), thus making possible a tracking system for migrant Roma that is as complete as possible (Gheorghe, 2015: 53). "They card us, our shanties have numbers, we are numbered, and all of our fingerprints are taken. They can't do anything to us, because there is no theft, there's nothing. That's it. If you've said: 'we are beggars and look, as you can see, our shanties are extraordinarily clean, go to those who commit crimes, not here'" (A. L.).

In a series of cases, begging becomes a way of life for those who do not have other options (especially elderly women, who are housewives and almost illiterate); plus, belonging to a conservative clan (as the Kalderash or the Cortorari) generates dependency on the male members of the family, so that the women beg if their husbands do. "Better than in Romania...You have no job, you have nothing, no pension. And the police saw us begging, they didn't bother with us because they saw we had no complaints from the owner, from the people, we didn't harass people, they noticed..." (R. C.).

To sum up, the testimonials presented above showcase the dramatic experiences of Roma migrants striving to find means of survival and earning in accordance with their expectations regarding the greater possibilities that the West seemed to offer compared to their countries of origin. Some respondents described their experience as reprobable and transitory, others saw it as a way to make a living, more or less justified by the personal and general circumstances of the world in which they live.

Conclusions

Incriminated by law (in some European states), morally condemned, begging by Roma immigrants constitutes not only a phenomenon in itself, but is symptomatic for their countries of origin. Individuals, families, groups, communities lacking a stable, regulated income continue to resort to begging every time this is more convenient, compared to other ways of making a living. Several factors (both external and inherent to Roma culture) contribute to the perpetuation of the situation: ethnic discrimination, unequal access to material and spiritual resources in a society, the mentality regarding schooling and professionalization, the desire to earn easily and/or fast, along with decreased interest and information concerning the social security system. Thus a counterproductive mode of existence and mental model is maintained, especially for the next generations, which will fail to grasp the necessity, benefits represented by vital services such as those offered by medical insurance or pensions. Those who resort to begging fail to see it as an emergency measure and a non-model for the youth in their families. While it does bring in some income, begging is outside the formal economy, not being officially recorded and not providing any benefits, in contrast to formal work: a contract, experience and seniority, bonuses, overtime, pension.

The examination of the phenomenon reveals drawbacks on both sides. The non-Roma resort to stereotypes when speaking about the Roma, overlooking the numerous

obstacles they face when seeking employment (obstacles which quickly demotivate those who look for work). Among the Roma, there is low interest in changing the inherited customs connected to concepts like work, earning, the utility of schooling, the idea of being employed (as opposed to being one's own master), early marriage, flaunting power through ostentation (Roma palaces). To this the ambiguous condition of begging is added, which – where it is not illegal, offers immigrants administrative breaches (through limited and/or conditioned access to public mercy).

The future generations are largely unaware of the fear, insecurity associated with begging, being raised in a spirit and/or environment in which public mercy seems to be the sole economic option. We cannot disregard the fact that the large number of individuals found begging or doing informal work generates problematic questions: "First of all, to what extent do the Roma want to be involved in such activities or do they resort to them to survive; and secondly, how should the authorities react, especially when these activities represent the only means of earning a living available." (FRA, 2009: 7). These questions await an answer, as the aspirations of Roma migrants looking for employment in the formal economy await fulfillment.

Acknowledgement. *The research leading to these results has received funding from EEA Financial Mechanism 2009 - 2014 under the project contract no. 14SEE/30.06.2014.*

References:

1. Alexe, D, and A. Ceapai. (2018). Cerșetoria în UE, diferențe culturale. *Radio Europa Liberă Moldova*, January 12, 2018. [online] available at: <https://moldova.europalibera.org/a/dictionar-european/28971166.html>.
2. Dălălău, T. (2017). Întâlnire istorică a liderilor gaborilor cu pălărie din județul Mureș. *Punctul.ro*, August 9, 2017. [online] available at: <https://www.punctul.ro/intalnire-istorica-a-liderilor-gaborilor-cu-palarie-din-judetul-mures/>.
3. European Union Agency for Fundamental Rights. (2016). *EU-MIDIS II – Second European Union Minorities and Discrimination Survey Roma – Selected findings* [online] available at: https://fra.europa.eu/sites/default/files/fra_uploads/fra-2016-eu-minorities-survey-roma-selected-findings_en.pdf
4. Florea, I. (2008). Cine sunt romii? in *Vino mai aproape. Incluziunea și excluziunea romilor în societatea românească de azi*, Fleck, G., and C. Rughiniș, eds. Bucharest: Human Dynamics.
5. FRA [European Union Agency for Fundamental Rights]. (2009). *Situația cetățenilor romi din UE care se deplasează și se stabilesc în alte state membre – noiembrie 2009* [online] available at: https://fra.europa.eu/sites/default/files/fra_uploads/705-090210-roma-movement-comparative-final_ro.pdf.
6. Gheorghe, N. (2015). Alegeri de făcut și prețuri de plătit: roluri potențiale și consecințe privind activismul rom și elaborarea politicilor pentru romi. in Biro, A., Gheorghe, N., Kovats, M. et al, *De la victimizare la conștiință cetățenească: calea pentru integrarea romilor*, Will Guy, W., ed. [online] available at: <http://cncr.gov.ro/wp-content/uploads/2015/08/Cartea-De-la-victimizare-la-constinta....pdf>. 31-77.
7. Hübschmannová, M. (2013). Economic Stratification and Interaction: Roma, an Ethnic Jati in East Slovakia. in *Gypsies: An Interdisciplinary Reader*, Tong, D., ed. Routledge. 233-70.

8. Javanaud, K. (2016). Discriminarea în învățământ a copiilor romi. *Child Protection Hub*, July 14. [online] available at: <https://childhub.org/ro/biblioteca-online-protectia-copilului/discriminarea-Invatamant-copiilor-romi>.
9. Muižnieks, N. (2015). Time to debunk myths and prejudices about Roma migrants in Europe. *Council of Europe*, July 16. [online] available at: <https://www.coe.int/az/web/commissioner/-/time-to-debunk-myths-and-prejudices-about-roma-migrants-in-europe>.
10. Parker, O., and O. López Catalán. (2014). Free Movement for Whom, Where, When? Roma EU Citizens in France and Spain. *International Political Sociology* 8 (4): 379–395.
11. Roșu, I. (2016). Cel mai cool căldărar din România mi-a explicat de unde vin banii pentru palatele cu turnulețe. *Vice*, December 15 [online] available at: <https://www.vice.com/ro/article/qkbxmv/cel-mai-cool-caldarar-din-romania>.
12. Tesăr, C. (2016). Houses under Construction: Conspicuous Consumption and the Values of Youth among Romanian Cortorari Gypsies. in *Gypsy Economy – Romani Livelihoods and Notions of Worth in the 21st Century*, Brazzabeni, M., Cunha, M. I., and M. Fotta, eds. Berghahn Books. 31-77.
13. UNICEF Moldova. (2016). *Evaluarea participativă a barierelor pentru copiii romi și familiile acestora în accesarea serviciilor* [online] available at: <https://www.unicef.org/moldova/media/851/file/Evaluarea-participativa-a-barierelor-copii-romi.pdf>.

List of interviewees¹:

- B. (female), b. 1968, interview conducted by S. Preda in Bistreț (Dolj county), August 7, 2015.
- C. (male), b. 1957, interview conducted by S. Preda in Căpîlnaș (Arad county), September 1, 2015.
- M. C. (female), 30 years, interview conducted by S. Preda in Nocrich (Sibiu county), June 6, 2015.
- R. C. (female), b. 1952, interview conducted by Ionela Bogdan in Măguri (Timiș county), August 23, 2015.
- A. L. (male), b. 1977, interview conducted by S. Preda in Ighișu Vechi (Sibiu county), June 6, 2015.
- G. R. (male), interview conducted by I. Bogdan in Țirgu Mureș (Mureș county), July 7, 2015.
- I. R. (male), b. 1972, interview conducted by I. Bogdan in Măguri (Timiș county), August 22, 2015.

¹ The interviews belongs to the Oral History Institute of Babeș-Bolyai University, Cluj-Napoca, Romania and includes interviews conducted under the EEA Financial Mechanism 2009 - 2014 research project "The Untold Story. An Oral History of the Roma in Romania".

PROMOTING ACTIVE AGEING IN ROMANIA. FROM SOCIAL POLICIES TO LABOUR MARKET REGULATIONS¹

Gabriela MOTOI

Senior Lecturer, Ph.D., University of Craiova (Romania)

E-mail: gabrielamotoi@yahoo.com

Abstract: *The starting point of this paper is that, according to the statistics of the European Bureau of Statistics - Eurostat, by 2060 there will be only two older workers (15-64 years old) in the European Union per person aged over 65, compared to one a four to one report, today. The strongest change in this direction has begun starting with 2015 and till 2035, when children born in the two decades after World War II (the "baby-boomers") have begun to retire. In the first part of the paper we are presenting and analyzing the main European regulations in the field of increasing active ageing in Europe and how they are transposed into Romanian social legislation and policy. In our country, the elderly population is characterized by a low and falling employment rate (as a consequences, Romania is 10% below the European average, very far from developed countries such as Great Britain, Germany, Sweden). The second part of the paper is the result of an analysis of secondary data, at European and national level, the analysis by which we try to answer to the question whether the measures for extending the retirement age in the European states, can be applied also in Romania.*

Key words: *active ageing; social protection; social exclusion; employment; retirement*

1. Context: elderly as a vulnerable category of population

The elderly represent a distinct socio-demographic category in the total population by old age (60 years and over), characterized by irreversible morpho-physiological changes of the body, low level of activity, needs, interests, specific material and cultural aspirations (Joyce and Loe, 2020; Cernescu, 2004: 18; Fontaine: 2008; Caradec, 2001: 20). Gradually, the elderly became one of the most vulnerable social categories, being subjected especially to violence "by omission", i.e. almost total neglect by other members of society, which can lead them even to depression (Breaz, 2019). In his studies on the concept of generation, Pierre Bourdieu meant in this regard that "the border between youth and old age is in all societies a challenge of struggle" (Bourdieu, 1984: 143). Moreover, he stated that "One is always somebody's senior or junior. That is why the divisions, whether into age-groups or into generations, are entirely variable and subject to manipulation. ... My point is simply that youth and age are not self-evident data but are socially constructed, in the struggle between the young and the old" (Bourdieu, 1993: 95)

In the last two decades, in all contemporary societies there have been transformations at the level of the most important subsystems of the social system:

- at *the family level* - the dissolution of the extended family, the development of single-parent families; breaking family ties, as a result of the external migration of some of its members (Otovescu, 2013; Ilie-Goga, 2020) etc.

- at *the demographic level*: increasing life expectancy (especially in developed countries); decrease in the birth rate (which led to a decrease in the share of young people in the total population, in the depopulation of some areas, especially rural areas (Otovescu and Otovescu, 2019)

¹ Parts of this paper were presented at the 5th International Conference *Politics. Diplomacy. Culture*, 6-9 June 2018, Craiova, Romania

- at *the social level*: the emancipation of women (which led to an increase in the age of marriage and a decrease in fertility, caused by the postponement of the first child); the development of poverty in marginalized communities, such as rural communities (Pricină, 2019: 34-35) etc.

In this context, old age has come to mean, most often, “helplessness, incapacity, illness, conservatism, lack of discernment, irritability and dependence on others, the elderly being considered, for the most part, a burden on society. The shift from the well-known syntagma *Seniores priores* to the [...] appreciation that the *Elderly is superfluous because it is a burden on society*, reflects not only a change of mentality, but especially the changes that have taken place in the family and society and, implicitly, in the status of the elderly” (Rădulescu, 1994: 112).

Many traditional societies are dominated by mentalities and stereotypes according to which the elderly is that helpless, sickly, helpless person who must enjoy a special regime in the community in which he lives (Donizzetti, 2019: 1329; Dionigi, 2015). What has favoured the proliferation of the mentality that the elderly no longer have a role in society (and has implicitly led to the loss of their status as “active person” in society) is the social change produced in the contemporary world, and which brings the focus of youth and children. Therefore, it is easy to see that contemporary society places more emphasis on the specific values of youth than on those characteristic of older age groups (concerned, first and foremost, with the protection of health), which gives rise, not infrequently, to ageism in many areas of social life (Donizzetti, 2019). Ageism also results in inequality and social exclusion, reducing social cohesion and well-being (Abrams and Swift, 2012). In fact, one of the conclusions of a 2018 report of the Institute for Research on Quality of Life (ICCV), a report focused on the quality of life in the European context highlighted the fact that “feelings of social exclusion are experienced by a significant part of the population, being more prominent in vulnerable groups (poor, people with low education, in some cases the elderly)” (ICCV, 2018: 73). What is really a challenge for social policy research is to identify the factors that lead to vulnerability and to influence them in order to reduce disability, institutionalization and death. Studies are showing that these factors that lead to vulnerability are biological, psychological and social (Muresean, 2012: 43).

2. European responses to an ageing society. An overview of public regulations

According to recent studies (Eurostat, 2019; United Nations, 2020), the member states of the European Union are facing a more or less pronounced demographic decline, but it is certain that Europe's population is getting older. Globally, since 1960, life expectancy has increased by 8 years, and demographic projections foresee an additional 5-year increase over the next 40 years. It is estimated that Europe has already reached a critical stage: after a century of natural population growth, the outlook for this century is, on the contrary, a natural decline and an aging population: “many Eastern European countries are already experiencing demographic decline and many Western countries will experience it in the near future”. (Otovescu, 2009: 301). In the same time, demographic ageing of developing countries is highlighted by massive migration to already economically developed countries (Ilie-Goga, 2013).

The process of reversing the age pyramid, in which older people are gradually marginalizing the economic, social, political aspects of young adults and their families, will lead to extremely cross-cutting pressure on marital behavior and fertility, announcing -a low level of fertility in the first 5 decades of the 21st century. The findings of the UN study also show that the elderly population around the world now

stands at about 500 million people compared to 200 million who existed globally in the middle of the twentieth century (before the outbreak of the World War II there were less than 100 million elderly people). It is expected that in 2025 the elderly around the world will reach 1 billion, which will double the current number of elderly (Stanciu, 2014: 14). There is also a sharp increase in the number of citizens over the age of 60 in the region and their forthcoming exit from the active labor market, which may lead to a threat to the functioning of the market due to the low value of the possibility of replacement (Kaleynska, 2020:168).

When giving responses (implicit or explicit) at European level, in terms of public policy, national regulations they focus on the analysis of the following statistical indicators:

- *The coefficient of population ageing*: the number of people aged 60 and over, per 100 inhabitants;
- *The rate of total age dependence*: the ratio between the sum of persons aged less than 15 years and persons aged 65 or over and the working age population;
- *Age dependency ratio*: the ratio of people aged 65 or over and the working age population.

In terms of European responses and public policy, among the most important European regulations are: a) *The Madrid International Plan of Action on Ageing* (UN, Madrid, 2008); b) *Council declaration on the European Year for Active Ageing and Solidarity between Generations* (2012); c) *Europe 2020 strategy* (European Commission, 2010); d) *Common Strategic Framework for Cohesion Policy 2014-2020* (2014) etc.

The Madrid International Plan of Action on Ageing pursues three priority directions:

a) *Elderly and development*: reducing the poverty of the elderly, easier access to the labour market and to knowledge, education and training, their continuing education to keep abreast of new technologies and labour regulations, solidarity between generations, rural development, active participation in society, social protection and security;

b) *Health and well-being of elders*: equal access to health services, adequate training of carers and health and social protection professionals, people with mental or physical disabilities, promotion of well-being and health during life;

c) *Ensuring a supportive environment*: the image of the elderly in society, living environment, preventing neglect, violence and abuse. In fact, abuse represents “a source of concern today related to human rights, gender equality, domestic violence and aging population” (Sorescu, 2011: 55). This is a major concern for an important category of elderly, while for other category, they may “arrive in residential centres, in the absence of the caregivers who care for them and take care of them” (Breaz, 2020).

Regarding the Europe 2020 Strategy, two of its objectives are: sustainable growth and inclusive growth. However, each of these two objectives involves, among other things, the implementation of effective social policy measures for the elderly. Firstly, sustainable growth involves helping citizens to age in good health and actively to avoid overloading public services. Secondly, inclusive growth involves providing opportunities and a good quality of life for older people, whose numbers are steadily growing.

Thus, the central objective of public policy and social protection measures is to ensure a minimum level of well-being for the entire population, to guarantee access to basic goods and services and to redistribute income in order to reduce poverty and social inequality. To this objective is added that of preventing the living standards of

people at risk of illness, disability, old age, the death of the supporter or unemployment from falling too high (Molnar and Poenaru, 2008: 20).

Combating social exclusion and systematizing social protection measures are objectives that are promoted at European level and undertaken at national level. It is necessary to highlight here both the articles of the Treaty of Nice and the Treaty of Amsterdam (Ilie (Motoi) and Pricină, 2014: 39-40), the models of good practices identified in the Member States, the national features, but also the multiple common phenomena such as: aging population, labour market fluctuations, demographic and family dynamics. Moreover, the Lisbon European Council (2000) recommended that social protection systems be reformed in such a way as to provide quality health services, and the Gothenburg Council (2001) called for a preliminary report on the guidelines to be adopted in the field of health care and care for the elderly

At the same time, social services are structural components of the social assistance system, contributing together with social benefits to the social inclusion of disadvantaged, vulnerable groups, to increasing the quality of life, to reducing poverty and last but not least to social and economic development. (Buzducea, 2009; Otovescu, Calotă and Cioacă, 2019). From the analysis of European documents, social risks are found in disabilities, illness, unemployment, old age-retirement, dependency that is caused by old age, loss of autonomy of the person caring for a frail elderly. Theoretically, by providing social protection, developed and developing countries aim to ensure that lack of resources does not lead to poverty or limit the access of vulnerable people to services necessary to preserve human dignity (Sorescu, 2010).

The concept of active ageing was inspired by *Robert Havighurst's* work: the welfare of the elderly is based on the fact that they remain active even after retirement; from this point of view, active retention is the key to successful ageing (Havighurst, 1968; Havighurst, 2019:341-348). Thus, active ageing means keeping people responsible for their own lives for as long as they grow older and, where possible, contribute to the economy and society. According to the definition of WHO, active ageing is "a process to optimize health, participation and security opportunities to improve the quality of life of old people. Being active refers here to the social, economic, cultural and spiritual involvement of the citizen, not necessarily to the ability to be physically active, to participate in actions that require physical activity" (WHO, 2002).

The definition of "active ageing" proposed by the OECD refers to "the ability of ageing people to lead productive lives in society and the economy for the benefit of both the individual and the community" (2006, p. 84). Active ageing is not only about the participation of older workers in the labour market, it is about also of: their active contribution to society through voluntary work, especially as family carers; the possibility of living independently.

This process is developed on 6 stages: (1) availability and use of health and social services (e.g., health promotion and prevention; continuous care); (2) behavioural determinants (e.g., exercise and physical activity; drinking and smoking habits; feeding; medication); (3) personal determinants (biology, genetics, and psychological characteristics); (4) physical environment (e.g., safety houses, low pollution levels); (5) social determinants (e.g., education, social care), and (6) economic determinants (e.g., wage, social security) (WHO, 2002).

3. Population decline as an important problem for Romania's demography and key topic for social policies for elderly

The socio-economic situation of many European countries, including Romania, has led to situations in which the elderly population faces a sharp decline in living

standards, pensions and low incomes, with limited access to certain medicines, to some care and health services. According to the latest census in Romania, carried out in 2011, the persons aged 65 and over represent 16.1% of the total population. (INS, 2012). Older women are more affected by poverty than men: in 2016, 31.8% of men aged over 65 were at risk of poverty or social exclusion, compared with 39% of women. Elderly population is characterized by an employment rate too low and falling. In the same time, Romania is 10% below the European average, very far from developed countries such as Great Britain, Germany, and Sweden.

According to the National Institute of Statistics, in 2019, the share of the population aged 0-14 in the total population remained at the value determined for January 1, 2018 (15.6%), while the share of the population aged 65 and over in the total population recorded an increase of 0.3 percentage points (from 18.2% in 2018 to 18.5% on January 1, 2019) (INS, 2019). Even the numbers changed, we may find the same age structure also in 2020, which is presented in the Table below:

Table 1: Population by age group in Romania (2020)

Age group	Number
65+ years	3.71 million
25-64 years	10.55 million
15-24 years	2.00 million
5-14 years	2.05 million
Under 5 years	936,606.0
Total	19,24 million

Source: data calculated from United Nations, Population Division, Interactive Database, 2019

According to UN forecasts, the share of the active population aged 25 to 64 will fall below the 30% threshold by 2060, representing the sharpest decline among European countries. The decline of the active population and the ageing of the workforce is another major trend, which characterizes the demographic developments of Europe, posing particular economic and social problems. The reduction of the working age population can have, as consequences, structural problems on the labour market. The demographic transition will progressively reduce the availability of human resources (*labour supply*) on the labour market (Niță, 2016: 83-84).

Regarding the age dependency ratio of demographic dependence, as we have already mentioned it is defined by the number of people aged 65 or equal per 100 inhabitants aged 20-64. By 2060, the share of the population will double, putting major pressure on the pension system and of long-term care services and on social assistance services. In total, the "age dependency ratio", which is currently 53.26%, is forecast for 2060 to reach 76.81%, as shown in the figure below:

Table 2: Age dependency ratio projected from 2020 to 2100 (Romania)

	Projections
2020	53,26%
2040	65,00%
2060	76,81%
2080	77,70%
2100	80,63%

Source: data calculated from United Nations, Population Division, Interactive Database, 2019

In fact, all age groups will change significantly, according to UN projections; however, by far the most pronounced changes will be those identified in the age categories of young people (up to 15 years) and the elderly (over 65 years). The population dynamics, as illustrated by the UN forecasts, up to the level of 2100, by the three age categories are shown in the table below:

Table 3: Size of young, working-age and elderly population in Romania. Projections from 2020 to 2100

	Young (<15 years)	Working age (15-64 years)	Elderly (65+years)	Total population
2020	2.98 mil.	12.55 mil.	3.71 mil.	19.24 mil.
2040	2.45 mil.	10.62 mil.	4.40 mil.	17.46 mil.
2060	2.16 mil.	8.62 mil.	4.53 mil.	15.31 mil.
2080	1.93 mil.	7.48 mil.	3.98 mil.	13.39 mil.
2100	1.72 mil.	6.68 mil.	3.38 mil.	12.08 mil.

Source: data calculated from United Nations, Population Division, Interactive Database, 2019

4. An overview of Romania's national regulations on improving elderly's status on labour market and their active ageing

As early as two decades ago, EU member states have already begun to take public and social policy measures (Walker, 2002: 121; Walker and Deacon, 2003: 2-3), to take measures to increase the retirement age, focuses on delaying the time of retirement, by reducing work bans after a certain age, the emphasis is on attracting the elderly in activities with a reduced work schedule with the aim of compensating part of the pension received with earnings (Bodogai, 2009: 22). For example, in France, the age at which private employers can send a retired worker without his consent has increased, from 65 to 70 years (Laroque, 2020). Many pension schemes include incentives to continue working after retirement age, including higher rates of retirement benefits, or higher retirement pensions (e.g. Denmark, France or Finland).

In Romania, since 1976, the rights of the elderly have been imposed, which unfortunately, sometimes, are ignored. Summarizing them, they are: "the right to medical care; the right to religion; the right to addiction prevention; the right to protection by qualified personnel; the right to legal protection; the right to choose the place and way of life; the right to family and community support and, last but not least, the right to palliative care" (Neamțu, 2011: 912)

Regarding the situation of the elderly in Romania on the labour market, a report prepared at European level in 2019 highlighted the following main conclusions: the share of people aged 55 to 64 who were employed was 50.0%, while only 15% of people aged 65 to 74 were still active in the labour market (Eurostat, 2019: 80). Of those, more than half had part-time employment contracts, a specific phenomenon, at the European labour market for this age group. Nearly three-quarters of the people who had the status of *self-employed* were "elderly farmers who continued to work, often on very small, family-based, subsistence farms" (Eurostat, 2019: 81).

In fact, maintaining an active life after the age of 65 is an objective that national regulatory documents take into account in this regard. The ones we could mention in this context are:

The *National Employment Strategy 2014-2020*. In this strategy, the proposed measures to support the prolongation of active life are essential for generating change in work and retirement practices in Romania, aiming at the application of employment

schemes for the elderly, the development of initiatives to transfer knowledge and work expertise from the part of older workers to young employees (mentoring programs, coaching type), studies showing that a successful organizational model is the multi-generational type, based on an integration in the workplace of the skills of different generations (National Employment Strategy, 2014: 45)

The *National Strategy on Social Inclusion and Poverty Reduction (2014-2020)*. It is a regulative document that provided, for example, “financial support for the implementation of active aging measures, e.g. for the employment of the elderly in social enterprises” (*National Strategy on Social Inclusion and Poverty Reduction*, 2014: 39)

The *National Strategy for Promoting Active Ageing and Protection of the Elderly 2015-2020*. Thus, improving the quality of life of the elderly was the main element of the National Strategy for the Promotion of Active Aging and Protection of the Elderly for the period 2015-2020, this document being approved in 2015 by the Romanian Government. The document pursues three major objectives: promoting participation in social life, prolonging the active life of the elderly and achieving a greater degree of safety and independence of the elderly. This strategy is in line with the agenda of active aging policy in Romania. Following a society in which the elderly are supported and helped to continue to lead a dignified, participatory and healthy life (*National Strategy for Promoting Active Ageing and Protection of the Elderly 2015-2020*, 2015: 36-47) .

5. Conclusions

Not all the policies and programs that are implemented in other countries can be implemented also in Romania, because there are big differences in terms of quality of life for elderly. First of all, we must take into consideration the risk of poverty and social exclusion is higher for the older people who are alone (Jehoel-Gijsbers, Vrooman, 2008). Then we must analyse also the statistical reports which are concluding, for example, that one in three people in this age group is covered by this risk. Across the EU Member States, the risk of in work poverty was particularly high for older people in Romania, as almost half (48.2 %) of all older people still in-work were at risk of poverty in 2017; this may be linked to a high share of the workforce being composed of subsistence farmers (Eurostat, 2019: 114). Also, in Romania elderly are characterized by a low employment rate. Too many of them are employed in agriculture. Romania has a high concentration of employment (60% of the total) in the primary sector (agriculture) and secondary (industry, construction, and mining) well above the European average (EU 28). And the most important fact, which should be taken into consideration when writing public policies or social policies for elderly, is their permanent risk of their social exclusion.

References:

1. Abrams, D.; Swift, H. J. (2012). *Experiences and Expressions of Ageism: Topline Results (UK) from Round 4 of the European Social Survey. ESS Country Specific Topline Results Series (2)*. Centre for Comparative Social Surveys: London
2. Bodogai, S. I. (2009). *Protecția socială a persoanelor vârstnice*, Oradea: University of Oradea Publishing House.
3. Bourdieu, P. (1984) *Distinction: A social critique of the judgement of taste*. Cambridge, Massachusetts: Harvard University Press.
4. Bourdieu, P. (1993) 'Youth' is just a word. in: Bourdieu P, *Sociology in Question*. Thousand Oaks, California: Sage, 94–102

5. Breaz, A. (2019). Depression at the third Age. *Revista de cercetare si interventie sociala*, vol 65, June 2019, 65, 36-50.
6. Breaz, A. (2020). Increasing the Quality of Life for the Older in Residential Care by Cultural Programs. *Revista de Asistenta Sociala*, 2.
7. Buzducea, D. (2009). *Sisteme moderne de asistență socială. Tendințe globale și practici locale*, Iasi: Polirom.
8. Caradec, V. (2001). *Sociologie de la vieillesse et du vieillissement*. Paris: Nathan.
9. Cernescu, T. (2004). *Sociologia vârstei a treia*, Craiova: Beladi.
10. Dionigi, R. A. (2015). Stereotypes of Aging: Their Effects on the Health of Older Adults. *Journal of Geriatrics*, vol. 2015, article ID 954027
11. Donizzetti, A. R. (2019). Ageism in an aging society: The role of knowledge, anxiety about aging, and stereotypes in young people and adults. *International Journal of Environmental Research and Public Health*, 16(8), 1329.
12. European Commission (2010). *2012 to be the European Year for Active Ageing*. DG Employment, Social Affairs and Inclusion website. [online] available at: <http://ec.europa.eu/social/main.jsp?langId=en&catId=89&newsId=860>.
13. Eurostat. (2019). *Ageing Europe — looking at the lives of older people in the EU*. Luxembourg: Publications Office of the European Union
14. Fontaine, R. (2008). *Psihologia îmbătrânirii*. Iasi: Polirom.
15. Foster, L.; Walker, A. (2013). Gender and active ageing in Europe. *European Journal of Ageing*, 10(1), 3–10;
16. Havighurst, R. J. (1968). Personality and Patterns of Aging, *The Gerontologist*, (8) 1, Spring, 20–23
17. Havighurst, R. J. (2019). 27. Personality and Patterns of Aging. *The Life Cycle*. New York: Columbia University Press, pp.341-348
18. ICCV (2018). *Calitatea vieții în România în context European* (Iuliana Precupetu – coord.), Bucharest: Romanian Academy.
19. Ilie (Motoi) G.; Pricină, G. (2014). The importance of the Amsterdam Treaty and Lisbon Strategy for increasing employment in Europe. *Revista Universitara de Sociologie*, (1), 38-42
20. Ilie Goga, C. (2020). Is Romania in a social and economic crisis caused by emigration? The new policy of the Romanian state on migration. *Sociology & Social Work Review* 4(1), 31-37.
21. Institutul Național de Statistică (2002). *Recensământul Populației și al Locuințelor*, 18 March 2002, Bucharest.
22. Institutul Național de Statistică (2019). *Comunicatul de presă nr. 212/ 29.08.2019*.
23. Jehoel-Gijsbers, G.; Vrooman, C. (2008). *Social exclusion of the elderly; A comparative study of EU member states*. Brussels: Centre for European Policy Studies
24. Joyce, K.; Loe, M. (2010). A sociological approach to ageing, technology and health. *Sociology of Health & Illness*, (32) 2, 171-180
25. Kaleynska, T. (2020). Regional Dimensions of Strategy Europe 2020 – the case of Veliko Tarnovo district. in *Proceedings of 3rd International conference Southeast Europe: History, Culture, politics and Economy*, 20 Jun 2020, Vol. 3, Bologna, Italy, Filodiritto Editore, 2020, pp.166-172, ISBN 978-88-85813-99-1
26. Laroque, P. (2020). Évolution et perspectives de la politique française de la vieillesse. *Revue d'histoire de la protection sociale*, 13(1), 151-166
27. Molnar, M.; Poenaru, M. (2008). *Protecția socială în România. Repere Europene*, Bucharest: Bren.
28. Mureșean, R. (2012). *Vârsta a treia între autonomie și vulnerabilitate*, Florești-Cluj: Limes.
29. Neamțu, G. (2011). *Tratat de asistență socială*, Iasi: Polirom.

30. Niță, A.M. (2016). The training impact on the labor market. Case Study: Mapping the labor market in Dolj County during 2015. *Forum on Studies of Society*, Bucharest: ProUniversitaria, 83-94
31. OCDE (2006). *Vivre et travailler plus longtemps*, Paris: Editions OCDE
32. Otovescu. D. (2009). *Sociologie generala*. 5th edition, Craiova: Beladi
33. Otovescu, D; Calotă, G. and Cioacă, V.O. (2019). The Social Economy in Romania: Opportunities, Vulnerabilities and Alternative Solutions. *Revista Universitară de Sociologie*, 50(2), 20-40.
34. Otovescu, A. (2013). *Conservarea identității culturale în mediile de imigranți români din Europa*. Bucharest: Muzeului National al Literaturii Române Publishing House
35. Otovescu, M. C.; Otovescu, A. (2019). The Depopulation of Romania-Is It an Irreversible Process?. *Revista de Cercetare si Interventie Sociala*, 65, 370-388.
36. Pricină. G (2019). Leader approach effects in the reconfiguration of socio-economic structures of rural environments. *Journal of Community Positive Practices*, 3, 34-45
37. Rădulescu, S.M. (1994). *Sociologia vârstelor. Societatea și ciclul uman de viață*, Bucharest: Hyperion XXI.
38. Sorescu, E.M. (2010). *Bătrânețea între binecuvântare și blestem: sociologia bătrâneții*. Craiova: Universitaria
39. Sorescu, E.M (2011). The abuse of the elderly. Views of the social care professionals working with the elderly. *Journal of Gerontological Social Work*, 3, 54-62
40. Stanciu, C. (2014). *Politicile sociale și asistența socială pentru personale vârstnice în contextul integrării României în Uniunea Europeană*. De Vest Publishing House: Timișoara.
41. United Nations (2020). *World Population Ageing 2019*, New York: United Nations
42. Walker, A. & Deacon, B. (2003). Economic Globalisation and Policies on Ageing. *Journal of Societal and Social Policy*, 2(2), 1-18.
43. Walker, A. (2002). A Strategy for Active Ageing. *International Social Security Review*, 55(1), 121-140;
44. WHO (2002). *Active Aging: A Policy Framework*. Geneva: World Health Organization
45. *** *National Employment Strategy 2014-2020* (Romania)
46. *** *National Strategy on Social Inclusion and Poverty Reduction 2014-2020* (Romania)
47. *** *National Strategy for Promoting Active Ageing and Protection of the Elderly 2015-2020* (Romania)

THE ROLE OF THE SOCIAL-PHILANTHROPIC ACTIVITY OF THE ROMANIAN ORTHODOX CHURCH AND THEIR PRESENTATION IN THE ROMANIAN MEDIA

George-Cosmin BUTURĂ

PhD. Student, University of Bucharest (Romania)

E-mail: george.butura@drd.unibuc.ro

Abstract: *In the life of the inmates, the Church has a dominant role, being the one that gives them the strength to cope with all the troubles. It is the Church which helps the inmates to realize that only by renouncing previous immoral life and following the teachings of Jesus Christ, may become another man, a spiritual man. Knowing in advance that the prisoner is to be released, the priest chaplain is one who will give him advice spiritual needs and they have to follow, proving thereby that it is a Christian and an honest citizen, that society so desperately needs. The activities that Orthodox Church provides to inmates are very poor presented in the media. The purpose of this case study is to describe the interest that Romanian media give for the social activities of the Romanian Orthodox Church. As a research method we chose participatory observation. Namely, I noticed from the inside the activities of interest and I analyzed the news that promotes the activities carried out by the Romanian Orthodox Church. In consultation with the program, a dance-based exercise class for seniors was approved, designed, advertised, and implemented. Participants displayed signs of enjoyment during the class meetings and the small class size allowed all to engage in a dynamic, powerful, and rewarding experience of dance regardless of level of ability. Through repetition and reinforcement of movements participants learned dance steps often working beyond their conceived limitations. Dance has shown promise in improved fitness, social connections and overall physical and cognitive benefits. These social philanthropic activities are very weakly highlighted in the secular press, as well as the Christian press often omits them (except for parts of the press center of the Romanian Patriarchate).*

Key words: *social-philanthropic activity; prison; inmates; media; church*

1. Introduction

The Romanian Orthodox Church has been socially and philanthropically active since its formation on this Carpathian-Danubian-Pontic territory. Starting from the precepts of Christ the Savior, the Church was close to her spiritual sons wherever they were: private homes, hospitals, nursing homes, prisons, etc.

The penitentiary environment is a society in all its power. It is a miniature society, governed both by state laws and unwritten rules, which often have more power than any other order. People deprived of their liberty know very well their responsibilities, but also their rights. Unfortunately, they focus a lot on their rights, which at some point creates this feeling of social incapacity, which leads to social maladaptation. Basically, people deprived of their liberty project their problems on society. Someone has to help them! In this way they no longer consider it necessary to make any effort in order to overcome the problems of life.

Along with the sanctifying grace, its teaching and the prayer for the spiritual sons, together with the spiritual means of calling to the new life in Jesus Christ, the Church has used in its mission all the means it has to help both spiritually and materially those in need.

The church, as an autonomous institution vis-à-vis the state, has had to organize and function as an institution of the state where it exists since its inception. In this

sense, the Church must make use of all means of social and material organization in order to help her faithful. The mission of the Church has required the use of all means, for without them neither the life nor the work of the Church in the world can be assured.

Of course, a distinction must be made between their use for the organization and work of the Church and another is their use to satisfy the common needs of the lives of clergy and believers, or at least to alleviate their suffering. The Church must provide the material means and then distribute them, according to the specific needs, which are necessary for the maintenance of the cult and the ministers of the Church and in another way for the help or social protection of the faithful.

Any attempt to acquire material means can have no other purpose than to obtain salvation by the ministers and believers of the Church. Money should not be used for its own purpose, but to do good deeds. Therefore, the social-philanthropic side of the Church is a defining one for all its actions in society. Basically this mission is a sacred duty left by the Savior Christ. Without neglecting to procure the material means it needs, the Church has been concerned and must not lose sight of the needs of the faithful, but as a method of facilitating their earthly life in order to obtain the eternal kingdom. Scripture itself considers material values to be of no value unless they are accompanied and confirmed by acts of almsgiving. The mission of the Church is not only to make known the word of God and its fulfillment, but also to its correct and coherent observance. The Orthodox Church and even any other cult cannot simply stand impassive to the needs of its neighbor. But who is the neighbor. As the Savior Christ tells us, the neighbor is the one who needs help, even if he is a stranger. While working on Trinitas TV I learned about the extraordinary case of the Albanian Patriarchate. A country where Orthodox are 4% of the population, the rest being Muslims. The patriarchate there alone supports no less than 10 social institutions: hospitals, asylums, orphanages, of course most of the beneficiaries are Muslims, but this has not prevented the Orthodox Church there to provide quality social services at high standards.

1. The social mission of the Church of the Romanian Orthodox Church

Philanthropy has always been part of the Church's mission. Ramsay (1968) discovered the important role of the Orthodox Church in the first centuries in the philanthropic involvement of the Church in the society of the first centuries. He states the important role that St. Basil the Great played in the society of his day as a pioneer of social medical institutions: the cities founded by Greek kings had been the centers from which Greek influence had penetrated the whole country. Although the teaching of the gospel does not have an eminently social role, it does encourage interpersonal Christian behavior based on empathy, compassion, and good works. The fact that the Church has always practiced philanthropy is a well-known fact, but it has not tried and did not want to replace this component of the state where any church or cult exists, but comes to the support of the state and tries to meet certain current social needs of believers. they, who are also citizens of the state in whose territory the church is located. Basically we can say that the forerunner of social services and the institution that implemented social services in the world was the Church. She took the example of the One who founded it, the Savior Christ who performed the miracle of the multiplication of the loaves and fishes to saturate the crowds that were present at His preach.

In each penitentiary in Romania there is a chapel or a liturgical space arranged, and the chaplain priests from these penitentiaries are employees of the National Administration of Penitentiaries. Thus, 8 hours a day from Sunday to Thursday, the

chaplain is present in the penitentiary, where he performs religious services, advises people deprived of their liberty, confesses and educates them.

All social and philanthropic teaching is based on the following biblical quotations:

„Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” This is the first and greatest commandment. And the second, like her, is, “Thou shalt love thy neighbor as thyself.” (Matthew, 22: 35-40)

The penitentiary currently has a special significance. A people is considered civilized or not, depending on how it behaves with disadvantaged categories: minors, the elderly, people with special needs, the unemployed, detainees, etc.

The penitentiary is a function of justice and not of power. Therefore, it provides a distinct social service, its main purpose being to serve the community. The word penitentiary comes from the Latin *penitentiae*, which means penance, repentance. So the main role of the penitentiary is to make the person deprived of liberty aware of his state of abnormality in accordance with the world in which he lives. Thus, in the penitentiary, the detainee must be aware of his reprehensible deeds, be sorry for what he did and decide not to commit them again.

The prison population is growing all over the world. Along with small and large criminals, there are people that society does not protect: alcoholics, drug addicts, the mentally ill, the unemployed. As a result, the prison environment tends to increasingly mirror our inability to socially integrate as many people as possible. "Exclusive car", "hospital without medical care", "social trash", this is a warehouse designed to isolate "worthless samples" and not only those who are punished by law for their crimes and offenses.

The restrictive environment of freedom is a closed environment, an environment that irreversibly affects any being, traumatic, little known by those outside it. Each category of people on either side of grace leaves that place with a bitter taste, with an indelible imprint. The continual effort to save the inner self is hard to describe in words. For prison staff, the "fight" is fiercer: firstly with themselves - because they must not remain contaminated by the environment in which they work, and secondly with the one deprived of liberty, which must be strive to educate him, to humanize him and to return him to society ready to face the norms of coexistence imposed by it.

Here is how Pop (1924: 153) describes life in penitentiaries:

„Life together in prison, far from correcting, cleansing the soul of the convict, seems destined to end with his loss. It is like a normal school of crime, the party of evil is fighting society and morality. He gives his public lectures, gives his private lessons, preaches aloud or speaks in his ear, provokes disobedience, revolt, makes fun of everything and everything, threatens and everything comes to his aid.... All these lead man to perish. Only great love could escape him. It is difficult for the purest soul that has passed through this atmosphere to remain undefiled. Thus, society, with the authority of its laws, with its police, with its gendarmes, with all its moral and material power, will often be forced to be held in place by a weak and withered being, installed in prison like a spider in the middle. his canvas. Like the rotten fruit that spoils other fruits, this abject being corrupts everything that comes near, infects and rots the ear that receives its words, poisons the soul of its speeches. The prison is the one that recruits the army of evil.”

So only a great "love" could save and recover for society a person deprived of liberty, that love, in my opinion, can only spring from the Source of Life, which is the Savior Christ. This is one of the reasons why I approached this topic. Also, in our scientific approach we will try to show that only the adoption of a Christian life can lead to the social reintegration of persons deprived of liberty, and the priest is the one who can and must complete the change of those in detention, to restore them healthy to society. and peers.

