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## **Criminal Behavior in the Digital Environment: Historical Foundations and a Sociological Perspective**

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**Abstract:** *Crime has consistently attracted scholarly attention across disciplines, a focus that has intensified with the rapid technological advancements reshaping human interaction. As digital platforms expand and cybercriminal methods become more sophisticated, understanding criminal behavior within this digital realm presents increasing complexity. Digital crime encompasses actions that threaten the integrity of automated data processing systems. This study aims to establish a theoretical foundation for interpreting such behavior by applying a descriptive-analytical approach and reviewing a broad spectrum of academic literature. It begins by tracing the historical emergence and evolution of cybercrime, followed by an exploration of the transition from physical to digital spaces and the resulting shifts in the forms and patterns of deviance. Key sociological frameworks are examined to provide interpretive insights into these developments. The findings highlight multiple explanations: some scholars emphasize instrumental motivations, such as financial gain or the pursuit of social recognition; others focus on regulatory voids in cyberspace that allow for impunity and embolden deviant acts. Further perspectives underline the role of weakened self-control and the distinctive dynamics of virtual interaction in shaping behavior. Ultimately, the study concludes that digital crime is a fluid, continuously evolving phenomenon, inherently linked to technological change, and necessitating ongoing theoretical refinement and interdisciplinary research.*

**Keywords:** Cybercrime, criminal behavior, digital environment, criminological theory, digital transformation.

### **1. Introduction**

In recent years, rapid technological advancements, particularly the development of internet-enabled digital tools, have reshaped the digital environment into a novel social reality. This reality is characterized by the separation of physical bodies while simultaneously integrating essential components that facilitate interaction and communication among individuals. The shift from the physical to the virtual world has occurred at an unprecedented pace. (Kala, 2024: 37)

Within this boundless digital landscape, scholarly interest has increasingly focused on behavioral deviations arising from human-technology interaction and the resulting breaches of cyber norms related to safe internet practices. Existing studies have explored various dimensions of the phenomenon, including its prevalence, psychological consequences, and comparisons with similar behaviors in the physical world. (Abderrezzaq, 2024: 25) However, research also reveals a lack of consensus regarding the definition of deviant behavior in the digital environment. Furthermore, there is considerable variation in the tools and methodologies employed particularly in the fields of sociology and the humanities, resulting in data inconsistencies that hinder

the development of effective preventive strategies against cybercrime. (Djubina, 2024: 82)

In this context, digital platforms and social media applications such as WhatsApp, Facebook, Instagram, Twitter, Snapchat, TikTok, Telegram, and YouTube have become fertile grounds for the manifestation of criminal behaviors. The overuse of the internet, coupled with inadequate cybersecurity, has exacerbated digital risks for users especially given the widespread digital illiteracy and the diverse age groups of users who often lack the cognitive and technical skills necessary to discern between safe and harmful digital content, particularly content involving violence, bullying, and hate speech. (van de Weijer & Moneva, 2022: 49)

Moreover, ongoing academic debates persist regarding the conceptualization of cyber deviance. Some scholars interpret it as a mere extension of traditional forms of deviance, while others view it as a distinct phenomenon shaped by the specific characteristics of digital environments, which serve as safe havens for actors such as hackers and insurgents. According to classical definitions, deviant behavior comprises a set of interactions and actions characterized by hostility, aggression, or contempt toward individuals or groups based on particular traits or social status. Key elements typically include intent to harm, repetition of behavior, and an imbalance of power between perpetrator and victim. (Lewis & Lewis, 2011)

Against this backdrop, the present research paper seeks to examine criminal behavior within digital environments by establishing its historical foundations and exploring relevant sociological explanatory frameworks. (Dahmani & Brada, 2025: 102) The study is structured to encompass the multifaceted dimensions of the phenomenon through the following components: an introduction; a first section dedicated to the historical emergence and evolution of digital crime; a second section addressing the transformation of criminal behavior from physical to digital domains; a third section analyzing the nature and characteristics of digital criminal behavior; a fourth section discussing sociological perspectives on digital crime; followed by a concluding section presenting the study's findings and recommendations.

## **2.The Historical Foundations of Crime in the Digital Environment**

The origins of digital crime can be traced back to the 1950s, a period that marked the initial use of computers within a limited global scope. At that time, computers were large, complex machines restricted to major institutions and research centers in developed countries. Over the decades, however, computers have evolved into indispensable elements of everyday life, precipitating profound cognitive and behavioral transformations among individuals and communities. (Ashraf et al., 2022: 3162)

The mid twentieth century witnessed a critical juncture in the evolution of information and communication technologies (ICT), catalyzing far-reaching sociological shifts in modern societies. These technological advancements not only reconfigured social structures and cultural patterns but also created new avenues for deviant behavior, most prominently cybercrime. The emergence of cybercrime should not be understood merely as a technical development; rather, it reflects a fundamental restructuring of societal value systems. The widespread diffusion of digital technologies, particularly the shift from computers as elite instruments to universally accessible tools, has played a significant role in the proliferation of deviant behaviors within digital environments characterized by anonymity and operational efficiency. (Spellar, Vukadinović & Lynam, 2017: 73)

This conceptual complexity contributes to the ongoing theoretical ambiguity surrounding the definition of cybercrime. The term continues to elude consensus due to the intersection of legal, technological, and sociological perspectives. Gordon and Ford (2006), for instance, define cybercrime as "any crime committed or facilitated using a computer, network, or other electronic device," highlighting the multifunctional role of digital technologies as tools, mediums, or targets of criminal activity. Conversely, Çakır and Erkan critique such definitions as provisional, arguing that they underscore the field's limited theoretical maturation. In this regard, Ramses Behnam stresses the importance of differentiating between legal and ethical dimensions of criminalization, asserting that "the distinction between legality and criminalization represents the highest degree of criminalization. A crime is a breach of moral and social obligations before it is merely a legal infraction." This ethical lens is particularly pertinent in the context of cybercrime, which often manifests through behaviors such as hate speech, cyber extortion, and symbolic marginalization, each violating emergent norms of digital ethics. (Zarei & Nikkhah, 2024: 387)

From a sociological standpoint, cybercrime represents a digital extension of social behavior. As Dilek (2015) notes, "unintended behaviors online, such as unreflective language use or the dissemination of provocative content, may provoke collective hostility that materializes as cyber hate or digital marginalization." (Katyal, 2002: 2261) Such phenomena underscore the evolving nature of digital identity and expose the limitations of conventional social control mechanisms within virtual spaces. Ultimately, cybercrime is not a self-contained occurrence; it emerges from the intricate interplay of technological innovation, sociocultural transformation, and regulatory inadequacy. As contemporary criminological scholarship affirms, a comprehensive understanding of crime necessitates an exploration of the structural and symbolic frameworks in which deviant behaviors are embedded. Cybercrime, in this sense, represents not a rupture but a continuation of traditional criminality, albeit one that operates with heightened technical sophistication and greater transnational implications.

### **3.Transformations of Criminal Behavior from Physical Space to Digital Space**

From a sociological standpoint, digital space represents the materialization of what Manuel Castells termed the network society. Castells conceptualize this space as liberated from the conventional spatial constraints of the physical world, characterized by the erosion of traditional mechanisms of social control. Within this context, deviant behavior is no longer confined to fixed geographic locations but has instead become transnational, thriving in virtual environments marked by anonymity and difficulty of traceability. (Goldsmith & Brewer, 2015: 130)

The evolution of the Internet from a military initiative to a global communication platform has expanded the horizons of interaction, not only for the exchange of knowledge but also for the diffusion and circulation of deviant behaviors across diverse cultures and social groups. While this digital infrastructure has afforded individuals greater autonomy and expressive freedom, it has simultaneously undermined traditional control structures, particularly those enacted through socializing institutions such as the family, school, and religious bodies. This shift has contributed to what sociologists describe as "disintegrated self-censorship," a condition marked by the weakening of internal moral constraints in a context of digital alienation and perceived impunity. (Asli, 2023)

In this light, criminal behavior within digital environments should not be

viewed as a rupture from the historical trajectory of crime, but rather as its evolution redefined by novel technological means. Historical cases, such as the sabotage of the Jacquard loom in 1820 regarded as one of the earliest forms of technological crime, illustrate how technological advances have long been associated with deviant responses when social adaptation fails to keep pace. (Bjelajac & Filipovic, 2023: 17)

Moreover, rapid technological advancements have generated a structural asymmetry between the pace of technological change and the development of social control mechanisms. Contemporary forms of criminal activity often no longer require direct physical contact with the victim; instead, they are executed in intangible environments using non-material instruments. This evolution has intensified the challenges of detection and analysis and has prompted the emergence of new sociological constructs such as technical deviance and digital anomie. (Helfgott, 2015: 49) A pronounced regulatory gap persists between the capacity of formal authorities to monitor and regulate digital behavior and the adaptive strategies employed by non-state actors, including cybercriminals. Numerous studies highlight that the limited technical capacity of law enforcement agencies substantially contributes to offenders' confidence in avoiding legal consequences. This underscores the need to rethink classical deterrence frameworks and advocates for the advancement of a "digital deterrence" paradigm within modern deterrence theory. (Colombini, Colella & Army, 2012: 73)

In conclusion, understanding criminal behavior in the digital sphere demands a shift beyond conventional legalistic perspectives toward a holistic sociological analysis. Digital crime must be examined as a sociocultural phenomenon shaped by the interplay between technological infrastructures and evolving societal values. This necessitates engaging with concepts such as digital socialization, cyber alienation, and virtual identity to provide a nuanced understanding of contemporary deviance. The digitalization of social life has fundamentally transformed the landscape of criminality, rendering sociological inquiry indispensable in comprehending deviant behavior in the information age.

#### **4.The Nature and Characteristics of Criminal Behavior in the Digital Environment**

Criminal behavior constitutes a multifaceted and interdependent social phenomenon. The notion of a society entirely devoid of deviant conduct remains an unattainable ideal. If, in the tangible world, efforts to reduce crime rates to acceptable levels have yet to succeed, achieving such an objective in the digital realm characterized by its boundless spatial dimensions, constant connectivity, and the inherent difficulty of regulatory oversight proves even more formidable. Over time, the nature, boundaries, and definitions of criminal behavior evolve in tandem with societal transformations, rendering the ideal of a crime-free society a purely utopian construct. Crime is deeply ingrained in the social fabric, and its manifestations are inextricably linked to the structural and cultural attributes of each society. (Ibn-ElWaleed, El-Meleegy & Gamal, 2024: 157)

The complexity and developmental stage of a society significantly influence the forms and prevalence of criminal behavior within it. Accordingly, a nuanced understanding of criminal behavior in any given context necessitates an examination of the structural, cultural, economic, and political dynamics that give rise to it. Equally essential is the analysis of the preventive and remedial strategies employed by the state to mitigate both conventional and digital forms of criminality. (Lee, 2018: 224) In this regard, cybercrime emerges as a novel and distinctive category of criminal behavior one

that differs fundamentally from traditional crime in its methods of execution, geographic reach, perpetrator profiles, and mechanisms of deterrence and control. The exponential growth of internet-based technologies has facilitated the transnational character of such crimes, drawing increasing concern from law enforcement, legislative bodies, and the academic community alike. (Arkusha et al., 2023: 262)

From a sociological standpoint, the key structural and social characteristics of cybercrime can be delineated as follows:

#### **4.1.The Cognitive and Elite Profile of Perpetrators**

Cybercrime is frequently described as an “elite” form of criminality, largely due to the advanced technical expertise it demands. Offenders typically possess a high level of academic and technological competence, particularly in computing and information systems. This cognitive sophistication significantly complicates the work of security and law enforcement agencies, especially in contexts where institutional capacities are limited. Consequently, the phenomena of “cognitive inequality” and “technological monopolization” emerge as critical structural factors in explaining the profile of the cyber offender. (Agustina, 2015)

#### **4.2.Absence of Geographical Constraints**

One of the defining features of cybercrime is its ability to transcend traditional territorial boundaries. A cybercriminal can operate from virtually any location worldwide and target victims across borders without any physical presence. This poses profound legal dilemmas surrounding state sovereignty, jurisdictional authority, and the applicability of national legal frameworks factors which collectively undermine the effectiveness of conventional deterrence models. (Powell, Stratton & Cameron, 2018)

#### **4.3.Cyberspace as a Crime Scene**

Unlike traditional crimes, cybercrimes are perpetrated within a non-physical, virtual environment. This spatial abstraction obscures the act itself, often shielding the perpetrator and weakening public and victim awareness of the threat posed. The anonymity of cyberspace enables offenders to inflict tangible harm in the real world without being physically present at the scene of the crime. This necessitates a critical reassessment of cyberspace as an incubator for new forms of deviant behavior. (Baysal, 2023)

#### **4.4.Evidentiary and Procedural Challenges**

The prosecution of cybercrime is hindered by substantial evidentiary complexities. Digital evidence is often volatile it may be encrypted, concealed, or rapidly erased. Furthermore, the cross-border nature of such offenses introduces procedural complications, as legal systems vary across jurisdictions and intergovernmental coordination remains insufficient. These factors collectively hinder the pursuit of justice and the effectiveness of litigation. (Ibn-ElWaleed, El-Meleegy & Gamal, 2024: 155)

#### **4.5.Extensive Reach and Potential Harm**

Despite often relying on seemingly modest technical means, cybercrimes can exert disproportionately large effects, targeting individuals, corporations, and even sovereign states. The spectrum of offenses includes cyberterrorism, banking system intrusions, identity theft, manipulation of critical information, and the dissemination of illicit content. Such crimes can severely undermine infrastructure, compromise national security, and inflict reputational damage on institutional entities. (Zarei & Nikkhah,

2024: 387)

## **5.Sociological Approaches to Understanding Digital Criminal Behavior**

### **5.1.Routine Activity Theory and the Analysis of Cybercrime Patterns**

Originally developed by Cohen and Felson (1979), Routine Activity Theory stands as one of the most influential frameworks for analyzing cybercrime. Rather than focusing on the offender's personality traits, the theory emphasizes the situational and environmental conditions surrounding criminal acts. It posits that a crime is likely to occur when three core elements converge: the presence of a motivated offender, the availability of a suitable target, and the absence of a capable guardian. (Helfgott, 2008: 57)

Within the digital context, the theory suggests that motivations such as material gain, recognition, or the pursuit of digital dominance serve as primary drivers for potential offenders. These motivations have given rise to novel categories of cybercriminals, including hackers, online fraudsters, and cyberbullies. The likelihood of criminal activity increases markedly in cyberspaces lacking effective technological or human safeguards. Open-access and weakly secured digital environments offer ideal conditions for opportunistic actors. (Vila, 1994: 311)

Offenders often select their targets based on four key criteria: the perceived financial or strategic value of the target, the sophistication of its data protection systems, its visibility or prominence in cyberspace, and the ease with which it can be accessed. The more valuable and less protected the data, the higher the probability of victimization. Furthermore, entities or individuals with substantial online visibility, particularly those with lax cybersecurity measures face a significantly elevated risk of attack. Empirical studies underscore the role of capable guardianship, showing that the presence of skilled cybersecurity teams and robust digital defense protocols substantially reduces the likelihood of security breaches. This highlights the critical importance of the "capable guardian" in crime prevention and deterrence. (Suarez, 2015: 88)

Routine Activity Theory thus proves highly adaptable to the dynamics of digital environments. It offers valuable explanatory power regarding emerging patterns of cybercriminal behavior and underscores the necessity of constructing protective digital infrastructures to mitigate these risks.

### **5.2.General Theory of Self-Control**

The General Theory of Self-Control, proposed by Gottfredson and Hirsch, links criminal behavior to two interrelated dimensions: low self-control and the presence of criminal opportunities. The theory asserts that individual differences in self-control, a trait shaped largely by early childhood experiences serve as stable predictors of deviant behavior. Self-control is defined as an individual's capacity to resist temptation, endure frustration, and prioritize long-term outcomes over immediate gratification. (Mezghiche, 2025: 970)

Individuals with low self-control typically exhibit impulsiveness, risk-seeking tendencies, low levels of empathy, and an inability to delay gratification. These characteristics, often formed in the context of inadequate parental supervision and discipline, are presumed to remain relatively stable across the lifespan. While these traits remain constant, the forms and expressions of criminal behavior may evolve depending on the availability of opportunities. (Curry, 2023: 3)

In the context of digital environments, this theory holds particular relevance. The internet offers a multitude of low-risk, high-reward opportunities for individuals

with diminished self-control. Offenders can engage in activities such as online fraud, identity theft, and unauthorized system access, often with minimal effort and low likelihood of detection. The digital domain affords anonymity, minimizes the risk of direct confrontation with victims, and complicates enforcement, thereby lowering the perceived cost of offending. In contrast to conventional forms of crime, which carry a greater probability of social and legal consequences, cybercrime presents an attractive option for those predisposed to deviant behavior. (Holt, 2020: 514)

Accordingly, the General Theory of Self-Control offers a robust framework for understanding the psychological and social predispositions that drive individuals toward cybercrime. When combined with analyzes of structural opportunity, it provides a comprehensive explanation of deviant behavior in technologically mediated spaces.

### **5.3. Social Learning Theory and the Explanation of Cybercriminal Behavior**

Social Learning Theory, as advanced by Ronald Akers (1998), provides a compelling framework for interpreting cybercrime as an emergent form of deviant behavior cultivated through social interaction within digital environments. (Dahmani & Brada, 2025: 131) It rests on the foundational premise that criminal behavior is not innate, but rather learned through engagement with social groups that endorse and reinforce pro-criminal values, beliefs, and attitudes.

1. Akers' model identifies four central mechanisms through which deviant behavior is acquired
2. Differential Association: Interaction with significant others such as peers, family members, or online networks who transmit criminal norms and behaviors.
3. Reinforcement: The perceived or actual rewards and punishments that shape the likelihood of engaging in criminal conduct.
4. Imitation: The replication of observed behaviors, particularly influential during the initial stages of learning.
5. Definitions: The personal interpretations and justifications that individuals assign to specific behaviors, which may serve to legitimize or neutralize deviance.

Within this theoretical lens, participation in digital communities such as anonymous forums, encrypted messaging groups, or dark web networks serves as a conduit for the normalization and reinforcement of cyber deviance. These virtual collectives facilitate the dissemination of illicit knowledge, including the sharing of hacking tools, technical tutorials, and criminal narratives that valorize deviant action. Even among individuals possessing moderate levels of self-control, the presence of strong imitation and reinforcement mechanisms significantly increases the propensity to engage in cybercrime. (Graham & Smith, 2024: 112)

Empirical research underscores the enabling role of cyberspace in promoting deviant learning. The digital environment offers expansive opportunities for acquiring criminal expertise through access to technical resources, step-by-step manuals, and informal training programs many of which are widely available and unregulated.

Consequently, Social Learning Theory provides a robust sociological foundation for understanding cybercriminal behavior as a socially constructed and symbolically mediated phenomenon, shaped by the dynamics of digital interaction and the reconfiguration of traditional mechanisms of socialization, deviance, and control.

#### **5.4 General Strain Theory and the Interpretation of Cyber Deviance**

General Strain Theory (GST) offers a comprehensive and psychologically informed explanation of deviant behavior by focusing on the disjunction between culturally prescribed goals and the institutionalized means available to achieve them. The theory also emphasizes the influence of negative stimuli such as social deprivation, injustice, or emotional abuse as significant sources of strain that may provoke deviant responses, including crime, as a form of emotional coping. (Brada & Dahmani, 2024: 90)

As criminal activity increasingly migrates from physical to digital spheres, the theory has been extended to account for new forms of strain arising from online contexts. These include cyberbullying, digital harassment, online hate speech, and cyberterrorism all of which function as digital analogs to traditional stressors and may contribute to psychological distress, frustration, and reactive aggression. (Walton & Dhillon, 2017: 9)

Key empirical findings within this framework include:

1. Cybercrimes of an emotional or interpersonal nature are often rooted in acute psychosocial stressors, including experiences of exclusion, humiliation, or betrayal.
2. Gendered responses to strain differ significantly: females are more likely to internalize distress through self-harming behaviors, whereas males are more inclined toward externalized aggression and confrontation.
3. The typology of cyber offenses varies across gender lines. Males tend to engage in more technically complex crimes (e.g., hacking, data breaches), while females are more frequently involved in emotionally driven offenses, such as online harassment or interpersonal fraud.
4. Social support systems, especially familial and religious networks, play a moderating role in reducing the psychological impact of strain, particularly for female individuals. In contrast, the absence of such support, coupled with chronic exposure to digital hostility, often exacerbates vulnerability and perpetuates patterns of marginalization.

