

REVISTA UNIVERSITARĂ DE SOCIOLOGIE



Asociația Profesională
"Sociologia Militans"

Year VIII, no. 1/2011

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

Year VIII - no. 1(15)/2011

**Beladi Publishing House
Craiova, 2011**

International Scientific Committee:

- Albert OGIEN – *Ecole des Hautes Etudes en Sciences Sociales*, France
- Maria SAMPELAYO – *Universidad Camilo Jose Cela de Madrid*, Spain
- Ugo de AMBROGIO – *Institutul Social 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
- Guillaume DUROU – *Université de Quebec a Montreal*, Canada
- Matthieu GATEAU – *Université de Bourgogne*, France
- Philippe JORON – *Université Montpellier III*, France
- Michel CRESPIY – *Université Montpellier III*, France

Scientific Committee:

Cătălin ZAMFIR – membru corespondent al Academiei Române ; Ion DOGARU – membru corespondent al Academiei Române ; Ilie Bădescu, Maria VOINEA, Marian PREDA, Lazăr VLASCEANU, Dumitru SANDU, Ioan MARGINEAN, Radu BALTASIU, Zoltan ROSTAS (Universitatea din București); Constantin SCHIFIRNET (SNSPA București); Nicu GAVRILUTA, Vasile MIFTODE, Ion IONESCU (Universitatea „A.I. Cuza”, Iași) ; Ștefan BUZARNESCU (Universitatea de Vest din Timișoara); Floare CHIPEA (Universitatea din Oradea) ; Adrian OTOVESCU, Cristina OTOVESCU-FRĂSIE (Universitatea din Craiova); Adrian GORUN, Tiberu Horațiu GORUN (Universitatea „Constantin Brâncuși” – Târgu-Jiu); Dumitru BATAR (Universitatea "Lucian Blaga" - Sibiu), Mihai PASCARU (Universitatea „1 Decembrie 1918” – Alba Iulia), Dorel ABRAHAM (C.U.R.S. București)

Year VIII, no. 1/2011

REVISTA UNIVERSITARĂ DE SOCIOLOGIE
Printed and Electronic Journal
(<http://cis01.central.ucv.ro/revistadesociologie/>)

Editorial Board :

Nicolae PANEA, Gabriel PRICINA, Andreea NIȚA, Maria PESCARU, Cristina ILIE,
Veronica ION, Maria-Emilia SORESCU,

Director,
Dumitru OTOVESCU

Editor in chief,
Gabriela ILIE

Semestrial Journal

Edited by Asociația Profesională "Sociologia Militans", Craiova

Adress : Universitatea din Craiova, str. A.I. Cuza, Nr.13, c. 167B
Tel/Fax.: 0251/418.515; 0734.71.55.90; 0755.892.132
E-mail : revistasociologie@gmail.com, iliegabriela80@gmail.com

Revista Universitară de Sociologie

ISSN: 1841-6578

Indexed in : *Index Copernicus, GESIS, Genamics JournalSeek, WorldCat
Wissenschaftszentrum Berlin für Sozialforschung,
NewJour- Georgetown Library*

First cover photo: Buckingham Palace –London (2011)

Fourth cover photo: University of Craiova – central building

Issue Coordinators :

Veronica ION, Gabriela ILIE

Bun de tipar: 2011

Apărut: 2011

Format: 18,2 cm/ 25,7 cm, hârtie offset, 80gr./mp

Tiparul executat la S.C. BELADI, Craiova,

Str.Nufărului, nr. 23

Tel.: 0351/176.033



CONTENTS

THE DEVELOPMENT OF A BOY SCOUT CURRICULUM BASED ON LORD BADEN POWELL'S ADVENTURE EDUCATION APPROACH TO ENHANCE SURVIVAL SKILL OF PRIMARY SCHOOL STUDENTS.....	7
Phaithune RIDKRATOKE, Samlee THONGTHEW, Somboon INTHOMYA	
CONCILIER PRATIQUES PROFESSIONNELLES ET PROJETS MILITANTS. UNE TRAJECTOIRE ATYPIQUE D'ENGAGEMENT ASSOCIATIF.....	18
Matthieu GATEAU	
EURO-ATTITUDES OF THE BULGARIAN CITIZENS OF VELIKO TURNOVO REGION – A DECADE OF HOPE: AN ANALYSIS OF SOCIOLOGICAL SURVEYS 1997–2009.....	31
Teodora KALEYNSKA	
THE PETROM PRIVATIZATION (2004). HOW A MINOR COMPANY BECOMES A GEOPOLITICAL FACTOR IN EUROPE. CASE STUDY.....	45
Radu BALTASIU, Ovidiana BULUMAC	
CRISIS AND COHERENCE IN ADMINISTRATION OF THE SOCIO-ECONOMIC FRAME OF THE OLTENIA REGION.....	56
Gabriel PRICINA, Gabriela ILIE	
URBAN POPULATION VALUES IN CONTEMPORARY SOCIETY. CONGRUENCE WITH SHALOM H. SCHWARTZ'S THEORY.....	65
Andreea-Mihaela NIȚĂ	
HISTORICAL COORDINATES OF THE IMMIGRATION PHENOMENON IN SPAIN.....	72
Cristina ILIE	
PSYCHOLOGICAL PERSPECTIVE ON THE ETHNO-CULTURAL IDENTITY PHENOMENON AND THE CULTURE CRISIS.....	81
Maria PESCARU, Mihaela SANDU	
SOCIAL INFLUENCE OF ICONOCLASTIC MOVEMENT.....	87
Veronica ION, Alexandrina PĂDUREȚU	

MODERN ATTITUDES AND MORAL-RELIGIOUS COMMUNICATION IN THE CONTEMPORARY SOCIETY.....	94
Lucian RĂCILĂ	
THE MAIN JURIDICAL DOCUMENTS ON THE OBSERVING OF THE HUMAN RIGHTS INSIDE THE FAMILY.....	107
Cristina OTOVESCU-FRĂSIE	
THE INTERPERSONAL SKILLS AND SOCIOPROFESSIONAL INTEGRATION OF THE YOUNG PEOPLE WHO LEAVE THE SOCIAL CARE INSTITUTIONS.....	112
Emilia-Maria SORESCU, Sorina-Georgeta CORMAN,	
THE DEFINITION OF WELFARE STATE.....	125
Ermelinda DURMISHI	

THE DEVELOPMENT OF A BOY SCOUT CURRICULUM BASED ON LORD BADEN POWELL'S ADVENTURE EDUCATION APPROACH TO ENHANCE SURVIVAL SKILL OF PRIMARY SCHOOL STUDENTS

Phaithune RIDKRATOKE
Samlee THONGTHEW
Somboon INTHOMYA
Chulalongkorn University, Thailand

Abstract: *The objectives of this paper were to develop a boy scout curriculum based on Lord Baden Powell's adventure education approach for enhancing survival skills in the primary school students, and to examine the effectiveness of the boy scout curriculum. The target group was 20 students in Prathom Suksa 6 (grade 6) at Watratsaththam school, selected by purposive sampling technique. There were two sections in the curriculum. In the first section the students were provided with specific contents on causes, danger and how to survive in disaster situations (fire, flood, thunderstorms, land slide, earthquake, chemicals situation). In the second section, they were trained in provided disaster simulation under close supervision by personnel from SEAL. It was found that the boy scout curriculum based on Lord Baden Powell's adventure education approach did enhance necessary survival skills of the target group. The students' survival knowledge had been put to implementation in provided disaster simulation. In addition it was found that they could maintain their calmness and control their excitement when encountering disturbing situations.*

Key words: *Boy Scout Curriculum Development, Adventure Education Curriculum, Curriculum Development, Adventure Education Approach, Survival Skills*

1. Introduction

The education under the National Education Act BC 2542 aims to develop perfect persons in terms of physical and mental wellness, intelligence, ability and integrity, with ethical and moral attitudes in living in order to be able to live with other people harmoniously. The main principle being held is that every student has the ability to learn and develop themselves and that the learners are the core to education. The learning process must be consistent

with the interests and aptitudes of the students by considering the differences between individuals in order to train their skills, set their learning process through real experiences. It also involves practical learning, being able to think and accomplish the tasks by themselves, being fond of readings and continuously creating learning eagerness, combining with the gained knowledge, and good morals and values (Office of the National Education Commission, BC 2545).

The development direct leans toward the significance of human development because human beings are both the final target to get the benefits and impacts from the development, and at the same time, are the one who drive the development toward the required goals.

Therefore, it is vital to develop the quality of human beings in all aspects with a well balance both physically and mentally, with great knowledge and capability skills. So the human resources are well prepared with both knowledge and morals which can lead to the ability of critical thinking and cautiousness. With the morality and ethical spirits, they will be able to recognize the changes and make a proper decision and be ready to face those coming changes. Then, there have also been some efforts to cultivate a positive attitude and learning to do something for the public interests, allowing opportunities for people of all ages, especially children and young people to get involved for the public interests such as the volunteer activities for public benefits, natural preservations, and the boy scout and girl scout activities, and etc. (Office of the National Economic and Social Development, The Prime Minister's Office, BC 2550).

Diverse methods are required to develop a person to attain such characteristics. An important method to make a child become a good person for the country in the future is the "boy scout activity". Such activity is still required to strengthen a good personality to the Thai youths (Kasem Suebsane, 2001: 8). This is because it is an activity which strictly practices on the principles, methods, commitments and rules of the Boy Scout for the prosperity in all dimensions. This includes the love for the nation, religions, and HM the King, as well as knowing how to help others, recognize their own responsibilities, maintain discipline, and behave in respect of their religious principles (Dailynews, 2008: 23).

To develop and obtain good personality with leadership characteristic and adapt continuously into the daily live would become useful for oneself, the family, the societies, the country. It would be converted into an immune to protect the children to grow and become quality adults and good persons for wealth of the society (Sukkawit Rangsitpol, 1997). The various benefits gained from the Boy Scout activity have made many countries now use such activity as part of the national human resource development system.

The Boy Scout activity is an activity which stresses on human development in all aspects, i.e., physically well being through outdoor living closer to the nature, individual self discipline, team working, willing to sacrifice, and having the sense of social responsibility. It all depends on each period and era to mark a stress on each particular issue, therefore, the participants must be sent out to face and challenge with the constantly changing environments (Tien Panich, 2004). This, then, can be considered as a genuine adventure-based learning. But whether the activity will be more or less successful, depends on how well the reactions and responses toward such changes can be. As for the Boy Scout, the principle of adventures is the decision made to solve problems in various circumstances which they have faced so that they can help other people make it through all the obstacles.

Adventures comprise of risks, but it's a kind of smart risk created through a well prepared advanced planning with the consideration of safety and challenge. It could be something new, unknown, unforeseen, and unfamiliar which needs to be resolved immediately (Jon Krakauer, 1996). The set problems normally will be in an appropriate level to the age of the participants. It should not be too easy or too hard. And to make it more intense, the situation should be set in a new environment or in the nature. It is also important that the participants have the voluntary choice in joining the activity. Each activity requires teamwork and cannot be accomplished through a single individual. This is in order to reduce the level of risk to the safe mode. Self-confidence and trust among the team is the most important thing to be particularly stressed.

As the adventure (Bardwick, 1995) is an activity that the participants have to leave their familiar environment (comfort zone) to the new environment which is not predictable what will actually occur. The participants have to adapt and learn quickly in order to solve the problem at hand and at the same time, develop the learning skills. A variety of events are exciting and challenging. The participants have to decide what to do or not without any external pressure. The success depends on participation and to the satisfaction of an individual after they have been trying with their full capacity. Participation of students helps them discover their potentials. The key goal is to know yourself and understand others. Overall, students can develop the physical, emotional, social and intellectual capital through the learning from direct experience which creates an inspiration. Experience gained from the activities can be adapted or applied effectively in real life.

Various activities in different situations (Jack, 2000) are aimed at the Boy Scouts to use their ability to solve problems and accomplish the mission that is to survive without causing changes or harm to the environment. Those who can overcome obstacles and survive can prove that they have the skills necessary for survival (survival skills). The success will also help to gain self-

confidence. It will become the power to be ready to face the obstacles to follow. Learning the survival skills is to learn about the environment and the situation faced. For their own survival, or to be survived in a severe situation, those who can survive need to train themselves to acquire the 5 basic necessary skills (Peterson, 2009) which are 1) lighting up fire skill 2) building accommodation skill 3) signaling skill 4) food and water supply management skill and 5) first-aid skill. These basic skills for survival should be trained and practiced regularly so that they are always ready to be able to live more efficiently and maximize the benefits of life in the future.

Course organization is therefore an important task to provide teachers a guideline to create activities (Sowell, 1996: 7 - 8), which is an important factor of education. The success of teaching depends highly on the school curriculum because it regulates what the students will learn and the purpose of the learning. A good teacher must fully understand the curriculum.

Therefore, the new generation curriculum must be clear, easy to understand and accept the changes. It is important to find out how to make a complete study of the human person. Intelligence can be developed for finding ways to coexist with the natural and social balance to become a strong human, physically, mentally and spiritually. Mind and Spirit (Samlee Thongthaw, 2008). The development of the survival skills effectively should also involve the consideration of the curriculum as well (Sun Thambamrong: 1982: 1).

2. Research Questions

1. What are the significances of the development of a Boy Scout Curriculum based on Lord Baden Powell's Adventure Education approach to enhance survival skill of the students?
2. What are the key characteristics of a Boy Scout curriculum based on Lord Baden Powell's Adventure Education approach to enhance survival skill?
3. After participating and being developed according to the Boy Scout curriculum based on Lord Baden Powell's Adventure Education approach to enhance survival skill, what are the key developments among the students?

3. Research Objective

1. To develop a Boy Scout Curriculum based on Lord Baden Powell's Adventure Education approach to enhance survival skill of the primary school students.
2. To study the quality of the Boy Scout Curriculum based on Lord Baden Powell's Adventure Education approach to enhance survival skill of the primary school students.

4. Research Scope

For the research on the development of a Boy Scout Curriculum based on Lord Baden Powell's Adventure Education approach to enhance survival skill of the primary school students, the researcher has set the scope of the research as follows:

1. The research population comprises of primary school students under Ayutthaya Primary Educational Service Area Office 2, Office of the Basic Education Commission, Ministry of Education.

2. The research sample comprises of 16 Prathom 6 students (Grade 6) of Watratsatthatham School, Bang Pa-in District, Ayutthaya Province, selected by purposive sampling approach.

3. Research Variables:

a. Manipulated Variable: The teaching and learning of a Boy Scout Curriculum based on Lord Baden Powell's Adventure Education approach to enhance survival skill of the elementary school students

b. Dependent Variable:

i. Knowledge about natural disasters and the ability to take care and help themselves and others when faced with natural disasters. Knowledge on how to survive and live in situations of natural disasters

ii. Knowledge used in solving problems while faced with natural disasters

iii. Positive attitude towards adventure and survival of natural disasters.

2. The content used in the development of a Boy Scout Curriculum based on Adventure Education approach includes natural disaster and survival in situations of natural disasters. The content is divided into three units of study with 17 subunits. The curriculum was used with Prathom 6 primary school students of Watratsatthatham School in Pang Pa-in District, Ayutthaya Province in the academic year 2010.

3. The time spent on the research to assess the quality of a Boy Scout Curriculum based on Lord Baden Powell's Adventure Education approach to enhance survival skill of the primary school students is 21 weeks, 2 hours per week, 42 hours in total.

5. Research Procedure

The research procedure to develop a Boy Scout Curriculum based on Lord Baden Powell's Adventure Education approach to enhance survival skill of the primary school students is in form of Research and Development in the academic years 2011, which the researcher has taken the following steps:

1. Conducting the experiment using the Boy Scout Curriculum based on Adventure Education approach

a. Experimental Pattern: The experiment using the Boy Scout Curriculum based on Adventure Education approach is in the pattern of Single Group Time – Series Design

$$O_{11} \text{ X } O_{21} \quad O_{12} \text{ X } O_{22} \quad O_{13} \text{ X } O_{23} \quad O_{14} \text{ X } O_{24}$$

When $O_{11} \dots O_{14}$ Means the testing and studying the behavior before starting the course of the developed curriculum

. X Means the activities organized according to the content of the developed curriculum

$O_{21} \dots O_{24}$ Means the testing and studying the behavior after starting the course of the developed curriculum

b. Setting up the role of the researcher and research assistant in an experiment using the Boy Scout Curriculum based on Adventure Education approach. The researcher has trained the research assistant on using the behavior record form, observation form and survival skill behavior assessment form to observe and evaluate the score as if they were done by the research himself.

c. Conducting experiments and collecting data

In this research, the process in conducting experiments and collecting data is divided into 3 phases according to the development of the Boy Scout Curriculum based on Adventure Education approach. The details are as follows:

Phase 1: The basic data collection on the knowledge and demand in learning the Boy Scouts course

Researchers have explored the basic information needed to develop the course from students and parents about the need to learn Scout for the Prathom 6 students, in order to obtain data to answer the questions in the research as follows:

1. What are the significances of the development of a Boy Scout Curriculum based on Lord Baden Powell's Adventure Education approach to enhance survival skill of the students?

2. What are the key characteristics of a Boy Scout curriculum based on Lord Baden Powell's Adventure Education approach to enhance survival skill?

3. After participating and being developed according to the Boy Scout curriculum based on Lord Baden Powell's Adventure Education approach to enhance survival skill, what are the key developments among the students?

Phase 2: Creating documents for the Boy Scout curriculum based on Adventure Education approach and setting instruction plan

Information in terms of knowledge and skills, behavior, ability to survive from the natural disaster is a factor in promoting the development of a Boy Scout Curriculum based on Adventure Education approach. The researcher used data collected to create the course documents and set the course instruction plan to get information to answer the research questions. To create the Boy Scout Curriculum based on Lord Baden Powell's Adventure Education approach, 10 steps are required as follows:

Step 1: To study the basic information on the knowledge and desire to learn about the Scouting program.

Step 2: To set the vision of the course for the Boy Scout Curriculum based on Adventure Education approach from the potential of survival skills, the school visions, and the desire of the students and the parents for this course.

Step 3: To create a mission statement as the mission of the school so that the Boy Scout Curriculum based on Adventure Education approach can achieve the set vision.

Step 4: To set the learning outcomes expected from the course. This is to set the quality of students according to the Boy Scout based on Adventure Education approach.

Step 5: To set the content of the course. The content should focus on the development of the Boy Scout Curriculum based on the Adventure Education approach. To set the course descriptions, study units, and sub units by considering from the expected learning outcomes and the demands of the students and parents.

Step 6: To set up the study timetable and structure time. The researcher had set the study timetable and structure of study period of the Boy Scout Curriculum based on the Adventure Education approach.

Step 7: To set the learning and assessment pattern to determine the orientation of the curriculum as well as the assessment and evaluation.

Step 8: To create and compile the course documents. Curriculum documents created will be used as a master template in the course curriculum for Prathom 6 students. The documents mainly consist of a vision and mission statement, expected learning outcomes, course description and details, learning units and sub-units, learning schedule structure, learning pattern, assessment and evaluation, and learning resources.

Step 9: To evaluate the curriculum. This is a critical step as the course will be criticized by curriculum professionals and experts in the field of teaching

and natural disasters. The aims of the criticism of the Boy Scout Curriculum based on the Adventure Education developed from this research is to evaluate and assess the correctness of the course contents and the consistency of the elements in the Boy Scout Curriculum based on Adventure Education approach.

Step 10: To improve the curriculum by using the comments and suggestions from the course evaluation and criticism to amend and adjust the Boy Scout Curriculum based on Adventure Education approach in order to make the content of the course consistent with appropriate learning activities.

Phase 3: Assessing the quality of the Boy Scout Curriculum based on Adventure Education approach

To assess the quality of the Boy Scout Curriculum based on Adventure Education approach by testing the curriculum, the process has been conducted in the following steps:

1. Conducting the experiment. The researcher has conducted the experiment on the curriculum in two parts

Part 1: To provide knowledge and understanding by giving the course on the Boy Scout Curriculum based on Adventure Education to the Prathom 6 students for a total of 42 hours in the academic year of 2010. The trial course contents included natural disasters of flood and fire, rescue and care for themselves and others when natural catastrophes with basic first aid, reading and writing simple maps, reading and using compass, rope and rope rescue, knife and using knife, living in situations of natural disasters and other supplies needed during a disaster. It also include growing plants without soil, disposal of waste biomass (microorganisms EM), building simple latrine and rafts, communication or signaling for help and identifying the source of the plague. Students also learn about the use of fire. The sample group was taught with the Boy Scout Curriculum based on Adventure Education approach to enhance the skills of survival according to the course instruction and description.

Part 2: The trial outdoor experiment to practice the skills and expertise to achieve the survival of natural disasters by introducing students to the camp for training by personnel from SEAL.

2. Data analysis. Researchers compared the average test scores of knowledge, using knowledge to solve the problem. Observe and evaluate the behavior of students during activities and measure the attitude of students toward adventure and survival of natural disasters of the students during the time between before and after the Boy Scout Curriculum based on Adventure Education approach by using the SPSS for Windows software with details as follows:

a. To analyze the performance of the Boy Scout Curriculum based on Adventure Education approach with a standard ration of 75/75 (Chaiyong Prom Wong, 2005: 494).

The first 75 means the average score of the students from doing the exercise and conducting the activities during the class correctly at 75%

The last 75 means the average score of the students from doing the test and conduct the activities after the class correctly at 75%.

b. To compare the scores in terms of knowledge about natural disasters and their implementation in order to survive natural disasters. During pre-trial and trial by the Boy Scout Curriculum based on Adventure Education approach.

The values were averaged in percentage (\bar{X}) and standard deviation ($S.D.$) to test the value $T(t - test)$.

c. To compare the score in terms of knowledge used to solve problems during the trial and after trial before the Boy Scout Curriculum based on Adventure Education approach. The values were averaged (\bar{X}) and standard deviation ($S.D.$) to test the value $T(t - test)$

d. To compare the score from observing and assessed in terms of student behavior during the pre-trial activities and trials of the Boy Scout Curriculum based on Adventure Education approach. The values were averaged (\bar{X}) and standard deviation ($S.D.$) to test the value $T(t - test)$.

e. To compare in terms of attitude towards adventure and survival of natural disasters during the pre-trial and trial by the ordinary course of the adventure of Scouting. The values were averaged (\bar{X}) and standard deviation ($S.D.$) to test the value $T(t - test)$.

f. To compare average score of the attitude towards adventure and survival of natural disasters by using the test ($t - test$) by the average (\bar{X}) and standard deviation ($S.D.$).

3. Data Presentation. Researchers presented the findings in two types

3.1 Presentation of qualitative data: The researcher presented the data using data from the records of students in the behavioral activity. The interview provides important information for the analysis of the data points were used to query the knowledge to solve problems when faced natural disasters. The interview provide important information on various types of data analysis of interviews with important information to the various aspects of data analysis to develop the Boy Scout Curriculum based on Adventure Education approach to provide empirical evidence of the findings from the research.

3.2 Presentation of quantitative data. The researcher presented data using a statistical table of the average standard deviation of the scores of the students as a result of the trial, the Boy Scout Curriculum based on Adventure Education Approach using knowledge quiz, test the knowledge used to solve the problem, observe and evaluate the behavior of students in practical activities and the attitude of adventure and survival of natural disasters.

6. Results

The Boy Scout Curriculum based on Adventure Education approach has been used with the Prathom 6 primary school students to study the effect of using the Boy Scout Curriculum based on Adventure Education approach that affect the survival skills of the students. The results of the analysis are divided into two parts as follows:

Part 1: The results from the quantitative analysis of the course by giving a trial course to the sample group through data analysis of cognitive test scores of students, knowledge used to solve the problem, through observation and assessment of students' behavior during the activities, and the positive attitude of students towards adventure and survival of natural disasters are as follows:

1. The Boy Scout Curriculum based on Lord Baden Powell's Adventure Education approach to enhance survival skill is efficient according to the set standard score of 75/75 and can make the students understand about the survival of natural disasters.

2. Students attained knowledge about natural disasters and what to do in order to survive natural disasters. After taking the Boy Scout Curriculum based on Adventure Education approach, the average score of the students is higher than average knowledge before taking the course and higher than the set standard 75 with statistically significant at the .05 level.

3. Students can apply knowledge to solve problems in a natural disaster. The average score after the trial, the Boy Scout Curriculum based on Adventure Education approach, of a higher average score prior to the course and higher than the standard 75 with statistically significant at the .05 level.

4. Student acquired the behavior to survive in the event of natural disasters with average score after the trial, the Boy Scout Curriculum based on Adventure Education approach, of a higher average score prior to the course and higher than the standard 75 with statistically significant at the .05 level.

5. Students have a positive attitude towards adventure and survival of natural disasters. The score of the students from the trial Boy Scout Curriculum based on Adventure Education approach is higher than average prior to the course based on 75 criteria, with the statistical significance level of .05 and a positive attitude towards adventure and survive natural disasters in the highest level.

Part 2: The results from the Qualitative analysis of data in the course of the trial through the analyze of the behavior of the survival of the students from learning and practical activities based on a given situation using information gained from the learning of students in the classroom, recording the behavior of students in the activity and a questionnaire. This leads to the knowledge of the behavior of the students who helped in the survival of the situation as follows:

1. Writing the learning diary: The researcher had asked the students to record their learning behavior during the class continuously. Then the researcher would examine the learning diary of each student to know the behavior of survival.

2. Observing and recording behavior in the activity: The researcher and assistant researchers had some meetings to discuss and understand the observed behavior of students while performing other activities to have the same understanding. Then observe the behavior of the students being trained to solve the situation by natural disasters. The researcher and research assistant would then bring the record and analyze the behavior together to discuss the conclusions to the behavior that indicate the existence of the following aspects:

2.1 Self-control: a behavior showing that there is no conscious control and panic. The excitement did not worry them. There was no shouting or screaming or running away or running the back and forth.

2.2 The students did not hesitate to take quick decisions with high confidence in themselves but also with caution.

2.3 Leadership: Students showed a behavior of helping to solve other people's problems first gave advice to others to follow, had courage without hesitation and full of responsibility.

2.4 Teamwork: Students shared the functions and tasks giving some responsibility to others in order to solve the problem effectively.

3. The response to the questionnaires: When the students were familiar with the content and the course knowledge, both in theory and in practice, the researcher has given questionnaires in terms of using the knowledge to solve problems to the students. The questionnaires were with open end to allow students to express their own opinions about solutions in situations of natural disasters.

CONCILIER PRATIQUES PROFESSIONNELLES ET PROJETS MILITANTS. UNE TRAJECTOIRE ATYPIQUE D'ENGAGEMENT ASSOCIATIF

Matthieu GATEAU
Université de Bourgogne, Dijon
E-mail : matthieu.gateau@u-bourgogne.fr

Abstract: *This sociological paper analyzes the trajectory of a young agricultural technician who, from an original work experience abroad, is going to mobilize various social, militant and professional networks to perpetuate this one. To do it, he created a fair trade association of which will soon be a regional reference. Through the review of its militant and professional trajectory, we here wish to advance a particular dynamics which, in the 1990s, allowed the fair trade to become established in France at first agricultural basis.*

Key words: *associations, commitment, agricultural, Fairtrade, Social and professional networks*

Apparu en France dès 1974, le commerce équitable (CE¹) s'est lentement imposé comme un exemple d'alternative au modèle économique traditionnel. Malgré une croissance continue relayée par une forte médiatisation, le CE n'en demeure pas moins un univers de valeurs et de pratiques militantes mal connu. A partir du matériel accumulé depuis nos premiers travaux sur le CE en 2003 dont une partie a servi à la rédaction d'une thèse en sociologie (Gateau, 2007), nous souhaitons examiner la trajectoire de Sébastien, un jeune technicien agricole né à la fin des années 1960 qui est l'un des trois fondateurs d'Autrement², une des premières associations locales de CE membre du certificateur Max Havelaar France (MHF). A travers l'action associative de notre enquêté, nous allons retracer l'histoire d'Autrement, des suites d'un voyage d'études à l'étranger duquel elle naîtra en 1993, jusqu'au départ de ses initiateurs au début des années 2000. Plus qu'une simple monographie ou une présentation de trajectoire singulière, nous insisterons sur

¹ Voir l'index des sigles en fin d'article.

² Les noms des enquêtés ont été anonymés. Les extraits d'entretiens cités sont tirés de plusieurs rencontres avec Sébastien, dont la dernière a eu lieu à son domicile en 2008.

la manière dont Sébastien a mobilisé divers registres de ressources pour faire d'Autrement une sorte d'extension pratique à ses activités militantes et professionnelles. Tout en s'intéressant aux autres instances de socialisation qui ont imprimé leur marque dans les habitus de Sébastien, on mettra à jour les différentes sphères militantes et professionnelles qui, derrière Sébastien et un réseau comptant jusqu'à 70 personnes, ont marqué Autrement de leur empreinte socioprofessionnelle agricole durant près d'une dizaine d'années.

Au final, on verra que si la trajectoire de Sébastien n'épuise en rien la grande diversité des profils des premiers militants du CE, il n'en reste pas moins qu'elle est illustrative d'une frange importante de militants « agro » qui, entre la fin des années 1970 et la fin des années 1990, vont contribuer à sortir le CE de la marginalité.

Socialisation religieuse, trajectoire scolaire et découverte militante : les ferments d'une capacité d'action

Sébastien, né en 1966, est une des figures de la première génération de militants réunis dans Autrement entre 1993 et 2003. S'il n'est pas l'acteur unique de sa création, il a toutefois joué un rôle particulier puisqu'il est à l'origine d'un premier projet, à la fois professionnel et militant, duquel l'association est une émanation. Aujourd'hui désengagé du collectif, Sébastien reste intimement associé à cette histoire organisationnelle locale.

Fils unique d'un couple d'exploitants agricoles propriétaires d'une ferme en Picardie, Sébastien a évolué dans un milieu modeste dans lequel « *on n'avait pas le temps ni l'énergie* »¹ pour se consacrer à l'engagement. Autrement dit, la famille de Sébastien n'a pas joué le rôle d'instance de socialisation politique, entendue comme entité transmettant les mécanismes et processus « *de formation et de transformation des systèmes individuels de représentation, d'opinions et d'attitudes politiques* » (Percheron, 1985, 182).

Par contre, une autre institution a pu laisser de profondes traces dans les habitus de notre enquêté. Il s'agit de la religion catholique dans laquelle il a baigné durant son enfance puisque, comme beaucoup de paysans, ses parents étaient catholiques et transmettaient à leur(s) enfant(s) une solide culture religieuse. Plus que de fervents croyants, ils sont d'ailleurs davantage à considérer comme le produit de la stratégie d'adhésion ou de conversion initiée par l'Eglise catholique sur la période 1890-1950 lorsqu'elle est partie à la conquête du monde rural (Lynch, 2005) et a rallié à elle, de manière parfois lâche, de nombreux individus. Cela explique d'ailleurs en partie pourquoi le milieu agricole se distingue par un degré de pratique religieuse plus élevé que

¹ Les propos entre guillemets et en italiques sont ceux de Sébastien.

la moyenne (Prouteau, 1999). Cela dit, Sébastien a été baptisé et communiqué, devenant même enfant de chœur. Si à cette époque l'Eglise avait une place centrale dans sa vie d'enfant - il souhaitait alors « *devenir curé* » -, Sébastien affirme s'en être éloigné dès l'adolescence, jusqu'à se considérer aujourd'hui comme agnostique. Pour autant, il ne renie pas cette éducation religieuse ni la morale et les valeurs altruistes qui lui ont été inculquées. C'est donc sur ces bases que se sont érigés sa vision du monde et son cadre d'interprétation de la société, le conduisant à rejeter les inégalités et à se révolter contre les injustices sociales.

Ce premier élément rejoint le constat effectué par Tenenbaum quand elle écrit que « *la fréquence des héritages religieux suggère que l'engagement militant pourrait être une conséquence ou une reconversion d'un ethos chrétien sous la forme de dispositions altruistes* » (Tenenbaum, 2006, 7).

Les dispositions altruistes découlant de cet éthos catholique sont parfaitement compatibles avec la sphère de la solidarité internationale et du développement dans laquelle s'inscriront ses activités militantes dans le CE. Ce n'est d'ailleurs pas un hasard si les origines du CE sont elles aussi à chercher du côté des religions protestante et catholique, avec par exemple l'action du mouvement protestant des mennonites, d'Oxfam, de l'Abbé Pierre ou encore du prêtre-ouvrier de Francisco Van der Hoff (Roozen et Vand Der Hoff, 2002).

Sur le plan scolaire, après ses études primaires Sébastien a suivi un cursus agricole, obtenant d'abord un brevet de technicien agricole dans l'académie picarde puis, en 1987, un brevet de technicien supérieur en agriculture, option gestion d'entreprises. Très intéressé par l'agriculture biologique alors fraîchement reconnue par les pouvoirs publics (depuis 1981), Sébastien a obtenu l'année suivante un certificat de spécialisation dans ce domaine. D'après lui, ce parcours de formation est le fruit d'un choix purement individuel, non contraint par une pression à la reprise de l'exploitation parentale qu'il n'a d'ailleurs jamais envisagé de pérenniser.

Même si son parcours illustre la crise de la reproduction sociale et de la transmission du patrimoine des agriculteurs (Champagne, 2002), il demeure que l'orientation prise par Sébastien reste fortement dépendante de sa socialisation familiale. S'il confesse qu'il aurait « *aimé travailler en dehors de l'agriculture* » et refuse de parler de vocation pour la sphère agricole, il explique que ses choix sont liés à un attrait pour les questions de développement.

Au cours de sa trajectoire scolaire, une séquence importante a eu lieu durant ses années lycéennes passées dans le Jura : c'est en effet à cette époque que Sébastien s'engage au sein d'une section locale de SOS Racisme. Cette première expérience militante est le fruit d'une envie de s'impliquer pour une cause en partant du principe qu'il « *fallait faire quelque chose, même sans savoir vraiment quoi, pour les autres* ». A l'origine de cette volonté se trouve un

sentiment de révolte lui-même fondé sur le rejet des inégalités et des injustices dont les déterminants sont également situés dans l'histoire de ses parents¹. Quant au choix de SOS-Racisme, il relève de plusieurs facteurs.

D'abord, et c'est l'argument très pragmatique, c'était une des seules associations à proximité de son lycée, installé dans une petite commune. Ensuite parce qu'à cette époque SOS Racisme et ses fondateurs bénéficiaient d'une large médiatisation et d'une certaine popularité auprès des jeunes qui peut expliquer les capacités de l'organisation d'attirer à elle de nouveaux militants (Juhem, 2001). Quoi qu'il en soit, Sébastien affirme avoir «*vachement milité pour SOS Racisme*» qui est apparue comme étant sa «*fenêtre sur l'étranger*», lui qui venait de la «*campagne profonde*».