Also, a Christian life and attitude can make these fellows useful to the society and the Orthodox Church from which they come: „For when I was with you, I told you plainly, 'Whoever does not want to work nor eat.' But we hear that some of you live in disorder, work nothing, and cling to nothing.” (2 Thessalonians 3: 10-11)

The penitentiary environment is not governed or inhabited by dragons, but by people who have altered more than others the Image of God in us. Priests have always been considered essential factors in religious life and at the same time people invested with divine power that strengthens and makes responsible the particularities of pastoral-missionary work. Their essential mission was to create and maintain the connection between God and the faithful, by performing religious ceremonies and rites (Braniste, 2004). „Every high priest, being taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.” (Hebrews 5: 1).

The Church is the institution that guarantees, ordains and blesses the priestly work in all its directions. Using the spiritual and religious dimension of man, the church institution is made available to man, its head being the very "Son of Man" (John 5:27). "The Church is connected to the world by her created human nature.... She must walk the path of historical kenosis by fulfilling her saving mission. The members of the Church are called to take part in the mission of Christ, in His service to the world, "that the world may believe" (John 17:21)."

Caring for those who are suffering, this way of manifesting the priestly work towards the sons in difficulty, occupies an important place in the wide area of pastoral and missionary activity of the priesthood. We consider, therefore, the missionary and sacrificial component of the pastoral care of persons deprived of liberty, a work that is always up to date, with "increasingly nuanced demands and in the context of rapid changes in society, as well justified as possible" (Jurca, 2007: 10), in a continuous progression, always requiring people of vocation. personal knowledge will allow us to consider a favorable response to the requested call.

„The pastor must answer the question competently: Who am I? If he wants to correctly interpret the correspondence between self-realization as a person and fulfillment in his pastoral mission. Secondly, self-knowledge is a condition for relating to the other as for another, that is, without imposing one's own demands on him with authority.” (Tia, 2003: 141). Following Christ the Incarnate is the ideal solution. The Savior Jesus Christ, the Son of God incarnate, is and remains the supreme, perfect and ideal model of the Christian priest as shepherd of souls, he is „the Good Shepherd who lays down his soul for His sheep” (John 10:11).

This interpersonal encounter, between the priest, on the one hand, as the man who defies the disease himself and faces suffering, and detained, disoriented and unbalanced, on the other. This intersection and finds the explanation in the desire to help each fellow to discover the presence of God the One who gives His peace to those who seek it.

Each one experiences for himself every day a word or a gesture that does him good, on which occasion a seemingly banal reflection invigorates a wound as small as

itself, the pain of which is alleviated to some extent. At the same time, each of us notices the reactions that the way of being, thinking and acting provokes around him, respectively: trust, peace, surprise, hatred, anxiety, etc. Everything that affects a person in his normal life resonates with the same intensity in people affected by the disease, those who are burdened by old age or live with a disability assumed every day.

In the life of a detainee, the role of the spiritual priest is essential both in mental healing, but especially in his spiritual healing. The Holy Fathers say that the spiritual father must spend in continual prayer and reach the highest rungs of ascetic life. The priest must take care of those imprisoned with boundless love modeled on the Most Holy Trinity.

The love of the Trinity is perfect, because it is a love that lacks nothing, that has no beginning and no end, has no insufficiency, but it is plenary, eternal, infinite and perfect. The love of the Holy Trinity that Orthodoxy bears witness to beautifies the life and testimony of the Orthodox Church inspired by the Trinity." (Tulcan, 2011: 336).

The first step the clergyman must take to help the closed one is understanding, which is different from that vaguely close feeling of pity. The understanding of the neighbor implies on the part of the clergyman the effort to feel morally and even physically the disappointments, sufferings and anxieties of the person deprived of liberty. This causes him to assume with the penitent his suffering. „But it is not enough just to pity our unfortunate neighbor, but we must move especially to his help by deed... Through his spontaneous gesture, springing from mercy, he who gives alms bows with love to the sufferings of the fellow, and he finds that his pain is understood and the same love is detached from him from the one who helps him" (Popa, 2009: 336).

From the deep compassion that the spiritual priest gets to feel, obedience is born, being of course an active obedience. The confidence limit should not be forced, the detainee should not be pushed to say more than he feels he has to say. The result of such a wrong and at the same time involuntary judgment could lead to a misunderstanding of the role of the spiritual priest who risks guiding us on a dead end. If we want to help him and bring him on the path to the Kingdom, it is necessary to have the same starting point and move forward together at the same pace. An obstacle that must be overcome in the obedience relationship between the clergyman and the penitent is the projection of one's own psychological feelings, of one's own problems on him. "It is therefore important to empty ourselves of our own problems and to be totally open to the sick, to be able to perceive him exactly in the way he needs to be perceived" (Popa, 2009: 336). If we do not open ourselves sincerely to the suffering person and do not try to live the same feelings with him, if we do not actively go through the suffering with him, the spiritual-penitent relationship is a formal one, empty and devoid of content. Undoubtedly, the role of the clergyman is an extremely difficult one, because the traps in which he can fall are numerous and the risk of making mistakes is high. Consider Job's words: "I have always heard such things. you are all pitiful comforters.

„Behavior worthy of a spiritual parent can be expressed in two key words: standing by and being in love. It is a "state of being" that does not want to impose itself, that does not want to be a burden for the sick, but that is a continuous openness, in which love dominates and any other feeling to remain in the background, without that this means a lack of communication or an insensitivity to the pain of the sick." (Popa, 2009: 336).

If the relationship between the spiritual and the sick is based on love, it cannot be understood as a hierarchical relationship: healthy-sick, comforting-comforted because this could lead to a certain inequality, it gives a feeling of domination of one by the other.. The relationship with the spiritual father is never a domination, but a ministry: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew, 20:28).

Speaking about the clergyman-disciple relationship, Father Professor Constantin Necula in the show Word for the Soul broadcast on Trinitas television, said: We often do not find a clergyman, but we go for hours through malls to look for different things. Some say they do not get along with the clergyman. But the clergyman does not have to understand you, you have to understand God what he wants through your clergyman. If we do not have a clergyman we run the risk of falling into despair, and this must be healed only by the medicine of Christ. Hope above hope jumps us into eternity.

In order for man to heal both physically and mentally, the spiritual priest must make him aware of the importance of repentance. And true repentance is born in the depths of the soul, from there coming to the surface our own thoughts, feelings, deeds, and disgust for our sins.

„The soul is washed not with ordinary water, but with tears, prayers, almsgiving, fasting ... From the infinite divine mercy, this is how we cleanse ourselves from our sins. Repentance finds its fulfillment in the Sacrament of Confession. The Lord Himself in the presence of the priest or bishop - the witness of repentance - takes upon Himself our sins, forgives them, reconciles us and unites us with the Church, restores to us the divine grace which we have lost. By healing the soul, the Sacrament of Confession helps to heal the body, as many diseases are the consequences of the sinful way of life.” (Zorin, 2014: 231).

2. The ministry of the priest in the penitentiary

The ministry of the priest in the penitentiary is not very different from that of the parish priest, both having as their main concern the salvation of the faithful. The penitentiary priest regulates his activity according to a normative framework established by the governing bodies of the A.N.P.

The priest carries out in the penitentiary establishments both pastoral activities, according to the respective doctrine and cult, as well as activities of moral-religious education, for the persons deprived of liberty, at their request and in non-discriminatory conditions.

The performance of the activity by the priest is conditioned by the arrangement of an adequate space in each detention unit, thus guaranteeing the access of the entire penitentiary population to this type of services.

➤ **Professional skills:**

1. organizing and officiating religious services specific to worship;
2. moral-religious counseling and education of detainees;
3. initiating, maintaining and improving the detainees' relationship with the support environment and the community throughout the execution of the sentence. activities:
 - depending on the addressability, the activities can be classified into: - activities for the general population; - activities addressed to risk groups / those with special needs;
 - depending on the modalities of the activities, the activities can be: - group activities; - individual activities;

- depending on the type of activities, they can be classified into: - activities of organizing and officiating religious services specific to the cult; - catechesis activities; - spiritual activities; - moral-religious assistance activities; - educational activities; - collaboration activities with the support environment (family, governmental and non-governmental organizations) and with representatives of other religious denominations;
- depending on the moments of the executive route of the person deprived of liberty, we can define several levels of activity of the priest: activities of knowledge and moral-religious assistance carried out during the quarantine and observation period; current activities carried out during the execution of the sentence; activities carried out during the preparation for release.

The church must also take care of people deprived of their liberty not only during detention, but also after their release. This concern is shown by the chaplain of the prison, in which the released prisoner served his sentence. Knowing in advance that the prisoner is about to be released, the chaplain is the one who will give him the spiritual advice he needs and must follow, thus proving that he is a true Christian and an honest citizen, of whom society needs it so much.

It is desirable that the priest, together with the psychologist, sociologist and social worker of the prison, go to the place of residence of the detainee to be released, two or three weeks before release and, here, in St. At Mass, the detainee should be presented to the community as the "lost sheep" that Jesus Christ brought back into the bosom of His Church to continue to be part of His flock. In this way, the prisoner, after being released from prison, will no longer be frustrated by his past, because he knows that in the Church he will always find relief and support.

The benevolent attitude of true Christians will help the released prisoner to overcome the wickedness of some more easily, to reintegrate into society, and to realize that only with Christ and the Church he has unseemly established through sacrifice from the cross, he is on the right path. The parish priest of the community of which the released prisoner is a part will be his spiritual father, who will continue the mission of the chaplain in prison, whose mission is to win such a man for the Kingdom of Heaven.

The priest of the community will plant in the soul of the former prisoner the word of the Gospel of Christ, will drive away his sadness and will plant his love for God, for his neighbor and for the Church. The priest of the community will also arrange for the released detainee to find a job to earn the money necessary for daily life.

The Church shows special care to the released prisoners and, through the voice of her servants, calls them to union with Christ, through communion with the Body and Blood of the Lord, thus preparing for them the path that leads to the Kingdom of Love.

In the words, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19). The Savior Christ makes the Holy Apostles aware that their purpose is to spread the word of God to all people. This commandment of the Savior Christ must also be fulfilled by the followers of the Holy Apostles, that is, by the members of the church hierarchy.

Today the Church is present in society through her priests. This explains her mission in schools, hospitals, the army and in prisons. Precisely because the Church cares for her spiritual sons, she exercises her mission even in penitentiary units, sending priests to serve the spiritual needs of those deprived of liberty, thereby demonstrating that she has not forgotten those who are mentally ill. The priest from the penitentiary unit, although he exercises his mission in a special environment, is obliged to carry out his work with great zeal; but at the same time he must maintain the

relationship with the local bishop. The eparchial hierarch is the one who sends to these penitentiary units the ministering priests for the spiritual needs of those in detention.

Just as the parish priest submits to the diocesan hierarch, so the priest in the penitentiary unit is obliged to prove obedience to the local hierarch. They must conform to and obey the laws of the church, as provided by the canons of our Holy Church. The priest from the penitentiary unit is obliged to present to the local hierarch the fruits of his work, to ask for his advice whenever necessary, to participate in the biannual priestly conferences, and in these conferences to present the difficult situations he faces in order to could be solved. The relationship with the local hierarch can be maintained by the penitentiary priest and by the diocesan delegates in the penitentiary where the respective priest carries out his activity. Also, this relationship can be maintained through the invitations that the penitentiary priest can make to the local hierarch on different occasions (patron saint, services, anniversaries, etc.).

In the event that the hierarch of the place accepts the invitation of the penitentiary priest, depending on the program he has, it is good for the mayor of the place to address the words of soul building and encouragement to those in detention, to prove that the Church is not she hates sinners, but gathers them to her bosom like a loving mother. On the occasion of the visit made by the diocesan hierarch in the penitentiary unit, it can be ascertained what are the fruits of the spiritual work, fruits that belong to the minister priest in such a unit. Essential in the relationship of the penitentiary priest with the eparchial hierarch is the submission and respect of the former to his elder, but at the same time, the zeal and love he must have to spread the evangelical teaching of the Holy Church.

Those in detention, although they are a special category of people, should not be neglected and viewed with contempt. On the contrary, they need to be helped, investigated and encouraged in order to cope with detention. The true Christian is the one who applies in daily life the Savior's command: "Love your neighbor as yourself" (Matthew, 22:39). This love must be materialized by deeds, which adorn the Christian's soul and make it pleasing to God. The first to love the detained horses is the priest. He is obliged to provide the healing balm for the souls of those behind bars and the comfort they need.

In order for his moral-religious activity to bear the desired fruits, it is good for the priest from the penitentiary unit to keep in touch with both the parish priest and the philanthropic associations. Such collaboration is beneficial for all parties involved, but first and foremost it is essential for those in detention. They, seeing that they are being examined from the outside by other people, besides their families, will be able to realize that they are not forgotten by society, but on the contrary, there are people who are with them and who do not forget them.

By maintaining this relationship, the priest in the penitentiary unit can invite the parish priest on various occasions (feast, services, conferences, etc.) among those in detention to share words of edification. Also, the parish priest can come among those deprived of liberty with a group of believers from his parish and at the same time can bring them certain gifts, which could produce a lot of joy for those behind bars. There are many in the penitentiary units who have been forgotten by their families, and these visits by the parish priest accompanied by the faithful volunteers, would help them get through the difficult times they are in, but at the same time they would it helps to understand that being a Christian means being a man with a heart from which to spring love for all.

This collaboration between the penitentiary priest and the parish priest is beneficial for both of them. For the parish priest it is an opportunity to carry out his

mission in a special environment and thus he can enrich his soul, and for the priest from the penitentiary unit it is an occasion of joy, seeing that the other priestly brothers are with him and help him. in the difficult mission he has to accomplish.

4. Research. Reflections in the online press of the philatropic actions of the Romanian Orthodox Church

4.1. General objectives:

- a) analysis of the efficiency of the social-philanthropic activity of the Romanian Orthodox Church;
- b) the society's perception on the social-philanthropic activity of the Romanian Orthodox Church as it is reflected in the Romanian press;

4.2. General objectives:

- a) identifying the level of knowledge of the population regarding the social activities of the Romanian Orthodox Church;
- b) The correct presentation of the activities carried out in the penitentiaries;

4.3. Hypothesis

Nowadays, the Romanian Orthodox Church is accused of not being socially active. So I want to show that although it carries out activities in the Romanian Penitentiaries, in our case the Bucharest Jilava Penitentiary does not represent points of interest for the Romanian press.

4.4. Method

I noticed from the inside the activities of interest and I analyzed the news that promotes the activities carried out by the Romanian Orthodox Church. I searched the internet for all the news, articles or other media materials that show the social-philanthropic events of BOR and I analyzed them from a sociological point of view to show the results.

4.5. Results

1 First news: June 1 at Jilava Penitentiary

First of all, the news was promoted by the BOR press trust: Trinitas TV, Radio Trinitas, Ziarul Lumina, and the Basilica News Agency. The news was also taken over by the Amos news News Agency, an independent press agency and friend of BOR, which took over the original text from the Basilica in its entirety.

2. The second news Sanctification of the chapel of the Bucharest Jilava Penitentiary Due to the presence of His Beatitude Patriarch Daniel, Patriarch of the Romanian Orthodox Church, the news was more publicized compared to the other event. First of all, it was presented in the church press, that of the Romanian Patriarchate, but not that of the other Romanian Orthodox bishops and due to the presence of the Patriarch it was the one who officiated the consecration service.

In 4 of the 5 presentations the news is presented in a positive way. On the ziare.com website, the news presented the actual event, but about the object used by the Patriarch of Romania. It was more of a pamphlet, and the main event was omitted.

Conclusions

Although the Bucharest Jilava Penitentiary took place: cultural events occasioned by various important moments in the life of the Romanian people, conferences, shows and social-philanthropic actions on the occasion of the great Christian holidays (Christmas, Easter, etc.), these activities are very weakly highlighted in the secular press, as well as the Christian press he often omits them (with the exception of being part of the press center of the Romanian Patriarchate). As well as all the positive activities are of total disinterest for the media. The only news of interest for the Romanian media are those scandals that take place in the detention space or that have some detainees as perpetrators.

References:

1. Braniște, E. (2004). *Despre preoție*, Cluj-Napoca: Renașterea.
2. Demetrios C. J. (1968). *Byzantine Philantropy and Social Welfare*, New Brunswick.
3. Eglise Orthodoxe Russe (2007). *Les fondements de la doctrine sociale*. Les Editions du Cerf, Paris.
4. Jurca, E. (2007). *Spovedanie și psihoterapie. Interferențe și diferențe*, Bucharest: Despina.
5. Pop, t. (1924). *Drept penal comparat (Penologie și știință penitenciară). Volume 4*. Cluj.
6. Popa, I. D. (2009). *Sfântul Vasile cel Mare, predicatorul milosteniei*, în *Studia Basiliiana*. Volumul II, Bucharest: Basilica.
7. The Bible or Holy Scripture (2006). Printed with the blessing, care and preface of the Most Blessed Father Teoctist, Patriarch of the Romanian Orthodox Church, with the approval of the Holy Synod. Bucharest.
8. Tia, T. (2003). *Elemente de Pastorală misionară*, Alba Iulia: Reîntregirea.
9. Tulcan, I. (2011). In *Euharistion Patriarhului Daniel al României*, Ploieșteanul, V., Popescu, E. (coord.), Bucharest: Basilica.

THE DOMESTIC VIOLENCE EFFECTS ON THE DEVELOPMENT OF FUTURE ADULTS

Oana Lavinia FILIP¹, Lavinia Elisabeta POPP², Felicia ANDRIONI²

¹Assistant, PhD., University Babeş-Bolyai of Cluj-Napoca (Romania),
E-mail: oanalaviniafilip@yahoo.ro

²Professor, PhD., "Babeş-Bolyai" University of Cluj-Napoca (Romania),
E-mail: lavinia_popp@yahoo.com

³Professor, PhD., University of Petroşani (Romania), E-mail: felicia_andrioni@yahoo.com

Abstract: *Violence against children is one of the most serious social problems of contemporary society, and the repercussions of this phenomenon are devastating for the development of future adults. The family is the main environment of children's education and training that provides them with the necessary resources to grow, develop, mature and finally carry on life, and on their future parenting conduct. In the absence of behavioural patterns worth following, children who are victims of domestic violence may perceive aggression as a normality to apply later in their own families. This study includes an extensive analysis of the consequences of domestic violence on the emotional development of children growing up in an abusive environment. The purpose of the investigative approach was to analyse the effects of domestic violence in the training of future adults. The quantitative research consisted in a questionnaire applied to 100 persons from Caraş-Severin county. The aim of the research was to identify the main consequences of domestic violence on children and to observe how adult life suffers. Violence against children is a very complex phenomenon with multiple effects on the development of adult life.*

Key words: *domestic violence; children; adult repercussions; quantitative research; behavioural patterns.*

1. Introduction

Domestic violence against children is one of the most serious social problems in contemporary society. Although it is very difficult to estimate the number of children abused in the family environment, due to their natural reservations to respond to surveys, various studies and published statistics indicate that this number is constantly growing (Rădulescu, 1999:55-57).

From a legal perspective, the definition of domestic violence (Law no. 217/2003) for preventing and combating domestic violence is as follows:

"Domestic violence is any physical or verbal act committed intentionally by a family member against another member of the same family, which causes physical, mental, sexual or material harm."

According to the World Health Organization (1999), domestic violence involves "corroborating all forms of physical and / or emotional abuse, sexual neglect, neglect or neglect, economic exploitation or any other type of exploitation that harms or may harm health, survival, development or dignity of the child in the context of a relationship of responsibility, trust or power" (Krug et al., 2002:59).

2. Forms of violence against children

The issue of domestic violence against children is addressed in the literature taking into account the following types: physical abuse (sexual abuse), sexual abuse (sexual abuse), emotional abuse (emotional abuse) and neglect).

Abuse is defined in Law no. 272/2004 on the protection and promotion of children's rights (art. 89, paragraph 1) and can take various forms, being classified as

physical, emotional, psychological, sexual and economic abuse (GD no. 49/2011, Annex 1, Chapter II.2.1 Operational definitions).

- **Physical abuse** is defined as the totality of acts committed by a caregiver against the child, which produce or the potential to cause physical harm to the child (Krug et al., 2002:60). Blows, burns, slapping, pushing, suffocating, scalding, abruptly can be identified as forms of physical abuse.
- **Emotional abuse** refers both to the failure of a parent to provide the child with a supportive and harmonious developmental environment, and to all acts that have an adverse effect on the child's emotional health and development. Emotional abuse does not refer to singular situations in which the child is rejected by a parent who has other priorities, is concerned and tense, over a short period of time, but aims at a stable behaviour that characterizes the relationship between the two, which leaves no trace. physical, but it is all the more dangerous. This makes emotional abuse difficult to demonstrate (Killen, 1998:34)
- **Sexual abuse** involves the "use" of the child by parents or others to meet their own sexual needs. This type of abuse includes a wide range of behaviours, from caressing, forcing children to watch sexually explicit pornographic magazines and movies, to assisting an adult during masturbation, participating in sexual games, oral, anal or genital interference. These acts are addressed to children of all ages, may be repeated for a long time or may be an isolated incident (<https://www.revistadesociologie.ro/pdf-uri/nr.5-6-2008/02-Puscas.pdf>).

3. Consequences of child abuse and neglect

Traumas experienced in childhood have both short-term and long-term effects on children's physical and mental development. According to the World Health Organization, these consequences can be physical (bruises, fractures, disability); sexual (reproductive system problems, unwanted pregnancies, sexual dysfunction, sexually transmitted diseases), psychological and behavioural (substance abuse, aggressive behaviour, depression, anxiety, low self-esteem, hyperactivity, eating and sleeping disorders, behaviour suicide and self-harm (Rujoiu & Rujoiu, 2012:136).

- **The consequences of physical abuse emotionally:** feelings of guilt and inferiority persist into adulthood; violent behaviour is manifested interpersonal in most social interactions, especially if the child has internalized a parental model of aggression; there is a strange identification with this model because the violent episodes were perceived by the child as a sign of the parent's interest in him.
- **The consequences of physical abuse on a social level:** the child victim sometimes does not recognize the abuse and does not report it, the child refuses to separate from the aggressor parent, in adult life will adopt masochistic attitudes, has school problems, has behavioural disorders in relationships with other children (physical aggression, verbal, impulsivity), these behavioural manifestations result in social isolation or the establishment of relationships only with recalcitrant, aggressive children, which determines their inclusion in the vicious circle of devaluation-exclusion.
- **The consequences of child neglect in social terms:** establishing fragile interpersonal contacts, difficulties in adapting, trying to meet unmet needs, by committing antisocial acts (individually or as part of a group), consumption of

prohibited substances, running away from home, absenteeism, poor learning of ethical moral norms (Hogaș, 2010:52).

- **The consequences of neglecting the child emotionally:** Sustained emotional abuse has especially long-term consequences on a child's development, mental health, behaviour, and self-esteem. The contexts of this type of abuse are usually those related to domestic / family violence, adults with mental health problems and parents with low parental abilities (<https://www.salvaticopiii.ro/sci-ro/files/a2/a271a06c-4e1e-4a6f-831a-b1c8de0917bd.pdf>).

4. The effects of domestic violence on adult life

Episodes of domestic violence experienced in childhood have important repercussions both in the short and long term on the physical, mental and emotional development of victims of domestic violence. The World Health Organization shows that these repercussions can be identified at the physical level (fractures, bruises, burns, disability); sexual (sexual dysfunctions, reproductive system problems, unwanted pregnancies, sexually transmitted diseases); psychological and behavioural (alcohol and drug abuse, violent behaviour, depression, anxiety, low self-esteem, eating and sleeping disorders, suicidal ideation).

The occurrence of diseases such as cancer or infertility are presented by the WHO as long-term effects on physical health as a result of violence. Milner (2010) presents as a consequence of physical violence against children, in addition to injury or death in cases of extreme violence, low self-esteem, cognitive impairment, poor school performance, addictions such as alcohol, drugs, sexual disorders or running away from home, depression, integration and adjustment problems. Sexual abuse is associated with consequences such as (substance abuse, anxiety and depression) and physical health with (chronic fatigue for example) (Greenfield, 2010). Windom and Maxfield (2001) conducted a comparative analysis of cases of physical, sexual, and neglect violence, concluding that "childhood abuse and neglect are responsible for increasing the risk of arrest by up to 59% in adolescence, with 28% in adulthood, and for committing crimes with about 30% ". Therefore, sexually abused children compared to those who are physically abused or neglected are more prone to commit acts of delinquency (Smith, 2011:53). Another consequence of victimization is post-traumatic stress disorder. Defined in DSM IV as a "constellation of symptoms that occur as a result of exposure to an extremely traumatic episode: wars, natural disasters, serious road accidents, sexual or physical victimization, terrorist attacks and diagnosis with a potentially latent disease" with the statement that it is not limited to these, post-traumatic stress syndrome can present the following symptoms in children who have been sexually or physically abused, or who have witnessed violent scenes: emotional problems, uncontrolled and self-destructive behaviours, experiencing emotions such as shame, despair, helplessness, social isolation, permanent fear, deteriorating sense of danger, dissociative symptoms (Wilmushurst, 2007:273-277).

5. Data analysis and interpretation

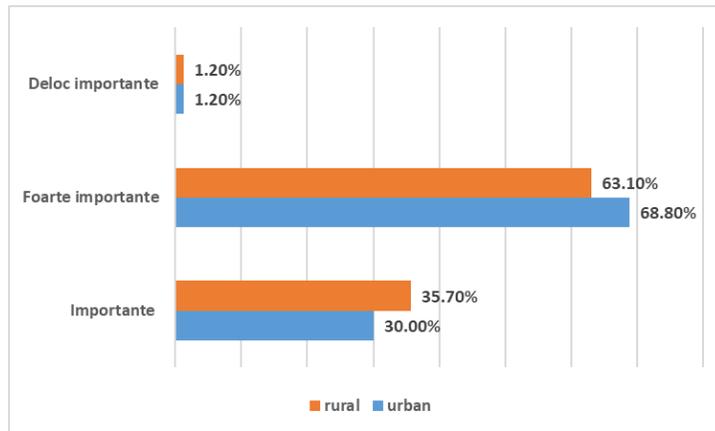
To investigate the problems, (...) a set of tools can be used that can be applied at Community level: social inquiry, opinion poll, intervention, etc. (Andrioni, 2009:5).

The quantitative research applied consisted of the application of a questionnaire to a number of persons people from Caraș-Severin county. The aim of the research was to identify the main consequences of domestic violence on children and to analyse how it influences the lives of future adults. Violence against children is a very complex

phenomenon, with multiple effects on the development of the future adult. The research method used was the sociological survey, the technique applied being the sociological questionnaire, the research questions following the three main themes, essential for the validation of the hypotheses:

- I. The role of behavioural models in the development of future adults;
- II. The importance of the power of example;
- III. Respondents' opinion on the consequences of domestic violence on children.

Figure 1. The role of behavioural models



How important are behavioural patterns for the harmonious emotional development of children and adolescents?

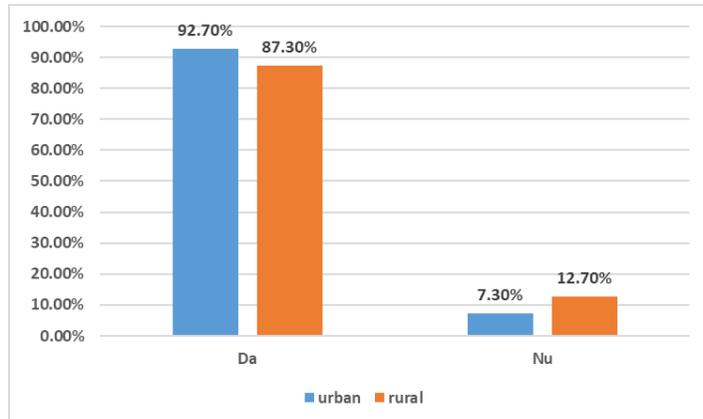
		Environment		Total
		urban	rural	
How important are behavioural patterns for the harmonious emotional development of children and adolescents?	Important	30.0%	35.7%	33.1%
	Very important	68.8%	63.1%	65.7%
	Not at all important	1.2%	1.2%	1.2%
Total		100.0%	100.0%	100.0%

Distribution of answers: one can see that the majority of respondents in urban areas (68.80%) and (63.10) in rural areas consider behavioural patterns to be very important.

Figure 2. The power of example

Can children and adolescents who have been physically and emotionally abused in their own families become future aggressors?*

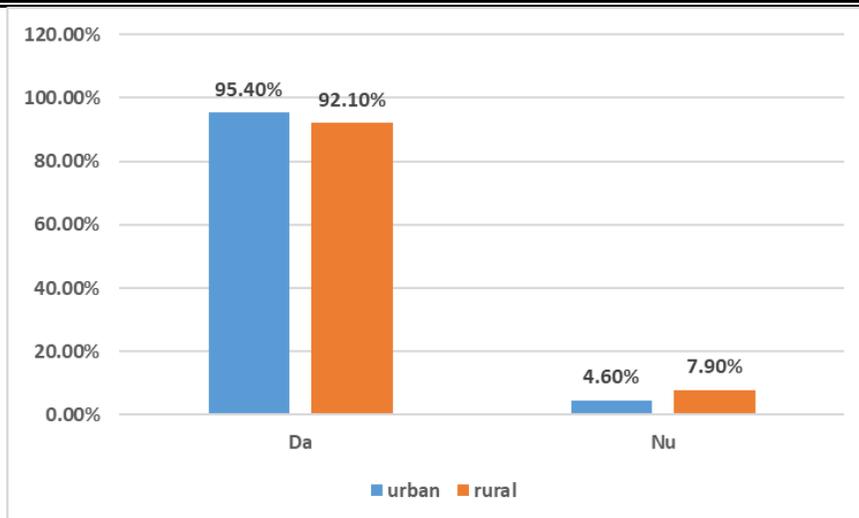
		Environment		Total
		urban	rural	
Can children and adolescents who have been physically and emotionally abused in their own families become future aggressors?	Yes	92.7%	87.3%	89.7%
	No	7.3%	12.7%	10.3%
Total		100.0%	100.0%	100.0%



It is observed that (92.70%) of the respondents from the urban area and (87.30%) of the respondents from the rural area consider that children and adolescents who have been physically and emotionally abused in their own families can become future aggressors, and (7.30%) of those surveyed in urban areas and (12.70%) consider that the power of example is not important.

Figure 3 The consequences of domestic violence
Are children and adolescents living in a violent environment more prone to depressive episodes, suicidal thoughts, anxiety?

		Environment		Total
		urban	rural	
Are children and adolescents living in a violent environment more prone to depressive episodes, suicidal anxiety?	Yes	95.4%	92.1%	93.6%
	No	4.6%	7.9%	6.4%
Total		100.0%	100.0%	100.0%



It is observed that 94.40% of respondents in urban areas and 92.10% in rural areas consider that children and adolescents living in a violent environment are more

prone to depressive episodes, anxiety and suicide, and 4.60% of people from rural areas and 7.90% from urban areas consider that there are no repercussions.

5. Conclusions

The evolution of society has shown that, over the years, violence has acquired cultural, economic and social valences. All forms of violence have repercussions both at a particular level (individual and his private life) and in general (the social macrosystem).

We conclude that domestic violence has become one of the visible crimes, due to the alarming increase in the number of cases of domestic violence, which has generated increased attention from the authorities, non-governmental organizations, the media on the causes, forms and consequences of this phenomenon. „ Child abuse and neglect have long-term effects, clearly proven on adult mental illness. There is growing evidence that child abuse and neglect also have significant effects on adult physiological disorders, such as ischemic coronary heart disease, liver disease and lung cancer, which are probably also due to the patient's health risk behaviours.” (Kessler et al., 2008: 625). The intervention of the social worker has clear objectives: to reduce the impact of stressors; to put into practice the crisis situation in order to stimulate the affected people not only to solve problems, but also to control similar problems in the future (Coulshed, 1993: 76).

Scenes of domestic violence in the family environment have devastating effects on children who are witnesses or victims of domestic violence. During childhood, some children show a state of disinterest in school activities, others have difficulty adjusting and focusing, may exhibit behavioural disorders, anxiety and even depression. Adult life also suffers because individuals who grow up and develop in an abusive environment perceives violence as a normality, which the adults can later apply within their own family and can raise their children with the conviction that education it is done by applying corporal punishments, without having remorse related to the physical and emotional wounds they can cause, being followers of the idea "nothing happened, I slapped the child around, what's the big deal?"; they can consider their children as utilitarian objects: they exist rather to satisfy their unfulfilled needs, projections and aspirations (they must be submissive regardless of the situation and fulfil exactly what is required of them). Therefore, behavioural patterns play an essential role in a child's development, the power of example, but also the atmosphere in which children grow and develop contributes to the construction of adult life. Intense emotions are generated by the relationships that the human being has with others, in the case of children, the most important people with whom they have a significant-determining relationship, are the parents. The mission of community specialists is to actively participate in solving the problems of children and adolescents living in a violent environment, to help them live an emotional life without reversible variations suffering-happiness.

Violence against children has long-term effects and is generated by a multitude of factors: financial, social, psychological, emotional factors. In order to prevent this phenomenon, the intervention of the authorities is also needed by adopting effective laws to protect victims of domestic violence. It is necessary to develop and implement an individualized protection plan for victims of domestic violence, which will really come to their aid, only thus feeling safe. It is particularly important that civil society does not remain indifferent to domestic violence, any abuse must be reported to the

competent authorities and specialized institutions, so that many of the effects of domestic violence can be prevented.

References:

1. Andrioni, F. (2009). Caracteristicile serviciilor sociale guvernamentale și neguvernamentale din România – Analiză comparativă, (18). *Studii și cercetări din domeniul științelor socio-umane*, Filiala Cluj-Napoca: Academia Româna.
2. Greenfield, E. A. (2010). Child abuse as a life-course social determinant of adult health. *Maturitas*.
3. Hogaș, D. L. (2010). *Patriarhatul, subordonarea femeii și violența domestică*, Iași: Lumen.
4. Kessler, R. C.; Pecora, P. J., Williams, J. et al. (2008). Effects of Enhanced Foster Care on the Long- Term, Physical and Mental Health of Foster Care *Arch. Gen. Psychiatry* (65):6. Alumnii.
5. Krug, E. G. (2002). *World report on violence and health*. Geneva: World Health Organization.
6. Killen, K. (1998). *Copilul maltratat*. Timișoara: EUROBIT.
7. Milner J. S.; Thomson C. J. et al. (2010). Do trauma symptoms mediate the relationship between childhood physical abuse and adult child abuse risk? *Child Abuse & Neglect*.
8. Organisation Mondiale de la Sante (1999). *La violence a l'egard des femmes: une priorite pour l'action de sante publique*. Geneve: WHO/FRH/WHD/97.8.
9. Rădulescu, S. M. (1999). *Devianță, criminalitate și patologie socială*, Bucharest: Lumina Lex.
10. Rujoiu, V. and Rujoiu, O. (2012). *Violența în familie între percepție socială și asumare individuală*, Bucharest: ASE.
11. Smith, D.E; Springer, C.M. and Barret, S. (2011). Physical Discipline and Socioemotional Adjustment among Jamaican Adolescents. *Journal of Family Violence*.
12. Wilmshurst, L. (2007). *Psihopatologia copilului. Fundamente*. Iași: Polirom.
13. *** GD no. 49/2011, annex 1, chapter II.2.1. Operational definitions.
14. *** *Law no. 272/2004* on the protection and promotion of children's rights (art.89, para.1).
15. ****Law no. 217/2003* for preventing and combating domestic violence. *Official Gazette of Romania*. (367): 1, 29.
- 16.
17. ***<https://www.revistadesociologie.ro/pdf-uri/nr.5-6-2008/02-Puscas.pdf>
18. ***<https://www.salvaticopiii.ro/sci-ro/files/a2/a271a06c-4e1e-4a6f-831a-b1c8de0917bd.pdf>.

SCHOOL MANAGEMENT IN THE CONTEXT OF CHANGE

Alexandrina Mihaela POPESCU¹, Mihaela Aurelia ȘTEFAN²

¹Associate Professor PhD, University of Craiova (Romania),

E-mail: alexia_popescu@yahoo.com

²Associate Professor PhD, University of Craiova (Romania),

E-mail: stefan.mihaela25@yahoo.com

Abstract: *In recent decades, societies in general and education systems in particular have undergone significant changes. Change is not something they have not experienced before, but the present times' complexity and pace are anew. School systems face global, cross-nation challenges, which affect schools in most parts of the world (to a greater or a lesser extent), as well as local challenges, in different areas or countries. There are challenges that involve not only optimization work or streamlining, but also major changes in the school, often showing a high degree of radicalism unknown until now (Păun, 2017: 116). The extension of the school analysis from the perspective of the organizational model has enhanced the identification of variables that can support the optimal functioning of the school. When analyzing the school organization based on theories and practices in the field, the following questions arise: What is change and how does it occur in the school organization? What are the factors that generate change and resistance to change?*

Key words: *management; change; learning organization; school manager.*

1. Change in the school organization

Mainstream literature provides several definitions of the concept of *learning organization* - in what follows we shall present those that highlight the characteristic elements of such an organization and are relevant to what is understood today by *learning organization*:

- the organization characterized by in-depth thinking in relation to organizational issues, concerned with restructuring through the individuals who make it up (Simon, 1969);
- the organization that develops an understanding of reality, observing the results with great caution (Hedberg, 1981);
- the organization in which a group of people work together to enhance their collective capabilities in order to achieve the intended results (Senge, 1990);

The analysis of these definitions is indicative of the fact that the learning organization is featured by adaptation and innovation so as to increase efficiency through individual and collective learning.

Senge (2012: 27) endorses the phrase *learning organization* and defines it as that organization in which a group of people continually boost their capacity to create the results that they truly desire, in which new models of thinking are nurtured and cultivated, in which common aspirations are set free, and in which people are continually learning to do everything together.

According to Senge, the learning organization is characterized by five dimensions, five core disciplines, in the sense of areas of personal development that deserve to be scrutinized and practised over a long period of time: systems thinking, mental models, team learning, building shared vision, personal mastery.

Handy (2007: 213) considers that the learning organization can mean two things; it can be a learning organization and/or an organization that encourages its people to learn.

The reason we need schools as learning organizations is related to the transition from planned to continual change. Even if there is no general consensus on what *learning organization* means, we do know that it is a good direction to follow by all organizations, including schools.

Păun (2017: 122) considers that what brings the school close to other organizations is its characteristic of a learning organization, and what distinguishes it from other organizations is the fact that it generates learning, being an organization that performs a particular type of work - "travail de l'humain sur l'humain" (Tardif and Lessard, 1999).

Change is something that has been experienced before, but the today's unprecedented complexity and pace of change is anew.

Joița (2008: 68) notes that although changes in education and in education management have always been the rationale for educational theory and practice, they still become the object of a specific management i.e. change management. They themselves are subject to the management standards of analysis, design, implementation, evaluation and regulation.

Schlesinger (Kotter, 2008: 35) claims that it should be borne in mind that there is nothing more difficult to complete, with less chance of success and more dangerous to control than initiating a new order of things. In every school institution that wants to be effective, an agent has the obligation to assume this role of change manager, doing away with proven inefficient systems, changing mindsets, triggering new institutional behaviours.

We spend a large part of our lives in organizations, and the changes that take place within them affect us in one way or another. Vlăsceanu (2003) considers that to understand how and why changes occur means, in fact, to exercise our ability to predict what is going to happen and, possibly, to influence the direction or magnitude of changes, but, above all, to know how (and where) to invest our resources in a smart way.

Change is a process rather than an event (Fullan, 1993), it is a process associated with a timeframe, an evolution of different states, and be they natural or artificially induced.

The best known approach to change is attributed to Lewin (1951), who explains change by analyzing the force field. He considers change to be a dynamic balance of forces that, on the one hand, puts pressure on change and, on the other hand, determines resistance to change.

Another perspective is that offered by Crozier (1964) who, premised by the idea that change is a construct, state that it does not happen naturally; several types of changes are identified:

- Change through crisis and adaptation underlies the idea that in the life of an organization there are periods of crisis that fuel the stability of the organization, without being frequent. In this context, crisis means adaptation, which does not necessarily imply a change in the deep structures, but appears as a form of extension of periods of stability;

- Change through learning is based on the idea that any change is determined by discovering and acquiring collective capabilities, new ways of reasoning, new ways of living together, in this case change becomes a learning process;

- Change as development is a variant of change through learning, with an emphasis on existing resources and previously initiated (ongoing) transformations.

At the school level, organizational change aims at important changes in the structural elements of the organization with major implications on the behaviour of all members.

The school, operating in a constantly changing organizational environment, requires the training and exercise of skills of forecasting and of influencing the nature of change so that the human resources are used effectively. More often than not, the logic of the social actors and the logic of educational ones do not converge because the internal logic of education is the result of its history (Bourdieu, 1970), the result of successive systematizations that underpin pedagogical practices, attitudes and mindsets that tend to self-preserve and self-reproduce, relatively independent of external pressures and influences.

Change is a process that does not take place randomly, research in the field confirming that change is based on an analysis of areas of action.

Vlăsceanu (2003), in an attempt to explain the mechanisms of change at the organizational level, makes a synthesis of its main characteristics: the source of change can exist at the intra-organizational level or outside it (the environment); change / development strategies are forced to take into account a wide range of variables: the size of the organization, competition relations, changes in the environment; beyond the dependence of the organization on the environment, its change can also be seen as a way to create change, thus emphasizing the proactive side (not only the responsive one).

Păun (1999: 41) proposes two types of change from an organizational perspective:

- Preventative, predictive change before the problem arises, the drizzle being preferable to the thunderstorm (in Druker's terms), this type of change protects the organization from disturbances and imbalances;

- Corrective change following the occurrence of certain dysfunctions in the functioning of organizations;

Bogathy (2004, drawing on Mintzberg, 1978), distinguishes between inevitable, emerging change and deliberate change, planned by the members of the organization:

- Emerging changes occur spontaneously, under the influence of changes at the social, political, economic, intra-organizational or inter-organizational levels, but bear no consequences on the identity of the organization.