In conclusion, General Strain Theory expands the analytical scope of cybercrime studies by illuminating the emotional, social, and structural pressures that drive individuals, regardless of gender toward digital forms of deviance. With the increasing complexity of social roles and the proliferation of cybercrime variants such as blackmail, cyberviolence, and financial fraud, the theory reinforces the need to examine the interplay between psychological strain, social context, and deviant adaptation in cyberspace.

#### **6. Conclusions**

Criminal behavior within the digital environment necessitates comprehensive analytical frameworks by scholars in the social sciences and humanities, as it represents a deviant phenomenon arising from the complex interplay between technological tools and human agency amidst the transformations of contemporary society. Based on a review of prior studies and relevant sociological theories that explore the interpretation of this behavioral pattern, the following conclusions have been drawn:

1. Digital criminal behavior emerges from a multifaceted dynamic wherein technological advancements, social change, and legislative gaps intersect. This convergence renders it a multidimensional phenomenon, which many criminologists identify as a defining characteristic of cybercrime.
2. Addressing digital criminal behavior requires an examination of both the structural and symbolic contexts that give rise to it. It should be understood



as an evolutionary extension of traditional forms of deviance, marked by heightened complexity due to its sophisticated technological foundation.

3. Offenders operating within the digital realm often belong to elite social groups, equipped with high levels of technical knowledge and advanced digital competencies typically resulting from strong educational backgrounds and technological expertise. In contrast, perpetrators of crimes in physical settings are more likely to come from socially vulnerable populations and are not necessarily technically proficient.
4. One of the most salient features of digital criminal behavior is its detachment from physical presence, allowing it to transcend geographical and political boundaries. Cybercriminals can perpetrate offenses against victims located anywhere in the world via the internet.
5. The intangible and immaterial nature of the digital environment facilitates the proliferation of criminal behavior. This presents challenges in terms of evidence collection and renders such activities invisible to the physical eye, thereby hindering the capacity of regulatory authorities to effectively monitor and prevent such acts and increasing the likelihood of victimization in cyberspace.

Lastly, various sociological frameworks offer interpretations of digital criminal behavior. Routine Activity Theory posits that cybercrime is driven by motives such as material gain, social recognition, or influence, and is sustained by the lack of effective digital deterrents. Social Control Theory suggests that low levels of self-control, combined with the availability of criminal opportunities, increase the likelihood of digital deviance. Social Learning Theory maintains that criminal tendencies are acquired through social interactions in digital spaces. General Strain Theory emphasizes the role of psychological stress and exposure to negative stimuli, which may inhibit goal attainment and lead individuals to adopt deviant behavior as a coping mechanism.

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# The Importance of Previous Studies as a Fundamental First Step in Scientific Research

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**Abstract:** *Reviewing previous studies is one of the most essential steps in scientific research, particularly within the fields of social and humanitarian sciences. Examining prior studies and theoretical literature relevant to the research topic enhances the quality and originality of the proposed study. This is achieved by presenting, analyzing, synthesizing, and applying the insights drawn from existing research, as well as by comparing them with the findings of the current study. Such a review provides the researcher with a comprehensive understanding of the topic, identifies existing gaps in knowledge, and highlights the research opportunities that merit further exploration. Moreover, it assists in precisely defining the research problem, framing it clearly, and providing accurate conceptual and procedural definitions, thereby contributing to the credibility and quality of the results obtained.*

**Keywords:** previous studies, scientific research, university.

## 1. Introduction

University-level scientific research in the field of social sciences plays a crucial role in advancing intellectual and knowledge production, owing to its distinctive characteristics and significant objectives. Social and human sciences consistently strive to keep pace with societal change and to improve conditions conducive to sustainable development across various fields—social, economic, health, and environmental. This is accomplished through intensifying studies and research in these areas to bring about a qualitative and distinguished shift forward, following a distinctive scientific approach that engages interactively with different segments of society. It also involves interpreting social models (radical humanist, structuralist, functionalist, and interpretive) in an objective, personal, and social manner, in order to achieve functional interdependence in studying social problems and arriving at optimal solutions, by employing the epistemological approach in researching issues of societal concern.

In order to provide the research topic with scientific and methodological depth within the field of social and human sciences, every researcher must establish a connection between previous studies and the findings obtained, making comparisons, analyzing, and interpreting them in light of earlier research. This ensures that such studies form a genuine scientific contribution to the current research. Researchers should take this into account in the practical (field) component of their work, rather than merely listing previous studies in the theoretical framework. The significance of prior research also lies in enlightening and guiding the researcher to avoid mistakes made by others, encouraging them to present novel scientific contributions, and preventing the repetition of previous results. This should be done by relying on theories that explain the study's subject matter, thereby ensuring that the research work is free from flaws or doubt, and is characterized by accuracy, credibility, and objectivity.

This represents the ultimate aim of reviewing previous studies when conducting various types of scientific research: to produce a rigorous scholarly work that addresses all methodological aspects without breaching established academic standards. Reviewing prior research also assists the researcher in selecting the most appropriate

theories for the new study, particularly given the overlap and complexity of concepts, and in applying these theories correctly in the scientific investigation. This prevents deviation into convoluted paths that are difficult to exit during the course of the study. The analysis and interpretation undertaken by the researcher should be built upon three fundamental elements: theoretical and cognitive aspects, prior studies, and practical analysis. This leads to the central research question: To what extent are previous studies important in scientific research within the field of humanities and social sciences?

## **2. Study Objectives**

This study aims to achieve a set of objectives, namely:

- To identify and assess the significance of previous studies in scientific research.
- To demonstrate the extent to which prior studies can be utilized and linked to the study currently in progress.
- To fulfill the ultimate goal of prior studies in scientific research, which is to highlight the scientific gap.
- To underscore the substantial benefit that the researcher gains in analyzing the results of their study through the application of previous studies.

## **3. Significance of the Study**

The significance of this research paper lies in the intrinsic value of prior studies themselves, as they possess several characteristics upon which the researcher relies—such as avoiding the mistakes found in earlier studies and addressing aspects they have overlooked. Its importance also stems from the ability to highlight points of divergence and convergence, and from the scientific and methodological treatment of the subject matter through precise understanding aimed at achieving the intended objectives.

## **4. Study Concepts**

### **A-Scientific Research**

Scientific research is the pursuit of information through information, involving a precise investigation of its sources and phenomena, requiring careful consideration of every variable that affects or is affected by it. It is the excavation of an idea through another idea when the information is abstract, and exploration in the field when the information is embodied or reflected in speech, action, work, and behavior. It is also the examination of material within laboratories, each with its own objective measurements and tests. (Aqeel,2010:178 )

Values are measured and serve as measures, as do the opinions of respondents. Therefore, scientific research requires analyzing information with information, and argument with argument; it necessitates processing data in order to reach conclusions. Being scientific, it is based on methodological causation that begins with a problem or research question capable of engaging both the reader and the researcher. Thus, scientific research extends from a general problem, framed by hypotheses or questions, to the analysis of variables, ultimately arriving at conclusions and their interpretation, and may require making objective recommendations to relevant authorities. (Aqeel,2010:178 )

Any scientific study characterized by honesty and credibility, encompassing all recognized methodological approaches, and serving as a faithful observer of reality.

### **B-Concept of Previous Studies**

Previous studies are research works that have been conducted within the fields of scientific inquiry, whether in research centers, universities, academic institutions, or those presented and discussed at specialized scientific seminars and conferences. (Aqeel,2010:178 )

These are studies to which the researcher refers in order to illuminate their path regarding a new investigation. They reveal errors so that the researcher can avoid repeating them, and they assist in formulating hypotheses and identifying variables.

### **C-University**

A university is a place for the creative acquisition of knowledge in both its theoretical and practical dimensions, as well as for creating objective conditions that foster genuine development in other fields. Riyad Qasim defines it as the “sanctuary of the mind and conscience”: a sanctuary of the mind because it believes in the mind and in the truth, it builds, and because it never ceases its efforts to refine, develop, and unleash its capacity for production and creativity. It is a sanctuary of the conscience because it holds that positive knowledge, no matter how well-founded, remains incomplete—and may even turn corrupt—unless it is safeguarded by moral integrity. Karl Wilk also defines it as a source of knowledge, deriving its identity and legitimacy from this epistemic role it plays in the life of society. (Bouab,2015:73).

A university is a shared space encompassing various disciplines, through which academic degrees are awarded. It is an institution that undertakes the functions of teaching conducting scientific research, disseminating culture and knowledge, and training the personnel necessary for development and community service. As an educational institution dedicated to scientific research and higher education, it strives to elevate the individual in educational, cultural, and communicative dimensions, in order to achieve its intended objectives and implement its designated strategy.

## **5.Previous Studies (Presentation and Analysis)**

### **A-Reviewing Previous Studies**

Reviewing previous studies is a crucial step in scientific research; from the perspective of scientific and cognitive accumulation, the importance of prior studies lies in enabling the execution of new scientific investigations. For a researcher to establish a place for their study, they must review what has been previously written on the topic to avoid duplication and to benefit from earlier scholarly efforts, thereby enhancing the value of the research. The process of reviewing prior studies involves two key steps:

**First Step:** The researcher must define their research topic, particularly during the initial uncertainty that often accompanies the start of an investigation. When the review process is conducted consciously—through critical and analytical reading, interpreting the results obtained, and applying scientific skepticism that motivates the search for facts and solutions—the researcher can clearly and accurately determine the subject of their study.

**Second Step:** After defining the research topic, the researcher must identify and address the weaknesses found in prior studies to avoid repeating them. Through analytical and critical review of earlier works, the researcher uncovers gaps and benefits from certain points related to the structuring and analysis of the studied subject. In a modern study, the researcher may address aspects not previously covered. For instance, in examining the factors contributing to suicide, some may focus solely on psychological or economic factors, whereas a sociologist might approach the issue from the perspective of social factors. This constitutes a scientific and cognitive contribution by

offering a shift in perspectives and scientific viewpoints.( Aqeel,35)

### **B-How to Present Previous Studies**

Previous studies should be presented as follows:

- State the name of the author and the place where the study was conducted.
- Present the study's methodology.
- Identify the issues it raised within the scientific field.
- Compare it with the research currently being undertaken by the researcher.
- Explain the relationship between the results of previous studies and the hypotheses or research questions of the current study.
- Specify the new contributions made by each study.
- Raise new questions for the researcher to consider.
- Highlight the relationship between previous studies, theoretical frameworks, and shaping the future.

### **C-Discussing Previous Studies**

The researcher must address previous studies through several key considerations. First, they should go beyond the errors found in earlier works, ensuring the scientific grounding of these studies and proper documentation of their references.

They must also pay close attention to methodological aspects such as the research approach and data collection tools. In other words, the researcher should clearly identify points of similarity and difference so that the strengths of the current research become evident.

### **D-Purpose of Reviewing Previous Studies**

The purpose of reviewing previous studies is to summarize all findings relevant to our topic, employing a scientific approach that relies on deductive, inductive, and inferential reasoning.

During this process, the researcher engages in analysis and synthesis while examining prior studies. Abu Allam identified the purpose of reviewing previous studies in the following points:

**Defining the Problem:** The researcher is able to remove ambiguity and intellectual uncertainty surrounding the research problem, refine the study's concepts, and formulate hypotheses and questions, enabling them to define the subject of their study within a broad scientific and cognitive framework.

**Placing the Current Study in a Historical Perspective:** The researcher can situate their work within its historical context by highlighting differences from prior studies, thereby generating new knowledge that distinguishes the current research. This is accomplished through analytical review and by showcasing new cognitive contributions within the relevant research field.

**Understanding Contradictions in Previous Research:** Such contradictions often stem from variations in scientific methods of data collection and processing, resulting from changes in research tools, methodologies, study populations, samples, and other factors.

**Avoiding Unintentional Duplication:** This refers to steering clear of topics that have already been studied, while potentially reinforcing points that were overlooked or neglected in prior works. Here, the researcher plays a key role in identifying the knowledge gap to arrive at new, non-repetitive findings of scientific value.

**Choosing the Appropriate Methodology:** By reviewing prior studies, the researcher can select a scientific methodology suited to their current research, ensuring

that results are deeper and more reliable, and fostering confidence in the validity of the chosen approach.

**Selecting Suitable Data Collection Tools:** By examining previous studies, the researcher can decide on appropriate tools for gathering data, ensuring their psychometric properties—such as validity and reliability—are sound, thereby enhancing the trustworthiness of the results obtained.

**Linking the Discussion of Results to Existing Knowledge and Proposing New Research:** The researcher compares their findings with those of previous studies to identify newly acquired knowledge and differences, and proposes future research to broaden the scope of scientific understanding. (Abbas,2007;114)

### **E-Importance of Previous Studies**

The importance of previous studies lies in achieving a primary objective: Ensuring that the researcher does not address a problem that has already been studied.

They help determine the significance of the problem, design the research, link the findings with prior studies, propose further investigations, place the study in a historical perspective, avoid duplication, and benefit from fieldwork, research tools, and procedures.

They contribute to identifying the knowledge gap.

Moreover, the value of previous studies also lies in understanding the targeted cognitive aspects in terms of methodology and content, which can be summarized as follows:

Help avoid duplication and enable the researcher to ensure that all factors influencing the resolution of the research problem have been considered.

Prevent errors and provide insight into the difficulties faced by other researchers, Supply the researcher with references related to their topic, as well as tools and procedures that can be applied.

Offer an opportunity to demonstrate the seriousness and scientific originality of the research work by reviewing and utilizing similarities and differences; Facilitate the use of findings from previous studies in two main ways: building research hypotheses based on earlier results, and completing aspects where prior research stopped.

Assist in defining the theoretical framework of the research topic and adjusting it according to environmental developments; Inspire the researcher with new ideas following in-depth analytical readings; Aid in refining both the theoretical and methodological frameworks (Al-Muqham,2011)

### **F- Conditions for Accepting Previous Studies**

For a researcher to rely on and utilize previous studies in their work, the following conditions must be met:

The study must be published in a peer-reviewed journal; It should be an abstract or summary of an academic thesis and the thesis must originate from a recognized institution. (Laallam, 2017:100)

## **6. Utilizing Previous Studies in Scientific Research**

The purpose of reviewing previous studies is to familiarize the reader with all prior research conducted on the topic, presenting them in a logical manner that accounts for similarities and differences in their findings. For this reason, researchers in the social sciences and other fields engage in analytical reading of both theoretical and field



studies, with the aim of drawing lessons and determining the extent to which such studies contribute to the findings obtained in the current research topic.

The researcher should also justify the importance of their proposed study in comparison to earlier works by highlighting their shortcomings or weaknesses, whether in terms of theoretical framework or methodology. This serves to provide further logical justification and scientific significance to the topic under study, with the ultimate goal of achieving outcomes that other researchers have not yet reached.

From a scientific standpoint, theoretical reviews of prior studies help to establish the strength and foundation of the theoretical framework for the topic, while also aiding in refining the subject according to environmental developments that may necessitate changes in the theoretical foundations and hypotheses upon which the scientific study is based. Ultimately, comparing the results obtained with those of previous studies allows the researcher to determine what is different or new in the current research. (Laallam, 2017:100)

### **7. Purpose of Reviewing Previous Studies**

The purpose of reviewing previous studies (Review of Literature) is to acquaint the reader with all prior research conducted on the topic, presenting them in a logical and accurate manner that takes into account the similarities and differences between their results, while attempting to explain the reasons for any such differences, if they exist.

Previous studies also serve as a rich repository of information, enabling the observation of the phenomenon and the determination of its place within the broader body of knowledge. They shed light on the current study through comparison with earlier works, including the tools used, the findings obtained, and by building upon where others have left off—since science is, by nature, cumulative, forming a continuous chain of knowledge and research. ( Abdel-Moneim Hassan, 1996:88)

### **8. Linking Current Results with Previous Studies**

The researcher is required to compare the results of their study with those of the previous studies upon which they relied, in terms of points of agreement or divergence, in order to adjust, enhance, or develop them—all within a justified scientific and methodological framework. This is because previous studies exert multiple influences on different aspects of the topic, with their importance lying particularly in the analysis of results. The researcher must link their study's findings with those of prior research in the practical section, rather than merely presenting them in the theoretical part, thereby providing credibility and validity to the results obtained.

### **Conclusion**

Based on the foregoing, the primary aim of understanding the importance of previous studies in scientific research—particularly in the fields of humanities and social sciences—is for the discerning researcher to recognize that no aspect of the study or research should be overlooked during its execution.

This involves achieving objectives in the field and linking them with theoretical and cognitive aspects, drawing upon one's expertise, and integrating previous studies as one of the most crucial initial steps in conducting scientific research.

Preliminary reading on the topic enables the researcher to enrich their knowledge base, formulate hypotheses or research questions by identifying the scientific gaps in earlier studies, and then proceed to establish their main hypotheses. Previous studies are also relied upon to interpret and analyze the results obtained by comparing them with those

of earlier research—either by supporting and reinforcing them, modifying them, or refuting them. Ultimately, previous studies serve as a source of inspiration for the researcher to distinguish their work, generate ideas, broaden perspectives, and grasp the truth, thereby ensuring that the research attains strength and distinction, and is not devoid of purpose or lacking in scientifically substantiated results.

### **Recommendations and Guidelines**

- Intensify studies and methodological practices in the field of social research.
- Increase training in practical applications within the field of methodology.
- Encourage extensive reading by both experienced and novice researchers in social research, focusing on how to structure it effectively.
- Emphasize the review of literary heritage (previous studies) in all scientific research, ensuring their integration into the analysis and interpretation of results.

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# The Role of Educational Software in Improving the Quality of the Didactic Process In Moral-Civic Education Activities In Preschool Education

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**Abstract:** *Moral-civic education activities, an integral part of the Man and Society domain, have an essential role in shaping the personality of preschoolers, in developing moral values, democratic attitudes, civic spirit and respect for others. In this sense, educational software offers a series of didactic advantages that can contribute to improving the quality of the educational act. The research was designed to explore not only the use of educational software by teachers, but also their perceptions of the efficiency of these tools in the didactic context. The socio-pedagogical research aimed to collect relevant data on the perceptions and experiences of teachers in preschool education. The sample consists of 44 educators. The hypotheses of the proposed research focus on identifying and analyzing the didactic advantages of using educational software within the teaching process in civic education activities, part of the Man and Society domain. In the contemporary educational context, technology plays an increasingly important role in the way lessons are structured and delivered, and the integration of educational software in teaching civic education can address traditional educational challenges and contribute to the development of essential skills of preschoolers. The hypotheses formulated are based on the idea that the effective use of technology can improve the quality of the teaching process, supporting active, interactive and personalized learning.*

**Keywords:** educational software, moral-civic education, digital technology, teaching process

## 1. Defining educational software and its importance in modern education

In the context of modern education, educational software has become essential tools for supporting the teaching process and improving the interaction between educators and preschoolers. These are computer applications specially designed to facilitate the learning process through the use of digital technologies. In moral-civic education activities, where the main goal is to form values, attitudes and citizenship behaviors, educational software offers new opportunities for approaching complex subjects in an accessible and attractive way. According to recent research, the use of technologies in education contributes to increasing the involvement of preschoolers and stimulating critical thinking (Taylor, 2022: 239).

Defining educational software involves a complex understanding of their role in the teaching process. These tools are developed to support learning through various methods,

including interactive simulations, educational games, collaborative platforms and multimedia resources. Unlike traditional teaching materials, educational software allows content to be customized to meet the individual needs of preschoolers. In this way, they become a valuable ally for educators who want to implement differentiated teaching methods or encourage active learning.