Cette étape est donc fondamentale dans sa socialisation militante et politique. A l'issue de ce parcours de formation au cours duquel il a acquis une solide expertise technique et a pu expérimenter la vie militante, Sébastien a débuté en 1989 sa carrière professionnelle en tant que fromager dans une petite entreprise Côte d'Orient spécialisée dans la transformation de produits laitiers biologiques. Après deux ans, il profite d'une campagne de recrutement pour rejoindre le Centre Départemental des Jeunes Agriculteurs (CDJA) où il devient, jusqu'en 1993, animateur en charge de l'accompagnement des candidats à l'installation, des actions de formation professionnelles et de développement agricole. Bien que «*très satisfait*» de son travail qui valorise les métiers de l'agriculture et tout un univers de pratiques professionnelles novatrices auxquelles il est attaché, Sébastien a démissionné pour se consacrer à un «*vieux projet personnel*».

Les voyages forment la jeunesse...et l'esprit militant

Ce projet consistait à monter une exploitation agricole biologique collective. Pour ce faire, il s'est tourné vers Alain, un ami ingénieur agricole responsable de la formation à la Chambre d'Agriculture Régionale de Bourgogne (CARB). En plus de partager les mêmes valeurs et convictions politiques², ils ont à ce moment-là déjà eu une expérience commune en faisant

¹ Si nous n'avons pu éclairer de manière approfondie les raisons de ce sentiment, il semble que les parents de Sébastien aient été en conflit plusieurs années avec leur banque pour l'acquisition de leur exploitation, les mettant dans une situation financière délicate alors qu'ils présentaient toutes les garanties nécessaires et travaillaient «*comme des forcenés*».

² Sébastien se place à la gauche de l'échiquier politique sans pour autant revendiquer une affiliation partisane. Au-delà d'un problème classique de représentation politique, on sent chez lui un refus stratégique de s'afficher politiquement dans sa sphère professionnelle, très marquée à droite.

leurs armes militantes à la Confédération Française Démocratique du Travail (CFDT), centrale syndicale pour laquelle le développementalisme et la solidarité internationale constituent des enjeux spécifiques (Collovald, 2002). Comme le précise Sébastien, cette expérience syndicale lui permet essentiellement de fréquenter ses pairs avec qui il « *refait le monde* » et réfléchit à de multiples projets de développement, dont l'idée de monter une exploitation « *bio* » sur un mode « *communautaire* ».

Seulement, avant d'entreprendre cette aventure qui nécessitait de solides dispositions à la coopération, Sébastien souhaitait mettre à l'épreuve leurs capacités opérationnelles en testant la force de leurs liens dans « *un contexte difficile* ». L'idée était d'entreprendre un voyage « *d'études* » à l'étranger pour s'inspirer d'expériences rurales et agricoles alternatives aux modèles productivistes tout en faisant profiter les paysans locaux de leurs savoirs et savoir-faire.

Notons que sur la décennie 1980-1990, ce type d'expérience à « *aller voir ce qui se passe ailleurs* » était encouragé via divers dispositifs d'aide dont ils ont d'ailleurs bénéficié. Il s'agissait en d'autres termes de travailler très concrètement aux formes de développement entre le Nord et le Sud ou, dans le langage de Sébastien, de « *réussir à créer les conditions d'organisation qui font que la loi de l'offre et la demande ne sont pas les seules conditions de l'échange entre le Nord et le Sud* ».

A cet égard, rappelons que la période, marquée par la réforme de la politique agricole commune, était considérée par Sébastien et Alain comme un moment opportun pour étudier les reconfigurations des systèmes agricoles des pays importateurs de produits français et européens.

Bénéficiant de l'expérience d'Alain qui avait déjà effectué plusieurs séjours coopératifs en Centrafrique, le duo a mûri ce projet plusieurs mois avant de prendre contact avec des ONG spécialisées dans le développement international.

C'est finalement grâce à un réseau d'interconnaissance professionnel qu'ils vont entrer en contact avec le Centre international de coopération pour le développement agricole (CICDA), par l'intermédiation de Jacky, trésorier national de cette ONG et ingénieur agronome à l'Etablissement national d'enseignement agronomique (ENESAD). Jacky a ainsi joué de sa position institutionnelle pour appuyer auprès du conseil d'administration de l'ONG leur projet. L'ONG était alors implantée en Amérique centrale et du Sud : ce sera la destination de Sébastien et Alain, qui parcourront durant près d'un an les zones rurales d'Amazonie, du Brésil, de Colombie, de l'Equateur, du Pérou, du Venezuela et d'Argentine.

Quelques mois avant le départ, une fois les fonds nécessaires réunis, Julien, alors colocataire d'Alain a été intégré à l'équipe, partageant avec ses compères les mêmes préoccupations socioprofessionnelles et bénéficiant lui

aussi d'une solide expertise professionnelle. Afin d'optimiser leur préparation matérielle et financière, ils emménagent ensemble dans la ferme familiale d'un ami commun agriculteur céréalier qui gérera à distance les comptes et autres documents administratifs de ses trois camarades.

Alain, Julien et Sébastien ont alors décidé d'officialiser leur projet en créant une association qui leur servirait à le coordonner. Baptisée Autrement, cette association qui devait « *mourir* » à leur retour en France a finalement perduré en constituant un lieu à travers lequel ont progressivement été envisagées les suites à donner à cette expérience. Ayant vocation à encourager le développement d'activités sociales, culturelles et sportives, Autrement est avant tout un groupe d'interconnaissance sociale et professionnelle réuni de manière très conviviale et informelle autour du projet de ses jeunes initiateurs. Bientôt, elle sera la première association régionale entièrement dédiée au CE.

Des pratiques professionnelles novatrices au CE

Dans cet intervalle, le voyage a duré près de douze mois au cours desquels les trois protagonistes ont vécu et travaillé au sein de communautés ethniques variées, de villages isolés ou encore d'organisations autonomes de paysans à qui ils proposaient leur expertise du monde agricole, le tout était envisagé comme un transfert mutuel de compétences. Régulièrement, ils ont correspondu avec leurs réseaux à travers une « *feuille de chou* » mais également par la presse agricole spécialisée afin de témoigner de la « *situation de l'agriculture et du développement dans les pays du Sud* ».

Découvrant, sur le terrain, tout un ensemble de pratiques coopératives et de formes alternatives de développement rural et agricole, les trois compères en ont été profondément marqués. C'est d'ailleurs au cours d'une escale vénézuélienne, moment clef de ce voyage, qu'ils ont travaillé avec des producteurs de café qui s'organisaient en coopérative pour commercialiser leur marchandise avec l'association faitière MHF. Créée en 1992, celle-ci n'est encore qu'une structure modeste qui débute ses activités, loin de l'image de « *multinationale du CE* » que lui prêtent aujourd'hui ses détracteurs.

Toujours est-il que cette rencontre humaine et professionnelle au Venezuela, qui a conduit à la découverte du CE, constitue un *turning point* dans la trajectoire de Sébastien. A la fois impressionné et enthousiasmé par ces producteurs modestes qu'il a aidé à se structurer, Sébastien envisage dès son retour en France, en 1994, de faire fructifier ses observations empiriques avec en tête l'idée qu'il est possible de les transposer ou, *a minima*, de s'en inspirer dans ses pratiques professionnelles et militantes.

C'est d'ailleurs à cette période qu'il renonce à son projet d'exploitation biologique et rejoint la CARB, convaincu « *d'avoir beaucoup à faire à aider ceux qui sont déjà installés, au Nord comme au Sud, et qui en chient* ». Avec l'aide de

ses compagnons de route également bouleversés par ces initiatives (« *ça met la tête en vrac, ça secoue les neurones, les plombs sautent parfois* »), Sébastien entame une série de conférences auprès des premiers membres d'Autrement, de ses collègues et de ceux qui ont suivi le périple à distance.

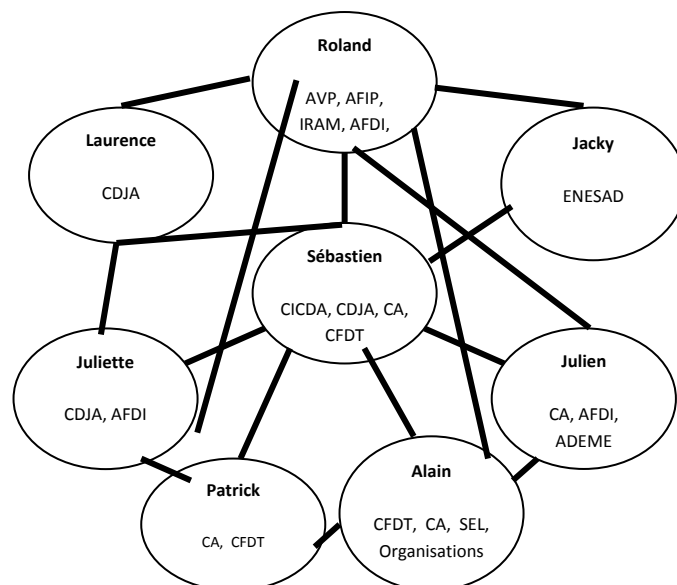
Progressivement, un réseau de 70 personnes se constitue au sein duquel se crée une forte émulation. Plusieurs groupes de réflexion sont alors mis en place et, rapidement, c'est le sous-groupe « café » mené par Alain et Sébastien qui se détache. Directement inspiré de la rencontre avec les caféiculteurs vénézuéliens, son objectif est de venir en appui aux paysans du Sud en travaillant avec eux à la création d'une filière de commercialisation de café. C'est ensuite pour des raisons organisationnelles et logistiques qu'il a été décidé d'initier un partenariat avec MHF.

Autrement, un réseau associatif d'experts en questions agricoles

Pour bien saisir la raison d'être de cette jeune association locale, il faut s'arrêter quelques instants sur les bases humaines de ce collectif et les multiples réseaux qui s'y sont entrelacés et qui permettent de mieux visualiser les positions des différents acteurs (Lemieux, 1997 ; DeGenne et Forse, 1994).

Ainsi, autour des fondateurs, on trouve un réseau d'interconnaissance qui comptera jusqu'à 70 participants dont les origines paysannes, la proximité professionnelle, politique ou géographique en font une « communauté locale » (Barthélémy, 2000, 69). Celle-ci est composée d'individus intégrés à une nébuleuse d'organisations professionnelles, associatives et syndicales agricoles qui vont participer à renforcer l'auto-recrutement et donc à assurer la reproduction du caractère agricole de l'association. Dans cette mise en réseau, Sébastien a été un passeur qui a créé des ponts entre différents groupes sociaux sensibles à la justice sociale, aux inégalités, au développement ou à la solidarité internationale.

Le schéma suivant présente synthétiquement le petit groupe qui a participé, aux côtés de Sébastien, à cette mise en réseau à travers les organisations qu'ils ont fréquentés. Nous limitons le propos à huit enquêtés qui épuisent la quasi-totalité des affiliations des premiers membres d'Autrement :



On voit assez nettement que tous les individus sont connectés à Sébastien, placé au cœur du réseau et donc à l'intersection de l'ensemble des sphères professionnelles et militantes de ses camarades. Sans entrer dans le détail, on dira simplement que Sébastien a mis cette centralité au service de ses objectifs militants en créant à travers Autrement un cercle affinitaire sur lequel s'appuyer. A cet égard, on a suggéré combien le rôle d'entremetteur de Jacky a été important pour initier un partenariat avec le CICDA. Pour pérenniser ces nouveaux liens, Sébastien, parrainé par Jacky, va ainsi en devenir administrateur entre 1995 et 2001. Une stratégie habile qui a directement profité à Autrement en renforçant les liens entre l'association locale et MHF, alors hébergée par le CICDA.

Autre illustration de la densité des liens à l'intérieur du réseau, Sébastien a remplacé Patrick à la CARB quand celui-ci est parti en retraite en 2001. Année où Patrick a rejoint Autrement. Quant à Roland¹, spécialiste des

¹ Roland, né en 1940, a longtemps travaillé dans la formation agricole puis comme coopérateur sur des projets de planification agricole en Afrique pour l'IRAM puis en France pour les Foyers Ruraux (aménagement du territoire en zones montagneuses). En 1987, il devient chef du service des opérations à l'AVP avant de terminer sa carrière comme consultant indépendant spécialisé dans le développement rural. Roland est également un militant aguerri, ex-président de la Fédération Générale de l'agriculture de Côte d'Or à la CFDT, membre actif de l'AFIP, de l'AFDI, trésorier d'une Boutique de Gestion, adhérent d'un SEL et conseiller municipal.

questions de développement international, il est à l'intersection de plusieurs cercles sociaux du fait de sa multipositionnalité professionnelle et militante qui lui confère un « don d'ubiquité sociale » (Boltanski, 1973). S'il n'a jamais été un militant actif d'Autrement, il en est proche depuis sa création et a mobilisé ses réseaux personnels à plusieurs reprises en faveur d'Autrement.

C'est donc sur cette base humaine derrière laquelle apparaît un univers d'affiliations assez homogène qu'Autrement s'est configurée. Après une phase d'apprentissage des mécanismes du CE et des rouages du commerce international, les membres du groupe « café » ont réellement débuté leurs actions en 1995. Quelques semaines plus tard sont arrivés en Bourgogne les premiers paquets de café portant le logo MHF.

La structuration de l'organisation ou la transposition d'un habitus professionnel

En pleine émulation, portés et transportés par cette activité dont les militants pouvaient mesurer la portée pratique pour les paysans-partenaires du Sud, les adhérents d'Autrement ont multipliés les actions¹. De manière plus structurelle, c'est en 1998 qu'a été lancée une campagne nationale visant à introduire et référencer le café MHF en grandes et moyennes surfaces. Cette nouvelle stratégie de commercialisation sera effective dès 1999, date à partir de laquelle le CE et MHF, forts de cette nouvelle visibilité, vont connaître un essor important qui s'est répercuté sur l'association locale. Cet engouement graduel pour le CE s'est alors traduit pour Autrement par une hausse des animations et des sollicitations diverses nécessitant une restructuration et une redéfinition des objectifs du collectif (Gateau, 2010). Il a alors été décidé, sous la houlette de Sébastien, de séparer le groupe « café » des autres activités d'Autrement et d'en repenser le fonctionnement dans sa globalité. Ainsi, ce groupe est devenu Autrement Max Havelaar et s'est spécialisé dans la promotion de la marque MHF et du CE tandis que les autres activités ont été regroupées dans une seconde entité. En pensant cette nouvelle organisation, Sébastien a souhaité en clarifier le fonctionnement pour être en mesure « *de mieux gérer* » l'activité équitale très prometteuse en mutualisant les compétences et en divisant le travail. On retrouve là une partie des habitus professionnels de l'enquêté, qui dans son métier, gère quotidiennement des projets, des équipes dont il structure et organise les tâches. Ce « *transfert des investissements* » (Guillaume et Pochis, 2006) du champ professionnel vers le champ de l'engagement est classique chez des dirigeants associatifs dont les propriétés sociales et les situations socioprofessionnelles sont souvent élevées,

¹ Un système d'échanges local puis une CIGALES ont été créés en 1997.

leur offrant un répertoire de ressources dans lequel ils peuvent puiser pour mener à bien leurs activités militantes.

En plus d'apporter ses compétences organisationnelles et gestionnaires, Sébastien a beaucoup fait pour développer Autrement en étant actif et polyvalent, n'hésitant pas à prendre sa part de *dirty work* : travail de petites mains, comptabilité, démarchages de points de vente, tenue de stands de dégustation, etc. Toutefois, pour préserver la convivialité et l'esprit démocratique du groupe aussi bien que pour éviter de s'approprier l'association, Sébastien n'a, tout comme Alain et Julien, jamais souhaité avoir ni titre, ni fonction officiels : durant plusieurs années, l'association a fonctionné de manière collégiale. Ce refus de la logique notabiliaire trouve ses racines dans la morphologie d'Autrement et dans la proximité de ses adhérents mais également dans une volonté de diviser équitablement le travail et de partager les responsabilités, dans un idéal de démocratie directe sans hiérarchisation. Une autre interprétation de cette organisation réside dans la confiance « totale » de la plupart des membres en leurs leaders charismatiques mais aussi et surtout dans un déficit d'entrain pour les fonctions de direction qui entraîne un problème récurrent de renouvellement de l'encadrement (MALET, 2007).

L'association s'est toutefois développée, stabilisant ses effectifs tout en multipliant ses activités (animation, sensibilisation, promotion). C'est d'ailleurs dans la double perspective de satisfaire les exigences attenantes à cette nouvelle notoriété tout en poursuivant sur cette dynamique de croissance qu'a émergé l'idée de créer un emploi associatif en 1999. Cette salarisation, initiée par Sébastien et soutenue par sa compagne qui sera la première employée du groupe, témoigne d'un changement d'échelle de l'organisation permis par la sortie de la marginalité du CE à la fin des années 1990 tout autant que d'une volonté d'en professionnaliser le fonctionnement.

Conclusion : passer la main ou les logiques du désengagement

En l'espace d'une dizaine d'années, Autrement, devenue Equi'Max en 2005, est parvenue au rang d'acteur établi du paysage équitable régional. Le groupe a toutefois connu une profonde reconfiguration organisationnelle qui a eu pour effet de précipiter le départ, entre 2002 et 2004, des fondateurs ainsi que de la plupart des premiers adhérents qui ne se reconnaissaient plus ni dans le collectif qu'ils ont bâti, ni dans son projet associatif. D'une part, en se technicisant, il semble que l'association ait perdu son caractère convivial qui fut l'un des moteurs du groupe initial. D'autre part, beaucoup estiment que l'association est devenue une petite main de MHF, dont la politique de

développement commercial à grande échelle est largement stigmatisée¹. Avec cette rupture qui a entraîné des interrogations sur le rôle et le projet même d'Autrement, Alain, Julien et Sébastien, qui se sentaient moins en « phase » avec l'association qu'ils ont créé, se sont progressivement désengagés, soulagés de passer le relais fin 2003 et conscients de la nécessité d'en renouveler le public militant. D'autres raisons participent également de ce désengagement (Fillieule, 2007) puisque Sébastien a fondé une famille avant de quitter la région en devenant sous-directeur d'une Chambre d'Agriculture d'un département voisin. C'est d'ailleurs en raison d'un investissement professionnel important et d'une attention supplémentaire portée à la sphère domestique que Sébastien a depuis cette époque tiré un trait sur sa carrière militante, tous types d'organisations confondus. Concernant le CE, il a hésité à s'investir dans l'antenne locale de MHF de son nouveau lieu de résidence mais s'y est refusé parce qu'il n'a aucun lien de sociabilité spécifique avec les membres de ce groupe mais aussi parce que cette association est à ses yeux beaucoup trop proche de certaines institutions catholiques, manquant donc d'indépendance. Malgré ce désinvestissement, Sébastien suit toujours de près les débats qui agitent le CE.

A l'issue de cet article, il ressort que la trajectoire militante de Sébastien se confond avec sa trajectoire professionnelle dont elle est finalement, à chaque séquence et qu'elle que soit sa forme, une actualisation. La forte cohérence qui caractérise son parcours professionnel et militant est articulée autour d'un nombre important de ressources, symboliques et pratiques, que Sébastien a fait transiter et a converti d'un univers à l'autre. Dans cette trajectoire au centre de laquelle figure la défense du monde paysan via l'intervention, dans une tradition héritée du mouvement de coopération agricole, ces ressources sont essentielles. A la manière des militants des organisations de solidarité internationale, Sébastien a structuré son engagement militant sur le modèle de l'expertise (Willemez, 2002), dans lequel savoir-faire, expériences et compétences professionnelles sont au premier plan. Tout comme ses autres implications, le voyage qu'il a initié ou la manière dont il a poussé l'association à se structurer en sont des exemples. La séquence Autrement, fondée sur une expérience de l'autre lointain, qui agit souvent comme un moteur de l'engagement, n'est dans ce parcours qu'une étape parmi d'autres qui, à un moment donné et dans un contexte local précis, a vue entrer en congruence le répertoire de valeurs et de pratiques de Sébastien avec celui du CE. S'il va sans dire qu'*a posteriori*, son attrait pour le CE n'a rien d'étonnant, l'aventure Autrement doit cependant être restituée dans son contexte local

¹ Pour un condensé des critiques, objectives ou non, faites à MHF, cf. JACQUIAU, 2006.

dans lequel un réseau de militants issu de sphères sociales et professionnelles proches a fourni à Sébastien des ressources intellectuelles, professionnelles, relationnelles ou morales qui l'ont encouragé mais aussi façonné dans sa démarche. Il est d'ailleurs intéressant de constater que c'est lorsque ce réseau est devenu plus lâche, quand les liens sont devenus plus faibles entre ces différents acteurs, que les adhérents historiques et les fondateurs s'en sont progressivement désengagés, rappelant aussi la centralité de la sociabilité dans ce type d'organisation. Enfin, les évolutions récentes du CE, qui conduisent à sa banalisation et à sa normalisation, en font une sphère militante et un moyen d'action qui ne sont plus réellement pertinents pour Sébastien. Parce que désormais, à ses yeux, les « *petits paysans* » semblent avoir disparus derrière une multitude de produits « solidaires » devenus de simples produits de consommation vides de sens au détriment de l'établissement d'un lien fort et personnalisé entre paysans du Nord et du Sud.

Bibliographie :

1. Boltanski L., 1973, « L'espace positionnel. Multiplicité des positions institutionnelles et habitus de classe », *Revue française de sociologie*, 16
2. Champagne P., 2002, *L'héritage refusé. La crise de la reproduction sociale de la paysannerie française, 1950-2000*, Paris, Seuil
3. Collovald A. (dir.), 2002, *L'humanitaire ou le management des dévouements. Enquête sur un militantisme de « solidarité internationale » en faveur du tiers-Monde*, Rennes, PUR
4. Degenne A. et Forsé M., 1994, *Les réseaux sociaux. Une analyse structurale en sociologie*, Paris, Armand Colin
5. Fillieule O. (dir.), 2007, *Le désengagement militant*, Paris, Belin
6. Gateau M., 2007, *Les militants du commerce équitable. Analyse localisée de l'engagement dans deux associations*, Thèse de doctorat de sociologie, Université de Bourgogne, Dijon, 561 p.
7. Gateau M., 2010, « Le changement d'échelle du commerce équitable : une réalité empirique. Analyse localisée de l'évolution de deux associations en Bourgogne », *Cahiers Agricultures*, 19-1, p. 11-15
8. Guillaume C. et Pochic S., 2006, « Carrières militantes à la CFDT. Regards de sociologues du travail sur les phénomènes de professionnalisation et de promotion », *Communication au Colloque international Comment penser les continuités et discontinuités du militantisme ? Trajectoires, pratiques et organisations militantes*, Lille, IFRESI-CERAPS-CLERSE
9. Jacquiau C., 2006, *Les coulisses du commerce équitable. Mensonges et vérités sur un petit business qui monte*, Paris, Mille et Une Nuits

10. Juhem P., 2001, « Entreprendre en politique de l'extrême gauche au PS : la professionnalisation politique des fondateurs de SOS-Racisme », *Revue française de Science Politique*, 51, 1-2, p. 131-153
11. Lemieux V., 1997, « Réseaux et coalitions », *L'Année sociologique*, 47, 1, p. 351-370
12. Malet J. (dir.), 2007, *La France bénévole 2007*, Paris, France Bénévolat/CerPhi
13. Percheron A., 1985, « La socialisation politique. Défense et illustration » in Grawitz M. et Leca J., *Traité de science politique*, 3, Paris, PUF, p. 166-235
14. Prouteau L., 1999, *Economie du comportement bénévole. Théorie et étude empirique*, Paris, Economica
15. Roozen N. et Van der Hoff F., 2002, *L'aventure du commerce équitable. Une alternative à la mondialisation capitaliste par les fondateurs de Max Havelaar*, Utrecht, JC Lattès
16. Tenenbaum N., 2006, « De l'altermondialisme à l'altermilitantisme : trajectoires de 'porte-paroles' du mouvement contre la mondialisation néolibérale en France », *Communication au Colloque international Comment penser les continuités et discontinuités du militantisme ? Trajectoires, pratiques et organisations militantes*, Lille, IFRESI-CERAPS-CLERSE
17. Willemez L., 2002, « De l'expertise à l'enchantement du dévouement » in Collovald A. (dir.), *L'humanitaire ou le management des dévouements. Enquête sur un militantisme de « solidarité internationale » en faveur du tiers-Monde*, Rennes, PUR, p. 49-78.

Index des sigles

AFDI : Agriculteurs Français et Développement International

AFIP : Association de Formation et d'Information Pour le Développement d'Initiatives Rurales

AVP : Association des Volontaires du Progrès

CDJA : Centre départemental des jeunes agriculteurs

CFDT : Confédération française démocratique du travail

CICDA : Centre international de coopération pour le développement agricole

CIGALES : Clubs d'Investisseurs pour une Gestion Alternative et Locale de l'Épargne Solidaire

ENESAD : Etablissement National d'Enseignement Supérieur Agronomique de Dijon

IRAM : Institut de Recherches et d'Applications des Méthodes de Développement

MHF : Max Havelaar France

ONG : Organisations non gouvernementales

SEL : Système d'échanges local

EURO-ATTITUDES OF THE BULGARIAN CITIZENS OF VELIKO TURNOVO REGION – A DECADE OF HOPE - AN ANALYSIS OF SOCIOLOGICAL SURVEYS 1997–2009 -

Teodora KALEYNSKA
Sts. Cyril and Methodius University of Veliko Turnovo
E-mail: kaleynska@abv.bg

Abstract: *The article discusses the attitudes of the Bulgarian citizens of Veliko Turnovo region in the period 1997–2009, based on data from representative sociological surveys of Demoscope Agency for Sociological and Marketing Research – Veliko Turnovo. An analysis is made of the trends in the development of public opinion on fundamental European values, the place of Europe as a whole in the geopolitical orientation of the citizens, the knowledge of European institutions as well as the membership of the Republic of Bulgaria in the Council of Europe, the European Union and NATO. The period includes the actual accession of the country to the EU and NATO, clearly outlines the trends in the attitudes and the expectations from the EU membership, and allows drawing out the citizens' first evaluations of the EU membership.*

Keywords: *Council of Europe, European Union, expectations, Euro-orientation, fundamental values*

1. Introduction

This paper presents the attitudes, evaluations and expectations of the citizens of Veliko Turnovo region with regard to core European values, the membership in the European Union (EU) and NATO; it discusses the citizens' knowledge of the membership of the country in the European structures (Council of Europe, European Union and NATO) and the degree of confidence in them; it represents the problem of the partnership of the Republic of Bulgaria in a global perspective and outlines the trends in public attitudes after the accession of the country as a full member of the European Union. The paper is based on the data and analyses of a series of sociological surveys, conducted by the Demoscope Agency for Sociological and Marketing Research – Veliko Turnovo. The sociological surveys encompass a considerable period of time as this paper is based on data from April 1996, April 1997, March 2005 and May 2009. The surveys were conducted on the basis of a standardized questionnaire; interviewed were citizens over 18 years of age in a representative quota-based sample (population, age, and locality) among the

population of Veliko Turnovo region. The four surveys are a part of continuous field surveys in Veliko Turnovo region, related to a thorough survey on the regional social and political attitudes. The surveys, in their part for the Euro-attitudes, were assigned by the European Information Centre – Veliko Turnovo within different projects, implemented by the Centre.

The attention is focused on European themes in view of the implemented key changes for our country – in 1997 the Republic of Bulgaria was already a member of the Council of Europe, in March 2005 the country became a member of NATO and was getting ready to sign the EU membership treaty, while in May 2009 the country was already a member of the European Union. In the meantime, in the country were held partial (May 2007) and regular (June 2009) elections for representatives to the European Parliament.

The main aims of the surveys were to gather information on the attitude of the citizens of Veliko Turnovo region to the European structures and their expectations after the accession of the country to them, so as to create a regional evaluation of the external political orientation of the country and the active civil involvement of the citizens into this process. The period was extremely intensive in terms of number and accumulation of events, influencing in the long run the development of the country as a whole, and determining and putting its geopolitical choice into practice by its accession to the main European and international structures – the Council of Europe, the Organisation for Security and Cooperation in Europe (OSCE), NATO and European Union. At the same time, within this twelve-year period, in Veliko Turnovo were implemented a number of projects, directed towards building and understanding European citizenship, training in teaching European citizenship (training of trainers), promoting the rights of EU citizens and the human rights enshrined in the European Convention on Human Rights. A large-scale work was carried out with the help of international organizations in order to study and change the attitudes, to raise the knowledge of the citizens of their growing as full-right citizens of the European structures.

The surveys also aimed at presenting the awareness of the citizens of the main European political institutions and the participation and support of the Republic of Bulgaria in them; to determine the thorough knowledge of the citizens of the decision-making process in Europe and the opportunities for citizenship participation at the regional, national and European level. As a prerequisite and starting point for conducting the surveys was set the research aim to establish and analyze the understanding of the core democratic values by Bulgarian citizens, to evaluate human rights protection and the mechanisms for it, as well as the public opinion on the chosen road of development and the strategic development of the country. Human rights awareness, knowledge and acceptance is the essence of the survey, as it presents the level of development of the political culture of the citizen, the understanding of fundamental

freedoms as a guarantee for democratic citizenship and the creation of an attitude of tolerance and acceptance of diversity as a prerequisite for building a United Europe.

2. Results of the researches

The accession of Bulgaria to Europe is a continuous process, which started with an internal party coup d'état, accomplished on 10 November 1989. After the collapse of the communist regime, an intensive process of democratization has started in all spheres of development of Bulgarian society – building of the main democratic institutions, creation of a democratic political system and society, formation of civil society with its representative organizations – the NGOs, presenting of and training in core democratic values, introduction to and applying human rights and fundamental freedoms, protection of the rights of minorities and vulnerable groups etc. This continuous process was marked by some emblematic moments, in which Bulgarian society as a whole, made its choice of strategic development – the adoption of the new Bulgarian Constitution by the Great National Assembly (July 1991), the acceptance of the Republic of Bulgaria as a member of the Council of Europe and the ratification of the European Convention of Human Rights (May 1992), the application for membership in the EU (December 1995), the accession of the Republic of Bulgaria to NATO (April 2004), the signing of the Treaty for the Accession of the Republic of Bulgaria to the European Union (April 2005) and the accession to the European Union (January 2007).

These key points in the newest Bulgarian history have a direct impact on the lives, views, expectations and evaluations of Bulgarian citizens. At the same time, these key points in the newest Bulgarian history are directly dependent on the subjective evaluation of Bulgarian citizens, regularly expressed in national parliamentary and local elections, due to which the trend of accepting the core democratic values in the country and the European institutions as a token of community development, are of particular importance for the changing Bulgarian political situation. The debate for the future of Bulgaria in Europe has marked and determined the internal political situation in the country for decades and has reflected in the practical choice of political representation in the national parliament, affected the results in the national and local elections, changed the basic programme documents and political strategies of political parties (the debate in the BSP on NATO and EU membership). The debate on the future of Bulgaria determines the inner country economic development and environment of the country, the attitudes and adjustments for economic development and economic partnerships, the appreciations of the citizens for prosperity, welfare and personal development and sustainable community development. The debate on the future of Bulgaria

in Europe has determined the whole political, economic, social and cultural life of Bulgarian society and has placed it in a situation of a new civilization choice.

Attitude towards democratic values, institutions and democratic participation

Understanding the right to liberty of person, the right to election and participation in democratic competitive elections, guaranteeing and respect of human rights, religious tolerance and acceptance of differences are the basis of democratic values and have determined the development of European political philosophy and thinking for the last four ages. The democratic values create the sense of citizenship, develop active civil behaviour, citizens' engagement in community activities, realize and guarantee the democratic political process and development. The attitude towards democratic values is a significant evaluative factor for the achievement of effective democracy as well as of commitment to Europe.

In the surveys, the theme of political democracy and the right and opportunity for participation in political life, gave a solid basis to determine the orientations of the Bulgarian citizens of Veliko Turnovo region. The idea of united Europe is provoked by the necessity to create an essentially new environment, in which the European citizen has the opportunity to live, create and develop freely, which is especially sensitive for the Bulgarian citizen after the years of the communist rule. The citizens' participation in the process of decision-making is a primary necessity and is of crucial importance for the development and promotion of democracy.

There is a permanent trend for the citizens of Veliko Turnovo region to accept as an important and essential part of their lives political democracy and its fundamental principles. The citizens explicitly state the importance of participating in the democratic process and in the decision-making process. In the first years after the democratic processes, 78% considered their participation in political life as important and decisive, 68% were convinced that everyone should participate and vote in elections, 84% preferred to choose among more than one candidate or party in elections (April 1997) - Chakarov, Kaleynska, 1997, p.146.

In March 2005, 84% of the citizens saw their participation in elections as decisive for the development of the country and the region, while 64% were satisfied by the development and the mechanisms of the democratic changes in the country. In May 2009, 79% of the citizens believed that with their vote they determined the future of their country and the region through the active participation in the voting process, whereas, at the same time, they expressed dissatisfaction with the work of the elected democratic bodies in the country. Especially critical is the attitude towards the political elite, most strongly to the

members of Parliament – permanently is sustained a relatively close and low degree of approval of the National Assembly – 34% approval in 1996, 39% – in 2005 and 31% – in 2009. The main reason for that is the fact that the four surveys under consideration were conducted before national elections. Outlined is a definite trend for Bulgarian political life of exhaustion of the resource of confidence in the members of parliament, which is extremely strong at the end of their mandates. Another serious cause is the fact that the respondents think that “power corrupts”, that the political elite “think only of themselves, not of the people” and that “people in power have a serious conflict of interests”. Answers in that aspect, given by the respondents, in practice question the mechanisms of functioning of the Bulgarian political system. This characteristic of the traditional culture of Bulgarians has found its explanation as early as the texts by the famous Bulgarian jurist Petko Staynov who, in his book “Competence and People’s Rule. Political Studies on the Crisis of Parliamentary Democracy” warned that “democracy requires from the state to assume newer functions and makes governance more complicated and delicate ... and that in democracy not always are elected the most capable specialists ... because in the selection of their ministers, deputies and bodies, it is not their technical ability ... that is taken into consideration by the electorate, but their party affiliation, often only their partisan ability” (Staynov, 1923, p. 72).

Together with the declared strong willingness to participate in the democratic process, in 1997 were observed wide-spread doubts about the functioning of political democracy in the country as a whole and Veliko Turnovo region in particular, and in the years later – a kind of tiredness of the citizens from the “game in democracy”. Although the majority of citizens accept the democratic development of the country as the only option, the idea of the “strong hand” and the “strong power” has been strongly embraced by most of the interviewed through the years. A considerable percent of the citizens – 61%, stated in April 1997 that some restrictions on democracy were necessary, so that order in social life and in guaranteeing social and personal security be achieved. In March 2005 and May 2009, the idea of the “strong hand” determined the preferences of the citizens of Veliko Turnovo region – respectively 48% (March 2005) and 72% (May 2009), as in the real politics of the country these attitudes brought to power successively two parties with a distinct populist character – of the NDSV – National Movement Simeon the Second (Natsionalno dvizhenie Simeon Vtori) in 2001 and GERB – Citizens for European Development of Bulgaria in 2009 (Grazhdani za evropeysko razvitie na Bulgaria) with a crushing victory at the respective parliamentary elections. The explanations for the appearance and rise of populist parties can be found in the traditional political culture of Bulgarians, as well as in the willingness of the citizens to live in a calm and secure country. This is one of the reasons why

the preferences of the citizens of Veliko Turnovo region are relatively the same regarding the preferences for the form of governance – 40% support a parliamentary republic, while 41% are in support of a presidential republic (Chakarov, Kaleynska, 1997, p. 147).