- Planned changes are deliberate and have two basic objectives: to prepare the organization to face the changes in the environment in which it operates and to increase the degree of behavioural adaptability.

In a constantly changing world, the use of the model of planned change by the school organization can be a solution for its development. The advantage of this type of change consists in practising change that determines the development of adaptive and flexible behaviours, which can be effective tools for the management of external environmental pressures.

Stoll and Fink (1992) identify two models, starting from the specificities of changes in the educational field:

- Top-down changes - changes initiated by senior management, developed as an educational policy by obedient school headmasters and disseminated in schools through bureaucratic networks;

- Top-down and bottom-up changes - involve institutional restructuring in order to foster implementation decision making in schools that are in line with the general education policy and with centralised decisions concerning resources and staff. This model provides guidance and financial or other kind of support, also encouraging

individual schools to go for the change and adjust to the context, leading to effective change in schools.

Depending on the dominants of the organizational culture and the particularities that individualize them, organizations can opt for different strategies of reaction to change (Constantin, 2004: 236):

- Conservative strategies in which any change is perceived primarily as risky, the organization reproducing the same behaviours and the same practices. Such a strategy features narcissistic culture organizations, with a mindset marked by the refusal to question the internal situation, showing a weak interest in things and events outside them, and a great interest in what constitutes their own vision of the world.

- Rationalist strategies aim at change by activating, in particular, yield-related values. These strategies are found in organizations that have a defensive culture. Compared to narcissistic organizations, defensive organizations are less open. This type of culture is specific to traditional organizations.

- Personalistic strategies, as well as rationalist ones, want to change the situation through emphasis on human values, trying to achieve the change through intervention on the social system, working conditions, level of staff satisfaction. This type of strategy is specific to organizations showing a clan culture.

- Decision-making strategies are those aimed at simultaneously improving performance and human values. They allow for the emergence of innovative practices. They are encountered especially in organizations with an adaptive and visionary culture.

School organizations react to change through a combination of personalistic and rationalist strategies. The adoption of a decision-making strategy in the face of change could take place in time, once the decentralization of education has been achieved. Schools will need to open up to continual evolution, develop their organizational capacity to seize opportunities and adjust their structures to these opportunities.

In the school organization, the identification of the attitude towards change represents the first step in a diagnostic approach to the introduction of some changes.

2. The school manager as an agent of change in the school organization

In a school organization, headmasters are the ones who promote change, they are the ones who should first know the conditions that determine change and understand the attitudes and motivations that create it.

In the Romanian school system, many changes could not occur or did not have the expected results because very often the level of motivation was inappropriate or low.

There will be no change in school organization if psychological conditions are not taken into account. Even if the changes are logically justified, they may not occur if the conditions experienced by employees are not considered: anxiety, insecurity, conflict, stress.

From the perspective of the attitude towards change, the school organization is made up of three groups of people, with different expectations and mindsets: conservatives, moderates and radicals. It is very difficult to initiate and implement change in the context in which all those who have been successful will oppose. The desire for change is related to attitude. Conservatives do not oppose change, they rather reject the idea of being changed. The ability to change of moderates and openness to the perspective that change offers will support the changes introduced by the leader.

The role of the school manager as an agent of change has become important in the context in which schools have undergone major and significant changes in the last two decades. The often contradictory political changes have always brought about changes to the level of educational policies, putting considerable pressure on school organizations in Romania.

For school managers, as agents of change, there are a number of recommendations in the literature, with respect to change in the organizations to which they can relate in building any practical approach (Mullins, 1993; Sparrow in Cooper, Cartwright, Earley, 2001, apud. Pânișoară and Pânișoară, 2004):

- Changes do not happen easily, especially in a school organization which is recognized for conservatism, so there is need for a well-designed, coherent programme.

- A situation or organizational culture cannot be changed by merely stating that you want to produce a change. Many of the Romanian educational reforms of the last decade have been perceived as belonging to the ministers of education and not as part of systematic and coherent actions, very often the teaching staff did not see the purpose of such changes.

- The changes must be made in a climate of trust and involvement, which will keep the members of the organization united. The interference of political parties in the school life has had detrimental effects on the relationships between appointed headmasters, often on political grounds, and other teachers.

- The members of the organization must feel that they are part of the change, must play an active role in the decision making in relations to the changes that will take place. In the context described above, it is almost impossible to build team work to implement change;

- Changes need constant managerial support, but in the Romanian schools the management change often occurs with the change of the political parties that are part of the government, so that few headmasters manage to achieve the objectives they set in the institutional development project. People generally do not adopt or give up values very easily, in the same way old habits turn into new skills over time, hence, long-term thinking is absolutely mandatory.

- The need for changing attitudes and behaviours requires additional effort for the agents involved in the process of change, therefore the introduction of a system of incentives is required, in support of a programme meant to introduce change.

The differences between the theoretical requirements of change and the practical reality of the school organizations are sharp, which means that the efforts should be directed towards raising the degree of professionalization of the human resources and towards professional leadership.

The scientific promotion of change in the school organization is due to the belief that when managed adequately, change is no longer a threat, it is an opportunity, it is the very source of improvement (Antonesei, 2000: 31).

The headmaster involved in the process of change must display a behaviour similar to that described by Argyris (1985), as an effective behaviour of the manager in the process of change, which s/he opposes to ineffective behaviour (see Iosifescu, 2001: 69).

Table 1. The actual behaviour of the manager

<i>Behaviour</i>	<i>Response</i>	<i>Results</i>
<i>Ineffectiveness</i> - not defining the objectives; - maximizing the gain and minimizing the losses; - minimizing the expression of feelings; - permanent display of rationality.	- people become defensive, inconsistent; - the feeling of vulnerability develops; - manipulative actions predominate; - the existence of mistrust; - not taking the risk or taking a very high risk; - retention of information; - power-centered behaviour	- limited tolerance for ambiguity; - unquestionable results; - distancing people from results
<i>Effectiveness:</i> - emphasis is placed on interpersonal relationships (explicit manifestation of mutual dependence); - common control of task accomplishment is accepted; - protection of feelings becomes a shared responsibility; - issues and results are discussed, rather than people-related issues	- building self-confidence and self-esteem; - development of individual and organizational learning; - decrease of the defensive character of the relationships and of group dynamics; - the confrontation of ideas becomes free and open	- increased ability to experience new situations; - informed choices; - intense emotional engagement

Source: Iosifescu, 2001

The literature on general management (Prodan, 1999: 172-174) designates the type of manager concerned with change by the word *transformational*. S/he uses higher rank motivations, takes risks, clearly communicates his/her new vision, believes in intuition, is confident in the success of change, recognizes the need for change (proposes new performance standards, proposes changes in methodology and style, even sets up a promoters' group, continuously stimulates any new managerial ideas, thinks in line with the team, enhances cooperation.

3. How prepared were school managers to deal with all the challenges in a pandemic context?

The emergence of the pandemic was a challenge for the entire education system, and the identification of alternative solutions had to be done *ad hoc*, depending on the existing resources and so as to reach as many students as possible by efficient means. Headmasters were primarily responsible for coordinating, managing and monitoring learning activities immediately after the suspension of face-to-face courses.

How prepared was the school as a learning organization to cope with the unforeseen changes caused by the pandemic? How prepared were school managers to deal with all the challenges in the pandemic context? The crisis that the Romanian schools went through during this period, the lack of a legal framework to regulate the activities carried out in the school (teaching and administrative alike) made the headmasters face many challenges in organizing activities and managing multiple risk situations. We mention below some areas in which school managers encountered such difficulties, specified in the study mentioned above (<http://www.ise.ro/wp-content/uploads/2020/08/Invatarea-la-distanța-Raport-de-cercetare-august-2020.pdf>):

- assuming (individual) responsibility by headmasters in making decisions regarding the organization and supervision of distance learning activities:

Examples of challenges faced by headmasters in organizing and coordinating distance learning during the suspension of face-to-face courses:

- very high individual responsibility in decision making, given the fact that it was more difficult to consult the entire teaching staff;
- organizing the Administrative Board and the online Teachers' Council via Microsoft Teams; adjustment to new situations in a very short time; assimilation of information that underwent daily changes (according to headmasters' opinions).

- **Law enforcement and meeting administrative requests**

Examples of challenges faced by headmasters in organizing and coordinating distance learning during the suspension of face-to-face courses:

- faulty and changing legislation; lack of procedures; lack of specific provisions for vocational education in terms of online activity; lack of coordination at the national level;
- imposing measures that are difficult to apply in the "architecture" of schools in Romania;
- lack of regulations for all types of education (e.g. vocational art schools, additional education);
- the high amount of paperwork;
- numerous reports to submit to the county school inspectorate (according to headmasters' opinions).

- Deficient educational infrastructure: lack of an educational platform in the school, lack of specialized staff to administer the educational platform, restructuring of teaching activities and of the timetable so that the platform will run smoothly.

- **Involvement of the human resources in the school.**

Examples of challenges faced by headmasters in organizing and coordinating distance learning during the suspension of face-to-face courses:

- lack of a computer engineer; lack of a system administrator / computer engineer to coordinate a single platform at the school level; teachers' reluctance to carry out online activities (for "fear of being exposed to the inappropriate behaviour of students hidden behind pseudonyms or of hackers);
- lack of digital skills of teachers;
- lack of experience in working with students online before the suspension period;
- preparing online activities (selecting the right tools for classes, preparing for the lesson, adapting messages and content, all of which require time, patience and commitment from teachers) (according to headmasters' opinions).

4. Conclusions. Recommendations

The role of the headmaster as an agent of change in the school organization will determine changes in his/her training as a manager. We synthesize the problems outlined in the management of the school manager training, in terms of conditions, criteria, content, strategies (see Joița, 2008: 68-70):

- understanding the new mission of the school manager, in the general context of the management changes, where it is seen as the driving force of the adjustment of the school organization to the requirements of the continuous development of the beneficiaries of education;

- a clear vision regarding the school organization to be achieved through rational management, through medium- and long term strategic approaches, bridging tradition and the future, through achievable projects;

- understanding and establishing criteria of management efficiency, focused on principles, as a new model: clear objectives, communication, participation, adaptation, delegation, thinking in terms of success, capitalizing on human resources and relationships, creativity;

- the gradual introduction of changes in order not to amplify resistance: clarification of the change needs, of the expectations, awareness of the new elements, active involvement in their application, improvement and generalization of the results leading to the modification of the current style;
- capitalizing on the human resources of the school through new roles of the school manager, through participation and involvement;
- changing the content, conditions, meaning and mode of communication in the school organization;
- motivating those involved in the change by attracting participation, achieving individual and collective success, granting incentives;
- harmonization of group interests at the level of the organization: formal managers, teachers - class managers and the instructive-educational process, parents, groups of students, different entities in the institution, between categories of teachers who agree to follow different paths of change;
- the introduction of changes is also determined by the impact on the relevant dimensions: the introduction of changes at the level of the instructive-educational process is easier, difficulties, obstacles appear when changes of attitudes, personal and professional behaviour are required.

The real problem of the Romanian school is not represented by change, but by learning for change. This process, according to Carnall (1990, p. 7) involves:

- Clarity of objectives at all levels of the organization;
- Action planning, participation of managers to focus on problem solving;
- Increasing the degree of responsibility of all staff so as to support initiatives;
- Evaluation of the management performance at each stage of development;
- Promoting feedback in order to build self-confidence;
- Capitalizing on the ideas of all the organization staff;
- Establishing a balance between monitoring and autonomy development;
- Understanding change as a lifelong learning process.

In order to experience a comfortable change we must become accountable, reshape the framework and accept the negative aspects.

Petelean (2006: 241), seeking to achieve a taxonomy of managers according to their attitude towards change, identifies the following types:

- Managers in the area of acceptance - those who agree with the need for change and have a receptive attitude to it;
- Managers in the area of non-involvement - those who refrain from any action that could transform the managerial culture;
- Managers in the rejection zone - those who express an attitude of non-acceptance of change, showing rigid behaviour by which they constantly blame everything on the difficulties in the business environment, and adopting the strategy of resistance as a natural way of self-protection.

The challenge for school managers as agents of change is to identify ways to trigger the staff willingness to change. School managers need to provide the conditions for a comfortable change: to empower teachers, reshape the framework and accept that learning and change are never clear or secure.

Change is inextricably linked to its complement, i.e. stability. On the one hand, the school organization perpetuates patterns of behaviour and relationships, traditions, rituals and myths for conservation purposes. On the other hand, due to changes in the social culture or in the internal life of the school, the organizational culture of the school undergoes changes, adaptations or adjustments. The most important factor in

any change is the learning process, understood as the assimilation, storage and application of knowledge, values and ways of action.

References:

1. Antonesei, L. and Abdel-arl, Y. (2000). *De la viziunea conducerii la misiunea de succes*, Iași: Polirom.
2. Bogathy, Z. (coord.)(2004). *Manual de psihologia muncii și organizațională*. Iași: Polirom.
3. Bourdieu, P and Passeron, J.C., (1970). *La reproduction, elements pour une theorie du systeme de enseignement*, Paris: Edition de Minuit
4. Carnall, C. A. (1990). *Managing Change in Organisations*. London: Prentice Hall International
5. Constantin-Stoica, A. (2004). *Conflictul interpersonal. Prevenire, rezolvare si diminuarea efectelor*. Iași: Polirom.
6. Crozier, M. (1964). *Le phenomene bureaucratique*. Paris: PUF
7. Fullan, M.G. (1993). *Change Forces: Probing the Depths of Educational Reform*. London: Falmer Press
8. Handy, C. (2007). *Epoca rațiunii. O gândire nouă pentru o lume nouă*. Bucharest: CODECS
9. Hedberg, B. (1981). How Organizations Learn and Unlearn. in P Nystrom & WH Starbuck (eds.). *Handbook of Organizational Design* (Vol. 1). London: Cambridge University Press.
10. Iosifescu, Ș. (2001). *Management educațional pentru instituțiile de învățământ*. Bucharest: MEC.
11. Joița, E. (coord.). (2008). *A deveni profesor constructivist*. Bucharest: Didactică și Pedagogică.
12. Kotter, J. P. (2008). *Force For Change: How Leadership Differs from Management*. New York: The Free Press.
13. Lewin, K. (1951). *Field theory in social science*. New York: Harper and Row.
14. Pânișoară, G., Pânișoară I.O.(2004). *Managementul resurselor umane*. Ghid practic. Iași: Polirom.
15. Păun, E. (1999). *Școala abordare sociopedagogică*. Iași: Polirom.
16. Păun, E. (2017). *Pedagogia. Provocări și dileme privind școala și profesia didactică*. Iași: Polirom.
17. Petelean, A. (2006). *Managementul conflictelor*. Bucharest: Didactică și Pedagogică
18. Prodan, A. (1999). *Managementul de succes. Motivație și comportament*. Iași: Polirom.
19. Senge P.et al. (2012). *Școli care învață. A cincea disciplină aplicată în educație*. Bucharest: Trei.
20. Simon, H.A. (1969). *The Sciences of the Artificial*. Cambridge: MIT Press.
21. Stoll, L and Fink, D. (1992). *Effecting school change: the Halton approach*. in School Effectiveness and School Improvement, vol 3, (online) available at: <https://doi.org/10.1080/0924345920030103>
22. Vlăsceanu, M. (2003). *Organizații și comportament organizațional*. Iași: Polirom
23. ***<http://www.ise.ro/wp-content/uploads/2020/08/Invatarea-la-distanța-Raport-de-cercetare-august-2020.pdf>

THE SOCIAL AND EMOTIONAL WELL-BEING OF PREADOLESCENTS WORLDWIDE AND IN ROMANIA IN DATA AND STUDIES

Sara-Debora TOPCIU

Ph.D. Candidate, Doctoral School of Sociology, University of Oradea (Romania),

E-mail: sdtopciu@gmail.com

Abstract: *In this particular paper we aim to bring to the forefront a series of researches on the social and emotional well-being of preadolescents in different parts of the world: the European, Asian, African, North American, South American and Australian spaces. This paper also emphasizes the way in which the similarities and differences among cultures are both present in the research of the social and emotional well-being of children and preadolescents. A not inconsiderable minority of young people suffer from anxiety disorders, depression and other mood disorders and behavioural problems. Others have low self-esteem and feelings of insecurity. Given the harmful consequences of such disorders / difficulties, both in preadolescence and in later adult life, the appropriate authorities and the decision-makers should pay attention to the mental and emotional health of preadolescents so that they can develop sound strategies of prevention and intervention to raise awareness and prepare for these challenges. In this paper we will take into account, of course, Romania's situation regarding the social-emotional well-being of children. The selection of studies was made based on the accuracy of the data, the importance at a national and international level and the relevance for the present piece of work.*

Key words: *social and emotional well-being; mental health; behavioural problems; preadolescents; worldwide cultures.*

1. Introduction

This paper aims to bring to the forefront a series of researches on the social and emotional well-being of preadolescents in different parts of the world: the European, Asian, African, North American, South American and Australian spaces. We will take into account, of course, Romania's situation regarding the social-emotional well-being of children. The selection of studies was made based on the accuracy of the data, the importance at a national and international level and the relevance for the present piece of work.

The history of public health has indicated the social mobilization as the key factor that has made governments (national and global) responsible for health. In this regard, the community concerned with public health is encouraged to continue to advance health promotion strategies, but also to actively reassume its historic role of supporting social mobilization by producing evidence on the negative aspects of the effects of globalization, as well as on the positive impact that fair policies have on health. In this way, one can contribute to the achievement of the goal of local and global governance and, therefore, the determinants factors of health can be approached (Sanders, 2006).

Moore, Diener and Tan (2018) have reviewed the researches indicating the fact that a higher level of positive affect helps to form better qualitative social relationships for the persons concerned and for those around them. By better relationships they refer

to those relationships that are experienced as more pleasant, closer, supportive and long lasting. Also, numerous studies are reviewed and confirm each other, namely that not only good relationships produce positive effects, but also positive effects can lead to good relationships. According to the three, certain implications derive from the fact that positive affect leads to quality social relationships. First of all, increasing positive affect and decreasing negative feelings can substantially improve people's social relationships, and such interventions could be useful in both clinical and organizational background. Reducing the level of depression and other negative states is likely to lead to both increases in positive affect and improved social relationships. For example, increasing the positive affect of employees has the potential to improve the relationships within the organization, with colleagues, collaborators and customers.

Although unpleasant and rather avoided, discussions about emotional difficulties and poor mental health are still necessary. According to Cowie and his colleagues (2004), mental health disorders can be divided into two main types: internalization disorders and externalizing disorders. Internalization difficulties are those conditions in which the persons internalize their problems and become either anxious or depressed, or develop a tendency to lament or an eating disorder. Preadolescents and adolescents with externalizing disorders, such as conduct disorders and attention deficit hyperactivity disorder (ADHD), show visible behavioural problems for those around them. These two terms, the authors continue, are, to some extent, equivalent to the educational terms of emotional and behavioural difficulties. It is noted that drug and alcohol use can be both the result of emotional difficulties and the cause of additional difficulties.

In 2003, the World Health Organization published a paper to create an environment that is favourable to emotional and social well-being in schools. According to the organization, a healthy school environment that increases the level of social and emotional well-being is the one that is warm, friendly and rewards learning; promotes cooperation and not competition; facilitates open and protective communication; considers it important to provide creative opportunities; prevents corporal punishment, intimidation, harassment and violence, by encouraging the development of procedures and policies that do not favour corporal punishment and promote non-violent interaction on the playground, in the classroom and between staff and students; promotes the rights of boys and girls through equal opportunities and democratic procedures (World Health Organization, 2003).

The satisfaction with life among preadolescents and adolescents also refers to various important emotional, social and behavioural constructions. Moreover, the study of life satisfaction and social and emotional well-being has been increasingly claimed in recent decades. Proctor and his team (2009) state, based on the speciality literature, that there is a pressing need for research among preadolescents and adolescents from different cultures. They also note that most of the previous researches on youth satisfaction with life in the United States have been conducted in the United States, and most of the evaluation measures have been created and validated through North American samples. Therefore, future researches should aim to assess the ability of life satisfaction measures to transcend specific cultures and groups.

In the recent years, the researches in the field of well-being, and especially in the field of social and emotional well-being, have sought to transcend national borders. Recalling that emotional well-being also includes subjective well-being, we note that, in 2019, Newland *et al.* conducted a multilevel analysis of subjective well-being among children, preadolescents and adolescents in 14 countries. Their study tested an ecological model, based on relationships, of the subjective well-being of children aged 9

to 14, from 14 countries in Europe, Asia, Africa, North America and South America. The children filled in the *Children's Worlds* survey, a measure of self-reporting of contextual and well-being indicators (Newland *et al.* used the data provided by the first stage of the project). The multilevel modelling was used to predict children's well-being (life satisfaction and self-image) at two levels, *child* (age, gender, home context, family relationships, relationships with friends / colleagues, school environment, relationships with teachers and neighbourhood quality) and *country* (gross domestic product and income inequality). The strongest predictors of children's life satisfaction were gender (girls had lower life satisfaction), age (older children reported lower satisfaction), home background, and quality of family relationships. The results also indicated that most of the variance in the subjective well-being of children was attributed to child-level factors, as opposed to country-level factors. While 83% of the variation in children's life satisfaction was attributed to individual and micro systemic factors at the child level, 17% was attributed to factors and variance at the country level. Likewise, 89% of the variation in children's self-image was attributed to factors at the child level, while 11% was attributed to factors and variance at the country level (Newland *et al.*, 2019).

The above-mentioned project was also the subject of Rees and Main's (2015) manuscript, *Children's views on their lives and well-being in 15 countries: An initial report on the Children's Worlds survey, 2013-14*. According to the two, in principle, children seem more satisfied with family and friendships than with other aspects, such as school and the local area (for example, the average scores for the satisfaction with "family life" were higher than for satisfaction with "student life" in 13 of the 15 countries, with the exceptions being Ethiopia and Nepal, where the satisfaction with "student life" was higher). In any case, these exceptions illustrate the fact that one of the main values of the survey is to explore variations in well-being among countries and subgroups of the population. There was also a substantial diversity in the least common activities. For example, the children in Turkey spend the most time reading for pleasure, but the least time helping with household activities; the children in the UK, on the other hand, spend the most time alone and the least time doing their homework. At the same time, children's knowledge of their rights and their views on the observance of these rights by adults varied widely among countries. In most countries, most children seem to know what their rights are, but in four countries - the United Kingdom, Germany, Israel and South Korea - only a minority of children seemed to know. Moreover, children's trust in the respect that adults feel for their rights has ranged from 33% in South Korea to 84% in Norway (Rees & Main, 2015).

2. The European space

In the **United Kingdom**, a group of researchers examined the link between the family's early social-economic disadvantage and children's aspirations, along with the emotional and behavioural issues. It seems that the social-economic disadvantage predicted problems both directly and indirectly, by its association with a low level of good presence / prestige and intrinsic aspirations. Thus, children who aspire to more prestigious professions have fewer emotional and hyperactivity problems, and those with rather extrinsic aspirations have fewer emotional difficulties. Both girls and especially boys with seemingly intrinsic aspirations, presented several problems in the relationships with friends / colleagues (Flouri *et al.*, 2016).

A report was written in 2018 by members of the Children, Young People and Education Committee of the National Assembly for Wales about the support for mental and emotional health for children, early-adolescents and adolescents from **Wales**.

According to the document, the support shown for the mental and emotional health of children and young people in Wales has been limited for a long time. To put an end to this limitation, the authors recommend that the Welsh government should consider emotional well-being, resilience and early intervention a stated national priority. Following a survey on Welsh secondary school students, 50% of students surveyed said that the school provided them with information (or that they knew where to get information) about emotional well-being and mental health; 19% of the young people who responded to the survey benefited from school counseling (because there are no counseling services anywhere nearby, they called in the hope that others would not find out about their anxiety); 52% of the young people who responded to the survey said that their school is good or very good at helping them cope with exam stress, peer bullying and pressure; 65.9% of the participants said they would like the school to teach them more about how to take care of their emotional well-being and mental health (Neagle *et al.*, 2018).

In the **Italian context**, Manna and her team (2016) conducted a study on a group of preadolescents aged 11 to 14 in secondary school. Looking at the relationship between self-esteem, depression and anxiety, the researchers found that the effects of self-esteem on the depressive and anxiety symptoms were significantly greater than the effects of anxiety and depression on self-esteem. At the same time, gender has been positively associated with anxiety and self-esteem: girls tend to report higher levels of anxiety than boys. Age was also positively associated with depression; thus, older preadolescents tend to report higher levels of depression than younger preadolescents.

Sanmartín and his colleagues (2018) studied the positive and negative affect as predictors of social functioning in Spanish children. Therefore, their aim was to analyze the relationship between positive and negative affect and the dimensions of social functioning (school performance, family relationships, peer relationships, homework and self-care) in children in **Spain**. The sample included 390 primary school students aged between 8 and 11 years. The short form of *Positive and Negative Affect Schedule for children (PANAS-C-SF)* was also used along with *Child and Adolescent Social Adaptive Functioning Scale (CASAFS)*. The resulting findings showed that those who report high levels at all dimensions of social functioning also report significantly higher levels of positive affect than colleagues who report low levels. Students who report high levels of social functioning report significantly lower levels of negative affect than peers who reported low levels. Concordantly, an increase in positive affect increases the likelihood of high levels of social functioning, and an increase in negative affect decreases the likelihood of high levels of social functioning, excluding school performance.

In **Romania**, the implementation of the *International Project "Children's Worlds. An International Report on Child Well-Being"*, aims to contribute to increasing the well-being of the Romanian children. Within the project, three questionnaires were developed adapted to the second grade (8-9 years), the fourth grade (10-11 years) and the sixth grade (12-13 years), in order to capture the most important areas of children's lives. The project is in the third stage of data collection (2016-2019¹), after stage 1 (2011-2012) and 2 (2013-2014). The results obtained so far have been unexpected: although Romania is among the poorest countries in the European Union, the average level of happiness in the case of children is not correlated with material well-being. Thus, according to the mentioned survey, Romania registered, one of the highest levels of subjective well-being (happiness) among the countries whose children participated

¹ According to the official page of the project (<http://isciweb.org/>), the international data base will be achieved in 2020 and the public will have free access to information beginning with the end of 2021.

in the research. Another important finding of the study was that the best indicator for children's happiness is the possibility to spend their time as they wish (Bălătescu & Bacter, 2016).

3. The Asian space

The article *Child well-being indicators through the eyes of children in Turkey: A happy child would be one who...*, signed by Uyan-Semerçi and Erdoğan (2017), sought the most appropriate sequel to the title claim. In other words, based on the research to assess child well-being indicators from the perspective of the little ones, in order to monitor child well-being at a national level in **Turkey**, the aim of the article is, according to the authors' words, to show what priorities children have for each field, in order to be able to talk about "a happy child". Thus, 562 children from different age groups filled in the proposed questionnaire. Subsequently, 40 focus groups with approximately 10 children were organized to evaluate the questionnaire and give them the opportunity to add what they considered to be the missing dimensions on areas and indicators. The areas discussed were health; material well-being; education; risk and relationships. The results obtained provided some clues as to how children in Turkey think a happy child would be: the one who feels fit and strong; the one who has a positive mood; the one who can go on trips and does not wear old clothes; the one who has a room and a table in his house; the one who has high grades at school and has a clean and spacious garden, where he can do sports; the one who lives in a family without risk of drugs, fights and violence; the one who pursues a hobby he likes; the one who spends his time with family and friends; and the one who is loved by his friends (Uyan-Semerçi & Erdoğan, 2017).

Carlsson and his team (2011) analyzed the factors that are correlated with the subjective well-being among preadolescents in **China**. An interesting finding was that the factors that affect the subjective well-being of the Chinese parents do not also influence the subjective well-being of their preadolescents, nor there is a significant correlation between the subjective well-being of preadolescents and the well-being of their parents. The results of the study also showed that factors such as the number of close friends, the absence of harassing / intimidation bullying, spending time with parents and discussions with them are positively correlated with the subjective well-being of the preadolescents. Another interesting finding is that the well-being of the Chinese preadolescents does not seem to be correlated with their school performance.

In **Bangladesh**, Hossain (2013) was concerned with the relationship between the academic achievement and the behavioural problems in upper secondary school students. The study involved 1208 respondents: students from urban areas (9th grade), teachers and experts, from whom data were collected through a questionnaire, interview guide and focus groups. According to the obtained results, the inattention due to hyperactivity is dominant, while the "problems" with friends / colleagues - recorded the lowest score. Emotional difficulties are also more prevalent among girls; on the other hand, the prevalence of inattention due to hyperactivity is higher among boys. Correlational analysis indicates that students' academic achievement has a negative and significantly considerable relationship with all attributes of behavioural problems (emotional symptoms, behavioural problems, hyperactivity-inattention, and peer friends and colleagues problems). Moreover, the inattention due to hyperactivity has the greatest association with academic achievement, while conduct problems have the smallest association.

Also in the Asian space, we note the study of Abdel-Fattah and his collaborators (2004), who were interested in determining the prevalence rate of emotional and / or

behavioural problems in male students in **Saudi Arabia**, while identifying possible factors of risk. Of the 1313 participants in the study, 109 (8.3%) were students experiencing emotional and / or behavioural difficulties. Among the social-demographic variables studied, the educational level and the mother's profession were associated with a higher risk of developing emotional and / or behavioural disorders. Also, the unwanted pregnancies, the history of meningitis, the accidents and the asthma showed an increased risk of emotional and / or behavioural disorders. We note, however, that the percentage of 8.3% of the children and adolescents surveyed and who faced emotional and behavioural difficulties (according to the parents' report) is lower than that reported in other countries.

4. The African space

Concerned about the prevalence and the predictors of emotional and behavioural difficulties among the adolescents in **Egypt**, Mowafy and his team (2015) called for a questionnaire survey to collect data from 476 students aged 13 to 17 years in the rural environment. The developed research showed that 18.5% of the participating students had behavioural problems, the highest proportion being in the category of emotional difficulties, followed by behavioural problems, hyperactivity problems and, lastly, the peer friends and colleagues relationships. The students from private schools, enrolled in secondary education, with separated or dead parents and often punished had a higher risk of having behavioural abnormalities than the others. The researchers' recommendation for the Egyptian teachers (but which, incidentally, is valid for any teacher), is to communicate correctly with the adolescent students, through adequate prior training.

5. The North American space

The research of Wang, Pomerantz, and Chen (2007) compared the effects over time of parental control and support for autonomy on the functioning of preadolescents in the **United States** and China. Thus, 806 American and Chinese seventh grade students (mean age = 12.73 years) participated in a six-month longitudinal study. The children reported information on psychological control by parents, support for psychological autonomy, behavioral control, and their own emotional and academic functioning. There were similarities between cultures, because over time, psychological control by parents predicted a decrease in the emotional functioning of preadolescents; on the other hand, the support of psychological autonomy by parents predicted improved emotional and academic functioning of preadolescents, and parental behavioral control predicted improved academic functioning of children. An important difference found between the two countries was that the beneficial effects of parents' support for psychological autonomy were generally stronger in the United States than in China.

Jose *et al.* (1998) compared self-reported stress, coping strategies, and depression among 270 Russian preadolescents and 270 **American** preadolescents between the ages of 10 and 14 years. The findings showed that Russian and American preadolescents reported equal levels of major stress in life, but Russian preadolescents reported higher levels of stress in daily life. It was also observed that Russian preadolescents showed a greater tendency to call for social support and coping strategies aimed at solving problems compared to American preadolescents. However, the study found that Russian preadolescents are more depressed than American ones, although both Russian and American preadolescents cope with stress in similar ways.

6. The South American space

In South America, several researchers were interested in studying for the first time in **Peru** the psychometric properties of the *Positive and Negative Affect Scale for Children (PANAS-C)* in a sample of preadolescents from Lima. They concluded that positive and negative affect as constructs are less distinct in toddlers and that they become more clearly defined as children grow, possibly due to a greater ability to classify emotional experience (Casuso *et al.*, 2016).

7. The Australian space

Prior and his colleagues (1999) considered the situation of the preadolescents in **Australia**. Thus, the researchers were interested in the nature and correlations of the preadolescent psychological disorders in the Australian Longitudinal Temperament Project (ATP). Among the results obtained, we note the problems of internalization of the preadolescents, which we mentioned in the first part of this paper. According to the study of Prior *et al.* (1999), internalization disorders were the most common, and 44% of the cases presented multiple problems.

Also in Australia, Gregory and Brinkman (2015) discussed in their report, The Australian Student Wellbeing Survey how key aspects of social and emotional well-being are measured. They say that while literacy and numeracy will remain the foundation of the education systems, it is now recognized that students' social and emotional skills and their general well-being are equally essential for learning and identifying opportunities throughout life. Preadolescence, marked by the onset of puberty and transition to high school, represents a difficult period and is often characterized by transformations in peer-to-peer social relationships with adults. The lack of continuity in social relations, the lack of support and involvement in activities poses a particular risk for students during this period, so it is important that schools understand the value of the concept of well-being of their students. The ten social and emotional constructs that are currently measured in South Australia are, according to the report, happiness, sadness, worries, life satisfaction, involvement, optimism, perseverance, empathy, pro-social skills and self-esteem. The general premise behind it is that students' well-being is changeable and that programs and policies within the Department of Education and Child Development can be evaluated for their ability to improve students' well-being. Therefore, it is important to measure those aspects of the students' well-being that are both significant and changeable.

8. Conclusion

In conclusion, the similarities and differences among cultures are both present in the research of the social and emotional well-being of children, preadolescents and adolescents. While most cultures would rather portray preadolescents as a group of "moody" and difficult individuals, some of them face serious mental and emotional problems that go beyond the ordinary stereotypes. Thus, a not inconsiderable minority of preadolescents and adolescents suffer from anxiety disorders, depression and other mood disorders and behavioural problems. Others have low self-esteem and feelings of insecurity. Given the harmful consequences of such disorders / difficulties, both in preadolescence and in later adult life, the appropriate authorities and the decision-makers should pay attention to the mental and emotional health of preadolescents so that they can develop sound strategies of prevention and intervention to raise awareness and prepare for these challenges (Zaff *et al.*, 2002).

References:

1. Abdel-Fattah, M. M., Asal, A.-R. A., Al-Asmary, S. M., et al. (2004). Emotional and behavioral problems among male Saudi schoolchildren and adolescents prevalence and risk factors. *German Journal of Psychiatry* 7(1): 1-9 [online] available at: <https://adhd.org.sa/wp-content/uploads/2016/09/Emotional-and-Behavioral-Problems-Among-Male-Saudi-Schoolchildren-and-Adolescents-Prevalence-and-Risk-Factors-Abdel-Fattah-MM-2004-10.1.1.514.2296.pdf>.
2. Bălățescu, S., & Bacter, C. (2016). *Bunăstarea văzută prin ochii copiilor români: Rezultatele studiului internațional „Lumea copiilor” (ISCWeB)*. Cluj-Napoca: Presa Universitară Clujeană.
3. Carlsson, F., Lampi, E., Li, W., & Martinsson, P. (2011). *Subjective well-being among preadolescents: Evidence from urban China*. Working papers in economics, University of Gothenburg, Department of Economics [online] available at: https://www.researchgate.net/publication/228424225_Subjective_well-being_among_preadolescents-Evidence_from_urban_China.
4. Casuso, L., Gargurevich, R., Van den Noortgate, W., & Van den Bergh, O. (2016). Psychometric properties of the Positive and Negative Affect Scale for Children (PANAS-C) in Peru. *Revista Interamericana de Psicología/Interamerican Journal of Psychology (IJP)* 50(2): 170-185 [online] available at: <https://doi.org/10.30849/riip/ijp.v50i2.67>.
5. Cowie, H., Boardman, C., Dawkins, J., & Jennifer, D. (2004). *Emotional health and well-being: A practical guide for schools*. London: Paul Chapman Publishing.
6. Flouri, E., Midouhas, E., Joshi, H., & Sullivan, A. (2016). Socioeconomic disadvantage and children's emotional and behavioural problems: The role of early aspirations. *Longitudinal and Life Course Studies* 7(2): 144-164 [online] available at: <https://doi.org/10.14301/llcs.v7i2.364>.
7. Gregory, T., & Brinkman, S. (2015). *Development of the Australian Student Wellbeing survey: Measuring the key aspects of social and emotional wellbeing during middle childhood*. The Fraser Mustard Centre [online] available at: https://www.education.sa.gov.au/sites/default/files/development-australian-student-wellbeing-survey-report.pdf?acsf_files_redirect.
8. Hossain, S. (2013). A study of determining the relationship between academic achievement and problem behavior of urban secondary school students in Bangladesh. *International Journal of Social Sciences* 8(1): 1-10 [online] available at: <https://www.tijoss.com/8th%20Volume/saira.pdf>.
9. Jose, P. E., D'Anna, C. A., Cafasso, L. L., et al. (1998). Stress and coping among Russian and American early adolescents. *Developmental Psychology* 34(4): 757-769 [online] available at: <https://doi.org/10.1037/0012-1649.34.4.757>.
10. Manna, G., Falgares, G., Ingoglia, S., Como, M. R., & De Santis, S. (2016). The relationship between self-esteem, depression and anxiety: Comparing vulnerability and scar model in the Italian context. *Mediterranean Journal of Clinical Psychology MJCP* 4(3): 1-17 [online] available at: <http://cab.unime.it/journals/index.php/MJCP/article/view/1328>.
11. Moore, S. M., Diener, E., & Tan, K. (2018). Using multiple methods to more fully understand causal relations: Positive affect enhances social relationships. In E. Diener, S. Oishi, & L. Tay (Eds.), *Handbook of well-being* (pp. 1-17). DEF Publishers.
12. Mowafy, M., Ahmed, D., Halawa, E. F., & Emad El Din, M. (2015). Prevalence and predictors of emotional and behavioral problems among rural school Egyptian

- adolescents. *The Egyptian Journal of Community Medicine* 33(1): 1-14 [online] available at:
https://ejcm.journals.ekb.eg/article_717_ca2d71d8ce0982f063561140d67c1b66.pdf
13. Neagle, L., Brown, M., Griffiths, J., et al. (2018). *Mind over matter: A report on the step change needed in emotional and mental health support for children and young people in Wales*. The National Assembly for Wales: Children, Young People and Education Committee [online] available at:
<https://senedd.wales/laid%20documents/cr-ld11522/cr-ld11522-e.pdf>.
14. Newland, L. A., Giger, J. T., Lawler, M. J., et al. (2019). Multilevel analysis of child and adolescent subjective well-being across 14 countries: Child - and country - level predictors. *Child Development* 90(2): 395-413 [online] available at:
<https://doi.org/10.1111/cdev.13134>.
15. Prior, M., Sanson, A., Smart, D., & Oberklaid, F. (1999). Psychological disorders and their correlates in an Australian community sample of preadolescent children. *Journal of Child Psychology and Psychiatry* 40(4): 563-580 [online] available at:
<https://doi.org/10.1111/1469-7610.00474>.
16. Proctor, C. L., Linley, P. A., & Maltby, J. (2009). Youth life satisfaction: A review of the literature. *Journal of Happiness Studies* 10(5): 583-630 [online] available at:
<https://doi.org/10.1007/s10902-008-9110-9>.
17. Rees, G., & Main, G. (Eds.) (2015). *Children's views on their lives and well-being in 15 countries: An initial report on the Children's Worlds survey, 2013-14*. Children's Worlds Project (ISCWeB).
18. Sanders, D. (2006). A global perspective on health promotion and the social determinants of health. *Health Promotion Journal of Australia* 17(3): 165-167 [online] available at:
https://www.who.int/social_determinants/resources/articles/hpjadec2006.pdf?ua=1.
19. Sanmartín, R., Inglés, C. J., Vicent, M., et al. (2018). Positive and negative affect as predictors of social functioning in Spanish children. *PLoS One* 13(8): 1-10 [online] available at: <https://doi.org/10.1371/journal.pone.0201698>.
20. Uyan Semerci, P., & Erdoğan, E. (2017). Child well-being indicators through the eyes of children in Turkey: A happy child would be one who... . *Child Indicators Research* 10(1): 267-295 [online] available at: <https://doi.org/10.1007/s12187-016-9377-z>.
21. Wang, Q., Pomerantz, E. M., & Chen, H. (2007). The role of parents' control in early adolescents' psychological functioning: A longitudinal investigation in the United States and China. *Child Development* 78(5): 1592-1610 [online] available at:
<https://doi.org/10.1111/j.1467-8624.2007.01085.x>.
22. World Health Organization (2003). *Creating an environment for emotional and social well-being: An important responsibility of a health promoting and child-friendly school*. World Health Organization [online] available at:
<https://apps.who.int/iris/handle/10665/42819>.
23. Zaff, J. F., Calkins, J., Bridges, L. J., & Geyelin Margie, N. (2002). *Promoting positive mental and emotional health in teens: Some lessons from research*. Child Trends [online] available at:
<https://www.childtrends.org/wp-content/uploads/2002/09/Promoting-Positive-Mental-and-Emotional-Health.pdf>.

ANALYSIS OF THE CONSUMER DECISIONAL SYSTEM USING A SOFTWARE APPLICATION

Adrian Nicolae CAZACU

PhD. Student, Bucharest University of Economic Studies (Romania)

E-mail: gt500re@gmail.com

Abstract: *The paper studies the endogenous factors, which determine the consumer decision, using computational methods. For studying the interaction of these influences, we have applied a simple own application which includes the Onicescu informational statistics formulas. The application, denoted „info-calculus” is realized in MS Excel program, with an accessible interface for entering data, and an auxiliary file for calculus. Though it is proposed for study the consumer decisional system, the software can be used for any other system of three dimensions in order to find the changes of energies, the influences between them.*

Key words: *information theory; calculus; factors interaction*

1. Introduction

Starting from the study of the people perception about the environment, our research had a particular interest in the field of entertainment, so we advanced two online surveys for knowing the consumer preferences in the new market of the anime culture products. The subject has not been researched so far in Romania, no marketing studies have been conducted, neither theoretically nor experimental. Following the Kotler (2016) cybernetical model of the consumer decisional model, we have composed our questionnaires on the endogenous influences, but for study their interactions and their importance in the system, we used the information theory, the Onicescu informational energy and all the other connected dimensions. The formulas have been introduced, for easier use, in a MS Excel register, we have called *INFO-CALCULUS*. The application results, for the data obtained from one of our surveys, are analyzed in the following, together with some connected images. The application register has included, under its two forms, in the annexes of this paper, like inserted object, in order to be easy accessed, because this is what we meant to do, offer an easier way of applying information theory formulas to an interacting system, particular, the decisional system of the consumer.