Moral and civic education often involves complex themes related to ethics, justice, social responsibility and civic participation. Addressing these themes through traditional methods can sometimes seem abstract to preschoolers, especially in the context of a generation deeply influenced by digital technologies. Through educational software, educators can illustrate theoretical concepts through practical examples and realistic scenarios. For example, applications that simulate democratic decision-making processes or that include virtual debates can help preschoolers better understand the importance of active participation in community life (Albert and Ginn, 2014:168). Another significant contribution of educational software in moral and civic education activities lies in their ability to encourage collaboration and communication among preschoolers. Online platforms that allow group discussions, sharing ideas or carrying out joint projects help preschoolers develop essential skills for civic participation, such as active listening, respect for the opinions of others and critical thinking. Studies have shown that preschoolers who use such platforms tend to be more engaged and willing to participate in group activities, which contributes to the reinforcement of civic values (Bachen et al, 2015: 390).

In addition, educational software facilitates access to diverse and up-to-date educational resources. In a constantly changing world, it is essential that preschoolers have access to relevant information and be exposed to diverse perspectives. Educational applications provide access to a wide range of materials, from scientific articles to interactive documentaries, which allows preschoolers to explore topics of interest in a deeper way. For example, software that presents the history of human rights through interactive stories can contribute to a deeper understanding of the struggle for equality and social justice.

Integrating technology into civic education activities is not without challenges, but the advantages far outweigh the difficulties encountered. One of the main challenges is ensuring a balance between the use of technology and the development of human interaction, since civic education involves a strong emotional and relational component. However, through a well-thought-out use of educational software, educators can complement these aspects. For example, applications that simulate ethical dilemmas or virtual role-playing games allow preschoolers to practice their decision-making skills in a controlled setting, but also to reflect on the moral implications of their actions (Bachen et al, 2015: 378).

In addition, educational software offers unique opportunities for assessing and monitoring the progress of preschoolers. These can include self-assessment tools, interactive quizzes, and instant feedback systems that allow preschoolers to identify their strengths and work on improving their weaknesses. By using these features, educators can adapt teaching strategies to better meet the needs of each preschooler, thus promoting more effective and inclusive learning (Taylor, 2022: 239). Another important advantage of using educational software is its ability to motivate preschoolers. Unlike traditional teaching methods, which can seem rigid or boring, educational applications often use gamification elements such as virtual rewards, progressive difficulty levels, and friendly competitions. These features transform the learning process into an engaging experience, which stimulates curiosity and the desire to learn (Anderson, 2004: 268).

Educational software plays an essential role in improving the quality of the teaching process in moral and civic education activities. By offering interactive methods, varied resources and opportunities for collaboration, these tools support the formation of active and responsible citizens. Although their use requires careful planning and a balance between technology and human interaction, the benefits brought by the integration of these resources into the educational process are undeniable. Thus, investing in the development and use of educational software represents an important step towards the modernization of education and the formation of a more informed and involved society.

## **2. Benefits of using educational technology in the teaching process**

Educational technology plays a central role in transforming the way school subjects are approached, including activities for the formation of moral-civic spirit. Educational software, defined as computer applications designed to support the learning process through interactive and personalized methods, offers unique opportunities to make the educational process more attractive and efficient. In moral-civic education activities, which aim to form responsible and active citizens, technology can mediate the teaching process, creating relevant and stimulating contexts for preschoolers. According to the study conducted by Bachen (Bachen, 2015: 378), the integration of technology into the modern educational process offers significant advantages in terms of preschoolers' involvement, access to resources and teaching efficiency.

The use of educational software allows educators to approach complex topics such as human rights, democracy, ethics or social responsibility in an accessible and attractive way. These often abstract topics can be difficult for preschoolers to grasp through traditional teaching methods. Through interactive simulations and educational games, preschoolers can learn to make ethical decisions and understand the consequences of their actions in a safe and controlled setting. For example, apps that recreate real-life situations, such as democratic negotiations or ethical debates, help preschoolers develop a practical understanding of theoretical concepts, according to research by Bers and Chau (2010: 3).

Another important aspect of using educational technology in the formation of moral-civic spirit is its ability to encourage active and collaborative learning. Digital platforms that allow preschoolers to interact with each other and collaborate on common projects contribute to the development of essential skills, such as critical thinking, effective communication and problem solving. In addition, these platforms provide opportunities for open discussions and exchange of ideas, essential aspects in the development of responsible civic behavior. Bers and Chau (2010: 4) highlight the fact that the use of collaborative platforms in moral-civic education activities stimulates the involvement of preschoolers and helps them assume active roles in the educational process.

Access to a wide range of educational resources is another major benefit of technology in the teaching process. Educational software offers preschoolers the opportunity to explore various perspectives on the subjects studied, contributing to a deeper understanding of them. Multimedia materials, such as interactive videos, scientific articles and educational games, complement traditional teaching methods, offering an integrative and diversified approach to content. In this regard, Taylor (2022: 239) emphasizes that digital resources can support educators in presenting complex topics, such as the history of human rights, in a way that is both informative and engaging for preschoolers.

Educational technology also makes it easier to monitor preschoolers' progress and adapt teaching methods to their needs. Through tools such as interactive tests, instant feedback systems, and self-assessment functionalities, educators can more easily identify gaps in preschoolers' knowledge and adjust lesson plans accordingly. This personalized

approach to learning allows preschoolers to develop their skills at their own pace, thus reducing the risk of school dropout and improving overall performance. Studies conducted by Taylor (2022, p. 242) demonstrate that the use of adaptive learning technologies can significantly contribute to increasing preschoolers' motivation and results.

Another key advantage of technology in education is its ability to motivate preschoolers through innovative teaching methods. Elements such as gamification, which introduces game-specific mechanisms into the educational process, transform learning into an enjoyable and engaging experience. By using virtual reward systems, progressive challenges and friendly competitions, preschoolers are encouraged to actively participate in school activities and push their limits. Bachen (2015: 381) highlights that preschoolers who learn through gamified methods show a higher level of involvement and a positive attitude towards the learning process.

The integration of educational technology into moral and civic education activities, however, comes with specific challenges, such as the risk of overuse of technology or the need to train educators to use new tools effectively. However, through a well-planned implementation, these challenges can be overcome, and technology can become a valuable support for the educational process. In this regard, Bachen et al. (2015, p. 379) argue that applications that include simulations of ethical dilemmas or role-playing scenarios contribute to the development of critical thinking and moral skills of preschoolers, thus complementing the traditional learning process. Another important aspect of the use of technology in education is its ability to create inclusive learning environments. Educational software allows equal access to educational resources for all preschoolers, regardless of their level of preparation or socio-economic background. Furthermore, through their adaptability, these tools can be used to meet the special needs of preschoolers, such as those with learning difficulties or special educational needs. Claassen and Monson (2015: 404) emphasize the importance of using technology to promote equal opportunities in education, highlighting the long-term benefits of this approach.

The use of educational technology in the teaching process of moral and civic education activities brings numerous benefits, contributing to the modernization and efficiency of education. By offering innovative teaching methods, diverse resources and opportunities for collaborative learning, technology supports the formation of active and responsible citizens. Although its integration requires careful planning and continuous training of teachers, the advantages far outweigh the challenges, demonstrating the importance of investing in technological resources for education.

### **3. Research purpose and objectives**

The purpose of the research is to analyze and evaluate the didactic advantages of educational software in terms of the quality of the teaching process in civic education activities in the field of Man and Society.

A first essential objective of the research is to identify the ways in which educational software can facilitate the understanding of complex concepts in civic education.

The second objective of the research is to evaluate the impact of educational software on the development of practical skills of preschoolers.

The third important objective is to analyze how educational software can support the personalization of learning, a fundamental aspect in modern education.

The fourth important objective is to analyze the impact of educational software on collaboration between preschoolers.

The fifth essential objective of the research is to analyze how the feedback provided through educational software influences preschoolers' learning.

In addition, the research will explore how the use of educational software can contribute to reducing the performance gap between preschoolers, a crucial aspect in any educational system. In conclusion, the objectives of the research are focused on exploring how educational software can contribute to improving the educational process in civic education activities, with the aim of supporting active, personalized, collaborative learning and adapted to the needs of each preschooler. These tools can address various challenges of the traditional educational system and can significantly contribute to the development of civic and social skills essential for the formation of active and responsible citizens.

#### **4. Research hypotheses**

A fundamental hypothesis is that the use of educational software can facilitate the understanding of complex concepts in civic education.

Another significant hypothesis in the research is that educational software can contribute to the development of practical skills of preschoolers, essential for civic education.

The third hypothesis assumes that educational software can support the personalization of learning, an essential aspect for modern education, especially in the field of civic education.

Another objective of the research is to verify the hypothesis that the use of educational software can stimulate collaboration between preschoolers, an essential aspect in civic education.

The hypothesis regarding the impact of the immediate feedback provided by educational software on the learning process is also relevant.

The hypothesis that the use of educational technology can contribute to reducing performance differences between preschoolers with different learning rates will also be tested.

A final, but no less important, hypothesis is that the use of educational software can significantly improve the motivation level of preschoolers in civic education.

#### **5. Research Methodology**

The research method was the socio-pedagogical survey, using the questionnaire as a research instrument, which allowed for an in-depth understanding of how educational software is integrated into educational activities and their impact on the quality of the educational process.

The teachers included in the study were asked to reflect on how the use of educational technologies has changed their teaching approaches in civic education. They were invited to express their opinions on the advantages and challenges encountered in integrating educational software into civic education activities, as well as on their effects on preschoolers' motivation, classroom interaction and the learning process in general.

The questionnaires were structured to address essential aspects, such as the types of educational software used, the frequency of their use, their specific didactic functions and how teachers perceive their impact on preschoolers' school results. Open-ended questions were also included that allowed teachers to express their opinions on their effectiveness in promoting active, participatory and civically relevant education.

Semi-structured questions added depth to the research, allowing teachers to elaborate on their answers and explain how educational software can contribute to improving the quality of the educational process.

The research was conducted in a dynamic educational context, in which technology and educational software are increasingly integrated into preschool activity, and access to the internet and computer equipment is wider, especially in urban areas. These conditions

have facilitated the implementation and use of educational platforms and applications that can provide immediate feedback to preschoolers and stimulate their involvement in a more efficient way than traditional teaching methods.

## 6. Research sample

The sample consists of 44 educators from Teleorman County. They are from different educational settings (urban and rural) and have varying ages, seniority and teaching degrees, aspects that reflect a diverse range of experiences and pedagogical styles, providing a broad perspective on the impact of educational software on the teaching process in civic education activities.

The choice of such a sample was intended to ensure the relevance and authenticity of the data collected, as teachers with experience in the field can provide a more detailed perspective on how technology influences the educational process.

Of the total of 44 educators, 26 teach in rural areas and 18 in urban areas.

## 7. Analysis and interpretation of research data

Question 1: Do you currently use educational software in civic education activities?

Results obtained:

- Yes: 80% → 35 teachers
- No: 20% → 9 teachers

The majority of respondents, namely 35 out of 44 teachers (80%), state that they currently use educational software in civic education activities. Only 9 teachers (20%) indicated that they do not use these tools.

This result highlights a clear openness of teachers towards the use of technology in the instructional-educational process. The high percentage suggests that educational software is already actively integrated in kindergartens, especially in the "Man and Society" field. Their use can be correlated with current trends in education, which leverage digital technology to increase the attractiveness and efficiency of the learning process, especially in a field where concepts can be abstract and difficult to understand through traditional methods.

Question 2: Do you believe that educational software can improve the understanding of concepts in civic education?

Results obtained:

- Yes: 84% → 37 teachers
- No: 16% → 7 teachers

A significant number of educators, more precisely 37 out of 44 participants (84%), believe that educational software contributes to a better understanding of civic education concepts by preschoolers. Only 7 educators (16%) do not share this opinion.

This perception confirms the positive role that technology can have in learning essential, but often abstract, notions such as civic rights and duties, rules of coexistence, or community values. Educational software, through their visual, interactive and adaptable nature, facilitates learning through attractive and accessible methods for preschoolers. They can transform theoretical lessons into dynamic learning experiences, increasing the degree of understanding and retention of information.

Question 3: Do you think that educational software facilitates active learning of preschoolers in civic education?

Results obtained:

- Yes: 75% → 33 teachers
- No: 25% → 11 teachers



The majority of respondents (33 out of 44, i.e. 75%) believe that educational software facilitates active learning of preschoolers in civic education activities. This suggests that educational technology is perceived as an effective means of stimulating children's direct involvement in the learning process. Only 11 teachers (25%) did not observe this benefit, which may indicate differences in the implementation method or in practical experience with these tools.

Active learning involves the direct involvement of children through exploration, problem solving, discussions and practical activities. Educational software can create interactive and motivating learning contexts that allow preschoolers to experience and practice civic behaviors in a playful and accessible way. This type of learning contributes not only to information retention, but also to the development of social and cognitive skills.

Question 4: Have you noticed an increase in preschoolers' interest in civic education activities when using educational software?

Results obtained:

- Yes: 78% → 34 teachers
- No: 22% → 10 teachers

A significant number of teachers (34 out of 44, representing 78%) stated that the use of educational software determines an increase in preschoolers' interest in civic education activities. Only 10 teachers (22%) did not notice such a change.

These results confirm that educational technology contributes to increasing the attractiveness of civic education content for children. Educational software, through their visual, interactive and playful elements, manage to better capture the attention of preschoolers and transform lessons into more captivating and dynamic learning experiences.

In a field such as civic education, where concepts may seem abstract to children, increasing interest is essential for active participation and for the formation of a positive attitude towards democratic values.

Question 5: Do you consider that educational software is useful in facilitating collaboration between preschoolers?

Results obtained:

- Yes: 70% → 31 teachers
- No: 30% → 13 teachers

The majority of respondents (31 out of 44, i.e. 70%) consider that educational software contributes to facilitating collaboration between preschoolers. A smaller percentage, 30% (13 teachers), did not observe such an effect.

This positive perception suggests that the use of educational technology can stimulate group activities and interaction between children. Many educational applications and platforms include games or interactive tasks that involve cooperation, team decision-making or joint problem solving.

On the other hand, the 30% who did not notice a significant contribution of software to collaboration may indicate the need for additional training in the use of these tools or limitations related to the type of applications used, some of which are focused more on individual activity.

Therefore, to fully exploit the collaborative potential of educational software, it is essential to choose the right applications and integrate them into didactic contexts that favor teamwork and cooperative learning.

Question 6: Do you think that educational software improves communication between educators and preschoolers?

Results obtained:

- Yes: 68% → 30 teachers
- No: 32% → 14 teachers

The results show that the majority of female educators (30 out of 44, representing 68%) believe that educational software improves communication between educators and preschoolers, while 14 male educators (32%) did not observe such an effect.

This suggests that, in general, educational software is perceived as useful tools in facilitating interaction and a more open dialogue between educators and children. By using interactive applications, educational games or platforms that allow instant feedback, educators can respond more quickly to children's needs and stimulate their participation in group discussions. These tools can contribute to clearer and more effective communication, especially when addressing complex concepts in civic education.

On the other hand, the percentage of 32% who do not believe that technology improves communication may indicate that some teachers have difficulty using these tools or prefer traditional communication methods, which give them more control over the educational process.

In conclusion, educational software has significant potential to improve communication within educational activities, but their effective use depends on the level of familiarity of educators with these tools and the available resources.

Question 7: Do you think that educational software helps preschoolers to understand abstract notions in civic education more easily?

Results obtained:

- Yes: 82% → 36 teachers
- No: 18% → 8 teachers

A clear majority of respondents (36 out of 44, i.e. 82%) believe that educational software is useful in helping preschoolers understand abstract notions in civic education. Only 8 teachers (18%) did not observe this effect.

This shows that most educators recognize the educational value of software in facilitating the understanding of complex or abstract concepts, such as rights, fundamental freedoms or the principles of democracy, which are often difficult for preschoolers to understand through traditional teaching methods. Educational software, through their visual, interactive and gamified features, can transform these notions into a more easily accessible and interesting experience for children.

On the other hand, the 8 teachers who do not consider that software helps in understanding abstract notions may not have used enough educational applications that focus on clearly explaining these concepts, or may encounter technical or logistical difficulties that limit their effectiveness. In conclusion, educational software has significant potential to support the understanding of abstract notions in civic education, but their effectiveness depends on the typology of applications used and the way in which they are integrated into educational activities.

Question 8: Does educational software allow you to customize activities for different educational needs of preschoolers?

Results obtained:

- Yes: 77% → 34 teachers
- No: 23% → 10 teachers

The results suggest that a considerable majority of educators (34 out of 44, i.e. 77%) believe that educational software allows them to customize activities to meet the specific educational needs of preschoolers. Only 10 teachers (23%) responded negatively.

This highlights a significant benefit of using educational technologies, especially in the context of differentiated education. Educational software, which offers options to adapt the difficulty of exercises or modify the pace of learning, allows educators to respond more

effectively to the diversity of preschoolers' educational needs. These platforms can provide personalized activities according to the level of understanding of each child, which contributes to more efficient and accessible learning.

In contrast, the 10 teachers who indicated that they cannot personalize activities using educational software may have difficulty using the advanced functionalities of these tools or may have limited access to platforms that allow for personalization. In conclusion, educational software is generally appreciated for its ability to personalize educational activities, which is essential in a differentiated education.

Question 9: Do you think that the use of educational software improves the motivation of preschoolers to actively participate in civic education activities?

Results obtained:

- Yes: 80% → 35 teachers
- No: 20% → 9 teachers

A significant percentage of 80% of educators (35 out of 44) believe that the use of educational software contributes to improving the motivation of preschoolers to actively participate in civic education activities. Only 9 teachers (20%) did not observe a positive impact on motivation.

This suggests that most educators believe that educational technology plays an important role in stimulating the interest and involvement of preschoolers in educational activities. It is important to note that preschoolers tend to be more motivated to actively participate in activities that include technology, as they offer a change of pace from traditional teaching methods, which can make learning more attractive and interactive.

On the other hand, the 9 teachers who did not observe a significant impact on preschoolers' motivation may not have used educational software sufficiently or effectively. They may also not have had access to applications that would sufficiently stimulate children's motivation for civic education activities. In conclusion, educational software is an effective method to increase preschoolers' active participation in educational activities.

Question 10: Have you noticed an improvement in preschoolers' performance when using educational software?

Results obtained:

- Yes: 74% → 33 teachers
- No: 26% → 11 teachers

The majority of educators (33 out of 44, i.e. 74%) noticed an improvement in preschoolers' performance when using educational software. On the other hand, 11 teachers (26%) did not notice a positive impact on their performance.

This suggests that a significant percentage of educators believe that the use of educational software contributes to a better understanding of the teaching material and to improving preschoolers' performance. Educational software allows for active and interactive learning, which can help preschoolers better understand civic education concepts and apply knowledge more effectively in everyday life. Educational platforms also allow for instant feedback and continuous assessment, which helps educators monitor preschoolers' progress and adjust materials or activities according to their needs.

In contrast, the 11 teachers who did not observe an improvement in preschoolers' performance may not have used educational software in an appropriate way or may not have had access to the necessary resources to fully exploit the potential of these tools.

In conclusion, most educators believe that these tools are beneficial for stimulating learning and improving educational outcomes, especially when used correctly and effectively.

Question 11: Do you think that educational software allows for a more efficient assessment of preschoolers' progress?

Results obtained:

- Yes: 85% → 37 teachers
- No: 15% → 7 teachers

A significant percentage of 85% of educators (37 out of 44) believe that educational software allows for a more efficient assessment of preschoolers' progress. In contrast, only 7 teachers (15%) disagree with this statement.

This suggests that most teachers appreciate the way in which educational technology facilitates the assessment process, allowing for continuous and detailed monitoring of preschoolers' progress. Educational software allows educators to track children's performance in real time, providing precise information about the areas in which they need improvement and where they excel. These tools also allow for the personalization of assessment, so as to meet the individual needs of each preschooler. The instant feedback that educational software provides is another important factor, helping to consolidate knowledge and correct mistakes in a short time.

On the other hand, the 7 teachers who do not consider educational software to be useful for assessing the progress of preschoolers may not have fully utilized the potential of these tools. Technical problems, lack of familiarity with certain platforms, or lack of adequate training in their use could represent factors that limit the effectiveness of assessment through technology.