Against this background, quite striking is the high confidence, which the citizens express towards the local authorities bodies and the confidence they have in the local governance teams, respectively 46% (April 1997), 54% (March 2005) and 56% (May 2009). Traditionally, this previously declared high confidence finds expression in the registered higher activity in local elections compared to national parliamentary elections, and the even lower one in the European elections. Such approval is connected both with the work of local authorities and the expectations of the voters towards them in principle. Local governance is the one that “meets” politics with everyday lives of people, solves their problems and answers their needs; local governments are the institutions working most with the citizens. For this reason, they have the strongest and broadest expectations from the work of local administrations, but at the same time, they have the strongest and most direct impressions of this work, in contrast to the distant work of the national Parliament, Presidency or that in Brussels and Strasbourg. At the same time, local governance is expected to a greater degree to be above all parties, “power for all”. It covers most fully the idea of Bulgarian citizens of equality and presents their egalitarian views. Local governance is the social micro-state of all, for this reason the trend for the respondents to connect and attribute to local governance expected social functions is permanent. This tendency is very strong in the surveys after 2004, when the process of European integration in Bulgaria had made full speed as many projects and programmes, funded by European money had taken place in the local communities in Bulgaria. To the open question about the expectations of the work of local authorities in 2009, 72% of the respondents from Veliko Turnovo region stated their expectations for social programmes and support, alongside with job openings and increased standard of living, while programmes and projects, which the citizens have heard of or were aware of, were mainly and mostly related to the social programmes, implemented by particular municipal administrations. This fact also finds its explanation in the reason that under the PHARE Programme, the European Social Fund and the Operational Programme Human Resources in Veliko Turnovo have been implemented a considerable number of projects, aimed at the improvement of the social infrastructure and the social environment in the region. The projects and programmes had reached not only the huge oblast and municipal centres but also small villages and thus confirmed the beliefs of the average citizens for the equality between centre and periphery.

Attitude towards fundamental democratic freedoms and human rights

It is important to point out that the respondents accept the fundamental freedoms of political democracy, the principles of respect of human rights and fundamental freedoms as a prerequisite for democratic development and accession to united Europe. There is a positive change in the number of respondents, who share that they freely express their political opinion – respectively 57% in April 1996 and 70% in 1997 (*Ibidem*, p. 148). In the surveys after 2001 was not included a similar question, considering the strongly expressed willingness of the citizens to participate in the democratic process and the lack of any comments whatsoever regarding concerns about the opportunities for democratic participation.

The free expression of religious belief is a core democratic value of crucial importance for multicultural societies, like the Bulgarian one. The establishment of a multicultural dialogue, the avoidance of hate speech, the acceptance and study of difference, the learning of mother tongue, the availability of information programmes in mother tongue, are all part of a long process, which is of particular importance and value for the whole democratic development and for guaranteeing civil peace. Veliko Turnovo region is representative from the point of view of the ethnic distribution of the population, due to which the results of the probing of Demoscope Agency are important for sustainable policy making, especially at the local level. There is a positive and permanent trend among the citizens of Veliko Turnovo region for sharing the feeling of the presence of religious freedom and ability of free exercise of one's religion. In April 1996, 62% of the respondents pointed out that they practiced freely their religion against 82% in April 1997 (*Idem*) and 84% in March 2005, who pointed out they did not see any problem in the sphere of religious freedoms.

Two are the most sensitive topics for the citizens of Veliko Turnovo region – protection of the right to work and protection of property and of personal safety. These two topics are directly related to the overall development and situation of the country. During the years of the transition, the ruling governments have not managed to respond to the expectations of the citizens, firstly – for work with decent payment and guaranteed observance of labour and legal regulations, and secondly – for protection of property, personal safety and integrity. The results are explicit regarding this conclusion, preserving a high degree of dissatisfaction of the role of the state in exercising these two rights of such importance for the common citizen. In April 1997, only 23% pointed out that they feel secure about their jobs, in March 43% declared a relative stability, while in May 2009 – 37%. At the same time, with the increase of the unemployment rate, the closure of many productions and

business activities, and the beginning of the world economic crisis, this percent would have been threateningly low by 2011. The citizens relate the non-respect of this right mostly with the insufficient efforts of the state and the lack of state safeguards for the right to work. According to them, the state is obliged “to support the business”, “to care of people”, “to develop an investment policy in favour of the people”, “to create a social economy”. These are only part of the expectations of the respondents, who relate their understanding of the future of Bulgaria in Europe mainly and mostly with achieving a standard of living, close to the European one, for each and every family and citizen.

A serious problem, identified by citizen polls in the period 1997–2009, is the problem of ensuring personal property and personal safety. Though in the early years the reasons were different of principle, they were directly focused on the “weakness” of the state, the impossibility and the failure to take sufficient measures, as well as to restrict fraud, thefts, threats to personal safety and personal property. All these feelings are directly related to the work of the judiciary and the law enforcement bodies, as the percent of confidence in them is traditionally low – only 25% in April 1997 and 31% in 2009. The work of the police and the confidence in it goes through different periods in the surveyed period of time. With a relatively low level in April 1996 – 16%, 25% in April 1997, it rises up to 25% in May 2009. The considerable increase of the citizens’ confidence in the police is a result of the implemented long-term reform of the system, as well as the introduction of strict and clear rules of work at the institution. Reasonable is the explanation that the idea of the “strong hand” amalgamates most closely with the work of the police, which in the conditions of the development after 2010, is associated with the present prime minister of the country. The citizens expect that the state is the guarantor of their freedom and security, due to which the interest in the work of the police will continue to be of importance for surveying the attitudes of Bulgarian citizens towards the democratic process and institutions.

The European idea in the mass consciousness of Bulgarians. Attitude towards European organizations and institutions.

Bulgaria is a part of Europe not only because of its geographical situation, but as a part of European historical and cultural heritage as well. The social and political attitudes of Bulgarians have been affected by European traditions, educations, culture, and architecture. The idea that Bulgaria belongs to cultural Europe has always been part of the educational and cultural environment of our country, due to which the accession of Bulgaria to united Europe has always been and is an absolute prerequisite for strategic development.

An important aspect of Bulgarian transition is the geopolitical orientation of the country. A characteristic feature of Bulgarian political life is the joining to a certain political strategy and “greater power”, a result of its historic development and the seeking of support from the “bigger brother”, no matter if it were Russia, the USSR, America or Germany.

An important characteristic of Bulgarian political life during the transition period is the fact that in the Bulgarian political elite there was a unique and never before achieved consensus regarding the orientation of Bulgarian politics – the choice of Bulgaria is only and solely Europe with its organizations and system, ever since the first years of the democratic changes. The Euro-Atlantic integration has no other alternative both among the political elite and in the views of the citizens. According to the citizens, only Europe can guarantee the peace, prosperity and development of Bulgaria and the whole region on the Balkans. It is important to point out that for the achievement of this unique consensus during the Bulgarian transition, an important role has been played by all Bulgarian political and public institutions and organizations – the presidential institution was particularly active in winning invitations for membership in the European organizations, the governments, no matter of their ideological colouring, followed pro-European orientation and politics, the whole civil society. We must also point out the significant and important role of the media, which prepare the mass conscience at a large scale for the accession and membership to the European dream.

It is logical that the national politics has echoed in the local and regional politics, related to the implementation of numerous projects, directed towards promoting European values, presenting European traditions in Bulgaria and Bulgarian ones – in Europe, and finding their common roots, writing a common history of the regions on the Balkans, the Black Sea and Europe, exchanging visits of civil and cultural groups, town twinning etc. All this has prepared a good reception of the European idea in the mass consciousness of Bulgarians. The citizens of Veliko Turnovo also have explicitly pro-European orientation – in April 1996, 43% stated that the European Union was the future of Bulgaria, a year later in April 1997 – 56%, and in March 2005 the European Union had 53% approval. In May 2009, 47% of the respondents pointed out that they had confidence in the European Union against 12% of those who did not, and a relatively high percent of those who did not know which was better for Bulgaria – 31%. Similar results at the national level were registered by Alpha Research Agency in a national representative survey in December 2008 – respectively 47% approval and 14% disapproval (Dimitrova, 2008). As stated in the analysis, since 2008 has been observed certain tiredness from the speaking and “exploiting” of the European theme. The citizens expected a quick and substantial change in their daily lives and the social, working and cultural environment after the accession to the European Union, which they definitely

do not see. As a whole, the citizens accept positively the membership of the country in the European Union and the accession as the only strategic way of development. At the same time, however, they share their strong dissatisfaction of what has been done by the government in terms of efficient use of opportunities for attracting European funds and their use in the country. The citizens consider that politicians benefit from the membership at the expense of the common people. In that aspect, very interesting is the high degree of approval received by local authorities in comparison to the central authorities (Parliament and Government). In May 2009, the approval of the Parliament among the citizens of Veliko Turnovo region is only 21%, of the Government – 23%, while local authorities had 43% of approval. The reasons for such seriously expressed difference may vary, but undoubtedly one of them is the link in the citizens' consciousness between the use and utilization of the European funds and the change of the working and living environment of Bulgarian citizens. Local governance as the institution, which meets in the utmost degree the needs of the citizens and is the first to respond to them, receives the highest level of approval and the related with it hopes for development. Local governance is before the eyes and, by its activity, transparency and accountability citizens significantly judge about the effects of the membership in and the applicability of the development standards as well as the efficiency of the European programmes in Bulgaria.

The internal analysis of the approval and disapproval of the membership in the European Union is very interesting. Indicative is the fact that distinct bearers of the European orientation in all four surveys are young people at the age of up to 29 years: in April 1996 – 39%, in April 1997 – 22%, in March 2005 – 43%, in May 2009 – 49%. Young people see in Europe opportunities for travel and seeing the world (62%), personal realization and work abroad (48%), quality education (65%), peaceful life (42%), good education and favourable environment for the development of their children (17%). The preferred destinations, for young people at the age of up to 29 years and their families for settling and work, pointed out in May 2009, were Spain, Italy, the Netherlands, Germany. The fact that the European integration is widely supported by young people and the middle-aged generation guarantees the stability and sustainability of this support and the irreversibility of the choice, made by the country. The least support to Euro-integration is that of people over 59 years of age, as they have strongly expressed national patriotic feelings. Many of them stated in May 2009 that they have no interest in emigrating because they are "Bulgarians and their motherland is here", because "our Motherland needs us", "Bulgaria must be saved and we must fight for her here", "our children need to have a place to come back" etc. In terms of political parties, the right electorate traditionally has a strong pro-European orientation: in 1997 – 55%, in 2005 – 59%, in 2009 – 61%. The biggest

shift and change of attitudes during that period is shown by the BSP: in 1997 only 22% supported the European orientation, in 2005 – 39%, in 2009 – 48%. The geographical distribution of the support is also an important characteristic of the transition – the most significant support during the whole surveyed period is in Veliko Turnovo. The support to the European idea decreases with the decrease of the size of the locality.

It is important to point out that especially at the time of activity of the PHARE Programme in the country at large and Veliko Turnovo region in particular, were implemented a series of successful projects focused on citizens, which not only in categories and political promises, but also in practice have shown the potential advantages of the membership in the European Union. The political elite at the national, as well at the local level, overexposed the idea of the benefits of the membership, which has formed over expectations in Bulgarian citizens. Such approach might lead to a serious crisis in the thrust of the people towards the European idea and to lay back the optimism within the Bulgarian citizens. The political rhetoric and explanation of all resulting hardships and unpopular measures as prescribed by Europe could lead at some point to a lack of confidence and lack of interest in the European themes by the citizens, to the creation of Euro-scepticism. The citizens expect visible and permanent effects of the membership, especially in social and economic field. The comparatively permanent sustainable support to the EU and Europe as a whole and the connection between personal development and its structures and policies is based on the personal opportunities for development, seen mainly in these for travel, work, and education. The expected change in the country, however, has not been achieved according to the interviewed, which in a natural way gradually increases the percent of Euro-sceptics.

A kind of evaluation of the importance of the European politics and knowledge of the citizens of it could be made with relation to the participation of the citizens in the direct vote for the election of Bulgarian representatives to the European Parliament. A considerable number of citizens of Veliko Turnovo region determined the European elections as “very important” – 34% (May 2009). At the elections for the European Parliament in 2009 was achieved electoral activity for the country of 37.5%, whereas Veliko Turnovo had one of the highest activity for the country – 38.2%¹. The participation in the election of Bulgarian representatives to the European Parliament is seen more as a political choice considering the large-scale campaigns held by the political parties, which used the elections for the European Parliament as a kind of

¹ Full data for the participation in the elections for the European Parliament are available at http://www.rezultati.cikep2009.eu/activity/ril_04.html

rehearsal for the parliamentary elections in 2009. At the same time, the political parties failed to explain to the voters the significance of the vote from the point of view of the participation of Bulgaria as a Member State in policy-making at the European level. The European elections were an arena and opportunity to test and start the parliamentary campaign 2009. The high vote in Veliko Turnovo region is a result of a number of factors – on the one hand, the strong participation of young people and students in the voting as an element of high civil culture and clear demonstration of an active European choice, as well as of the large-scale campaign held Europe-wide – “You Decide”, realized by the offices of all European networks in Bulgaria. A positive moment in the European elections in 2009 was the fact that the political parties relied mainly on young candidates, energetic, educated and intelligent young people, who have developed the strategy of the young face of Bulgaria in united Europe.

At the same time, however, the citizens demonstrated extreme lack of interest and knowledge of different European structures, institutions and the different role, which they had during the democratic transition. Full overlaying of the terms is observed in the case of the two international organizations – the Council of Europe and the European Union. In April 1997, 40% of the citizens of Veliko Turnovo region expressed their support and positive evaluation of the work of the Council of Europe in Bulgaria and in Veliko Turnovo region in particular (in the period 1997–2006 in Veliko Turnovo worked the first Information and Documentation Centre of the Council of Europe established outside the capital city). Both in March 2005 and May 2009, interviewers reported confusion among the prevailing part of the interviewed regarding the approval for the two organizations – Council of Europe and European Union, as for the citizens the answer is one – Europe is the road of development of Bulgaria. In principal, such a situation is justified from the point of view of the fact, that the citizens are not interested in the details of European policy making, for them significant and essential is the change of their daily lives and personal prosperity. Only about the feeling regarding human rights protection and fundamental freedoms, 28% of the interviewed (May 2009) indicate Strasbourg as providing and guaranteeing the opportunity to sue Bulgaria. This fact is a result both of the promotion of human rights and the activity of Bulgarian media, which has been informing the public extensively about the sanction procedures of the European Court of Human Rights in Strasbourg against Bulgaria. This fact is a result also of the activity and effective work and project implementation on behalf of the civil society organizations and NGOs in the region, who had implemented impressive number of projects on human rights awareness and protection.

In the first years of democratization and transition, NATO was the structure, which divided the social attitudes of Bulgarians. This tendency is

clearly outlined in Veliko Turnovo region as well. Firstly, it should be pointed out, that while the citizens of Veliko Turnovo region do not distinguish between the Council of Europe and the European Union with their different policies and programmes, NATO is definitely present as a separate factor and institution in the European orientation of Bulgarians. The fact that the interviewed pointed out different degree of acceptance of the European Union and NATO also makes impression. Thus, for instance, in March 2005, the approval of the European Union was very high – 53%, in April 1997 the approval was 56% – in comparison to 44% in April 1996. At the same time the confidence in NATO is positive, respectively 29% (April 1996), 36% (April 1997) and 48% (March 2005). With the achievement of the democratization, with the strengthening of the democratic institutions at the national and local level, with the increase in the level of participation of Bulgarian citizens in the democratic process, is observed a permanent trend of forming a view of the irreversibility of the democratic development, of the European and Atlantic choice of Bulgarian politics, for the whole future of Bulgaria into united Europe. This trend is also clearly outlined in the attitude towards NATO and the accession of Bulgaria to the structure. The registered support and approval on the part of the citizens of Veliko Turnovo region is a result of a series of factors – from the clearly declared and pronounced position of the political elites of the majority of Bulgarian political parties in support to the membership, of the wide-scale work of the media, of the understanding that NATO is a guarantor of Bulgarian national security, of the view that the Alliance and the EU are an opportunity to overcome the economic crisis in Bulgaria and a road for achieving prosperity and development.

The analysis of the attitudes of the Bulgarian citizens of Veliko Turnovo region regarding the accession of Bulgarian to the main European structures and the subsequent effects of the membership outlines the already formed sustainable policy of membership in the Council of Europe, the European Union and NATO as a definite choice of development. The combination between the political decisions of the elite and the view of the citizens has created an important consensus in Bulgarian political development for the last fifteen years, which outlines the road to a successful national strategy of accession to united Europe.

** The author is a lecturer at the University Veliko Turnovo, founder and Director of the European Information Centre – Veliko Turnovo, and owner of the Demoscope Agency for Sociological and Marketing Research Ltd. – Veliko Turnovo.*

Bibliography:

1. Angelova, R. 2009, *Two years of accession of Bulgaria to EU*, available at <http://www.alpharesearch.bg/.../dve-godini-ot-priemaneto-na-Bulgaria-v-EC.html>
2. Chakarov, R., T.Kaleynska, 1997, Euroorientation of Bulgarians – Present Situation and Tendencies, in *Societies in Transition*, Veliko Tarnovo
3. Dimitrova, Boryana, 2008, *Balance at the first year of membership in EU – “postponed” optimism*, available at : <http://www.alpharesearch.bg/.../ravnosmetkata-na-parvata-godina-chlenstvo-v-es-otlojen-optimizam.679.html>
4. *** Bulgarians and the EU – Two Years later, available at <http://www.alpharesearch.bg/.../bulgarite-i-evropeiskia-sajuz-dve-godini-sled-chlenstvoto.html>

THE PETROM PRIVATIZATION (2004). OMV HOW A MINOR COMPANY BECOMES A GEOPOLITICAL FACTOR IN EUROPE. CASE STUDY

Radu BALTASIU, Ovidiana BULUMAC
University of Bucharest
E-mail: ovidiana@gmail.com

"I appreciate all this as a mistake to abandon the exploitation of our country's underground oil resources. ... This cannot be."
(Future president Traian Băsescu, at a meeting with Romanian students 2005a)

Warning

This paper represents a short synthesis of data gathered from open sources. To monitor any speech tendencies that these materials would comprise, the analysis was crossed, each item being checked from multiple sources. Also, the case study is starting from the first two sources of relevance to the problem: the Romanian politicians and the annual reports of the OMV, in the sense that both are key players in the "privatization of Petrom".

The energy resource is vital in any state. The control of energy flows represents a power factor and, hence, its importance is related to the national security area. These ensure consistency to the symbolic power and represent a component, in substance, of the internal policy's legitimacy.

In 2004, representatives of the Romanian state, primarily the Prime Minister Adrian Năstase and the Industries Minister Dan Ioan Popescu, with the endorsement given in a single day by the Parliament, sold Petrom, the most important energetic company in Romania, to OMV with 51% of holdings (Jurnalul Național, 2011). And what is more important is the global premiere regarding the inclusion of the national energetic resources in the package sold to the Austrian company (Jurnalul Național, 2005b). Several hours after signing the contract of Petrom's privatization, the Prime Minister declared that "whoever is in charge of Petrom controls the Romanian economy, and whoever dominates the national economy may very well control politics" (Adevărul, 2007). If Adrian Năstase signed the privatization act and the same person declared that by such an action the Romanian state ceases to be sovereign, then this means that the privatization of Petrom was, in fact, an act of yielding to Romania's external pressures.

The former Minister of Industries Codruț Sereș argued in 2006 that the state had retained a “golden share” which, theoretically, would offer it a veto power, “but only in major decisions”(Gândul, 2006). This, apparently, did not give any real powers to the Romanian state, being perhaps more a matter of public relations with the national public sphere that was concerned regarding the Petrom sell-out. However, at the vehement request of the European Commission, the Authority for State Assets Recovery (AVAS) has waived that right since August 2007 (News.ro, 2007).

OMV –“Österreichische Mineralölverwaltung”, in 2003, was the biggest industrial company listed on stock exchange in Austria (Adevărul, 2004). When buying Petrom, OMV production was approximately 14,000 barrels per day (OMV in figures, 2005/2002), in contrast to Petrom production that reached 220,000 barrels per day. This difference directly influenced OMV’s purchase power considering the fact that the Austrian company, to be successful, had to borrow 550 million Euros (Jurnalul.ro, 2004).

A first conclusion: OMV, a firm owned largely by the Austrian state, has to borrow half a billion Euros in 2004 in order to take possession of the most important company in Romania and the most important oil fields in continental Europe (excepting Norway). The fact that a weak company buys a stronger one proves that in Eastern Europe, in Romania, the economic logic is subordinated to imperatives of a distinct nature.

After Petrom was bought, the company transformed from a danger to the “market economy” how was often presented in the public sphere to a profitable one in the first half of 2005, with a profit of 164 million Euros (which is more than five times higher than before privatization). OMV has the great advantage of the fact that, while selling products at European prices, 82% of the oil processed in its refineries in Romania comes from Romania. In 2005, when the oil barrel cost was over 46\$, the cost of Romanian oil production was 12.4\$, as Deputy General Director of OMV declared (Jurnalul.ro, 2005a). Since then, the international oil price has risen on average by 30% (World Crude Price, Jan. 2001-Aug. 2008). OMV’s profits increase substantially due to the fact that it does not take into account in determining the gasoline prices nor the major component of Romanian oil in the final product, neither the rapport with the minimum wage. It is true that some responsible of OMV affirm that Romanian oil processing is more expensive because it is harder and harder to find, but in any case the increase of the Romanian barrel price does not exceed the international oil prices. The argument contradicts with OMV’s exponential profitability of the cash flow after the acquisition of Petrom Company and its resources.

Here are some data extracted from the Annual Reports of OMV in 2002 and 2005(<http://www.omv.com>), respectively before and after the acquisition of Petrom:

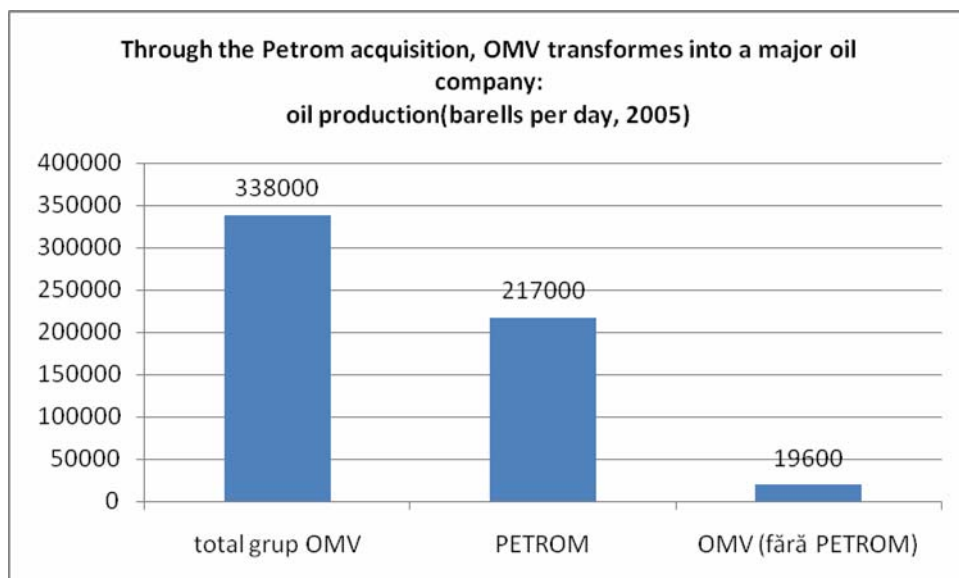


Figure 1 The geoeconomic curiosity of Europe: an “oil” company with symbolic resources succeeds in buying another company that has resources 11 times greater (in the case of oil), transforming it into the largest of its kind in Eastern and Central Europe.

Source: “OMV on the move in 2005. OMV Group in figures” pp. 10-12

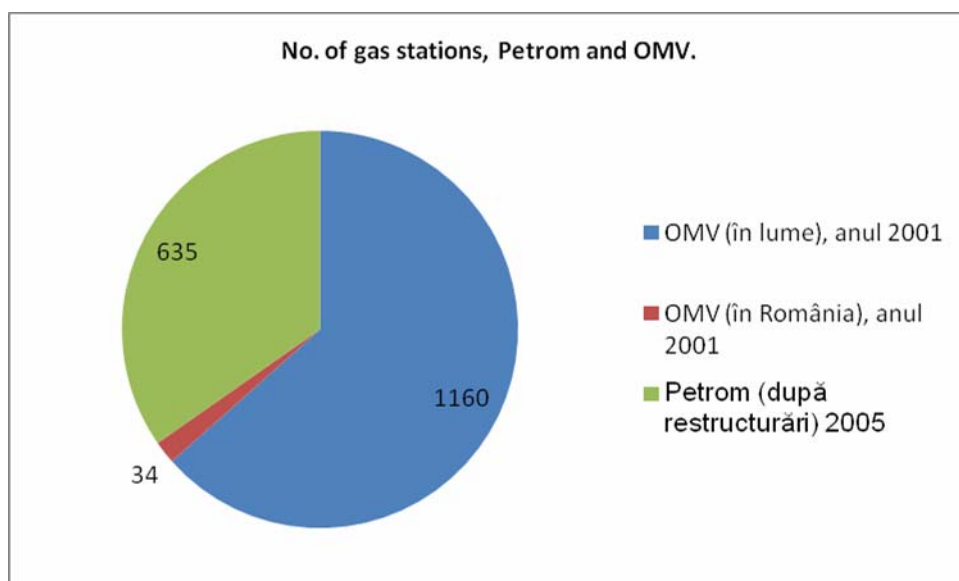


Figure 2 The presence of OMV in Romania, in 2001, before the acquisition of 25% shares of Rompetrol, was insignificant in relation to the Petrom shares. Petrom: after restructuring in 2004-2005, its retail infrastructure, and, consequently, associated logistics, were counting more than half of the OMV had worldwide.

Source: “OMV on the move in 2005. OMV Group in figures”, pp.9-11

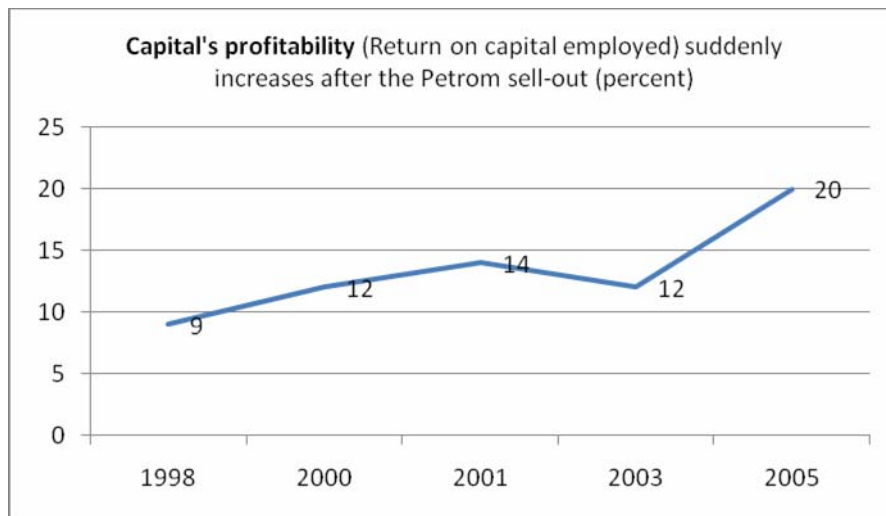


Figure 3 After a tortuous evolution of the returns, **after taking possession of the resources owned by Petrom, OMV has almost doubled its profitability.**

Source: "OMV on the move in 2005. OMV Group in figures" p. 5. Data for 1998-2000 are from OMV Annual Report 2002, Key figures of the Group, p.6

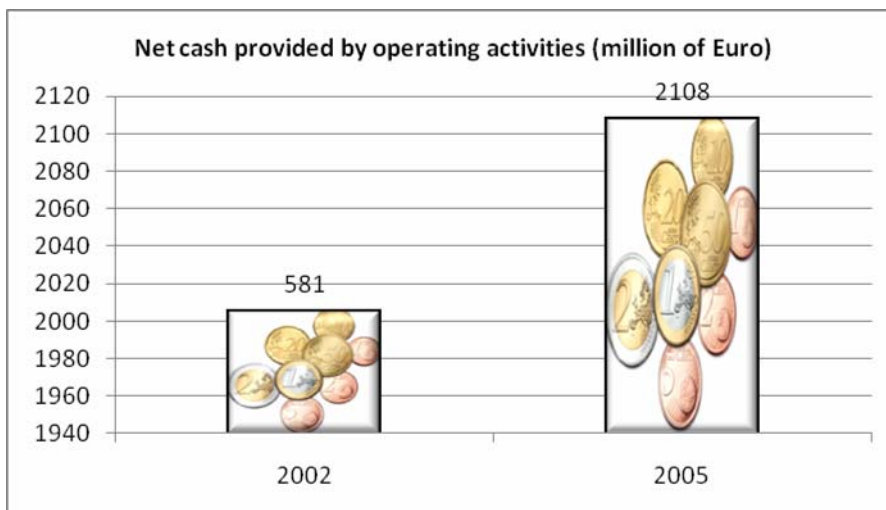


Figure 4 Right after the acquisition of Petrom and its resources, the available incomes for OMV increased for times. Source: "OMV on the move in 2005. OMV Group in figures" p.7

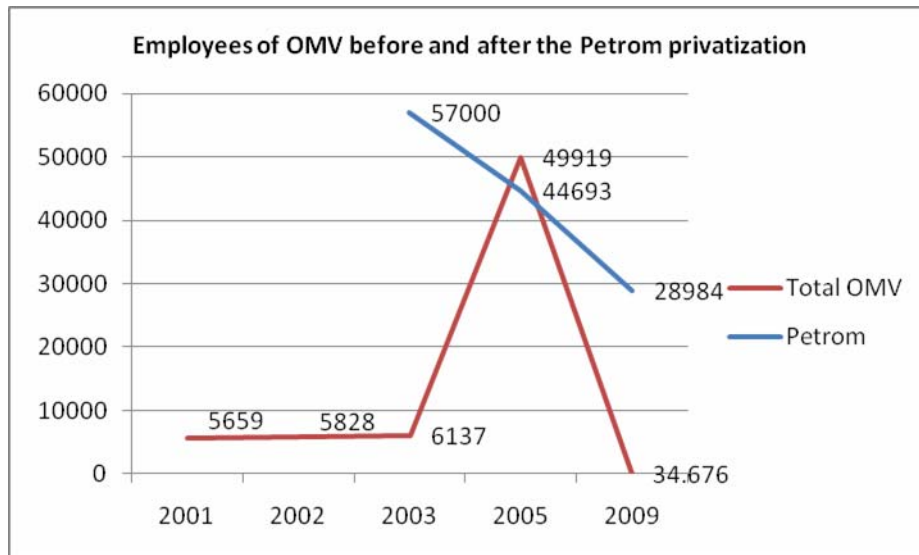


Figure 5 OMV has to manage a dense mass of employees in Romania, a few times greater than in Austria. **The situation is atypical.** The power of a corporation is illustrated also by the demographical capacity of its work force.

Source: "OMV on the move in 2005. OMV Group in figures" p.5

With the entry into possession of Petrom, OMV becomes a geopolitical factor in Europe, particularly in Central and Eastern Europe, next to the Austrian banks. "By a curious course of history, little Austria, modest and nostalgic heir of the Austro-Hungarian, has investors that are among the most dynamic in Central and Eastern Europe", the French newspaper Le Figaro commented (Jurnalul.ro, 2005b). "From 7.6% on the oil market share in Central and Eastern Europe in 2001, OMV in 2005 reached a share of 12%" (The Economist, 2009a). From a refining capacity of 13 million tons per year, by successive acquisitions, OMV reaches 26.4 million tons in 2005, in which the share of Romanian refineries was of 8 million tons. Also, in 2009, the Austrian banks capital expansion in Eastern Europe was equivalent to 80% of Austrian GDP (230 billion Euros), well ahead of banks from Germany, England or France (The economist, 2009b). Through OMV and Erste Raiffesen, Austria aspires, probably, to the status of great power in Central and Eastern Europe, a status owned until the dissolution of the Austro-Hungarian Empire in 1918. Thus, we can observe the fact that beyond the paradigm of European integration, there are others, less visible, but the same ones that inclines the balance of power in the 19th century.

Below is a brief overview of how the way in which the profit OMV increased, by indicating relevant open sources.

The OMV PROFIT in the last years is composed of:

1. Reducing the employment numbers and the number of Petrom gas stations (and entire sections of production):
“Following a restructuration that OMV will organize in Petrom, a part of the roughly 50,000 employees will remain without a job. By the end of the year, 50 gas stations and warehouses, considered unprofitable, will be closed and the employees dismissed”.(Adevărul, 2005)
2. The massive sell-out of buildings and lands that were owned by Petrom:
“In a single year since it took over Petrom, OMV’s balance sheet looks like this: the intensive disposal of the company’s assets, the abolishing of fuel deposits and emptiness of work offices throughout Romania, firing people and increasing more and more the oil prices. And OMV’s profits continue to grow, reaching at least 700 million Euros in 2005. Considering that OMV does not bother to make any more investments, the oil workers die in workplace accidents, and the consumers pay an increasingly expensive gasoline. 100 deposits eliminated real estate affairs of billions”. (Adevărul, 2006a)
3. By obtaining state aids and tax reliefs:
“Buying the SNP Petrom giant by the Austrian group OMV brought on the Competition Council’s table two problems. The Competition Council examines the notification received by OMV regarding the purchase of 33.34% shares of Petrom's social capital for 669 million Euros. The Competition Council must decide whether holding packages of shares in Petrom and also Rompetrol by OMV represents an economic concentration which could distort the oil market. The Council examines the situation of the possible state aid that will be provided for strengthening the privatization of Petrom”. (Jurnalul.ro, 2004b). As stated earlier, 70% of the state aids approved by the Competition Council were for restructuring the companies, 17% for large investment projects - and here I am referring to SC Automobile Dacia SA and SNP Petrom, 7% for development regional, and 6% subsidies for the mining industry”- said Michael Berinde, chairman of the Competition Council in 2004. In other words, OMV received a company in which the *Romanian state invested up until the last moment*. (Jurnalul.ro, 2004c)
4. Buying only rights and not obligations, too - the Romanian state, left without *any* control over the company and its resources, also, passed for payment in almost any conditions and for almost every decision of OMV:
“The state budget will include, for 14 years, 50 million Euros annually in order to cover the costs of possible environmental damages requested by Petrom for the historical contamination and closing operations of oil

exploitation, declared for Mediafax sources from the Ministry of Economy told. The Petrom privatization contract envisages several types of compensation that the Romanian state agrees to honor.” (Adevărul, 2004b).