2. Methodology

The data obtained from the conducted online surveys (Google docs; Cazacu, 2016, 2018a), are organized in a 2³ experiment tables. The endogenous influences measured in the author questionnaire were: the **perception**, the **knowledge**, the **motivation** and the **attitude** of the entertainment consumer (particularly the anime culture products consumer) elements which are responsible for the decision to buy (Kotler, 2016).

It have been made two online surveys, conducted by this author, which had different time of development and different number of respondents, but the results have been similar. The data in the tables correspond to the second survey (Cazacu, 2018a; Cazacu, 2019).

Table 1: Numerical data obtained from the survey

ENDOGENOUS INFLUENCE	ALTERNATIVE ANSWERS	NUMBER	PERCENT
PERCEPTION (Surprising)	YES	160	60%
	NO	108	40%
KNOWLEDGE	YES	260	97%
	NO	8	3%
MOTIVATION	YES	168	63%
	NO	100	37%
ATTITUDE	YES	169	63%
	NO	99	37%

Source: data results from author's research

It can be observed the similar percentage for the last two influences, in this case, though it must be mentioned they have been rounded at zero decimals format, for easier using in the calculus. For the motivation influence, there was a graduated question: "What was your purpose for buying...?" (the specific products) with three possible answers: "for a present"(8 answers=3%), "for me"(167 answers=62,5%) and "I did not buy"(92 answers=34,5%) so if we are interested only for the affirmative answer, that is *to the himself achievement*, the other cases being cumulated: 3%+34,5%, and the rounded percentage used.

In the next two tables, the data are reorganized in 2³ pseudo experiment modality, in order to study the interaction of two endogenous influences over the third(Table 2 and Table 3) The studied factors are denoted with *A,B,C* meaning the mentioned endogenous influences, and, as variables in the pseudo experiments: *X,Y,Z*.

Table 2: The perception and motivation influences over the consumer attitude

X(A) PERCEPTION (surprising)		Z(C) MOTIVATION		Y(B) ATTITUDE	
				NO	YES
NO	108	NO	68	25	43
		YES	40	15	25
YES	160	NO	59	22	37
		YES	101	37	64

Source: data results from author's research

Table 3: The perception and motivation influences over the consumer knowledge

X(A) PERCEPTION (surprising)		Z (C) MOTIVATION		Y(B) KNOWLEDGE	
				NO	YES
NO	108	NO	68	2	66
		YES	40	1	39
YES	160	NO	59	2	57
		YES	101	3	98

Source: data results from author's research

The MS Excel register we propose as application to be used, includes Onicescu informational statistics formulas (Onicescu, 1979). The two main dimensions based on

which the entire information theory is developed, are the Onicescu informational energy E and the informational entropy H . Most of the formulas in the application are based on the first of them, the energy, our interest being focused on the energies transfer, influences, contribution and gain, when two or three variables/ factors are involved.

In the following considerations, the affirmative alternative of a variable is subscript indexed with "2" or superscript with "1", and the negative alternative is subscript indexed with "1" or superscript with "0".

3. Results

In order not to reload the formulas for every case, we present, as example, the formulas used in the $X \leftrightarrow Z$ determination, the influence of the perception over the motivation and inverted (Table 2). The contribution of energy, brought from X to Z , or from A to C , is calculated, as it is known, using an average of the conditioned energies of the variable X (or the influence A) in equations (1), where W_1 and W_2 are the specific weights (the numerical contributions of each kind of answers: **no** and **yes**), in this case: $W_1=108/268$ and $W_2 = 160/268$.

$$AI(Z/X) = E(Z/X_1) \cdot W_1 + E(Z/X_2) \cdot W_2 - E(Z) \tag{1}$$

equivalent with the resumed form, we prefer:

$$AI(Z/X) = \overline{E(Z/X)} - E(Z) = 0,53 - 0,50 = 0,03$$

The same numerical result is obtained if the two variables are inverted, as the two influences action equally one upon the other.

$$AI(X/Z) = \overline{E(X/Z)} - E(X) = 0,03 \tag{1'}$$

Though, the motivation factor has a significant informational gain, due to the perception. The informational gain verifies the equations (2) including the adjusted energies, denoted with the subscript "a", described in detail, in equations (3).

$$\Delta(Z/X) = W_1 \cdot E_a(Z/X_1) + W_2 \cdot E_a(Z/X_2) - E_a(Z) \tag{2}$$

equivalent with:

$$\Delta(Z/X) = \overline{(E(Z/X))_a} - E_a(Z)$$

the component terms being described in the following:

$$E_a(Z/X_1) = 2 \cdot E(Z/X_1) - 1 = 0,07 \quad E_a(Z/X_2) = 2 \cdot E(Z/X_2) - 1 = 0,07 \tag{3}$$

$$\overline{(E(Z/X))_a} = 2 \cdot E(Z/X) - 1 = 0,07 - 0 = 0,07$$

It is also important to measure the contribution of each influence to the system energy, as a result of their interaction, when referring to the three of them. For example, to measure the result of X and Y action over Z , we are interested about the informational contribution and gain, which verify equations (4), detailed in equation (5-i):

$$AI(Z/X,Y) = \overline{E(Z/X,Y)} - E(Z) = 0,3 \tag{4}$$

$$\Delta(Z/X,Y) = \overline{(E(Z/X,Y))_a} - E_a(Z) = 0,7$$

the first is the informational contribution and the next, the informational gain. The average of the adjusted energies, moderated with the specific weights gives the follow result:

$$\begin{aligned} \Delta(Z/X, Y) &= W_1 \cdot E_a(Z/X_1, Y_1) + W_2 \cdot E_a(Z/X_1, Y_2) \\ &+ W_3 \cdot E_a(Z/X_2, Y_1) + W_4 \cdot E_a(Z/X_2, Y_2) - E_a(Z) = 0,07 \end{aligned} \tag{5}$$

or similarly, the result of **Y** and **Z** action over **X**, with equation (6) (Figure 1), in which we replaced the specific weights with the correspondent frequencies, being the same thing:

$$\begin{aligned} \Delta(X/Y)/Z &= P(Y_1, Z_1) \cdot E_a(X/Y_1, Z_1) + P(Y_1, Z_2) \cdot E_a(X/Y_1, Z_2) \\ &+ P(Y_2, Z_1) \cdot E_a(X/Y_2, Z_1) + P(Y_2, Z_2) \cdot E_a(X/Y_2, Z_2) - E_a(X) = 0,06 \end{aligned} \tag{6}$$

P(X_iY_j), **P(X_iZ_j)** and **P(Y_iZ_j)** are the specific weights for each case, calculated by dividing the corresponding numerical frequencies to the total responds. For more details about how are calculated the specific weights, we have selected the case solved in equation (5). The calculus is explained in the list included in Specific weights, calculated in the case of the **X** and **Y** action over **Z**:

$$W_1 = P(Z/X_1, Y_1) / T \dots = 40 / 268, W_2 = P(Z/X_1, Y_2) / T \dots = 68 / 268, W_3 = P(Z/X_2, Y_1) / T \dots = 59 / 268, W_4 = P(Z/X_2, Y_2) / T \dots = 101 / 268$$

If we are interested also, in one variable alternative influence over the system or other variables, there is the corresponded adapted formulas, that we propose. For example, the informational gain of **X** variable, as a result of **Y** variable action, combined with the affirmative alternative of **Z**, denoted with **Z₂** (the negative one being denoted with **Z₁**) (Figure 2), solved in equation (7).

$$\begin{aligned} \Delta(X/Y)/z_2 &= \Delta(X/Y, Z^1) = E_a((X/Y)/z_2) - E_a(X) = \\ &= E_a((X/Y_1)/z_2) \cdot P(Y_1, Z_2) + E_a((X/Y_2)/z_2) \cdot P(Y_2, Z_2) - E_a(X) = 0,06 \end{aligned} \tag{7}$$

Even more, in order to measure the influence of two variables alternatives over the third variable, we propos another formula. For example, the case in which the negative alternatives of **X** and **Y**, influence the third variable, **Z** (Figure 2) solved in equation (8). In this formula, the negative alternatives of the negative alternatives of the determining variables were superscript indexed, with "0", equivalent with the subscript notation "1", both of them being used in our register of calculus.

$$\begin{aligned} \Delta(Z/Y^0)/X^0 &= I(Z/Y^0, X^0) - \theta(Z) = \\ &E_a((Z/Y^0)/X^0) \cdot P(Y^0, X^0) - E_a(Z) = 0,01 \end{aligned} \tag{8}$$

The first form of the INFO-CALCULUS application brings supplementary information about haw all the three variables, due to their interactions, influence the decisional system, in its evolution, meaning that the resulted energy contributions determine the consumer decision.

These results are: *energy contribution of one variable, caused by the other two variables presence*, similar with the informational contribution in equation (4), *energy from not matching* (equation (9)) and *energy contribution due to the other two variables combination* (equation (10))

The energy from *not matching* between the variable **Z** and the variable **X**, or the variable **Y**, written with the usual notations:

$$AI(Z/X,Y) = \overline{E(Z/X,Y)} - E(Z/X) \qquad AI(Z/X,Y) = \overline{E(Z/X,Y)} - E(Z/Y) \tag{9}$$

and the other four formulas, obtained by circular permutations, which, in the studied case, are all null. In order not to use equations in comments, in the application had to be done some conventional notations, meaning the same thing, notations that are easy to associate:

$$AI(Z/X,Y) = M(E(Z/X,Y)) - M(E(Z/X)) \text{ or: } AI(Z/X,Y) = M(E(Z/X,Y)) - M(E(Z/Y)) \tag{9'}$$

The energy provided from *one variable contribution due to the other two variables combination*, for example, the energy provided from the variable *Z*, due to the combination of the variables *X* and *Y*, written with the usual notations, is as follows:

$$AI(Z/X \oplus Y) = \overline{E(Z/X)} + \overline{E(Z/Y)} - \overline{E(Z/X,Y)} - E(Z) \tag{10}$$

and, in the application, written with the conventional notations:

$$AI(Z/X \oplus Y) = M(E(Z/X)) + M(E(Z/Y)) - M(E(Z/X,Y)) - E(Z) \tag{10'}$$

We have proposed and used two equivalent notations, as the application user can choose for which of them seems more appropriate to his scope, but they have the same significance (Cazacu, 2018b; Mihăiță, 2016). When the formulas are used in text, as it is in many specialty works, it's more easier to use the subscript notation, as it is also in the "auxiliary-file" of the application and in comments, but in the main results, in the "data-analysis" file, we have selected the superscript indexing (Figures 2 & 3) for the application portability.

The equivalent notations of the calculated information theory dimensions, used in the application, and in other works, are enumerated in the following list:

- 1) $AI(X,Y) = AI(Y/X) \Rightarrow$ equivalent notations, used for formalizing the informational contribution from variable X to variable Y, the first notation being the usual
- 2) $\Delta(X,Y) = CI = \Delta(Y/X) \Rightarrow$ equivalent notations, used for formalizing the informational gain from variable X to variable Y, the first notation being the usual
- 3) $AI(Y/X,Z) = AI(Y/X)/Z$ equivalent notations, used for calculate the informational contribution, relative to three variables (brought by the variables X and Z to the variable Y), the first notation being the usual
- 4) $\Delta(Y/X,Z) = \Delta(Y/X)/Z \Rightarrow$ equivalent notations, used by the author, for formalizing the informational gain of the variable Y due to the the variables X and Z, the first notation being the most usual
- 5) $M(E(Y/X)) \Rightarrow$ notation used by the author in calculations, for the average of the component energies of the variable Y, in the presence of the variable X, usual notation is: $\overline{E(Y/X)}$
- 6) $Ma(E(Y/X)) \Rightarrow$ notation used by the author in calculations, for the adjusted average of the component energies of the variable Y, in the presence of the variable X; usual equivalent notations are: $\overline{E}_a(Y/X) = (\overline{E(Y/X)})_a$
- 7) $M(E(Y/X,Z)) \Rightarrow$ for the average of one variable components energies, in the other two variables structures presence; usual equivalent notations: $\overline{E(Y/X,Z)} = \overline{E(Y/X)}/Z$

8) $Ma(E(Y/X,Z) = M(Ea(Y/X,Z)) \Rightarrow$ notation used by the author in calculations, for the adjusted average of one variable components energies, in the other two variables presence; usual equivalent notations: $E_a(Y/X,Z) = E_a(Y/X)/Z = (E(Y/X,Z))_a$

Figure 1: The results of the INFO-CALCULUS application, concerning the perception and motivation actions over the consumer attitude

SUBJECT: ENDOGENOUS INFLUENCES INTERACTIONS								
ENTERING NUMERICAL DATA :								
EXAMPLE: X(C)=PERCEPTION Y(B)=ATTITUDE Z(A)=MOTIVATION	X (C)	Z (A)	NOT Y (B1)	YES Y (B2)	Total	NOTES/ CONVENTIONS: NOT Z=Z°; NOT X=X°; NOT Y=Y°; YES Z= Z¹; YES Y= Y¹; YES X= X¹		
		Z°	25	43	68			
	X°	Z¹	15	25	40			
	Total X°		40	68	108			
		Z°	22	37	59			
	X¹	Z¹	37	64	101			
	Total X¹		59	101	160			
	TOTAL		99	169	268			
	A1= INFORMATIONAL CONTRIBUTION							
	D=INFORMATIONAL GAIN							
$AI(Z/X) = E(Z/X) - E(Z)$	$\Delta(Z/X)$	$AI(Z/X)$ A from C	$AI(Z/Y)$ A from B	Z from X,Y A from BC	$\Delta(Z/X,Y)$	$\Delta(Z/X,Y) = W_1 E_a(Z/X_1, Y_1) + W_2 E_a(Z/X_1, Y_2) + W_3 E_a(Z/X_2, Y_1) + W_4 E_a(Z/X_2, Y_2) - E_a(Z)$		
7%	3%	0%	7%	7%	7%			
$AI(Z/Y) = E(Z/Y) - E(Z)$	$\Delta(Z/Y)$	Z from X A from C	Z from Y A from B	Z from X,Y A from BC	$\Delta(Z/X,Y)$	$AI(Z,X,Y) = E(Z,X,Y) - E(Z)$		
0,07	0,03	0,00	0,07	0,07	0,07			
$AI(Y/Z) = E(Y/Z) - E(Y)$	$\Delta(Y/Z)$	$AI(Y/X)$ B from C	$AI(Y/X)$ B from A	B from A,C	$\Delta(Y/X,Z)$	$\Delta(Y/X,Z) = W_1 E_a(Y/X_1, Z_1) + W_2 E_a(Y/X_1, Z_2) - W_3 E_a(Y/X_2, Z_1) + W_4 E_a(Y/X_2, Z_2) - E_a(Y)$		
0%	0%	0%	0%	0%	0%			
$\Delta(Y/Z)$	$\Delta(Y/Z)$	Y from X B from C	Y from Z B from A	Y from X,Z B from A,C	$\Delta(Y/X,Z)$	$\Delta(Y/X,Z) = E(Y/X,Z) - E_a(Y)$		
0,00	0,00	0,00	0,00	0,00	0,00			
$\Delta(X/Y)$	$\Delta(X/Y)$	X from Y C from B	X from Z C from A	X from Y,Z C from A,B	$\Delta(X/Y,Z)$	$\Delta(X/Y,Z) = E(X/Y,Z) - E_a(X)$		
0%	0%	0%	3%	6%	6%			
$\Delta(X/Y)$	$\Delta(X/Y)$	X from Y C from B	X from Z C from A	X from Y,Z C from A,B	$\Delta(X/Y,Z)$	$\Delta(X/Y,Z) = W_1 E_a(X/Y_1, Z_1) + W_2 E_a(X/Y_1, Z_2) + W_3 E_a(X/Y_2, Z_1) + W_4 E_a(X/Y_2, Z_2) - E_a(X)$		
0,00	0,00	0,00	0,03	0,06	0,06			
Energy contribution due to the other two variables combination								
$AI(Z,X \otimes Y) = M(E(Z,X,Y)) - E(Z)$	Z from X,Y A from BC			Z from X,Y A from BC	Z from X,Y A from BC	$AI(Z,X \otimes Y) = M(E(Z,X,Y)) - M(E(Z,X)) + M(E(Z,Y)) - M(E(Z,X,Y)) - E(Z)$		
3%	3%			0	0%			
Energy from not matching								
$AI(Y,X \otimes Z) = M(E(Y,X,Z)) - M(E(Y,X))$	Y from X,Z B from A,C			Y from X,Z B from A,C	Y from X,Z B from A,C	$AI(Y,X \otimes Z) = M(E(Y,X,Z)) - M(E(Y,X))$		
0%	0%			0	0%			
$AI(Y,X \otimes Z) = M(E(Y,X,Z)) + M(E(Y,Z)) - M(E(Y,X,Z)) - E(Y)$	Y from X,Z B from A,C			Y from X,Z B from A,C	Y from X,Z B from A,C	$AI(Y,X \otimes Z) = M(E(Y,X)) + M(E(Y,Z)) - M(E(Y,X,Z)) - E(Y)$		
0,00	0,00			0,00	0,00			
For constant Z:								
$AI(X,Y \otimes Z) = M(E(X,Y,Z)) - M(E(X,Y))$	X from Y,Z C from A,B			X from Y,Z C from A,B	X from Y,Z C from A,B	$AI(X,Y \otimes Z) = M(E(X,Y,Z)) - M(E(X,Y))$		
3%	3%			0	0%			
$AI(X,Y \otimes Z) = M(E(X,Y,Z)) - M(E(X,Z))$	X from Y,Z C from A,B			X from Y,Z C from A,B	X from Y,Z C from A,B	$AI(X,Y \otimes Z) = M(E(X,Y,Z)) - M(E(X,Z))$		
0,03	0,00			0,00	0,00			
COMMENT:								
NOT Z=Z°; NOT X=X°; NOT Y=Y°; YES Z= Z¹; YES Y= Y¹; YES X= X¹								
Energy contribution caused by the other two variables presence. X and Z: $AI(Y,X \otimes Z) = M(E(Y,X,Z)) - E(Y)$								
Energy contribution due to the other two variables combination: $AI(Y,X \otimes Z) = M(E(Y,X)) + M(E(Y,Z)) - M(E(Y,X,Z)) - E(Y)$								
Energy from not matching: $AI(Y,X,Z) = M(E(Y,X,Z)) - M(E(Y,X))$								

Source: author's research results (using INFO-CALCULUS, FORM 1)

Referring to the $X \leftarrow \rightarrow Z$ determination, the influence of the perception over the motivation and inverted, in both cases, we can notice the importance of the

informational gain (7%) of motivation, due to perception, and conversely (6%)(meaning the consumer can be subjective).

As for three of them, the perception combined with the attitude(or knowledge) acts over the motivation, justifying an informational gain of 7%. There is also the inverted action when the perception is influenced by the combined action of motivation and attitude(or knowledge), meaning that the consumer decision, besides the subjectivity, can be influenced by more information, knowledge, finally, could be educated(informational gain of perception was 6%)

Figure 2: The results of INFO-CALCULUS application, regarding the perception and motivation alternatives actions over the consumer attitude

SUBJECT:		ENDOGENOUS INFLUENCES INTERACTIONS				Total	NOTES/ CONVENTIONS:	
EXAMPLE: X(C)=PERCEPTION Y(B)=ATTITUDE Z(A)=MOTIVATION		NOT Y (B1)	YES Y (B2)		NOT Z=Z ⁰ ; NOT X=X ⁰ ; NOT Y=Y ⁰ ;		X/Y,Z)= IMPORTANCE-PRODUCT OF THE ADJUSTED ENERGIES AND THE SPECIFIC WEIGHTS	
X(C)	Z(A)	Y ⁰	Y ¹					
	Z ⁰	25	43					
	Z ¹	15	25					
	Total X ⁰	40	68					
	X ¹	Z ⁰	22	37				
	Z ¹	37	64					
Total X ¹		59	101					
TOTAL		99	169					
AI= INFORMATIONAL CONTRIBUTION		$\Delta(Z,X,1) = (E(Z,X,1))_0 - E_0(Z)$				$\Delta(Z,X,Y) = W_1 \cdot E_a(Z/X, Y, Y^1) + W_2 \cdot E_a(Z/X, Y, Z^1) + W_3 \cdot E_a(Z/X, Y, Y^0) + W_4 \cdot E_a(Z/X, Y, Z^0) - E_a(Z)$		
AI(Z/Y)		AI(Z/X)	AI(Z/Y)	Z from X,Y	$\Delta(Z,X,Y)$	$I(X/Y^1, Z^1) - Ea(X)$	$I(Z/X^1, Y^1) - Ea(Z)$	
6%	7%	3%	0%	7%	7%	0,03	0,02	
$\Delta(X/Z)$	$\Delta(Z/X)$	Z from X	Z from Y	Z from X,Y	$\Delta(Z,X,Y)$	$I(Z/X^0, Y^0) - Ea(Z)$	$I(Z/X^0, Y^1) - Ea(Z)$	
0,06	0,07	A from C	A from B	A from B,C		0,01	0,02	
$\Delta(Z,Y)$	$\Delta(X,Z)$	AI(Y/X)	AI(Y/Z)	Y from X,Z	$\Delta(Y,X,Z)$	$I(Z/Y^1, X^1) - Ea(Z)$	$I(Z/X^0, Y^0) - Ea(Z) =$	
0,00	0%	B from C	B from A	B from A, C		0,01	0,01	
$\Delta(Z,Y)$	$\Delta(X,Z)$	Y from X	Y from Z	Y from X,Z	$\Delta(Y,X,Z)$	$M(Ea(Z/X^0, Y^0)) - Ea(Z)$	$M(Ea(Z/X^1, Y^1)) - Ea(Z)$	
0,00	0,00	B from C	B from A	B from A, C		0,02	0,04	
$\Delta(Y,X)$	$\Delta(X,Z)$	X from Y	AI(X/Z)	X from Y,Z	$\Delta(X,Y,Z)$	$M(Ea(Z/X, Y^1)) - Ea(Z)$	$I(Z/X^1, Y^1) - Ea(Z) =$	
0%	0%	C from B	C from A	C from A, B		0,04	0,02	
$\Delta(Y,X)$	$\Delta(X,Z)$	X from Y	X from Z	X from Y,Z	$\Delta(X,Y,Z)$	$M(Ea(Z/X, Y^0)) - Ea(Z)$	$M(Ea(X/Y, Z^1)) - Ea(X)$	
0,00	0,00	C from B	C from A	C from A, B		0,02	0,06	

Source: author's research results(using INFO-CALCULUS, FORM II)

Using the data inserted in Table 3, but the same application form, we studied all the transferred energies or interactions between three factors, on their alternatives, and obtained different results, as it was expected, though in the left columns, the main results are similar, because the numerical data are the same for the variables X and Z, only the third variable, the determined one, is different: the **attitude** factor(Figure 2) is replaced with the **knowledge** factor (Figure 3).

Figure 3: The results of INFO-CALCULUS application, regarding the perception and motivation alternatives actions over the consumer knowledge

SUBJECT:		ENDOGENOUS INFLUENCES INTERACTIONS				Total	NOTES/ CONVENTIONS: NOT Z=Z'; YES Y= Y'; YES X= X'
		NOT Y (B1)	YES Y (B2)				
EXAMPLE:	X (C)	Z (A)	Y*	Y'			
X(C)=PERCEPTION	X*	Z'	2	66	68		
Y(B)=KNOWLEDGE	X*	Z'	1	39	40		
Z(A)=MOTIVATION	Total X*		3	105	108		
$AI(Z'X) = \bar{E}(Z'X) - E(Z)$	X'	Z*	2	57	59		
		Z'	3	98	101		
	Total X'		5	155	160		
$AI(Z'Y) = \bar{E}(Z'Y) - E(Z)$	TOTAL		8	260	268		
AI= INFORMATIONAL CONTRIBUTION		$\Delta(Z'X, Y) = (E(Z'X, Y))_Y - E(Z)$					
A= INFORMATIONAL GAIN							
$\Delta(XZ)$	$\Delta(ZX)$	AI(Z'X) A from C	AI(Z'Y) A from B	Z from X, Y A from BC	$\Delta(ZX, Y)$	$I(X/Y^1, Z^1) - Ea(X)$	$I(Z/X^1, Y^1) - Ea(Z)$
6%	7%	3%	0%	7%	7%	0,06	0,04
$\Delta(XZ)$	$\Delta(ZX)$	Z from X A from C	Z from Y A from B	Z from X, Y A from BC	$\Delta(ZX, Y)$	$I(Z/X^0, Y^0) - Ea(Z)$	$I(Z/X^0, Y^1) - Ea(Z)$
0,06	0,07	0,03	0,00	0,07	0,07	0,00	0,02
$\Delta(YZ)$	$\Delta(ZY)$	AI(Y'X) B from C	AI(Y'Z) B from A	Y from X, Z B from A, C	$\Delta(Y'X, Z)$	$I(Z/X^1, Y^0) - Ea(Z)$	$I(Z/X^0, Y) - Ea(Z) =$
0,00	0%	0%	0%	0%	0%	0,00	0,01
$\Delta(YZ)$	$\Delta(ZY)$	Y from X B from C	Y from Z B from A	Y from X, Z B from A, C	$\Delta(Y'X, Z)$	$M(Ea(Z/X^0, Y)) - Ea(Z)$	$M(Ea(Z/X^1, Y)) - Ea(Z)$
0,00	0,00	0,00	0,00	0,00	0,00	0,02	0,04
$\Delta(XY)$	$\Delta(YX)$	X from Y C from B	AI(X'Z) C from A	X from Y, Z C from A, B	$\Delta(XY, Z)$	$M(Ea(Z/X, Y^1)) - Ea(Z)$	$I(Z/X^1, Y) - Ea(Z) =$
0%	0%	0%	3%	6%	6%	0,05	0,02
$\Delta(XY)$	$\Delta(YX)$	X from Y C from B	X from Z C from A	X from Y, Z C from A, B	$\Delta(XY, Z)$	$M(Ea(Z/X, Y^0)) - Ea(Z)$	$M(Ea(X/Y, Z^1)) - Ea(X)$
0,00	0,00	0,00	0,03	0,06	0,06	0,00	0,06
$\Delta(XY) = W_1 \cdot E_a(NY_1) + W_2 \cdot E_a(NY_2) - E_a(N)$		$\Delta(XZ) = E(XZ) - E(X)$		$\Delta(XY, Z) = W_1 \cdot E_i(NX, Z_1) + W_2 \cdot E_i(NX, Z_2) - E_i(N)$		$\Delta(XY, Z)$	
$\Delta(YX) = W_1 \cdot E_a(NX_1) + W_2 \cdot E_a(NX_2) - E_a(N)$		$\Delta(YZ) = (E(YZ))_Z - E_a(Y)$		$\Delta(Y'X, Z) = (E(Y'X, Z))_Z - E_a(Y)$		$\Delta(Y'X, Z)$	
$\Delta(YZ) = W_1 \cdot E_a(NY_1) + W_2 \cdot E_a(NY_2) - E_a(N)$		$\Delta(YX, Z) = E(YX, Z) - E_a(Y)$		$\Delta(Y'X, Z) = W_1 \cdot E_i(NX, Z_1) + W_2 \cdot E_i(NX, Z_2) - E_i(N)$		$\Delta(Y'X, Z)$	

Source: author's research results(using INFO-CALCULUS, FORM II)

For comparison, we have selected the detailed results of the variables alternatives, and put them together in Figure 4. It results, from the comparison, that at the micro level of the variables alternatives actions, coming from the perception and motivation, in majority, they have, if are not null, a little more powerful impact over the knowledge, than over the consumer attitude.

Figure 4: The informational energy transfers between the alternatives

$I(X/Y^1, Z^1) - Ea(X)$	$I(Z/X^1, Y^1) - Ea(Z)$	$I(X/Y^1, Z^1) - Ea(X)$	$I(Z/X^1, Y^1) - Ea(Z)$
0,06	0,04	0,03	0,02
$\Delta(X/Y^1, Z^1)$		$\Delta(X/Y^1, Z^1)$	
0,06	0,04	0,01	0,02
$I(Z/X^0, Y^0) - Ea(Z)$	$I(Z/X^0, Y^1) - Ea(Z)$	$I(Z/X^0, Y^0) - Ea(Z)$	$I(Z/X^0, Y^1) - Ea(Z)$
0,00	0,02	0,01	0,02
$\Delta(Z/X^0, Y^1)$		$\Delta(Z/X^0, Y^1)$	
0,00	0,04	0,02	0,04
$I(Z/X^1, Y^0) - Ea(Z)$	$I(Z/X^0, Y) - Ea(Z) =$	$I(Z/X^1, Y^0) - Ea(Z)$	$I(Z/X^0, Y) - Ea(Z) =$
0,00	0,01	0,01	0,01
$M(Ea(Z/X^0, Y)) - Ea(Z)$	$M(Ea(Z/X^1, Y)) - Ea(Z)$	$M(Ea(Z/X^0, Y)) - Ea(Z)$	$M(Ea(Z/X^1, Y)) - Ea(Z)$
0,02	0,04	0,02	0,04
$\Delta(Z/X^0, Y)$		$\Delta(Z/X^0, Y)$	
0,05	0,02	0,04	0,02
$M(Ea(Z/X, Y^1)) - Ea(Z)$	$I(Z/X^1, Y) - Ea(Z) =$	$M(Ea(Z/X, Y^1)) - Ea(Z)$	$I(Z/X^1, Y) - Ea(Z) =$
0,00	0,06	0,02	0,06
$M(Ea(Z/X, Y^0)) - Ea(Z)$	$M(Ea(X/Y, Z^1)) - Ea(X)$	$M(Ea(Z/X, Y^0)) - Ea(Z)$	$M(Ea(X/Y, Z^1)) - Ea(X)$
0,00	0,06	0,02	0,06

Source: the results in Figure 3

In the left there the results relative to the consumer knowledge; in the right, there are the results relative to data relative to the consumer attitude

4. Using the proposed application for the data analysis

INFO-CALCULUS, as we have named it, is a MS Excel register for the informational analysis of three endogenous influences, and of any other factors, so it can be considered, eventually, an application. In order to use this register, in any of the two presented forms(the first, in Figure 1, the second, in Figure 2), it must double-click on the object, then enlarge the image, for better observe the obtained results.

The figures in the above considerations are images of interactive objects, which have, each of them, two files: the first, named “data analysis”, contains the results, corresponding the informational formulas inserted in the comments; the second file, named “auxiliary_file” contains the hole calculus attached to the first file, by hiperlink. Any change in the “entering data” sequence of the first file, have the consequence of changing the data used by all the formulas in the second file, and, finally, changing the main results in the first one.

As it have been mentioned, this program is, in fact a MS Excel register with two files: the main file and the auxiliary file. The second file includes many more formulas than the first, because the main formulas need partial results obtained from using many other formulas. All these formulas a connected, but we can mention some of them, as being of more priority or importance for any research(Table 4), well known formulas in the information theory, also used in studying the perception consumer(4),(7),(8),(9).

Table 4. Some of the most used formulas involved in the application (The notations are connected to the presented dimensions in the auxiliary files of the INFO-CALCULUS application two forms)

<p>The formula of the informational energy, for the variable X and the relative formula for the adjusted informational energy of it. The informational energies of the variable X alternatives(no/yes) denoted X_1 and X_2.</p>	$E(X) = \sum_{i=1}^{m=2} \frac{X_i}{T} \quad E_a(X) = 2 \cdot E(X) - 1$ $E(X_1) = \sum_{i=1}^{n=2} \frac{x_{i1}}{Y_1} \quad E(X_2) = \sum_{i=1}^{n=2} \frac{x_{i2}}{Y_2}$
<p>Cramer' V coefficient for the power of the association between the variables X, as determining-horizontal, and the determined variable Y-vertical, in the 2^3 tables</p>	$V = \frac{y_{11} \cdot y_{22} - y_{12} \cdot y_{21}}{\sqrt{T_{.1} \cdot T_{.2} \cdot T_{.1} \cdot T_{.2}}}$
<p>K-coefficient of correlation,for the interaction of two variables: the action of the determining variable X-horizontal position, over the determined variable Y-vertical position in the 2^3 tables</p>	$C(Y/X) = \sum_{i=1}^{m=2} \frac{y_{i1}}{T_{.1}} \cdot \frac{y_{i2}}{T_{.2}}$ $K(Y/X) = \frac{C(Y/X)}{((E(X/Y_1) \cdot (E(X/Y_2)))^{1/2}}$
<p>The intrinsic importance, on alternatives for The variable X</p>	$R_E(X_1) = E_a(X_1) / S_{Ea} \quad R_E(X_2) = E_a(X_2) / S_{Ea}$ $S_{Ea} = E_a(Y_1) + E_a(Y_2)$

<p>The global adjusted importance, of the variable X alternatives, and the global importance for the variable, using the pondered average. $W(X_i)$ are the specific weights of the X_i alternatives.</p>	$I_a(X_1) = \frac{I_E(X_1)}{I_G} = \frac{W(X_1) \cdot R_E(X_1)}{I_G}$ $I_a(X_2) = \frac{I_E(X_2)}{I_G} = \frac{W(X_2) \cdot R_E(X_2)}{I_G}$ $I_G = \frac{\sum_{j=1}^m W(X_j) \cdot R_E(X_j)}{\sum_{j=1}^m W(X_j)}$
--	--

Conclusions

1) Following the previous considerations, we will state the main conclusions:

A) Even if the study is referring to the endogenous influences of the so called “black-box” decisional system of Kotler, the INFO-CALCULUS application is **portable**.

It can be applied for arbitrary numerical data. In order to prove this, we propose an example, without any connection with the endogenous influences. Let’s consider three elements which interact in any possible way: X,Y,Z, and some numerical arbitrary data resulting from a survey(eventually), with arbitrary percentages, and organize these data in a 2³ experiment table.

Table 5

X(A)		Z(C)		Y(B)	
				NO	YES
NO	50	NO	18	6	12
		YES	32	10	22
YES	170	NO	46	17	29
		YES	124	41	83

Source: arbitrary data proposed by the author

Let’s use the first form of the application, insert the new arbitrary data, and see the results of their interaction. The application enlightens, in this **arbitrary** case, only a weak informational gain, from X to Z , from X and Y to Z , and from Y and Z to X , all the rest being null:(the figure below)

5. Kotler, P. (1969). Behavioral models for analyzing buyers. *Journal of Marketing*, 29(4): 37-45.
6. Mihăiță, V. N. (2016). *Proiect complex de modelare econometrică, Colecția Statistică și econometrie*. Bucharest: Economic Press.
7. Onicescu, O. and Ștefănescu, V. (1979). *Elemente de statistică informațională cu aplicații/ Elements of informational statistics with applications*. Bucharest: Technical Press.
8. *** https://docs.google.com/spreadsheets/d/e/2PACX-1vQIWcreV1vOfj0tUGLnKtxHTP_ye4NkLfjwg4oqll6f599ODQvSsSE72DM4EW8bFvHl-e3BD2FDLYq/pubhtml

THE DIVERSIFICATION OF ACTIVITIES IN DAY CARE CENTERS FOR CHILDREN, THROUGH COMMUNITY INVOLVEMENT

Alina Maria BREAZ

Associate Professor, Ph.D. "Aurel Vlaicu" University of Arad (Romania)

E-mail: alinamariabreaz@gmail.com

Abstract: *Day care centers for children are alternative options for child care and protection, which are mainly under the auspices of the community. It should ensure the quality of care provided to children, whether it is physical health, education or mental health. The main purpose of the work was to increase the involvement of the community in the activities carried out by the day centers for children. To this end, a number of 42 children from two day care centers were asked about the degree of satisfaction related to the activities carried out in the center and about their preferences related to the diversification of these activities. Following the answers received, the community was notified of the children's wishes and an attempt was made to involve them more strongly in order to satisfy these wishes. In the end, the children were again asked about the degree of satisfaction and there was an obvious improvement in these answers. We believe that the community, with all its resources, must be more involved in ensuring a superior quality of care provided to children in day care centers.*

Key words: quality of care; day care centers; degree of satisfaction; activities carried out in the centers; community

1. Introduction

Day care centers are institutions that provide supervision and care for children and young children during the day, especially so that their parents can have a job. Such institutions appeared in France around 1840 and were later established in most European cities and industrial centers in the second half of the nineteenth century.

Day care centers are services that, through the intervention of the community, provide protection and social assistance to the child in difficulty, without the ties with his own family being interrupted. It is a form of protection and social assistance that prevents situations that endanger the safety and development of the child, outside the institutional system of child protection. There are social services, at local level, intended for children in difficulty, their purpose being to prevent the entry of children into the residential protection system. They are based on the involvement of the local community and take into account the respect of the fundamental right of the child to grow up in the family of origin.

The Canadian Society of Pediatrics (2008) argues that to ensure quality care for children in day care, it is necessary to bring together integrative elements such as: a collaborative partnership with families; quality learning environments, a purposeful learning program; a skilled workforce; efficient administrative practices at program level; an efficient infrastructure that includes a vision of an early learning and childcare system; evidence-based government policies and processes, system-level planning and resources; public funding for operating and capital costs.

From their first apparition until now, day care centers have been the subject of research for numerous articles. Thus, some research focuses on the positive and negative effects that time spent in day care centers can have on a child's development and well-being. McClure (2019) states that the arguments for childcare in day care centers are: preparing the child for elementary school; children learn structure and

routine; learn different social skills. The arguments against this care are: children have more colds and diseases; they can learn bad habits from other children; it is sometimes stressful for children. Regarding the increasing possibility of contracting several diseases, 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 in among caregivers on infection prevention and control practices.

Miller (2018) has studied the psychological effects of childcare in day care centers. She argues that the number of hours a child spends in day care affects his or her level of aggression; the more hours there are, the more aggressive he behaves. At the same time, however, children who spend time in day care may be more socially aware than children who do not spend time in day care and that they acquire increased vocabulary skills. In another study, Magher (2018) reports the negative effects of day care on children. It is claimed that studies have shown that placing children in day care can lead to a number of negative effects, such as aggressive behavior and poor social skills.

In the same direction, Bradley and Vandell (2007) argue in their research that children who have entered day care centers early in life and have been in care for 30 or more hours per week are at increased risk for behavioral problems related to stress. The increased risk was more likely if they had difficulty interacting with peers or if they had insensitive parents.

Loeba, Bridgesb, Bassoka et al. (2007) also state that the duration of care in the center matters: the greatest academic benefit is found in those children who start at the age of 2 to 3 years and not at a younger or older age; the negative behavioral effects are greater the younger the age of onset. These models are found on the family income distributions. The intensity of center-based care also matters: more hours a day lead to greater academic benefits, but to increased behavioral consequences.

Shpancer (2016) draws attention to the consensus that emphasizes the quality of care for child development. In studying the quality of day care, his research focused on two areas of interest - structure and process. Structural variables include those environmental conditions of the childcare 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. Research has consistently documented the links between the structural and process characteristics of childcare quality and improved child development outcomes, and some of these benefits appear to be maintained in childhood and adolescence later.

The studies of Bernal, Attanasio, Pena et al. (2019) analyzes the differences that appear between care in residential centers and care in day centers related to health and development of Children. They conclude that this impact could be explained by differences in the quality of both services during the transition and report that quality indicators are low in both programs, but are significantly more severe in residential centers compared to community ones.

Families should be able to trust that established institutions such as the government, churches and childcare centers oversee the provision of safe care and education settings for young children (Lewsader, Elicker, 2013). Higher quality leads to more positive and lasting results for children and that there are higher quality effects for children whose incomes are low or minimal.

Previous research on parents' decisions about childcare centers has sought to assess the importance of the different characteristics of the centers by having parents

evaluate them in turn. In an effort to better understand how parents evaluate centers when they need to consider all features of the center simultaneously, as they do in real life, Leslie, Etteson, and Cumsille (2000) surveyed 235 parents who wanted to find a care center for their children. The results indicated that the characteristics of childcare centers that most affect parents' decision-making process vary according to the demographic characteristics of parents. Single mothers take the most costs into account when making decisions, while married mothers consider the child / staff relationship, and married fathers pay relatively equal attention to four factors; cost, convenience, child / staff relationship and operating hours. Other differences were found in parents' decision-making strategies based on parental education and family income.

Research has also been done to determine the effect of spending time in day care centers on subsequent school performance. Peisner-Feinberg (2007) argues that better quality child care is linked to better cognitive and social development for children. While these effects of the quality of child care are in the modest to moderate range, they can be found in the long term. Numerous studies have found short-term effects of the quality of child care on children's cognitive, social and emotional development in preschool. Long-term effects were also found to last in the elementary school years, although fewer longitudinal studies were conducted to examine this issue.

The most numerous studies related to the activities carried out in day care centers for children focus on physical activities. Gubbels et al. (2018) show the importance of the physical environment of childcare in decreasing sedentary behavior and promoting physical activity in very young children in general and vulnerable children in particular. Moderation according to the child's characteristics shows the urgency of forming child care centers that promote physical activity in all children, increasing their efficiency in child care.

Hinkley, Salmon, Crawford et al (2016) tried to determine whether there are differences in the physical activity of preschool children in care centers compared to children cared for at home. Their study identified that children in care centers are significantly less active than those cared for in the family. Few center-based correlates were identified about the physical activity of preschool children. They believe that future research should explore other aspects of the centers, such as what children actually do, and potentially wider influences on children's behaviors, including the social, cultural and political contexts in which the centers operate. Laughlin (2013) also comparatively analyzes the activities of couples caring for day care centers and those caring for relatives (parents, grandparents, or other Russian women). He said that the level of training as well as the interest of those who care for children related to their activities, can have a strong impact on the general well-being of the child.