In conclusion, most educators consider educational software to be a valuable tool in the assessment process, allowing for continuous and efficient monitoring of preschoolers' progress. These tools contribute to improving the educational process through rapid and adaptive assessment.

Question 12: Do you think that educational software promotes better individualization of learning?

Results obtained:

- Yes: 89% → 39 teachers
- No: 11% → 5 teachers

A very large number of respondents, 39 out of 44 teachers (89%), believe that the use of educational software contributes to better individualization of the learning process in civic education activities. Only 11% (5 teachers) disagree with this statement.

This result underlines the general appreciation of the ability of educational software to adapt the contents and pace of learning to the needs of each child. Individualization of learning is an essential objective in early education, given the diversity of cognitive, emotional and social development levels of preschoolers. Through these digital tools, children can work independently, repeat exercises when they need them and receive immediate feedback, which gives them autonomy and confidence in their own strengths.

On the other hand, the 5 teachers who do not consider that software contributes to individualization may encounter difficulties in choosing or adapting digital content for the needs of each child, or may work in educational contexts where digital resources are not sufficiently varied or accessible. In conclusion, the data obtained show a clear belief among the majority of teachers that educational software represents a real support in the process of individualizing learning, contributing to a more efficient and equitable education.

Question 13: Do you think that the use of educational software contributes to the development of critical thinking?

Results obtained:

- Yes: 86% → 38 teachers
- No: 14% → 6 teachers

The overwhelming majority of teachers surveyed (86%, i.e. 38 out of 44) believe that educational software contributes to the development of critical thinking among

preschoolers. Only 6 teachers (14%) did not consider that there is a significant connection between the use of these digital tools and the stimulation of critical thinking.

This positive perception highlights the educational potential of software that involves interactive activities, logic games, exploration tasks and problem solving – all essential elements in cultivating critical thinking. At the same time, it is important to emphasize that the effect on critical thinking depends largely on the quality of the software used, the way it is integrated into educational activities and the teacher's involvement in guiding the learning process.

The negative responses (14%) may reflect either limited experiences with quality software or a lack of confidence in the ability of preschool children to develop critical thinking through digital means.

The results show high confidence in the role of educational software in stimulating critical thinking, confirming that they can be used effectively to develop higher cognitive skills, even in early education.

Question 14: Do you think that educational software is accessible to all preschoolers in your kindergarten?

Results obtained:

- Yes: 68% → 30 teachers
- No: 32% → 14 teachers

68% of teachers (30 out of 44) believe that educational software is accessible to all preschoolers in the kindergartens in which they work. However, a significant percentage of 32% (14 teachers) believe that not all children benefit equally from these digital resources.

This difference in perception reflects an important reality in the educational system: inequality in access to technology. The reasons can be varied — from the lack of IT infrastructure in some educational units (lack of tablets, computers, stable internet, etc.), to socio-economic differences that affect the possibility of preschoolers to continue interacting with software at home.

The results suggest that although most educators perceive the software as available, there remains a considerable part of the preschool population that risks being excluded from the benefits of educational technology, which draws attention to the need for adequate equipment and infrastructure, but also for more inclusive educational policies.

The accessibility of educational software is not yet universal, and to ensure an equitable educational process, it is essential that authorities and educational institutions invest in digital resources and provide logistical support where necessary.

Question 15: Do you think that educational software contributes to the development of preschoolers' ability to collaborate and solve problems in teams?

Results obtained:

- Yes: 72% → 32 teachers
- No: 28% → 12 teachers

72% of teachers (32 out of 44) believe that educational software contributes significantly to the development of preschoolers' social and cognitive skills, especially those related to collaboration and problem solving in teams. Only 28% (12 teachers) do not share this opinion, which nevertheless indicates a majority receptivity to the collaborative potential of educational technology.

These results highlight an essential aspect of modern learning: collaborative learning, in which preschoolers work together in digital contexts to find solutions, respond to challenges or create educational products. Interactive educational software (e.g. Kahoot, Wordwall, Quizlet, etc.) are often designed to stimulate this type of interaction through team activities, role-playing games, or shared tasks.

The affirmative answers demonstrate that, despite the young age of preschoolers, technology can be an effective catalyst for cooperative learning, developing early social skills essential for later integration into the community and school.

Educational software is perceived by most educators as a valuable tool in developing collaboration and problem-solving skills. This aspect reinforces the importance of including digital applications in teaching strategies focused on social skills.

Question 16: Have you encountered technical or logistical difficulties in using educational software in teaching civic education?

Results obtained:

- Yes: 45% → 20 teachers
- No: 55% → 24 teachers

45% of the participating teachers (20 out of 44) reported that they faced technical or logistical difficulties in using educational software in civic education activities. In contrast, 55% (24 teachers) did not encounter such obstacles, which indicates a fairly balanced situation, but which signals the existence of real problems in the educational infrastructure.

Possible technical difficulties include: lack of appropriate equipment (tablets, laptops, projectors), poor internet connections, problems related to software compatibility or operation, lack of technical support in kindergartens. Logistical difficulties may include: lack of time to prepare digital activities, difficulty integrating digital activities into the daily schedule, challenges related to simultaneously supervising and guiding multiple preschoolers in digital activities.

The fact that almost half of the educators experience difficulties highlights the urgent need for investment in the digital infrastructure of preschool education units, as well as for continuous training of teachers in the field of digital skills.

Although most educators seem to manage the use of educational software effectively, technical and logistical difficulties still represent a significant obstacle to the effective digitalization of civic education at preschool level. Educators need to be supported with resources, equipment and training.

Question 17: Do you think that the use of educational software contributes to the development of children's social skills?

Results obtained:

- Yes: 91% → 40 teachers
- No: 9% → 4 teachers

An overwhelming percentage of 91% of educators (40 out of 44) believe that educational software contributes to the development of children's social skills. Only 9% (4 teachers) disagree with this statement.

This majority opinion reflects the increased confidence in the educational potential of technology when used appropriately. Modern educational software, especially interactive or collaborative ones, offer varied contexts through which children can learn: to communicate, cooperate, express their opinions and emotions, to respect rules and roles within group activities. These aspects are essential for the development of social skills, which play a fundamental role in civic education, personality formation and integration into society.

On the other hand, the 4 respondents who did not observe a significant impact of software on social skills may have limited experience with software focused on interaction or believe that face-to-face interaction is more effective in this regard.

Most educators recognize the benefits of using educational software in stimulating social interaction and in developing civic skills from kindergarten onwards. This aspect

supports the idea of conscious and balanced integration of technology in educational activities.

Question 18: Do you think that preschoolers are more willing to participate in additional learning activities when educational software is involved?

Results obtained:

- Yes: 83% → 37 teachers
- No: 17% → 7 teachers

A significant number of teachers, more precisely 37 out of 44 (83%), observed that preschoolers are more motivated to participate in additional activities when they include the use of educational software. This conclusion emphasizes the positive impact of technology on children's intrinsic motivation, but also on their willingness to make additional efforts in the learning process.

Educational software, through their interactive, playful and visually attractive character, transforms learning into a more enjoyable process and closer to the children's area of interest.

On the other hand, 17% of female teachers (7 teachers) did not observe this increased availability. Possible causes may be: the use of less attractive software for preschoolers, lack of resources or time to organize additional activities, a lower interest of some children in technology or in the type of content offered by the software.

Most teachers find that educational software increases children's desire to engage in additional educational activities. This shows that technology, used appropriately, can contribute not only to improving teaching, but also to extending the time dedicated to learning, in an attractive and efficient way.

Question 19: Do you think that the use of educational software stimulates children's critical thinking?

Results obtained:

- Yes: 77% → 34 teachers
- No: 23% → 10 teachers

The majority of teachers participating in the research – 34 out of 44 (77%) – believe that educational software contributes to the development of critical thinking among preschool children. This perception confirms the active role that technology can have in the process of forming higher cognitive skills.

Educational software that involves solving problems, making decisions, identifying alternative solutions or correcting mistakes create stimulating contexts in which the child is invited to think logically, analyze and evaluate information.

However, a percentage of 23% (10 teachers) do not believe that these software clearly stimulate critical thinking. Possible explanations include: the use of simpler applications, focused on repetition or memorization, not on problem solving, the lack of adaptation of software to the cognitive level of children, the lack of adequate didactic intervention to capitalize on the potential of these resources.

The data obtained indicate that most educators perceive educational software as having a positive role in the development of critical thinking in children, especially when these resources are chosen and integrated intelligently into educational activities.

Question 20: What educational software do you use most often in civic education activities?

Results obtained:

- Kahoot – 76% → 33 teachers
- Wordwall – 54% → 24 teachers
- ABC Academy – 32% → 14 teachers

- Quizlet – 30% → 13 teachers
- Do not use – 20% → 9 teachers

This question aimed to identify the most popular educational platforms used by teachers in civic education activities. The results highlight a clear preference for interactive and easy-to-use applications that facilitate the active involvement of children:

- Kahoot, chosen by 33 of the 44 educators (76%), is the most used software. It is appreciated for its attractive quiz format, friendly competition and fast dynamics, elements that support the active participation and emotional involvement of preschoolers.

- Wordwall is used by 24 teachers (54%). The platform offers a variety of interactive games (associations, wheels of fortune, completions, etc.), suitable for consolidating content and practicing knowledge in a playful way.

- ABC Academy (14 users – 32%) and Quizlet (13 users – 30%) are less used, but still have a notable impact. ABC Academy is recognized for its content adapted to preschool age, and Quizlet allows learning through flashcards, being useful for memorization and review.

- 9 teachers (20%) indicated that they do not use educational software, which may reflect either a lack of digital training or the lack of the necessary technological infrastructure in the kindergartens where they work.

The preference for platforms such as Kahoot and Wordwall confirms the tendency of teachers to integrate applications that promote educational play, active learning and interactivity. At the same time, the need for diversification of digital resources and support for those teachers who do not yet use these tools is noted.

## **8. Conclusions**

The study highlighted how educational software contributes to improving the quality of the teaching process within civic education activities, part of the Man and Society domain. The results confirm that the integration of educational technologies supports interactive learning, accessible and adapted to the individual needs of preschoolers, contributing to a more efficient and equitable education.

Also, the research objectives were fully achieved, each of them finding their reflection in the data obtained: it was found that educational software facilitates the understanding of complex concepts in civic education; the positive impact on the development of practical skills and the applicability of knowledge in real contexts was confirmed; the software proved effective in personalizing learning, adapting the pace and content according to the needs of each preschooler; collaboration and communication between preschoolers were stimulated through the use of interactive platforms; immediate and personalized feedback played a significant role in consolidating knowledge and correcting mistakes; Technology has helped reduce performance gaps between preschoolers, providing equal opportunities for progress and development; preschoolers' motivation levels have increased significantly when the learning process was supported by interactive digital tools.

Based on these results, all the working hypotheses formulated in the research were confirmed: the use of educational software facilitates the understanding of abstract civic concepts; the software contributes to the development of practical skills among preschoolers; they allow for the personalization of learning, adapting to different rhythms and styles; they stimulate collaboration and communication between preschoolers; they provide immediate feedback, relevant to the learning process; they contribute to reducing performance disparities; they increase the motivation and involvement of preschoolers in educational activities.

The research emphasizes that educational software is a valuable tool in the learning process in civic education activities. They contribute to a deeper understanding of



concepts, to stimulating motivation and critical thinking, as well as to the development of important skills for active life in a democratic society. However, to fully benefit from the advantages that these technologies can bring to civic education, it is essential that educational authorities and school institutions invest in infrastructure, support the continuous training of teachers and promote equitable access to technological resources. In conclusion, the research confirms that the integration of educational software in civic education activities can transform the teaching process into a more efficient, more inclusive and more attractive one, supporting the formation of active, responsible citizens well prepared for the challenges of today's society.

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## Resilience of the Hiv Cohort in Romania in the Context Of Covid 19

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**Abstract:** *At the end of the early 90s, Romania reported to the World Health Organization over 600 cases of pediatric HIV-AIDS. If at first the diagnosed cases were represented by children from the medical-social protection system (orphanages, care centres, hospitals), later the positive tests, respectively the multiplication of pediatric HIV-AIDS cases, extended to children from seronegative families (both parents and siblings were seronegative). Thus, the hypothesis of nosocomial transmission of the infection was launched, with over 11,000 cases reported in the period 1990-2000. In Romania, on December 31, 2024, there were 18,768 patients diagnosed with HIV-AIDS. Currently, at the European level, our country exhibits a particularity among the seropositive population due to the cases of pediatric intrahospital HIV infection in the last 3 years of the communist period and immediately after the end of this regime. Thus, over 5500 people affected by this disease are long-term survivors, having been diagnosed over 35 years ago. Resilience among people living with HIV (PLHIV) is also essential for the sustained adoption of HIV medical services in order to improve the biological, psychological and social health of patients. The context caused by the COVID19 pandemic has negatively influenced the resilience of PLHIV in managing their health status both physically and emotionally.*

**Keywords:** *HIV cohort, anxiety, COVID 19, medical services, treatment*

### 1. Introduction

The first cases of HIV infection appeared in Romania in the early 1990s, when 683 cases of AIDS were reported. These were represented by abandoned infants and children under 4 years of age, who were in the care of the Romanian state and were placed in medical and social care institutions (Samasca et.al. 2014). Shortly after the collapse of the communist system in Romania, the infection with the human immunodeficiency virus (HIV) in the pediatric population became a social reality that gradually turned into a burden for both the health system and the population of Romania (Kozinetz, Matusa & Hacker, 2006). Romania was the first country in Central and Eastern Europe to report a case of AIDS to the World Health Organization (WHO) AIDS Surveillance Center in Paris, in 1985. At that time, there was no public health surveillance system dedicated exclusively to HIV infection in Romania (Sicrea & Andrioni, 2022). In Romania in the years 1987-1990 the incidence of pediatric AIDS cases was mainly due to parenteral transmission of HIV infection during hospitalization. This results in the fact that in the vast majority of cases the infection was nosocomial. Along with the establishment of systematic serological control for HIV infection of blood donors starting in 1985, we witness a significant reduction in HIV-AIDS cases through blood transfusions (Pleşca, 1998). Romania has the highest number of long-term survivors of HIV infection in Europe from the cohort of 1985-1996, infected in hospitals in the homeland and who are now adults. Thus, out of a total of 11,000 cases diagnosed in the period 1990-2000 as coming from the so-called HIV cohort, over 5,500 patients are alive today, being in the age group 35-39 years (*December 1st Evolution of the HIV phenomenon in Romania 2023-2024* <https://www.cnlas.ro/index.php/date-statistice>). The particularity of the HIV-AIDS cohort in Romania is that most of the time the psychosocial implications due to the diagnosis were more burdensome than the medical ones. The most visible effects

are manifested by low self-confidence, stigmatization, isolation, school dropout or job loss (Vameşu, Butu & Rădulescu, 2004). Due to the increased risk of social and professional exclusion, according to law 584/2002 regulating the HIV-AIDS problem in Romania, article 7 paragraph 2 specifies that people affected by this disease, in addition to specific social protection measures, may benefit either from professional guidance or from retirement following a specialized medical examination (Law 584 of October 29<sup>th</sup> 2002, on measures to prevent the spread of AIDS in Romania and to protect people infected with HIV or suffering from AIDS). From a medical point of view, patients from the HIV-AIDS cohort have fully experienced the evolution of antiretroviral therapies. Among the first legislative measures in this direction are the declaration of the HIV-AIDS summit in Paris in 1994. Following this meeting, Romania introduced the first monotherapy drug for HIV infection, generically called AZT, starting with 1995. Later, between 1996 and 1998, triple combination therapy consisting of 3 antiretroviral drugs was introduced. This represents the turning point in which AIDS turns from a deadly disease into a chronic disease manageable in the long term with the help of these drugs. People affected by HIV/AIDS have induced much greater fear than in the case of other diseases that are at least as serious but much more contagious. The image created by the media with descriptions that frighten civil society has induced disproportionate fear (Corman, 2015). HIV-positive people often end up being excluded, associated with marginalized people due to belonging to degrading social conditions: injecting drug use, homosexuality or prostitution (Ciufecu, 1996).

## **2. Access to medical services for the HIV cohort in Romania**

The evolution of HIV infection among children in the 1990s was much faster, explaining the high mortality in the 0-5 age group (Ciufecu, 1998). The pediatric HIV epidemic in Romania was different from that in the USA, due to the late diagnosis of HIV-AIDS cases correlated with the lack of antiretroviral medication since the early 1990s. The absence of antiretroviral treatment also contributed to perinatal transmission (Kozinetz, Mătuşa, Cazazu, 2000).

The Romanian medical system established before the 1990s offered medical services only when the patient was hospitalized for a minimum period of 2 days. For a person affected by this infection, this “minimum” interval could mean long-term hospitalization, we could say for life. Beyond the medical treatment of HIV infection or AIDS, the aspect of psychological, educational and social support should not be neglected. Thus, outpatients’ wards were created according to Western models that came to the aid of people affected by this disease to offer support from a multidisciplinary perspective. These wards are based on the concept of day hospitalization, which allows the provision of medical services in a non-residential regime, allowing the person to spend as much time as possible with their family. The Romanian Angel Appeal Foundation introduced this model of outpatients’ wards starting in 1991 in Romania, integrating both medical counselling, educational and social services within a single compartment, namely the outpatient’ wards. All of these have the general aim of improving the quality of life of HIV-positive children and adults, as well as their families. The estimated costs of treatment for an HIV-infected patient in Romania are currently estimated at an average of 1000 euros per month, with some cases reaching up to 2000 euros. Currently, treatment for HIV-positive patients is financed through the National Program to Combat AIDS, with patients having free access to antiretroviral therapy in accordance with Law 584 of 2002. Even so, violations of the right to access other medical services, other than those specific to HIV infection, have often been reported. In a study conducted by Sicrea and Ghiţă in 2024, frequent situations were reported in which the HIV-AIDS diagnosis was disclosed without the patients’ consent by applying an identification bracelet with confidential data regarding the patient’s name, age,

personal identification number, and HIV-positive diagnosis (Sicrea, Ghiță 2024). Although the law is strict and regulates the right of the HIV-positive patient to be treated, there are situations in which he/she encounters difficulties in accessing medical services. In Law 46 of 2003, Article 21, it is stated that *“all information regarding the diagnosis, prognosis and treatment must remain confidential even after the patient's death”* (Patient Rights Law No. 46 of January 21<sup>st</sup> 2003). With or without the COVID 19 pandemic, HIV-positive patients encounter difficulties in accessing general medical services, other than those intended for HIV infection. In a study conducted by Sicrea in 2023, over 45% of respondents stated that they encountered difficulties in the field of dental services, while surgical medical services become difficult to access for 32% of the subjects (Sicrea, 2024).