“The state may be forced to pay unlimited compensations in case of environmental damages caused by the company before the privatization of Petrom, the maximum level in case of breaching the contract by OMV being equal to the deal, 1.5 billion Euros.” (România Liberă, 2006a)

The Austrian group OMV will have preferential right to purchase shares state-owned at SNP Petrom after the company’s privatization, declared for Mediafax sources from Ministry of Economy and Commerce. If the state will want to sell or transfer, after privatization, all or part of its shares, it will be obliged to provide first to OMV.” (Adevărul, 2004c)

“Through the care of the former government, half the amount received by the Romanian state on the shares sold to OMV will be returned to the Austrian investor. If OMV originally paid for the Petrom stake amount the sum of 669 million Euros, because of the contract was poorly made, the Romanian state is now obliged to return to the Austrians over 344 million Euros. ... The measure, accepted by the PSD government in 2004 by wavering from the dispositions of the articles 27-30 of Law 137/2002, has served only OMV, and meanwhile the losses were transferred to the Romanian state. Although in the majority of the privatizations the new shareholder is obliged to take both the asset and its liability, in the case of OMV – Petrom, the state has been more than generous with the Austrian company. They remain with the profit, and the Romanians with the expenses. 30 years from now we will fully bear any financial assertions reclaimed by OMV regarding the dismantling and decommissioning of oil wells. Then, after the environmental costs will be borne entirely by the Romanian state, the lands where oil wells are now located would be sold to OMV.” (România Liberă, 2006b)

5. The atonement of gas stations made by Petrom (moving costs to Petrom) and other assets by the Romanian state

“Petrom will take over OMV operations in Romania, Bulgaria and Serbia and Montenegro, through a transaction of 234.4 million Euros, as part of the company's strategy of expansion outside Romania, shows a communication release of oil and gas group. Petrom will take 99.9% of OMV shares Mineraloel Romania, OMV Bulgaria EOOD and OMV Jugoslavija. Thus, the Austrian group will transfer to Petrom 178 gas stations that will continue to operate under the OMV brand”. (Adevărul, 2006b)

“After it sold the OMV Petrom Company to the Austrian group, the Romanian government gets it back piece by piece. Now, officials have laid eyes on Arpechim”. (Gândul, 2010)

“OMV has recovered 34% of the amount paid for the acquisition of Petrom to the Romanian state through a simple operation: the Romanian company acquired Austrian petrol stations in Romania, Bulgaria, Montenegro and Serbia”. (Jurnalul.ro, 2006)

“The promised OMV investments in Petrom are returned to all foreign subsidiaries owned by OMV. The Austrians who took Petrom prefer to do their shopping from home, very few products or services being purchased in Romania. Although this could have been prevented, the administrators appointed by the Romanian state's Board of Administration of Petrom SA have not mapped any gesture to stop the Austrians to send money to other companies that they also control. Only in 2005, from the Petrom accounts, 500 million Euros were routed to Austrian companies belonging to the OMV group. Minister of Finance, Sebastian Vlădescu, and “the negotiator” Dorinel Mucea could have stopped these acquisitions conducted, but they did not. Even if now they are excusing themselves, the Minister of Economy and Trade Codruț Sereș, tacitly acquiesced this practice. Almost the entire amount paid in the first stage of acquisition by OMV of 669 million Euros returned back to OMV in just one year”. (România Liberă, 2006c)

6. The continuous increase of prices

The Romanians began to associate privatization with massive rises. Petrom was privatized, fuels were unprecedented increased, Romtelecom was privatized and the subscriptions became more expensive, the gas distribution was privatized, subscriptions were introduced and the gas prices spiked. Electrica Banat and Electrica Dobrogea were privatized, increased prices were being masked. Fuel prices, calmed only by the intervention of authorities. Without taking into account that Romania has its own oil reserves and crude oil processing Romanian OMV, the fuel price increases have been so aggressive that the Romans were shocked”. (Adevărul, 2005b)

Given the costs associated with Petrom's privatization, which, theoretically, are unlimited, the discrepancy at the time of privatization between the economic power of Petrom and of OMV, especially the fact that the main energy and human resource after OMV's purchase of Petrom is positioned in Romania, one could consider the fact that things could have very well been the other way around. In other words, if the Romanian state would have been interested in taking the regional geoeconomic lead, Petrom could have easily purchased OMV. Another meaning that emerges from such a

discussion refers to the fact that a player's geopolitical *inaction* symbolizes an offensive invitation towards others, who have more political will, *but not necessarily resources*.

Bibliography:

1. Adevarul.ro financiar, 24 May 2004a, *Petrom – de-acum pe mâna consultantului și a echipelor de negociere*, http://www.adevarul.ro/financiar/PETROM-de-acum-consultantului-echipelor-negociere_0_68993547.html
2. Adevarul, 27 July 2004b, *50 milioane euro, alocate anual de la buget pentru despăgubirile de mediu solicitate de Petrom*, http://www.adevarul.ro/financiar/milioane-alocate-despagubirile-solicitate-Petrom_0_67794115.html
3. Adevarul, 29 July 2004c, *Statul român – obligat să ofere întâi OMV acțiunile Petrom pe care mai vrea să le vândă*, http://www.adevarul.ro/financiar/Statul-obligat-OMV-actiunile-Petrom_0_67793970.html
4. Adevarul, 25 August 2005a, *OMV va închide 50 de benzinării Petrom*, http://www.adevarul.ro/financiar/OMV-inchide50-benzinarii-Petrom_0_59395228.html
5. Adevarul, 22 November 2005b, *Vânzarea utilităților a provocat scumpiri în lanț*, http://www.adevarul.ro/financiar/Vanzarea-utilitatilor-provocat-scumpiri-lant_0_56995996.html
6. Adevarul, 14 January 2006a, *Petrom vândut pe bucăți de austrieci*, http://www.adevarul.ro/actualitate/Petrom-vandut-bucati-austrieci_0_55796292.html
7. Adevarul, 19 January 2006b, *Benzinăriile OMV din România, Bulgaria și Serbia vor intra în «parohia» Petrom*, http://www.adevarul.ro/financiar/Benzinariile-OMV-Romania-Bulgaria-Serbia_0_55795867.html
8. Adevarul, 24 July 2007, *Cine conduce Petrom controlează economia românească și poate controla și politica*
9. Gândul, 27 nov. 2006, *Cu «acțiunea de aur» la Petrom, statul român nu se poate opune creșterii prețurilor*, <http://www.gandul.info/printare/news/quot-actiunea-aur-quot-petrom-statul-roman-opune-cresterii-pretu-272314>
10. Gândul, 27 May 2010, *Compania Petrom, vândută en gros și răscumpărată en detail de statul român. ...*, <http://www.gandul.info/financiar/compania->

- petrom-vanduta-en-gros-si-rascumparata-en-detail-de-statul-roman-oficialii-au-pus-ochii-pe-o-rafinarie-pe-care-o-vandusera-in-2004-6189354
11. Jurnalul Național, 13 January 2011, *Statul a oferit OMV Petrom zăcămintă de 14 miliarde de dolari*
 12. Jurnalul.ro, 1 December 2004a, *OMV se împrumută pentru Petrom*, <http://www.jurnalul.ro/bani-afaceri/economia/omv-se-imprumuta-pentru-petrom-55705.html>
 13. Jurnalul.ro, 17 September 2004b, *Ajutoare de stat de un miliard de euro*, <http://www.jurnalul.ro/bani-afaceri/economia/ajutoare-de-stat-de-un-miliard-de-euro-60977.html>
 14. Jurnalul.ro, 23 September 2004c, *Dacia și Petrom, în fruntea ajutoarelor date de stat*, <http://www.jurnalul.ro/special/interviuri/dacia-si-petrom-in-fruntea-ajutoarelor-date-de-stat-60537.html>
 15. Jurnalul.ro, 17 September 2005a,c, *Acuze – Privatizarea Petrom, criticată*, <http://www.jurnalul.ro/bani-afaceri/economia/acuze-privatizarea-petrom-criticata-37044.html>
 16. Jurnalul.ro, 28 December 2005b, *Strategie – Europa Centrală, noul imperiu austriac*, <http://www.jurnalul.ro/stiri/externe/strategie-europa-centrala-noul-imperiu-austriac-print-30867.html>
 17. Jurnalul.ro, 25 August 2005d, *Influențe – Petrom ridică OMV*, <http://www.jurnalul.ro/bani-afaceri/economia/influente-petrom-ridica-omv-38566.html>
 18. Jurnalul.ro, 24 January 2006, *După privatizare, OMV ia înapoi banii dați pe Petrom*, <http://www.jurnalul.ro/bani-afaceri/economia/dupa-privatizare-omv-ia-inapoi-banii-dati-pe-petrom-29330.html>
 19. News.ro, *AVAS a renunțat la «acțiunea de aur» de la Petrom*, citing *Adevărul* in 30 August 2007, <http://www.newz.ro/stire/45025/avas-a-renuntat-la-actiunea-de-aur-de-la-petrom.html>
 20. OMV on the move 2005a. OMV Group in figures. OMV on the move in 2002. OMV Group in figures.
 21. OMV on the move 2005b. OMV Group in figures, p.18
 22. OMV Group. Investor Relations. *Annual Report[s]*,
 23. http://www.omv.com/portal/01/com/!ut/p/c4/04_SB8K8xLLM9MSSzPy8xBz9CP0os3hfA0sPN89Qo1BHE08DpyBTE3dfAwjQD07N0y_IdlQEAMEmSM!/
 24. România Liberă, 1 December 2006a, *Despăgubiri de mediu nelimitate*, <http://www.romanialibera.ro/exclusiv-rl/investigatii/despagubiri-de-mediu-nelimitate-2717.html>
 25. România Liberă, 23 November 2006b, *Statul român este deja dator la OMV cu 344 milioane de euro*, <http://www.romanialibera.ro/actualitate/eveniment/statul-roman-este-deja-dator-la-omv-cu-344-milioane-euro-60998.html>

26. România Liberă, 22 November 2006c, *În doi ani, OMV își scoate banii pe Petrom*, <http://www.romanialibera.ro/actualitate/eveniment/in-doi-ani-omv-isi-scoate-banii-pe-petrom-58526.html>
27. World Crude Oile Price (Jan 2001-Aug 2008), <http://www.treehugger.com/files/2008/08/price-of-oil-historical-perspective-graph-data.php>
28. The Economist, 19 February 2009, *Eastern Europe. Argentina on the Danube? Europe is facing nightmarish problems in its east. ...*, <http://www.economist.com/node/13144925>

CRISIS AND COHERENCE IN ADMINISTRATION OF THE SOCIO-ECONOMIC FRAME OF THE OLTENIA REGION

Gabriel PRICINA, Gabriela ILIE

University of Craiova

E-mail: gabrielpricina@gmail.com, gabrielamotoi@yahoo.com

Abstract: *The subject matter in this article is topical in the development region of Oltenia. Incoherent administration by the authorities, without monitoring the effects of labor market processes and without any effort to predict long-term effects of the economic phenomena, resulted in decreasing all the economic indicators in the region. The economic crisis has seriously affected the regional economic and social system; poverty became one of the most common phenomena. Attractiveness of the region is low due to low levels of foreign investment and the future may not be better in the absence of external inputs, directed coherent the directions in which the effects are measurable and periodic price corrections for maximum efficiency.*

Key words: *poverty, foreign investment, economic crisis*

The economic crisis has put on various forms since 2008. Official statistics show some effects of the crisis on the Romanian social system. Along with economical crisis effects, we find that they are even more profound as the socio-economic phenomena until the moment of opening the economic and financial downturn were not correlated to an acceptable level.

Analysis of statistical databases shows that between social and economic phenomena there is no relevant correlation which indicates a trend towards acceptance of inertia and not creates a socio-economic framework whose frames are correlated and their functionality or failure would correctly highlight the statistical analysis.

In terms of linkages between different components we bring to your attention the statistical data regarding the correlation between unemployment and GDP growth.

We note that GDP is a macroeconomic indicator that reflects the amount of market value of all goods and services for final consumption products in all branches of a company within a year. This indicator is the result of private consumption values combined with the size of investment and

government spending to which are added the resulting values from the difference between exports and imports. (European Commission, 2009).

Calculated items are divided into factors that contribute directly to the values of this indicator but also the factors that influence them and which, although not used to calculate directly affects the values they acquire. Sociological reflection is oriented towards the links between of GDP values and the social phenomena. The extent to which these values influence each other founded the concrete analysis of the social reality. GDP growth does not represent also the increase social welfare. The positive trend may be a result of some segments of the economic system and not the ensemble. In this way we can explain some discrepancies between the trends followed by different components of the social system.

Using statistical database of the National Institute of Statistics, contained in the database Tempo online, we find that between regional Oltenia GDP growth and unemployment is a direct relationship. Theoretically, between unemployment and GDP growth should be an inverse relationship. By comparing the data of the development region with GDP evolution on areas of activity we find that in terms of correlations at county level there is no influences, but this is done at the regional level. The data analyzed by bivariate correlation show strong correlation of the GDP values, calculated at an economic branch, strong correlation between GDP county values and weak correlations between GDP calculated an economic branch level and the county.

For example, the significant correlations between the GDP and the unemployment rate, at a confidence level of 0.01 have the following structure:

Table 1:

Rate of unemployment Dolj	Correlate with	Value
	Regional GDP industry	0.567
	Regional GDP constructions	0.569
	Regional GDP commerce	0.567
	Regional GDP hotel restaurants	0.565
	Regional GDP transport / storage	0.562
	Regional GDP financial intermediation	0.565
	Regional GDP real estate	0.568
	Regional GDP public administration and defense	0.565
	Regional GDP education	0.567
	Regional GDP gross added value	0.570
	Regional GDP taxes	0.565
	Regional GDP subsidies on product	0.565

Source: *Tempo-online database, National Institute of Statistics, 2010, data processing*

Table 2:

Rate of unemployment Mehedinți	Correlate with	Value
	Regional GDP industry	0.564
	Regional GDP constructions	0.568
	Regional GDP healthcare and social assistance	0.563
	Regional GDP gross added value	0.565
	Regional GDP subsidies on product	0.571

Source: *Tempo-online database, National Institute of Statistics, 2010, data processing*

Positive influences in other counties are placed at a confidence level of 0.05, having approximately the same values.

This means an increase or decrease of the GDP simultaneously with the unemployment rate, which suggests that the factors contributing to the values of these indicators are not connected to the labor market. In some cases, we believe that financial surpluses were achieved through layoffs. This method of increasing incomes is reached temporary results, economic unfounded. These trends are finalized in late 2010 resulting that the crisis period of 2008-2010 has been obtained artificial increase of economic in certain segments, but the bill returns to the redundant population in order to reduce the costs.

For comparison, the correlation results were analyzed in late 2008, the year of installation of the economic crisis. Recorded values decreased in intensity, revealing that the GDP values recorded were not correlated with unemployment.

The comparison of the correlations between GDP values and unemployment is an indicator of the economic crisis and the lack of solutions. But neglecting other constituent components of the GDP will have long-term effects, since unemployment is a cause of the decline in private consumption, the lack of investment confined financial flows, government spending are funded through the external credits, while export-import balance will gain negative value, which puts constant pressure on the national and regional economy.

For the future configuration the development of scenarios were obtained stronger correlations between the GDP and unemployment while maintaining the latest trends, such as increasing unemployment with the same values as the last year, and the GDP growth with the same values as in the last year. If at the end of 2010, the link between the GDP and unemployment was significant in two of the five counties of Oltenia, in 2011, under the same trends, four of the five counties will be characterized by such a dependence,

which we consider as a form of transfer of the social costs on the population. The two counties in which we already observed correlation between unemployment and the GDP, Dolj and Mehedinți, registered higher values of these correlations:

Table 3:

Rate of unemployment Dolj	Correlate with	Value	
		2010	Projection 2011
	Regional GDP agriculture	-	0.583
	Regional GDP industry	0.567	0.601
	Regional GDP constructions	0.569	0.596
	Regional GDP trade	0.567	0.596
	Regional GDP hotel restaurants	0.565	0.591
	Regional GDP transport / storage	0.562	0.591
	regional GDP financial intermediation	0.565	0.589
	Regional GDP real estate	0.568	0.595
	Regional GDP public administration and defense	0.565	0.589
	Regional GDP education	0.567	0.596
	Regional GDP health and social assistance	-	0.586
	Regional GDP gross added value	0.570	0.605
	Regional GDP taxes	0.565	0.594
	Regional GDP customs duty	-	0.583

Source: *Tempo-online database, National Institute of Statistics, 2010, data processing*

It is noticed that with the increase values to the correlation with the GDP branch are added three branches that were not in this relationship. The extension on the affected economic sectors and increasing the intensity of the link between GDP and unemployment highlights the broadcast crisis ability in all economic sectors, which in the absence of investment and consumption may no longer be sustained only by one method: that of reducing the costs by reducing staff. The boomerang effect is, as I mentioned before, unable to increase the private consumption.

The economic system in this analysis correlated with the unemployment and the number of employees is only part of a complex system with many connected and unconnected elements. The causes of the decline are not only dependent on the economic framework geographical delimited. The economic relations transcend geographical boundaries and the economic growth based on the intensification of the extra-regional relations and possibly

by the External Relations and the massive exports of goods and services. From the supplementation of the exports it supplements the economic balance and shall produce an economic surplus likely to influence the government investment and the expected economic growth.

The conditions in which you can reach to a positive level of export-import are also influenced by the other activity sectors: a positive report of the population with a high professional training, the development of industries whose products have been searching the international market, the tertiary sector development and attracting capital for new investments. The extent that they influence the economic framework values assumes a new sequence of study, given that these investments are produced or are incorporated into a coherent policy.

Correlations observed in Dolj testify to the effects of the economic crisis. Being the most developed county from Oltenia, with a large number of economic agents and with the largest population, is currently the most affected by the dynamic professions. The existence of large companies in the past, where worked many workers, have led to the creation of a developed industrial center, which over time has lost competitiveness. Modernization of enterprises in their turn led to fewer jobs from the level of implementation, resulting in a large number of workers looking for a job, often in professions that have no search.

Table 4:

Rate of unemployment Mehedinți	Correlate with	Value	
		2010	Projection 2011
	Regional GDP Industry	0.564	0.593
	regional GDP constructions	0.568	0.595
	Regional GDP trade	-	0.582
	Regional GDP hotel restaurants	-	0.580
	Regional GDP transport / storage	-	0.582
	Regional GDP financial intermediation	-	0.578
	Regional GDP real estate	-	0.577
	Regional GDP public administration and defense	-	0.582
	Regional GDP education	-	0.594
	Regional GDP health and social	0.563	0.588
	Regional GDP gross added value	0.565	0.595
	Regional GDP taxes	-	0.582
	Regional GDP subsidies on product	0.571	0.601

Source: *Tempo-online database, National Institute of Statistics, 2010, data processing*

If in 2010 in Mehedinți there were only five economic sectors connected with the county unemployment developments, maintaining the same trend through simulation brings eight more economic sectors. Those that were linked in 2010 registered increases of the intensity of this connection.

Analysis of these data reveals a tendency to amplify the economic decline and the negative social effects. Accentuation the economic decline of an industry is followed by the decline of others, even if between them, at first sight, there is no connection. The evolution of the relationship analyzed in this study confirms that the lack of the monitoring allows the highlighting of some social issues. Unemployment is an immediate consequence of the economic downturn, but its extension can be seen on account of the lack of concern for monitoring the phenomenon and seeking solutions along with his evolution. The unemployment top is merely a statement made at a certain time, but there are many determinant factors and implementation of a coherent policy for reducing is placed under doubt because the effort to treat the effect and not the cause. In the present context, the economic decline is only a cause of unemployment. It is added also the crisis measures that favored the economic difficulties transfer from the public space and on the population from the lack of solutions.

Table 5:

Rate of unemployment Olt	Correlate with	Value	
		2010	Proiecție 2011
	Regional GDP agriculture	-	0.581
	Regional GDP Industry	-	0.592
	regional GDP Construction	-	0.592
	Regional GDP trade	-	0.584
	Regional GDP hotel restaurants	-	0.585
	Regional GDP transport / storage	-	0.591
	regional GDP Financial intermediation	-	0.590
	Regional GDP real estate	-	0.595
	Regional GDP public administration and defense	-	0.588
	Regional GDP education	-	0.590
	Regional GDP health and social	-	0.587
	Regional GDP gross added value	-	0.595
	Regional GDP taxes	-	0.592
	Regional GDP duty	-	0.584
	Regional GDP subsidies on product	-	0.584

Source: *Tempo-online database, National Institute of Statistics, 2010, data processing*

In 2010, in Olt, there were no significant links between the GDP evolution and unemployment, but the theoretical projection of 2011 shows a correlation between most economic sectors analyzed and the GDP. This correlation suggests that this phenomenon may be extended in the territorial level.

Table 6:

Rate of unemployment Vâlcea	Correlates with	Value	
		2010	Projection 2011
	Regional GDP agriculture	-	0.587
	Regional GDP Industry	-	0.591
	Construction regional GDP	-	0.590
	Regional GDP trade	-	0.591
	Regional GDP hotel restaurant	-	0.579
	Regional GDP transport / storage	-	0.585
	Financial intermediation regional GDP	-	0.584
	Regional GDP real estate	-	0.584
	Regional GDP public administration and defense	-	0.591
	Regional GDP education	-	0.592
	Regional GDP health and social	-	0.588
	Regional GDP gross added value	-	0.595
	Regional GDP taxes	-	0.589
	Regional GDP duty	-	0.589
	Regional GDP subsidies on product	-	0.585

Source: *Tempo-online database, National Institute of Statistics, 2010, data processing*

The projection for 2011 brings Vâlcea County among other counties where GDP is related to unemployment. This relationship shows a strong connection between the central factor-makers and economic system components. In this case we highlight a consequence already known in the Romanian society: the inefficiency in economic administration is reflected in the costs transfer to the population. Resizing the social system under the economic pressure is a temporary solution, but limiting the negative effects depends on the development of some strategic plans as regards the other constituents components of the GDP: private consumption, affected by the increased unemployment, investments that can detach the trend of unemployment from the GDP by increasing the number of the workplaces in

productive sectors, government spending aimed at investment and supporting the health system and education, and less social protection of those affected by unemployment and the balance of exports to imports, which is achievable by increasing the investments .

We believe that this relationship can go for two years by a new period of growth of the GDP for exiting from the system of those who are now unemployed, with the impact on the government spending. But the GDP lack of correlation with the employment of the population and the number of jobs implies a trend not based on socio-economic reality and maintaining the internal policies in a speculative and short term.

The GDP relation with the employees in different fields shows weak and very weak links and just a confidence level of 0.05. The probability of some coincidences for this type of correlation is high, but no significant correlations indicate a probable lack of profitability for the economic agents. Thus, the direct contribution of the economy to changes in the GDP is reduced and placed under the level required for boosting the economic and social systems. The current context highlights the lack of opportunities for the economic and social recovery of the region Oltenia through its own resources, external intervention is needed to rebalance the system.

For the induction of normality we simulated minor increases in the regional and county GDP along with the continuing decline in unemployment. The period during which weakens the correlation between the two quantities exceeds in two years. This means that in parallel measures are needed to reduce unemployment and increased levels of the other indicators that make up the GDP without gaining value from the increasing number of unemployed.

Another quantity that is important in this combination is the relationship between the GDP and the number of employees in activity fields. If the first stage of this analysis, we relied on data from the end of 2010, where we found a relationship between the GDP and employees, after simulating the minimum increase over three years we found that between the two trends, correlation appear. It results that the third dimension necessary in the policy foundation for the economic and social recovery: increasing the number of employees.

We mentioned that in simulations we chose the most optimistic case of some minor increases, but in reality they become impossible to achieve in the ideal case. Restarting the engine of the economy is conditioned by the external input region and zero crossing of all trends to desirable values is shifted depending on how relational dimensions analyzed in this study. It is also difficult to estimate the time needed to pass each economic sector on an upward trend. In this case we simulated a simultaneous increase of the values, but they are conditioned by a multitude of factors. The dynamics professions in modern world shows a tendency investment in the tertiary sector, such as IT,

tourism, catering and so on, while the traditional occupations such as mining and quarrying, manufacturing or industry are going in the background. The low level of qualification of a significant part of the population in the region, particularly in rural areas, is an obstacle to attracting investment. We believe that further development of the economic system will be characterized by increases in a certain segments and the significant declines of others.

The potential workplaces are in decline due to downsizing the economic agents, and for the future are not expected the appearance of some massive investments in large companies providing many jobs. The current structure of companies in the region indicates a major trend of fragmentation the offer of jobs around small entities.

We believe that future solutions are conditioned by the external support in the region, either through government intervention or by European funding, on the one hand, and on the other hand, investment in the training of a large number of people in the areas of economic activity which will require regional labor market. Private initiative in this regard gets a new dimension with the economical one: the social dimension. The design of a macroeconomic bases strategy is insufficient and likely to implement errors. Development of entrepreneurial spirit is necessary in the condition in which the personal solutions, niche, small business can be a solution to the current economic crisis effects.

Bibliography:

1. * * *GDP and beyond. Measuring progress in a changing world*, Communication from the Commission to the Council and the European Parliament, Brussels, 20.08.2009
2. * *, Data base *Tempo-online*, Institutul Național de Statistică, București, 2010

URBAN POPULATION VALUES IN CONTEMPORARY SOCIETY. CONGRUENCE WITH SHALOM H. SCHWARTZ'S THEORY

Andreea-Mihaela NIȚĂ
University of Craiova
E-mail: andreea_nita2005@yahoo.com

Abstract: *In a globalized society like the one we live in, people's ability to form relevant personal opinions through which to retrospect exactly to the given reality is acquired, in times of apparent acculturation, through the received education and the preserved national cultural identity. Shalom H. Schwartz believes that contemporary values of urban populations derive from three universal requirements of the human condition (biological, social and material), those which determine the maintenance or the alteration of the human beliefs and principles, the essential foundations of national culture. This analysis aims to bend Schwartz's values theory over the dynamics of global contemporary values.*

Key words: *social values, values theory, culture, acculturation, culture crisis*

The cultural system represents the manner of organization of values and symbols, which directs the options of social actors, the structuring of the regulations, but also the representation of systems of beliefs and expressive symbols. Culture arises from social relationships, individuals create culture and they can also change it in time. It is the interaction between the individual and society which determines the formation of patterns that can afterwards be taken and promoted by the majority.

Once Romania joined the European Union there were illustrated values like democracy, freedom, equality, etc., but which have been nationally instrumentalized being outlined an ideology different from the original one. Sometimes these values were taken to the extreme, these situations thus causing deep disturbances in the cultural sphere and beyond. From a socio-economic point of view, "daily" culture is dominated by confusion of right and responsible choice of individuals, putting trust mostly in news than in what many generations have experienced.

People's ability to form personal pertinent opinions which retrospect to exactly the given reality is acquired as a result of the received education, because the latter has as primary function to methodologically develop and create the individual's skills, senses and tastes.

Shalom H. Schwartz identified ten value orientations, but which nevertheless differ motivationally, that people of all cultures recognize. Values actually represent what people think. Each person has many values with varying degrees of importance, such as safety, independence, success, friendship. While a value may be very important for a person, it may be irrelevant to another.

The author mentioned that the values are beliefs that represent a motivational projection exceed and precise actions and situations. They cannot be objectively reflected, they are desired goals that people tend to achieve. They generally operate as standards or criteria and are formed as a value priorities ordered system that defines individuals. Shalom H. Schwartz's listed features are common to all values and the ten identified basic values, main and distinct in terms of motivation, derived from three universal requirements of the human condition: the individuals' needs as biological organisms, requirements for coordinated social networking and the groups' needs of survival and welfare.

They are intended to include all core values recognized in cultures around the world. These ten values cover the different types of content that could once be found in value theories, in value questionnaires from different cultures and in religious and philosophical discussions about values. For example, a value of conformity derived from the assumption of the group's interaction and survival. For the interaction to take place in a harmonious manner and groups to be maintained individuals must restrain impulses and to retain actions that could hurt others. The value of self - orientation was derived from the body's needs for authority and the interaction of autonomy and independence requirements.

In every society, whatever the temporary perspective, there are the ten values mentioned by the author, which are more considerably shown in urban communities (Schwartz, 2005, p. 21).

1. Self - orientation. Independent thinking and action; choice, creation, exploration;
2. Stimulation. Excitement, novelty and challenge in life;
3. Hedonism. Sensual pleasure and satisfaction to oneself;
4. Fulfillment. Personal success by demonstrating the ability according to social standards;
5. Power. Social status and authority, control or influence over people and resources;
6. Safety. Security, harmony and stability of society, relationships and the self;
7. Conformity. Restraining of actions, inclinations and impulses that may disturb or harm others and violate social expectations or norms;
8. Tradition. Respect, commitment and acceptance of the customs and ideas that traditional culture and religion offers to the self;

9. Goodwill. Preservation and consolidation of the welfare of those with whom individuals get in frequent personal contact;
10. Universalism. Understanding, appreciation, tolerance and protection for the welfare of all people and nature.

In order to adapt to the requirements of modernity and develop, all these values are essential to a society, which is one of the reasons they are highlighted.

Modernity does not mean alienating the community from its own values, but requires adaptation to new standards. Social progress is rooted in the development of cultural spheres of art, science or morality.

The rise of science often leads to relativism, individualism encourages selfishness and social alienation and democratization generates masses revolt, thus a culture of conformity appears.

A key feature of contemporary society is rebellion against a high modernist culture increasingly stationary, which transformed itself into an elitist aesthetics, excessively refined, institutionally prevailing. Popular culture is combined with the high-class one, process aiming a social inclusion as large as possible by including vulnerable social groups in this regard.

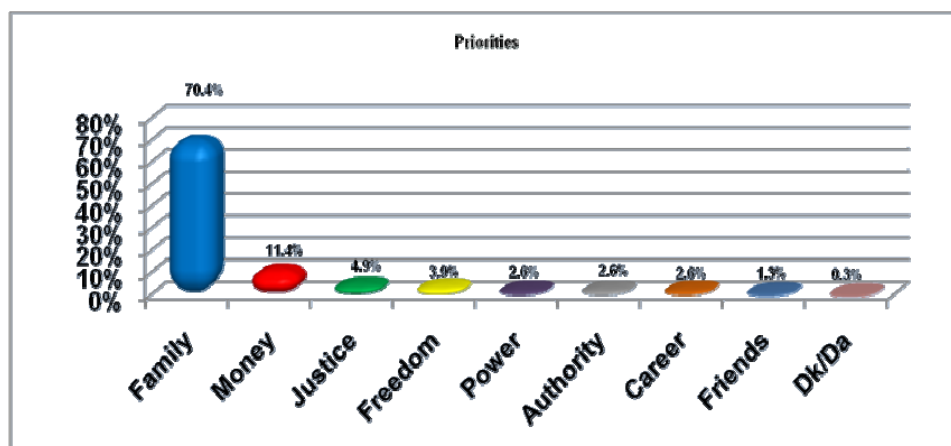
Besides this rebellion, the Romanian society is also facing a cultural crisis, which should be improved by formulating some public policies. But the problem isn't the cultural crisis, but the reasons that generated it. In this respect, Régis Debray emphasized two reasons of the cultural crisis which many states are undergoing, namely: the rapid population growth, but also local retreat that technological globalization reactivates, according to an inverse variation model (<http://www.revista22.ro/mai-avem-cultura-nationala-4204.html>). The more the world begins to resemble, the more individuals try to distinguish themselves and this latter effort is realized through local cultures.

In addition to identifying the ten core values motivationally different, the Values Theory explains a structural aspect of values, namely, dynamic relationships between them. Actions in pursuit of any value have psychological, practical and social consequences, that may be in conflict or similar with the pursuit of other values. Example, the pursuit of fulfillment values may be in conflict with the pursuit of goodwill values -it is very likely that the desire for self success to prevent actions meant to increase the welfare of others. However, the pursuit of fulfillment values can be compatible with the pursuit of power values -the search of personal success most likely will strengthen and be consolidated by actions meant to increase social position and authority over others. Another example may be the one regarding the way of pursuit of novelty and change, stimulation values, which most likely will undermine the keeping of customs, followed over the years, tradition values. In contrast, the pursuit of tradition values is congruent with the pursuit of conformity values. Both motivate actions of keeping external expectations. People's life

circumstances offer the chance to pursue or express some values more easily than others. For example, rich people can more easily pursue power values and freelance people can express easier self - orientation values. Life's circumstances also impose limitations regarding the pursuit or expression of values. The fact that they have children who depend on them makes parents limit the pursuit of stimulation values by avoiding risky activities. And for people with very ethnocentric colleagues, it is difficult to express universalism values. In other words, life's circumstances make pursuing or expressing different values more or less rewarding or costly. For example, a woman who lives in a society dominated by common gender stereotypes is very likely to be rewarded for pursuing good will values and penalized for pursuing power.

In the study conducted in South - West Oltenia and South and West Walachia regions, family stood out as a central priority. In order to find out what prevails in regard to the goals and objectives they have, respondents were asked to rank according to their priorities the following indicators: money, power, authority, family, friends, career, freedom and justice.

On the first place in the classification made there is family which gathered 70.2%, on the second place with 23.9 % there is money and on the last place there is career with 22.2%.



In times of recession, everyone's priorities change in order to resist the demands promoted by society, but, however, family has always occupied a privileged place. Money or career, which ranked in the following positions are essential to support the whole family. Professional life is for many a very important part of existence, often occupying many hours daily because it is a source of income. Values or the intensity they are manifested with are influenced by multiple factors such as age, gender, social groups, but also the stages of life of every individual. In this respect, Inglehart has shown that older

people around the world give more priority to materialistic values versus the post - materialistic than younger ones. He interpreted this as a group effect. People form values in their adolescence which later change a little. The higher the economic and physical insecurity that teenagers experience, the more important the material values for them throughout life. Lower priority on material values in younger groups is due to the increasing prosperity and security many countries have enjoyed over the past 50 years.

Force, energy, cognitive speed, memory and sharpness of senses weaken with age. Although the beginning and speed of the decrease vary greatly, the decline is rarely reversible. For example, safety values can be more important for elder man because a safe environment that can be anticipated is more crucial as the ability and desire for change decrease. Stimulation values may be less important because novelty and risk are more threatening, conformity and tradition values may also be important with age because the means accepted today by the majority are less demanding and threatening. In contrast, hedonism values can be less important because the weakening of senses reduces the ability to enjoy sensual pleasure. Fulfillment values and, maybe, power ones, can also be less important for older people who are less able to perform difficult tasks and obtain social approval.

Regarding the manner in which gender influences values, psychoanalyst theorists argue that women are more connected between them than men, while men are more autonomous and individualistic.