The relationship between physical activity outside the center and outside the center is also studied by O'Neill, Pfeiffer, Dowda et al (2016) who argue that the physical activity of children in the day center is positively associated with activity outside the center. However, they point out that those children who did not play sports in the center were more active outside of school, a fact that they explain by involving factors related to the child as well as the structure and organization of the group of children.

Some studies also investigate the nature and relationship between the quality of care in the center and the cognitive and social development of children. Child care is a multidimensional phenomenon. Guidance on when a child should be placed in day care and what type of care should be used is complicated due to the multitude of effects on children. Child care experiences interact with home experiences and the child's own characteristics, and research indicates that the quality of child care matters first and foremost (Bradley and Vandell, 2007).

Numerous studies have discovered the short-term effects of the quality of child care on children's cognitive, social and emotional development in preschool. Long-term effects were also found to last in the elementary school years, although fewer longitudinal studies were conducted to examine this issue. Moreover, these results indicate that the influences of child care quality are important for children of all backgrounds. While some studies have found stronger effects for children from disadvantaged backgrounds (suggesting that this problem may be even more critical for children at higher risk for school failure), the findings indicate that children from disadvantaged backgrounds are also influenced by the quality of care (Peisner-Feinberg, 2007)

The evaluation of the quality of care provided to children was also analyzed by Scarr and Eisenberg (1994) who analyzed 363 groups with infants, young children and preschoolers from 120 child care centers. They argue that aspects of childcare quality that can be regulated include the relationship between caregivers and children, group size, teacher training in child development or care, teacher education, the highest salary paid to a teacher in the center, and the center's turnover. Helmerhorst, Fukkink, Riksen-Walraven (2017) examined the effects of a new on-site counseling program developed to improve the overall quality of the child care environment in child care centers for children aged 0 to 4 years. Although the effectiveness of this counseling program has not been proven, it is a first step to use new technologies to increase the quality of care in children's day care centers.

Another research that has studied the quality of care provided by day centers is that of Li, Farkas, Duncan et al. (2013) who compared the effects of high quality and poor-quality care on two age groups: preschool and preschool children. The results indicated that cognitive, linguistic and pre-academic skills before entering school were highest among children who experienced high-quality care in both pre-school and preschool, somewhat lower among children who experienced high quality care in only 1 of these periods and the lowest among children who experienced low quality care in both periods. Regardless of the care received in the pre-school period, high-quality pre-school care was linked to better language outcomes and pre-academic performance at the end of the pre-school period; High quality preschool care, regardless of preschool care, was linked to better memory skills at the end of the preschool period.

High quality early education and childcare for preschoolers improves physical and cognitive outcomes for children and can lead to increased schooling. Preschool education can be seen as an investment (especially for children at risk), and studies show a positive return on that investment. Barriers to high-quality early childhood education include inadequate funding, insufficient staff education, and variable regulation and enforcement (Donoghue, 2017).

2. Research

2.1. Objectives and hypothesis.

The main objective of this study was to increase the quality of care provided by day care centers for children through more intense community involvement. It was appreciated that the community can offer many resources for the diversification of the activities offered by the day centers, to the companies located in the center.

2.2. Studied batch

The study included 42 children from two-day centers in Arad, aged between 7 and 14 years. Of these, 24 were girls and 18 were boys. The duration of attending the center varied between 1 year and 13 years.

2.3. Methods used

The children were asked to rate on a 5-step Likert Scale the activities carried out in the center and to indicate what other activities they would like to participate in. The research lasted for 3 months. After the first data was collected, the community was contacted to see to what extent these wishes could be fulfilled. After the implementation of the new activities, the children were again asked to appreciate their degree of satisfaction with the activities carried out during that period. Their answers were analyzed compared to the first assessment made.

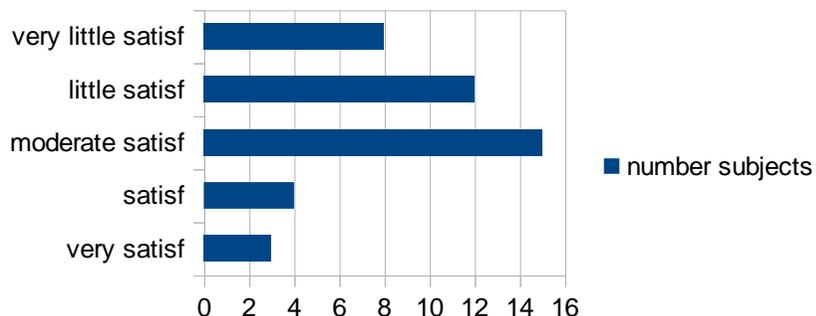
2.4. Results and discussions

The appreciation of the children's degree of satisfaction with the activities in the center is presented in table 1 and figure 1.

Table 1. The degree of satisfaction with the activities offered by the center (first appreciation)

Degree of satisfaction	Number subjects
very satisfied	3
satisfied	4
moderate satisfied	15
little satisfied	12
very little satisfied	8

Figure 1. The degree of satisfaction with the activities offered by the center (first appreciation)



It can be seen that most children are moderately satisfied with their activities. In the discussions, all the children claim that the main activity carried out in the center is doing homework. Depending on the time left, I also do other activities such as: drawing, games, walks. Few people are very satisfied with the activities in the center - only 3 children. For them, it is essential to be helped with homework, because they do not always understand what is taught at school and need additional explanations at their level, so they can understand what it is about. A much larger number of children (8 subjects) are very dissatisfied with the activities because they are not very diverse and, in general, the same activities are repeated almost daily.

Ask what other activities the children would like to mention: more trips, more cultural activities (museums, theaters) more social activities. Tinanad took into account these wishes and contacted the local council as well as various individuals and companies that could have helped the day centers to diversify their activities.

Thus, it was possible to obtain the swimming pool twice a week: an instructor took care of the children who did not know how to swim, offering them support and teaching them the basic elements of this type of sport. All the children enthusiastically participated in the swimming lessons.

The management of the puppet theater offered free tickets to four of the performances given by the actors. After the performances, there was a meeting between children and actors, in which the latter shared with the children some of the secrets of their profession. The children could even try to manipulate the dolls and together with the actors to improvise a unique show.

Private companies have offered minibuses for trips to areas of interest in the county. We also contacted 4 guesthouses that offered accommodation and free meals for two trips of two days each. In this way, the children managed to visit tourist areas in the county, enriching their knowledge of history and natural sciences related to the places they visited. In the excursions made in the areas of tourist interest were studied not only the relief forms, but also the characteristics of the flora and fauna from the respective areas. References were also made to the history of the places visited and their evolution over time.

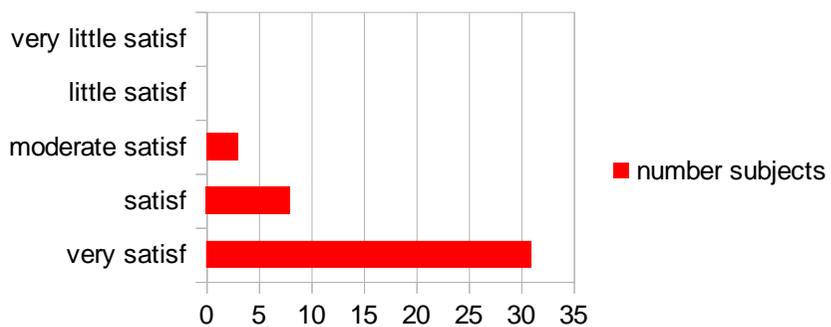
The local council organized two masquerade balls, one for Halloween and the second for her in early December. All the children participated in these events, the only condition that was put was that they make their own costumes. The most successful costumes made by children were awarded (for the first three places a tablet and a pack of books were offered by the local council), and all the other participants received sweets. These rewards stimulated children to increase their creativity in making costumes, but at the same time they led to the development of practical skills related to making them.

The museums in the city offered them free visits accompanied by a guide who gave the children detailed explanations: at the art museum the guide explained to the children the paintings, the techniques for making them by painters, the history of each painting and their importance in within the national heritage. The museum of history and natural sciences was given detailed explanations about each exhibit, emphasizing the details of the places where they were discovered, their historical significance and importance in the development and continuity of the local community. In this way, all the proposed activities contributed not only to the children's recreation, but also to the enrichment of their baggage of information and knowledge in various fields.

After a period of three months, during which these activities took place, the children were asked, again, to appreciate the activities proposed by the center. Their degree of satisfaction with these activities is presented in table 2 and figure 2.

Table 2. The degree of satisfaction with the activities offered by the center (second appreciation)

Degree of satisfaction	Number subjects
very satisfied	31
satisfied	8
moderate satisfied	3
little satisfied	0
very little satisfied	0

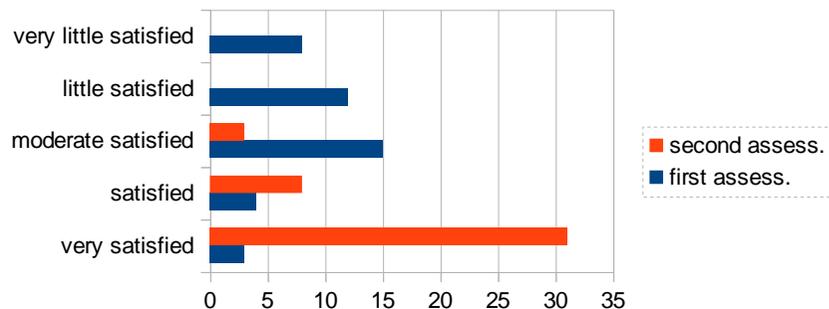
Figure 2. The degree of satisfaction with the activities offered by the center (second appreciation)

It is immediately noticeable from the table and graph that the categories of little satisfied and very little satisfied disappear. Most of the children (31 subjects) were very satisfied with the activities carried out, their diversity and the new information and knowledge they acquired in so many fields. The three subjects who said they were moderately satisfied made this assessment because they wanted even more activities as interesting as the ones they did during this period. In their opinion, such activities should have taken place daily, not just once or twice a week.

In order to be able to better observe the evolution of children's appreciation of the center's activities, we will present in table 3 and figure 3 the two comparative assessments made by children.

Table 3. The degree of satisfaction compared to the two assessments

Degree of satisfaction	First assessment	Second assessment
very satisfied	3	31
satisfied	4	8
moderate satisfied	15	3
little satisfied	12	0
very little satisfied	8	0

Figure 3. The degree of satisfaction compared to the two assessments

It is significant the improvement of the appreciations made by the children on the activities in the day care center after the period of three months in which the community involvement was managed. The day center is an alternative form of community-based child care and protection. So, this community should be encouraged to get more involved in improving the quality of care provided by the day care center. Day care centers should not be limited to an after-school role, for only homework. Of course, these are also important for improving children's school performance. The centers must also take care of the children's recreation activities and that they also have a substantial contribution to the enrichment of the children's knowledge and to the development of some social skills.

Therefore, it was considered that the community can get more involved, also offering opportunities to diversify the activities offered by the center, without this diversification involving excessive expenses for the community. Children must not only do their homework, but they must acquire new and varied knowledge in different fields, they must acquire social skills to behave in the museum, at the theater or on a trip to ensure future full integration and harmonious in society.

3. Conclusions

Research in the literature on the quality of care provided by day care centers for children focuses more on the physical activities carried out in the center. Few studies in the literature mention the effect of cultural activities on the harmonious development of children. The study tried to highlight the fact that the degree of satisfaction of children related to the activities carried out in the day care center can be increased by diversifying the activities offered and the direct involvement of the community. The introduction of cultural activities in the children's program contributes not only to the enrichment of children's knowledge in various fields but also to the improvement of social skills of correct relationship in society and correct behavior in certain public institutions (museums, theaters, pensions, etc.). The stronger and deeper involvement of the local community is essential in ensuring the most varied and diversified cultural activities that will help children to a better future integration in society.

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.*

References:

1. Bradley R.H. and Vandell D.L. (2007). Child Care and the Well-being of Children. *Archives of Pediatrics and Adolescent Medicine*. 161(7): 669-676. doi:10.1001/archpedi.161.7.669
2. Bernal, R.; Attanasio O.; Pena X. et al. (2019). The effects of the transition from home-based childcare to childcare centers on children's health and development in Colombia. *Early Childhood Research Quarterly*, 2nd Quarter 2019, Volume 47, 418-431. doi: 10.1016/j.ecresq.2018.08.005
3. Canadian Pediatric Society (2008). Health implications of children in child care centres Part A: Canadian trends in child care, behaviour and developmental outcomes. *Paediatric Child Health*, 13 (10): 863-867. doi: 10.1093/pch14.1.40
4. Donoghue E.A. (2017). Quality Early Education and Child Care from Birth to Kindergarten. *Pediatrics*, 140(2) e20171488;doi: 10.1542/peds.2017-148
5. Gubbels, J.S.; Van Kan, H.H.; Cardon, G. and Kremers S.P.J. (2018). Activating Childcare Environments for All Children: the Importance of Children's Individual Needs. *Int.J.Environ.Res.Public Health* 15(7): 1400.doi: 10.3390/ijerph.15071400
6. Helmerhorst, K.O.W.; Fukkink, R.G.; Riksen-Walraven, J.M.A. et al. (2017). Improving quality of the child care environment through a consultancy programme for centre directors. *International Journal of Early Years Education*. Vol. 25 Issue 4, pages 361-378. doi: 10.1080/09669760.2017.1321528
7. Hinkley, T.; Salmon, J.; Crawford, D. et al. (2016). Preschool and childcare center characteristics associated with children's physical activity during care hours: an observational study. *Int J Behav Nutr Phys Act* 13, 117 (2016). doi: 10.1186/s12966-016-0444-0
8. Laughlin L. (2013). *Who's minding the kids? Child Care Arrangements*. Washington, DC: Census Bureau.
9. Leslie L.A.; Etteson R. and Cumsille P. (2000). Selecting a Child Care Center: What Really Matters to Parents? *Child and Youth Care Forum*, 29, 299-322. doi:10.1023/A:1016609927849
10. Lewsader, J. and Elicker, J. (2013). Church Sponsored Child Care: Association of Regulatory Level with Quality. *ICEP* 7, 67-88.doi:10.1007/2288-6729-7-2-67
11. Li, W.; Farkas, G.; Duncan, G.J.; Burchinal M.R. and Vandell, D.L. (2013). Timing of High-Quality Child Care and Cognitive, Language, and Preacademic Development. *Dev. Psychol.* 49(8): 1440-1451. doi: 10.1037/a0030613.
12. Loeba S.; Bridges M.; Bassoka D. et al. (2007). How much is too much? The influence of preschool centers on children's social and cognitive development. *Economics of Education Review* 26 (2007) 52-66. doi: 10.1016/j.econedurev.2005.11.005
13. Magher M. (2018). *The Negative Effects of Day Care on Children*. 28.nov.2018. [on line] retrieved from: <https://www.hellomotherhood.com>
14. McClure R. (2019). *Can Day Care Help a Child Succeed in School?*. 30 sept.2019.[on line] retrieved from: <https://www.verywellfamily.com>
15. Miller, C. (2018). *Psychological Effects of Sending Children to Day Care*. 18 dec. 2018. [on line] retrieved from: <https://www.hellomotherhood.com>
16. O'Neill JR; Pfeiffer, KA; Dowda, M; Pate, RR. (2016). In-school and out-of-school physical activity in preschool children. *J. Phys Act Health*. 13(6):606-10. doi:10.1123/jpah.2015-0245
17. Peisner-Feinberg, E.S. (2007). *Child Care and Its Impact on Young Children's Development*. Chapel Hill: University of North Carolina

18. Ruzek E.; Burchinal M.; Farkas G. and Duncanc G.J. (2014).The Quality of Toddler Child Care and Cognitive Skills at 24 Months: Propensity Score Analysis Results from the ECLS-B. *Early Childhood Research Quarterly*. Jan 1:28 (1). doi:10.1016/ecresq.2013.09.002
19. Scarr S. and Eisenberg, M. (1994) Measurement of quality in chial care centers. *Early Childhood Research Quarterly*. Vol. 9, issue 2, 131-151. doi: 10.1016/0885-2006(94)90002-7
20. Shpancer N. (2016). Nonparental Daycare: What The Research Tells Us. *Encyclopedia of Mental Health*. 2016; 202-207.
21. Tahoun, M.M.; Hasab, A.A.H. and El-Nimr, N.A. (2019). Infection control in child daycare centers: logistics, knowledge, and practices of caregivers. *Journal of Egyptian Public Health. Association* 94,16. doi: 10.1186/s42506-019-0016-7

THEATER-THERAPEUTIC METHOD OF DEVELOPING SOCIAL SKILLS TO INMATES

Magdalena BUTURĂ

PhD Student, National School of Political and Administrative Studies (SNSPA), Romania,

E-mail: magdalenabutura@gmail.com

Abstract. *The present paper was born from the desire to make known the realities faced by the workers in the Romanian penitentiary system, but also inmates, who, whether we accept it or not, are part of the society in which we live. The methods of working with inmates have diversified, and some of them have shown over time that they are of real use and have immediate results in the development of social skills. One of the above methods is theater therapy. The training of a prisoner involved in this activity involves improving the listening ability, the ability to express, the ability to react spontaneously and confidently. Developing confidence, active listening, improving the capacity for innovation, collaboration, helps each participant in their relationships with the others. At the same time, participants in this form of therapy learn from improvisation techniques how to be more "present", how to make positive choices, how to decipher a situation with the help of body language, skills that greatly contribute to the personal development of the inmate, he succeeding thus to progress, to discover and to become more human, more empathetic closer to the social reality in which he will reach the moment of his release. The study was conducted in the Bucharest-Jilava Penitentiary on a sample of 30 detainees aged between 22 and 71 years, included in theater therapy. The technique used is the interview, semi-structured, applied face to face. We chose the questions from the interview guide to outline the efficiency of the therapy through the theater and to identify the changes in the social skills of the inmates, which are a determining factor in the process of social reintegration*

Key words: *theatre; social skills; therapy; inmates; penitentiary*

1. Introduction

The penitentiary is a social reality, and research has not been able to bypass this field. Penitentiary phenomenology requires global solutions to human problems in this field, problems that are in fact reflected in the reflection on the human condition.

The model of contemporary society includes deviant phenomena, implicitly delinquency and its consequences. The illusory hope that there can be a society without delinquency is over, and this only brings us closer to reality. The penitentiary means more than a "total institution" (Goffman, 2004:11), it means a complex universe with its own values, customs, culture and history. It is said that a "people is considered civilized or not, depending on how they behave with disadvantaged groups": minors, the elderly, people with disabilities, the unemployed, people deprived of their liberty, etc.

The person deprived of liberty is the one who violated the law and the norms of social coexistence and, temporarily, is in the custody of a penitentiary.

The penitentiary is an institution with well-defined norms and rules whose rigor must be respected both by those incarcerated (persons deprived of their liberty) and by employees (prison workers). The penitentiary provides a distinct social service, its main purpose being to serve the community by preventing new crimes (by incarceration) and reintegrating the person into society after serving the sentence (law 254/2013 art. 3 paragraph 1 and 2). It consists of all the material and "spiritual"

conditions in which the prison sentence is executed and which exerts persistent influences on the conscience, behavior and habits of the detainee. In this context, the team of penitentiary specialists addresses a disadvantaged and socially vulnerable category. Their work "often involves actions contrary to the client's will. He is not always able to recognize, by his own means, what is best for him. they seem appropriate" (Guggenbuhl-Craig, 2017:11). to ensure a good development of social skills, in an appropriate manner from the perspective of the expectations that contemporary Romanian society has. The specialist is facing a challenge - it must bring about change. It is stated that "trying to make someone change will only rarely lead to real change" (Fexeus, 2018:241). Although the actual change must be made by the inmate, the specialist draws attention to the problematic situation, motivates, provides the resources, courage, opportunity he needs to change and helps him understand why this is necessary.

Prison specialists carry out a wide range of activities and programs of education and psychosocial assistance. One of these activities is the theater.

The theater with detainees has several beneficial aspects, such as:

- allows the transmission of thoughts, emotions and feelings through the played character,
- involves accessing a space other than the everyday one,
- provides the detainee-actor with the experience of something he starts and completes (which leads to the idea that he can do positive things, fulfill responsibilities, etc.),
- positive feedback from the audience (it is applauded, valued), which leads to increased self-esteem,
- learning the discipline of the actor, the rigor of the rehearsals, the achievement of perfection in the interpretation of a role (the feeling of responsibility towards the other members of the band develops).

All these elements - the development of creative and expressive skills, the formation of communication skills, the development of language, the development of critical thinking - actually lead to the acquisition of prosocial skills.

"The possibility of therapeutic use of theater, art in general, allows overcoming the subjective tension of people undergoing therapy, an increase in their adaptability to the values and norms accepted in society" (UNITER, 1996:127). Art, regardless of the form of expression, has both an occupational and therapeutic component. The human being sought the most diverse forms of artistic expression. The desire to know and the need for expression are human characteristics. In the life of every person, and especially in prison, there are activities that contribute to maintaining mental health. In the penitentiary environment there are people who have artistic skills or who discover such skills and through the theater, they reach an absolutely necessary mental and mental balance in such a space.

The theater with detainees is a theater performed by amateurs, by people who do not have a specialized training, who sometimes even have a low level of education. It is all the more interesting as they manage to achieve perfection, with considerable effort, and the benefits. Thus, we could say that their orientation towards theater could be a first step towards recognizing some difficulties, some problems. In this sense, there are authors who state that "the existence of a problem is also the reason why someone goes to the meetings. of therapy in the form of psychodrama. Man learns to be aware of his personal problem, to understand and solve it. Both through theater and psychodrama, man educates his own emotions and develops spontaneity" (Grigore, 2010:71).

„Theater offers people under oppression the opportunity to gain a voice” (Boal, 1998: 195), to express, to try solutions, to discuss plans for change, to be trained for real actions. According to Boal, „theater is the rehearsal for revolution” (Boal 1979: 98). To paraphrase the above and put them in the current context, theater is a means for people to express and tell their experience, which is probably not heard often. Theater helps detainees make choices, discover alternatives, develop their imagination and adopt different identities, improve their self-esteem and confidence, recognize their strengths and positive potential, build and improve relationships with group members, their colleagues and their families, to gain motivation for the future (McNeil et.al. 2011: 80-101).

Thus, theater therapy involves a broad program of specific activities, which involve stimulating the expression of feelings by the beneficiary, which leads to the recognition of human potential in each person and the development of a culture of dignity and respect. methods of psychotherapy or as part of a complex resocialization program”(Ionescu, 1995:339).

2. Methodology

The present research aims to present a reality of the Romanian society-penitentiary, persons deprived of liberty and the evolution of the activity of specialists, who, faced with the new challenges of the present, adopt new working methods and techniques (therapeutic theater) meant to rehabilitate the psyche of convicts. to improve their spiritual universe, cognitive abilities and artistic creativity.

The directions of analysis of this study were established following the activity carried out as a social worker within the Bucharest Jilava Penitentiary.

As a researched population, we identified a number of 30 males in the custody of the mentioned penitentiary unit. Regarding the age of the people who made up the target group of the study, we covered a wide area: 22-71 years. The research took place in October and November 2019.

The sampling included:

- 15 detainees who completed theater therapy
- 15 detainees to be included in theater therapy.

Through my study, I set out to contribute to the efficiency of the intervention of the professionals involved, to the improvement of the specialist-beneficiary relationship and to the identification of the strengths and weaknesses regarding the theater therapy.

A number of 30 semi-structured interviews were applied to the detainees. The persons included in the study serve their sentences under the open (5 persons) and semi-open (25 persons) detention regimes.

The research method was a qualitative one based on passive and co-participatory observation, semi-structured interviews, on informal discussions at individual level. I chose this method because I considered it suitable for the issue studied.

As a research tool we used the semi-structured interview guide which included 17 questions.

The interviews of the subjects took place face to face, in the club of the section, after their eligibility has been previously verified (if they have completed or are to be included in the theater activity). We checked some of this information (eg: age, marital status, level of education, legal status, performance regime, participation in the theater) from the documents containing this information (education file, documents prepared during the theater activity) and from the computerized application (existing in the penitentiary system).

Their selection is made by the specialist who coordinates the therapy and takes into account: checking the artistic expression skills (reciting a poem, interpreting a text), the level of education (minimum 4 classes), fulfilling the conditions provided by the procedure regarding the conditions of participation in activities. interpenitentiary - for the situation when the theater performance will be held in the community (eg not to have the quality of defendant, not to have undisciplined disciplinary sanctions, not to have mental illnesses, not to be required to appear before the individualization / release commission on supporting the representation, etc.).

The interview time ranged from 20 minutes to 45 minutes. The answers were written in the presence of the participants in the study, as audio recording in the penitentiary system is not allowed.

The group consists of a number of 30 subjects, because they were involved in the activity during the study. The results obtained by the participation of a small number of participants do not allow the generalization for the entire penitentiary system in Romania, but it can be the basis of a larger study that will be the subject of a doctoral thesis. This study will include a larger number of subjects and will cover a longer period allocated to research, which will allow the elaboration of substantiated conclusions for theater therapy, at the level of the Bucharest-Jilava Penitentiary.

All persons included in this research have previously signed a freely expressed informed consent. 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.

2.1. The general objectives of this study were:

1. the analysis of the effectiveness of the theater as a therapeutic method, of the way in which it offers possibilities of development on several levels (of creative and expressive skills, formation of communication skills, language development, development of critical thinking), so that private individuals freedom to reintegrate into society more easily;

2. identifying the perception of persons deprived of their liberty, specialists, family members and the community regarding the effects of theater therapy

2.2. Specific objectives of this study were:

1. identification of the awareness of persons deprived of liberty regarding the development of theater therapy in the penitentiary

2. highlighting the positive role of the theater, as part of the social rehabilitation process

3. identifying the degree of involvement of persons deprived of liberty in theater activities

4. identifying the motivation of the participation of persons deprived of liberty in such activities

In September 2019, I requested in writing the director of the Bucharest-Jilava Penitentiary permission to carry out the investigation. After receiving the approval, I proceeded to study the documents made during the theater activity from September-October 2019 and the list of those to be included. in this type of activity in November 2019. We identified a number of 15 people who completed the theater activity and a number of 15 people who were to go through the activity. The recommendation to complete this activity is provided in the Individualized Plan for educational and therapeutic intervention in the File of education and psychosocial assistance of the detainee according to ANP Decision no. 541/ 13.10.2010. These recommendations are

made by the educator following the initial and progress assessments made on the occasion of the commission to individualize the execution of the sentence to which the detainee is presented or whenever necessary during the sentence. Depending on the identified needs, it is established its inclusion in programs and activities. We reunited both groups of selected detainees and had an initial discussion with them, informing them about my investigation and asking their permission to include them. The research activity in the penitentiary was completed on 05.11. 2019.

3. Analysis and interpretation of results

The interviews of both categories of participants have both common questions (14) and some slightly different ones (3), appropriate to the two situations in which they find themselves: before and after inclusion in the theater activity.

The interview with the detainees aimed to capture the perception of the detainees regarding: the way of informing about the activity, the motivation of participation, strengths and weaknesses of the activity, its usefulness, how to participate in theater activities in the period before arrest (as an actor or spectator).

The study aimed to verify the following **hypotheses**:

1. if persons deprived of their liberty participate in theater therapy, they will be interested only in obtaining immediate benefits (credits and rewards),
2. the more information about theater, the more often they will participate in such activities,
3. if persons deprived of liberty participate in theater therapy, they will develop their social skills.

Also, the connection between the committed deed, the behavior during the detention and its change as a result of the theater therapy was followed, thus achieving a more realistic drawing of the behavioral change.

We proceeded to centralize the data regarding the answers provided by the detainees and the following conclusions resulted:

For those who completed theater therapy, the predominant characteristics are: their ages range from 25-71 years, lack of commitment in the couple's relationship (8 unmarried, 2 cohabitation, 2 divorced, 3 married), the number of repeat offenders (7 out of 15), level of schooling (7 high school studies, 5 high school studies, 3 higher education), the amount of imprisonment (between 2 and 20 years) the crime with the highest share-drug trafficking.

For those to be included in theater therapy, the predominant characteristics are: their ages range from 22-47 years, lack of commitment in the couple relationship (8 unmarried, 5 cohabitation, 2 married), the number of repeat offenders (7 out of 15), level of schooling (4 gymnasium studies, 10 high school studies, 1 vocational school), the amount of imprisonment (between 2 and 7 years) the crime with the highest share-drug trafficking

As a way of informing about the existence of theater therapy in the penitentiary, 29 respondents stated that the staff of the unit was the one who made this possible.

To the question "Before being imprisoned, did you participate in a theater activity? If so, in what capacity?" The answers (according to table no. 1) highlighted the low level of involvement of detainees in theater activities, in the period before detention:

Table no.1

Inmates who completed theater therapy		Inmates to be included in theater therapy	
Answers	Number of respondents	Answers	Number of respondents
spectator	1	spectator	2
actor	1	actor	4
I did not participate	13	I did not participate	9

To the question "Do you generally like to participate in the programs / activities offered by the penitentiary? Argue" the answers (from table no. 2) highlighted the individual progress of the participants, the adoption of a social behavior and the development of skills necessary for socialization:

Table no.2

Inmates who completed theater therapy	Inmates to be included in theater therapy
Answers: - it helps me get over my bad mood (sadness, upset) - I forget I'm in detention - time passes differently, - we learn new things - helps us with the release commission - to have an occupation - We have a better time - the atmosphere is very good - recreates me and gives me a feeling of well-being - I feel freer - the activities are educational -it gives us the opportunity to meet new people - helps us to reintegrate - drive away momotonia - helps us to get out of prison - improves socialization - stimulates creativity -helps in contact with prison workers - they are constructive	Answers: -helps me discover other skills - I feel special - I feel like I can be anyone I want - I feel free - I feel active - it is an experience from which I learn what we get rid of the daily routine - we learn to smile - personal development. - they are educational - they are prosocial - for leisure

To the question "What are the reasons why you chose to participate in theater therapy?" The answers (see table no. 3) reinforce the validity of the third hypothesis regarding the development of social skills:

Table no.3

Inmates who completed theater therapy	Inmates to be included in theater therapy
Answers: -I noticed that it is very pleasant and interesting -it helps me not to be ashamed anymore - time passes differently -out of curiosity -for action, exchange of experiences	Answers: -I want to see what it's like in another character's skin - it's something new -will help me with the parole commission -the chance to get closer to my colleagues -development of the artistic side

<ul style="list-style-type: none"> -we learn to respect those around us -I heard you get involved in theater with your whole being -to have an occupation -to overcome emotions -for the team atmosphere -to learn something new -social development -to discover myself 	<ul style="list-style-type: none"> -emotional involvement - you can get out of the penitentiary -I like theater -is a recreational activity -out of the daily routine -free speech - to discover new skills -the desire to do something worthy of appreciation -it's a special experience -because I've never been on a stage
--	---

To the question "What expectations do you have / have you had from theater therapy?" The answers (see table no. 4) were likely to refute hypothesis no. 1, as no participant referred to the benefits (credit / reward). which they can obtain as a result of completing this activity.

Table no.4

Inmates who completed theater therapy	Inmates to be included in theater therapy
Answers: <ul style="list-style-type: none"> - makes me forget I'm in detention -I found out new things - they are educational -helps you discover your artistic side -develop imagination and creativity 	Answers: <ul style="list-style-type: none"> -to be a team -let everything go well -let's go out with our foreheads up -to develop the artistic side - to do more theater activities in the future - to win first place in a theater competition - very big - to discover new skills - to be successful -a new experience - I have no expectations (one person) -to the public appreciate us

To the question "Do you think the theater has helped / will help you? If so, in what way?" The answers (see table no. 5) are likely to highlight an awareness of the progress they have made in terms of social skills, of self-knowledge.

Table no.5

Inmates who completed theater therapy	Inmates to be included in theater therapy
Answers: <ul style="list-style-type: none"> -it helps me to be creative and inventive -to be more talkative -from all points of view -I felt free -I felt a liberation of the soul -I'm more optimistic -he taught me what I didn't know -knowledge of others -did not know how to argue (one person) -I learned new things about myself 	Answers: <ul style="list-style-type: none"> -helped me to discover another way of life -helps me to develop my artistic side -helps me to discover new states and feelings -helps me communicate better - It will help me in the future - disconnects me from life in prison - It helps me get to know myself - It helps me discover my limits -helps to increase self-esteem -it helps me become more responsible - It will help me develop as a person

Because my work as a specialist with people deprived of their liberty has allowed me to notice that they have a well-developed sense of observation, I have tested their ability to capture the changes their colleagues have made. was made by those who were to be included in the theater therapy. To the question "What changes did you notice in the colleagues who participated in the theater therapy?", they answered: "they formed a team", "they have a different attitude ", " They are more disciplined ", " they played the role well ", " they are happier ", " they are more relaxed ", " they have passion ", " they have behavior changes ", " they are more sociable ", " they are more confident in their own strengths ", " they are more responsible ", " they have shown that they have talent ".

4.The limits of research

One of the limitations of the research was the fact that it was not possible to record / film the interviews (the legislation does not allow it). Completing the information from the interview guide usually took place immediately after its completion (in some cases I managed to write it down on the spot). We also filled in a list with what we observed during the interview (facial expressions, gestures, body position, tone of voice, etc.).

Another limitation was the pressure exerted by the research during the work schedule. One condition was also that I had to respect the schedule of daily activities in the detention section (lunch break, morning call, evening call, visiting schedule, library, walking, sports, etc.).

The sincerity of the detainees' answers is somewhat questionable. Although I asked them for honest opinions on the questions in the interview, the desire to have a good image in front of me could have altered this aspect.

Another limitation would be the development of this research in a single unit within the penitentiary system. The relevance would be maximum if this study could be extended to all penitentiary units. This would require consistent financial and time resources. The only ones authorized to concretize the finality of this approach are the specialists from the National Administration of Penitentiaries, as they have the role of coordinating and controlling the activities of education and psychosocial assistance.

5. Conclusions

This research is meant to bring to light the impact that the theater has on changing people deprived of their liberty, in disciplining them and in developing their communication skills. It is also a mirror of the work carried out by the penitentiary specialists, a possibility to quantify the results obtained by them and by the beneficiaries of those included in the theater activity.

Theater therapy techniques have been shown to be effective in relieving a wide range of physical and psychological symptoms experienced in children and adolescents. In studies in children, Gross & Haynes (1998: 163-179) found that theater therapy can be used to produce relaxation of the body. This aspect reduces anxiety, strengthens the client-therapist relationship, increases memory recovery, helps clients organize narratives (Gross & Haynes, 1998: 163-179; Malchiodi, 2001: 21-27). Art therapy has been used to help children cope with loss (Finn and Pearson, 2003: 155-165), divorce, family, physical trauma. illness, loneliness (Hanney and Kozłowska, 2002: 37-65) autism, developmental problems, learning, disabilities and abuse. Theater therapy has been used successfully with adults in family, individual and group therapy addressing a wide range of issues (Kwiatowska, 2001: 27-39).

The positive effects of using theater therapy with inmates have been reported by many physicians (Cronin, 1994: 102-120; Eisdell, 2005: 1-19; Wilson, 2000: 239-248).

Theater enhances clients' coping skills and facilitates recurrence reduction (Pomeroy et al. 1998: 71-76)

Expressive use of the arts can prevent and solve problems, enrich the lives of participants, contribute to the process of change, and help improve self-esteem and self-understanding (Pressman, 2005: 465-470; Ulman, 1992: 89-100).

According to Gussak (2006: 188-198), art therapy encourages the simplified expression of difficult concepts, allows detainees and others to reveal emotions visually, when they do not feel able to express themselves verbally.

In our country, a research focused on the aspect of theater as therapy was carried out with the support of the General Directorate of Penitentiaries (current ANP), UNITER and in collaboration with the Romanian Group for the Defense of Human Rights at the end of the program "Theater as Rehabilitation" in 1996. We proceeded to test its therapeutic effects, following the motivation of participation, thematic preferences and the degree of perception of an induced subject. The motivation for participation and the thematic preferences were followed on a group of 218 randomly chosen subjects. Acea cercetare poate fi considerată un act de pionierat în ceea ce privește teatrul în penitenciar. Unul din obiectivele pe care autorii cercetării și-l propuseseră, a fost introducerea teatrului ca metodă de terapie în sistemul penitenciar românesc. Acest aspect s-a împlinit.

From 1996 until now, no research has been carried out to highlight the purpose of this therapeutic approach, ie the progress made by the beneficiaries and the evolution in social terms that they prove.

Given this aspect, the present research is meant to be a continuation of the effort of my predecessors, namely the detailed analysis of the changes produced by the theater in the life of the actor-detainee, of the way he comes to understand himself and others.

Through the interviewed subjects, I made contact with the reality in the field, both from my own perspective (I being a specialist who analyzes theater therapy inside it), but also from the perspective of those interviewed.

Two of the three proposed hypotheses (hypotheses 2 and 3) in the research project were confirmed after analyzing and interpreting the results, so that they can be the premise of a larger study. I believe that this form of therapy is insufficiently known and explored in the penitentiary system.

This approach can be an important material for students passionate about the activity in the penitentiary field, for specialists who apply theater therapy, for system managers who are concerned with improving the activity and for specialists within the National Administration of Penitentiaries.

Considering the presented ones, I appreciate that in the context of the reform of the Romanian penitentiary system, based on the assimilation of the provisions of the international legislation in the field, the present paper aims to present a new perspective on the prison universe, its specificity.

References:

1. Boal, A., (1979). *Theatre of the Oppressed*, London: Pluto Press.
2. Boal, A., (1998). *Legislative theatre, Using Performance to make Politics*, London-New York: Routledge.

3. Cronin, P. (1994). Ways of working: Art therapy with women in Holloway prison. in M. Liebmann (Ed.). *Art therapy with offenders*, London: Jessica Kingsley Ltd;
4. Eisdell, N. (2005). A conversational model of art therapy. *Psychology and Psychotherapy: Theory, Research and Practice*;
5. Fexeus, H. (2018). *Manualul abilităților sociale superioare*, Bucharest: Trei.
6. Finn, C. A., and Pearson, L.B. (2003). Helping students cope with loss: Incorporating art into group counseling, *Journal for Specialists in Group Work*.
7. Goffman, E. (2004). *Aziluri*. Iași: Polirom;
8. Grigore, G.V. (2010). *Teatrul terapeutic*. Bucharest: Fundația România de Măine;
9. Gross, J., and Haynes, H. (1998), Drawing facilitates children's verbal reports of emotion laden events, *Journal of Experimental Psychology*.
10. Guggenbuhl-Craig, A. (2017), *Riscurile puterii celor care ajută*, Bucharest: Trei
11. Gussak, D. (2006), Effects of art therapy with prison inmates: A follow-up study, *The arts in psychotherapy*;
12. Hanney, L. and Kozłowska, K. (2002), Healing traumatized children: Creating illustrated storybooks in family therapy. *Family Process*.
13. Ionescu, G. (1995), *Tratat de psihologie medicală și psihoterapie*, Bucharest: Asklepios.
14. Kwiatrowska, H.Y. (2001), Family art therapy: Experiments with a new technique. *American Journal of Art Therapy*.
15. Malchiodi, C. A. (2001), Using drawings as intervention with traumatized children. *Trauma and Loss Research and Interventions*.
16. McNeill, F.; Anderson, K.; Colvin, S.; Overy, K.; Sparks, R. and Tett, L., (2011). Inspiring Desistance? Arts projects and 'what works?', *Justitiële Verkenningen*, ISSN 0167-5850;
17. Pomeroy, E. C.; Kiam, R. and Abel, E. (1998). Meeting the mental health needs of incarcerated women. *Health & Social Work*.
18. Pressman, M. J. (2005). Groups after September 11: Beyond the small group. *International Journal of Group Psychotherapy*.
19. Ulman, E. (1992). Therapy is not enough: The contribution of art to general hospital psychiatry, *American Journal of Art Therapy*.
20. UNITER (1996), *Terapie socială prin teatru. Dramaterapia-ghid de lucru în penitenciare*, Botoșani: Axa.
21. Wilson, M. (2000). Creativity and shame reduction in sex addiction treatment. *Sexual Addiction & Compulsivity*.
22. *** *Decizia A.N.P nr.541/13.10.2010- privind componența, gestionarea și completarea Dosarului de Educație și Aistență Psihosocială.*
23. *** *Legea 254/2013 -privind executarea pedepselor și a măsurilor privative de libertate dispuse de organele judiciare în cursul procesului penal;*
- 24.

OPPORTUNITIES AND BARRIERS IN THE DEVELOPMENT OF THE SOCIAL ECONOMY IN ROMANIA. OPINIONS AND ATTITUDES OF SOCIAL ENTREPRENEURS

Vlad Ovidiu CIOACĂ

Ph.D. Student, Doctoral School of Social Sciences and Humanities, University of Craiova (Romania), E-mail: vladd.ovidiu@yahoo.com

Abstract: *The social economy is a relatively new field in Romania. Not only is it little known in public opinion and academic debates, but the number of Romanian social enterprises is very small (only 80 social enterprises). An easy explanation would call into question the relatively new nature of the relevant legislation. In 2015, the Law on Social Economy was adopted (219/2015) and a year later the application norms are published. We start from the premise that not only the novelty of the legislation explains the small number of social enterprises, but also the existence of social and administrative barriers faced by those who want to start social affairs. This article presents the results of a sociological survey based on a questionnaire, administered to a number of 68 social entrepreneurs, in order to identify the opportunities and difficulties encountered by them in the effort to assert the social economy in Romania. The finality of the research approach consists in formulating scientifically justified recommendations for the improvement of their situation and, implicitly, for the development of the social economy in Romania.*

Key words: *social enterprise; social insertion enterprise; social economy; social entrepreneurs; social politics.*

1. Context. General data on the regulation and functioning of the social economy sector in Romania¹

Immediately after the Events of December 1989, in Romania began the reconstruction of the social services system, which involved two directions: capitalizing on the interwar tradition and connecting this system to Western trends (Breaz, 2020). However, the social economy, an important component of the system of measures for the socio-professional integration of vulnerable groups, entered much later in our country, only in the period 2012-2015 (Otovescu, Calotă and Cioacă, 2019).