### 3. The context of COVID 19 and HIV-AIDS in Romania

On March 11<sup>th</sup> 2020, the World Health Organization declared the COVID-19 outbreak a pandemic. There were concerns about the various implications of the COVID-19 pandemic on people living with HIV and on different communities affected by HIV, as well as on health systems (EATG Rapid Assessment COVID-19 crisis. Impact on PLHIV and on Communities Most Affected by HIV, 2020). The COVID-19 pandemic required rapid and drastic intervention by the Romanian authorities, who were forced to reorganize the health system to cope with the high number of patients infected with SARS-COV2. This largely meant redirecting resources (medical staff, facilities, equipment) to exclusively treat COVID cases. The measures had positive results in terms of controlling the spread of the virus in the short term, but they also had a hidden cost: limiting the access of other patients to essential treatments, examination or medical interventions. This tension between protecting public health and respecting individual rights to health (especially those who did not have COVID-19) represents a clear example of the complexity of decisions in crisis situations. In our country, on December 31<sup>st</sup> 2024, there were 18,768 seropositive patients in the records of the Department for Monitoring and Evaluation of HIV Infection in Romania (*HIV Evolution Romania - December 31<sup>st</sup> 2024* <https://www.cnlas.ro/index.php/date-statistice>). A report on the situation of people living with HIV/AIDS in the context of the COVID-19 pandemic conducted by UNOPA in November 2020 highlighted the following aspects: monitoring the health of people living with HIV/AIDS by the infectious disease physician through specific analyses (viremia, CD4, drug resistance tests, etc.), is another extremely important component through which the success of antiretroviral therapy is monitored. However: 62% of respondents who needed examination by the infectious disease physician did not have access to it. Over 31% of respondents who needed tests prescribed by an infectious disease doctor did not have access to them. In the last 8 months (the pandemic period), the most frequent method of communication with an infectious disease doctor was by phone for 40.2 % of respondents, while 35.1% did not communicate with them at all. Overall, 57.7 % of respondents believe that they had partial or no access to examinations and tests within the infectious disease specialty in the last 8 months. Only 58.6 % of respondents benefited from periodic monitoring tests specific to HIV infection (CD4 and viremia) by November 2020. Approximately 10% of respondents performed the tests for a fee, at private clinics (UNOPA, 2020, <https://unopa.ro/wp-content/uploads/2020/12/Raport-acesare-servicii-PLHIV-%C3%AEn-timp-de-pandemie.pdf>)

#### **4. Research methodology**

This survey forwards a brief analysis of the impact of the COVID-19 pandemic on people living with HIV-AIDS in Romania. The research hypothesis from which it starts is the following: *This category of people has been disproportionately affected by the restrictions imposed in the context of the pandemic, experiencing a deterioration in access to essential medical services and, implicitly, a decrease in the quality of life.* The study aims at highlighting how public health policies, although necessary to control the spread of the SARS-CoV-2 virus, have had important collateral consequences on HIV-positive patients. The selection of the target group was carried out through online therapy and support groups under the aegis of the National Union of Organizations of People Affected by HIV-AIDS in Romania (UNOPA), the sampling criterion being by convenience. All data were collected while respecting the confidentiality of the patients participating in the study. In this sense, data collection was carried out exclusively through the online Google Forms platform between October 25, 2021 and November 25<sup>th</sup> 2021.

##### **4.1 Tools used**

In order to collect data on the adaptive capacity (resilience) in the context of COVID-19 of HIV-positive people in Romania from the cohort of the epidemiological accident from 1987-1995, we used the Brief Resilience Scale (BRS). The resilience of people living with HIV is crucial when referring to the use of health services in a psychosocial context. According to the American Psychology Association (APA), resilience represents both the process and the outcome of successfully adapting to difficult or challenging life experiences (American Psychology Association, *Resilience*, <https://www.apa.org/topics/resilience>). Building on the previous definition of resilience, we conceptualize resilience among people affected by HIV-AIDS as a dynamic process aimed at their adaptation to the context of living with HIV.

## 4.2 Data analysis and interpretation

The sample participating in the study was composed of 90 subjects who agreed to access the Google Forms platform link during the aforementioned period. The following table shows the structure of the investigated group regarding education level, age, gender and ethnicity.

**Table no. 1** Structure of the investigated lot

<b>Education level</b>	<b>n</b>	<b>%</b>
Primary studies	6	6.7
Secondary studies	25	27.8
High school studies	32	35.6
Post-secondary studies	3	3.3
University studies	24	26.6
<b>Age</b>	<b>n</b>	<b>%</b>
20-25	1	1.1
26-29	9	10
30-35	67	74.5
> 35	13	14.4
<b>Gender</b>	<b>n</b>	<b>%</b>
Male	45	50
Female	45	50
<b>Ethnicity</b>	<b>n</b>	<b>%</b>
Romanian	67	74.5
Hungarian	13	14.4
Roma	10	11.1

**Source:** Generated by the author

As we can see in table no. 1, the predominant age of the subjects participating in the study is between 30-35 years (74.5 %), while the predominant educational level in the investigated group is middle school, even lower middle school. Slightly over 27% of the respondents managed to complete the middle school cycle, while 35.6 % have graduated from high school to date. Only 26.7 % of the patients have attended university. These figures outline another truth, that of discrimination and school dropout frequently found within the 1987-1996 HIV-AIDS cohort in Romania. In terms of ethnicity, over 74% of the subjects are Romanian, followed by Hungarians 14.4 % and Roma 11.1%. 50% men (n= 45) and 50% women (n=45) participated in the study.

As regards positive thinking and optimism, to the statement "*I am usually optimistic. I see difficulties as temporary, I expect to overcome them and I believe that things will evolve for the better*" over 62% (n=56) were in the middle of the scale, stating that most of the time positive thinking helped them overcome a difficult situation. These statements come in the context in which, throughout the period of restrictions caused by SARS-COV2 infection, many infectious disease hospitals in Romania were "transformed" into COVID19 centres. Thus, HIV-positive patients often received antiretroviral treatment in the hospital courtyards or in triage tents without having actual access to the hospital. Regarding access to antiretroviral treatment, even in the absence of COVID19, there have been and continue to be situations in which patients are forced to discontinue medication. The most common causes of treatment interruptions are due to dysfunctions in the management of the distribution/supply of hospitals with antiretroviral drugs, undersized budgets that are not updated to the number of newly

diagnosed cases, or drug suppliers on the market. In the newspaper *"Libertatea"* of September 14<sup>th</sup> 2021, several patients of the National Institute of Infectious Diseases Bucharest "Dr. Matei Balș" drew attention to the fact that the hospital cannot provide them with medication because it is missing or is provided for a limited number of days (Meseșan, 2021).

Tolerance of situations with a high degree of instability and ambiguity is the necessary premise to face the challenges of the disease for 43% of respondents, while, at the opposite pole, 30% of them have a relative degree of tolerance to new situations, with a stressful nature, especially in terms of the evolution of the diagnosis and specialized treatment. Stress may often negatively influence the adherence to treatment of people affected by HIV-AIDS. Thus, seropositive people who face a high level of stress may encounter difficulties in the constant and correct administration of medication, which can compromise the effectiveness of therapy and favour the evolution of the disease. The fear of "therapeutic holidays" due to the interruption of antiretroviral medication negatively impacts the stability and safety of the seropositive person. In a study conducted in 2023 Liu, it was highlighted that the stress associated with the diagnosis of HIV-AIDS can predict the likelihood of developing depressive episodes. This means that higher levels of stress related to HIV-positive diagnosis are associated with an increased likelihood of presenting depressive symptoms over time. These unfavorable premises lead to the need to establish interventions aimed at reducing stress related to HIV management and improving social support for people living with HIV (Liu et.al., 2023).

The ability to adapt to new circumstances was highlighted by over 47% of the subjects participating in the study, while just over 22% believe that they recover with difficulty when they go through difficult situations. In order to understand this "scenario" highlighted in the subjects' responses, we must refer to the structure of the group participating in the study. Over 74% of them are in the age range between 30-35 years. This apparently "insignificant" aspect further outlines one of the characteristics found in the HIV cohort in Romania: "the ability to adapt, although present, has been negatively influenced by all the social, political, administrative, medical changes, throughout the 40 years of HIV infection in Romania, including the COVID 19 pandemic. Practically, most of the subjects are the so-called "long-term survivors" who have experienced all the changes in terms of legislation, social protection and treatment. This adaptive capacity is often influenced by the so-called "HIV senescence". More and more studies show that, although young, HIV-positive patients from the pediatric HIV cohort are "very old" due to the infection which, although manageable, is chronic and long-lasting (for some subjects over 30 years of age). In the context of HIV, senescence refers to a state of aging and cellular dysfunction that can be accelerated in people living with HIV (PLHIV). This accelerated aging, also known as immunosenescence, is characterized by the premature onset of diseases related to premature aging and is influenced by the virus itself (chronic inflammation), antiretroviral therapies and other biological factors (Cohen et.al., 2016). Research is exploring ways to target senescent cells with senotherapeutics (drugs that can eliminate or modulate senescent cells) to mitigate as much as possible the negative consequences of HIV-induced senescence (Szaniawski, Spivak, 2020).

Over 48% of subjects claim that they are able to "emotionally bounce back" after losses or failures, turning to friends, asking for help and support. Social support plays a crucial role in the lives of people living with HIV (PLHIV), influencing their physical and mental health, treatment adherence and general well-being. Social support includes emotional assistance provided by family, friends and support groups. Moreover, there are studies that show a direct link between social support and immune function support, namely adherence to antiretroviral therapy (ART) and an undetectable viral load. Thus, in

a study conducted by Li Y., Zhang (2021), it was observed that *the objective support score* for married or cohabiting HIV/AIDS patients was higher than that of unmarried, divorced or widowed HIV/AIDS patients. Husbands, wives and family members are the main sources of social support for people living with HIV/AIDS. Support from husbands, wives or family members of people with HIV/AIDS will help them develop more confidence in their self-esteem and desire to live. For unmarried people, support is provided by family members of origin: parents, brothers and sisters.

During HIV infection, the self-image of the affected person undergoes transformations that are influenced by both the stage of the disease and the long-term side effects of antiretroviral therapy. Thus, 44% of the respondents feel confident in themselves and have a good self-image. Hippocrates is the first known doctor, who stated 2300 years ago the very modern and current assertion: "there are no diseases, but sick people". In his view, a good doctor had to be above all an attentive and insightful observer. HIV infection, like any other chronic pathology, most often "leaves traces". The self-image of the HIV-positive patient remains a challenge for contemporary medicine. Just over 23% of the participants claim that they do not have a "too good" self-image due to body changes. Thus, lipodystrophy related to chronic HIV infection is a condition that involves an abnormal distribution of body fat and may include the accumulation of fat in certain areas, such as the abdomen or neck, or the loss of fat from other areas, such as the face, arms, or legs (Figure 1). Both the virus itself and certain medications used to treat HIV, particularly those in the nucleoside reverse transcriptase inhibitor (NRTI) and protease inhibitor classes, have been associated with lipodystrophy. In addition to physical changes, lipodystrophy may be associated with metabolic abnormalities, such as insulin resistance, dyslipidemia (abnormal blood fat levels), and increased risk of cardiovascular disease.



**Figure no.1** The impact of body changes on the quality of life of HIV-positive patients who received previous treatment

Source: 10th International Conference on Adverse Drug Reactions and HIV Lipodystrophy, London, UK, 6-8 November 2008

[https://www.natap.org/2008/Drug Resistance /DrugRes\\_06.htm](https://www.natap.org/2008/Drug%20Resistance/DrugRes_06.htm)

In order to cope with the challenges of the disease, people living with HIV develop coping mechanisms. A coping mechanism is a strategy or technique used to manage stress,



anxiety, or other emotions. These mechanisms can be healthy and constructive, such as problem-solving or exercise, or unhealthy and destructive, such as substance abuse or self-harm. Developing positive coping skills is essential for maintaining overall well-being and managing medical and mental health conditions (Saxena, 2003).

Over 38% of the subjects agree with the statement *"I am very resilient. I keep going in difficult times. I have an independent spirit even though I am cooperative with others."* Although, during the pandemic, the uncertainty of access to antiretroviral treatment often meant the lack of guarantee regarding the continuity, availability or accessibility of treatment, most of the subjects had to adapt to the new situations due either to the lack of drug stocks in pharmacies or hospitals, or to the dependence on a limited number of suppliers, which negatively influenced delays in international deliveries. Thus, more than 2 years after the end of the COVID 19 epidemic, the challenges related to access to antiretroviral treatment remain a cyclical challenge for some of the subjects. Valentina Grigore has been drawing attention since 2022 in the Health Policies Magazine that: *"The COVID-19 pandemic has taught us many lessons, one of which is the need to ensure the continued provision of routine health care services, despite competing priorities. People affected by HIV must remain at the centre of our actions, regardless of circumstances and context."* The priority of managing co-infections in people living with HIV must remain essential to ensure effective and comprehensive care. Co-infections are opportunistic infections or other communicable diseases that occur frequently in people living with HIV due to a weakened immune system. Their management must be a strategic priority in any public health program aimed at controlling HIV/AIDS.

For 40% of respondents, all of these situations contributed to the phrase "difficult situations made me stronger." Despite the challenges of the recent period, most of the subjects believe that they have acquired new resources in the area of emotional resilience towards the disease and moments of uncertainty. HIV infection can "teach" a person how to take care of their body and mind in a more conscious way. Treatment routines, diet and exercise can become an essential part of a more balanced life. Pain becomes a teacher, and the healing process can be more than a physical one. The people participating in the study said that there were moments that gave them a strength that they did not know they had. For example, some end up being leaders in their communities, activists in patient organizations or simply people who help others go through what they have also gone through.

Over 60% of study participants learned how to "turn adversity into opportunity by finding the good in the significant experiences they have had." Changing their lifestyle, for most respondents, was a long-term process, involving both adapting to a new physical rhythm and a different emotional and social environment. Beyond antiretroviral treatment (ART), a healthy lifestyle can make a significant difference in quality of life and disease management. This change does not only mean medical adjustments, but also a holistic approach, which includes nutrition, physical activity, mental health and social relationships.

## 5. Conclusions

The COVID-19 pandemic has had a major impact on people living with HIV, affecting their access to healthcare and their quality of life. Even with preventive measures through vaccination, the SARS-CoV-2 virus has brought a number of additional challenges and risks to the HIV cohort community in Romania, some of which have been exacerbated by the global context of the pandemic crisis. Patients participating in the study have encountered difficulties in accessing ARV treatment and routine medical care due to

isolation measures and government restrictions. Hospitals and clinics that treated HIV infection have been redirected to respond to the crisis caused by COVID-19.

Many regional HIV centres have limited access, leading to delays in diagnosing new cases or monitoring patients' viral loads and CD4 counts. The global drug supply crisis has affected the availability of ARV treatment in many countries, including our country. In some regions, patients have had to modify their treatment regimens due to the inability of hospitals to purchase a particular drug (product).

The uncertainty caused by the pandemic, fears about contracting COVID-19, and social isolation have amplified feelings of anxiety and depression among people living with HIV. These factors can have a negative impact on treatment adherence and overall health. However, many people in the HIV community have demonstrated a remarkable level of resilience, adapting to new conditions, maintaining their physical and mental health, and continuing to plan for their own futures. People living with HIV were already accustomed to a long-term treatment regimen with constant health monitoring. This experience helped study participants to calmly face the uncertainties and challenges caused by the COVID-19 pandemic. Many HIV-positive patients already had experience managing issues related to access to antiretroviral drugs, medical visits, or stigma, which allowed them to quickly adapt their lifestyles to cope with the new restrictions and regulations.

The resilience of people living with HIV during the COVID-19 pandemic has been a remarkable example of adaptability, perseverance and solidarity. While they have faced significant challenges, many have demonstrated an extraordinary capacity to adapt and overcome new obstacles.

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## Organizational Culture in Civil and Military Institutions

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**Abstract:** *This paper explores organizational culture, considered the personality of an organization and how it influences both civilian and military institutions. The study examines the factors that contribute to the formation of organizational culture, including customs, traditions, symbols, values and behaviours of members. Organizational culture represents the personality of an organization and the way it operates, both in civilian and military institutions. It develops over time, being influenced by customs, traditions, symbols, history, values, expectations, and behaviors shaped within each organization throughout its existence, as well as by its ongoing interactions with society and its people. An organization's culture is the sum of its values and rituals that facilitate the integration of its members, while also serving as a set of communication processes and shared aspirations among them. Organizational culture is important because it helps its members act in accordance with the values they share.*

**Keywords:** *organizational culture; organization; values; status; leaders.*

### 1. The Evolution of the Organizational Culture Concept

Studies on organizational climate and culture originate from the fields of anthropology, social psychology, and organizational theory. Before 1970, extensive research was conducted on culture within societies; however, the concept of "organizational culture" was not explicitly mentioned in any articles, despite the fact that specialized literature had addressed the notion of an organization's "social system" as early as the 1930s. Between 1971 and 1985, fundamental concepts regarding organizational culture were established. During this period, research interests were more focused on cultural differences within society rather than on organizational culture and its implications. (Schneider et al., 2017)

The first edition of researcher Schein's book became a significant influence on studies in this field. For a long time, researchers treated organizational climate and organizational culture as separate topics without exploring their connections. However, over time, they recognized that these two aspects are interdependent and form the socio-psychological fabric of an organization. In 1983, Quinn & Rohrbaugh published a study introducing the competing values framework. Additionally, the works of Pettigrew (published in 1979) and Schein (published in 1985) served as key reference points for future developments in the field. (Schneider et al., 2017)

Contemporary literature has paid significant attention to the concept of "organizational culture." By 2023, over 4,600 published studies have focused on this term. The concept has gained popularity because it signifies refinement and performance when an individual is associated with a particular culture. (Artnell et al., 2019; Yip et al., 2020; Akyazi, 2023)

The concept of "organizational culture" appeared in Anglo-Saxon literature in the 1960s, alongside the term "organizational climate." In the 1970s, another term, "corporate culture," emerged. Organizational culture is often regarded as the "personality" of an institution, much like individuals have distinct personalities. According to Lapoșină & Frunze (2021), the concept of "organizational culture" refers to a set of communication processes and shared aspirations among an organization's members. In most

interpretations, culture is seen as a form of communication.

For approximately three decades, organizational culture has been a subject of interest for theorists in the field, as it remains a concept surrounded by much controversy. Newstrom (2011) and Rivera González (2016) focused their research on the concept of "organizational culture." The system of values, customs, and laws through which organizational behavior occurs—and which simultaneously shapes both individual and group behavior—is referred to as organizational culture.

Porret Gelabert (2010) and Rivera González (2016) distinguish organizational cultures based on how beliefs and values influence an organization's approach and the way it operates. On the other hand, employees are bound by the same system of beliefs, which fosters a higher level of solidarity and connection, ultimately leading them to identify with the institution.

## **2. Defining the Concept of Organizational Culture**

According to specialized literature, Pettigrew (1979) described organizational culture using the term "system of meanings," which are accepted both publicly and individually within a specific period.

Hofstede (1980) approached the concept as a set of mental programs focused on controlling individuals and their responses in various situations. From this perspective, he viewed organizational culture as a mechanism through which employees assimilate values and behavioral patterns, positively impacting the organization's economic performance and work environment.

Schein (1990) adopted a more humanistic approach, narrowing the conceptualization of "organizational culture" by emphasizing psychological aspects. He theorized organizational culture in relation to the learning process of individuals to help them adapt to internal integration, problem-solving, and conflict management. The definitions of "organizational culture" typically include three key aspects:

1. Culture is learned, not innate.
2. Culture belongs to a group.
3. Assumptions within the culture influence how individuals perceive, think, and act similarly within a collective.

Bukoye & Abdulrahman (2019) argue that organizational behavior practices and patterns are strictly defined by organizational culture, which consists of mindsets, values, beliefs, and shared customs adopted by all employees. They describe organizational culture as having two layers:

- Visible layers (the "tip of the cultural iceberg"), including mottos, dress codes, symbols, and behaviors.
- Invisible layers, which involve implicit values, complex assumptions, attitudes, and ways of relating.
- The authors highlight that organizational culture change often focuses only on visible layers, neglecting deeper cultural transformations.

Kadir & Amalia (2017) define organizational culture as a cognitive framework centered on values, norms, and attitudes, significantly influencing respect within the organization. Similarly, Bisbey et al. (2019) provide a more detailed definition, describing it as a set of values and symbols through which members identify and feel a sense of belonging to a distinct "organizational family." Huragu & Chuma (2019) perceive organizational culture as a set of patterns, beliefs, and values that reflect an organization's experience and are closely linked to organizational management and collective behavior.

According to specialized literature, organizational culture consists of the following elements:

- Behavioral actions in workplace routines (frequent language, symbols, rituals).
- Norms and rules shared within the organization and agreed upon by work teams.
- Predominant values within the organization.
- Theories and principles guiding how the organization interacts with employees and clients.
- Rules for new employees, ensuring a transparent and understandable organizational culture.
- Workplace climate, reflected in employees' interactions with the external environment. (Gresoi & Matei, 2020)

Gresoi & Matei (2020) emphasize that these elements define organizational culture only when considered together as a whole. Organizational culture influences strategies, external perceptions, evaluation criteria, organizational performance, and leadership styles. It is considered the essence of a company's identity, shaping its authenticity and continuity across generations as a guiding framework for action.