"Cultural feminist" theories place "the self in relation" of women opposed to men's great autonomy. They argue that women show more concern for an ethics of care and responsibility, while men focus more on an ethics of rights based on justice and equity. Progressive psychologists claim that women have gained momentum by caring for the welfare of the personal group members and men by achieving and exploiting position and power.

Social role theorists assign gender differences to various cultural roles of men and women. Talcott Parsons and Robert F. Bales believe that the distribution of women in roles of raising and education reduces competition and maintains harmony in the family. Women assume more expressive roles, more oriented towards people and men engage and teach more instrumental roles, task - oriented. Similarly, *power* and *communion* are the essential and differentiating attributes for distinguishing social and patterns and emotional function of men and women. Another important factor important that influences values is also educational experience which promotes intellectual openness, flexibility and the size of essential perspective for self - orientation values. The same experiences increase openness towards anti - routine ideas and activity centered on stimulation values. In contrast, these experiences cause the discreet acceptance of prevalent norms, expectations and traditions, thus undermining conformity and tradition values. The increasing abilities to cope

with life that people acquire through education can also reduce the importance of safety values.

Moreover, education is positively correlated with fulfillment values. The constant grading system and comparison of performance in schools, focusing on equalizing of external standards, could justify this. The association between the notion of education with the one of values is largely linear, except for universalism values. Universalism values start to appear only in the last years of secondary school and are substantially higher among those who attend university courses. This can reflect the broadening horizons that university education provides as well as a tendency for those who give higher priority to universalism values to search superior education.

In conclusion, regardless of society based on values such as respect for all their success, power, pleasure, etc., but they are diversified and value orientations tend to platform to accommodate the wishes and aspirations of individuals. Values are present in all social processes play a central role in establishing and maintaining the identity of individuals and communities. They give rise to both image and self-esteem, and is often interpreted and assessed by the social environment in which they promote individual.

In conclusion, regardless of society, all of them are based on values such as respect, success, power, pleasure, etc., but they vary and the platform of value orientations tends to bend over the individuals' aspirations and wishes. Values are present in all social processes and play a key role in establishing and maintaining the identity of individuals and communities. They equally shape both image and self-esteem, being often interpreted and assessed by the social environment in which the individual promotes them.

Bibliography:

1. Debray, Régis, 2007, *Un mythe contemporain: le dialogue des civilisations*, CNRS Editions, 61 pp.;
2. Inglehart, Ronald, Wayne E. Baker, 2000, *Modernization, Cultural Change, and the Persistence of Traditional Values*, American Sociological Review, vol. 65, February, pages 19-51;
3. Parsons, Talcott, Bales, Robert F. in collaboration with James Olds, Morris Zelditch J.R. and Philip E. Slater, 1955, *Family, Socialization and Interaction Process*, Glencoe, Illinois: The Free Press, xvii, 422 pp.;
4. Redfield¹, Robert Linton², Ralph, Herskovits³, Melville J. *Memorandum for the study of acculturation*, January-March 1936, American Anthropologist, Volume 38, Issue 1, pages 149-152;
5. Schwartz, S. H., 1994, *Are there universal aspects in the content and structure of values?*, Journal of Social Issues, no. 50, pages 19-45;

6. Schwartz, S.H., & Bardi, A., 1997, *Influences of adaptation to communist rule on value priorities in Eastern Europe*. *Political Psychology*, no. 18, pages 385-410;
7. Schwartz, S. H., 2005, *Basic human values: Their content and structure across countries*. In A. Tamayo & J. B. Porto (Eds.), *Valores e comportamento nas organizações*, [Values and behavior in organizations], Petrópolis, Brazil: Vozes, pages 21-55;
8. Schwartz, S. H., 2006, *Value orientations: Measurement, antecedents and consequences across nations*. In Jowell, R., Roberts, C., Fitzgerald, R. & Eva, G. (Eds.) *Measuring attitudes cross - nationally- lessons from the European Social Survey*. London: Sage.
9. <http://onlinelibrary.wiley.com/doi/10.1525/aa.1956.58.6.02a00150/pdf>
10. <http://www.revista22.ro/mai-avem-cultura-nationala-4204.html>

HISTORICAL COORDINATES OF THE IMMIGRATION PHENOMENON IN SPAIN

Cristina ILIE,
University of Craiova,
E-mail: cristin_il@yahoo.com

Abstract: *This article is an overview of the evolution of the immigration phenomenon in Spain from 1953 to date. In the Spanish state we find a long tradition of migratory movements, this country's geographical position, favorable economic conditions and the rapid institutional development in the area of migration, they have all been very important in the sense of the ascending evolution of immigration. We can have a complete picture of the immigration phenomenon in this country since 1953, when the first official statistical data appear in relation to the number of resident immigrants in Spain.*

Key words: *Immigration, Spain, historical coordinates*

Historically speaking, Spain has been a circulating place of the migrating population at both the national and international scale (McMilliton, 1981, p. 291 - 312). There is also a long tradition of migratory movements in the Mediterranean area, this being more significant in major cities, such as Barcelona (King, 2001, p. 1 - 21). Thus, in 1970, the number of migrants coming from internal and external mobility represents approximately 38 % of the population of Catalonia and 47 % of the population of Barcelona (Calavita, 1998, p. 526 - 566). However, until the late 1980s, Spain was not known as a destination for large - scale immigration.

The first census in Spain in which foreign people appear classified according to the country of origin is the one in 1887, but it only presents the number of immigrants at that time in Spain. Spanish censuses after 1960 present the immigrant population with right of residence in Spain, so they can be considered credible when you want to find statistical data in the area of immigration (Roser, 2005, p. 105).

The period 1953 - 1963

The first official statistical data about the number of immigrants residing in Spain are offered by the Ministry of Interior, General Police Directorate in Spain and dates from 1953. These data are those valid until December 31st of each year. Still, the data did not include children who lived with their parents on Spanish territory, the Moroccans in Ceuta and Malella,

people with provisional and temporary residence card and neither the people who had obtained asylum in Spain. For this reason, there are considered closer to reality the data offered by the censuses (Roser, 2005, p. 113).

If we look retrospectively, from 1953 until 1963 (Table no. 1), the number of immigrants in Spain has grown very slowly, ranging between 1,000 and 6,000 people annually. In 1958 the number of immigrants dropped severely, with nearly 7,000 people, starting since then to climb gradually, so in the year 1961 it was recorded approximately the same number of immigrants as in 1957.

Table no. 1
Evolution of the number of immigrants with residence card in Spain
1953 - 1963

Year	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963
Number of registered immigrants	59483	63370	66043	67041	68320	61310	63788	64660	68440	74800	80289

Source: Ministry of Interior, General Police Directorate, Spain (Roser, 2005, p. 143).

The period 1964 - 1984

From 1964 until 1984, the immigration flow in Spain has a gradual and somewhat equal growth, with approximately 10,000 immigrants a year. The immigration evolution can be followed in the data collected from the General Police Directorate in Spain and which are exposed in the book “Estadísticas históricas de España: Siglos XIX - XX” (table no. 2).

The period 1970 - 1980 was a very busy one for Spain in terms of migration waves, because at that time there returned to the country a massive wave of Spaniards who had gone to work in other states and at the same time began a period in which the migration volume of foreigners began to intensify (International Labor Office, 1987, p. 70).

Between 1970 and 1985, the number of immigrants in Spain has been steadily growing and doubled and most of the immigrants came, according to official data, from Central America, the Philippines and Africa (International Labor Office, 1987, p. 71). But the essential feature of migration in that time was that migrants coming from “third world” countries and Portugal were largely without documents and could not be registered. That is why the exact number of immigrants of that period cannot be for certain stated. It seems however that the number of immigrants who lived at that time in Spain “without documents” was double in relation to the number of registered immigrants.

During that time, as nowadays, there are recorded differences in terms of the declared number of immigrants according to the various Spanish state institutions. Thus, an example would be the official statistics in 1984, when in Spain the “General Politics Directorate of the Ministry of Interior” was declaring 300,410 registered immigrants (with “permanence” and “residence” card) and according to the “General Directorate of State Security - Spanish Ministry of Interior” there were declared 226,470 immigrants (International Labor Office, 1987, p. 77 - 79).

Table no. 2:
Evolution of the number of immigrants with residence card in Spain
1964 - 1984

Year	1964	1965	1966	1967	1968	1969	1970
Number of registered immigrants	90683	99582	110301	122863	130744	139347	148400
Year	1971	1972	1973	1974	1975	1976	1977
Number of registered immigrants	154674	159122	164078	166067	165039	159249	161912
Year	1978	1979	1980	1981	1982	1983	1984
Number of registered immigrants	158347	173733	183422	198042	200911	210350	226470

Source: *Ministry of Interior, General Police Directorate, Spain (Roser, 2005, p. 143).*

The period 1985 - 1999

Until the entry into force of the “Law on foreigners” (Ley de extranjería) in July 1985, amended in May 1986, the labor market for immigrants was governed by two legislative documents: Decree 1870/1868 dated July 22nd 1968 and Decree 103/80 dated May 3rd 1980. At that time it was necessary getting the work permit before obtaining residency and the latter could be obtained only for a specified period.

At the end of the 1980s, when Spain was not a main destination for migration, the number and composition of the immigrant population has increased. The increasing well - being and economic stability of Spain started from the time of adhesion to the European Economic Community in 1986 and, especially, since the replacement of the national currency (peseta) with the euro in 2002, acted as a magnet in attracting workers from other countries, goods and foreign capital.

The evolution of migration flows towards Spain was represented by the arrival of a variety of immigrant population that settled here.

European migrants from the United Kingdom, Germany and France in the 1980s and 1990s have settled in coastal areas with a high level of tourism and helped Spain's mass tourism development and to increase the number of "low cost" voyages (O'Reilly, 2002, p. 179 - 193).

At the same time, the migratory flows from the countries of Northern Africa and Sub - Saharan Africa have increased. On one hand, the geographical proximity of the Maghreb in the southern part of Spain eased the movement from one country to the other. On the other hand, these migrants have been able to follow the historical lines of the Mediterranean Sea transit, of trade and semi - permanent settlements between the Maghreb and the Iberian Peninsula. Historical cultural connections between the Maghreb and the cities in the South of Spain, as well as the fact that between four and seven million Moroccans speak, understand and use Spanish, facilitated even more the migratory movement (Roldan, 2005, p. 34 - 46).

Since 1985 (with an increase of about 15,000 immigrants) and especially with the year 1986, the immigration flow begins to intensify. This massive growth has stagnated and even regressed from 1990 until 1992, after which it followed its ascending course (Table no. 3).

Table no. 3:
Evolution of the number of immigrants with residence card in Spain
1985 - 1999

Year	1985	1986	1987	1988	1989
Number of registered immigrants	241971	293208	334935	360032	398142
Year	1990	1991	1992	1993	1994
Number of registered immigrants	407647	360655	393100	430422	461364
Year	1995	1996	1997	1998	1999
Number of registered immigrants	499773	538984	609813	719647	801329

Source: Ministry of Interior, General Police Directorate, Spain (Roser, 2005, p. 143).

During the 1990s, the transatlantic migration has significantly increased, starting a "new" Latin American migration wave, which was facilitated by the increasing number of intercontinental aviation travels as well

as by the language and cultural bonds between Madrid and these former colonies.

From the moment Spain adhered to the European Community in 1986, it has seen a continuous increase in the number of immigrants. If in the period 1986 - 1996 the increase was almost moderate, registering an increase in the immigrants' community with about 250,000 people (from 293,208 immigrants registered in 1986 (Roser, 2005, p. 143) to 542,314 immigrants registered in 1996). After 1996 there has been a dramatic increase of this number reaching 5,294,710 immigrants in the first quarter of 2012.

Although Spain did not have before its date of entry into the European Community a vast experience in the area of migration, it quickly adopted a reactive attitude in front of the large - scale migration flows.

Generally, the Spanish legislation tended to legitimize the labor market occupied by immigrants. In 1985 we can see five successive exceptional adjustments of legislation in the years 1985 - 1986, 1991, 1996, 2000 - 2001, 2005 and a law on the immigrants from Spain (Pérez and Blasco, 2007, p. 12).

Also, Spain has introduced temporary migration programs in the labor area in collaboration with several countries, including Romania. These programs include the "contingentes" ("contingents") system, which allows immigrants to work in Spain with employment contracts issued by official organizations of the state of origin, in particular sectors (e.g. agriculture), for 9 consecutive months, 3 years in a row (Ciobanu, Elrick, 2009, p. 200).

The "Organic Law on the rights and freedoms of foreigners in Spain" (Ley orgánica sobre derechos y libertades de los extranjeros en España) also known as "Foreigners Act" (Ley de extranjería) issued in 1985 and then partially modified in 1986, led to a collective regularization of the foreigners who did not have all the documents.

The Government communication made in the Congress of Deputies, called "Basic lines of Spanish policy on foreigners" was approved on March 13th 1991. This was a legislative proposal having the status of a guideline, not a law, and it urged the Government in addition to other measures, to "legalize foreign communities in Spain who work illegally" (Izquierdo, 1994, p. 126).

The regulations dated 1985 - 1986 and 1991 were left almost entirely to the discretion of the administrative agencies (Ciobanu, Elrick, 2009, p. 200).

The regulation law of 1996 refers to immigrants with expired permits, making the application process more consistent and giving migrants the opportunity to apply and submit documents to obtain a residency permit on indefinite period (Ciobanu, Elrick, 2009, p. 200).

The period 2000 - 2011

The regulations of 2000 - 2001 have instituted a program that facilitated the social integration of immigrants accepted as residents.

In 2005, the Government of Spain applied a new regulation, called “normalización” and offered by it a new amnesty to all immigrants who had no documents. This happened before applying a stricter series of new regulations in the area of immigration (Ciobanu, Elrick, 2009, p. 200).

The Organic Law number 4 dated January 11th 2000, on the rights, freedoms and social integration of foreigners in Spain was reformed five times since its approval. This law and the reforms will be detailed in a separate chapter.

From 2003 to 2007, the annual GDP growth for Spain was higher than the average in the euro area with a rate that has maintained itself between 3 and 4 % (according to statistics from INE (National Institute of Statistics)).

Under these conditions, legal migration, but especially the one without legal forms, has grown rapidly, the latter being due both to the geographic position of the Iberian Peninsula, which through its sea bay has allowed illegal landing to a large number of boats due to its indulgent policy in respect of receiving tourists, as well as a result of the large number of opportunities on the labor market (Ciobanu, Elrick, 2009, p. 200).

The impact of these factors is reflected in the statistics that illustrate both the rapid growth of migratory flows to Spain and a broad diversification of the origin of the immigrant groups.

However, the Romanian population arrived in Spain, more recently, in quite different circumstances. Indeed, according to statistics conducted on residents with legal forms, by the Permanent Observatory of Immigration (see table 4), Romanian immigrants’ population was the second largest in Spain in 2009 reaching the first place in 2010, which is currently maintained. In addition, the most recent statistics from the National Institute of Statistics in Spain (INE) show that the Romanians are the largest community of immigrants from the Iberian Peninsula. The data provided by the INE are recorded in the Padrón Municipal, a register in where all immigrants must be recorded, regardless of their legal status (see table 5).

We will observe differences between the figures provided by the Permanent Observatory of Immigration (immigrants registered by the Government of Spain - Ministry of Labor and Immigration) and the numbers provided by the National Institute of Statistics in Spain (immigrants registered in the Padrón Municipal).

Table no. 4:
The main immigrant populations in Spain during 2000 - 2011

	31 Dec. 2000	31 Dec. 2001	31 Dec. 2002	31 Dec. 2003	31 Dec. 2004	31 Dec. 2005	31 Dec. 2006	31 Dec. 2007	31 Dec. 2008	31 Dec. 2009	31 Dec. 2010	31 Dec. 2011
Romania	10983	24856	33705	54688	83372	192134	211325	603889	718844	751688	840682	912562
Morocco	199782	234937	282432	333770	386958	493114	543721	648735	717416	767784	757809	835188
Ecuador	30878	84699	115301	174289	221549	357065	376233	395808	421527	440304	369692	403864
Columbia	34702	48710	71238	107459	137369	204348	225504	254301	274832	287205	222061	274171
Great Britain	73983	80183	90091	105479	128283	149071	175870	198638	219738	222039	228829	235052
China	28710	36161	45837	56119	71928	85745	99526	119859	138558	151547	153889	170164
Italy	30862	35647	45236	59745	72032	84853	98481	124936	139132	150667	170051	180221
Bulgaria	5244	9953	15495	24369	32244	56329	60174	127058	144401	147080	161601	175414
Total number of immigrants in Spain	895720	1109060	1324001	1647011	1977291	2738932	3021808	3979014	4474499	4791232	4926608	5251094

Source: *The statistics from the Permanent Observatory of Immigration, Spain (2000 - 2012).*

Table no. 5:**Immigrants registered in the Padrón Municipal.**

All residents with legal status or with identity cards must register in the Padrón Municipal. This allows to identify people established in Spain without legal forms (in addition to table number 4)

	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011
Romania	6410	31641	67279	13734 7	20796 0	31736 6	40715 9	52701 9	73180 6	79889 2	83123 5	86570 7
Morocco	173158	233415	307458	378979	420556	511294	563012	582923	652695	718055	754080	773995
Ecuador	—	139022	259522	390297	475698	497799	461310	427099	427718	421426	399586	396710
Great Britain	99017	107326	128121	161507	174810	227187	274722	314951	352957	375703	387677	391194
Columbia	—	87209	191018	244684	248894	271239	265141	261542	284581	296674	292641	273176
China	—	27574	37651	51228	62498	87731	104681	106652	125914	147479	158244	167132
Italy	27874	34689	46221	65396	77130	95377	115791	135108	157789	175316	184277	187993
Bulgaria	3031	12035	29741	52838	69854	93037	101617	122057	153973	164717	169522	172926
Bolivia	—	6619	13517	28432	52345	97947	139802	200496	242496	230703	213169	199080
Total number of immigrants in Spain	923879	1370657	1977946	2664168	3034326	3730610	4144166	4519554	5268762	5648671	5747734	5751487

Source: The statistics from the National Institute of Statistics in Spain.

As mentioned earlier, the favorable economic conditions in Spain were very important in terms of the ascending evolution of immigration. In addition, institutional development has also played a major role to that effect.

So, for example, we can observe how the 2006 amnesty has led to a sudden increase in the number of Romanian immigrants in Spain, this proving us that the official statistics are not very representative until that time, the number of population without legal forms being, apparently, quite large. (see table no. 4).

Bibliography:

1. Calavita, Kitty, 1998, Immigration, Law and Marginalization in a Global Economy: Notes from Spain, in *Law and Society Review*, 32:3.
2. Ciobanu, Oana, Elrick, Tim, 2009, Migration policies and strategies of transnational migrants between Romania and Spain in *Sociology of migration. Romanian theories and case studies*, coordinators Remus Gabriel Anghel, Istvan Horvath, Polirom, Iași.
3. International Labor Office, 1987, *Los inmigrantes en España*, Cáritas Española, Madrid.
4. Izquierdo, Escribano, 1994, Consecuencias de la regularización de trabajadores extranjeros: 1991-1992, in *Revista de Sociología*, nr. 43, Editor Universitat Autònoma de Barcelona, Barcelona.
5. King, Russell, 2001, *The Mediterranean Passage*, Liverpool University Press, Liverpool.
6. McMilliton, Charles, 1981, International Integration and Intra - national Disintegration: The Case of Spain, in *Comparative Politics*, Vol 13, Nr. 3.
7. O'Reilly, Karen, 2002, Britain in Europe / the British in Spain: exploring Britain's changing relationship to the other through the attitudes of its emigrants, in *Nations and Nationalism* 8:2, London.
8. Pérez, Matilde Alonso, Blasco, Elies Furió, 2007, España: de la emigración a la inmigración, in *Revista Economía, Treball i Territori*, no. 22, Valencia.
9. Roldan, Magdalena, 2005, El español en el contexto sociolingüístico marroquí: Evolución y perspectivas (I), in *Alamia: Revista de la Consejería de educación y ciencia en Marruecos*, Madrid.
10. Roser, Nicolau, 2005, *Población, salud y actividad en Estadísticas históricas de España: Siglos XIX - XX*, coordinators: Albert Carreras, Xavier Tafunell, volume I, 2nd edition, Fundación BBVA, Bilbao.

PSYCHOLOGICAL PERSPECTIVE ON THE ETHNO-CULTURAL IDENTITY PHENOMENON AND THE CULTURE CRISIS

Maria PESCARU, Lecturer Mihaela SANDU
University from Pitești
Andrei Șaguna University from Constanța
E-mail: mariapescaru@yahoo.com

Abstract: *One of the themes that present a special interest is that of the relation between the national identities and the European integration. There are opinions of the intellectuals saying that the integration into the European structures would contribute to the attenuation of the national identity, favouring the European identity. Other people say that the national values should concern us less, inasmuch as it is important the assimilation of the institutional norms and the European standards. The interest for the national culture is interpreted as a nationalist and anti-occidental position.*

Key-words: *culture crisis, national identities, ethno-cultural, civilization*

1. The phenomenon of the ethno-cultural identity

The theories about identity, according to Berger, are included in “the symbolic universe and in its theoretical legitimacies and vary along with the character of the last one” Berger and Luckman, 1999, p. 207).

The symbolic interactionism implies the understanding of the relations that take place between certain socio-cultural structures and the individual who internalizes and expresses them through characteristic identity models.

The themes centred on the preoccupation for the symbolic interactionism are centred on certain distinct problems: selfhood, social interaction, social behaviour and social movements. The most important ideas promoted by this theoretic current are referring to “*the community of interpreting the signs, the building of selfhood through the other people’s judgement, the precedence of action into knowledge, the definition of the situation, the management of impression, the mirrored selfhood, the total institution*”. (Dincă, 2008, p. 39-40).

Herbert Blumer (the first who introduced the notion of symbolic interactionism) formulated the next premises (Blumer, 1937, Dincă, 2008, p. 40):

- people relate to the social world, by depending on the significations it bears in their particular case;
- the significations are constituted and developed into the process of the social interaction;
- the interpretations given to the available data vary according to the concrete situations in which people are involved;

The author enhances the interactions and the significations that the symbols mentioned in the interaction bear, involving social actors, the meaning they give to the things and to the other individuals, and also the interpretations for these significations.

A noteworthy part in the theoretical classification, that aims the understanding of identity, is that played by the theory of the “Interactional self”, formulated by G.H. Mead, who considers that the social interaction lies at the foundation of the individual conscience origin, by relating to “the other”. The author considers that the social action results from the symbols exchanges done inside the interactions, under the form of habits, rituals, rules, and institutions in general. He considers that the selfhood is not present at birth and the personality is socially built through continuous processes of social interaction, in which the individuals are continuously defining and redefining themselves and the others, along their entire life.

In the society, people interpret different parts, manipulate rules and symbols in order to establish interactions, that would lead to the positive valuing of the selfhood.

The interactionists interpret the social reality as being a negotiating order that is constantly building social identity that evidences the individual’s situation and biography. The social structure may impose identity patterns to its individuals, most of the times independently to their will. They operate interactionally, both through the other people’s intentions, expectations and interests, and through their conscience (Dincă, 2008, p. 47).

According to the symbolic interactionism, the psychic structure of the individual represents a form of internalization and reproduction of the surrounding social system. From here, it results another value of the interactionist approach, such is the fact that it paves the way through a theory of socialization, that analyzes, along the individual mechanisms, the social ones that influence the creation of the individual’s psychical structure.

2. The Romanian and European identity in analyzing the culture crisis

In order to develop the problem of the culture crisis in the Romanian and European sociology, we ought to explain the concept of culture. From the multitude of definitions and approaches, we might bear in mind the defining elements of this concept: systems of values, ideas and attitudes, forms of

creation through which the human being, the social groups and the societies interpret their own historic experience and transform it into works that are transmitted through generations, assuring the continuity of the human existence. The culture has a great importance for the societies, because it responds to the vital and spiritual needs, it organizes the experience, codifies and transforms it into a thesaurus, for being transmitted to the following generations and for continuing the historic process. The American cultural anthropology defines culture as a system of beliefs and behaviour patterns learnt from the social experiences that are transmitted through socialization and acculturation.

In the field of culture there are *theoretical systems* (science, philosophy, sociology etc.), with cognitive functions; *symbolic systems* (significant forms of communication: language, art, religion, mythology etc.), *normative systems* (law, ethics, customs etc.), *systems with practical functions of organization* (politics, economy etc.).

Any society, regardless the level of development, cannot function without culture, the feature that puts substance to the human existence and expresses the relation with history and nature. Culture is closely related to the collective spirit that it confers. The existential, historic, social and spiritual supports of cultures are specific; the cultural differences are due to the resources, conditions and transforming factors. The modern nations are constituted on the foundation of the common life, under the interaction of many factors. The national identity is rooted into the culture, into the creation of values, traditions, into the creative performances.

The meaning of the culture in a people's existence and its creative force in conferring a national identity is explained by Constantin Rădulescu Motru (1984) as follows: "The culture is an indispensable condition for the peoples' development. In culture it is mirrored the finality of the social conscience. Through it, the human deeds gain a higher meaning, they become historical. The cultureless people has no history, because it has not a criterion to establish the value of the events that occurred... Through culture, a society gains its historic purpose, it is different from other societies... In it, we can find all the characteristic features of the society resumed, all the great creations and all the origins that emerged from it."

There are also attitudes that support the construction of the European Union, keeping the cultural identities as a treasure of the continent, in a climate of tolerance, collaboration and multiple cultural interferences. The equilibrated and rational attitudes, might be ones of preservation and cultivation of the identities, and could also represent they defence against the consumption culture, which is a consequence of the globalization that leads to the deculturalization of nations.

The relation between culture and civilization can be approached by considering culture a system of values, and the civilization a system of goods in which are found and expressed these values. The culture represents the spiritual component, and the civilization is the material component of a society. They can be analysed in the process of cultural integration and differentiation, cultural globalization and cultural identity in societies.

Having in their nucleus a system of beliefs, attitudes, values, differentiate options, "the cultures always appear at plural; they found identity (individual or grouped, ethnic or national)" (Malița, 1998, p. 55). The civilization has a universal vocation, encompasses technical means, through which the societies assure their material preservation and their historic development.

Some authors considered that the contemporary world offers the image of a civilizational plurality. "In this new world, the local policy is the policy of the ethnicity, and the global policy is the policy of the civilizations. The rivalry between the superpowers is replaced by the collision of civilizations... In the world posterior to the Cold War, the culture is a force that divides and unifies in the same time." (Huntington, 1998, p. 36)

The modern and the contemporary age intensified the social communication of values and the communication between cultures through the media system. Thus, there are cultural interferences, connections and exchanges of cultural values. The connection between unity and diversity appears as obvious. Globalization does not destroy the interest of cultures for their spiritual identity, but the national cultures are considered integrated in the vast circuit of the intercultural communication.

In the nowadays society, it is debated the passing to the postmodern culture, characterized by a mixture of styles, by renouncing to the great political and artistic ideologies, by the disappearance of the frontiers between culture and elite and the popular one, by extending the consumption culture and the entertainment industries. The contemporary cultural creation has a polycentric character; it presents a diversity of forms and of the zone centres of creation.

In the contemporary society, as a result of globalization, the cultural identities are not cancelled, but they have to be redefined in a world that became global, polycentric. The cultural identities can be consolidated through profound creation and competitive participation, through affirming them into the universal space.

The cultures are products of the societies, groups; they express values, ideas, behavioural patterns. They are assimilated by the social groups and can be found in institutions, attitudes, behaviours and social relations. The social agents are made and shaped by the cultural elements, by values, languages, knowledge and practical models.

In our age, the cultural dimension of the development is becoming more and more obvious. Development is a cultural process, not only economic and technologic. The western societies have been propelled in the vanguard of the contemporary civilization due to the density of the cultural creation too (especially the scientific one). In the underdeveloped societies, modernization cannot take place without producing a social culture. We must draw a distinction between the economic growth (technological accumulation, efficiency etc.) and social development (a concept that implies all the structures of a society). The modern development entails a new interior culture, the change of the interiorized values, of the mental foundations on which it is erected a cultural pattern, of the system of values, of the means of expression etc. Because culture is implied both structurally and functionally in a society, it is necessary an adequate cultural paradigm.

The type of culture influences the development of a society, it helps or delays it. The quality of the educational system has a great importance for any society under development, assuring the transmission of the accumulated experience, of the scientific patrimony, practical and civic behaviour pattern. The non-economic indicators of the education social development, the access to information and knowledge evidence the fact that the social progress is dependent on the use of information, on the passing to a "supra-symbolic economy" (Toffler, 1994, p. 70), in which it is important the use of information and communication. The Romanian society is confronted to these challenges, due to the fundamental changes from the actual civilization.

The modern society is different in interior from the social, political, professional, institutional, cultural point of view. The cultural system of the modern society has its own autonomy and dynamic.

The contemporary age is characterized by social progress thanks to the cultural environment in which it builds itself specific institutions with gradual relative independency. The culture in the actual social contexts imposes to itself specific criteria for acknowledging the values through the multitude of forms of expression; it professionalizes itself and becomes a field of competence and creation.

Yet, the Romanian culture, evolving in particular social and historic conditions, must relate to the stages traversed previously by the western cultures. The intellectuals are sometimes subjected to some situations that oblige them to carry on routine activities, to fulfil political, administrative, educational, journalistic or diplomatic duties. Their creative activity is therefore interrupted, fragmented, being lacked by the necessary continuity in their research and spiritual creation.

The Romanian creators met with the problems of the lingering in the development of the Romanian society and with tasks that require them an

accelerate modernization. A culture needs proper conditions to elaborate original thinking systems or artistic works.

In the period between the two wars, the intellectuals elaborated a competitive culture, synchronized to the European one, as regarding the approached themes and problems and the spiritual solutions. In that period, there were exceptional personalities who raised the value standard of the national culture, through permanent works of art, with universal vocation. Romania integrated effectively and competitively in the rich and varied cultural movement from Europe.

This paper is supported by the Sectorial Operational Programme Human Resources Development (SOP-HRD), financed from the European Social Fund and by the Romanian Government under the contact number SOP HRD/89/1.5/S/59758. Degrees and intellectual and industrial propriety rights on the results of the placement of the Romanian Academy are post-doctoral research.

Bibliography:

1. Berger, P., L., Luckman, T., 1999. *Construirea socială a realității*. București: Univers
2. Dincă, M., 2008,. *Sociologia identității. Sau despre identitatea socială și socialul identității*, Timișoara: Universitatea de Vest
3. Huntington, Samuel, P., 1998, *Ciocrirea civilizațiilor și refacerea ordinii mondiale*, București: Antet
4. Malița, Mircea, 1998, *Zece mii de culturi, o singură civilizație*, București: Nemira
5. Rădulescu-Motru, Constantin, 1984, *Personalismul energetic și alte scrieri*, București: Eminescu

SOCIAL INFLUENCE OF ICONOCLASTIC MOVEMENT

Veronica ION, Alexandrina PĂDUREȚU

University of Craiova

University "Lucian Blaga" from Sibiu

E-mail: veronikaion@yahoo.com, alexandrina_ion@yahoo.com

Abstract: *The political and social life of the Byzantine Empire was deeply influenced, for more than a century, by the iconoclastic current that shook the very foundation of Christianity. The iconoclastic decree published in the year 730 was based on the idea of giving up the religious images, promoting the mass destruction of icons and the prohibition of their worship.*

Key words: *political power, iconoclasm, political controversy, orthodoxy, paganism*

In the Orthodox world, iconoclasm, which has marked for a century the history of the Byzantine Empire, officially started by initiative of the state, being triggered rather from political reasons, with very important consequences both politically and theologically.

From a theological point of view, in the seventh century disputes ended regarding Christ the Savior. Meanwhile, the Church, in Ecumenical Councils combated heresies it was facing throughout time, establishing in writing the Christian teaching.

With the emergence of Christianity also occurred, however, the iconoclastic tendencies, tendencies that waited favorable moments to implement. The history of Universal Church confirms the fact that, in its beginnings, Christian church faced the political power of the time, which waged a constant battle against the teachings preached by Christians.

In this context, Christian art borrowed profane elements, specific to paganism, which endangered the Church's teaching. A very powerful weapon in the hands of iconoclasts was also an art created by their own imagination, influencing the perception of believers regarding the icon holiness and its need in the Church. In their eyes, art was not able to reflect the teachings of God and of the saints, looking like a real blasphemy and, its presence in Church, a concession to paganism.

Another factor that influenced and hurried the manifestation of iconoclasm was the excessive veneration of icons, some Christians zealously adorning churches, considering it an enough fact for their salvation. Sometimes icons were taken as baptismal or monachism godparents and some priests put

among the Holy Gifts pieces or colors of the icons, as they should have been completed (Evdokimov, 1992, p. 170).

The undue veneration of icons (in Alexandria there were worn clothes with icons painted on them) negatively influenced those who were not fully familiar with Christian doctrine, that they even came to completely refuse iconography, considering the veneration of icons as idolatry.

In the emergence of iconoclasm there also took part decisively various religious groups bursting from Christianity, which under the influence of some Old Testament texts considered those who worshiped the holy icons as transgressors, on which occasion they naturally evoked all texts from the Bible containing prohibitions regarding divine images (Grabar, 1991, p. 194). When Islam appeared, they made allies among its followers in the fight against icons, thus emerging one of the greatest heresies of Christianity: eighteenth and nineteenth century iconoclasm.

The term *iconoclasm* comes from the conjunction of two Greek expressions *eikon* (image, face, complexion) and *klasma* (to destroy, to break, to crush, hence the „*iconoclast*“, meaning the one that destroys images) (Braniște, 2001, p. 205). Theologically, the expression means the crisis arisen in the Church that led to the destruction of religious images and their worship, crisis which has its beginning before the reign of Leo III (717 - 741), but which during his reign witnessed a remarkable spread, representing his very politics in religious matters.

The iconoclastic doctrine is connected with the name of this controversial emperor, Leo III the Isaurian, who had the merit of saving Constantinople from the Arab invasion (718) and then consolidating the empire weakened by a century Muslim conquests. However, in 726, influenced by the bishops of Asia Minor, hostile to cult image, the king decides to adopt an open attitude against icons, condemning their painting and veneration, considering them as idolatry (Cavarnos, 2005, p. 15).

Thus, the king gave two edicts against holy icons: one in 726 and another one in 729. In these edicts emperor claimed that those who worship icons are idolaters because they worship stones, walls, paintings, claiming that the veneration of icons is stopped by God, who forbids rigorously worship of whatever is done by human hand human (Saint John of Damascus, 1998, p. 17). Leo the Isaurian justified the decisions taken by a principle not rarely used by Byzantine emperors: „I am emperor and priest at the same time“. Therefore, he had the right to legislate in both religious and political matters, in the matters of faith of the Church, as well in the political affairs of the empire under his competence (Saint John of Damascus, 1998, p.18).

However, the years 726 - 730 were marked by the emperor's unsuccessful attempts to obtain the adherence to the iconoclasm of the Holy Patriarch Germanos (715 - 730) and the Saint Pope Gregory II. Saint Germanos absolutely refused to sign

the imperial decree, arguing that, without an Ecumenical Council, he will not tolerate any changes in the teaching of faith. For this reason, Saint Germanos suffered the humiliation of being removed, deported and replaced with the Iconoclast Patriarch Anastasios (730 - 753).