On July 23, 2015, the Romanian Parliament adopts the *Law on Social Economy* (219/2015), and on August 10, 2016, the application norms are approved. By *Order No. 2034/2016 of the Minister of Labor, Family, Social Protection and the Elderly*, published in the *Official Gazette with No. 895/2016*, in complementarity with *Law no. 219/2015* and to monitor the effects of its implementation, was developed and periodically updated the *Register of Social Enterprises*, a document administered by the National Agency for Employment, through the Department of Social Economy.

In accordance with the legislative provisions mentioned above, the social enterprise certificate is issued by the National Agency for Employment at county level, respectively at the level of Bucharest Municipality, at the request of the legal entity (association, foundation, mutual aid house, company etc.), which, based on the documents of establishment, organization and functioning, must demonstrate

¹ This section was presented and sent for publication, in an extended form, at The International Conference *Literature, Discourse and Multicultural Dialogue*, 8th Edition, 12-13 December 2020, Tîrgu Mureş, Romania. We mention that the research results, presented in the following chapters, have not been previously published or presented at a scientific event.

compliance with the principles and criteria of the social economy, as they are established by Law no. 219/2015.

The social enterprise certificate is valid for 5 years, with the possibility of extension. Unlike the social enterprises themselves, the social insertion enterprises are certified by granting the social mark, with a validity of 3 years. Because it directly promotes the inclusion of persons belonging to vulnerable categories, as they are defined by *Law no. 292/2011 of 20 December 2011 (Law of Social Work)*, the current legislation in the field of social economy recognizes the privileged role of social insertion enterprises and offers them a wider range of facilities and means of financing.

Table 1. shows the evolution of certificates and certificates granted and suspended / withdrawn until October 2018, respectively March 2019, and the number of social economy structures active in Romania at the mentioned dates. The table was prepared on the basis of a secondary analysis on the data provided by the *Register of Social Enterprises* at two different times.

Table 1: General data on the structure of the SE sector in Romania according to the number of certificates / certificates issued / suspended / withdrawn and functional social enterprises.

Crt.	Indicator	October 2018	March 2019
1.	Total number of certificates of social enterprises issued	120	120
2.	Total number of certificates of suspended social enterprises	30	32
3.	Total number of certificates of withdrawn social enterprises	19	19
4.	Total number of social enterprise certificates issued	12	12
5.	Total number of suspended social enterprise certificates	3	3
6.	Total number of functional social economy structures (social enterprises and social insertion enterprises)	80	80
7.	Number of functional social enterprises	71	75
8.	Number of functional social insertion enterprises	9	5

Source: data calculated from the *Register of Social Enterprises*.

By October 2018, 120 certificates of social enterprises had been issued, the number remaining the same in March 2019. Of these, 30 were suspended until October 2018, respectively two between October 2018 and March 2019. Although they were not issued or canceled new certificates of social insertion enterprises, their number decreased due to the expiration of some of them. The number of social economy structures (enterprises and social insertion enterprises) remained constant - 80 - the few entries and exits due to expiration / suspension / withdrawal / extension of validity of certificates / certificates or cancellation of withdrawal decisions.

2. Methodological landmarks

2.1. Purpose and objectives of the research

➤ *The general objective:* to know the opportunities that the social economy structures in Romania benefit from and the barriers that social entrepreneurs face in the activity of administration and development of social enterprises, as well as the formulation of solutions to overcome these barriers.

➤ *Specific objectives:*

- collecting factual information about the social economy structures managed by the surveyed entrepreneurs: type of enterprise, legal personality, number of employees, share of employees belonging to vulnerable groups, field of activity, county;
- identifying the financing modalities used by the social entrepreneurs in view of the establishment of the social economy structure and its further development (where appropriate);
- identifying the optimistic / pessimistic attitude of entrepreneurs towards the future evolution of social enterprises that continue to operate;
- identification of the main causes that led to the cessation of the activity of the currently inactive social economy structures;
- knowing the most important difficulties faced by social entrepreneurs in the development, promotion and expansion of the activity of the social economy structure;
- identification of the main facilities that social enterprises have benefited from based on the status offered by law;
- knowing the degree of receptivity of communities towards social economy initiatives;
- knowing the degree of mutual knowledge among social entrepreneurs;
- measuring the degree of satisfaction of social entrepreneurs with current legislation in the field of social economy;
- knowing the measures that social entrepreneurs take in order to optimize the legislative framework in the field of social economy.

2.2. Working hypotheses and research methods

➤ *Working hypotheses that express conjectural relations between variables:*

1) If the social enterprise was set up on the basis of external financing (partial or total), then the probability of it remaining active is lower than if the social enterprise was set up solely on the basis of its own investment.

2) The more pessimistic social entrepreneurs are about the future of social enterprise, the greater the dissatisfaction with the current legislative framework.

➤ *Working hypotheses that express provisional expectations in relation to the objectives:*

3) Social entrepreneurs are for the most part optimistic about the future of the social economy structure they manage.

4) Lack of funding opportunities is the main barrier facing social entrepreneurs.

5) In general, social entrepreneurs know each other.

6) Communities have been reluctant to the idea of social economy.

7) Most social entrepreneurs evaluate the current legislative framework in a negative way.

8) Most social entrepreneurs can make concrete proposals to improve the legislative framework in this area.

➤ *Method used:* sociological survey based on questionnaire. The data collection tool: the questionnaire, which included 17 closed, semi-open and open questions.

➤ *Data collection period:* 05.06.2020-10.06.2020.

- *Data download and interpretation period:* 10.06.2020-15.06.2020.
- *The way of data processing:* quantitative, objective, statistical.
- *Research universe / population:* social entrepreneurs in Romania, both active and inactive.
- *Exploratory group:* 68 social entrepreneurs.

3. Research group structure

According to the data provided by the *Register of Social Enterprises*, analyzed in the previous chapter, so far 120 certificates of social enterprises have been issued, of which 80 continue to operate. Their administrators, called in the paper "social entrepreneurs", constitute the universe (population) of research. The exploratory group consists of 68 respondents, of which 41 carry out their activity at the time of conducting the research, the rest of the certificates being suspended or outside the validity period. Therefore, 50% of active social entrepreneurs were surveyed, which would methodologically justify the use of the sample concept, to the detriment of the exploratory group. However, given the high share of non-responses (68 out of 120, which means a non-response rate of 63%), the sample remains one of convenience, which is why we opted, out of epistemic caution, for the phrase "exploratory group".

Another notable limitation is that an entrepreneur can manage several enterprises at the same time, which means that identifying the number of enterprises with the number of entrepreneurs is not necessarily real. However, in the absence of clear data on the number of entrepreneurs dealing with more than one enterprise, we considered this methodological compromise mandatory in order to achieve the research objectives. At the level of the investigated group, we identified a single entrepreneur who manages three separate social enterprises, in which case we considered it useful to complete the questionnaire for each company, given that the opportunities and barriers were diverse in each of the three cases. Therefore, 65 people were interviewed, one of them managing three different social economy structures.

Table 2: The structure of the research group according to the development region of the SES¹.

Crt.	Development region	%
1	South East	18%
2	Northwest	17%
3	Center	17%
4	Southwest Oltenia	16%
5	West	10%
6	Bucharest-Ilfov	9%
7	North-East	8%
8	South-Muntenia	5%
TOTAL		100%

Table 2 presents the distribution of social enterprises included in the group according to their geographical position. The respondents were asked to mention the county on whose territory the social economy activity is carried out, the answers being subsequently codified to correspond to the development regions. Most social

¹ SES = social economy structures (phrase includes social enterprises and social insertion enterprises)

enterprises are located in the South-East, North-West and Central regions, and the least in the North-East and South-Muntenia regions.

Table 3: Research group structure according to the type of enterprise

Crt.	Type of enterprise	%
1	Social enterprise	96%
2	Social insertion enterprise	4%
TOTAL		100%

Table 3 presents the share at the level of the investigated group of the two types of social economy structures recognized by law - social enterprises and social insertion enterprises. The majority are the social enterprises themselves, so that only 3 administrators of social insertion enterprises participated in the sociological survey. The structure of the group reproduces, from this point of view, the structure of the population.

Table 4: The structure of the research group according to the legal person

Crt.	Legal entities	%
1	Trading companies	55%
2	Associations	40%
3	Foundation	5%
TOTAL		100%

Predictably, most of the SES included in the batch are companies, followed by associations and foundations, a distribution that is also found in the population, according to the secondary analysis performed in the previous chapter.

Table 5: The structure of the research group according to the number of employees of SES

Crt.	Number of employees	%
1	1-5	50%
2	6-15	30%
3	16-30	20%
TOTAL		100%

Most of the social enterprises included in the group are small enterprises, with less than 15 employees. It should be noted that the question concerned only those legal categories likely to be employed or that had active employment contracts at the time of the investigation.

Table 6: The structure of the research group according to the number of SES employees belonging to vulnerable groups

Crt.	Employees belonging to vulnerable groups out of the total number of employees	%
1	Under 30%	70%
2	30-50%	25%
3	Over 50%	5%
TOTAL		100%

The share of employees belonging to vulnerable groups is generally very low, below the threshold of 30% of total employees in the case of 70% of the companies in the group.

Table 7: The structure of the research group according to the field of activity of SES

Crt.	Field of activity	%
1.	Social work activities, social services, welfare	15%
2.	Crafts, materials processing, construction, infrastructure	15%
3.	Counseling activities, career guidance, training, employment	10%
4.	Economic-financial, managerial, organizational consulting activities	10%
5.	Sports, recreational, leisure activities	10%
6.	Ecological activities, tourism, environmental protection and promotion	9%
7.	Beauty, clothing, tailoring, make-up services	8%
8.	Social and marketing studies	8%
9.	Health and medical care	5%
11.	Education and culture	5%
13.	Data processing, photocopying, secretarial activities	5%
TOTAL		100%

The distribution by fields of activity of social enterprises included in the research group approximates the distribution at the population level, the first three options - "Social work activities, social services, welfare", "Crafts, materials processing, construction, infrastructure", "Counseling activities, career guidance, training, employment" - being similar in the case of the secondary analysis performed on the *Register of Social Enterprises*.

4. Results

4.1. Sources of funding

According to Table 8, which shows the main source of financing used by entrepreneurs to set up the business, where appropriate, we find that the vast majority of social economy structures (62%) were based on external financing, mainly from local, national or European non-reimbursable funds, through specific programs. Only 38% of the social enterprises included in the group were set up entirely through the entrepreneur's own investment. The analysis is extended in Table 9, which illustrates the main source of funding used by social entrepreneurs after the establishment to ensure the optimal functioning of the company. We find that, in most cases (67%), social enterprises were able to ensure a normal operating regime through self-financing, donations and support from local authorities being the least evoked sources of funding.

Table 8: Main source of financing on which the company was set up (where applicable)

Crt.	The main source of funding on which the company was established (where applicable)	%
1	entirely through its own investment	38%
2	through the Sectoral Operational Program Human Resources Development - SOP HRD (2007-2013)	25%
3	through the Human Capital Development Operational Program - POCU (2014-2020)	22%
4	from the local budget	10%
5	through the Nation Start-up Program	5%
TOTAL		100%

Table 9: Main source of financing for the company (during operation)

Crt.	Main source of financing for the company (during operation)	%
1	income from the activity (self-financing)	67%
2	donations	15%
3	access to non-reimbursable funds	8%
4	sponsorships	5%
5	support from local authorities	5%
TOTAL		100%

4.2. Difficulties and facilities

Table 10: Main reason for cessation of activity (where applicable)

Crt.	Main reason for cessation of activity (where applicable)	%
1	lack of satisfactory funding opportunities	84%
2	lack of qualified human resources	5%
3	expiration of the validity of the social enterprise certificate	2%
4	difficult access to the market	2%
5	the impossibility of ensuring an adequate working environment for the needs of vulnerable people	2%
6	difficulties encountered in motivating vulnerable people	2%
7	difficult bureaucratic procedures	2%
TOTAL		100%

Table 11: The main difficulties encountered by social entrepreneurs in carrying out the activity

Crt.	The main difficulties encountered by social entrepreneurs in carrying out the activity	%
1	limited funding opportunities	20%
2	lack of qualified human resources	15%
3	difficult access to the market	12%
4	reduced opportunities to work with local authorities	10%
5	difficult bureaucratic procedures	10%
6	lack of a legislative framework conducive to the development of	8%

	the sector	
7	reduced opportunities to collaborate with other social entrepreneurs	6%
8	lack of knowledge and experience in the field of social economy	5%
9	limited entrepreneurial knowledge and skills	5%
10	the impossibility of ensuring an adequate working environment for the needs of vulnerable people	5%
11	difficulties encountered in motivating vulnerable people	2%
12	difficulties encountered in motivating and increasing community cohesion around the business	2%
TOTAL		100%

Table 12: The facilities that social enterprises have benefited from

Crt.	The facilities that social enterprises have benefited from	%
1	no facilities	75%
2	accessing, as an actor of the social economy, the European funds for development, through the Human Capital Operational Program 2014-2020 (POCU)	11%
3	tax exemption for buildings owned or used	5%
4	reducing the amount of tax on buildings owned or used	5%
5	non-taxation of incomes up to 15,000 euros	2%
6	priority in public procurement	2%
TOTAL		100%

According to the data presented in Table 10, the lack of adequate funding opportunities is the main reason behind the cessation of the activity of some social enterprises. This reason is mentioned in 87% of cases. The item only targeted social enterprises in the group that no longer hold a valid certificate. It should be noted that this does not actually imply the cessation of the organization's activity. Some companies, for example, continue to operate in the absence of a certificate, their activity being still socially oriented, despite the fact that, legally, they are no longer recognized as actors in the social economy. Moreover, the main reason that discourages the extension of the validity of the certificate and the continuation of the activity as a social economy structure is the fact that in 75% of cases the entrepreneurs did not benefit from any facility offered by this statute, according to Table 12.

4.3. Attitudes, representations and predictions

Table 13: The degree of receptivity of the communities regarding the idea of social economy

Crt.	How receptive was the community in which you live to the idea of social economy?	%
1	very receptive	30%
2	responsive	20%
3	indifference	5%
4	reserve	15%

5	very reluctant	25%
6	DK / NA	5%
TOTAL		100%

The degree of receptivity of the communities to the idea of social economy is particularly heterogeneous, according to Table 13. It should be noted, however, that 25% of entrepreneurs felt a very strong reluctance on the part of the communities. Worryingly, only 15% of respondents know other social entrepreneurs. The pessimistic attitude of the respondents is also included in the register of problematic aspects: 40% of the surveyed entrepreneurs anticipate that the company they manage will cease their activity in the next 3 years.

Table 14: Distribution of answers to the question "Do you know other social entrepreneurs?"

Crt.	Do you know other social entrepreneurs?	%
1	Yes	15%
2	No	85%
TOTAL		100%

Table 15: Distribution of answers to the question "Do you know other social entrepreneurs?"

Nr.crt.	Distribution of answers to the question "How do you see the social enterprise in 3 years?"	%
1	most likely, the social enterprise will expand its activity	5%
2	most likely, the social enterprise will operate as before	45%
3	most likely, the social enterprise will cease its activity	40%
4	DK / NA	10%
TOTAL		100%

4.4. Legislative framework

Table 16: How respondents assess the current legislative framework of the social economy

Crt.	How do you assess the current legislative framework in the field of social economy?	%
1	very satisfactory	5%
2	satisfactorily	10%
3	neither satisfactory nor unsatisfactory	2%
4	unsatisfactory	25%
5	very unsatisfactory	51%
6	DK / NA	7%
TOTAL		100%

Table 17: The main proposals made by entrepreneurs to improve the legislative framework

Crt.	The main proposals made by entrepreneurs to improve the legislative framework	%
1	the registered office of the social enterprise shall be provided free of charge by the authorities	12%
2	the obligation of local authorities to provide social enterprises with the facilities provided by law 219/2015	12%
3	reduction of the payroll tax, of the CAS and of the CASS related to the salaries of the personnel employed in the social enterprise	10%
4	elimination of quarterly and annual reports	10%
5	protected procurement / procurement priority	8%
6	access to AJOFM qualification courses for employees in insertion, even if they no longer have the status of unemployed	7%
7	digitization of Annex 7	7%
8	simplification of the procedures for obtaining the certificate of social enterprise / social trademark	6%
9	mechanisms to ensure more efficient communication with AJOFMs	6%
10	reducing the percentage of co-financing when accessing non-reimbursable funds	5%
11	taking over already functional and sustainable practices from other countries	5%
12	free legal / economic assistance	4%
13	inclusion of social enterprises in the nomenclature of social services	2%
14	state fund for active and permanent financial and logistical support for social enterprises	2%
15	providing support for the implementation of social support for employees in the insertion	2%
16	creating a new set of result indicators that reflect the reality of the insertion work	2%
TOTAL		100%

4.5. Comparative analyzes and statistical correlations

- Difficulties that are more prevalent at the level of companies: limited financing possibilities, difficult market access, lack of a legislative framework conducive to the development of the sector, impossibility to ensure a working environment suitable for the needs of vulnerable people, limited knowledge and entrepreneurial skills, difficulties encountered motivating and increasing the cohesion of the community around the business, difficulties encountered in motivating vulnerable people.
- Difficulties that are more prevalent at the level of associations and foundations: lack of qualified human resources, difficult bureaucratic procedures, reduced opportunities to collaborate with local authorities, reduced opportunities to collaborate with other social entrepreneurs, lack of knowledge and experience in the social economy.

Figure 1: Main difficulties encountered by entrepreneurs (companies versus associations and foundations)

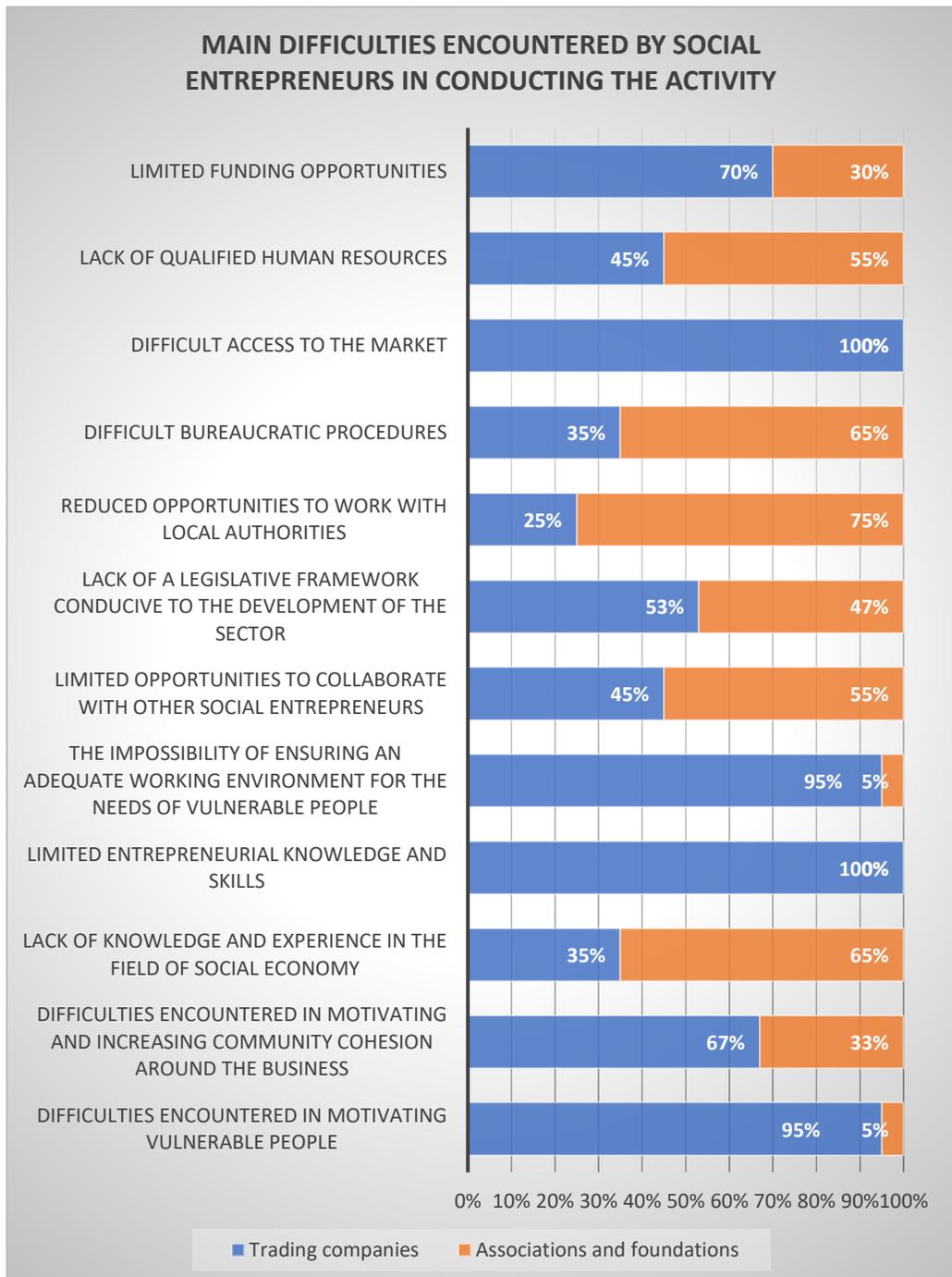


Table 18: Testing the hypothesis "If the social enterprise was set up on the basis of external financing (partial or total), then the probability that it will remain active is lower than if the social enterprise was set up solely on the basis of its own investment."

		Funding required for the establishment:		Total
		external (partial or total)	entirely through own investment	
Status of the social enterprise:	activate	37%	63%	100%
	inactive	75%	25%	100%

The first hypothesis - "If the social enterprise was set up from external financing (partial or total), then the probability that it will remain active is lower than if the social enterprise was set up exclusively on the basis of its own investment." is confirmed. Most of the inactive social enterprises included in the group were set up on the basis of external support, which leads us to assume that these forms of support correlate with the low capacity of enterprises to operate in a self-sustaining manner. Therefore, funding should be accompanied by a set of sustainability measures and indicators, including long-term monitoring of the business and new improvement interventions when the business is in difficulty.

Table 19: Testing the hypothesis "The more pessimistic social entrepreneurs are about the future of social enterprise, the greater the dissatisfaction with the current legislative framework."

		Attitude towards the future of the enterprise:		Total
		optimistic	pessimist	
Attitude towards the legislative framework:	satisfaction	55%	45%	100%
	dissatisfaction	57%	43%	100%

The second hypothesis - "The more pessimistic the social entrepreneurs are about the future of the social enterprise, the greater the dissatisfaction with the current legislative framework." - He refuses. The contingency table did not show significant differences between categories. Therefore, dissatisfaction with the legislative framework does not have an important explanatory power on the optimistic or pessimistic attitude towards the future of social enterprise.

5. Research conclusions

The survey based on the questionnaire aimed at knowing the opportunities that benefit the social economy structures in Romania and the barriers faced by social entrepreneurs in the activity of administration and development of enterprises. One of the central objectives of the survey was to know the financing methods used by social entrepreneurs in order to establish the structure of the social economy and its further development, where appropriate. The main sources of financing that formed the basis for the establishment of SES were the own investments of the entrepreneurs, respectively the non-reimbursable funds attracted by the Operational Program Human Resources Development - SOP HRD (2007-2013). Subsequently, the vast majority of companies secured the necessary financing to operate through their work, while

donations, sponsorships and fundraising were rather complementary sources of financing.

Regarding the degree of optimism / pessimism of entrepreneurs about the future of the company, the hypothesis that they are mostly optimistic is refuted, provided that the differences between the percentages are insignificant, which leads us to the conclusion of a partial confirmation. Beyond the insignificant variations, the share of optimistic entrepreneurs is almost equal to the share of pessimistic entrepreneurs. On the other hand, the hypothesis that the lack of adequate funding opportunities is the main problem that entrepreneurs face is fully confirmed. The next positions are the lack of qualified human resources and difficult access to the market. Limited funding opportunities are also the main cause of 87% of inactive social enterprises in the group. At the same time, the hypothesis according to which social entrepreneurs know each other is denied: only 15% of respondents know other social entrepreneurs.

The assumption that communities are reluctant to the social economy must be viewed with great caution, the distribution of responses to this item having a high degree of heterogeneity. The hypothesis is confirmed that social entrepreneurs evaluate in a negative way the current legislative framework, so that 76% of respondents categorize the current legislative framework as very unsatisfactory and unsatisfactory. It is also worrying that 75% of respondents did not benefit from any facilities due to the status of social enterprise.

6. Recommendations:

- 1) 12% of the social entrepreneurs surveyed drew attention to terms such as “to can” and “possibility”, recurring in the text of Law 219/2015, with reference to the provision of facilities for social enterprises by local authorities. The wording is inappropriate for a normative act, which, by definition, is not capable of making recommendations and, moreover, leaves it to the local authorities to decide whether or not to grant the facilities listed by law. Taking advantage of this legislative ambiguity, local authorities decide in most cases not to grant these facilities, which makes it difficult for the company to operate, inability to develop and demotivate entrepreneurs (75% say they have not benefited from any facilities). Therefore, it is necessary to amend the text of the law in order to create the obligation to provide the facilities mentioned by law.
- 2) Given that the social economy sector in Romania is made up of 42% of trading companies, these being the main legal form of the social economy structures, it is necessary to amend the text of Law 219/2015, so that trading companies (SRL) to no longer be assimilated to "other categories of legal persons", but to be named as such.
- 3) Given that only 15% of participants in the questionnaire survey know other social entrepreneurs, it is necessary to create and develop a collaborative inter- and intraregional social economy network to facilitate dialogue, exchange of experiences and joint initiatives (increase system interconnectivity). The very low level of inter-knowledge among social entrepreneurs means that the social economy sector is represented by disparate, uncorrelated initiatives with a minor community impact.
- 4) Lack of funding opportunities is the main barrier felt by entrepreneurs. It is necessary to develop new lines of financing, for example by including the social economy in the activities recognized by Law no. 350/2005 on the regime of non-

reimbursable financing from public funds allocated for non-profit activities of general interest.

- 5) Measures are needed to stimulate the sector, such as: ensuring free of charge headquarters; reduction of the salary tax, of the CAS and of the CASS afferent to the salaries of the personnel employed in the social enterprise; elimination of quarterly and annual reports; protected procurement / procurement priority; access to AJOFM qualification courses for employees in insertion, even if they no longer have the status of unemployed; digitization of Annex 7; simplification of the procedures for obtaining the certificate of social enterprise / social mark; mechanisms to ensure more efficient communication with AJOFMs; reducing the percentage of co-financing when accessing non-reimbursable funds; taking over already functional and sustainable good practices from other countries; free legal / economic assistance; inclusion of social enterprises in the nomenclature of social services; state fund for active and permanent financial and logistical support for social enterprises; providing support for the implementation of social support for employees in insertion; creating a new set of result indicators that reflect the reality of the insertion work.

References:

1. Breaz, A. M. (2020). Three Decades of Social Work in Romania. *Revista de Asistență Socială*, 19(1), 177-182.
2. Otovescu, D.; Calotă, G. and Cioacă, V.O. (2019). The Social Economy in Romania: Opportunities, Vulnerabilities and Alternative Solutions. *Revista Universitară de Sociologie*, 50(2), 20-40.
3. ***Law no. 292/2011 (Law of Social Work).
4. ***Law no. 219/2015 (Law of the social economy).
5. ***Register of Social Enterprises.

SOCIOMUSICOLOGY AND THE IMPORTANCE OF MUSIC EDUCATION IN SOCIETY

Marta Cristina SANDU

Ph.D. Student, Doctoral School of Social Sciences and Humanities,
University of Craiova (Romania), E-mail: martasandu@yahoo.com

"Without music, life would be a mistake"
Fiedrich Nietzsche

Abstract: *Man has the ability to be receptive to everything that lies around him, as he is influenced by the good news or by the bad news, by a threat or by a promise, and what affects him changes his mood. We are susceptible to the ability of music to change our mood. When we listen to music together, dance or sing together it is as if we touch our souls. Throughout history, in music there have been groups, trends and organizations that have changed the social aspirations of the masses through messages for people's change and revolution that have turned into movements destined to change the social order and systems. The ancients said that the music had the role of mirroring the soul of the community. The sociological research of the musical phenomenon penetrates the reality, analyzing the reactivity towards music and the importance of the musical factor in daily, current life, especially in the educational process, and if we were to state the functions of music, among them we could mention: the social function (since music leads to some extent to social cohesion), the psychological function (creates a framework of mental comfort), the economic function (since it is still an industry), the affective function (induces emotional states, memories, etc.) and the educational function (music, as part of a specific culture, can provide certain information). Thus, given these functions, it can be seen that music is a necessary cultural product in life and to which man has assigned great importance.*

Key words: *social-music; individual; categories; community; education*

1. Introduction

Music is a necessary cultural product in life and to which man has assigned great importance. The accessibility and the impact that the musical phenomenon creates are determined by the social factor. Through the media and the online environment, this phenomenon has become a universe available to all those who use these spaces, but the actual consumption is determined by the choices of each individual, depending on the classification of certain social categories, the environment (community) in which they live, on taste education, personal development and age.

The diversity and complexity through which music influences social life, the attention it has attracted to sociologists as a global social phenomenon, can represent from a musicological perspective a new angle of view for the concrete and applied study and research of such a diversified and changing society. By its nature, the research from a sociological perspective of the musical phenomenon is of a cultural-civilizing nature, namely it is a fundamental type of research. Through the scientific knowledge of the social phenomena which are influenced by the field of musicology, through the educational and cultural nature, through the applicability of the two scientific fields, an interdisciplinary and civilizing perspective is configured with the purpose of determining and diagnosing a society's life quality degree. Music brings all the corners of the world closer to one another and is a very important factor in the process of accepting and knowing the other.

The artistic manifestation is often the first element through which one comes in contact with another culture, the business card, so we cannot deny its importance.

The urban framework was a framework of rapid evolution, as the urban becomes different from the traditional precisely by this character of liquidity, of the continuous change and of the alert time, and this imprint is left on each element under the guise of the urban shield. Until the 20th century the rural-urban division consisted of traditional, secular music, folklore and classical music on the other hand. However, the 20th century brings to the urban area a musical explosion of horizontal styles and vertical trends. From the most demanding compositions dedicated to high circles, to gregariousness and kitsch, music has constantly flourished, and with each generation the musical styles have become more numerous. The ever-changing tastes, the more and more diversified needs, the pursuit of the extraordinary and nonconformism, the speed with which trends appear and disappear forced the musical area to comply with the requirements of the society. It was a period of the 20th century during which music has constantly produced new styles and through them we can say that it has moved away from the traditional, it created as if especially break away from this area and put an obvious label of difference between rural - urban, old - new, past - future.

2. Music - an instrument in sociological research

Sociological research of the musical phenomenon penetrates the social reality, analyzing the reactivity towards music and the importance of the musical factor in daily, common life, especially in the educational process.

Often, artistic manifestations in history have had the purpose and role of triggering large-scale social movements. Artists and composers have become symbols of these movements and animators of the development of certain social events that have changed the political course of society. An eloquent example is the name of the composer Giuseppe Verdi, who served as an acronym and motto in the large-scale movement in nineteenth-century Italy of the patriots against the Austrian occupation: "Viva Emanuel Re d'Italia", as all his work dealt with socio-political topics.

In his research in the field of sociology of arts, Professor Dan Lungu (2004) states that "if, in general, we say about sociology that it is a young science, then we must say about the sociology of the arts that it is a very young subject [...] However, despite the late start, it is currently in full swing in the world." (p. 327). For example, in France at least ten doctoral theses are devoted to a topic of the sociology of art each year.

In his 1982 publication, *Art Worlds*, Howard S. Becker makes a social examination of art as a collective action. Becker is interested in the phenomenon that emerges as a network of cooperation, suppliers, performers, traders, critics, consumers who, together with the artist, produce the work of art.

Also, the sociologist Pierre Bourdieu in "Le Distinction: Critique sociale du jugement" (1984) makes an impressive analysis of the importance of the cultural level of a society and of the ability of culture to energize people. Bourdieu's overriding idea is that everything you can and can't do shows the world who you are, and these are determined by the cultural level. For example: if you go to a folk music concert, eat turnips, wear hemp shoes, wear sports clothes and have an impressive beard, what can people say about you? They can say that you are a spiritual man, that you care about the surrounding environment and that your musical taste is not dictated by modern, pop music, since these place you in a certain social category.

"Music in everyday life" (2000), by Tia DeNora, presents a series of case studies with the purpose to argue that music plays an important role in establishing and accessing what she calls the aesthetic and affective agent. DeNora demonstrates how music provides the raw cultural material, used by people to exercise control over their mood, to convey a certain meaning, or to strengthen and articulate their personal

identity. She illustrates these aspects following some studies conducted on a population category composed only of women and the effects of music in different concrete life situations: romantic encounters, when preparing for a day at work or when relating in general. This paper contains a series of ethnographic studies and interviews that demonstrate how music has an important function in human society.

Therefore, the diversity and complexity through which music influences social life, the attention it has attracted to sociologists as a global social phenomenon, can represent from a musicological perspective a new point of view in the concrete and applied study and research of such a diverse and changing society.

Through the scientific knowledge of the social phenomena which are influenced by the field of musicology, through the educational and cultural nature, through the applicability of the two scientific fields, an interdisciplinary and civilizing perspective is configured with the purpose of determining and diagnosing a society's life quality degree.

3. Symbolic interactionism in the musical field

The musical field has a wide range of functions in terms of the sociological issues and perspectives. As an object of sociological research, music has been a field of research for sociologists such as Georg Simmel, Max Weber or P. Sorokin, Pierre Bourdieu (1930-2002),

Interactionism focuses its analysis on the relationship between the individual and society by means of its representatives: G. H. Mead, Herbert Blumer, Erving Goffman and Ken Plummer. This sociological perspective bases its claims on the consideration that the human being is the only one capable of producing, using and interacting through symbols. Symbols take on different forms, and in music it is achieved through several elements: sounds, rhythm, tone of voice, timbre, register or accent. M. Simon, G. Ferreol, P. Cauche, J. M. Duprez and N. Gadrey (1991) emphasize the role of socialization in the construction of identity - by the transmission of social behaviours and the organization of mental representations. Through language, the individual assimilates and appropriates the systems of rules, values, signs that allow him to communicate with his peers, to identify or differentiate himself, to mark his belongingness to some groups or to reject others (Scârneci-Domnișoru, 2009). Music is a language, decoded by the singer/performer who communicates in a system with certain symbols, in order to transmit a certain message or state to those who receive it, it is a vector that indicates the belongingness of an individual to a social group, a fact determined by his degree of culture, the family environment, his age and development.

A perspective on socialization, which has direct links with the interactionist-symbolic paradigm, was proposed by the Canadian-born sociologist Erving Goffman (1922-1982). Goffman, E. (1956) developed his own method, known as the dramaturgical perspective, in which everyday life is seen/understood like a theater. This is a very interesting concept, insofar as the theatrical arts that contain the opera shows and drama on music are a reflection of the society, of the reality sometimes idealized or which reflects individual and mass aspirations and feelings. This idea is sketched and developed by the sociologist in the work published in 1956, *The Presentation of Self in Everyday life*, which analyzes the system of relationships between actors and the scene on which they perform. The concepts used by Goffman thus have an obvious dramaturgical component: the audience considers those people who observe the behaviour of others on the stage of life - the author who frequently used the metaphor of life-as-scene (life is a theatre scene and theatre is life). Every aspect of social life can be analyzed from a dramatic point of view, starting with the ritual

greetings with strangers (those people we do not know) to the daily dynamics of our family life, of school or of the work we perform (Newman, 2013). In this context, the social system has all the ingredients of a dramatic opera performance. An actor performs on stage or behind the scene, his actions involve the use of a prop, finally, perhaps most importantly, those actions he performs on stage are watched by an audience, and at the same time he himself is an audience for the spectators. The roles are therefore interchangeable, as each individual can be both actor and spectator at some point in his life, in the play in which he performs without knowing.

Goffman introduces the distinction between the stage, on one hand, where the official activities take place in the daylight, and the space behind the scenes, on the other hand, where the plays are prepared and where an underground activity takes place, hidden to our eyes. On stage, people show themselves in a light that is favorable to them, they adapt their behaviour according to the expectations of others, while behind the scenes self-censorship imposed by the direct interaction with others no longer works. The social actor has the ability to choose the stage he is going to perform on, as well as the costume he will wear in front of his audience, the major goal of each social actor being that of managing to modulate his artistic performance according to the different roles offered to him, as well as in relation to the expectations invested in him by others.

The dramaturgical perspective manages to provide an overview of the institutions, an equivocal vision in which, through interaction, individuals are understood, by means of groups and vice versa, as the actors, in turn, are understood through the audience. Society is constantly created through the interaction of individuals. Society is pre-existing to individuals, as the latter are shaped within the society that also changes under their action. The individual and the society assume each other. Interactionists claim that humans are the beings who give meaning to the world.

"E. Goffman [...] was interested in the manipulation and control of the image that individuals have of themselves in the performance of their activities and roles [...] In everyday life, each individuality is, as E. Goffman says, 'an actor, a self animated by the need for revelation, but also a mask assumed and especially inferred from the game of social interactions on stage'" (Constantinescu, 2004: 146). Also, in this respect, the author mentioned above, emphasizes the self-revelation by means of this game of induced illusions, which is represented by the dramatic form of the theatre. The individual plays his permanent role in social life like the actor self, by means of a character who interacts with other characters, in a given situation. Preserving appearances and performing are the major stakes of the strategy called by E. Goffman – the characters of the figuration, which aim to prevent any incident and any breaking within the exchange, to do nothing that could threaten the face of the other.

Through his theory of the paradigm of cultural tragedy, a major concept of his creation, Georg Simmel (1950) argues that there is an indissoluble link between man's social life and the phenomenon of production specific to culture, so to speak between what is objective and what represents the subjective side of each individual. Only in this way the existence of communication between people, as well as that specific to socialization, can be possible. Culture is understood by the German sociologist and philosopher as an objectification of phenomena of an inner, subjective nature. In order to demonstrate this, Simmel uses as an example the language itself, which consists of a system of essentially objective words, as well as explicit rules, based on which connections between those words are established. This theory, applied to the field of music, makes us understand the way in which music, through its symbols that create a language, through its rules of harmony, through its form, through the tonality in which

it is composed, through the composer's mastery of combining them, creates true musical formulas that can express the whole range of human feelings and sentiments. Although it is a fundamental and indispensable element of human interaction, as the main support pillar for the human as social being, language is often felt as a force foreign to man, whose main function is to distort reality, to cover with enunciations the true nature of man. Thus, according to Simmel, all the contents of culture, including the arts, have a deep alienated character because they show capable of breaking away from the evolution that was intended for them and to follow a specific development trajectory, as well as to assume the objective and independent existence in relation to their creator. And the end of this phenomenon of objectification and alienation has a predictable end which is represented by the tendency of the contents of culture to dominate the human being. This process is called by Simmel by means of the phrase *Cultural Tragedy*. It is a phenomenon that is occurring progressively and which reaches its climax in modern society, in which people feel that they are under overwhelming pressure. The applicability of this theory in the sociology of music is notable due to the influences that music and sounds can exert on man, especially in a subliminal way.

A concrete analysis of social events and behaviours through appropriate methods and techniques determines the theorization of the effects that the music field has on society. Through verification, they can become empirical generalizations that result in the drawing up of some hypotheses. These empirical generalizations together with the historical-social and musicological research regarding the role of music in society and the effect on human behaviours configure the content and purpose of the proposed topic. By means of the experiences gained, through the social environment they come from, people relate to music based on the meanings it has for them, through the resonance they feel taking into account their inner construction or taking into account the process of social interaction. The interpretations given to certain meanings can be modified by the interactional conditions of the concrete situations in which people are involved.

Observations on these issues can be made through various types and ways of investigation, specifically the investigation (or inquiry) through surveys or questionnaires formulated on the categories of public and direct or indirect observation (transmission through video recordings).

These observations outline theoretical principles that act in the research process as referential terms and generate hypothetical questions:

- How is social interaction established in an environment and setting against the background of a certain type of music?
- What influence do certain rhythms and musical formulas have on human behaviour?
- What is the contribution that music brings to education?
- What moods can music trigger?
- What messages can music send?
- What is the subliminal action of music on the masses?
- How does music influence us in different everyday situations?
- What is music therapy and how has music become curative?
- How can certain frequencies urge people to act in a certain way and purpose?

4. Education - the primary sociological function of music

4.1. The Mozart Effect

Behaviours can be influenced and dictated by the use of a certain frequency, from stimulation of the activity of certain endocrine glands to total manipulation of beliefs and behaviours.

The most relevant and popular experiment in relation to the influence of music in educational field is the so-called *Mozart Effect* on children. The Mozart Effect is a real phenomenon that has become nowadays a real and genuine marketing product, which sells with great success everything that the genius of W. A. Mozart represented and represents. The benefits of this accumulation of positive effects of Mozart's music are attributed, as it may be assumed, in modern society, to a site that sells products under the brand "Mozart".

The Mozart effect is a name coined by Alfred A. Tomatis aimed to refer to the intensification of brain development that occurs in children under 3 years of age if they listen to W.A. Mozart's music. The idea for the Mozart Effect emerged in 1993 at Irvine University of California, California, where physician Gordon Shaw and cellist and cognitive development expert Frances Rauscher studied the effects of Mozart's Sonata for two pianos in Re major (K.448) on a group of college students for 10 minutes. The researchers observed a temporary improvement in spatial-temporal thinking, as measured by the Stanford-Binet IQ test. Music produces an improvement in IQ.