Organizational culture is a fundamental driver of performance, often described as the "social energy" that motivates members to work toward a common goal. Every company possesses a unique set of beliefs, ideals, and principles, which are reflected in its actions and decisions. (Gresoi & Matei, 2020)

An organization is viewed as an association of individuals who share common values, concerns, and perspectives on achieving their objectives. It also functions as a network of formal and informal interactions, where collective actions arise from established rules and norms. (Lapoșina & Frunze, 2021)

Organizational culture defines how a company operates, both in relation to its employees and its external environment. Rowlands et al. (2014) argue that a company's personality and long-term behavior are shaped by its dominant organizational culture. Jeong et al. (2019) analyzed support-oriented cultures, noting that these are highly dependent on well-defined norms and procedures, resulting in greater adaptability to external factors and higher employee conscientiousness compared to other cultural types.

### **Organizational Culture in the Military Context**

Military organizations are, by their internal culture and rationale, hierarchical organizations. To effectively apply collective force, they are structured based on the principles of centralization and formalization and traditionally rely on socialization procedures that incorporate both moral and repressive methods of behavioral control. (Zulean, 2005)

As a social invention designed to achieve objectives through group effort, an organization has a concrete purpose. It primarily seeks to fulfill three major goals:

1. Executing tasks and missions,
2. Creating an appropriate work environment,
3. Establishing an image and prestige. (Voicu & Prună, 2007)

Military organizations differ significantly from both public and private institutions. Their distinctiveness lies in their uniformed structure, making them specialized occupational cultures that remain relatively isolated from society.

The organizational culture of the military is built upon a strictly structured leadership model, operating top-down with a chain of command aligned with the principle of centralization. (Zulean, 2005)

Within any organization, founders and later leaders are responsible for creating systems that shape organizational culture and reinforce workplace norms. (Popa, 2022)

Over time, each organization develops a "spirit de corps"—a professional pride, embedded in the shared ways members learn to think, feel, and act. To cultivate this, the military employs an array of symbolic and structural tools, including:

- Uniforms,
- Badges and medals,
- A system of rewards and punishments,
- Rituals and traditions. (Voicu & Prună, 2007)

These elements reinforce discipline, loyalty, and cohesion, ensuring that military personnel uphold the values and mission of the organization.

### **3.Conclusions**

Understanding the specific elements of organizational culture in both civilian and military institutions is essential for achieving strategic objectives.

Values, traditions, norms, symbols, attitudes, behaviors, regulations, leadership styles, and expectations vary across organizations, creating challenges for individuals who interact with them.

The culture of an organization shapes its "personality" and is fundamental to its operation, as it guides both its direction and the way it should function and be led.

Through its promoted values, organizational culture becomes a functional necessity, ensuring institutional cohesion, efficiency, and long-term sustainability.



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## Recent Theoretical Developments in the Sociology of Migration

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**Abstract:** *Over the past two decades, the sociology of migration has been fundamentally reconfigured, moving from linear, state-centred explanations and teleological models of “integration” to a relational grammar of (im)mobility in which migration is co-produced by infrastructures, markets, legislation, digital platforms, family networks, and moral regimes. The article advances a four-chapter synthesis: a critical revision of methodological nationalism and the articulation of a mobilities paradigm; the consolidation of the perspective on migration infrastructures and the migration industry alongside the aspirations–capabilities and motility frameworks; governance through categories, everyday bordering, and the digitization of control; immobility, the temporalities of waiting, the platformization of migration, super-diversity, and the transnational rearrangements of care. The discussion integrates conceptual interventions with empirical results from anthropology, sociology, urban studies, and public policy to outline a research program attentive to time, scale, and (data)fication—one that accounts not only for why people move or stay but also for how contemporary regimes produce the possibility or impossibility of movement*

**Keywords:** *mobilities; migration infrastructures; migration industry; everyday bordering; digital migration; immobility; super-diversity; categorization; governance.*

### 1. Beyond Methodological Nationalism: Toward a Mobilities Grammar

The theoretical turn that has marked the sociology of migration began with a critique of *methodological nationalism*, namely the predisposition to treat society as synonymous with the nation-state and to evaluate mobility in terms of an emitter–receiver dyad with a single arrival line called “integration” (Wimmer & Glick Schiller, 2002). Instead of a static cartography of belonging, transnational research followed social fields crossing borders and vertically distributing resources, obligations, and opportunities, such that the same biography simultaneously connects places, markets, and jurisdictions (Glick Schiller, Basch, & Blanc, 1995). This paradigmatic shift delegitimized schematic oppositions such as “home/abroad” or “integration/transnationalism,” and replaced them with a syntax of multiplicity in which family projects, moral economies, and administrative calendars interweave with the circulation of capitals and with civil-status policies (Castles, de Haas, & Miller, 2014).

At the same time, the *mobilities paradigm* formulated a sociology of movement as a constitutive dimension of social life, proposing a change of optics from origins and destinations to routes, rhythms, frictions, and infrastructures (Sheller & Urry, 2006). This change enabled the connection of transport, communications, logistics, bureaucratic temporalities, and the affective ambiances of movement with the analysis of inequalities, showing why apparently similar mobilities involve incomparable risks, costs, and gains. At the actor-centred level, the notion of *motility* linked resources, skills, and life projects to the actual capacity to access, organize, and use mobility, transforming the question “why do people leave?” into “who has the *capacity* to move, in what way, and by what means?” (Kaufmann, Bergman, & Joye, 2004).

This double recalibration—beyond the state, beyond sedentarism—called into question the determinisms dominating standard explanations. Instead of models in which structural constraints simply “impose” themselves over preferences, or in which the agent

“chooses” in a vacuum, relational frameworks articulated intentions with the institutional-technological *capabilities* that convert aspirations into movement (Czaika & de Haas, 2014; de Haas, 2021). From this perspective, the migration decision does not reside in an original moment but in an iterative sequence of attempts, detours, and adjustments against the backdrop of *mobility regimes* that asymmetrically order who can move, when, and how (Glick Schiller & Salazar, 2013).

The shift of frame enabled a re-reading of the city as a laboratory of belonging in which super-diversity—the intersection of visa types, legal statuses, entry channels, languages, religions, and life cycles—dissolves ethno-group models and compels institutions to operate under conditions of intense variation (Vertovec, 2007; Castles et al., 2014). In this ecology, “integration” exits teleological scenarios and converts into *emplacement*—provisional, revisable, revocable—dependent on administrative decisions, risk scores, and documents that transform over time (Zetter, 2007). Cities thus become both apparatuses of classification and sites of familiarization, where conviviality coexists with subtle hierarchies of legal status.

Finally, this reorientation opened new methodological routes. Multi-sited trajectory-tracking, “counter-desk” ethnographies, and the mapping of movement infrastructures have become indispensable for linking everyday micro-interactions to macro-economic and governance regimes. Cumulatively, these approaches have produced a theoretical vocabulary capable of treating migration as a temporally governed *process* rather than a *state* examined at arrival, connecting the biographical plane with the institutional ecology and with the specialized industries of mobility (Wessendorf, 2014; Ambrosini, 2013).

## 2. Migration Infrastructures and the Political Economy of the Migration Industry

The infrastructural perspective shifted the explanatory centre of gravity from the individual “decision” to the ensembles that make movement possible—or impossible. *Migration infrastructure* denotes regulatory, commercial, technical, humanitarian, and social components—recruitment agencies, transport companies, document firms, digital platforms, NGOs, family networks—that connect aspirations with feasible itineraries (Xiang & Lindquist, 2014). This perspective explains the contemporary paradox: migration becomes simultaneously more accessible and more cumbersome because the very infrastructure that lowers information costs introduces intermediation, indebtedness, and documentary filters designed to dose flows in line with political and commercial interests.

Within this infrastructure, the *migration industry* operates as a business sector monetizing uncertainty and externalizing control, functioning in explicit or tacit partnership with states (Gammeltoft-Hansen & Nyberg Sørensen, 2013). Recruiters privatize selection, sell visa packages, broker loans for fees, time departures to administrative windows, and, together with carriers and “document” brokers, orchestrate routes in ways that minimize their own risks rather than migrants’ risks (Andersson, 2014). The market insinuates itself into the very core of decision-making, transforming *access to mobility* into a scarce good priced differentially by origin, social capital, and liquidity.

Actor-centred recalibration emerged through the *aspirations-capabilities* and *motility* frameworks. The former shows that migration results from the encounter between desire and ability, with contextual variations in capabilities determining the conversion, postponement, or abandonment of aspirations (de Haas, 2021). The latter proposes that mobility functions as a capital—accumulable, convertible, and transferable—embodied in skills, networks, money, documents, and situational courage (Kaufmann et al., 2004). Articulating the two enables researchers to explain why individuals with similar aspirations

achieve divergent outcomes depending on the infrastructural field they traverse and the actors populating it.

A critical effect of infrastructures and the migration industry is the *administrativization of choice*. What appears to be a personal decision is the product of a negotiation with lottery calendars, consular slots, risk scores, database-interoperability protocols, and intermediation portfolios. Benefits and costs distribute unequally across class, gender, and status, and the returns to social capital depend on the fit between personal networks and the specifics of local or regional infrastructures. This *turbulence* of trajectories—tries, failures, returns—rules out mono-causal explanations and requires models that include the *sequentiality* of decision-making.

Finally, the infrastructural perspective connects the economic with the affective plane. The *circularity* of labour, the moral economies of remittances, and the transnational redistribution of care—“global care chains”—show how households rearrange reproductive labour and emotional investments to make room for mobility projects (Hochschild, 2000; Baldassar & Merla, 2014). Within the migration industry’s logic, even affects become manageable: promises, fears, hopes, and shames are exploited by advertising, brokerage, and political rhetoric that transform uncertainty into a saleable product.

### 3. Governing Mobility: Categories, Everyday Bordering, and Digital Frontiers

Migration governance has shifted from the border-as-line to the *border-as-practice*—a set of everyday operations through which belonging is verified, claimed, or refused inside society. *Everyday bordering* captures the involvement of employers, landlords, banks, doctors, and counter clerks in migration control through the requesting and interpretation of documents, conditioned access to services, and the uneven application of rules (Yuval-Davis, Wemyss, & Cassidy, 2018). In this regime, “integration” depends less on actors’ will and more on the *legibility* of status—on the ability to perform bureaucratic conformity within a volatile administrative landscape.

Digitization has multiplied borders through *digital frontiers*. The interconnection of databases, interoperability, and information sharing among agencies have generated mechanisms of profiling, scoring, and alerting that construct “risk” and “desirability” as informational properties shaping access to labour markets and protection (Broeders, 2007). These same infrastructures produce *deportability*, a permanent legal precariousness disciplining labour and domesticating family life, stretching the border into institutions and streets (De Genova, 2002; Menjívar & Abrego, 2012). Consequently, social life is reordered by *legal time*: waits, expirations, renewals, appeals.

The theorization of *border as method* invites the use of the border as an analytical instrument for understanding the organization of labour, capital, and subjectivities under globalization; the border is no longer a margin but a device that classifies, valorizes, and hierarchizes different mobilities, connecting markets, states, and moral economies (Mezzadra & Neilson, 2013; Nail, 2015). In this register, *differential inclusion* recognizes partial, revisable, conditional access that leaves hard and risky jobs on the shoulders of those with unstable status, sustaining the competitiveness of sectors dependent on precarity.

In policy terms, securitization and humanitarianism converge in an ambivalent *moral economy*: they protect and control simultaneously, justify aid and exception, produce compassion and rejection (Fassin, 2011). Official categories—“refugee,” “economic migrant,” “unaccompanied minor”—function as tools of governance distributing legitimacy, resources, and stigma, while media crises amplify the distinctiveness of these labels even when trajectories are mixed and shifting (Crawley & Skleparis, 2018; Zetter, 2007). Public

policy thus becomes a *politics of classification* with concrete effects on health, housing, and education.

At the organizational level, research on *street-level bureaucracy* shows how rules are selectively interpreted and how officials' discretion mediates the encounter between norms and biographies (Eule, Borrelli, Lindberg, & Wyss, 2019). On the ground, access to rights depends on micro-negotiations: translations, recommendations, reputations, rituals of certification. When digital infrastructures intersect these contexts, *loop effects* appear: traces produced to obtain services become raw material for monitoring, and strategies of *trace avoidance* reduce protection chances, reinforcing the paradox of control.

#### 4. Immobility, Temporalities, Platformization, and Transnational Care

Correcting the *mobility bias*, research has treated *immobility* as a social outcome worthy of explanation. The distinction between *aspirations* and *capabilities* explains situations in which people want but cannot migrate: insufficient resources, legal barriers, family obligations, perceived risks, gender- or age-based interdictions, absent networks (Carling, 2002). Typologies of immobility—voluntary, acquiescent, constrained—show that “staying” does not equal “failing” but describes reflected strategies to temporize, invest locally, or wait for an administrative window (Schewel, 2020). *Waiting time* thus becomes an analytical axis: careers on pause, childhoods lived in camps or centres, youths caught in iterations of files, appeals, and hearings.

The *platformization* of migration lowered information costs, made *weak ties* accessible, and created tools for logistical coordination while simultaneously introducing new vulnerabilities—misinformation, fraud, data exposure, algorithmic precarity (Dekker & Engbersen, 2014). The concept of *polymedia* shows how migrants orchestrate media ecologies to manage intimacy, parental authority, and transnational belonging, turning borders into everyday spaces of communication (Madianou & Miller, 2012). The same platforms that keep families connected generate traces reusable for screening and profiling, strengthening *digital bordering* and raising questions of *data justice*.

Super-diversity has reconfigured urban ecologies not only in cultural terms but also organizationally, normatively, and affectively. Living with difference has become routine, and informal orders of proximity have stabilized through tacit rules, cordial avoidances, and punctual solidarities against a backdrop of subtle hierarchies of legal status and symbolic capital (Wessendorf, 2014). In this frame, belonging is negotiated pragmatically through *micro-transactions* of trust and administrative performances, while institutions—schools, hospitals, counters—become nodes managing tensions between the universalism of services and the particularism of conditional rights.

In the genealogy of inequalities, the rearrangement of *global care chains* and the *expulsions* produced by transformations in the global economy—offshoring, financialization, extractivism—explain a sizeable share of mobilities and immobilities, especially among women and those with precarious status (Hochschild, 2000; Baldassar & Merla, 2014; Sassen, 2014). Migration redistributes reproductive labour and affects across distance, while visa regimes, domestic-work industries, and welfare policies configure who cares for whom, where, and under what conditions. Here, “integration” takes the shape of a daily negotiation among gender norms, labour markets, and administrative *frontiers*.

Several research directions follow from this synthesis. We need *longitudinal* designs tracking the conversion of aspirations into capabilities through infrastructures and platforms; *multi-scalar* cartographies of data governance and *differential inclusion*; and ethnographies of *conviviality* and conflict in super-diverse contexts. A sociology attentive to time, scale, and data can connect biographical trajectories with political and economic regimes, describing not only the causes of movement but also the *social production* of

mobilities and immobilities (Triandafyllidou, 2018; Papadopoulos, Stephenson, & Tsianos, 2008). In this key, migration is no longer an exception but an ordinary condition of the contemporary world—administered, commercialized, and mediated.

### 5. Differential Emplacement: A Synthetic Theory of Mobility Stratification

Building on the combined insights of the mobilities paradigm, critiques of methodological nationalism, and the border-as-practice literature, a *Differential Emplacement* theory posits that contemporary migration outcomes are best understood not as binary movement/non-movement or integration/segregation, but as graded positions of emplacement produced by the intersection of mobility regimes, classificatory practices, and infrastructural and digital assemblages. Rather than treating “arrival” as an end state, emplacement is conceptualized as a time-varying condition shaped by multi-scalar governance and market logics: people are positioned along axes of legal legibility, infrastructural reach, and exposure to datafied control, while their life projects and obligations circulate across jurisdictions in ways that reproduce or unsettle hierarchies (Wimmer & Glick Schiller, 2002; Sheller & Urry, 2006; Mezzadra & Neilson, 2013). This shift reframes the analytic unit from the individual migrant or the “host society” to relational fields where states, brokers, platforms, and households co-produce access, waiting, and foreclosure within historically layered moral economies (Glick Schiller & Salazar, 2013; Castles, de Haas, & Miller, 2014).

Mechanistically, Differential Emplacement highlights *conversion chains* through which aspirations become capabilities or are stalled by infrastructural and categorical frictions. Aspirations are not self-executing; they require conversion via documents, fees, itineraries, and endorsements that are themselves stratified commodities within the migration industry (de Haas, 2021; Gammeltoft-Hansen & Nyberg Sørensen, 2013). Infrastructures channel, pace, and price access to routes and statuses (Xiang & Lindquist, 2014), while classificatory devices—visa categories, admissibility screens, and status thresholds—selectively open or close gates, often in ways legible only to intermediaries. The result is a landscape where *involuntary immobility* and iterative detours are not exceptions but modal experiences, and where movement itself frequently culminates in provisional emplacement exposed to renewal cycles, administrative delays, and sudden reclassifications (Carling, 2002; Sheller & Urry, 2006). By centring sequentiality and temporality, the theory treats migration as a path-dependent process whose turning points are distributed across consulates, counters, carrier policies, and databases.

The urban arena is the operative space where emplacement is enacted and contested. Super-diversity multiplies status combinations and life courses, compelling institutions to arbitrate access through everyday bordering that ties services to documentary performance and perceived “good standing” (Vertovec, 2007; Yuval-Davis, Wemyss, & Cassidy, 2018). Digital bordering translates biographies into profiles, scores, and alerts whose interoperability extends the frontier across welfare offices, employers, and housing markets, thereby sustaining *deportability* and normalizing *legal violence* as background conditions of work and family life (Broeders, 2007; De Genova, 2002; Menjivar & Abrego, 2012). Yet convivial practices—micro-transactions of trust, cordial avoidances, and pragmatic solidarities—also sediment in super-diverse neighbourhoods, softening frictions without dissolving hierarchies and revealing how emplacement is lived as a mix of routine coping and intermittent exposure to discretionary power (Wessendorf, 2014; Ambrosini, 2013; Eule, Borrelli, Lindberg, & Wyss, 2019).

Platformization and care further complicate emplacement by weaving solidarity and surveillance into the same media ecologies. Social media and messaging tools lower information costs, activate latent ties, and synchronize logistics, but they also produce

durable data traces that feed screening and risk scoring, tightening the loop between support infrastructures and control (Dekker & Engbersen, 2014; Madianou & Miller, 2012; Broeders, 2007). Households redistribute reproductive labour across borders through *global care chains*, aligning remittances, caregiving, and emotional work with visa regimes and labour markets; this circuitry both exploits and sustains mobility differentials, often under the shadow of expulsive dynamics in the global economy (Baldassar & Merla, 2014; Hochschild, 2000; Sassen, 2014). In this sense, emplacement is co-authored by brokers and platforms as much as by bureaucrats and kin, and practices of subversion or avoidance coexist with capture and commodification (Papadopoulos, Stephenson, & Tsianos, 2008; Andersson, 2014).

Differential Emplacement yields testable propositions and methodological implications. It predicts that small administrative shocks—changes in database interoperability, carrier liability, or employer-sanctions enforcement—generate outsized shifts in emplacement by altering conversion bottlenecks along the chain (Broeders, 2007; Mezzadra & Neilson, 2013). It anticipates patterned *waiting* as a structural feature of mobility regimes rather than an aberration, and it links variations in urban conviviality to the density of everyday bordering tasks assigned to frontline institutions (Yuval-Davis et al., 2018; Wessendorf, 2014). Methodologically, it favours longitudinal, multi-sited designs that follow biographies across counters and platforms, combining trajectory tracing with documentary ethnography and institutional cartography (Castles et al., 2014; Triandafyllidou, 2018). Normatively, it reframes policy debates from “integration outcomes” to *data justice*, *differential inclusion*, and the governance of conversion points, recognizing that labels such as “refugee” or “economic migrant” are not mere descriptors but instruments that manufacture eligibility and exclusion in super-diverse cities (Zetter, 2007; Crawley & Skleparis, 2018; Nail, 2015).