Therefore, the iconoclastic decree which appeared in 730 was signed not only by the emperor but also the new patriarch. In other words, it was issued both by the state and the hierarchy of the Church of Constantinople (Uspensky, 1994, p. 49). Following this decree, it began everywhere the destruction of icons, thus appearing the first iconoclastic period, which lasted between 730 and 787.

Iconoclasm was one of the most terrible anti - Christian currents that shook the very foundation of faith. In the first seven centuries, the Church faced ideas and concepts of a nascent world regarding the Holy Trinity - God the Father, the Son and the Holy Spirit - as unity and trinity, the Virgin Mary as Mother of God and it defeated each one of them, in the six Ecumenical Councils. This last attack was directed against one of the most important means of expression, emotion and preaching the faith, the icon (Quenot, 1993, p.18).

From the beginning the Church's position was very clear and intransigent. Thus, Patriarch Germanos of Constantinople sent the iconoclasts three dogmatic letters, preferring humiliation and exile to heresy. Saint John of Damascus, following the iconoclastic imperial decree, responded by writing the first of three „Discourses in defense of the holy icons”, which is a complete and systematic theological exposition of Orthodox teaching about images. In turn, Pope Gregory II refused to obey the emperor, calling in Rome in the year 727, a Council confirming the veneration of icons (Quenot, 1993, p. 20).

During the reign of iconoclast emperors there appeared for the first time certain types of currency. Leo III was the first iconoclast emperor who made use of currency types that were current around his enthronement. Thus, if coins belonging to Justinian II, Anastasios II or Theodosios III, had on their obverse a bust of the emperor and on the reverse the cross, on his new type of coins, the emperor suppressed the cross on the reverse and had his and his son's Constatine effigy printed.

The first iconoclastic gesture was to destroy - at the emperor's command - the icon of Christ above one of the entrances in the imperial palace. Leo III's brutal act is symbolic: in his own palace, the emperor acts according to his own convictions, sincere or interested. He can not ignore, however, that the image of Christ above the big gate of the palace is a „confession of faith” of the sovereign who lives there and that the destruction of that image is a public act (Grabar, 1991, p. 245). However, Leo III replaced the image of Christ with a cross bearing an inscription.

The destruction of this icon caused a popular insurrection: the official sent by the emperor to destroy it was killed, that crime being severely punished by the emperor. These are the first victims of quarrels for icons that marked a severe battle, sprinkled with the blood of martyrs and confessors. Orthodox bishops began to be exiled and

believers were often subjected to tortures and death.

Leo III the Isaurian was succeeded by his son, Constantine V Copronymus (741 - 775 AD), who was adept of the iconoclast current even further than his father and the three patriarchs who succeeded the patriarchal seat of Constantinople in his time, were fully loyal to him.

The first ten years of his reign were relatively peaceful, Constantine being busy with political struggle. Then, however, the persecution of the Orthodox broke with violence and made it comparable to that from the time of Diocletian (Uspensky, 1994, p. 50).

Constantine wrote a violent discourse expressing an extremist position, suppressing worship of the Virgin and the saints. Moreover, Constantine Copronymus will later publish a decree eliminating the name „Mother of God” and even the use of words „holy” or „saint”. Going to church too often was banned, as well as celibacy.

The iconoclastic synod that began in Hieria in the church of Vlahernes of Constantinople decided that anyone who painted or had icons would be deposed, if a clergyman, or excommunicated, if a monk or layman (Uspensky, 1994, p. 50).

At the end of the Synod the anathema was thrown to the worshipers of icons and the confessors of Orthodoxy: Saint Germanos, Saint John of Damascus and Saint George of Cyprus. People were required an oath of faith towards iconoclasm and after Synod, the persecutions became particularly cruel.

The supporters of iconoclasm were especially found among the army and administration, closely related to the imperial power. The most determined defenders of icons were found in monasteries, where the icons were hidden and resistances were organized. Also, the hierarchs, clergy and the believers were far from being unanimously won, for which Constantine V led a violent repression policy, followed by the destruction of the monasteries, persecutions, tortures and public humiliations.

After the death of Constantine Copronymus, the throne was occupied by his son Leo IV, who was a moderate and rather careless iconoclast. Thus, the first iconoclastic period ended when Leo IV died in 780, and his widow, Empress Irene with her minor son Constantine, took the power. Being a person of faith, the Empress immediately proceeded to restoring Orthodoxy. She called, at the suggestion of Patriarch Nicephoros of Constantinople, a council deliberating on the iconoclastic issue. Before the Seventh Ecumenical Council, for the battle against iconomachy, there were necessary the efforts of theologian writers like Saint John of Damascus and Saint Germanos; but not even this Council broke heresy for good (Bulgakov, 2000, p. 42).

Thus, in the Seventh Ecumenical Council held in Nicaea in 787, 350 bishops and a large number of monks attended. Then it was restored the veneration of icons, their worship being still explicitly forbidden.

Through the voice of the Synod Priests, the Church rejected the compromise proposal, to consider the veneration of icons as that of the sacred vessels and ordered their veneration to be like that of the Holy Cross and Holy Scriptures: of the Holy Cross, as distinctive symbol of Christianity, of the Holy Scriptures, as the overall correspondence between verbal and visible image (Leonid Uspensky, Vladimir Lossky, 2006, p. 40). The council restored iconography and adopted a series of measures to normalize the life of the church, the veneration of icons being maintained along the reign of Empress Irene and her successor, Nicephorus I (802 - 811 AD).

The iconoclast problem remained forgotten for 27 years, because once the throne was occupied by Leo V the Armenian (813 - 820), the successor of Nicephorus I, there started the second iconoclastic period. He decided to return to iconoclasm because he thought that iconoclast emperors had more political and military chances than orthodox emperors.

Just like Constantine Copronymus, Leo V asked for the argumentation of the iconoclastic position and called a new council to support his opinion, trying like his predecessors to usurp the sovereignty of the Church. The Church fought once again against the mutilation attempts of its teaching and struggled to defend the orthodox dogma. Despite the fact that iconoclasm was no longer a danger to the Church, the persecutions were particularly violent, reaching the power of those in the time of Constantine Copronymus and icons, books and sacred vessels decorated with pictures were destroyed (Quenot, 1993, p. 21).

Another change took place in 821, when Emperor Michael II ascended the throne. Although an iconoclast, he called the Orthodox from exile and freed them from prison. His reign represented a moment of silence, but the situation changed under the reign of his son, Emperor Theophilus, when the persecutions again started. Theophilus's years of reign represented, on the one hand, the last prosperity of iconoclasm and on the other, the period of the greatest influence of Arab culture in the Byzantine world.

During the second iconoclastic period, in the West, Popes Gregory I and Paschal IV continued to defend and spread sacred images. In 835, i.e. in the time of the persecution imposed by Theophilus, Pope Gregory IV decreed that the feast of all saints, established by Gregory III, will be celebrated throughout Christendom, on November 1st.

Iconoclasm also manifested in the West. In Rome and in other places as well (especially in France), the iconoclasts' attitude favored the cult of saints and relics. During this period, many relics of saints were moved to France (Uspensky, 1994, p. 53).

At that time, the West had inside the Church a relatively provincial situation so that the decisions regarding the Church were taken in the eastern part of the Empire. That is why heresy manifested the most violently in the East and the Church's response was deeper and more complete there as well.

In the West, iconoclasm did not take the form of systematic and organized heresy and did not manifest but in isolated cases, both before Byzantine iconoclasm and after its defeat. Western iconoclasm did not have deep roots particular to the Byzantine one and therefore it did not have similar consequences (Quenot, 1993, p. 45).

When Theophilus died (in January 842) - his son being a minor - his widow, Theodora, assumed the regency. As she was an orthodox, the cult of icons was finally restored. In Constantinople there was a council in the time of Patriarch Methodius (842 - 846). In March 843, the Council confirmed the dogma of the veneration of icons made by Seventh Ecumenical, threw the anathema on the iconoclasts and established celebrating the triumph of Orthodoxy in the first Sunday of Lent, when icons were to be worshiped in all the churches (Quenot, 1993, p. 52).

It is important to note that iconoclasm was not at all opposed to art as such. Far from being enemies of art, iconoclasts favored it. They only persecuted the representations of Christ, the Virgin and the saints. Iconoclastic art simultaneously represented a return to the Hellenistic sources and a loan from Muslim orient (Uspensky, 1994, p. 54).

The veneration of icons was not restored immediately after the defeat of iconoclasm, they were gradually brought back in churches. Thus, after the triumph of Orthodoxy, during the time of Patriarch Methodios of Constantinople or Saint Ignatius there were restored the mosaics in the apse of Saint Sophia that portrayed the Mother of God reigning (843 - 845) as well as the icon of Christ above the entrance of the imperial palace.

Just as the battle against iconoclasm was important for the whole Church, in the same way the rules and canons developed in the post - iconoclastic time influenced entirely orthodox art, serving as guiding principles for its development.

During this period it was developed the canon of Christian art, as fully contoured form of liturgical cycle and church services. After the triumph of Orthodoxy, the Church gave final form to Byzantine rite (Quenot, 1993, p. 55).

The iconoclasm ends the series of great heresies in the Christological period. Each of them is attacking one aspect or another of the divine iconomy, that is the salvation gained through the Incarnation of God.

Restoring the icon cult was not an isolated victory, but the triumph of the Church against iconoclasm, the triumph of the Christian - Orthodox religion.

Bibliography:

1. Braniște, Ene, Braniște, Ecaterina, 2001, *Dicționar enciclopedic de cunoștințe religioase (Encyclopedic dictionary of religious knowledge)*, Diocese publishing house Caransebeș, Caransebeș
 2. Bulgakov, Serghei, 2000, *Icon and veneration of holy icons*, Anastasia publishing house, Bucharest
 3. Cavarinos, Constantine, 2005, *Guide to Byzantine iconography*, Sofia publishing house, Bucharest
 4. Evdochimov, Paul, 1992, *The art of the icon: a theology of beauty*, Meridiane publishing house, Bucharest
 5. Grabar, André, 1991, *Byzantine iconoclasm*, Meridiane publishing house, Bucharest
 6. Quenot, Michel, 1993, *Icon*, Enciclopedica publishing house, Bucharest
 7. Saint John of Damascus, 1998, *Cultul Sfintelor Icoane - Cele trei tratate contra iconoclaștilor (The cult of holy icons - The three discourses against iconoclasts)*, Bible and Mission Institute of the Romanian Orthodox Church publishing house, Bucharest
 8. Uspensky, Leonid, 1994, *Theology of the icon in Orthodox church*, Anastasia publishing house, Bucharest
 9. Uspensky, Leonid, 2006, Vladimir Lossky, *Guiding in the world of icon*, Sofia publishing house, Bucharest
-

MODERN ATTITUDES AND MORAL-RELIGIOUS COMMUNICATION IN CONTEMPORARY SOCIETY

Lucian RĂCILĂ
University of Craiova
E-mail: lucian3ro@yahoo.com

Abstract: *Analysts have found that within a community, in the same system of rules people have very different attitudes. Great diversity of these attitudes is given, among other things, the nature of the rule that is required to be satisfied in a given situation, the nature and specifics of the situation involving the individual, the board of values and life experience, etc.*

Key words: *communication, ethics, reason, conscience, morality, religion*

Ethics, by scientific analysis, the pencil of this great diversity of attitudes, specific outline of representative types. Criteria produce these types can be: The correct way communication with the individual interest of the community; Measure and how to internalize the moral; How specific externalization of similar rules in a particular situation

Based on these criteria ethics describes some specific attitudes or communication types representative of the moral norms. Although people act in a variety of reasons and causes, sometimes the reasons are basically immoral, as when grown outside living "right" because it helps man to commit things hidden. Christian ethics acknowledges the prompt and insists that consciousness not only heard, but enlightened and educated. Ethical studies in the past century have tended to exaggerate the jurisdiction of conscience and insisted on the universal validity of moral statements. New guidelines theological, ethical and social, trying to harmonize an old triangle of influence: Jerusalem-Athens-Rome.

Conformist attitude. "Assimilated conformist moral type – speaking positively - the moral norm. Assimilation is an abstract type, however, because time is acquired without being put through his own thinking, without discernment and judgment. This type complies with the rule solely because it is time to time, without entering the deeper meaning of human meaning and value. What matters to him is the significance of formal - peremptory norm: you, because you have! Such a rule makes a human element "taboo" and that

his beliefs are strong, but shallow moral will is strong but rigid, dogmatic, without shades." (Băltan, 1997, p. 17).

As a result, the social restructuring, changing the content and/or significance of the type conformist norms may put in a genuine state of crisis, after which endorses the new rule, a "to stop" and this only because it's time.

When working to implement the norm, conformist, refers only to its letter and its spirit never. Another feature of such moral is that it marked a crisis, especially freedom of initiative, undertake or initiate whatever time is decided by him or by directives from superiors. His whole existence as humans is accompanied by fear, fear of mistakes and not the desire and willingness to commit others, to make them better. If you prefer to meet in everyday life you will find between those characterized by excessive formalism and bureaucracy.

Refracted attitude. "Type moral refractory endorses moral rules but only in theory, in that he knows what to do or not do. Moreover, he does not comply with his attitudes and moral by charging them intentionally, knowingly so knowingly. His moral sense is undeveloped or lacking completely, you cannot appreciate that they have moral convictions" (*Ibidem*, p. 18).

Violating rules, it conflicts with and therefore they must use specific strategies to the public defense. Usually by this strategy seeks public deception because, usually, used refractory life behind resorting to lies and hypocrisy. And if he persisted in his attitude, clearly reveals the conflict with community and refractory type receives its moral sanction deserved.

Opportunistic attitude. "Opportunistic moral type is the man who knows the moral rules, but only plan to assimilate abstract, only cognitive. Assimilation is a positive norms while, unlike refractory opportunist comply with in its manifestations. A feature of opportunism is that it meets the requirements of moral laws if and only if it complies meets his personal interest". He speculates what is appropriate for him, taking care not to conflict with the community. From this point of view opportunist is a lack of consistency in opinions and beliefs.

Opportunism moral attitude that is so individual that drives his actions less as principles and more by circumstances, are inclined to take every appropriate opportunity to realize their interests (*Ibidem*, p. 19). In terms of character, opportunist is a man who changes his opinion and behavior depending on the circumstances, opportunities, always willing to change rather than to face the hardships opinions, always choosing the easiest way and most profitable for him. Always behave chameleon, being always "abreast" social, political, etc..., pleading a case today and another tomorrow, because he believes only in his own interest. Opportunists are people within the communities of low human condition, with the distinctive insignia and upstartism demagogy.

Confrontational attitude. "Type conflict endorses requirements correctly and deeply moral norms, moral beliefs possessing a well-crafted and refined moral sense. When to choose between good and bad he always chooses well, respecting it as genuine value. He reveals that type of conflict when you have to choose between two alternatives of good and evil between two alternatives when the alternatives are competitive and exclusive. In many conflictual cases meditate long, sort things out, not being able to choose a particular solution path. The inner to produce a war of reasons, battle that does not cause any victories or defeats, because none of the reasons is not decisive when indecision persists " (*ibidem*, p.20).

Amoral attitude. Although it has several meanings, amoral type is characterized as a human being that knows not, he cannot decipher, to decode their whole moral norms or values of humanity and community belonging. The amorality means total lack of morality, point "zero" and it is its own special child that has not benefited from education. Therefore, the degree of amorality may decrease as the educational process "starts working", influencing each individual.

Moral attitude. "It is considered ethical moral type model. For this type of human character ownership, a moral internalization national rule is the genuine and profound. Moral rules are instruments of coercion, as coming from outside the individual's personality, and become intimate parts that propels the individual facts which manifest themselves in everyday life" (*Ibidem*, p. 21)

We note here the special role of self-education process of consciousness need openings to the widest possible culture. For this it will help in relating intensely practical situations correctly and it will be apt oral creativity, distinguishing it clearly conformist, there is always un-free, who is under the dominion of the moral norm. Also opening wide this type will help to resolve moral conflict situations, even if you do so at the cost of higher risk or sacrifice. For him, moral imperatives are so intimately acquired value; betrayal still considers moral values as being completely foreign to him, equating it with a real axiological suicide. The merit broad educational process that such people are not exceptions and that they can be found at any social level, ordinary people and intellectuals leading the refined moral culture extent facts.

Hence will be a great responsibility of those who are committed by professional education and quality of life because they cannot live up to human aspirations and deeds than by principles of high moral character.

Motivation and consciousness - key factors in communicating moral-religious society

MOTIVATION. 1. *set of reasons that explain an act, conduct, motivation, justification, argument.* 2. *(psih.) set of dynamic factors that determine an individual's behavior (DEX).*

The gap between reason and that may seem artificial, but between them there is a real difference. Reasons for listening to embrace certain ethics and values may include fear of punishment or of God, desire a present or future rewards, etc... Christian obedience is the main reason for gratitude for the gift of God in Jesus Christ, as love and gratitude were the reasons for obedience to God in the Old Testament Jews. Christian reason of gratitude does not include any of the nuances Aristotelian concepts of gratitude, but gratitude goes to Christian love. Motivations of Christian behavior could read (Marshall, 19060, p. 309):

1. Christian self-respect
2. General good
3. Worship correct
4. Walking worthy
5. Reason
6. Fear

The discussion about his motivations that often focus on sanctions, which are legitimately within it indispensable. Biblical virtues should not skimp on the virtues identified other cultural systems. If we take lightly to the principles of bushido, Spartan virtues of the noble warriors of Japan, manifested in the arms trade and everyday life, we see that these values are equivalent to Christian off the list, mentioned by Paul in the New Testament (Brumbaugh, 1934, p. 65).

But if we look carefully and get back to the source, we see that bushido was born in Buddhism, Shintoism and Confucianism. From Buddhism took submission to fate and contempt for life and death of Shinto took loyalty to the sovereign, ancestral reverence and filial piety of Confucianism becomes personal nature and neighbor relations. This form of morality was finally totaled in the true spirit of the people on the Island (Nitobe, 1905, p. 150).

She insists on justice or rectitude, but not the concept of justification, the right thinking, but without any connection with the revelation, the divine, the courage, the bold heart of natural man, the benevolence, which lacks but agape, speaks about politeness, which is respect for others' feelings and social position, which highlights the unregenerate mind control on meat, candor, which is yet so foreign Truth, honor, highlighting human dignity, but disregarding his sinfulness, patience, kindness, loyalty, forbearance, all of which are the result of harsh discipline, not the new birth. If Christianity, religious

values spring from God, bushido no rooms for God, his virtues are rooted in man enslaved and take pride bushido code compliance, not conforming to it produces shame. In Christianity, obeying the will of God is a lifelong process and failure in this process makes the Christian to seek divine help for cleaning and to increase further. Moreover, love is the driving principle of the whole, it is always the top values and other values are seen in their true light only when viewed in love. Bushido guarantee loyalty to superiors, love in return, does not produce respect for others; it does not know a position of inferiority to superiority. All Christian virtues converge into a harmonious whole and not working against each other.

For Christianity, the virtues reflect interdependence and indoor unit. Christian values were not born of Greek philosophy or in any other era of speculative thinking. They also cannot be merged with secular philosophy, is that water with oil. Medieval scholars have tried to force an unnatural union of their Christianity suffered greatly because of it. Ambrose, D Thomas Aquinas and others, tried to unite the values seen by Aristotle philosophy with Christianity, but all virtues were governed by reason, but in reality, they are not natural impulses under control of reason. Christian ideal is by no means made any virtue and any praise.

Augustine said that the pagan virtues are "splendid vices" because, in his best efforts, the man acting in his own righteousness wrong motivation, and pride that his corrupt efforts. In the same spirit, Paulsen noted that "ethical virtues of the Greeks ... natural impulses are not only educated and disciplined by reason, the more dangerous because they look good" (Paulsen , 1899, p. 66).

But not completely rejected virtues do not come from Christianity. Although they are based on a false system, a system that can be even anti-Christian. They lead to complacency sinful and can be a means for justification based on facts. Then why are they universally recognized as good and true? Maybe they were made by man's ethical sign bearing imago Dei? Good and truth can reach us in a form distorted and forced, and people everywhere, and bearing her likeness divine, well and truly recognized as reflecting the divine image, even if sometimes in a crude way. I would conclude by saying that motivation is the foundation of moral and religious values, one that truly determines the behavior of the contemporary actor. What begins with God must recreate a natural man dramatically so that the true Christian character is marked with the mark thrice holy God. Even if everyone can have good values, not all these motivations clean.

CONSCIENCE. 1. (Phil.) feeling, intuition that human being has about his own existence; p ext. intuitive or reflective knowledge that everyone has on their life and things around him. 2. The fact of realizing, understanding. ♦ Social Conscience = set of representations, ideas, concepts, knowledge, beliefs of a

human collectivity, which reflects the existence of its people and social psychology (DEX).

Word consciousness meets us first as a technical term in Greek literature, meaning that appeared relatively late in history, the idea that each man bears within him another "I", a second personality, they see the outside and objective judging motives and conduct, in fact his entire being. Speculative evolution of this inner moral voice is initiated by reference to Socrates' Daimon, "that monitor inner ethical life of man, with whom he has to fight constantly. Next to analyze the phenomenon of consciousness is Plato, which builds on the innate morality standards, followed by Aristotle, who speaks of the existence of a specific faculty which distinguishes man from animals. Stoics are those who place first word *suneidesis* and Seneca is developing most its moral significance. *Suneidesis* term borrowing in the New Testament Greek climate of the time, although it existed long ago in the Hebrew conception. In the Old Testament, attributed to heart consciousness functions, which reproves him who violates a form of expression that keeps New Testament. Jesus' teaching we offer more than the Old Testament something that could be called a doctrine of biblical conscience (D'Arcy, 1912, p. 94).

On the other hand, W.T. Davidson said: "Only the New Testament sheds full light on this word and on what it means ... only the Christian consciousness is explained and its needs are met" (Davidson, 1888, p. 27).

This term is found thirty-one times in the New Testament, and Paul is his first and most often used (more than twenty times). Consciousness is defined as an adverse moral judgment on acts previously started and completed or underway. Also, it is considered to be related to the duty to be performed, and the judge was critical behavior (Bultman, 1951, p. 217).

Paul strongly rejects and even with contempt the idea that consciousness could be the final moral authority, but it remains in fallen man ethical voice, the body perceives the world of facts and moral truths. She is the creative center of history and the direction it is clearly established, everything goes well for the human race. It is the moral center of gravity in human life. There is a negative consciousness, expressed in the New Testament, when it condemns the wicked and creates a sense of guilt and terror. Scripture leaves no doubt that conscience can be corrupted and can be stained with sin, destroyed so that it becomes insensitive to the requirements of good. Modern ethical schools were divided between utilitarian and intuitionist conceptions about consciousness. One is that cultural attitudes determine the definition of good and evil. In agreement with the theory of evolution, that considers consciousness a reflection of self-preservation instinct.

Intuitionist concept has its basis in biblical ethics. She found a mirror in consciousness eternal and absolute moral values. A major problem facing any high concept about consciousness is the different requirements that appear to

be imposed by the conscience of people in different cultures. Contemporary analyzes are increasingly desperate in their quest to find the origin of consciousness, and that is because they lack a reliable explanation of human origin. The Bible explains complex human condition through the double reference to his great work and his tragic fall. But conscience and character found in the special relationship of man to eternal moral world and his responsibility to God.

Dark Middle Ages the role of conscience in the moral life that reported more than ethical decision made by the Church to some rules, rules that had such casuistry. Jesuits urges the abandonment of individual conscience in favor of the Church, from the assumption that one individual can know what is right.

Reform has brought revival consciousness. Luther at Worms said that "there is neither good nor honest to do something against their conscience." But neither reformers nor evangelical theologians and moralists have not yet formulated a doctrine full consciousness. In the background of the Reformation, the State declaration at Worms: "My conscience is devoted to God. I cannot and do not want to retract anything, for there is no good and fair to do something against their conscience...", as can be quoted and Calvin: "When you take a step against conscience, sure we are going to ruin" (<http://www.voxdeibaptist.org>.)

The fact that even as it is divided, consciousness keeps ethical value standards, it is clear from the fact that human judgment on others is seen in Scripture, the only criterion by which man himself will be measured to divine judgment. Recent dialectical theology, although supernatural take a position, attribute consciousness underused conferred by biblical ethics. While idealistic philosophies worships Christ consciousness and darken him, dialectical theology emphasizes concepts such unilateral meeting with Christ.

Consciousness efficiency depends largely on those provisions and customs of character and will which are formed moral agent. The man was in moral revolt, is often able to calm conscience, but it is impossible to censor the voice of the subconscious. This sensitivity of the subconscious to the tortures of conscience is abundantly attested by contemporary psychological research. This mental torture leading to suicide is so strong that death throes are preferable. Universality of religion is neo-Testament emphasis that relates to the biblical doctrine of man as the bearer of the image of God. She says it with authority, seriously, in a dramatic way. It was called the intimate presence of God in the human soul - is not that the man wearing a deity in his chest, but because she tells violated good and reflects God's judgment on human life. Therefore, the human agent is called to always follow their conscience and not oppose it again. There is a correct distinction between sins of ignorance and weakness, so the act of consciousness does not mean it will be a good thing, but to act against it, always turns out to be wrong. The call is a call to

conscience to the highest dignity of man, and man of noble character and concerned with ethics and human values, he will not ever conscience. So, moral conscience, the universal law, natural and unwritten is the voice of the witness and the judgment of God in human hearts. It is light practical, personal and living guiding human life, showing him the deeds of goodness and wickedness, and what to do. It is a practical imperative and an inner judge of human conduct, a court whose judgment brings incorruptible or peace, or remorse. It is at the same time, and witnesses our deeds and thoughts of the most hidden, and not infrequently happens that one who refuses to confess his crime and the consequences ends in suicide, unable to bear the remorse. That is why St. Augustine says: "Conscience is the altar of God", you must sacrifice bodily passions and errors of spirit, and that we celebrate the good and thus to reach happiness. Consciousness is not just the human voice, because, if so, we can suppress, or comes not from fear of punishment, based on education or criminal law, because it dictates and chastised when the act beyond the control of the educator or judicial bodies, like the crimes committed in secret, without the possibility of being discovered again. Thus, consciousness must be regarded as a power, as a faculty of God planted in man, like all other faculties, but a power subject - the development and its application - internal and external human influences its nature, like all other virtualities. For that Tertullian emphasizes: "Consciousness can be covered in darkness, because it is not God Himself, but it cannot be destroyed because it is from God". Consciousness, therefore not something just any human, or something exclusively divine, is subject to change, and reduce distortion and perversion even in silence, when man opposes categorically and continuously disordered impulses of his nature and sinful influences of the environment in which they live. Because of this, consciousness can be of several types: straight and true, when a judgment on which the goodness or wickedness of man form an object or an action corresponding to the judgment of God expressed in his command. This understanding shows that bad man what's actually wrong, and that is good which is really good. Modern thought is inclined to think all the events as mere incidents in the flux of time and is reduced to a simple feeling of pleasure or pain, a volitional impulse or a college simply subjective. If the idea of divine revelation disappears, disappears very important idea of consciousness. Possess consciousness and sacred authority sustainable or not? Consciousness is one of the most important themes throughout ethical, even in all theology, especially in evangelical theology.

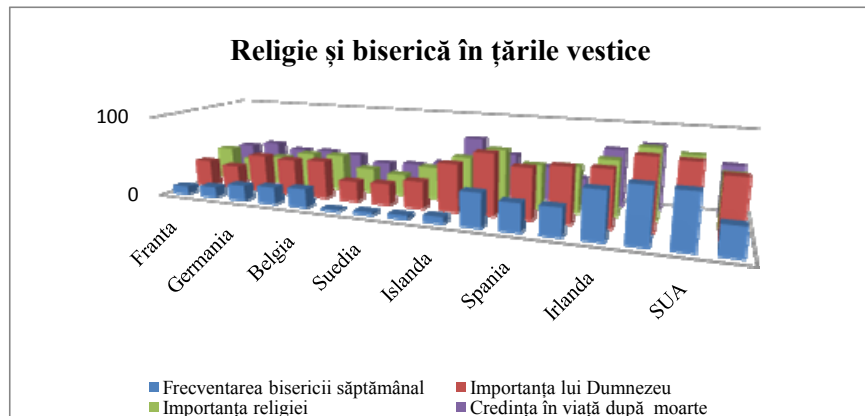
God in contemporary. Return to the triangle Jerusalem, Athens, Rome

In Judeo-Christian-Islamic tradition God is creator, legislator and savior of the world and of man. Monotheistic religions - Judaism, Christianity, Islam -

is claiming all of the God of Abraham and his descendants Isaac and Jacob, in Judaism and Christianity and Ishmael in Islam. For one who looks at the history of religious values or culture has been built on Judeo-Christian tradition, one indubitable fact finding is required: in Europe, Synagogue, on the one hand, the Church, on the other were taken together represent God almighty, creator and savior of the world's leading, who reveals himself and intervenes in world events ever, through those who are in this world. From this representation the basis took place European culture itself. In modern times, differentiation (Luhmann) and empowerment (Max Weber) values were increased continuously, until the appearance of plurality in which each value is an end in itself. Many philosophers who cultivate conceptual exercises, I think they are devoid of any moral significance, civic, political, but professional feel to the extent that ignores the values of this kind. Many politicians understand democracy only as a selection technique of the management or simply as a framework for his ascension to the role of decision. A number of economists cannot refer beyond the correlations between indicators, rather than formal systems sides sufficient to themselves. It is widely held by scientists, and then believes what they do mean isolation, without flaws, the search for the truth of any other values. Meanwhile, there was, in any case, thanks differentiation and empowerment values, conscience - that goes for people as reality - to break the separation of values. However, when under the pressure of reality, philosophy wake up that serve bad purposes, the immoral politicians feel exposed when economists are forced to admit their formalisms that generate poverty, when scientists are forced to admit that what they are means more deeply by those who oppose reductionism. Differentiation and autonomy values are affirmed and promoted today as profoundly positive process, only able to provide any of the values chosen. Consciousness unit values which we feel need today, in the globalization era, more than in previous decades, cannot recover by simply rhetoric proclaiming the link between values. „Christianity is above all, not a moral but a hope, not ethics, but eschatology. Together with the word God in our soul that we put something was deeply troubling. That we must not allow ourselves in any way, to adapt the short pragmatic parts of righteousness" (Sole, Metz, 1990, p. 19).

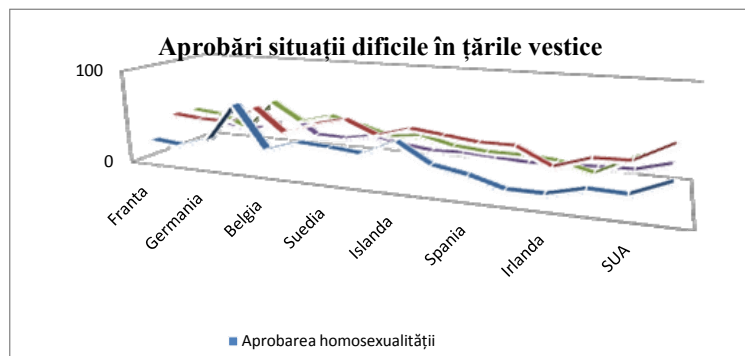
According to Figure 1, the day God calls people in finding the individual needs support and social needs to find a unifying principle. Cultural and even religious consciousness is now a reflexive consciousness. Simple faith must always be extended to search for evidence of the existence and manifestation of God in people's lives. There is a conclusion that one who says "yes" the existence of God knows what can be confident in this reality.

Figure 1:
Religion and the church in Western



Making religion today - unprecedented expansion in the era of science, propagation of unmatched philosophical perspectives, the most daring intellectual initiatives, the globalization of science, trade, communications - the main prop of bringing a gesture may seem forced now a form of spiritual life not only very old, but inevitably with time patina. Accusing asynchrony religion is the reach of many people hurry unannounced, uninformed, however little reflective. The problem is not to reject this charge, but take it seriously. Some modern scholars, believes that there is an asynchrony productive, needed today.

Figure 2:
Approvals difficult situations in Western countries



According to Figure 2, there is a high level in the difficult situation on the West. Christianity has been present for two millennia, that asynchronous, within the meaning of another era home is striking. On the other hand, in social life religion is used in full to drape occasions, as a "security ideology". Indeed, "religion is a phenomenon of asynchrony, a phenomenon with patina, which today still many who consider themselves religious, festive and just use it very little serious and radical" (Metz, 1979, p.530). One option we have "systematic dwelling in asynchrony" or the theologians developed freeze time in the past. In another version, try asynchrony abolition of religion and turning it into a "civic religion", adapted the present time. A third possibility to address religion in theology today asynchrony is "theological attempt to take and process the creative character of asynchrony religion" (*Ibidem*, p. 533).

When it comes to asynchronous contemporary Christian devotion, this is not a return but an interrogative manner and directed to change the reality under the inspiration of religion. So the future is born not only of synchrony, often superficial, of modernity, but also her asynchronies productive as that of religion. Missionary by her very being, religion has never neglected the social implementation of its contents soteriological and eschatological. At the beginning of the third millennium of Christianity, social, political, economic, cultural, etc... role and task of the Christian religion and therefore, to the new missionary world is difficult but not impossible. Concern Christian churches and other contemporary religions, given communion and social brotherhood, shows that all the dogmas and creeds must go out in relief and the encounter between God and world, to understand socio-political reality by humans from

the perspective of faith and following God's presence in the world, an explosion of its values at all levels (social, cultural, political, economic, etc.), a universally-human and perfect. In other words, the social doctrine of Christianity is not only Christians, but the entire human race. If we speak of a "crisis of Christianity", this is more of a value, being a long term effect of "Hellenism".

The Hellenization of Christianity can understand, taking late Greek philosophy and its implementation in Christianity, which resulted in the universalization of Christianity and even produced a process of alienation from Christianity itself. With the demolition of the Temple of Jerusalem and the dispersal of Jews throughout the world, Jewish religious values began to dilute ever more being replaced by Greek philosophy. Even the Bible has become a more Greek than Hebrew interpretation. So the center of gravity on religious values moved from Jerusalem to Athens. It takes the Greek representation of the cosmos and implemented in biblical act of creation according to Jewish thought, the world over and stoic representation unit, before which a man puts his purposes and the Wisdom of Solomon, the man is no longer the result of divine creation, in the biblical sense, but is participating in deployments Logos. All themes are translated Greek philosophy on Christian arena.