Rauscher and Shaw announced that they had scientific evidence that piano and singing lessons are superior to computer lessons in terms of improving children's abstract thinking skills. The experiment included three groups of preschoolers: children in one group took private piano/keyboard and singing lessons, a second group of children took private lessons in computer use, and children in the third group did not receive any kind of lessons. Children who took piano/keyboard lessons performed 34% better than others on tests that measured their spatial-temporal abilities.

These findings show that only music improves the higher brain functions needed in the study of mathematics, chess, science and engineering (Rauscher, Shaw, Levine et al, 1997).

F. Rauscher, G. Shaw, L. Levine et al stimulated the emergence of a real industry. They also created their own institute: Music Intelligence Neural Development Institute (M.I.N.D). So much research and study is currently underway to demonstrate the effects of music that a category has been created on the portal of new scientific discoveries, only to keep track of new research findings on the effect of music.

4.2. Formation and education of musical taste

From a sociological perspective, musical taste, in particular, and cultural taste, in general, represents a tool for determining and stratifying social categories. Thanks to the means of communication through social networks and to the fact that 4.9 billion (30th of September, 2020) people have access to the internet, the public has become a general one, the social barriers have dissolved, the audiences being classified mainly by the musical genre they listen to. People listen to certain musical genres depending on where the social event in which they participate takes place. Also, the audience can belong to a performer or to a band, as the role and term of "music lover" (a person who passionately loves music) has turned into the role and term of "fan" (enthusiastic admirer, fanatic of a star or artistic movement). Each genre of music is represented by the so-called "stars", idols who, with the help of the media, have become public figures with psychological, behavioural and social influence.

Any classification of the public has no precise limits, as it is characterized by mobility. There is a plurivalence of the listener who may be simultaneously or successively interested in receiving different musical genres. The education of musical taste is detached from the aesthetic education and depends on the mental aspect, of an intellectual nature, which consists in the ability to appreciate aesthetic values based on evaluation criteria.

While at the level of aesthetic taste the presence or absence of pleasure is recorded, at the level of judgment the *argumentation and motivation of that reaction* intervenes, an intellectualization of the aesthetic taste is achieved. The criteria used for argumentation and motivation can be aesthetic and extra-aesthetic, the latter being of a philosophical, sociological, political, ideological nature, in the foreground being of course, the aesthetic ones, the others being involved and subsumed to them.

5. Conclusions

What is sociomusicology? What does sociomusicology mean? Sociomusicology, also called music sociology or the sociology of music, refers to both an academic subfield of sociology that is concerned with music (often in combination with other arts), as well as a subfield of musicology that focuses on social aspects of musical behavior and the role of music in society. The work of scholars in sociomusicology is often similar to ethnomusicology in terms of its exploration of the sociocultural context of music; however, sociomusicology maintains less of an emphasis on ethnic and national identity, and is not limited to ethnographic methods. Rather, sociomusicologists use a wide range of research methods and take a strong interest in observable behavior and musical interactions within the constraints of social structure. Sociomusicologists are more likely than ethnomusicologists to make use of surveys and economic data, for example, and tend to focus on musical practices in contemporary industrialized societies. Since the field of musicology has tended to emphasize historiographic and analytical/critical rather than sociological approaches to research, sociomusicology is still regarded as somewhat outside the mainstream of musicology. Yet, with the increased popularity of ethnomusicology in recent decades (with which the field shares many similarities), as well as the development and mainstreaming of "New Musicology" (coinciding with the emergence of interdisciplinary Cultural Studies in academia), sociomusicology is increasingly coming into its own as a fully established field. The values and meanings surrounding music are distinguished by both the listeners and the performers. When listening to a piece, they reflect upon their own values and use the music to make connections between themselves and the piece. The sociology of music looks specifically at these connections and the musical experiences tied to the person and the music itself. Among the most notable classical sociologists to examine the social aspects and effects of music were Georg Simmel (1858–1918), Alfred Schutz (1899–1959), Max Weber (1864–1920) and Theodor Adorno (1903–1969). Others have included Alphons Silbermann, Charles Seeger (1886–1979), Howard Saul Becker, Norbert Elias, Maurice Halbwachs, Jacques Attali, John Mueller (1895–1965), and Christopher Small. Contemporary sociomusicologists include Tia DeNora, Georgina Born, David Hebert, Peter Martin and Joseph Schloss.

References:

1. Anastasiu, I. (2018). *Inițiere în paradigmele științelor sociale*. Bucharest: ASE.
2. Athanasiu, A. (2003). *Muzică și Medicină: homo musicalis*. Bucharest: Minerva.
3. Becker, H. S. (1982). *Art worlds*. Berkeley, Los Angeles, London: University of California Press.
4. Bourdieu, P. (1984). *Distinction: A social critique of the judgement of taste*. London: Routledge.
5. Chelcea, S. (2011). *Psihosociologia opiniei publice*. Bucharest: ASE.
6. Chelcea, S. (2016). *Psihologie aplicată. Publicitatea*. Iași: Polirom.
7. Cioran, E. (2016). *Cioran și muzica*. București: Humanitas.
8. Coman, C. (2018). *Comunicare și societate - Curs*. Craiova: University of Craiova.
9. Constantinescu, M. (2004). *Competența socială și competența profesională*. Bucharest: Editura Economică.
10. DeNora, T. (2000). *Music in everyday life*. Cambridge, UK: Cambridge University Press.
11. Ferreol, G., Cauche, P., Duprez, J. M. et al. (1998). *Dicționar de sociologie*. Iași: Polirom.
12. Giddens, A. (2010). *Sociologie*. Bucharest: ALL.
13. Goffman, E. (1961). *Asylums: Essays on the Social Situation of Mental Patients and Other Inmates*. Garden City, N. Y.: Anchor Books.
14. Goffman, E. (2003). *Viața cotidiană ca spectacol*. Bucharest: Comunicare.ro.
15. Goodman, N. (1992). *Introducere în sociologie*. Bucharest: Lider.
16. Gottnier, M, and R. Hutchinson. (2011). *The new urban sociology*. Boulder: Westview Press.
17. Hobbs, M., Todd, M., Tomley, S. et al. (2018). *Sociologie. Idei fundamentale*. Bucharest: Litera.
18. Hynes, B. (2007). *The End of Early Music: A Period Performer's History of Music for the Twenty-First Century*. New York: Oxford University Press.
19. Lungu, D. (2004). Orientări contemporane în sociologia artelor. *România socială - drumul schimbării și al integrării Europene: Conferința Anuală a Asociației Române de Sociologie și a Asociației Române de Promovare a Asistenței Sociale 2*: 327-331.
20. Newman, D. (2013). *Sociology: Exploring the Architecture of Everyday Life*. SAGE Publications.
21. Otovescu, D. (2010). *Tratat de sociologie generală*. Craiova: Beladi.
22. Rauscher, F.; Shaw, G.; Levine L. et al. (1997). Music training causes long-term enhancement of preschool children's special-temporal reasoning. *Neurological Research* 19 (1): 2-8.
23. Simmel, G. (1950). *The Sociology of Georg Simmel*. Gelencoe, Illinois: The Free Press.
24. Simon, M.; Ferreol, G.; Cauche, P. et al. (1991). *Dictionnaire de sociologie*. Paris: Armand Colin.
25. Ștefănescu, I. (2019). *O istorie a muzicii universale*. București: Grafoart.
26. Vlăsceanu, L. (2013). *Introducere în metodologia cercetării sociologice*. Iași: Polirom.
27. Voicana, M.; Alexandrescu, L. M. and Popescu-Deveselu, V. (1976). *Muzica Și Publicul: Studii de Sociologia Muzicii*. București: Editura Academiei Republicii Socialiste România.
28. ***<https://cpcias.wordpress.com/lectii-de-istoria-muzicii/lectia-2/orientul-antic/>
29. ***<https://dexonline.ro/definitie/sociologie>
30. ***https://ro.wikipedia.org/wiki/Arte_liberale
31. ***<http://pravaliculturala.com/article/convingeri-si-paradigme-culturale/>

32. ***<http://e-conexiuni.ro/archives/329>
33. ***[http://www.bibliotecamm.ro/pdf/7-functiile muzicii-silviu baciu.pdf](http://www.bibliotecamm.ro/pdf/7-functiile_muzicii-silviu_baciu.pdf)
34. ***<https://www.scribd.com/doc/51053939/Sociologia-Culturii>
35. ***<https://mariananu.wordpress.com/psihologie/1-meloterapia-si-impactul-ei-asupra-omului/>
36. ***<https://infomuzica.ro/pe-scurt-ce-este-meloterapia/>
37. ***<http://andreeaungureanu04.blogspot.com/2013/11/constructivismul-social-vigotski.html>
38. ***<https://laudatio.ro/dezvoltarea-industriei-muzicale/>
39. ***www.library.pub.ro
40. ***https://www.sciencedaily.com/news/mind_brain/music/
41. ***www.mozarteffect.com
42. ***[https://www.academia.edu/6432006/Introducere %C3%AEn sociologia identi t%C4%83%C5%A3ii](https://www.academia.edu/6432006/Introducere_%C3%AEn_sociologia_identit%C4%83%C5%A3ii)
43. *** <https://www.internetworldstats.com/stats.htm>

THE INFLUENCE OF CULTURAL FACTORS IN THE ELABORATION OF SOCIAL POLICIES FOR THE ELDERLY

Alexandru Liviu CERCEL

PhD Student, Doctoral School of Social Sciences and Humanities, University of Craiova (Romania), Email: alexandru.liviu1971@yahoo.com

Abstract: *As health care improves and life expectancy increases worldwide, care for the elderly seems to be an emerging issue amid the crisis of state social policy. To what extent is the state able to provide long-term care services for the elderly, based on the social security system and redistribution mechanisms? How and to what extent are Community initiatives or civil society initiatives applicable? In reality, the identification of the actors responsible for the care provided to the elderly, as well as the types of care and the degree of social responsibility related to each actor, vary from culture to culture. In this article, we aim to answer these questions by identifying the cultural patterns of reporting to old age and the elderly, and the specific mechanisms that each society has structured to meet these challenges. After an overview of social policies for the elderly, we will analyze the situation of the elderly in Asian, Western and African societies, starting from the specific cultural profile of each society.*

Key words: *culture; social policy; elderly; social inclusion; social protection.*

1. Introduction

From 1950 to 2010, the share of people aged 75 and over increased globally by almost 7% (Lee, 2009: 8). The most optimistic forecasts anticipate a steady expansion of this age group (Lee, 2009: 9), which would have a hard-to-estimate impact on nation states and global society as a whole. The problem is the ratio between the share of non-productive citizens (young people, people with disabilities or the elderly) and the share of economically productive citizens, a ratio that tends to translate into a relationship of dependence. The dynamics of demographic realities, as well as the economic situation, have led to increasing concerns about the impossibility of financially supporting the elderly, but also led to intensified political efforts to identify and correct problems related to the quality of life of this elderly age categories (Breaz, 2020).

Like most European countries, Romania is facing an aging process caused by three categories of factors: declining birth rates, increasing life expectancy and external migration. Changes in the demographic structure have a strong impact both economically and socially, and the pressure of these changes is expected to become even more difficult in the coming years in terms of increasing demand for social services.

2. The specifics of social policies for the elderly

Simultaneously with the exponential growth of the elderly as a percentage of the world's population, in the last 70 years it has become increasingly visible the reorientation of social policy in the field of the elderly, which has known the following directions (Zamfir, 1995: 52):

1. Nationalization of social support: the state largely takes over the support function of the elderly and, in general, of groups in need.
2. Regulation of social support: aid is not arbitrary and does not depend on the goodwill of an individual or a group, but is governed by formal rules, to which are added strict implementation and control mechanisms.

3. Social support includes a complex insurance system.
4. Social support is provided from public funds (e.g. social security budget), which are collected from the population through various fiscal mechanisms.
5. The parallel development of private and community initiatives, initially in the United States, "probably as a compensation for the lower role of the state in social assistance. However, welfare remains a fundamental attribute of the state, the central objective of social policies" (Zamfir, 1995: 52)

Globally, the country facing the worst situation in terms of the large share of the elderly is China, where all statistical forecasts anticipate a new dramatic increase in this demographic segment in the coming decades, which will lead to the need for a reorientation of social policy in this sector. The number of people living in China over the age of 60 in 2011 was about 178 million, which was 13.3% of the country's total population at that time (China.org.cn, 2012). By 2050, nearly a third of China's population will be in the demographic segment for more than 60 years, which will place a huge burden on economic life and especially the pension system (China.org.cn, 2012). This situation, which has become alarming in the case of China, is less common in most developed countries.

Apart from the exponential growth of the mentioned demographic segment, the situation is all the more alarming as it adds other alarming demographic trends, such as: the rapid decline of the "-30" age category; an aging workforce, which leads to structural problems in the market; the persistence of major disparities between different countries around the world, in the sense that life expectancy stagnates in the least developed countries or is growing slowly, and in the "central" states it is registering an unprecedented increase in history; among the "60+" subcategories, the most striking increase is found in the "80+" subcategory, which requires special care and social protection services (Bălașa, 2005: 273-288). From the perspective of economic impact, there is a decrease in public revenues, while increasing spending on social protection and health, a reduction in the volume of labor, but also changes in the consumption behavior of the population. On the social level, the effects are felt in changes of social reality, of social behaviors, but also in the increase of the state of dependence in the case of those with chronic diseases.

Although the increase in life expectancy and the population over 65 is a desirable thing for humanity (survival in old age has become natural), it also presents profound challenges for public policy systems, which must adapt to the new demographic trends and challenges. The first challenge is associated with the significant increase in the retired population in relation to the significant decrease in the working population, which creates social, economic and political pressures on social security systems. In most developed countries, the rapidly aging population is putting strong pressure on pension systems. For example, economists warn that the US social security system may face a deep crisis if no radical changes are adopted (Financial Times, 2015). Reducing tax facilities, raising taxes, massive loans, reducing daily expenses, raising the retirement age are some of the "sacrificial" policies that may become necessary to correct the structural problems currently facing the US pension system. Private pension systems are also considered potential options to cope with the aging population in the US and beyond (Buckingham Strategic, 2016).

Population aging is also a major challenge for healthcare systems. "As populations age, the prevalence of disability, fragility and chronic diseases (Alzheimer's disease, cancer, cardiovascular and cerebrovascular diseases, etc.) is expected to increase dramatically. Human society can become a global health care home." (Eberstadt, 2013: 20) Despite the increased prevalence of these diseases, the health

status of the elderly has significantly improved over time, with the development of medical services and social policies. Older people can live an active life until a much older age than in the past and, if their productivity is maintained through appropriate policies and programs, they can maintain their physical and mental health for a very long time. Moreover, the fact that the permanent training of cognitive functions is the key to the prevention of all forms of dementia is already a consensus in the medical community (Pritula et al., 2013: 687-693). From this perspective, encouraging an active lifestyle among the elderly has at least two major individual and social benefits: the elderly continue to add value to society, which prevents feelings of worthlessness and, therefore, depressive and anxiety disorders (Brez, 2019: 36-37); increased productivity requires the constant training of higher cognitive processes, which prevents the occurrence of dementia at the individual level and, implicitly, the decrease in the prevalence of these diseases in society.

Returning to the demographic picture and the socio-economic effects portrayed in the previous paragraphs, it is not surprising that policies for older people have shifted towards the principles of solidarity and equity between generations. "Policy makers tasked with reforming the social protection system will have to take into account these dimensions, ensuring a satisfactory balance between the possibilities of financing the system in the long run and solidarity and equity between generations" (Bălașa, 2005: 279). Therefore, "an aging population will require a change in behavior, in this case, greater solidarity between generations, maintaining or improving equality of opportunity and choice between generations" (Bălașa, 2005: 289). The United Nations and other international organizations have developed recommendations aimed at mitigating the negative consequences of an aging population. These recommendations, which will be discussed in detail in a later chapter, include: reorganizing social security systems; changes in labor, immigration and family policies; promoting active and healthy lifestyles; increasing cooperation between governments in solving socio-economic and political problems caused by an aging population (United Nations, 2001).

3. The elderly in Asian societies

In Asia, the responsibility for caring for the elderly lies almost exclusively with the family, which must be taken into account by any social policy implemented in the countries of this continent (Yap, Leng & Traphagan, 2005: 257-267). In Asian cultures, the elderly are highly respected and even celebrated. Regardless of where Asians live globally, these family values and traditions are instilled and socialized from generation to generation, being one of the distinctive features of these cultures. While the elderly are living their retirement years, it is the responsibility of family members and, in general, everyone in the community to care for their parents and grandparents. "It is not uncommon for Asian families to live for several generations under one roof. Although obligation is one of the driving forces behind caring for and showing dignity to the elderly, Chinese culture has always emphasized respect for the elderly. Kindness to the elderly is a normal part of life in China. Respect for the elderly is regulated by national law. In fact, older parents in China and Singapore can sue their adult children for both emotional and financial failure" (Yap, Leng & Traphagan, 2005: 257-267).

Moreover, out of respect for the elderly, Japan has established an annual national day, called "Respect for Old Age Day" (The Culture Trip, n.y.). Supported financially by the Japanese state, tens of thousands of young volunteers "deliver free lunch to the elderly, or packages containing essential items" (The Culture Trip, n.y.) and throughout

the country there are festivities dedicated to the elderly, in which they participate directly.

All these differences between cultures and societies, which materialize in different ways of thinking and developing social policy, are based on cultural attitudes opposed to aging. In China, several psychosociological studies have highlighted the attitude of filial piety as a major psychocultural attribute - deference and respect for parents and ancestors, including a special cult of those who are no longer alive (Yap, Leng and Traphagan, 2005: 257-267). However, major social changes in recent decades, which have required the connection of social institutions to the Western model of organization and functioning, have led to the transfer of responsibility for caring for the elderly to the state in the most traditional Asian societies. For example, increasing the share of women in the labor market, so outside the household - inconceivable in traditional Asian culture - has made it much more difficult to provide care for the elderly left at home. This has had dramatic consequences, given that, as mentioned, China, Japan and Asian countries in general are experiencing an unprecedented expansion of this demographic segment, which requires special conditions of care. The alarming growth is doubled by the need for the emergence of specialized institutions, or the intensification of state actions, amid the collapse of traditional cultural models and practices of ensuring the well-being of the elderly. Other researchers argue the need to return to traditional living patterns, which have proven effective over several centuries (Raikhola and Kuroki, 2009: 41-82).

The social problem of the elderly acquires very special dimensions and implications in Japan, also due to some cultural peculiarities. Paradoxically, despite the appreciation they enjoy from society, Japanese elders live and die alone: "So only in Japan is there the phenomenon of *kodokushi* (lonely death). Many Japanese die alone and remain undiscovered after a long time. *Kodokushi* is a social problem that adds to Japan's major problem - an aging population (28% over the age of 65). In 2009 alone, 32,000 single deaths were reported in Japan, national statistics from other years are missing, but are said to be on the rise. The Japanese do not want to disturb not only their neighbors, but also their close relatives, asking for help, preferring to die alone and offering their bodies to worms and beetles. Special *kodokushi* services take the body to cremation and clean the place, at the expense of the state if the deceased has no relatives. For the Japanese, it seems, living quietly is mainly based on a rational-altruistic principle." (Onică, 2019: 73)

4. The elderly in Western societies

All these practices are different from the dominant approach in most Western countries, where the elderly are considered independent and responsible for their own care, respectively to ensure a peaceful old age from the active age. This reporting to the elderly and their status does not exclude the intervention of the primary group, but this intervention occurs more in the situation where the elderly need special care due to poor health. And, even in these situations, the care of the elderly is considered optional, being at most morally reprehensible. In the Western world, and especially in the United States, care for the elderly is usually done by virtue of subsequent pecuniary benefits, such as obtaining an inheritance or, in some cases, a certain percentage of the pension during the life of the elderly (Hashimoto, 1996: 28).

In the US, caring for the elderly is perceived as a burden. "Even when there is a family member willing to offer help to an older family member, in 60% of cases he cannot provide the necessary support, working outside the home. At the same time, however, many middle-class families are unable to bear the financial burden of

"outsourcing" health care, which leads to gaps in care" (Bookman and Kimbrel, 2011: 137). It is important to note that, even in the United States, not all social and demographic categories relate equally to old age and aging. "While most people in the United States are reluctant to seek out specialized services to care for the elderly, demographically, the groups least likely to do so are Latinos and African Americans." (Bookman and Kimbrel, 2011: 140)

As mentioned, the United States and the rest of the countries considered "central" are at a crossroads, trying to meet the demands of an exponentially growing elderly population. At the same time, peripheral and semi-peripheral nations are experiencing almost similar growth, with no resources comparable to those in developed countries. Some studies (Mujahid, 2006) conducted in recent decades highlight the fact that, in the socio-demographic category of the elderly, poverty is an acute problem especially among older women. "Feminization of the poverty of the elderly" (Mujahid, 2006: 136), evident in peripheral countries, is directly due to the large number of elderly women in these countries, who "are single, characterized by high illiteracy rates and are not part of the force for work." (Mujahid, 2006: 136)

5. The elderly in African societies

Like Asian societies, African societies pay special attention to the elderly, their main peculiarity being that, due to their widespread poverty and underdevelopment, respect and care for the elderly can only rarely be expressed in a satisfactory life standard. In traditional African cultures, the elderly enjoy high esteem and special social status. In the past, "caring for the elderly was a natural thing and had its roots in strong religious beliefs. Modernization in Africa has changed the status and care of the elderly. As younger age groups migrated to urban areas, many of the older ones wanted to stay in rural communities and therefore lost family support and involvement." (Nyangweso, 1998: 181-185)

We recall the findings of a sociological survey of 384 elderly people in Kenya, both in rural and inpatient settings: "The vast majority of respondents believe that the elderly have traditionally been respected and revered. Despite this, almost three quarters felt inactive and almost all said they had withdrawn from society because they felt they no longer belonged to them. This suggests that more should be done to help older people stay active and more involved in society at large." (Nyangweso, 1998: 181-185)

6. Conclusions

Social policy cannot ignore cultural particularities: "So far, most studies in the field have been guided by a notion of culture that consists of values, norms and beliefs of the actors of the welfare state." (Oorschot, 2007: 129) Therefore, even in the case of the elderly category, "a cultural analysis of social policy" (Oorschot, 2007: 129) proves useful both theoretically, for highlighting cultural peculiarities and practices, which varies from one company to another and even over time within the same company, as well as in terms of application, for the development of functional measures, consistent with the cultural profile of the company. We consider that cultural diversity is not in itself a barrier to drawing general global directions for solving the social and economic challenges posed by the vulnerable category considered, as long as these directions are based on the "principle of decentralized action" (Oorschot, 2007: 129; Otovescu, Calotă and Cioacă, 2019) and does not raise the claim to be a "universal recipe" for a social problem so strongly mediated by cultural factors.

References:

1. Bălașa, A. (2005). Îmbătrânirea populației: provocări și răspunsuri ale Europei. *Calitatea vieții*, 16(3-4): 273-288.
2. Bookman, A. & Kimbrel, D. (2011). Families and Elder Care in the Twenty -First Century. *The Future of Children*, 21: 117-140.
3. Breaz, A. (2019). Depression at the third Age. *Revista de cercetare si interventie sociala*, vol 65, June 2019, 65, 36-50.
4. Breaz, A. (2020). Increasing the Quality of Life for the Older in Residential Care by Cultural Programs. *Revista de Asistenta Sociala*, 2.
5. Buckingham Strategic Wealth. (2016). American Pension Crisis: How We Got Here, [online] available at: <http://buckinghamadvisor.com/american-pension-crisis-how-we-got-here/>.
6. China.org.org. (2012). *Wen join seniors to celebrate festival* [online] available at: http://www.china.org.cn/china/2011-09/13/content_23400975.htm.
7. Eberstadt, N. (2013). World Population Implosion?. *Public Interest*, 129: 3-22.
8. Financial Times. (2015). Pension crisis: US seeks to save flawed state benefits system, [online] available at: <https://www.ft.com/content/758b6709-1d05-4feb-8206-e902f52f6696>.
9. Hashimoto, A. (1996). *The Gift of Generations: Japanese and American Perspectives on Aging and the Social Contract*. New York: Cambridge University Press.
10. Lee, M. (2009). Trends in Global Population Growth. *Research Starters Sociology: Academic Topic Overview*, 1: 142-148.
11. Mujahid, G. (2006). Population ageing in East and South-East Asia: current situation and emerging challenges. *Editorial Advisory Board*, 1: 136-147.
12. Nyangweso, M. A. (1998). Transformations of care of the aged among Africans-a study of the Kenyan situation. *Aging & Mental Health*, 2: 181-185.
13. Onică, D. (2019). *Însemnări despre Japonia*. Craiova: Beladi.
14. Oorschot, W. V. (2007). Culture and Social Policy: A Developing Field of Study. *International Journal of Social Welfare*, 2(16): 129-139.
15. Otovescu, D; Calotă, G. and Cioacă, V.O. (2019). The Social Economy in Romania: Opportunities, Vulnerabilities and Alternative Solutions. *Revista Universitară de Sociologie*, 50(2): 20-40.
16. Pritula, L.; Rîbințev, A.; Carauș, G. and Hâncu, I. (2013). Particularități clinico-terapeutice în stări psihotice demențiale. *Analele Științifice ale USMF N. Testemițanu*, 3(14): 687-693.
17. Raikhola, P. S. and Kuroki, Y. (2009). Aging and Elderly Care Practice in Japan: Main Issues, Policy and Program Perspective; What Lessons Can Be Learned from Japanese Experiences?. *Dhaulagiri: Journal of Sociology & Anthropology*, 3: 41-82.
18. The Culture Trip. (n.y.). *What Is Japan's 'Respect For The Aged Day'?*, [online] available at: <https://theculturetrip.com/asia/japan/articles/how-to-spend-respect-for-the-aged-day/>.
19. United Nations. (2001). *World Population Prospects: The 2000 Revision*. New York: United Nations Publications.
20. Yap, M. T.; Leng, T. L. and Traphagan, J. W.. (2005). Introduction: Aging in Asia. Perennial Concerns on Support and Caring for the Old. *Journal of Cross-Cultural Gerontology*, 20: 257-267.

21. Zamfir, E.. (1995). *Mecanisme de producere a bunăstării în economia de piață*. În Zamfir, E., Zamfir, C. (coord.). *Politici sociale. România în context european*. Bucharest: Alternative.

THE HOMELESSNESS PHENOMENON IN THE CONTEMPORARY SOCIETY

Maria CONSTANTINESCU¹, Ionela Maria BRAȘOVEANU (ION)²

¹Professor Ph.D.Habil., University of Pitești, Romania, E-mail: maria.constantinescu@upit.ro

²Ph.D. Student, Doctoral School of Social Sciences and Humanities, University of Craiova, Romania, E-mail: ionionelamaria@yahoo.com

Abstract: *This study addresses the specific issues of homeless people. First, I aimed to identify the needs and problems of this vulnerable group. I believe that identifying the specific needs of homeless people, of these poor and vulnerable groups is a key element in implementing effective social inclusion policies. Secondly, the determinants of the homeless phenomenon/homeless people, as well as the risks to which homeless people are exposed, ending up living on the street. After 1989 in Romania, the phenomenon of "homeless children/people" had an ascending evolution both in terms of amplitude and visibility, and the effects of social marginalization / exclusion are dramatic.*

It is very important to study the phenomenon of homeless people, because in Romania, after 1990 this phenomenon has grown, and in the sphere of risk groups, they represent the category of vulnerable group most severely affected by: poverty, school dropout, family dropout, neglect, abuse, prostitution, drugs, serious illness, HIV / AIDS, addictions, social exclusion, discrimination and abuse of all kinds. I will also present social support services and formulate some proposals for the rehabilitation and social reintegration of homeless people.

Key words: *homeless people; vulnerable group, social exclusion; poverty, social reintegration.*

1. Introduction

The phenomenon of homelessness is a dynamic and complex process, which affects people at different stages of life, for longer or shorter periods and in various ways. There are different types and target groups of homeless people such as: children and adolescents living on the streets; young people leaving placement centers who cannot be reintegrated into the natural or extended family; single mothers living on the streets; people with health problems such as alcoholism, addiction; people with mental health problems; homeless elderly people; families living on the streets; homeless people from ethnic minorities such as the Roma or those with a nomadic lifestyle: homeless immigrants.

FEANTSA (European Federation of Homeless Organizations) has developed a typology of the phenomenon of homelessness and exclusion from housing, a typology called Ethos. Therefore, the categories identified by ETHOS try to cover all life situations and different forms of homelessness in Europe:

- without roof* (without a shelter, harsh sleeping conditions)
- homeless* (have a place to sleep in special institutions or shelters)
- unsafe housing* (threatened with exclusion due to unsafe rent, evictions, domestic violence)
- inappropriate housing* (caravans, unsuitable housing, overcrowding)

Lack of shelter and housing can lead to human degradation, physical, emotional and mental insecurity, illness (sometimes contagious or incurable disease), occupational or social exclusion, discrimination based on social belonging (to a disadvantaged group) and sometimes even death (especially in very cold or hot seasons).

Homeless people are those who live on the streets, they children, young people, adults and the elderly who have been left homeless due to natural disasters, who have been evacuated due to non-payment of housing maintenance or non-payment of loans left without work. , out-of-school, people whose home is in an advanced state of degradation, deinstitutionalized young people whose family reintegration could not be achieved, people who have lost their home to moneylenders, people with and without mental problems. Homeless people living on the streets are the most visible and extreme form of poverty and exclusion. Thus, according to the National Strategy on Social Inclusion and Poverty Reduction (2015-2020), carried out by the Ministry of Labor, Family, Social Protection and the Elderly, the last census of Population and Housing (2011) registered 1542 homeless people, at national level, while the estimates made by the Ministry of Regional Development in 2008 were three times higher.

2. The specific issue of homeless people

Street people is the usual name for "Homeless Adults" (PAFA) or homeless who make up a category of disadvantaged people, excluded from public social and medical services (social assistance, social canteen, health insurance system, etc.). Also in this sense, Badea V (2008) defines homeless people as a category of disadvantaged people.

In Romania, the legal definition of a homeless person is provided by law 292/2011 on the National Social Assistance System, namely: *homeless persons represent a social category consisting of single persons or families who, for single or cumulative reasons, social, medical, financial, economic, legal or major, live on the street, live temporarily with friends or acquaintances, are unable to support a rental property or are at risk of eviction or are in institutions or penitentiaries from where that, within 2 months, they be discharged, respectively released and have no domicile or residence.*

Homeless people usually go through an experience that can be called trauma, marginalization and social exclusion generated by homelessness, lack of economic resources, loss of social support (especially family ties), poor health (often aggravated by a form of disability), addiction (alcoholism, drug addiction), prostitution, begging, theft, sexually transmitted diseases.

Homeless people are those who do not have a home, live on the streets, in canals, night shelters (such as "Casa Ioana" in Bucharest), under bridges, etc., and do not refer to those who live temporarily with friends/relatives, until they either find a definitive positive solution or become homeless. Not having access to adequate housing is a serious manifestation of social exclusion. We could add that not having a home and living under the open sky is - in our opinion, the harshest form of social exclusion, along with probably the lack of identity documents.

In the quantitative social research "*Assessing the phenomenon of street children and young people.*" (2014), *Save the Children* defines homeless people as people who stay permanently or only at a certain time of day on the street (in the broadest sense of the term, including makeshift shelters, sewerage system, abandoned vehicles or buildings, etc.), procuring their means of subsistence alone or in groups, through legal or illegal activities. From a housing perspective, the sample included both people who spend the night on the street or in makeshift housing (sewerage system, abandoned cars, abandoned buildings, tents, etc.) - defined as permanently on the street, and those who have a home, but uses the activities listed above to make money - defined as temporarily on the street

The study *Child abuse and neglect* highlighted, in 2013, at national level, the main characteristics of child abuse. Its conclusions showed that ways of disciplining abuse

are still widespread, even if we are talking about the general population. In the case of street children and young people, the risk of abuse, in all its forms, proves to be significantly higher, especially since we are talking about severe forms of abuse, physical, sexual or exploitative abuse.

UN - The United Nations has divided the category of homeless into two major groups: *primary phenomenon* (or rooflessness), this category includes people living on the streets without a shelter; *secondary phenomenon*, this category may include people without a place of usual residence who frequently move between different types of accommodation (including shelters, institutions for such persons). This category includes people who live in private homes but do not have a permanent residence in the form of a census.

Homelessness and domestic violence have a serious impact on their health, education and well-being. These effects include higher rates of anxiety, emotional problems, behavioral problems and mental illness.

Impact on children's health

Children who grow up outside a home get sick more often and have higher rates of acute and chronic illness. In addition, many suffer from emotional or behavioral problems that will hinder the development and learning process. These children tend to have anxiety, depression, or isolation.

Impact on education

Although most children and young people without a home attend school, not all of them go to school regularly. Among those who are enrolled and attend school, some have problems accommodating and learning. Compared to other children, they are more likely to experience developmental delays and learning difficulties.

3. The determining factors of the homeless people phenomenon

The causes of children's presence on the street are multiple and there is a perception that they are relatively deductible: conflicting relationships with both parents or with one of them (usually the father), neglect, physical abuse, sexual abuse, acute poverty, deinstitutionalization, improper conditions and insecurity in the centers placement etc.

Here are some of the causes that generate the appearance of homeless people and their specific problems:

- *Social exclusion* refers to the multiple factors that have the effect of excluding homeless people from housing, education, health and access to services, forms of discrimination, marginalization and segregation (Commission of the European Communities, 1993: 1).

- *Poverty*, lack of income, loss of housing, loss of employment, divorce, as a result of which one of the spouses was forced to leave the marital home; gambling, quarrels and misunderstandings with family and relatives, who severed all ties with them, drove them away from home or they left on their own initiative; victims of real estate scams; excessive alcohol and drug use that led to the loss of housing and identity documents, the family environment of origin, the rupture of relationships with relatives and family; school dropout, domestic violence, abuse, prostitution, deinstitutionalization, release from detention and loss of property held as a result; accumulated and unpaid debts for communal services; emigration, without success, to work abroad; following long-term cohabitation and their breakup.

- Extreme Poverty - In Romania extreme poverty is associated with long-term unemployment, work in the informal sector, lack of skills, single-parent family or other atypical forms of family, social marginalization, social disintegration phenomena. The

social and psychological characteristics of the culture of poverty are: overcrowding of the area and housing, lack of privacy, high incidence of alcoholism, domestic violence and low crime, unofficial marriages and a special emphasis on family solidarity. *The European Platform for Combating Poverty and Social Exclusion* was launched in 2010, which is also active in 2020. This is one of the major initiatives of the Europe 2020 Strategy for sustainable and inclusive growth.

- *The family environment, the family climate, the family of origin*, is a major cause for which the child end up on the street. Most of the families they come from are poor, they do not meet their needs, but poverty is not the only cause. Poverty, misunderstandings, domestic violence, abuse, lack of communication between family members, unfavorable living conditions, lack of affection, attention, indifference and lack of supervision and control from parents, cause them to run away from home, children to reach the streets. Arriving in the street, the child becomes attached to the group in the street, begins to feel accepted and valued. It makes friends with older children, out of the need to seek protection, to be protected. In the group, the street child feels secure, finds a common place to sleep, shares food, money, cigarettes. In most cases, street children are integrated into groups. Within the group, there is a leader, rules, norms, values, different from those within the family. Therefore, a child who has lived in such a group will find it difficult to reintegrate into society and the biological family.

In the opinion of Adrian Dan, (2003) the determining factors of housing exclusion in Romania are four in number: socio-demographic, socio-economic changes, deficits in the provision and distribution of welfare and traditionally vulnerable groups. The author also states that *housing poverty is a cause that causes constant effects on housing, meaning sleep deprivation, poor hygiene, lack of privacy (with an effect on health and favoring conditions for sexual abuse), severe disruption or lack of information processes, diminished capacity to accumulate resources to ensure survival and development (food, clothing, etc.)* I end up in this unfavorable situation due to family conflicts, divorces, real estate scams or job loss. There are **different types of vulnerability factors**:

- **structural**: economic process, immigration, citizenship, lack of adequate and affordable housing, high credit and unemployment rates, the social impact of homelessness in Europe, the economic crisis.

- **institutional**: main social services, allowance mechanism, institutional procedures (lack of adequate assistance services, for example when leaving prison or a mental hospital).

- **personal**: disability, education, dependency, age, the situation of immigrants (divorce, relationship breakdown, domestic violence, death of a partner, loss of a job, drug use, human trafficking).

Physical abuse and consequences on the child

"Physical abuse involves the use of physical force by the caregiver (parent, guardian, foster parent, babysitter) resulting in child injury." (Constantinescu, 2008: 119). Also, the author mentioned above presents some manifestations of physical abuse, such as: beatings, suppression of meals, physical isolation, exploitation through work, and various punishments, in order to discipline the child. Physical abuse can have physical, neurological consequences and can lead to illness, injury, disability and even death. It also frequently leads to the installation of aggressive behaviors, emotional and behavioral problems and to learning difficulties and decreased school performance. The context in which physical abuse occurs can be in the family, various institutions (eg school, re-education center, placement center), in the community (eg on the street).

The consequences of emotional abuse

Regarding emotional abuse, Constantinescu, M. and others (2017) stated that it is the most common and is found in all forms of abuse. It can manifest itself through: insults, threats, intimidation, humiliation, isolation, killing your favorite animals, deprivation of food, sleep and other needs. Repeated emotional abuse has especially long-term consequences on a child's development, mental health, behavior, and self-esteem. The contexts of this type of abuse are mainly those related to domestic / family violence, adults with mental health problems and parents with low parental abilities.

Sexual abuse and its consequences for the child:

The phrase child sexual abuse is a term that covers several types of abusive behavior, sexually abusive abuse, such as: nudity, exhibitionism, kissing, palpation, masturbation, oral sex, imitation sexual intercourse... (Barker, 1995, *apud* Irimescu, 2003). Sexual abuse can often be recognized through self-aggressive behaviors, depression, loss of self-esteem, and sexual behavior that is inappropriate for the child's age. Sexual abuse is a special category "attracting, persuading, using, corrupting, forcing and forcing the minor to participate in activities of a sexual nature" (Constantinescu, 2008: 200)

The consequences of neglect

Neglect consists of forms of abuse that endanger physical, emotional, cognitive and social development, thus depriving children of biological, emotional and educational needs. Constantinescu Maria (2008) shows that neglect manifests itself in several forms:

-*growth and developmental deficiencies*: errors in the preparation of food for infants and young children are the causes of weight loss and dystrophy.

-*educational neglect*: allowing absenteeism

-*physical neglect* consists in the failure of the parent to ensure decent living conditions, physical assistance, especially when the child is dependent on the parent, failure to provide supervision, neglect of clothing;

-*medical negligence* consists in the parent's lack of interest in the child's health,

-*emotional neglect*: inadequate care and affection consists in neglecting the child's need for affection, attention, emotional support

-*inappropriate abandonment and supervision* is characterized by the abandonment of children by parents, by their exclusion from the family, by the disinterest of parents in raising and caring for children.

Severe neglect, especially of young children, greatly affects the growth and physical and intellectual development of the child, and in extreme cases can lead to hospitalization, disability and / or death of the child, inappropriate social behaviors (aggression, anxiety).

4. The risks of this vulnerable group

The risks of life on the streets are multiple, taking various forms, such as: chronic diseases, begging, school dropout, exploitation at work, sexual exploitation, prostitution, drug trafficking, dependence on illegal or legal drugs (tobacco and alcohol). Traumas, negative emotions, repeated family shocks, determine the appearance of feelings of fear and insecurity, social maladaptation, school dropout and serious attachment problems, lack of confidence in adults and in themselves. Therefore, children who have been traumatized by abusive parents experience a feeling of insecurity and inferiority, prone to anti-social acts, to acts of delinquency, to crime.

School dropout and illiteracy are other specific problems of homeless people. It is known that most "street children" come from poor families with low socio-

professional status, which leads to school dropout. When the child reaches the street, he rarely keeps in touch with the school. Some children never went to school, due to the negligence of their parents, others end up on the street from families or Placement Centers, most of the children end up on the street from an early age and, due to this, I do not attend school early. , failing to make purchases, or have not acquired a minimum knowledge of writing and reading.

In the research *Street, between Fascination and Easement*, coordinated by Sorin Cace and Dana Costin Sima. (2003), Flavia Marin considers that, in this case, there is functional illiteracy due to the disinterest of the family, on the one hand, and on the other , the education system, the children going, first through a period of absenteeism, before leaving school for good. Poverty, with its many implications, has been found to be a cause of early school leaving. Instead of being included in the education system, they are sent to work, to beg, to bring an income to their families. Other causes of dropping out of school are the lack of support and involvement that parents have for their children, as well as repentance, leading them to drop out of school permanently. Reaching the street is also due to school dropout, which, together with family and / or institutional dropout (placement centers, protection institutions), are the main causes of this phenomenon.

The family and the school are two of the most important factors of the individual's socialization, and when the child arrives on the street, breaks the connection with the family and the school, his integration will be very difficult, not knowing the basic rules according to society.

Begging - is another specific problem of street life, is the most extensive form of work from which they get most of their income, being considered the main source of income. To this are added thefts, prostitution, loading and unloading of goods and washing windshields and cars, work on terraces, kiosks, shops, work in markets, work in construction and other occasional work. Begging is practiced by both girls and boys. It is the easiest way to get money or different products. Begging takes different forms. Most often, begging is found at traffic lights and intersections, taking advantage of the mercy of citizens. Begging on the subway is specific to Bucharest, there are different ways in which street children try to convince and sensitize travelers in different ways to give them money. Other specific places for begging are churches, cathedrals and begging on the train, raising awareness on train journeys. Also, in many situations, he steals.