## 6. Conclusions

Viewed side by side, the five frameworks reposition the ontology of migration from a person-in-motion to a relational field composed of infrastructures, classifications, and temporalities. The critique of methodological nationalism and the mobilities paradigm displace the nation-state as the default container and reframe movement as constitutive of social life, but they leave largely implicit the concrete mechanisms that translate desire into motion or stall it (Wimmer & Glick Schiller, 2002; Sheller & Urry, 2006; Glick Schiller & Salazar, 2013). The infrastructures/industry perspective, by contrast, renders those mechanisms visible by identifying the regulatory, commercial, humanitarian, and social components that pace, price, and route mobility, thereby revealing why seemingly similar aspirations produce divergent outcomes (Xiang & Lindquist, 2014; Gammeltoft-Hansen & Nyberg Sørensen, 2013; Andersson, 2014). Governance-centred approaches deepen the account of constraint by showing how categories and bordering practices travel into everyday institutions—employers, landlords, clinics—such that “the border” is enacted far from the frontier and increasingly through data infrastructures (Yuval-Davis, Wemyss, & Cassidy, 2018; Broeders, 2007). The immobility/temporalities literature then corrects the remaining mobility bias by making *waiting* and *non-movement* analytically central and by specifying how aspirations meet capabilities across life-course and administrative time (Carling, 2002; Schewel, 2020; de Haas, 2021). Against this backdrop, Differential Emplacement synthesizes the preceding shifts by treating “arrival” not as an end state but as a time-varying position along axes of legal legibility, infrastructural reach, and datafied exposure, thereby converting a set of parallel corrections into a unified grammar of stratified positioning (Mezzadra & Neilson, 2013; Vertovec, 2007).



The frameworks also diverge in their causal architectures and levels of abstraction, differences that become productive when explicitly juxtaposed. Mobilities and transnational critiques operate at a high level of generality, foregrounding flows and multi-sited fields; they excel at decentring sedentarism but can under-specify the meso-level actors who transform general regimes into situated outcomes (Sheller & Urry, 2006; Wimmer & Glick Schiller, 2002). Infrastructures and the migration industry fill this gap by naming brokers, carriers, databases, and consular calendars, but without a temporal theory of trajectories their explanations risk flattening biographies into logistical pipelines (Xiang & Lindquist, 2014; Gammeltoft-Hansen & Nyberg Sørensen, 2013). Bordering and digital control correct the blind spot by specifying how legality is *performed* and *profiled* within welfare, housing, and labour markets, yet they may over-index on coercion if they do not account for convivial micro-orders and pragmatic solidarities that soften frictions in super-diverse neighbourhoods (Yuval-Davis et al., 2018; Broeders, 2007; Wessendorf, 2014). The immobility/aspirations–capabilities turn explicitly models conversion failures and delays but can drift toward methodological individualism unless anchored in the very infrastructures and categories that structure capabilities in the first place (Carling, 2002; de Haas, 2021). Differential Emplacement reconciles these tensions by positing *conversion chains*—document procurement, fee payment, endorsements, itinerary assembly, and database legibility—as the locus where macro-regimes, meso-infrastructure, and micro-projects intersect; it thus preserves the systemic vantage of mobilities and bordering while retaining the biographical sequentiality emphasised by immobility studies (Mezzadra & Neilson, 2013; Glick Schiller & Salazar, 2013).

A second line of comparison concerns temporality and rhythm. Mobilities scholarship introduced routes, rhythms, and frictions, but the infrastructures/industry approach specifies *who* sets the rhythm—recruiters, carriers, consulates—by allocating slots and windows, thereby transforming time into a rationed resource (Sheller & Urry, 2006; Xiang & Lindquist, 2014). Governance frameworks add *legal time*: expiry, renewal, appeal, and audit cycles that produce background uncertainty—*deportability*—and normalize “just-in-time” legality for precarious workers (De Genova, 2002; Menjívar & Abrego, 2012). The immobility literature names *waiting* as a structural mode rather than an aberration and distinguishes voluntary, acquiescent, and constrained non-movement, while platformization research shows how digital media can compress coordination time even as they elongate exposure time via durable data traces (Schewel, 2020; Dekker & Engbersen, 2014; Madianou & Miller, 2012). Differential Emplacement integrates these temporalities by treating emplacement as a moving equilibrium subject to administrative shocks—minor changes in interoperability, carrier liability, or employer sanctions that cascade through conversion chains—thereby yielding a processual theory in which turning points are distributed across counters, platforms, and markets (Broeders, 2007; Mezzadra & Neilson, 2013).

Spatially and institutionally, the frameworks align on the city as a crucible but emphasise different mechanisms within it. Transnational/mobilities accounts read the city as a node in multi-scalar networks, while super-diversity research highlights the proliferation of status combinations and life courses that unsettle groupist assumptions (Vertovec, 2007; Castles, de Haas, & Miller, 2014). Everyday bordering shows how urban institutions convert those combinations into eligibility or foreclosure through documentary performance and reputational cues, extending the frontier through routine encounters (Yuval-Davis et al., 2018). Infrastructures/industry approaches reveal the backstage—how brokers, landlords, and employers interact with regulatory scripts and with platform logics to channel labour into sectors that profit from precarious legality (Xiang & Lindquist, 2014; Andersson, 2014). The immobility/aspirations–capabilities turn adds households’

calculus—how remittances, caregiving, and educational investments are rebalanced across borders and across the city’s opportunity structure (Carling, 2002; Baldassar & Merla, 2014). Differential Emplacement synthesizes these urban strands by conceptualizing emplacement as the resultant of three urban vectors—institutional bordering density, infrastructural intermediation intensity, and platform penetration—modulated by moral economies that oscillate between securitization and humanitarianism (Fassin, 2011; Wessendorf, 2014).

Methodologically and normatively, the comparison clarifies complementary strengths and risks. Mobilities and border-as-method invite researchers to “follow the device”—routes, checkpoints, databases—guarding against methodological nationalism but risking analytic diffuseness if not anchored in identifiable conversion points (Mezzadra & Neilson, 2013; Sheller & Urry, 2006). Infrastructural and industry perspectives excel at institutional cartography and documentary ethnography but can drift toward infrastructural determinism if they underplay agency, care, and conviviality (Xiang & Lindquist, 2014; Gammeltoft-Hansen & Nyberg Sørensen, 2013). Immobility frameworks foreground agency and choice-under-constraint but require embedding in concrete regimes and markets to avoid psychologizing structural bottlenecks (Carling, 2002; de Haas, 2021). Across the board, the super-diversity and categorization literatures warn against *categorical fetishism* and urge attention to how labels themselves manufacture rights and exclusions (Crawley & Skleparis, 2018; Zetter, 2007). Differential Emplacement responds by operationalizing labels, slots, and scores as variables in longitudinal, multi-sited designs—linking biographies to databases, counters, and workplaces—and by shifting evaluation from “integration outcomes” to *data justice* and *differential inclusion* in super-diverse cities (Triandafyllidou, 2018; Wessendorf, 2014; Nail, 2015).

Finally, placing care, economy, and control on the same analytic plane clarifies the deep structure common to all five perspectives: migration is not merely movement but the governance of *who may convert aspirations into capabilities under what infrastructural, classificatory, and affective conditions*. Global care chains and expulsive dynamics supply the demand and compulsion sides of mobility; brokers and platforms provide the means; categories and databases police the thresholds; and urban convivialities mediate everyday life under these constraints (Hochschild, 2000; Sassen, 2014; Papadopoulos, Stephenson, & Tsianos, 2008; Broeders, 2007). The comparative payoff is twofold: analytically, a layered causality that runs from regimes to infrastructures to biographies without collapsing into either structure or voluntarism; normatively, a reframing of policy from managing flows to governing conversion points and rectifying the unequal distribution of waiting, legibility, and risk. In short, Differential Emplacement does not replace its predecessors; it crystallizes their convergences and contains their frictions by specifying where, when, and through which devices the stratification of mobility is made and unmade (Mezzadra & Neilson, 2013; Wimmer & Glick Schiller, 2002; Sheller & Urry, 2006).

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## The Other Architecture —Temporary Architecture as a Complementary Instrument in Communicative Action

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**Abstract:** *This paper explores the convergence of communication sociology, action-oriented sociology, and temporary architecture, integrated within a framework of critical action-research aimed at generating innovative models of social intervention—particularly in situations marked by conflict, marginalisation, or migration. This interdisciplinary approach supports the autonomy of vulnerable groups, facilitating communication by means of urban design, which, in this regard, serves as a framework for collective negotiation. Temporary architecture proves critically relevant, not merely for its constructive, economic, and functional efficiency but, above all, for its ability to mobilise human capital in communicative and co-creative processes. Temporary architecture thus turns into a social innovation tool that promotes community renewal, solidarity, and coexistence. This method points out the value of temporary architecture as a dynamic medium for social inclusion and cohesion, while also redefining social intervention and the relationship between built space and social needs. To that end, the convergence of temporary architecture and action-oriented sociology is not only a practical solution for vulnerable communities but also a required step toward a participatory and democratic vision of urban public space.*

**Keywords:** *Humanist social assistance; Action-research; Temporary architecture; Symbolic communication; Ontology of play.*

### 1. The Other Architecture: A Critical Tool for Social Negotiation

This paper falls within the field of communication sociology, exploring the theme of symbolic language as a tool for facilitating communication in social action processes. Communication, by its inherently transversal nature, is a crossroads discipline within the social sciences, as all forms of collective interaction depend upon it. This communication layer cannot be confined to a single field, since communication is a dynamic social process embedded in everyday social interactions.

From the perspective of communication sociology, symbolic language, gestures, and artefacts—including built spaces—acquire meaning in relation to social actors and the settings that generate them. George Herbert Mead, the founder of symbolic interactionism, argues that identity and self-awareness are shaped through symbolic communication. Within this category, *temporary architecture* can be interpreted as a social and communicative backdrop that shapes perceptions, behaviours, and interpersonal relations, holding the potential to serve as a complementary tool in humanistic social assistance initiatives aimed at the social integration of marginalised groups by initiating collaborative and co-creative actions that show the potential to activate a sense of identity and community belonging.

Temporary structures in urban public spaces can act as forms of a “symbolic rewriting of the place,” destabilising dominant visual and social codes and promoting a social ecology of free expression and democratic participation. The symbolic value of space is also shaped by power relations and the social habitus. Accordingly, this research explores

temporary architecture as a mode of critical communication, capable of facilitating dialogue, co-creation, and the negotiation of identity within urban space. The reinterpretation of deconstruction theory—originally rooted in linguistics—through a sociological lens enables an understanding of how such architectural dispositifs can become “ludic communication frameworks.” They support an ecology of communication in which language, symbol, and space intertwine in shaping a reflective and inclusive community life.

Temporary architecture, as a strategy of visual communication and a facilitator of social interaction, is a concept that draws on the dramaturgical model of language within communication sociology—where symbolic communication becomes both the context and the props through which the social actor performs before an audience. If we distinguish between the teleological model of language—where words act as tools of influence—and the model of normative communication, which controls consensus within a given context, we see that the dramaturgical model advances a form of knowledge that is community-dependent.

Jürgen Habermas, through his theory of communicative action, argues that genuine understanding between individuals is not achieved through imposed models but through a shared effort to adjust one's own perspective—a mutual process that involves listening, re-evaluation, and often, the relinquishing of personal certainties. What is gained through the model of communicative action is of inestimable value: a consensus that is assumed freely and mutually, emerging within communicative action through the promotion of mutual understanding. Consequently, the act of communication can rewrite cultural and identity tradition with each authentic interaction—one shaped by the sharing of a connection to place and community and by the sense of belonging. Viewed from this perspective, communicative action does more than simply transmit messages; it sustains community life through shared values that become mutual, shaping collective identities (Dobrescu, Bârgăoanu, & Corbu, 2007).

In contrast to strategic action, which promotes individualism and is oriented towards gain, communicative action is premised on equality among group members and the construction of consensus through a shared, almost ritual effort—an agreement deliberately undertaken in the collective definition of symbolic identity. Therefore, in communicative action, what matters is not individual success but the group's ability to adjust in relation to the other through the ongoing negotiation of social reality.

Karl Bühler offers this perspective on linguistic signs, which encompass three distinct directions and intentions through their cognitive, expressive, and appellative functions. This triad—representation, expression, and influence—does not merely describe the semantics of a given message but points to the complex cognitive process underlying human relationships. We don't just share data when we talk; we also reveal ourselves and adapt to others. The word becomes a symbol, symptom, and signal—and from this foundation, language itself can become a meeting space per se, where people recognise each other through identification and, in the most fortunate cases, come to understand each other through attachment. Karl Bühler, therefore, did not invent language, but he did help us see—perhaps for the first time—what language can truly do to us. (Dobrescu, Bârgăoanu, & Corbu, 2007).

Critical nature and genuinely collective actions cannot emerge within predefined frameworks in which audiences passively consume, without reflecting on how these processes shape us as human beings. The mere act of “giving voice” within disadvantaged communities is not enough unless it provides a framework for critical reflection. These so-called participatory models often become plain political messages, in which dominant voices assert themselves through a system that validates them from the outset. The research topic proposes an unavoidably political approach, for the simple reason that it

actively engages in the redistribution of power within marginalised groups. It does so through an organic model, a continuous negotiation between knowledge and social transformation; a model that ultimately transforms both the researchers and the group studied through authentic knowledge as a form of social emancipation. In this regard, the creation of real conditions for participation is not a spontaneous given but a deliberate process that demands not only rigour and strategy but also sensitivity, along with heightened attention to the cultural and symbolic dimensions of the context and the human values it reveals.

The proposed topic is situated within the lineage of critical communication theories, particularly those developed in the postmodern spirit of the Frankfurt School. Here, the imaginary is no longer merely an inner refuge or a cultural ornament, but a platform for social affirmation — a mechanism through which identities gain visibility. As I. Braga emphasizes (Braga 2007), “images and the study of the imaginary can facilitate the construction of a social identity by manifesting visible expressions that communicate the specificity of context.” In other words, the image is no longer simply a reflection, but also a claim to social identity.

In this direction, the research focuses on what Doru Pop refers to as “visible material” — a conceptual territory where visual culture becomes not only a theoretical challenge, but also a methodological one—a concrete expression of a possible conceptual interpretation of symbolic language. Image and imaginary “acquire social functions” (Braga 2007), meaning they can no longer be approached as mere artefacts, but as dispositifs of communication and social action.

What emerges is an entire visual ecology in which *seeing* is no longer limited to perception, but also involves representation, meaning, and even intervention upon reality.

The *Studies on the Imaginary* collection, coordinated by I. Braga, provides the reflexive framework that inspires this research. Here, the study of image and imaginary is approached qualitatively, open to theoretical experimentation and practical intervention. This approach, positioned at the crossroads of sociology and temporary architecture, of theory and practice, seeks to serve precisely as such a bridge: an effort to transform the imaginary into a tool for critical and creative dialogue—one that not only reflects the world, but can also shape it in concrete ways.

The text addresses three disciplines which, through their complementarity, can generate innovative models in the practice of social action in contexts of conflict, marginalisation, or migration. These theoretical frameworks emerge from the fields of communication sociology, action-oriented sociology, and temporary architecture, as interwoven practices within critical action-research. This convergence has the potential to generate fertile contexts for fostering autonomy within disadvantaged groups, creating spaces for experimentation and concrete situations of collective social negotiation. In contemporary society, where crisis has become more the rule than the exception, these frugal — and thus economically accessible — architectural interventions demand, in turn, the active engagement of human capital through the promotion of co-creative actions. Innovation and the success of this method therefore lie in its ability to engage community members through action, generating new forms of coexistence and solidarity.

The first theoretical direction focuses on ludic language and its potential to facilitate communication. This places us within the framework of symbolic interactionism—a theory that holds that meaning is not pre-given but negotiated through interaction. In other words, communication is not merely the transmission of a message but an active process through which individuals interpret, adapt, and internalise social reality. Symbolic communication becomes a way of exploring the world, testing situations, and creating new meanings and collective identities.

The second theoretical direction interprets temporary architecture as a spatial dispositif within the model of action research. This paper advances a balance between theory and practice using the action-research model, situated within the pragmatic framework of instrumentalism, where knowledge is not limited to observation but involves the active participation of the community through action. From this perspective, temporary architecture becomes a situational spatial dispositif, through which community identity is realised via co-creation and ongoing negotiation within a unique social context.

## **2. Argument: The Dimension of Social Integration through Symbolic Interactionism**

Starting from the premise that social anomie, which intensified in Romania during the post-totalitarian transition, produced a deep disarticulation of social norms and fragmentation of community cohesion, Sorin Rădulescu (Rădulescu, 1999) argues that in such a social landscape, the individual tends to focus on personal interests at the expense of solidarity and collective values—a phenomenon that fuels the process of social atomisation. Consequently, it becomes imperative to carry out research that interrogates and revitalises the principles of solidarity and co-creation as a means of reconstructing social spaces. Moreover, the development of an applied sociology of deviance takes on an essential role in managing these social dysfunctions, involving not only expert knowledge but also active community participation. This approach goes beyond a mere diagnosis of social reality and proposes operational solutions based on interaction and collective responsibility (Rădulescu, 1999).

Since Emile Durkheim (1897) and Robert Merton (1937), anomie has been understood as the effect of normative and value ruptures in transitional societies—including post-communist countries—as well as in the broader phenomenon of global migration affecting contemporary society. If, for Durkheim, anomie accompanied the leap toward modernity, today it seems to accompany the post-transitional drift and the cultural and identity ruptures emerging alongside migration (Rădulescu, 2015). According to the social identity perspective (Haslam et al., 2018, as cited in Canto, Garcia-Martin, & Vallejo-Martin, 2024), group belonging and identification are essential for meeting psychological needs (Greenaway et al., 2016, as cited in Canto, Garcia-Martin, & Vallejo-Martin, 2024), and they positively influence both physical and mental health—thus reinforcing the relevance of collective models.

Anomie can also emerge in societies governed by neoliberal policies—policies that intensify competitiveness and social disconnection. Studies conducted by Becker et al. (2021, as cited in Canto, Garcia-Martin, & Vallejo-Martin, 2024) confirm this connection between the degree to which the state of anomie is perceived and the neoliberal policies that place competition and individualism at the core of human relations, reducing solidarity through the commodification of social interactions (Canto, Garcia-Martin, & Vallejo-Martin, 2024).

Alongside Emile Durkheim, George Herbert Mead shifts the focus from goal-oriented action to meaning-oriented action, placing communication at the heart of the social. Mead distinguishes between the isolated individual and the interaction among individuals—the space from which social life emerges. Communication is “making meaning together” (Dobrescu, Bârgăoanu, & Corbu, 2007).

The ritual model of communication constitutes the theoretical foundation of this study, introduced by John Dewey with the aim of bringing people together and transforming anonymous crowds into empathetic communities. This communication model requires the active involvement of the community in shaping a shared belief. Communication does not simply transmit information. It brings people together to construct everyday reality



through the exchange of ideas and the interpretation of shared values.

Within symbolic interactionism, meaning occupies a central position. Meaning does not derive from the object itself, nor does it arise from the crystallisation of individual psychological elements. Rather, it emerges from a process of social interaction among people. For an individual, the meaning of a thing is shaped by how others act towards it, so meaning becomes the result of social interaction and symbolic interpretation. The symbol is not merely a sign but a dynamic and deeply human space of social negotiation.

The fundamental innovation of G.H. Mead lies in framing human communication in terms of symbolically mediated interaction. This forms the tradition of the Chicago School, which views human beings as creative and free to define each situation in unique and unpredictable ways. The self and society are considered dynamic processes, not fixed structures.

Within symbolic interactionism, the individuals learn to see themselves from the perspective of society, thereby adopting a reflexive posture capable of sustaining an internal dialogue through the adoption of social roles. Communication is not merely reaction or adaptation; it contains unpredictability, freedom, and creativity—precisely the elements that make transformation possible. The dimension of social integration through symbolic communication emphasises the idea that the self is formed through a continuous process of *role-taking*, by which we perceive ourselves as we are seen by others (Blumer, 1969/1998).