The famous Cardinal Ratzinger draws attention to the Hellenization and notes that today must be restored Jerusalem-Athens-Rome triangle with three sides and three angles and no angle should not be dull, but dull Greek thinking the other angles account. Effects of alienation from Judaism to Christianity felt most strongly in the development Holocaust Jew. Association of Christian reaction to Judaism and pagan reaction to the Hebrew was the background of mutual alienation, which then helped each time. Most contemporary thinkers argue for a recovery of this triangle and I could show some of their arguments in favor of this triangle, Jerusalem-Athens-Rome:

- It would allow better answers to the fundamental problems of Christianity in today's crisis of values, the potential need to restate the Judeo-Christian tradition, which is euro-american civilization, the need Judeo-Christian-Muslim trialogue, etc...
- It allows the original Christian renewed commitment and put in motion certain needs and issues of faith today are just pure formalism.
- It brings basic intellectual structures, under the ethics of justice and love of neighbor, which is in fact, the main source of moral renewal.
- They play current Western values, so outdated today, uniting resources too dispersed in time, the Judeo-Christian big traditions.
- It provides the ground for theological research and solutions that allow trialogue completely out of the stage and into parallel monologues that stage it is aware of common origins.

- It would provide a better basis for formulating the appropriate articles of the religious affiliation of Europe, without weakening the Western part and without reducing the spiritual opening of European culture.
- It would provide a basis for Europe-US solidarity makes an effective spiritual force, which today's world marked by individualism and relativism too many needs. *Attitude, reaction and behavior of contemporary social actor, bears the imprint of a huge complexity, so it is quite difficult moral-religious dialogue in contemporary society. Personally, I think a recast theological, social, ideological, etc., It is necessary to forcefully and agree that this triangle Jerusalem-Athens-Rome, is of paramount importance, however, think they have a new convert to Christianity baseline, a return to the true source, the biblical thinking, not just some traditional values but universal values, eternal human adapted and contemporary society.*

Bibliography:

1. Bâltan, Ion, 1997. *Psihologia Moralis*. București: Editura Didactică și pedagogică
2. Bultmann, Rudolf, 1951. *Theology of the New Testament*, volumul I. New York: Scribner
3. Brumbaugh, T. T., 1934. *Religious Values in Japanese Culture*. Tokyo: Kyo Bun Kwan
4. D Arcy C. F., 1912. *Christian Ethics and Modern Thought*, New York: Longmans, Green
5. Davidson W. T., 1888. *Christian Conscience. A Contribution to Christian Ethics*. Londra: The Fernley Lecture, Woolmer
6. Marshall, L. H., 1960. *The Challenge of New Testament Ethics*, London: MacMillan
7. Metz, Johann Baptist, 1979. *Produktive Ungleichzeitigkeit*, în Jürgen Habermas (Hrsg.), *Stichworte zur Geistigen Situation der Zeit*. Frankfurt am Main: Suhrkamp,
8. Paulsen, Friedrich, 1899. *A system of Ethics*. New York: Scribner
9. Solle, Dorothee; Johann Baptist Metz, 1990. în „Gesprach mit Karl-Josef Kuschel”, *Welches Christentum hat Zukunft*. Stuttgart: Krenz Verlag
10. Nitobe Inazo, *Bushido, The Soul of Japan*, The Student Co., Tokyo, 1905
11. *** <http://dexonline.ro/definitie/motivație>
12. *** <http://dexonline.ro/definitie/conștiință>
13. *** <http://www.voxdeibaptist.org>

THE MAIN JURIDICAL DOCUMENTS ON THE OBSERVING OF THE HUMAN RIGHTS INSIDE THE FAMILY

Phd. Assoc. Prof. Cristina OTOVESCU- FRĂȘIE

Faculty of Law and Administrative Sciences

University of Craiova

E-mail: otocris@yahoo.com

Abstract: *In this article I wanted to present the main documents about human rights inside the family, such as: The Universal Declaration of Human Rights, The European Convention on Human Rights, The International Covenant on the Civil and Political Rights, The American Convention on Human Rights, The Romanian Constitution.*

Key words: human rights, law, family, fundamental rights, juridical documents

The family life is a fundamental component of every society and, in the same time, a prosperous environment for the fulfilment of the individual personality, for the support and continuation in the sustaining relations between the spouses, or between them and the descendants, for education, for children's care and protection, for communication with the entire social system. The problems involved by the observing of the human rights inside the family are noticed by all the contemporary human societies, whose social internal organization is leaning upon the family, as a distinct and durable unity, met in all the historic ages. In this respect, there is also a specific legislation, adopted on the national, continental and world level. Further on, we are going to bring forward several of the normative documents that regard the mentioned problem and sustain the general and institutional – official – interest for finding the solution to such real questions that appear in the civilized world.

In the dispositions of article 12 from *The Universal Declaration of Human Rights* is stipulated that: ***“No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks***

upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks."

The International Covenant on the Civil and Political Rights stipulates in article 17 that: "No one shall be subjected to arbitrary or unlawful interference with his privacy, family, home or correspondence, nor to unlawful attacks on his honour and reputation (Section 1, *The International Covenant on the Civil and Political Rights*) . Every person has the right to the protection of the law against such interference or attacks" (Section 2, *ibidem*).

The American Convention on Human Rights shows, in article 17, section 1 that: "The family is the natural and fundamental group unit of the society; it is entitled to protection by society and the state", and in article 11, section 2 that "No one may be the object of arbitrary or abusive interference with his private life, his family, his home, or his correspondence, or of unlawful attacks on his honour or reputation". Article 19 regulates "the child's right to protection: Every child has the right to the measures of protection required by his condition as a minor on the part of his family, society, and the state".

In the dispositions of article 5 of *Protocol no 7* it is stipulated that: "Spouses shall enjoy equality of rights and responsibilities of a private law character between them, and in their relations with their children, as to marriage, during marriage and in the event of its dissolution. This Article shall not prevent States from taking such measures as are necessary in the interests of the children."

The European Convention on Human Rights stipulates in article 8 that "1. Everyone has the right to respect for his private and family life, his home and his correspondence. 2. There shall be no interference by a public authority with the exercise of this right except such as is in accordance with the law and is necessary in a democratic society in the interests of national security, public safety or the economic well-being of the country, for the prevention of disorder or crime, for the protection of health or morals, or for the protection of the rights and freedoms of others."

<<By guaranteeing this right, article 8, requires the existence of a family. In order to define this notion, the Commission and the Court accentuated the efficacy of the family life: "from the moment and due to the birth, there is a constitutive connection in the family life between a child and his parents. Therefore, the notion of "family" was extended by the European Court "beyond the formal relations and legal arrangements". From the moment there is an effective family life, each family, either "legitimate" or "natural", falls under the protection of article 8. The parents' family life related with their

children do not cease because of a divorce, not being connected with the effective marriage. Thus, the family life covers the relations between spouses, between parents and children, but also between siblings, grandparents and grandchildren or even between uncles and nephews>> (Selejan-Gutan, 2006, p. 144).

In article 26 from *The Romanian Constitution*, it is stipulated in section 1 that: "The public authorities observe and protect the intimate, family and private life" and in section 2 that: "The natural person has the right to self-determination, if they do not infringe the rights and liberties of other people, the public order or the good morals".

The free development of the human personality and the human dignity are values provisioned in article 1 from The Romanian Constitution and they cannot exist without the observing and the protection of the intimate, family and private life. The right to the protection and observing of the intimate, family and private life is a part from the catalogue of fundamental rights and freedoms, having a complex content (Muraru, Tanasescu, 2008, p. 246).

According to *The Private Law Dictionary*, the family represents "a biological and socio-juridical entity, made of two persons of distinct gender, spouses, united through marriage, of their parents and children (the nuclear family) or of these and other kindred persons. The juridical patrimonial and non-patrimonial relations are regulated by The Family Code" (Radescu, 1996, p. 503).

Beside the stipulation of the equality and protection principles of the parents, The European Court specified the fact that the observing of a child's health, behaviour and morality needs, in the worst cases, measures of fostering or even removal of authority. In the cases "Olson" and "Erikson", was decided between the legitimacy of the decision and the ways of proceeding. The situation when the parents are not capable to take care of their children (Olson) or the mother is convicted for hiding or using drugs (Erickson), explain the fostering, although the final purpose is to reunite the dispersed family (Cabrillac, 2001, p. 212-2013).

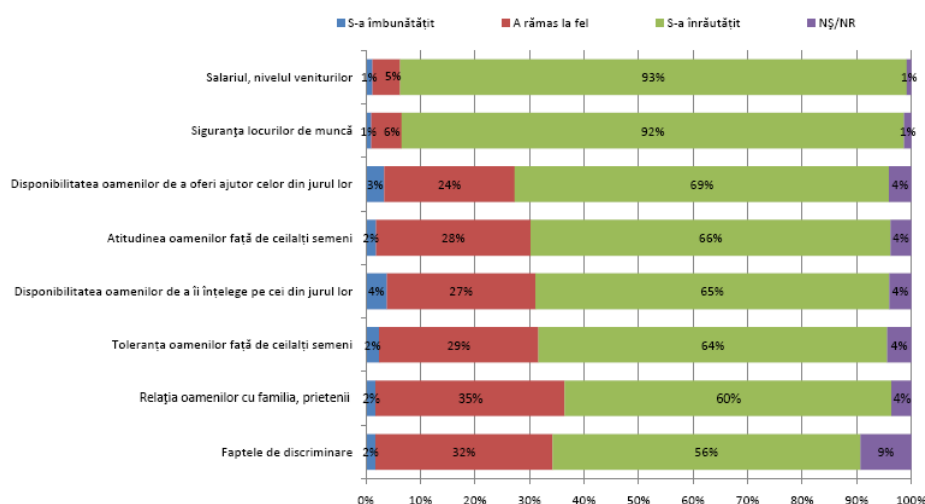
"As a notion <<the family life>> is not tightly connected to the existence of a marriage or kinship (adoption) and can exist outside these connection, being able to be appreciated from one situation to another – the family should be understood beyond the formal relations and the legal arrangements. For that reason, from the protection of the right to the family life, benefit the real and effective marriages (not the fictive ones), the relations between parents and children, grandparents and grandchildren, the

concubinage, the relations between people that belong to the same gender. Yet, this protection has also its limitations: it does not protect the forming of a family, but an already formed family (the right to marriage and to make a family is guaranteed by article 12 from The European Convention of Human Rights). The state's obligation is to allow the carrying on of a normal family life and the affective relations among its members" (Miga-Besteliu, Brumar, 2008, p. 158).

<<The belonging to the fundamental rights category clarifies the juridical nature of the discussed right, but its definition is not as clear as that. As concerning this aspect, in the constitutional doctrine were mentioned the following: "The Constitution makes use of three notions – the intimate life, the family life, the private life – that it does not define, but it compels the public authorities to respect and protect them against any assaults come from any lawful subject (human or authority, group etc.)" >> (Muraru, Tanasescu, p. 169)

During the last period of time, the economic crisis also affected the interfamily relations. The results of the poll *The discrimination phenomenon in Romania*, made in November 2012, showed that the people's relations with the family or friends "improved" (2% of the respondents indicated this variant), "remained the same" (35% of the subjects), "got worse" (60% from the total number). 4% from the investigated people did not know to evaluate the impact of the economic crisis on their family and social relations.

In which way do you think that there were influenced the next aspects of life by the financial crisis from the last year? (Totem, CNCD, 2010, p. 12)



Acknowledgment

„This work was supported by the strategic grant POSDRU/89/1.5/S/61968, Project ID 61968(2009), co-financed by the European Social Fund within the Sectorial Program Human Resources Development 2007-2013”

References:

1. Cabrillac, Rémy; Frison-Roche, Marie Anne; Revet, Thierry, *Libertati si drepturi fundamentale*, Ediția a 7-a, Editura Dalloz; Rémy Cabrillac, Marie Anne Frison, Roche, Thierry Revet, *Libertés et droits fondamentaux*, Editions Dalloz, Paris, 2001
2. Micu, Doina, *Garantarea drepturilor omului*, Editura All Beck, București, 1998
3. Miga-Beșteliu, Raluca; Brumar, Catrinel, *Protecția internațională a drepturilor omului*, Note de curs, Ediția a IV-a revizuită, Universul Juridic, București, 2008
4. Muraru, I.; Tănăsescu, E.S., *Constituția României. Comentariu pe articole*, Editura C.H. Beck, București, 2008
5. Rădescu, Dumitru, *Dicționar de drept privat*, Editura Mondan'94, București, 1996
6. Selejan-Guțan, Bianca, *Protecția europeană a drepturilor omului*, ediția a II-a, Editura C.H. Beck, București, 2006
7. *The discrimination phenomenon in Romania*, Poll, Nov. 2010, Researching report made by TOTEM and CNCD, Bucharest
8. *The Universal Declaration of Human Rights*
9. *The European Convention on Human Rights*
10. *The International Covenant on the Civil and Political Rights*
11. *The American Convention on Human Rights*
12. *The Romanian Constitution*

THE INTERPERSONAL SKILLS AND SOCIOPROFESSIONAL INTEGRATION OF THE YOUNG PEOPLE WHO LEAVE THE SOCIAL CARE INSTITUTIONS

Emilia-Maria SORESCU, Sorina-Georgeta CORMAN,
University of Craiova,
University Lucian Blaga of Sibiu,
E-mail: emsorescu@gmail.com, sorinacorman@yahoo.com

Abstract: *The paper discusses the interpersonal skills of the young people leaving the child protection institutions trying to highlight the features of these skills in relation to key social theoretical orientations: psychoanalytic, cognitive-behavioural, functionalist, systemic, symbolic interactionist. The personal and social development depends on relations with "others", whatever generation they belong to "others". Relational system of institutionalised child fragmentation causes significant risks in achieving welfare of persons assisted mechanisms to create their own social and professional integration leaving protection system. People relational system of institutionalised youth can act as "guardians of the process of resilience" developing a long-term relationship with a significant impact in the lives of these young people.*

Key words: *young people coming from the protection, socio-professional integration, interpersonal relationships, and interpersonal skills.*

The information presented in this article summarise the results obtained within some projects which belong both sociologic and social work areas, and analyses the mode and the interpretation of these information belongs to some interdisciplinary areas such as social psychology, sociology of education, human development or economic sociology.

From the perspective of the theory of the bio-ecologic systems, studying the interpersonal relation between young people who are going to leave the protection system (the social services) can't be realise without direct report to the life style (family, placement centre) and the systems who made this medium. We can't separate these young people (from residential care) from this environment to which they are interacting through „complementary resources flows” (Siporin 1980:50).

The way of thinking and the feelings of these young people configure cognitive and affective dimensions that go over the individual functionality and

determine changes (Miley et al, 2006: 68) also the interrelated system of institutionalised young people with other young people of their age in the centre or outside it, with the grown up who offered them protection and elderly people who sometimes can offer them a support to their coming back to the family.

We chose to present the young people situation who are going to leave the protection system because „these young people need special efforts regarding social including because simultaneously is raised the problem of founding of a house, place of work, building some relationships and interpersonal ones different by their nature from the previous experience” (Zamfir 2004).

We intend to surprise in this article the abilities and the skills of the young people by residential care in front of the drama or beauty of a „new beginning” by the relation with the „others.” Through the phrase „relation with the others „we understand the interpersonal relationships which these young people had or they still have them with their biological family, with the staff from the care protection system (specialists and personal care) and from educational system (teachers) and the group of friends, those together with the spend their free time.

The results that will be presented can't be presented detailed beyond the population universe (young people who are going to leave the protection system – the development region centre / Sibiu district). These results must be analysed through the case perspective even if they can contribute to an essential indicator defying a rational system of the young people who are going to leave the care system for the children.

The first dimension followed it hat of the ability of the young people from residential care to integrate themselves socio-professional with specific reference to the responsibility, sociability, the social conformist, self-control, social trust, assertivity and the perseverance of these through the relationships with the „others”, each of the others having different chronological ages and belonging to a generation with mentalities and cultural specific models.

The fact that these young people lived until present in a protective environment characterised by a sort of artificial and formalism making a comparison with a natural familial medium, gives specific particularities to the way in which they have these abilities of interpersonal relationship. As a consequence, trying to present these particularities we referred in our analyses to the main theory orientation from the social work: psychoanalytic, cognitive-behaviour, functional, systemic, interaction-symbol.

According to the Study regarding the adaptivity level on the working market to the vulnerability groups, achieved within the Sibian protection system, a number of 231 young people of residential care were going to leave the system beginning with September 2012. Also according to the study 12 case

managers make plans, organise and monitor social services for these. (Gorski and Corman, 2011: 125-161). The analyse of the data FMCD- data base of DGASPC Sibiu accessed at the date of 17th of December 2011, shows that the number of these young people fell until the end of 2011, because 62 of them had already left the system. So, from the total of 578 protected people within the Sibian protective system (363 protected in residential care of DGASPC Sibiu and 215 protected in the care residence of the private accredited bodies from Sibiu), 169 are over 15 years and they are the teenagers who are going to leave the system beginning with 2012 (114 from the care residences of DGASPC Sibiu and 55 of the care residence of the private accredited bodies from Sibiu).

Ana Muntean characterised the teenage period by *the change of the person from the pleasure of having the things by himself to that of developing relationships and finding satisfactions for his social needs and sexual ones in a mode of accepting from the social point of view.* (Muntean 2006: 39). Again the adolescence is considered the age of the greatest changes in which the young person can reorganise himself even against the models or the education received.

The educational situation of the young people from Sibiu who are going to leave the care evidence system, has the following configuration: from all 114 young people in the residence care of DGASPC Sibiu, 51 of them are fall in special education (78% are taught in special gymnasium education, 16% in special professional education, 3% in primary special education and 3% to special high school) and 63 are fall into normal education (67% are educated in groups school/college, 28% to the gymnasium and only 2% to the post high school and 3% to the university.)

The education in this chronological stage must take into account *the development of some autonomic individuals by giving a special independency* (Kroger 2009). The young people will be orientated towards developing some relationships, which respect and facilitates their autonomy and independence.

If these younger relationships with others aren't taking into account, there is the risk of reaching socially isolated and almost entirely dependent on the support specialists. The role of the experts is to be actively involved in the youth socialization, in developing their relationships with others, to optimise their social and interpersonal skills and encourage them *"to be bold in dealing with others or in negotiations with their families in order to avoid a break in relations"* (Stein 2000: 64)

Supporters of psychoanalytic theories, Reiner and Kaufman (1959), mentioned by Howe (2001:63-64) identify four stages of the specialist's intervention in the social cases: 1. *Establishing a relationship* 2. *Building the ego by identifying* 3. *Helping the client to establish a separate identity.* 4. *Helping clients to understand*

"The first stage is to establish a relationship; this stage is often the most difficult. Social workers observe how the clients display various behaviours in the presence of the anxiety ... Customers identify social service agency parental figure "(Howe 2001: 63).

Of the 92 young people who were part from the sample of the Study on the adaptation of vulnerable groups in the labour market, "54% had experienced at least two centres and 30% had experienced more than two centres "(Gorski and Corman 2011: 125-161). In interviews, the young people talk about the difficulties with accommodating to the new living conditions, new conditions of life, "as I accommodate with the caregiver, child protection committee decided to move me elsewhere where I met many other people and other things ... It was very hard (GL, 17 years) "

The failure of the development of an attachment relationship of the institutionalised child with someone significant in his life causes significant risks in achieving the objectives of welfare, that to create by the assisted persons their own social and professional integration mechanisms when they are leaving the protection system.

"The second stage of construction of the ego is gradually. The client begins to identify himself with the social worker. Eventually, the client takes many of the ideas and attitudes from the social worker. He does certain things as I think they would make social worker... them (the clients) must frequently encouraged "(Howe, 2001: 63). When the young people frequently face the phenomenon of "moving from one centre to another", the possible takeover of attitudes, ideas and behaviour model from the specialists is increasingly reduced, because the institutionalised people haven't the required time to train the specific skills.

The third stage is when the clients, in this case young people in residential care, should establish a separate identity. "It is a difficult time... they must engage in their own world" (Howe, 2001: 63).

The skills such as critical thinking or evaluating the consequences of future decisions contribute to build the personal development strategies of the institutionalised youth. In making a decision youth should consider both the alternatives and the values that underlying their decision. The preference to make decisions themselves divided the 135 surveyed young people that are going to leave Sibiu protection system into two categories: almost 55% say that they prefer to make decisions by themselves, independently of the others, while the remaining respondents prefer to make decisions together with those who develop a relationship with them. Their networking is marked by internal conflict and unrest, only half of the surveyed young people declared able to make decisions themselves and to act in an unstructured environment and without guidance. Relations with "others" who belong to different age groups must facilitate their understanding that whatever is taken (alone or in

consultation with others), they must be aware decisions and based on an understanding of their consequences. "The acquisition of effective strategies for decision making supports children and young people in their development as aware, confident, responsible persons and gives them better control over their lives" (Ghebuță and Tuduri, 2010: 48).

In the last stage, young people should understand their behaviour and its roots. This is possible only gaining the emotional maturity. The transition from the claim of the independency to its symbolical exposure is marked by the younger attempts to discover their own personal resources and skills. Over 83% of the surveyed young people in the study "The assessment of young people from Sibiu DGASPC system" say that they have set personal goals. This may mean that they developing in this period the pleasure for intense socialization, developing aspirations, vocational issues, professionalism (Șchiopu and Green 1997: 211). The activities involving changes are appreciated by 85.2% of the young respondents and a very high percentage, 92% say they are always interested to assimilate new knowledge.

The period of the preparation for adulthood is passed. The concerns of young people in the family are related, generally, with the professional and economic challenges and less with choice of partner, finding identity, leaving the parental home (Engelfried 2007: 255). The young people who leave the protection system now "start searches" for finding both their identity and the opportunities for the social and professional integration.

The young people are confused regarding identity: "My mother is a lady clerk in the centre from which I came, and in no case is not the woman who give me life" (AD 18). The displayed indifference hides uncertainty, disappointment and even shame.

The social-cognitivism emphasizes the importance of the social-cognitive processes for the acquisition of the social behaviour and for building the personality: the human beings often learn by observing the others, and then encodes the information about their behaviour; the final action is guided by this encoded information (Mook 2009). The relations with the staff of the institution, who are belonging to different generations, are defined trough behavioural models offered by those who provide protection.

The personal development depends on the relations with "others", whatever they belong to generation of the „others". We can talk about the personal development of the young people in institutions, when they understand what is the self-esteem, know their strengths and weaknesses, realize their needs, know and understand the impact of behaviours that are distinguished by respect, responsibility, honesty and understand how attitudes marked by anger, rudeness, dishonesty may affect the relations with others. It is important to understand themselves, but also to succeed to be understood by "others" Most young people say that they succeed to send messages that

can be understood by others. The identity crisis can be overcome successfully if the relational systems offer in various stages of personal development of these youngsters many positive life patterns of behaviour and a proactive attitude.

The psychoanalytic approach of the situation of the institutionalised youth who leave the protection system are taken into account some issues like that the unfortunate experiences in their childhood cause emotional disturbances and character disorders, these disturbing social functioning of these young people. The aim of the specialists will be to support them to grow up, to be less emotionally fragile and to function in society. One of the most important means to be used is „the confidence in a long-standing, stable relationship" (Howe 2001: 65) between specialists from the institution and the protected youth protection.

The family relationships (regardless of which generation belong the members of the family), however small they may be, give more security to the institutionalised youth. The results of a British research that Stein submits, shows that "the knowledge of their families, even minimal, can give a great symbolic safety of their lives. Those who remained with confusion regarding their past, found that life outside the care system is difficult to organize - they lack self-esteem and are less confident and less daring "(Stein 2000: 63).

The attachment is acted as an affection link of the children, that was first developed to those who provide care, protection, security, who produce them joy and comfort when interacting with them. When the children are separated from those attachment persons, they feel grief, sorrow, suffering, and anxiety. From the perspective of attachment theory, the consistent presence of a "primary caregiver" is necessary, even crucial for the optimal child development, for the relationship development, the language acquisition, the socio-emotional adjustment and the formation of his personality (Swartout – Corbeil, 2006). The infants and young children characterize the separation anxiety through very intense emotional reactions by the departure of a person with who established an emotional attachment (Kochenderfer-Ladd, 2008). The intensity of suffering is varying depending on: *the availability of the other person with whom the child has a close connection, the familiarity of the situation, the experience before the attendant departure, and the feelings of control over the situation that the baby have.*

The separation anxiety decreases by the children who have developed a sense of safety and trust in other people than their parents, by those who were familiar with the environment, or by those who have developed the confidence that parents will return (Kochenderfer–Ladd, 2008).

The relationship with the family, especially with the parents or with one of them succeeds to maintain during the placement measures only about 60% of young institutionalised. "The attachment to parents is one that can support the development of these young people skills to successfully cope with

negative experiences and then to integrate successfully into the labour market" (Gorski and Corman, 2011, p. 125-161). To the difficulties in family relationships are added and the feelings of insecurity caused by frequent moves from one placement centre to another. All of these conditions offer to the institutionalised youngsters a position on an inequality scale in comparison with those who receive the unconditionally support of the family in the challenge of the socio-professional integration. For young people who would leave the protection system in the UK, "the loneliness, the isolation, the unemployment, the poverty, the lack of stability, the lack of housing and the drift seemed to be the most significant features of their lives" (Stein, 2000: 55).

The relations with the "other" are based primarily on communication. Whether they are dealing with their family, with their friends, with people at school or work colleagues, the institutionalised youngsters need to develop communication skills, understanding of the communication process and to use the communication technologies. About 88 percent from the institutionalised young people consider that they are listen the communication partner and about 81 percent have a positive view towards the people and are encouraging them to communicate. The difficulty to accept the different opinions of the "others" is not as intense by the majority of the adolescent living in their family as the difficulty of the institutionalised young. The most of them (about 75%) stating they accept the opinions of others when these are different from their opinions.

The internal working models determine the differences between individuals. According to Bowlby, the people rely on their early experiences to create mental maps, or internal working models to guide their behaviour. The internal working models guide the people's expectations, the attention, the interpretations and the memories, which in turn guide behaviour (Berlin 2008).

Asked to talk about the most beautiful event of their lives, the most institutionalised youngsters referred to the cultural activities in the field of education, but cannot be ignored the answers like "I do not have any happy event in my life" (PR, 19 years), "The beautiful events have the others, not me" (DD, 18), "When I saw my brother, after 10 years" (MA, 19), "When my mom returned at home after she left my father because he beat her "(GH 17). These internal working models young guide their behaviour and expectations, because of events by which they have been exposed. "If the happy events are important resources in the psychosocial development of these young people and this can give them confidence in themselves and their potential to find a solid position in the labour market, the early adverse experiences have an important influence in building their vulnerability and the way in which subsequent experiences are viewed and interpreted by them (consider, for example, that they had no beautiful moment/event in their lives)" (Gorski and Corman, 2011).

The functionalism says there is a relationship between an individual's behaviour to conform to social norms and the balance of the whole social system (Howe, 2001, p. 44). Therefore, the social norms, the quality standards, the regulations protection system, the social system balance, the flexibility and the adaptability of the shelter services have a strong influence on the behaviour of institutionalised youth.

Three quarters of the young people surveyed (80%) say that "the others" are used to ask them for help. The life experience and the potential available resources give them the status of resources for the "others" and for the community. The self-confidence, their place and their role in the community are the starting points for overcoming the feelings of insecurity and for socio-professional integration. The social trust can be defined and by the ambition of these young people to meet the life challenges (other people ask them for help or place obstacles in front of them). The personal experiences can provide them many mental and physical development opportunities to gain independence and autonomy and to build confidence and self-esteem (Kellert, 2002). Every aspect of their life and every decision they take are influenced by the self-confidence.

If the young institutionalised moved easy into relationship with others and manage to keep them long, if they can speak with other people about their personal problems, if they prefer to spend their free time with others we can say that the skills development of relationships is high. Almost 75% of the institutionalised young consider it is ease to entry into relations with others and maintaining them. Their skills related to an open approach of the personal problems have a low level of development: 60% of young people surveyed say they rarely talk about personal problems (44.4%) or never talk (15.6%).

The common elements of the functionalist theories are that "the ordered relations that exist between people" (Howe, 2001:44) and the analysis of these relationships from the positivist perspective. The institutionalised youth relations with the institutions staff, the relationships with their biological families and their friends can be determining factors in building the resilient strategies for these youth. To identify other resources in growth potential socio-professional integration of young people leaving the system institutionalised, institutionalised youth were challenged to speak about the person or persons who prefer to spend their free time. Almost a half (47%) of the 92 young people interviewed spend time with colleagues from the centre, who they consider friends too, and only a third (31%) of those surveyed, with friends who do not belong protection system. There were young men who testified that they are afraid to make friends outside the centre because "generally the friendships with those outside are not solid" (AD, 18, RP 19).

From the perspective of social conformism, the young institutionalised are characterising themselves as being aware of the importance of the rules

and norms of behaviour. The rules and the norms of behaviour are important in the human relationships say the youngest people (96%). The personal development is strongly influenced by the uptake and internalisation of the norms and the rules of the social behaviour. The resilience strategies in the psychosocial integration of these young people can help to build and to adopt ways to resolve conflict and the negotiation situations that they face.

The experiences of each young man from the orphanage influence their way of relating, which expresses and even define important dimensions of their personality. The models they had available, both in residential care and in educational environment, but in the same measure in the biological family or in the group of friends put their mark on the behaviour and attitudes of these young people. The quality of the interpersonal relationships is determined by the ability to communicate of the young people who leave the protection system. Over 80 percent say that they prefer to work or to learn together with their colleagues, meaning that they are capable to pay attention to others, to concern for those around them and to accept the opinions of colleagues. Some feelings as the respect towards the views of others, the willingness to meet each individual's position within the group or the team are experienced by the interviewed young people, because a similar percentage (79%) say that they make friends easily, what means that they have the ability to work in teams.

Both the structural functionalists and systems theorists "recognize the fact that different parts of a whole, of a functional entity - such as a company or a family or an individual - enter in interrelation and it creates interdependence" (Howe, 2001:44-48).

The entourage of the institutionalised young people can play the role of "guardians of resilience process", if it demonstrates that he can empathize, have, maintain or develop a long-term relationship with a significant impact on the lives of these young people. "The social workers are the maintenance mechanics, who grease the interpersonal wheels of the community" (Davies 1985: 28).

It may be noted the optimism of these young people in terms of the support that they will receive from the future colleagues (89% of the respondents expected to receive support from their colleagues when they need). "The interaction with the future colleagues is seen by these young people as an opportunity to share feelings and experiences. This attitude may be generating resilience in confronting with the obstacles of a decent life"(Gorski and Corman, 2011: 125-161).

Even though sometimes they have hostile attitudes, show a deviant behaviour or use an inappropriate language, almost all (94.3%) say they would help "others" if it will be necessary. "The welfare plans aimed at empowering these young people might focus on the appreciative intervention challenging similar actions with helping colleagues" (Gorski and Corman 2011: 125-161).

The supporters of the interactionist theories put less emphasis on the relationships and more on the interaction. "It is considered that the people act having a purpose. Their actions take into consideration what others do and say. It is interpreting the facts and the events. It is imposing meanings. It is considered that the situations are defined within the interactions between people. The people act on purpose, but according to what they think and feel "(Howe 2001: 77). The institutionalised young people feel the need to learn to manage their emotions to react constructively in any conflict situation. In building resilience in psychosocial integrations strategies is important to recognize how to identify the right solutions for the personal development and capitalizing the opportunities of assimilation and learning the pro-social behaviour. Generally, the institutionalised young people (about 86%) declare that they accept the refusal of the friends to go to the party. That means they can be described such as individuals who comply the attitudes and the actions that are in opposition to their own behaviour. The way to deal with the conflict and reactions to the conflict it configures them look constructively or destructively. In building the self-portrait, the institutionalised young people describe themselves as advocates seeking the conflict resolution, for finding positive and satisfactory solutions. The same percentage (86%) states that others know to seek help and to go forward in case they fail to fulfil what they have proposed. The self-control means managing the emotions. In this sense, the institutionalised young people believe that they have the ability to resolve a conflict in a positive manner. The development of some emotions management strategies could provide them protection against the potential conflicts, the disappointments, and the frustrations

The specialists with whom these young people have the most relationships should lead them to understand that the certain behaviours are labelled and they have to learn how to avoid getting into situations to receive labels with negative impact on the socio-professional integration (Howe 2001: 77). The situations when these young felt marginalized were classified by them as "non-involvement in the activities, derogatory language, reduced permeability to express an opinion, complaints / unfair allegations." (Gorski and Corman 2011: 125-161). It is important however to note that, regardless of their vulnerability, the most of them do not consider themselves victims of the social isolation process that affects the most individuals. The respondents tell, they "have the courage to expose their point of view in the most situations encountered. This gives them the feeling that they have control of their own lives. The motives of those who recognize that they have not the courage to contradict important people, even if they are right, can be grouped in the fear of repercussions and the personal characteristics (introversion) "(Gorski and Corman 2011 :).

If we look at the things from the perspective of systems theory, the specialist's intervention will be in the environment / involved in the development of these young people institutions: the family, the school, the social protection and security system etc. "Many parts of the UK child law are relevant to the ongoing care – the links between the protected young lives and their lives after leaving the system. Specifically, the law strengthens the local authority duties in preparing the young people for leaving the care system and help after leaving "(Stein 2000: 55). In Romania, the lack of structures to take over and provide assistance for social integration after leaving the system is illustrated by the fact that 35% of interviewed subjects do not know where they will live after leaving the shelter. The perseverance is one of the skills, which determine the success in life. The relations with "others" may have an important influence on the acquisition of such skills can help young coming from protection system successfully overcome the life obstacles becomes "resilient person."

Thus, about 79 percent from the surveyed youth saying they always meet their personal goals, even if they encounter obstacles. However, more than a half (55%) of the respondents says they tend to postpone certain activities. The fact that they managed to overcome the dramatic life events (abandoned by their family, labelling them in society, violation of certain rights) could be useful in acquiring the resilience, whether the care institutions staff, the entourage, the family, the community helps them to build strategies to achieve such a goal

The stated goal of those who base their interventions on systems theory is to restore the proper functioning of the target. "The dysfunctional systems, whether are families, groups or communities, are ineffective and can disintegrate, causing many social costs. To prevent these decays is the goal of the systemic theorists "(Howe 2001: 48). The social workers in their professional relationships with these young people are the ones who can help with other specialists to improve the functionality of the system. They can mediate the operation of various components of the system and provide and create communication channels between the elements (Howe 2001: 49). In contrast with young people raised in the community, where the people of different ages interact with congeners, but also with younger and older children, with adults, but also with elderly, the young from institutions has a poorer social experience, usually interacting only with peers and with adults of working age, and are neglected the relations with the children of other ages than they, and especially with the elderly

The intergenerational relations are mutual benefits: "Young people must be prepared to accept from the older generation what it can offer - the fruits of a life experience, the patience in achieving the life goals, the ability to make conscientious and consistent plans, work and relaxation without losing in

the unnecessary and harmful vices, the efforts to recognize the true value of the life, how to get and keep a true friendship, how to found a harmonious and rich in accomplishments family and couple life, and how to accept their handicaps and shortcomings without complaining and without resentment. "(Wolff, apud Sorescu, 2009:69)

An American researcher has highlighted the link between the lack of respect for the elderly, the cultural attitudes of rejection and intolerance, the feelings of impatience, hostility and anger toward our parents and grandparents, and the growth of the juvenile delinquency. (Wolf, apud Sorescu, 2009, p. 70). The conclusion is that in no case the police control cannot replace the parental control, because the as punitive measures are never as effective as the parent's love and understanding. This parental control cannot act without respect for the parents and for the grandparents.