Thefts are also specific to the lives of homeless people, the vast majority of street children steal. Thefts are small, in some cases, but there are situations in which the consequences can be serious, some of them being convicted of various thefts. Therefore, the work of street children is present in various forms, they most often using what is offered to them.

Drugs - Drug use inevitably occurs in the lives of children / young people / people on the street. The drug is, in the classical sense, the substance that being absorbed by a living organism, modifies one or more functions: in the pharmacological sense, the drug is the substance whose abusive use can create physical and mental dependence or serious disorders of mental activity, perception and behavior. The World Health Organization (WHO) defines drug abuse as *any excessive, continuous or sporadic use, incompatible or related to medical practice, of a drug.*

Consumption can be: *exceptional*, in order to try a drug once or several times, without continuing; *occasionally*, without becoming addicted; *episodic*, in a given circumstantial and systematic situation, characterized by addiction. In drug addiction, the propensity to use drugs leads the individual to a condition that changes his

behavior, family and social relationships (Brez, 2019: 182). Drug use is one of the most serious social problems facing contemporary societies. From a medical-psychological point of view, drug use determines the individual's dependence on substances used to produce the disinhibition effects of the central nervous system or to avoid the pain caused by withdrawal syndrome (stopping drug use). From a social point of view, drug use has negative consequences on health resources, determines the increase of illegal drug trafficking, as a component of organized crime.

According to the results of a research coordinated by Diana Serban, (2003), a qualitative survey aimed at capturing the effects of solvent consumption, by using the method of direct observation on different groups of street children / youth, as well as by qualitative analysis for non-directive interviews. , the following results: like alcohol, more solvents used by street children affect health, cause a depression of the central nervous system, with the appearance of euphoria, increase the risk of social deviance, occur socially dangerous behaviors, occur confusion, speech disorders, weakening of discernment.

"- Benzinolac is the best... but this one is good, a little, with that kind of gas that makes you dizzy... like you're drunk. It's not like benzinolac that is attacking you all of a sudden! You took two shots, you ate, you recovered!"

Other symptoms include: nausea, dizziness, vomiting, repeated sneezing, diarrhea, cough. Also, repeated inhalation is a common practice among street children / young people, it can cause serious consequences, through disorientation, unconsciousness, decreased cardio-respiratory rhythm, suffocation with the plastic bag, unconsciousness, even death. The research highlights a number of chronic effects of drug use: liver dysfunction: "After pulling the bag for so long, I kind of miss them all... The head, gives more liver. I feel it big and hard "; respiratory and lung dysfunctions: *"I have a wound here. A wound, but it passed like that, oleacă, but it hurts. My lungs hurt here, especially in the evening. I know why: because of the bag, the auroch. He ate us on time, he laid us down on time..."*

So, in terms of the evolution of street children, substance use is addictive and sometimes has negative, dramatic repercussions. In terms of the risk of becoming drug users, children and young people on the street are in the most vulnerable situation.

Prostitution - *The Dictionary of Sociology (C. Zamfir and L. Vlăsceanu, 2003)* defines prostitution, "the oldest profession in the world, is the acquisition by a woman of means of subsistence by having sex." *Prostitution means the receipt of money or goods in exchange for sexual services, on a regular or occasional basis, by women, men or transsexuals, regardless of whether or not the person in question consciously defines this activity as income-generating.* According to the study *Sexuality of those who live on the street* by Costin Sima, (2003), girls do not prostitute themselves permanently, but only in cases where they have no income or nothing to eat. Usually, another older person initiates them, sometimes even the parents are the ones who exploit them, forcing them. This behavior, once learned, will be practiced whenever the need for money reappears. Unfortunately, street children are also exploited by other members of the street children's group. They deal with the contamination of sexually transmitted diseases, HIV-AIDS, hepatitis, physical, emotional abuse, abuse, and sometimes the risk of being killed. Ursan (2017) mentions that *the main risks of HIV transmission to girls who sell sexual services are due to unprotected sex with clients.* Drug use and prostitution pose major challenges, from individual medical and public health issues to marginalization, social exclusion, stigma and discrimination.

5. Conclusions

The Charter of Fundamental Rights of the European Union on social security and social assistance states: *In order to combat social marginalization and poverty, everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including adequate food and nutrition, clothing, housing, medical care, and necessary social services.* For the rehabilitation and socio-professional reintegration it is necessary to create as many social protection and support services for this socially vulnerable category of welfare beneficiaries, to create mobile teams to work directly in the street, to regularly monitor each case and to intervene. Early are more than important. As a solution to this problem, the objectives of emergency social centers for homeless people are:

- preventing social exclusion and ensuring the social protection of homeless people;
- monitoring the number of homeless people, as well as the percentage of solving existing cases;
- ensuring normal living conditions, respectively accommodation;
- counseling, support for social integration, for combating the social marginalization of this category of people.
- solving the problems related to the lack of identity documents:
- facilitating access to medical services
- identifying a job
- identifying an alternative to living
- professional training by enrolling the beneficiaries according to their studies and potential in qualification courses;

According to the provisions of the Social Assistance Law no. 292/2011, social services addressed to homeless persons aim at providing accommodation for a determined period, associated with the provision of counseling services and social reintegration or reintegration, in accordance with the identified individual needs. The local public administration authorities are responsible for setting up, organizing and administering social services for the homeless.

Once in the critical situation of living on the street, people have low self-esteem, go into mental regression. Through psychological, medical and socio-professional counseling in a specialized center, obtaining a job and a living space, through *integrated and proactive programs, actions with a positive impact in restoring the potential for integration of vulnerable groups or individuals in the community, in order to gain their autonomy and independence* (Constantinescu, 2018: 15) there is the reverse process of regaining self-esteem and self-identity, while returning to society. All this contributes, together to prevent what we call the *risks of life on the streets*.

References:

1. Avramov, D. (1990/1995). *Homelessness in the European Union. Social and Context of Housing Exclusion in the 1990s*. Brussels: FEANTSA.
2. Badea, V. (2008). *Evaluarea și asistarea psihologică a persoanelor adulte fără adăpost*. Bucharest: University of Bucharest Publishing House.
3. Bill, E.; Henk, M. and Joe, D. (2004). *Developing an Operational Definition of Homelessness, " Third Review of Statistics on Homelessness in Europe*. Brussels: FEANTSA.

4. Breaz, A. M. (2019). Formation of personality, Parental counseling for a better parent-child relationship, Problems of engineering pedagogic education. *Problems of Engineer-Pedagogical Education*, (65), 182-191.
5. Bryan, D. (1999) *Social Exclusion*. Buckingham: Editura Open University Press.
6. Cace, S. and Sima, C. (2003) *Strada, Între fascinație și Servitute*. Bucharest: UNICEF.
7. Constantinescu, M. (2004). *Sociologia Familiei-Probleme Teoretice și Aplicații Practice*. Pitești: University of Pitesti Publishing House.
8. Constantinescu, M. (2008). *Dezvoltare umana și asistența socială* Pitesti: University of Pitesti Publishing House.
9. Constantinescu, M. (2018). *Programe integrate și proactive pentru grupurile vulnerabile*. Bucharest: Pro Universitaria.
10. Constantinescu, M.; Constantinescu, C. and Dumitru, C. (2017). Social Work Protection of Abused and Neglected Children. *Revista de Asistență Socială*, 3. Iași: Polirom.
11. Dan, A.-N. (2002). Homelessness/Lipsa de locuință. in Luana Pop (ed.), *Dicționar de politici sociale*. Bucharest: Expert.
12. Dan, A.-N. (2003). Accesul la locuire în România astăzi. *Calitatea vieții*, 3-4. Bucharest: Academiei Române.
13. Neamțu, G. (2003). *Tratat de Asistență Socială*. Iași: Polirom.
14. Preda, M. (2002). *Politica socială Românească între sărăcie și globalizare*. Iași: Polirom.
15. Zamfir, C. (2002). Excluziunea și incluziunea socială, concepte cheie ale politicilor sociale. *Revista de Asistență Socială*, 6, Iași: Polirom.
16. Zamfir, C. and Lazăr, V. (coord), (1998). *Dictionar de sociologie*. Bucharest: Babel.
17. Zamfir, E. and Zamfir, C. (1995). *Politici sociale. România în context European*. Bucharest: Alternative.
18. Zamfir, E. and Zamfir, C. (2003). Planul Național anti-Sărăcie și promovarea incluziunii sociale. *Revista de Asistență Socială*, 3.
19. Zamfir, E. and Zamfir, C. (2003). Servicii oferite copilului-victima a abuzului. *Revista de Asistență Socială*, 4.
20. Zamfir, E. and Zamfir, C. (2004). Surse ale excluziunii sociale în România. *Revista de Asistență Socială*, 2-3.
21. *** Legea Asistenței Sociale nr. 292/2011 cu modificările și completările ulterioare
22. *** Legea privind prevenirea și combaterea marginalizării sociale nr. 116/2002

THE EDUCATIONAL SYSTEM IN ROMANIA UNDER THE CIRCUMSTANCES THE SPREAD OF SARS – COV-2 CORONAVIRUS. PSYCHO-PEDAGOGICAL ASSISTANCE, COUNSELING AND ADVISING THE STUDENTS' CAREER.

Ovidiu Florin TODERICI

Lecturer, PhD, "Aurel Vlaicu" University from Arad, Romania, E-mail: todflorin@yahoo.com

Abstract: *This paper aims at dealing with a series of aspects of the educational system in Romania regarding the psycho-pedagogical assistance services, educational and professional counseling and advising of the students, therapy for speech disorders under the circumstances of the spread of SARS-CoV-2 (COVID-19) coronavirus. These activities have taken place during March – October 2020 by school counsellors, speech therapist teachers working at county educational resource and support centres. Starting from the fact that sociology creates aspects, facts, phenomena, changes and social processes within the individual groups, of the institutions, the problems they confront in certain moments, the reality captured by the author aims at the solidarity but also at the problems of this segment made by the teachers from the educational resources and support centres. The introduction presents the concept of education with its quality of the right for education, recognised in the Constitution but also the institutions which develop, implement and assure respecting the educational policies.*

Key-words: *psycho-pedagogical assistance services; educational and professional counseling and advising of the students; therapy for speech disorders; SARS-CoV-2 (COVID-19) coronavirus;*

1. Introduction

The right for education is part of a set of fundamental rights, as it includes an individual process of development specific to the human condition inspired by some essential values which stand at the base of society, values which are based including in the European Union. In Romania, *the right for education* is a constitutional right, the current Constitution being adopted in the meeting of the constituent's meeting from the 21st of November 1991 coming into effect following the national referendum on the 8th of December 1991. It was revised and approved in 2003. This, article 32 guarantees the right for education by general education, high school and professional education, colleges and also other forms of education and teacher training.

From this perspective, education must be seen as a right to a educational policy based on interventions from the state and its actions offer the societies the right instruments for them to achieve its goals. In this respect, the different public institutions play essential roles in guaranteeing the citizens' rights in making, implementing and respecting the educational policies.

Law, nr 1 from 5th of January 2011 – the Law of National Education brings a series of clarifications regarding the fundamental right of life long learning. This law regulates the structure, the functions and the organisation and the functioning of the state, private and confessional system of education. (The Law of National Education, 2011, art. 1) but also the educational ideal of the Romanian schools which consists in a free development, entire and harmonious development of the human individuality in forming an autonomous personality but also in assuming a set of values which are necessary for personal development and also for developing the entrepreneurship

spirit for active participation in society, for social inclusion and for employment (National Education Law, 2011, art. 3).

A very important role in developing autonomous personality, in assuming a real system of values which would help the personal development in the entrepreneurial spirit of active participation in society for a social inclusion and inserting the teenager in the labour market have the school counsellor and the speech therapist teachers working at county educational resource and support centres in Romania. The functioning of these centres is regulated by the updated nr. Law of Education. In this context it is specified that in the county educational resources and support centres are specialized units of the high school educational system with a legal personality, being coordinated methodologically by the school inspectorate, 2011, art. 99 (4).

In the regulation regarding the organisation and functionality of the county's educational resource and support centres approved by the Ministry Order nr. 5555 on the 7th of October 2011, in art. 1 it is specified that in each county N educational resource and support centres is functioning. It is named CJRAE, and in Bucharest the educational resource and support centres is called CMBRAE.

CJRAE/CMBRAE are units subordinated to the Ministry of Education and Research and are coordinated methodologically by county's school inspectorates (ISJ) and Bucharest school inspectorate (ISMB). The activities in CJRAE/CMBRAE focus on offering, coordination and monitoring specific educational services given to the children/students, the teachers, parents and community members in order to assure access to a quality education and also to provide the necessary assistance in this respect. Thus, it assures that at the level of the Romanian school education psycho-pedagogical assistance, speech therapies services, school counseling and advising, for the direct beneficiaries/the children/students/teenagers but also psychological assistance and counseling the parents and the teachers in their quality as indirect beneficiaries of the system of education.

2. Conceptual delimitations

For a better understanding of the context of the current paper it is necessary to be presented the meaning of the psycho-pedagogical concepts, speech therapy, counseling and school orientation and also a short presentation of SARS -CoV-2 (COVID-19) coronavirus.

Providing "assistance" is reported to the "assembly of the organised activities with the aim to ensure the right conditions for development and for life and to prevent and remove the suffering situations presented temporarily in the person's life (Tomsa, 1999). Taking into account this definition, the psychological assistance can be understood as a different aid or support offered to some people who are in difficulty at a certain moment or as an action of prevention or such situations. Pedagogical or educational assistance assures sustaining some people who engage in learning activities of personal development, counseling and carrier orientation. Taking into consideration that the educational system is structured around an assembly of activities which aim to make educational activities which could support the entire and harmonious development of the human individuality, in forming the autonomous personality and in assuming a system of values which is necessary for fulfilling and for personal development for the development of the entrepreneurial spirit and for active and civil participation in society and for employment in the labour market. Thus, this type of activity is usually achievable by specific activities of educational counseling and/or psycho-pedagogical counseling.

According to the American Counseling Association, counseling is defined as, "a professional relationship that empowers diverse individuals, families, and groups to accomplish mental health, wellness, education, and career goals." Counseling involves helping people make the needed changes in ways of thinking, feeling, and behaving, and it is a goal-based collaborative process, involving a non-judgmental, supportive counsellor who works with a client in telling his or her story, setting viable goals, and developing strategies and plans necessary to accomplish these goals. For some people, this process takes a small amount of time, in some cases as little as one or two sessions; for others, the process may last longer. An extremely important part of counseling is confidentiality, which means that the information discussed in session will be accessible only by you and your counsellor, with a few exceptions

Starting from these affirmations, we can conclude that the activity of counseling describes an inter-human relation of support between a person with a suitable specialty (the counselor) and the person who requires the specialized support – specialty assistance (the client).

When we refer to the activity of *psycho-pedagogical counseling*, we consider this as a qualified approach, organized on scientific ground that allows the granting of a specialized assistance to those persons involved in the educational process (students, teachers, parents) and who, at a certain moment, face difficulties. (Dumitriu, and Dumitriu, 2003: 192) At the same time, as it is described in the school curriculum for the national examinations of tenure in pre- university educational system Psycho-pedagogical Counseling is an activity that is founded on reaching objectives both psychological as well as pedagogical. The subject propose the empowerment of the person (child, youngster, adult) in order to build the mechanisms that stay at the basis of personal autonomy through learning the modalities to modify the cognitions and behaviors, to deal with emotions, to optimize the relations with the others, to take decisions and to assume responsibilities.

School and professional orientation aims at personal development and endowment of the student with knowledge and abilities necessities for the management of self-educational and professional development, representing a process of preparation and guiding the students towards subjects and domains suitable to their own personality structure. School and professional orientation represents a system of actions and measures through which the students are guided to choose the right school, the one that forms their skills and abilities necessary to the desired profession. Also, the professional orientation refers to establishing the suitable profession for the students, based on their values, preferences and aspirations. (ISJ Bucharest, 2017: 3).

When we refer to the concept of therapy for speech disorders, first of all we need to approach the term from a speech therapy point of view. Carolina Bodea Hategan builds a delimited diagnostic category, by affecting all dimensions of speech and written act, as well as nonverbal modalities of communication. This category of speech assumes lack at the level of symbolic manipulation, both expressively and impressively. Speech disorders appear in the absence of sensorial disabilities, neurological disorders, motion disorders, intellectual disability or late development. (Bodea Hategan: 46). Thus, the speech disorder therapies aim at the education and re-education of of the speech, the role of the speech therapist is to re-do and strengthen the language by applying specific techniques in different ways.

According to WHO (World Health Organization), SARS-CoV-2 is the name for the coronavirus that has led to the present pandemic and COVID-19 is the disease caused by this virus. The name, the coronavirus acute respiratory syndrome, in short SARS-CoV-2, was chosen because the virus is related genetically to the coronavirus

responsible for the SARS in 2003. SARS comes from the syndrome acute respiratory and CoV from coronavirus. Starting from this definition we can conclude that at this present moment we face a new virus and a totally new pandemic similar to nothing before in modern times. As this pathogen(virus) is new, our immune system does not recognize it and therefore cannot defend accordingly. It was believed that from the numerous family of coronavirus, only six can infect people. For of them (229E, NL63, OC43 și HKU1) have lightly disturbed people for more than a century, leading to common colds. The other two, MERS and SARS(or classical SARS as the virus specialists named it) lead to more severe diseases. The 7th one, the new coronavirus, has already been given the name of SARS-Cov-2(Bioclinica).

3. Context

On March 16th 2020, the President of Romania installs the emergency state on the entire Romanian territory for duration of 30 days with the aim of preventing the spreading of COVID -19 on the Romanian territory. In this situation the Ministry of Education and Research, on March 12th, 2020 communicates with all educational institutions the Address no 8699/12.03.2020 according to which all classes in pre university system are suspended until March 22nd 2020, decision that it is based on Decision no. 6 of March 9th 2020, decision belonging to the National Committee for Emergency Special Situations (CNSSU).

On March 30, 2020 Mrs. Monica Cristina Anisie, Ministry of Education and Research sends a letter of gratitude to all teachers, thanking for implication towards maintaining the emotional equilibrium among the beneficiary of the educational system and also presents a series of instruments and digital resources necessary in the context of face-to-face classes being suspended.

Considering the situations previously described, the month of March 2020 is the month when the educational activities are re-invented. If, up to that moment, the online educational activities using methods and specific means, was difficult and hard and rarely used, now the educational activities and managerial activities are done only by using IT. It can be noticed that the majority of the pre-university teachers rapidly adapted themselves and involved in these activities although, as Breaz A. noticed, the children and students' capacity to socialize and relate is clearly affected by the development of IT technologies and of social online networks. (Breaz, A., *The Role of the Social Worker in Socializing Preschool Children*, p. 145) For this reason exactly the role of the 2920 teachers of all the CJRAE in Romania is very important and their involvement in the activities developed during this period is essential. They can contribute through programs and adequate methods to improve the capacity of communication and, implicitly, the children/youngsters' abilities to socialize. (Breaz, A., *The Role of the Social Worker in Socializing Preschool Children*, p. 146). Last but not least, as Mrs. Cristina Maria Marin, expert in Creation and implementation of integrated community services to fight poverty and social exclusion (POCU/375/4/22/122607) highlights, it is necessary to realize instruments and procedures to guide and offer support the members of the community in supplying integrated community services, through counseling services and school mediation.

The apparition, in April, of the Ministry of Education and Research' s Order no. 4135/21.04.2020 brings about legitimacy on the way of how didactic activities are conducted beginning with March 23rd up to the end of the school year. The online didactic activities offered liberty to each teacher to use any desired means of communication. These were used according to the experience and knowledge of each

teacher in particular. At first, there was WhatsApp, app that offers simple texting and accepts a large variety of media, texts, pictures, videos, documents. At the same time emails were used and Facebook. In rural areas, considering the fact that many students did not possess any necessary device (phone, laptop, tablet), the teachers found an alternative to contact the students, Xerox-copied material and these were taken by the families when they went out for shopping to the local grocery in the village. After April 21st, 2020 the Ministry of Education and Research, through the National Center of Policies and Evaluation in Education operationalizes the portal *Digital pe educared.ro* (<https://digital.educared.ro>) as the total of e-learning platforms and of all online educational resources accepted and recommended by the Ministry of Education and Research. The portal contains a series of tutorials, materials addressed to online didactic activities, but also modalities of keeping a track of the students' activities on the online platforms. At the same time, The Ministry of Education and Research informs all teachers, students, parents on the fact that a team of the Ministry of Education and Research will develop instruments for all parts in the educational system and will send measures to facilitate online teaching for all schools, through all School Inspectorates.

Based on Ministry of Education and Research's order no 4135/21.04.2020 each county elaborated the County Plan of educational intervention for the case of suspending classes in pre- university educational system. This plan contained the main directions of action and one of the components was allocated to the staff in CJRAE/CMBRAE. The main objective of this action was to identify and apply modalities of sustaining, counseling, psycho pedagogical assistance and speech therapy intervention for students, parents, teachers and members of the community.

Prior to the apparition of the Order no.4135 of April 21st, 2020 the Ministry of Education and Research, through the General Direction of Pre- university Education, communicates to all County Centers of Resources and Educational Assistance the Address no. 28901/07.04.2020 which contains a series of recommendations regarding the activities that can be developed by CJRAE/CMBRAE during the 2019-2020 school year, in the situation of the face-to-face classes having been suspended. With this address the evaluation of the psychosomatic level for the children that were about to enter the preparatory grade is suspended. Also, there are given recommendations for suspending the activity of psycho-educational evaluation within SEOSP, the communication and the receiving of the requests and demands to be done through email as well as assuring distance services of psycho-pedagogical assistance and speech therapy for young children and students, distance guiding and informing teachers along with campaigns of solidarity. At the same time, through the measures proposed by the Ministry of Education and Research and transposed into practice by CJRAE/CMBRAE there were encouraged the initiations of partnerships with institutions like DGASPC, Directions of Social Assistance, universities, theatres, hospitals to help educational online activities being developed. The need to create volunteering educational and cultural programs was deeply felt, in order to significantly contribute to the feeling of satisfaction to increase the quality of life (Breaz, 2020: 58).

4. Relevant activities of CJRAE during the March-July 2020 the period of face -to -face classes being suspended

A part of the CJRAE's online activities that took place during March-May 2020 due to the suspension of the face-to-face classes were gathered thorough the project *Creation and Implementation of Integrated Community Services to Combat poverty and Social Exclusion* (POCU/375/4/22/122607) and presented by the coordinator of the

county experts of the project, Mrs. Maria Cristina Marin. Thus, at the level of each CJRAE there were available:

- services of distance psycho-pedagogical assistance for young children, students, parents/tutors and teachers
- services of distance school and professional orientation for students
- services of speech therapy and distance communication for young children and students

On the CJRAE/CMBRAE sites and other promoting pages, information about assistance and methodological counseling for teachers through the facilitation of access to the educational content (educational resources) in specialty can be found. A large variety of solidarity campaigns are presented, co-operation in partnerships as the quality of the educational process and the respect offered by this category of teachers to their beneficiaries can be realized in co-operation partnerships (institution-family), through efficient programs of teaching, in suitable environments and sustained research (Goian and Breaz, 2020: 71).

For a better image and understanding of the March-August, 2020 period we selected some opinions belonging to three Romanian CJRAE directors.

Psychologist Dr. Melania-Maria GÂRDAN, CJRAE Sălaj, highlights some of the feelings we all went through starting with March. From the underestimating the situation to all catastrophic scenarios, our mind had challenges each and every day, in the present pandemic context. Considering this, all staff of CJRAE Sălaj understood the importance of immediate identification of solutions to continue the activity in a different way-online- and the necessity of adapting the solutions to the needs of the beneficiaries as well as the importance of identifying individual resources necessary to successfully face the rules imposed by the authorities in order to prevent from catching the SARSCOV-2, self-isolation, quarantine, developing educational and professional activities from home, challenge that nobody envisaged, wanted or was ready to cope with it, as there were no verified procedures or pre-written saving scenarios.

I immediately understood that we need to identify solutions, to act and react as a united team, with care for one another, for the children, students, parents and teachers who needed us. Therefore, we created a series of educational resources(guides, brochures, short articles in specialty, work sheets for the students, games, stories, didactic scenarios on themes of interest), having in mind the idea to make this period of time easier to cope with and to offer specialized support to all who want and look to improve the personal portfolio of resources in order to win this battle. We adapted to online teaching, we created educational resources and we continued to offer psycho pedagogical counseling, speech therapy, school and professional orientation as well as school mediation. We discovered together online modalities for our activities, we used educational platforms, phones, internet, social networks, the CJRAE site. Thus we flexibly adapted to teh needs of or beneficiaries, being close to them.

Psychologist Daniela Laic, CJRAE Vaslui is of the opinion the suspending the face-to-face counselling activities for students and parents in the present pandemic context is negative. The communication lacks authenticity as the students are more shy, they do not trust the real situation they are in. The fact that they can be heard by other persons as well makes them be reluctant to conseling activities, to confessing the problems they are facing. The nonverbal communication is disrupted due to the virtual space and because of the technical blocks that appear in a virtual session. The number of the students who require these services is smaller. It is difficult for a guidance counselor to explain certain concepts, relations, phenomena. It is also difficult to use in practice certain work methods specific to guidance or some work sheets. For the SEN students,

the school counseling is even more difficult as these students do not have good skills in using technology, they cannot focus, they are bored or amused in relation to the counselor. I think this period made the teachers and the counselors adapt their didactic approach, made them flexible and motivated in finding realistic solutions to be of help to their students.

Psychologist Irina Ermolaev, CJRAE Constanța: we think that the greatest challenge of this period is represented by assurance of support of specialty in online in order to maintain the emotional equilibrium of our beneficiaries. How has it influenced us in a positive way? We addressed a large number of both beneficiaries as well as educational partners, in a record time, we ensured relevant educational resources, we developed new skills, we adapted to some limit situations, we focused on solutions and we maintained our optimism, inspiring those around us. How it influenced us in a negative way? The educational experts' efforts multiplied and the time dedicated to professional activities increased tremendously, the overlapping of online organized activities generating the focus on solutions but with the stress and extenuation that come with them, one online activity can be done over a large amount of hours/classes. A relevant aspect, at an institutional level: CJRAE has remained close to the community and has become more visible. The number of accessing the pages dedicated has increased, highlighting the need of children and adults to have access to the offered services.

5. Conclusions

We need to admit, no matter which side of the educational act we are, that our life after SARS-CoV-2 has changed and is still changing. If two or three years ago we could not imagine educational activities using only online means of communication, these have become a reality today. All those events influence people's behavior in accepting or rejecting some aspects of social life. (Breaz, 2019: 67). By browsing the sites of ten CJRAE (Arad, Bistrița, Covasna, Dolj, Maramureș, Mehedinți, Sălaj, Suceava, Teleorman, Vaslui) and CMBRAE, I noticed a raise in the degree of the teachers' involvement in realizing online activities, a large variety of methods and didactic means, a lot of creativity, examples of good practice, recommendations regarding the leisure time as alternatives to the online educational activities.

If, up to now the adults have been searching for solutions in order to limit the time spent by a student online and they have been trying to discourage the students' online activities, at this point we look for ways to make time spent online efficient, to offer solutions to minimize the side effects of online activities as well as to organize activities for both students and teachers and to offer them online protection.

References:

1. Bodea Hategan, C. (2016). *Therapy of language disorders. Open structures*, Bucharest: Trei.
2. Breaz A.M. (2019). Attitudes towards Globalization and its implications different categories of age. *Revista de Asistență Socială*, XVIII, 3. [online] available at: <https://www.ceeol.com/search/article-detail?id=808568>
3. Breaz, A.M. (2020). The Role of the Social Worker in Socializing Preschool Children. *Revista de Asistență Socială*, XIX, 3. [online] available at: http://www.swreview.ro/index.pl/the_role_of_social_worker_in_socializing_preschool_children

4. Breaz, A.M. (2020). Increasing the Quality of life for the Older in Residential care by cultural programs. *Revista de Asistență Socială*, 2. [online] available at: http://www.swreview.ro/index.pl/increasing_the_quality_of_life_for_the_older_in_residential_care_by_cultural_programs
5. Dumitriu, Gh. and Dumitriu, C., (2003). *Psychopedagogy*. Bucharest: Didactica si Pedagogica.
6. Goian, C., and Breaz M.A., (2020). Children's opinion on conditions in day care centers, *Revista Universitară de Sociologie*. Year XVI, Issue 1/2020. [online] available at: <http://www.sociologiecraiova.ro/revista/revista-universitara-de-sociologie-no-1/>
7. Tomșa, Gh. (1999). *Orientation and career development in students*. Bucharest: Viața Românească Publishing House
8. ***<http://www.cdep.ro/pls/dic/site.page?id=339> Constitution of Romania
9. ***https://edu.ro/sites/default/files/fi%C8%99iere/Legislatie/2020/LEN_actuali_zata_octombrie_2020.pdf Law of National Education nr 1 from 5th of January 2011
10. ***https://www.edu.ro/sites/default/files/fi%C8%99iere/InvatamantPreuniversitar/2016/retea%20scolara/conexe/OM_5555_2011_ROF_centre_jud_resurse_%C5%9Fi_asisten%C5%A3%C4%83_educa%C5%A3ional%C4%83_CJRAE.pdf Order MECTS nr. 5555 on the 7th of October 2011
11. ***<http://legislatie.just.ro/Public/DetaliiDocument/224975> Order MEC no. 4135/2020
12. ***<https://digital.educred.ro>
13. ***<http://serviciicomunitare.ro/evenimente/eveniment-14> *Creation and Implementation of Integrated Community Services to Combat poverty and Social Exclusion* (POCU/375/4/22/122607)
14. ***<https://bioclinica.ro/pentru-pacienti/coronavirus-covid-19/o-pandemie-fara-precedent-in-timpurile-moderne>
15. ***<https://www.counseling.org/> American Counseling Association
16. ***<http://ismb.edu.ro/documente/examene/admitere/2017/raport OSP ISMB final.pdf> *School and professional guidance-student opinion raport*, ISMB, București,(2017)
17. ***<https://www.who.int/> World Health Organization

BOOK REVIEW

Cioacă, Vlad Ovidiu. 2019. *Viața cotidiană în România comunistă*. Craiova: Beladi&Sitech

Ștefan BUZĂRNESCU¹, Liliana ILIE²

¹ Prof., Ph. D., West University of Timișoara (Romania),

E-mail: buzarnescu.stefan@gmail.com

² Assistant, Ph. D., Alexandru Ioan Cuza University, Iași (Romania),

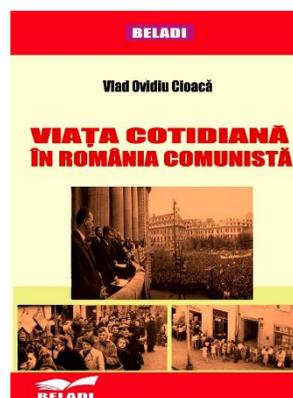
E mail: ilielili2000@yahoo.com

The change of ideological paradigm in December 1989, beyond the inevitable controversies, generated impressionist writings and continues to generate, after three decades, writings of very special profiles: from the testimonies of direct participants in the Event, to alleged “objective” analyzes of “foreign” citizens present in Romania “by accident”, to those who have a critical position on the opportunity and meaning of that change, just when our country had “escaped” the burden of external debt, with all the blackmail exercised by foreign creditors and the geopolitical courts of that historical time.

Unlike all these, which can be suspected of emotional contagion, the work *Everyday life in communist Romania* by the academic Mr. Vlad Ovidiu Cioacă offers us a *first sociological perspective on the phenomenology of the evolution of the Romanian social space prior the December social explosion* sketching the context of living conditions during the social experiment of Soviet-type socialism, as a possible etiology of the collapse of the totalitarian development regime, which has remained in history under the name “development dictatorship”. We would like to mention: Soviet-type socialism, in order to temper the perplexity of some self-titled “experts” of the science of communism, who cannot overcome the Manichaeism operated by the Bolshevik paradigm - either socialism or capitalism; there is no third way of development! - who do not understand why the Chinese Communist Party proposed at the 19th Congress the construction of Chinese socialism, by 2040, as China was declared world leader in development by the international courts (2019), and the Chinese Communist Party, instead of collapsing from power, becoming the world’s largest capitalist, with the largest foreign exchange reserves in the world! This is a reality that summons us all, with or without social culture, to switch the emphasis from the triumphalism of December 1989 to an assumed lucidity, typical of the scientific approach.

This is the first difference and the sui-generis quality of the text written by the academic in Craiova: an exemplary epistemic framing, through which it becomes possible to assess all the parameters related to the thematic area of the approached subject.

Taken out of the minor perimeter of common knowledge, in the area of which the affective coloration produces errors either through pious nostalgia or through vindictive outbursts with inflections of verbal violence, the point of interest centered on the specifics of daily life during communist rule recovers, for posterity, the collective



memory of a historical time marked by the contradiction between the alleged “irreversible historical movement”, programmatically assumed by the communists, and the relativity of everyday life, lived at the limit of the reversibility of welfare hopes promised at the beginning of the project of “new life”, equality, social and national justice.

In order not to fall into the temptation of any questionable kind of subjectivism, the author operates a necessary distinction between ideology, political regime and social system, to separate itself from the pattern of the public approach of communist government as a monochromatic, monotonous and equal process in its evolution from the beginning to the end by historical implosion.

If historians have launched in the profile literature an endless inventory of affections, glazed with a factology without historical valences, from which the tectonic faults of the social ontology cannot be seen, the young sociologist Vlad Ovidiu Cioacă takes an attitude towards the minor historiography of the subject in order to achieve a necessary clearing of confusions and prejudices of social hermeneutics in this case. Through the semantic diopters of sociological concepts, the social and human project of communist government appears to the author as a simple social experiment, without the drama of ideological struggles that accompanied him not only during its development, but also long after; it is not hazardous that the emotional implications of the televised, online or written debates have still not been extinguished...

In these coordinates, the involvement of millions of subjects in building a better and fairer society than the extreme social polarization in which they lived is presented as an acceptance of a collective hope, in the area of which no signs of guilt can be found, neither then nor now, three decades after the end of the experiment in question. The author does not personalize the actors and does not aim to establish the concrete responsibilities of the main decision-makers, but treats everything with lucid objective awareness of epistemic superiority, from the level of principle, with the intention to explain the genesis and dynamics of the social system generated by ideology and manifested in the regime of communist government.

It is not the *description* that is important (this is the preferred approach of historians), but the **explanation** of the social space under the socialization of the economic, institutional and spiritual foundations of the new social system, led by the alliance of workers and peasants, the essence of power and communist government. The complexity of the methodology used, the consistency of the explanatory models and the eloquence of the expression demonstrate the author’s vocation and experience in the field of social theory and investigation.

The insertion of conversations with individuals from different social strata, who lived, more or less, effectively, during the communist government, is a recourse to the anchors of credibility of their own discourse; it is not a call to empirical factology to have starting points for generalizations or abstractions. The exploration of the perception of the idea of socialism by the elderly, but also by representatives of the young generation, has a precise purpose: to evaluate the idea of the values of socialism, considered by Western propaganda as a great historical error. “A social system, however, cannot be good or bad through sentences given by science.” This is not the duty of science. Science has the obligation to explain the genesis and effects generated by the political regimes that articulated the social space, in the way it appears to the social researcher.

Being an important work, the book of the academic from Craiova is also a great performance of the team coordinated by the Great Senior of Romanian sociology, prof. Univ. dr. Dumitru Otovescu, from the Doctoral School of Social and Humanities, Faculty of Social Sciences, University of Craiova.

Instead of conclusions, the academic from Craiova, who is also talented at literature, formulates some seemingly esopian but memorable thoughts: namely, if, on the free stage of Time, it is mandatory to play a role, as actors, we can enter a historic play, a tragedy, a drama, or just a simple farce... Life, like History, does not ask us; it simply records. The generations that lived and worked during the communist government, that is, all the "builders of socialism", do not deserve the anathema of young people who, in a democracy, can put everything in derision. The duty of the post-December generations is to rebuild the social space in the area of a pragmatic freedom, not only declarative and vindictive.

The generations of the Bolshevik-type socialist experiment (except for the torturers!) could do no more; but we have no legitimacy to question their good intentions and efforts to take the country out of poverty. Their alliance, to those who have elevated work to the rank of state policy, started from the premise that it is possible to "build" a society commensurate with man; without God's blessing or help. The premise was false, and the whole result of their work quickly disappeared, leaving a bitter lesson: nothing cannot last without God! This is the truth, and all the other details are mere literature for the common people of the propagandists.

Let's look ahead and rebuild our resources as a people, in a new identity profile! Here is a goal that deserves much more attention than the sterile debates about the failures of the recent past or about some characters of dubious sociometric expansiveness...

SCIENTIFIC EVENT

SOCIOLOGY AT THE UNIVERSITY OF CRAIOVA. 25 YEARS (1995-2020)

This year, Craiova's sociology has celebrated a quarter of a century in the service of national values and academic excellence. Immediately after the fall of the communist regime in Romania, following the steps of Prof. PhD. Dumitru Otovescu, Craiova's sociological education acquires the necessary institutional support to function both in terms of teaching and scientific research.

At a first stage, the study program Philosophy-Sociology was created in 1995 within the Faculty of Letters and History. In turn, after 2008, it became the Faculty of Social Sciences. In 2005, the two study programs have separated, as a result of the legal regulations that appeared, each evolving independently, on the new bachelor degree program, with a duration of 3 years of studies. Currently, Craiova's sociological education covers all 3 levels related to the Bologna system: bachelor, master and doctorate.

A priority direction in the activity of Craiova's researchers in sociology was, from the very beginning, the assumption of the monographic approach as a professional duty. Following the line of research opened by the Romanian sociologist Dimitrie Gusti, but without benefiting from the financial resources of the Royal Cultural Foundations (as it happened in the interwar period), the Craiova School of Sociology gained the legitimate right to continue Gustian's concerns and practices. By involving students in direct research of the realities of the studied communities, both during the applied activities at the end of the academic year and during the academic year, the unity between theoretical knowledge and practical skills, between the educational activity and the scientific research itself was ensured.

The educational and the scientific research activities represented the two axes of the existence and functioning of the Craiova School of Sociology. Scientific work and dissemination of results required the development of a complex institutional framework, which included a research institute, a publishing house, two publications and a professional association:

- *Institutul Social Oltenia / Oltenia Social Institute (I.S.O.)*

It was founded in 1997, under the name of the *Department of Sociological Studies and Surveys*, within the University of Craiova. Then, in 2002, it became the *Oltenia Social Institute*, with the purpose of conducting scientific field research, by training teachers and students in work teams coordinated according to the model of those organized by Dimitrie Gusti in the interwar period. The researches undertaken by the Craiova sociologists kept the methodological framework of the "Gustian School", which they enriched by emphasizing the role and the importance of institutions and personalities for the local community. Starting from these considerations, under the aegis of the Oltenia Social Institute, over 30 monographic works, 60 opinion polls and 5 sociological documentary movies were made.

- *Editura Beladi / Beladi Publishing House*

Beladi Publishing House has established itself in the Romanian publishing space by publishing reference works in the field of sociology and beyond. The editorial directions naturally identify with the research directions of the Craiova School of

Sociology. At Beladi Publishing House were published over thirty monographs dedicated to: rural communities - Goicea, Gighera, Licurici, etc., urban communities - Băile Govora, Târgu Cărbunești, Craiova etc., organizations and institutions - Faculty of Social Sciences of the University of Craiova, the football team "Universitatea Craiova" etc. and personalities: Irinel Popescu, Gheorghe Zamfir, etc. Here also was printed for the first in Romanian, many classics of world sociology: Auguste Comte, Charles Darwin, Oswald Spengler, Gabriel Tarde, Georges Palante, Vilfredo Pareto, Ferdinand Tönnies, Florian Znaniecki, William Thomas and others. A notable editorial achievement is the publication of the only "Treatise on general sociology" in Romania, in 2010, in collaboration with well-known sociologists from the United States (Immanuel Wallerstein, Daniel Chirot and others), Canada, France (Raymond Boudon, Albert Ogien etc.) and from all university centers in Romania-

- *Revista Universitară de Sociologie / University Journal of Sociology*

It was founded in 2004, in order to disseminate the results of theoretical and empirical research of teachers and researchers. During 2004-2005, it appeared under the title "University Journal of Social Sciences", and then became "University Journal of Sociology", a title with which it is currently published at Beladi Publishing House, under the auspices of the Faculty of Social Sciences of the University from Craiova. In its pages they there have been published sociology articles from Romania, USA, Canada, France, Germany, Spain, Greece, Italy, etc. Currently, the journal is indexed in 20 international databases, of which 7 are recognized by the Commission of Sociology, Political and Administrative Sciences of the C.N.A.T.D.C.U.: ErichPlus, UlrichsWeb, EBSCO, Index Copernicus, CEEOL, RePeC, HeinOnline. The International Scientific Board includes academics and scientific researchers from France, Greece, Spain, Bulgaria, Italy, Cameroon, Algeria, and, of course, from the vast majority of university centers in Romania.

- *Publicația Universitaria / Universitaria Magazine*

Universitaria was a monthly magazine, founded in 2001, in order to reflect the scientific and cultural concerns of students, but also the achievements and challenges of the university area of Craiova.

- *Asociația Sociologia Militans / "Sociologia Militans" Association*

"Sociologia Militans" Professional Association was founded in 2009. The association had, in 2010, over 70 members, all of them being teachers, PhD Students and Sociology Alumni from the University of Craiova. It functioned under the auspices of the Sociology study program until May 2013.

Editorial Board

Photo 1: 2016 Graduates in Sociology



Photo 2: International Symposium - "Academic Sociology and the Challenges of Current Society", University of Craiova (2016)



Photo 3: Doctoral School of Social Sciences and Humanities, Sociology (2019)



Photo 4: Meeting of the Romanian Sociological Association in Rociu, Argeş (2019)



UNIVERSITARY JOURNAL OF SOCIOLOGY

ISSN: 2537-5024
ISSN-L: 1841-6578
<http://www.sociologiecraiova.ro>