In the protection system the young people have neither parents, neither grandparents. The substitute family, or foster parents, together with the professionals from the protection system - social workers, educators, psychologists, take over the socialization of these young people, preparing them for the social and professional integration, with the disadvantage of an artificial, formal environment, as well as the disadvantage of the psychological trauma resulting from the abandonment and the lack of attachment figures. Despite of these adverse circumstances, the young people succeed to form some of the basic social skills for their good socio professional integration. For this it is necessary an important effort of the staff and of the all community for acquiring all the required skills

Bibliography:

1. Berlin, Lisa J. 2008. Attachment theory. In: *International Encyclopaedia of the Social Sciences*, 2nd ed., edited by Darrity, W. (ed.) 2008, pp. 195-197, Detroit: Macmillan Reference USA.
2. Davies, M. 1985. *The Essential Social Worker: a Guide to Positive Practice*. Andershot: Gover
3. Engelfried, Constance. 2007. „Știți ce înseamnă astăzi să fii tânăr?” Circumstanțe ale vieții: copilărie, tinerețe și asistența socială deschisă pentru tineret. În: Munteanu, Ana și Sagebiel, Juliane. 2007. *Practici în asistență socială România și Germania*. Iași: Editura Polirom
4. Ghebuță, Alis și Roberta Tuduri. 2010. *Abilități de viață resurse active*. Iași: Casa de editura Venus. p. 48.
5. Gorski, Hortensia și Sorina-Georgeta Corman. 2011. *Studiu privind nivelul de adaptare pe piața muncii a grupurilor vulnerabile în regiunea centru*, Sibiu: Editura Universității „Lucian Blaga” din Sibiu

6. Howe, David. 2001. *Introducere în teoria asistenței sociale*. București: Editura MarLink.
7. Kellert, Stephen. 2002. *Building for life*. Washington Covelo London: Islandpress
(http://www.childrenandnature.org/uploads/Kellert_BuildingforLife.pdf
accesat la data de 18 ianuarie 2012)
8. Kochenderfer-Ladd, Becky. 2008. *Separation anxiety*. În W.A. Darity, Jr. (Ed.), *International Encyclopedia of the Social Sciences*, 2nd Edition. 9 vols, Detroit, MI: Macmillan Reference USA.
9. Kroger, Jane. 2009. Dezvoltarea identității în adolescență. În: Adams, R. Gerald și Berzonsky, Michael D. (coord) 2009. *Psihologia Adolescenței Manualul Blackwell*. capitolul 10, pp. 240-261. Iași: Editura Polirom
10. Miley, Krogsrud Karla; O'Melia, Michael și DuBois, Brenda. 2006. *Practica asistenței sociale*. Iași: Editura Polirom
11. Mook, Douglas. 2009. *Experimente clasice în psihologie*. București: Editura Trei.
12. Munteanu, Ana. 2006. *Psihologia dezvoltării umane*. Iași: Editura Polirom.
13. Șchiopu, Ursula și Emil Verza. 1997. *Psihologia vârstelor. Ciclurile vieții*. București: Editura didactică și pedagogică. p. 211
14. Siporin, Max. 1980. Ecological systems theory in social work. În: *Journal of Sociology and Social Welfare*, 7 (7), pp. 507-532.
15. Sorescu, Emilia-Maria. 2009. *Bătrânețea între binecuvântare și blestem. Sociologia îmbătrânirii*. Editura Universitaria, Craiova
16. Stein, Mike. 2000. „Ieșirea din ocrotire” în *Asistența socială în Marea Britanie și România*. București: UNICEF.
17. Swartout - Corbeil, Deanna. 2006. Attachment Between Infant and Caregiver. În: *Gale Encyclopedia of Children's Health: Infancy through Adolescence*
<http://www.encyclopedia.com/doc/1G2-3447200070.html>, (accesat la data de 08.07.2011)
18. Șoitu, Conțiu-Tiberiu 2003. Copilul instituționalizat – perspective psihosociale. În: Neamțu, George (coord) 2003. *Tratat de Asistență Socială*. Iași: Editura Polirom.
19. Tolfree, David. 2000. Rofffs and Roots. *The care of separated children in the developing world*. Arena. Ashgate. Publisching
20. Zamfir, Elena; Preda, Marian și Dan, Adrian. 2004. „Surse ale excluziunii sociale”. În: *Revista de Asistență Socială*, Nr. 2-3

THE DEFINITION OF WELFARE STATE

Ermelinda DURMISHI
University of Craiova
E-mail: eridurmishi@yahoo.com

Abstract: *This essay will try to clarify the meaning of “welfare state”, that is understand in monetary terms or whether it is necessary to include non-monetary aspects such as happiness. Such an analysis is very important taking into account the variety of researches in this field, which from my point of view comes as a result of the importance of the issue. Being a subject analyzed by social science, very often we make the question: what the social science understanding of welfare has to offer and what its implications are for the data which is needed to measure welfare? “The measurement of welfare” is an answer that helps us to understand meaning and what welfare represents. Now days in the world the economic crises, has put the welfare state and social policy at the centre of researchers because the social field of the state is the most affected. Solutions require a deep analysis as I try to do in this essay, starting with the analysis of concepts, through an empirical analysis.*

Keywords: *Quality of life, social policy, welfare, wellbeing, welfare state.*

1. Analysis of the concept of welfare

The concept of welfare is very difficult to be defined, many authors in different fields of social science have defined this concept, and one of them is Jeja-Pekka Roos that has indicated some of the most problems in approaching a concept of welfare:

- *Multidimensionality of welfare* – there exist no single, unitary concept of welfare, rather it consist of a widely varying collection of aspects, components or dimensions. Speaking to a certain degree of “parts”, and more specifically of the components of welfare, such as health, being, well-fed, well-housed, etc.
- *Unit-level of welfare* – shall we speak only of individual welfare, and if not, what does social welfare actually imply?
- *The dynamic nature of welfare* – is not merely an outward and “objective” entity to be measured and recorded. It is inherently related to the activities of men, with the conception of the good life. Welfare is constantly “created” by man, not exclusively something passively perceived. This is a problem of infinite complication, to which very scant attention has hitherto been directed (Ross, 1973, p. 52).

When we refer to the concept of welfare, among others, we cannot disregard the subjective aspects from objective aspects entirely. Social welfare is the result of a dialectic process of subjective activities and objective processes. Men create their welfare from these objective processes, but their perception of it is not solely passive.

Therefore we cannot have a simple and mechanical division, rather the two are completely intertwined and tangled with one another and cannot be separated.

We have a set of objective factors – historical, social and other – and we have man's subjective activity and consciousness which acts upon these objective factors. It makes no sense in the analysis of welfare, we must therefore, give attention to both the social process of welfare creation (decision-making, social choice, etc) and the objective factors of welfare, of which the concept of welfare is traditionally understood to be formulated (*Ibidem*, p. 58).

To explain this wide range of problems, firstly we need to define the concept of welfare, as a single concept and especially related with other words as state, therefore, welfare state. Nowadays the word "welfare" has entered into so many and different combinations that hardly anyone thinks about its meaning. The use of the word welfare causes some confusion in Romanian language. It refers both, to the status of a person, characterizing it, as well as the material and social preconditions of the well-being. Paul Pierson distinguishes three types of welfare: social welfare broadly refers to the provision and receipt of (reception) collective welfare; economic welfare that usually describes those forms of wealth provided through market mechanisms or formal economy; state welfare which refers to ensuring the social welfare through the state. (Pierson, 1996, pp. 143-179, available at <http://www.people.fas.harvard.edu/~iversen/PDFfiles/48.2pierson.html>)

According to Oxford Dictionary's the definition of welfare is the following:

- statutory procedure or social effort designed to promote the basic physical and material well-being of people in need: the protection of rights to education, housing, and welfare.
- financial support from state (the social measures for social security and assistance (http://oxforddictionaries.com/definition/american_english/welfare);

Another definition is given by Bent Greve the relationship between welfare and wellbeing is strongly dominated by the following elements that need to be included when we try to measure welfare:

- Macro level Gross National Product and total societal spending on welfare policies (indicators of resources)
- Micro level Subjective feeling of happiness, numbers living in poverty (indicators of wellbeing and avoiding of poverty – Greve, 2008, p. 59)

“Wellbeing” and “welfare” are often bracketed together, in particular wellbeing and state welfare. All human societies provide various welfare services to members who cannot earn their keep. In the process of modernization much of these services were monetarized and came under control of the state. We see this most clearly and in welfare arrangements for the unemployed, the sick and the elderly. This societal pattern is called “welfare state” (Veenhoven , 2000, p. 91) and is used for modern societies in which a great deal of welfare services is produced and distributed under state control (*Ibidem*, pp. 97-98).

The Gross Domestic Product, as an indicator of resource of welfare state, measures the total value, calculated in national value, of all final production in each country. It can be calculated in three ways:

1. by adding up income and profits received from production of goods and services;
2. by adding up expenditures on goods and services (adding money spent on exports and subtracting money spent on imports); and
3. by adding up the value added by labour and capital when inputs purchased from other producers are transformed into output.

It measures flows through the economy – production – not stocks, such as wealth and already-existing capital equipment, and it does not measure financial transactions or gifts, where only money changes hands.

While GDP measures economic activity within a country’s borders, the Gross National Product (GNP) measures the total income of a country’s citizens. It adds rents, interest, profits and dividends flowing into the country to GDP, while subtracting rents, interest, profits and dividends paid out to foreigners. At present, GDP is preferred to GNP because policy-makers are usually interested in the level of economic activity within a country’s borders. In most cases, GDP and GNP are roughly equivalent, although for some countries with a large foreign presence, such as Ireland, GNP is the preferred measure.

Real GDP per capita is often used as an indicator of the evolution of a population’s standard of living. It is calculated as the real value of production of goods and services divided by the overall population.

The question then becomes, how well does GDP approximate levels and changes in social and economic welfare? If we are interested in tracking changes in welfare, the GDP could serve as an adequate measure of changes in social welfare if other factors influencing welfare remain constant (Haggart, 2000, pp. 4-6).

The components of Economic Welfare (Jacobs, Šlaus , 2010, p. 65) are:

1. Household Income and Consumption Expenditure

GDP per capita takes into account the value of all financial transactions at market prices, including categories of expenditure such as military spending and general administration that are not directly related to household income and expenditure. Human economic welfare can be more accurately assessed by focusing on that portion of national income which relates directly to households, namely disposable income, consumption expenditure and net savings plus that portion of government expenditure related to health, education, housing, environment and social welfare.

2. Income Inequality

One of the serious criticisms of GDP is its blatant disregard of income distribution. In recent decades income inequality has risen, in many cases sharply, in most countries in the world.

3. Employment

In a market economy where employment is the principal means by which people acquire access to the income needed for goods, services and economic security, unemployment is the severest form of deprivation, akin to political disenfranchisement in a democracy.

4. Education

Education is rightly regarded as an essential component of overall human development and wellbeing. Our objective here is confined to measurement of human economic welfare, rather than human development per se. Here too, education needs to be included, since the relationship between education and incomes is well documented.

5. Environment

Environmental sustainability is an essential component of sustainable human welfare and identifies the principles by which these apparently disparate objectives can be most effectively reconciled. It is not sufficient to say that we cannot sustain current levels of resource consumption or call for a halt in economic growth (<http://www.mssresearch.org/?q=node/626>).

Welfare in the sense of wellbeing turns out to be an easier concept to imagine than to analyze carefully, but it is even harder to measure. A basic distinction made in the wellbeing literature is done between *subjective* and *objective* measures of wellbeing.

1. Objective measures focus on tangible, easily quantifiable benefits such as life expectancy, GDP per capita, child mortality, mean years of schooling, crime rate etc. These measures are widely recorded by governments and international agencies, and strongly influence the standard of living in a

country. They are also used as control variables when measuring subjective factors of wellbeing.

As Ed Diener and Martin E. P. Seligman argued, the objective measures of wellbeing currently have a larger influence on guiding policy more than subjective ones, although this has begun to change in recent years (McManus, p. 14). They argue that economic indicators alone do not tell us some of the most important things about how a nation is faring. Politicians, economists and demographers alike have begun to realize that there is more to measuring the success and progress of a nation than its economic output alone. This change has been reflected in the growth of alternative indicators of progress such as the UN Human Development Index (<http://hdr.undp.org/en/statistics/hdi/>):

The UN Human Development Index (HDI) is a new indicator of measuring development by combining indicators of life expectancy, educational attainment and income into a composite human development index. The scope for the HDI was the creation of a single statistic which was to serve as a frame of reference for both social and economic development. The HDI sets a minimum and a maximum for each dimension, called goalposts, and then shows where each country stands in relation to these goalposts, expressed as a value between 0 and 1 (<http://hdr.undp.org/en/statistics/hdi/>)

Mercer's Quality of Life Index:

Mercer quality of life index (2010), uses 39 indicators of analysis, grouped in 10 QoL (quality of life) dimensions political and social, economic, socio-cultural environment, health and sanitation, school and education, public services and transport, recreation, consumer goods, household, natural environment (Constantinescu, 2011, pp. 76-79). World Database of Happiness: The World Database of Happiness is a collection of findings on happiness in the sense of "the subjective enjoyment of one's life as-a-whole". This is a list of measures that fit this definition. Most of these measures are single direct questions. The measures are classified by the following aspects: Kind of happiness, Time of happiness, Method of assessment, rating scale (data base available at: http://www1.eur.nl/fsw/happiness/hap_quer/hqi_fp.htm)

2. Subjective measures on the other hand are less easy to quantify according to a given standard, but measure important concepts that go untouched by objective measures such as reported life satisfaction, happiness, positive affection, subjective health, trust in society etc. (McManus, p. 14)

As a subjective perception, in the 60's and 70's, the happiness or life enjoyment has been included on the concept of wellbeing as a new dimension in asserting the quality of life. In Amartia Sen's research, individual ability was introduced as a concept making for the first time the connection between the quality of life and people's ability to be involved in important activity mutually beneficial of both individual and society (Rova, Mano, 2009, p. 514).

However, since happiness is subjective and hard to measure, other measures are generally given priority. It has also been shown that happiness, as much as it can be measured, does not necessarily increase correspondingly with the comfort that results from increasing income. As a result, standard of living should not be taken to be a measure of happiness. Also sometimes considered related is the concept quality of life, which refers the general wellbeing of individuals and society (informations available at http://en.wikipedia.org/wiki/Quality_of_life)

As Heinz-Herbert Noll, notes the quality of life as a concept involves several subjective and objective elements and every study on the quality of life should consider all these elements. The subjective space refers to the wellbeing and pleasures one gets from the environment in which one lives, whereas the objective space refers to the pleasures of the individual related to social political requirements; material wellbeing, social status, good medical conditions, etc. In the 90s, by putting these theories together one could talk about human development, which in fact is a multi dimensional concept, mentioned above. Saying this, the wellbeing as crucial parameter of development, where the individual is the bases of every level of this development gives us the fundamental idea of human development (Rova, Mano, 2009, p. 514).

In the table no.1 Mark Raplay identified some objective and subjective indicators used in his study.

Table no. 1:
Objective and subjective social indicators (Raplay, 2003, p. 11)

<i>Frequently used objective social indicators (represent social data independency of individual evaluations)</i>	<i>Subjective social indicators (individuals appraisal and evaluation of social conditions)</i>
Life expectancy	Sense of community
Crime Rate	Material possessions
Unemployment rate	Sense of safety
Gross Domestic Product	Happiness
Poverty rate	Satisfaction with "life as a whole"
School attendance	Relationships with family
Working hours per week	Job satisfaction
Prenatal mortality	Sex life
Suicide rate	Perception of distributional justice
	Class identification
	Hobbies club membership

3. A third institutional element which has received less attention is the *role of politics and government in affecting wellbeing*, whose remit this thesis primarily falls under. Richard Layard (2005) claims that the objective of social policy should be the improved life satisfaction and wellbeing of a country's citizens (Mc Manus).

Christian Bjørnskov, Axel Dreher, Justina Fischer, in their turn, examine the effect that the size of government has on citizens' wellbeing as part of a larger debate on the government's optimal share of the economy. Their findings show that life satisfaction decreases with higher overall government *consumption* spending, but that social spending, as functions of the welfare state, and government investment, as capital formation, have no significant effects on wellbeing. According this, Stanley Brue and Randy Grant in their study defends the public choice theory view of limited government intervention as the best way to promote overall wellbeing of society (*Ibidem*, pp. 19-20).

Ruut Veenhoven revisits Bentham's utilitarian philosophy asking whether happiness for the greatest number is both *possible and/or desirable*. Using data from the World Database of Happiness to support his argument, he concludes that in modern conditions it is certainly possible, and furthermore also desirable: promoting happiness sits well with other qualities such as freedom of expression and good health. He argues the government has a large role to play in implementing such ideals via its policies (*Ibidem*, p. 18).

Economists have always recognized that not all happiness derives from being financially well off. We all know that being wealthy is not the same as being happy. However, it is rather hard to quantify happiness, and even harder to aggregate happiness across people because people generally have a variety of tastes. Consequently, over the years economists have invented some specialized technical names for happiness, including utility, satisfaction, preferences, tastes, indifference curves, wellbeing, and welfare (<http://www.econlib.org/library/Topics/College/wellbeingandwelfare.html>).

Current wellbeing has to do with both economic resources, such as income, consumption and wealth, and with non-economic aspects of people's lives (what they do and what they can do, how they feel, the natural environment in which they live, etc.). Recent research shows that it is possible to collect meaningful and reliable data on subjective wellbeing that include dimensions such as happiness, joy or pride, and negative emotions such as pain and worry.

The Stiglitz Report also stresses the importance of both objective and subjective drivers of wellbeing. Therefore, questions on subjective wellbeing should be incorporated in standard surveys to capture people's satisfaction with life and their evaluation of hedonic experiences. Everyone agreed that mere measurement of raw economic growth is not enough anymore; that we need to rely on a new set of indicators taking into account social well-being.

The Stiglitz Report recommends that GDP should be used to measure economic activity and that it should be combined with data allowing for wellbeing factors such as environmental health, safety and education. This report identified eight “key dimensions” which shape people’s wellbeing. These concern *material living standards, health, education, personal activities, political voice, social connections, environment, as well as economic and physical vulnerability*. Many of these dimensions are not included in conventional income measures.

The European Statistical System (ESS) is well advanced in most of these domains, except for political voice and social connections. But there are cross-cutting issues, such as equitability, sustainability and vulnerability that need to be developed further. It is also important that we have both subjective and objective indicators.

The financial and economic crisis has highlighted the importance of timely and reliable statistics. The crisis started as financial crisis, but turned into a global economic crisis. It showed how important it is to analyze simultaneously financial and non-financial accounts and to monitor the interlink ages between them.

GDP has for a very long time been the most common indicator for macro-economic development. In the absence of more accurate measures, it has also been seen as a proxy for prosperity and wellbeing. We have been aware of the limitations of GDP as a measure of societal progress for quite awhile, especially of the fact that it does not give a complete picture of the many dimensions of wellbeing (Eurostat, pp. 1-48)

Welfare, wellbeing and quality of life terms are sometimes used in combination or interchangeably to reflect the need for a major reorientation of public policy based on the view that economic growth is not an end in itself but a means to a greater end that encompasses social, political, cultural and even psychological needs, aspirations and values of individuals and the social collective.

Actions that contribute to higher rates of economic growth and higher living standards may or may not enhance human welfare, wellbeing, and overall quality of life. The loss of leisure time and sense of community, breakdown of the family and social cohesion, rising incidents of divorce, crime and mental illness, deterioration of social and cultural values are common concerns. This concept emphasizes the value of non-market human activities that do not fall within the monetized economy, such as household and personal services provided by members of the family, home schooling, care for children and the elderly. This broader conception recognizes the value of intangible but vitally important elements of human life, including the sense of security, belonging, social acceptance, self-esteem, and personal fulfillment (Jacobs, Slaus, 2010, p.68).

Understanding what is required to achieve human wellbeing means studying social, political and economic processes. It can entail attention to the complex details of policy design or to abstract theories and generalized overviews. It may require the ability to analyse statistical information; to evaluate the successes and failures of particular policies; to interpret popular aspirations; to investigate the perceptions of marginalized or vulnerable people; to understand the past; and to anticipate the future (Sample, pp. 5-6).

This leads us to the question of why we should be concerned about the attainment of human wellbeing. Human societies are complex associations of interdependent beings. In other words, human beings are social creatures who depend upon each other. Early sociologists, such as Emile Durkheim, endeavored to understand the complexity of modern societies in terms of the increasingly sophisticated ways in which people collaborate to produce life's necessities (Idem).

I. Social Policy¹ as a primary function of the state

In the English-language literature the narrower sense of welfare state is often called "social insurance" and the broader sense "social policy" (Veenhoven, 2000, pp. 97-98).

One of the most practical definitions of social policy that I want to mention in this study is the definition of Professor Marshall, mentioned by R. Veenhoven in his research:

"Social Policy" is not a technical term with an exact meaning ... it is taken to refer to the policy of governments with regard to action having a direct impact on the welfare of the citizens, by providing them with services or income. The central core consists, therefore, of social insurance, public (or national) assistance, the health and welfare services, housing policy" (Marshall, 1965, p.7)

The term of social policy is used to be applied:

- as the policies which governments use for welfare and social protection;
- as the way in which welfare is developed in a society.²

In the first sense, social policy is particularly concerned with social services and the welfare state. In the second, broader sense, it stands for a range of issues extending far beyond the actions of government - the means by which welfare is promoted, and the social and economic conditions which shape the

¹In the English language, the original language of this concept, there is a difference between the *policy* as strategy, action plan that promotes a particular field (social policy, economic policy, fiscal policy, foreign policy etc.) and *politics* as the political life that concerned political parties, political institutions, ideology, etc.

²The term of social policy is used at the same time as an academic study subject.

development of welfare (informations available at <http://www.rgu.ac.uk/publicpolicy/introduction/socpolf.htm>).

We can distinguish two main policy features, and these have to be divided into two sub patterns:

1. *The first set of social policies is concerned to economic analysis of the welfare state.*

- One is focusing on economic growth, assuming an automatic link between this and the development in all other areas. This is in the strictest sense a mathematically lead functionalist model. The social seemingly does not exist as inclusion, cohesion and empowerment appear to be outcomes of (socio) economic development. This can be called economism, being build if not on a Keynesian so at least on a *macro-economic approach*. Here, welfare-policy is reduced on an annex to economic policies. In other words, social policy has the classical productive function of social policy.

- Another pattern is a kind of complement as it concentrates on empowerment, following a liberalist approach. Though “economically driven”, here the enhancement of the other factors is not seen as functional outcome in a strict mathematical fashion. Rather, individual action is centre-stage, based on rational choice options. In other words, it is the classical *micro-economically oriented approach* of liberal and neo-liberal “welfare policies”, accepting if any then a wellbeing orientation of social policy. Looking at the classical functions of social policy, this approach can be seen as fulfilling the protective and productive function. However, it has to be stated that the protective orientation is actually largely driven by a productive notion¹ or it follows an ethical notion of good-doing, typical for old and currently revived charitable ideas.

2. *A second set of policies* is concerned with what can be seen as classical social policies as they developed in a second phase of the welfare state. Broadly, this second phase can be characterized as a shift flanking the process of industrialization and compensating for its worst malfunctions to a more “human oriented” and to some extent rights-based understanding, based on implementing social rights.

- Though the debate on overcoming *social exclusion and the orientation on social inclusion* is in the strict sense only a recent one, there is actually a longer tradition which prepared such a renunciation of a strictly defensive “war against poverty” as it had been characteristic for the early years of capitalism.

¹As productive notion the social policy can be seen for instance in the work of Adam Smith.

The emergence of such an “inclusive society” was more concerned with a vision of a social fabric in which the individual, still being mainly a productive force, has increasingly as well a right in its own terms, as individual with own rights. Looking against such a background at the understanding of social policy and taking the classical functions of social policy, we can speak of a mainly protective and distributive function.

- *Social cohesion* gained increasingly a value for the modern capitalist society. This is strongly linked to the problems around the increasing role of “relative poverty” – individuals being relatively rich in terms of basic “means of survival” had nevertheless been poor in terms of their relative position in society. Looking here at the function of social policy, societal politics and a distributive function plays a major role (Hermann, 2005, p. 22).

In the early 21-st century, a consensus has emerged that social policy is part of the primary function of the state, and that social policy is more than a limited set of safety nets and services to cover market failure. Well-designed and implemented social policies can powerfully shape countries, foster employment and development, eradicate marginalization and overcome conflict. They are an essential part of any National Development Strategy to achieve growth and equitable social outcomes.

Now days in the globalised world social policy is necessary, because the extreme inequality in the world distribution of income and assets seriously undermines the effectiveness of global growth in reducing poverty and exclusion.

Another point from which must be analyzed social policies is that one where the benefits of economic growth do not automatically reach all. Inadequate social policies ultimately limit growth in the medium and long term. Social policies are justified not only from a humanitarian viewpoint; they are an economic and political need for future growth and political stability, minimally to maintain citizen support for their governments. For these reasons, economic and social policies need to be promoted in parallel, in a mutually reinforcing way, from an early development stage, as part of the country’s national development strategy and the social contract between government and citizens (Ortiz, pp. 8-9).

Now days by the analysis we can see that there is a difference between welfare states. The question that comes naturally is: *How and why does social policy differ across countries?* The difference that we can distinguish is by level or by type, as the following:

1. By level:

- *The standard measure: public social expenditures as % of GDP.* These data exaggerate somewhat the magnitude of the crosscountry variation. They don't subtract tax clawbacks. They exclude tax subsidies for private expenditure.

- *An alternative is to measure program details — eligibility criteria, benefit levels, duration.* Esping-Andersen decommodification measure, updated and extended by Scruggs Its drawback: includes only three programs (pensions, unemployment insurance, sickness insurance)
- 2. By Type:
 - The most known clasification by type is the Esping-Andersen's clasification, in 1990, in his research “The three worlds of welfare capitalism” where are distinguesh tree pypes of regimes, each with own programs:
 - *Social Democratic:* universalistic programs with flat-rate benefits, heavy public expenditures on services;
 - *Conservative:* heavy on social insurance programs, with benefit levels proportional to earnings;
 - *Liberal:* targeted benefits, limited public expenditures on services. (Kenworthy, 2010).

As an aid to our inquiries, it is helpful to examine three contrasting models or functions of social policy. The purpose of model-building is not to admire the architecture of the building, but to help us to see some order in all the disorder and confusion of facts, systems and choices concerning certain areas of our economic and social life. Tentatively, the three models can be described as follows:

1. *The Residual Welfare Model of Social Policy*

This formulation is based on the premise that there are two “natural” (or socially given) channels through which an individual's needs are properly met; the private market and the family. Only when these break down should social welfare institutions come into play and then only temporarily. The theoretical basis of this model can be traced back to the early days of the English Poor Law, and finds support in organic-mechanisticbiological constructs of society advanced by sociologists like Spencer and Radcliffe-Brown, and economists like Friedman, Hayek and the founders and followers of the Institute of Economic Affairs in London.

2. *The Industrial Achievement-Performance Model of Social Policy*

This incorporates a significant role for social welfare institutions as adjuncts of the economy. It holds that social needs should be met on the basis of merit, work performance and productivity. It is derived from various economic and psychological theories concerned with incentives, effort and reward, and the formation of class and group loyalties. It has been described as the “Handmaiden Model”.

3. *The Institutional Redistributive Model of Social Policy*

This model sees social welfare as a major integrated institution in society, providing Universalist services outside the market on the principle of need. It is in part based on theories about the multiple effects of social change and the economic system, and in part on the principle of social equality. It is basically a model incorporating systems of redistribution in command-overresources through time.

These three models are, of course, only very broad approximations to the theories and ideas of economists, philosophers, political scientists and sociologists. Many variants could be developed of a more sophisticated kind. However, these approximations do serve to indicate the major differences – the ends of the value spectrum – in the views held about the means and ends of social policy. All three models involve consideration of the work ethic and the institution of the family in modern society (Titmus, 1974, pp. 145-147).

Table no. 2 :
Esping-Andersen's "Worlds" of welfare capitalism

	Countries
1990 worlds	
Social Democrat	Norway, Sweden, Finland, Netherlands
Liberal	USA, Canada, Switzerland, Australia, Japan
Conservative	Italy, France, Austria, Germany, Belgium
Not classified	Ireland, New Zealand, Great Britain
1999 worlds	
Universalist	Denmark, Norway, Sweden, Finland, Netherlands (Great Britain)
Residual	Australia, Canada, USA (Great Britain)
Social insurance	Austria, Belgium, France, Italy, Germany, Japan
Not classified	Ireland, Switzerland

Source: Esping-Andersen, 1990, Table no. 3.3, p. 74, 1999, pp. 58-60

The difference in social policy doesn't exist only in space, by countries, but also in time. But how and why has social policy changed over time?

- Kaldor Hicks notes that there was broad similarity in social policy generosity across rich countries around 1960's.
- In the 1960's and 1970's, paths diverged sharply; social policy expenditures rose everywhere, but the increases were much greater in some countries than in others

- Since the 1970's, levels of expenditure have increased only a little in most countries
- Expansions since the 1970's have been mainly in health care and in "family friendly" policies (child care, parental leave, child benefits)
- Since the mid-1990's, activation (employment) has been added to security and redistribution as a key goal of social policy (Kenworthy, 2010).

Conclusion

The first idea about the concept of welfare is that it is not so clear. Many researchers have defined the welfare in different ways. I tried to do the same with this essay, to understand and analyze the welfare in terms of economic aspects and on the perspective of happiness and well-being of the individual which employs a very diverse group of social indicators in order to try to catch important aspects of welfare.

The intention of this essay has been to show that a broader understanding of welfare can be an important element in the perception of the nature of the welfare societies, including what should be incorporated in the data in order to describe welfare. Recent continued interest in social indicators as a way of measuring not only objective aspects of societal development, but also more subjective features including satisfaction and happiness, has led to a new and broader interpretation of what welfare is.

Despite having different approaches to the understanding of the concept of "welfare", and perhaps not even a clear single definition of the concept, it is useful to analyze development in relation to welfare spending and the understanding of what welfare is when societies are deciding to spend money. In contrast to this, an increase in income does not necessarily imply an increase in the total level of happiness, although higher incomes are seemingly connected to higher levels of happiness across welfare states. Therefore, if happiness, as suggested in this essay, is part of our understanding of welfare, economic measures cannot stand alone, but instead, we will have to combine economic indicators (especially GDP per capita) with measures relating to happiness, poverty, etc.

Related with welfare state social policy, in the broader sense of welfare, has been treated here as a part of the primary function of the state. Well-designed and implemented social policies can powerfully shape countries, foster employment and development, eradicate marginalization and overcome conflict. The classification of welfare state is made by the types and levels of application of social policies.

I conclude that this topic, about the welfare state, now days with the changes of society, economic and politic systems, is to be analyzed ongoing with new facts and new solution for a helathy society.

Bibliography:

1. Constandinescu, Mihaela, *Quality of life – sport relationship. Analysis indicators, in Management & Marketing. Challenges for the Knowledge Society*, Volume 6, Special Issue, Editor Economica Distributie, Bucharest, Summer, 2011
http://www.managementmarketing.ro/~store/suplimente/2011-Summer_Volume-6_Special_Issue.pdf
2. Dean Sample, *What is social policy*,
<http://www.polity.co.uk/shortintroductions/samples/dean-sample.pdf>
3. Greve, Bent, *What is Welfare?*, Central European Journal of Public Policy, Vol. 2, Nr. 1, CESES FSV, United Kingdom, July 2008, www.cejpp.eu
4. Haggart, Blayne, *The gross domestic product and alternative economic and social indicators*, 1 December 2000,
http://www.wikiprogress.org/images/THE_GROSS_DOMESTIC_PRODUCT_AND.pdf
5. Herrmanni, Peter, *Social Quality – opening individual well-being for a social perspective*, Alternatives: Turkish Journal of International Relations, Vol.4, No.4, Winter 2005
6. Ortiz, Isabel, *Social Policy, National Developement Strategies*, Departament of Economic and Social Affairs, United Nation,
http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1001486
7. Jacobs, Garry; Šlaus, Ivo; *Indicators of Economics Progress: The Power of Measurement and Human Welfare*, Cadmus, a papers series of the south-east European Division of the World Academy of Art and Science (SEED-WAAS), Volume I, Issue 1 October 2010
8. Kenworthy, Lane, *Social policy*, February 22, 2010,
<http://www.u.arizona.edu/~lkenwor/lecture-socialpolicy.pdf>

9. Marshall, Thomas Humphrey, *Social Policy*, Hutchinson, London, 1965
<http://www.rgu.ac.uk/publicpolicy/introduction/socpolf.htm>
10. Pierson, Paul, *The New Politics of the Welfare State*, in *World Politics*, 1996,
<http://www.people.fas.harvard.edu/~iversen/PDFfiles/48.2pierson.html>
11. Raplay, Mark, *Quality of Life research. A critical introduction*, SAGE Publication, London, First publication 2003
12. Roos, Jea-Pekka, *Welfare theory and social policy. A study in policy science*, Societas Scientiarum Fennica, Helsinki, 1973
13. Rova, Lindita; Mano, Romeo, *The impact of financial crisis on the quality of life*, Journal of applied Quantitative Methodes, Quantitative Methods Inquires, Vol. 4, Nr. 4, winter 2009, p.514
14. Séamus McManus, *Well-being and the welfare state: Do Larger Welfare States make People Happier*, Thesis for MSc in International Economic Studies,
<http://arno.unimaas.nl/>
14. Titmuss, Richard, *What is Social Policy?*, in *Welfare States: Construction, Deconstruction, Reconstruction I*, 1974, <http://rszarf.ips.uw.edu.pl/welfare-state/titmuss.pdf>
15. Veenhoven, Ruut, *Wellbeing in the welfare state. Level not higher, distribution not more equitable*, Journal of Comparative Policy Analysis, 2000, vol 2, <http://repub.eur.nl/res/pub/8855/2000b-full.pdf>
16. European Commission – Eurostat, *GDP and Beyond, Focus on measuring economic development and well-being*, SIGMA, The bulletin of European statistics
http://epp.eurostat.ec.europa.eu/cache/ITY_OFFPUB/KS-BU-10-002/EN/KS-BU-10-002-EN.PDF
17. <http://www.econlib.org/library/Topics/College/wellbeingandwelfare.html>
18. http://en.wikipedia.org/wiki/Quality_of_life
19. http://oxforddictionaries.com/definition/american_english/welfare
20. <http://www.mssresearch.org/?q=node/626>
21. <http://hdr.undp.org/en/statistics/hdi/>
22. http://www1.eur.nl/fsw/happiness/hap_quer/hqi_fp.htm