Starting from the premise that space can function as an active instrument in shaping relationships and collective identities, this research explores the potential of temporary architecture as a facilitator of symbolic communication. Through this approach, the goal is not only to address existing social dysfunctions but also to identify the mechanisms that generate them—within a participatory process through which the community rediscovers and redefines its identity. As a result, temporary architecture becomes more than a mere backdrop to urban life; it is transformed into a catalyst for cohesion and social identification—a space of encounter and negotiation of collective meanings, grounded in affective dimensions and attachment to place and community.

But these abilities for coexistence and social connection do not exist in conditions of social anomie, precisely due to the absence of an affective community. Durkheim's entire conception of anomie operates with the variable of social integration, understood as the degree of individuals' attachment to society and their sense of belonging and adherence to shared values (Rădulescu, 2015).

Starting from the idea that marginalisation and deviance are driven by the degradation of human relationships—which, in turn, fosters the development of conflictual spaces precisely due to the lack of integration into an empathetic community—this approach links the dynamics of social problems to dysfunctions in interpersonal relations, adopting a contextualist-humanist perspective with direct relevance for intervention in crisis-oriented social work (Ștefăroi, n.d.).

Based on the premise that individual vulnerability is deeply shaped by the degradation of spiritual, cultural, and relational dimensions (Ștefăroi, 2012), the proposed research can be understood as an attempt to rehabilitate these shared values. Community becomes a space with therapeutic and preventive potential, where social identity and cohesion are organically reconstructed (Ștefăroi, 2012).

Any attempt to bring about change in society begins with the necessity of understanding the complexity of social contexts—not only through analysis, but also through direct participation in improving problematic social situations. This research emerges from this need, grounded in an approach that claims the tradition of participatory action-research methodology, as outlined by Max Horkheimer in his critical theory (Capps

and John 2023): not merely research on the community, but research with the community. Within the dynamic process of co-creation and identity redefinition, facilitated by temporary architectural structures, action groups begin to take shape—functioning as nuclei of community mobilisation that, over time, may develop their own autonomy.

The text proposes a representation of social space as a symbolic construct that traces the processes through which individuals perceive space and the ways in which they use it. The proposed research model embraces this deeply humanist perspective, anchoring itself in attachment and identity theory (Ștefăroi, 2012), which means that physical space is not merely a framework for community interaction but a place that carries meaning in the community's consciousness—through the symbolic dimension associated with space and the structuring of identity. In this space of dialogue, a sense of attachment emerges organically through participation and symbolic communication, and it shapes the group dynamics that are vital to the cohesion and identity of the community. Here, symbolic language becomes a mechanism that defines identity, with the capacity to connect individuals, stimulate creativity, and foster reflection on the symbolic meaning of community.

Starting from the hypothesis that without a symbolic connection, social communities do not develop feelings of attachment to the space and the community they belong to, the research approach proposes an exploration of the action research model through temporary architectural dispositifs, conceived as research instruments within humanistic social interventions. These spatial dispositifs not only articulate the specific problems of the community but also become identity expressions of collective values, reinforcing a dual role for these empathetic architectures: functionality and identity representation. This form of empathetic communication involves a process of reconfiguration and contextual adaptation through symbolic dialogue—a dialogue that analyses, deconstructs, and reconstructs shared meanings. This process unfolds through a collective effort of co-creation and creative imagination, activated by the exploration of symbolic language—both through narrative and through visual tools such as emblems, models, and ultimately, temporary architecture.

Through this symbolic communication, community identity emerges from shared interest and effort, therefore communication becomes not merely an instrument of socialisation but the very foundation of democratic community life. Without shared meanings, there can be no shared action—and without shared action, there can be no attachment.

In this framework of symbolic communication, the ontology of play becomes a possible way to reconfigure social relationships through a universal language. Play is the fundamental means by which individuals learn to see themselves from the outside and to understand social roles by adopting alternative perspectives on the self. Play can create bridges where formal rational discourse fails, generating spaces for authentic interaction and communication. Accordingly, this research proposes an approach that combines the identity representation of marginalised groups with methodologies based on visual and symbolic communication. By exploring the ludic dimension of communication, space becomes a pretext for deep communication, where collective identities can be more easily expressed.

The integration of ludic ontology as a tool for facilitating communication within social interventions that adopt participatory action research opens new perspectives on humanistic social work and on urban design practice. Temporary architectural dispositifs become catalysts for dialogue and interaction, generating contexts conducive to collaboration and creative exploration. It is an evolving dynamic, where the rigid boundaries between researcher, social worker, and community members begin to blur, and

ludic interaction becomes a fertile ground for authentic conversations and for a deeper understanding of social issues—promoting the co-creation of solutions that emerge from the very fabric of community relationships. Therefore, the search for resources of change in the context of a social crisis intervention takes place within the community's own social context (Ștefăroi, 2012).

The generation of these temporary architectures through participation and co-creation stimulates collective reflection on identity and autonomy through involvement and solidarity. The principles of this method emphasise co-creation not merely as a technique, but as a form of democratising knowledge—valuing the diversity of perspectives and positioning participants not as passive subjects, but as active agents with their own political status. Critical participatory research becomes a tool for both symbolic and material redistribution of power, offering alternatives to conventional models of social intervention by supporting collective actions with emancipatory stakes. The action research method can also be transferred to the field of urban design, a theoretical framework explored by MIT (2016).

These spatial dispositifs become identity emblems of the communities—nodes of collective memory and environments for experimenting with emerging forms of urban cohabitation. From this perspective, temporary architecture is not merely a pragmatic solution but a conceptual tool for facilitating social dialogue, encouraging participation, and testing resilient models of spatial and communal organisation. As Stevens (2007) notes, urban environments are essentially semantic structures—frameworks that do not merely host social life but actively shape it, offering contexts for innovation, learning, and collective reinvention.

The utility of temporary architecture lies in its capacity to challenge the way we perceive urban public space, with ephemerality serving as the very quality that enables the prototyping and testing of such spatial dispositifs in concrete situations. More than an aesthetic exercise, temporary architecture has the potential to become a critical instrument capable of opening new perspectives on conventional standards of public space—and on how these standards reinforce marginalisation.

“The other architecture” is a symbolic expression that offers an alternative to the standardisation of public space—a social space that questions the possibility of reconfiguring relationships among community members. More than defining or enclosing space, *the other architecture* could explore its capacity for healing by opening spaces for encounter and communication—becoming the mediator of social interaction itself. The emphasis falls on the symbolic value of these spatial dispositifs and the ways in which they emerge as the result of social action and negotiation.

*The other architecture* is a symbol of representing the other—the outsider, the marginalised, and the unrepresented in public space. Confronting an increasing tendency toward the uniformity and standardisation of public spaces, this architecture can serve as a critical counterbalance—it offers a more flexible and inclusive framework, a mechanism through which space actively contributes to defining the social and cultural identities of disadvantaged communities.

### 3. Theoretical and Methodological Perspectives

If architecture is, in a symbolic sense, the art of building spaces, then temporary architecture is more accurately the art of building relationships. Starting from this premise, the present study investigates how public space can become a terrain for social negotiation and how temporary architecture can function as a tool for research and collective action.

Situated within the tradition of symbolic interactionism (De La Peña, 2013), this research explores the use of ludic language as a mechanism for facilitating community

dialogue. Communication is no longer simply the transfer of information but a social practice through which shared meanings are created. As Kurt Lewin points out in his model of action research (McKernan, 1991, as cited in Văduva, 2012), the active involvement of the community is essential for any change to be authentic and sustainable. It is not merely a matter of consultation but a genuine process of democratic decision-making in which the community's voice is heard and becomes the driving force of intervention.

Kurt Lewin succeeds in establishing the idea of the applied theorist, repeatedly emphasising that practice must be guided by theory and that theories must be tested through their application in real-life situations. He also convincingly argued within academic and intellectual circles that the group is a legitimate object of both theoretical and methodological inquiry: "The individual acts primarily as a member of a group" (Dobrescu, Bângăoanu, & Corbu, 2007). The group is defined by two types of interdependence: the connection between the individual's destiny and that of the group, and the interdependence of goals. The group offers the individual self-respect and a perspective on reality. Lewin conceives psychosocial phenomena as quasi-stable equilibria, and change occurs only through a modification of group norms. His experiments demonstrated that it was easier to change behaviour in groups than individually.

Against this background, temporary architecture becomes a pretext for the community to rediscover its voice, and reinvent its places of belonging. It is not merely an aesthetic or functional solution but a process that stimulates collective creativity, attachment to place, and—importantly—social solidarity. Ultimately, this study proposes a shift in perspective: from a city designed solely by experts to a city negotiated together with them through collective experience; from spaces built for people to spaces built together with them. In this vision, temporary architecture is not just an aesthetic experiment but a method for relearning how to inhabit the city—together.

#### **4. Action Research Method: Between Action Sociology and Communication**

Social intervention through the action research model cannot be reduced to the application of pre-established models; rather, it functions as a dynamic process—a mechanism through which concepts are updated and social reality is continuously reconfigured and reassessed (Miftode, 2010).

Participatory intervention aims to be flexible, but this very flexibility deprives it of a clear methodology, which generates a high demand for involvement—both from the community and from researchers and social workers. Moreover, as a participatory methodology, it cannot be fully planned in advance, since the cyclicity of the model is built upon the social practice it generates.

Accordingly, we can view temporary architecture as a complementary tool for social actions, providing two essential platforms for humanistic social intervention: functionality—meaning the way the dispositif responds to the functional needs of the community—and identity, the symbolic dimension that gives meaning and coherence to the social experience within the participatory process. Against this background of social creativity, collective identity takes shape as a dynamic and organic process through participatory design and dialogue, defining a cyclical practice of action, refinement, and innovation (Miftode, 2010).

In the case of social interventions based on the action research model, change occurs through psycho-socio-cultural reconfiguration and through the co-generation of shared values within participatory action projects. From this perspective, temporary architecture proves to be a point of intersection that questions social reality—a catalyst for creativity and an urban laboratory that stimulates dialogue and social interaction among community members. It is not simply a shift from form to process but also an embrace of

the fluidity of the contemporary world, where emergent structures, spontaneous strategies, and communication are part of the very construction of reality (Tschumi, 1996).

The research question now becomes: *how can we transform urban space into a tool for empowerment for marginalised communities?* This critical dimension raised by the research question is essential. Temporary architecture, as a social dispositif, determines an alternative role for itself—beyond that of shelter. *The other architecture* serves to provoke, to question existing norms, and to create opportunities for alternative spatial and social reconfigurations. These structures become educational instruments that stimulate community participation, involving residents in urban actions that can reconfigure perceptions of space and activate mechanisms of solidarity and coexistence.

Through the process of action research, temporary architecture is not an outcome but a stage in a cycle of continuous learning and adaptation to new needs or problems identified through testing and critical reflection. The model follows the classic stages of action research: observing a social context, formulating a problem, testing the spatial dispositif, reflecting on the result, and adapting the intervention. Through this method and its flexible character, temporary architecture has the potential to respond to immediate needs by generating new ways of interacting in urban space.

In the stage of problem formulation—that is, defining a theme for action through participation and co-creation—the use of visual tools is proposed, exploring the potential of symbolic language to facilitate communication and generate community attachment. A concrete example is the use of the emblem: a collective symbol representing the identity of community members.

It may take the form of an object, an image, or an ephemeral structure, but its purpose remains the same—to generate the community's collective identity. Through this type of ludic communication tool, the thematisation of temporary architecture is facilitated, becoming a bridge between community representation and action, between community values and spatial and symbolic transformation.

Temporary architecture becomes an example of the materialisation of this dynamic relationship between theory and practice, between space and community. It is not merely a constructed object but a process of collective learning—a way of questioning the social world through space. And perhaps most importantly, it is a tool that can reveal new ways of interacting in public space and managing conflict.

If we follow the cyclical structure of action research, the proposed methodology aligns with a reflective spiral of planning, action, observation, reflection, and repetition of the cycle (Chelcea, 2007). This is not just a method but a way of understanding social dynamics through practical, emergent knowledge. Research develops into an iterative exercise in representing social space, where the model, the emblem, and the architectural object become tools for representing community values—empathising with the community's lived realities. Collective identities take shape through this iterative and collaborative process, articulated in a symbolic language and mediated by temporary architecture.

The stages of action-research represent the moments of adaptation and reconfiguration within the action planning process:

1. Preliminary research brings together a multidisciplinary group through a bricolage-style approach, promoting a multidisciplinary analysis of the social and spatial context.
2. Planning for change requires a strategic design approach, where communication, participation, and co-creation are essential. The emblem, for example, as a tool of communication, is not merely a graphic symbol but a narrative code through which a community tells its story.

3. The action phase itself is shaped into a space imbued with meaning—an architectural framework that translates symbols into tangible reality.
4. Observation and reflection are iterative processes through which the built space adapts and transforms, remaining continually responsive to new needs identified through research.

This cyclical dynamic between theory and practice defines the critical participatory research, where knowledge is not merely an accumulation of information but a continuous process of knowing through practice. As Erich Fromm distinguishes between “having knowledge” and “knowing” (Fromm, 2008), the model of critical action research constitutes both a reflexive exploration and a process of experiential learning. Knowledge entails this practical experience, which drives the adaptation and an ongoing refinement of practice—until it succeeds in generating a shared set of values and an organically constructed collective identity.

### 5. **The Emblem as a Ludic Tool for Communicating Symbolic Identities**

Humanistic social work is a situated and negotiated practice, embedded within a specific social, spatial, and cultural context, and marked by a context-dependent specificity. A contextualist–humanistic approach evolves into a situational practice—not one that begins with problems identified through preliminary research, but rather one that starts from the valorisation of community resources, activating and reintegrating them into the socio-cultural context under study (Ștefăroi, 2012). The potential for transformation, therefore, lies within the community itself.

Starting from the valorisation of community resources, the emblem-tool functions as a ludic interpretation of the social cartogram. Through its capacity to represent values and identities, it becomes a symbolic visual document of the community, via the reflexive communication typical of such tools with a moralising function. The emblem is not merely a graphic sign paired with text; it becomes an educational tool, an instance of symbolic communication that facilitates critical discourse within marginalised communities. Within participatory action research, the emblem is employed as a tool for both reflexive and performative communication. It opens up space for narrating experiences and events that might otherwise be difficult to articulate through a conventional, rational language. Rather than serving as an outcome of the research, the emblem is rather a reflexive process, representative for both individual and collective identity.

The emblem relates to the concept of dramaturgical action, as explored by the Palo Alto school. Taken up by Erving Goffman, the concept of self-presentation is central to this paradigm, emphasizing a stylisation of experience through essentialisation — a form of symbolic communication addressed to an audience. Self-presentation involves two layers of 'stylization': one grounded in personal experience, the other shaped by the characteristics of the audience, to communicate effectively with it.

The Palo Alto School was instrumental in shifting the clinical paradigm away from purely individualistic interpretations of therapy and toward a more relational perspective—one that focuses on the dynamics between individuals. Within this framework, therapeutic intervention aims not just to support the individual, but to help reshape the social environment in which that individual exists.

In the practical stages of action-research, the emblem often precedes what's known as the spatial dispositif. It acts as a kind of identity marker, giving form to the values of the community it represents. The emblem anchors the research phase in something tangible, and it lays the conceptual groundwork for the spatial dispositif that emerges in the action phase. Transforming the emblem into a spatial structure is thus a natural, even inevitable,

step in the process of making community identity visible in public space. This spatial dispositif serves a dual function: it is both practical and symbolic. Designed through participatory and co-creative processes, it seeks to reimagine urban and social space—fostering dialogue, encouraging visibility, and ultimately contributing to social cohesion.

## 6. The Emblem as a Ludic Mechanism of Symbolic Communication

The emblem works through the ludic mechanism of play, using metaphor and symbolic language to facilitate communication by stimulating creativity and critical thinking, promoting narrative as a communicative mechanism complementary to action-research. Through the use of narrative, the story of the community is not merely transmitted, but lived and negotiated through collective interaction (Chinchilla, 2016). Ludic communication turns into a factor of transformation and social emancipation (Schiels, 2015). Play is not only a form of communication, but a tool for social transformation (Huizinga, 2016), which, together with temporary architecture, allows marginalised communities to reclaim space and ultimately facilitates community engagement through the exploration of sensory states and metaphorical language generated in the act of play. The exploration of these sensory states activates creativity and contributes to identity formation within the cultural dynamic of communities (Schiels, 2015).

The development of an emblem that reflects the community identity promotes the expression of communal values and narratives through a medium that is both creative and concrete. This communicative dispositif supports social change by enabling the organic development of an autonomous community, through from the shared exploration of cultural resources drawn from the studied context. Local autonomy is built by promoting individual particularities and affirming human dignity through the recognition of every voice involved in the process.

In the case of vulnerable groups, these creative methods highlight the communicative value of temporary spatial structures, affirming the innovative potential of this research method, which proposes a complementary association between ludic communication strategies and humanist social action.

## 7. Practical References Supporting the Effectiveness of Symbolic Communication Tools in Humanistic Social Interventions

The theme of *“The Other Architecture”* analyses the role of temporary architecture as a means of social transformation, connecting it to the method of action-research through symbolic communication. Within this multidisciplinary logic, the research does not follow a rigid model, but adopts a bricolage method, in which multiple themes intersect, generating flexible hypotheses and methodologies. Three major directions guide this analysis and its outcomes: the use of temporary architecture in social intervention through action-research, and symbolic communication as a mechanism of community cohesion.

Although this approach—combining applied research, temporary architecture, and the action-research methodology—is only beginning to take shape, it already shows clear social implications, even if it remains at an exploratory stage. A relevant theoretical example is the course launched at MIT in 2016, which promotes action-research in urban design and the use of narrative as a tool for social emancipation and cohesion.

A concrete example of the use of urban design in social intervention projects is the initiative by the *Nashville Youth Design Team (NYDT)*, launched in 2020 as a continuation of the *Design Your Neighbourhood (DYN)* programme. Through tangible interventions in urban space, the project tests the hypothesis that urban design can serve as a practical tool in social initiatives aimed at combating racism among youth in the area (Anderson et al.,

2024). An initiative such as *Youth Participatory Action Research for Equitable Urban Design* (Anderson et al., 2024) confirms the research hypotheses. The *Dream City Workshop* project in Nashville illustrates how participatory urbanism and tactical, temporary interventions can operate as mechanisms of social transformation. It is not only a matter of reconstructing space, but of symbolic and identity reconstruction, through which marginalised communities acquire a public voice and the power to act.

In terms of symbolic communication, the paper *Journeys in the Imaginal Realm: How Writing and Sharing Fairy Tales With Groups Can Generate “Moments of Magic”* (Reeves & Timokhina, 2025) explores the use of fairy tales as imaginal metaphors within arts-based research, highlighting their potential to foster reflection, transformation, and change in action-research projects. Symbolic communication, as explored in this research, becomes a methodological key to understanding and reshaping social dynamics. Moreover, the reference to fairy tales and imaginal metaphors opens new perspectives on the role of creativity in conditions of social anomie. Emblem functions as a tool of ludic communication, thanks to its capacity to evoke symbols and to tell stories. As such, both the emblem and the concept of the *other architecture* express the intention to stimulate creativity and participation through symbolic communication.

These narrative structures provide a framework for exploring emotions, conflicts, and possibilities for social change. Writing and sharing fairy tales, for instance, involves a process of reflection, writing, and analysis, through which participants rediscover their own experiences in a disruptive way—one that offers new perspectives on social reality (Reeves & Timokhina, 2025). Emblem becomes an element of synthesis: a visual and conceptual metaphor that condenses a complex idea into an accessible and communicative symbol.

Just as theatre can serve as a space of social representation, temporary architecture can function as a tool of social action, where community identity is co-created and constantly negotiated. The emblem, as an instrument of symbolic communication, plays not only a representative role but also one of facilitating communication. By evoking symbols and constructing a visual narrative, the emblem creates a framework for collective reflection.

Within this context, temporary architecture is not only a physical tool, but also a symbolic one that problematizes social pathologies and catalyses community activism. These types of interventions demonstrate that collaborative and participatory processes can generate lasting social transformations, consolidating the concept of *the other architecture* as an innovative model for integrating urban design into strategies of social inclusion.

By integrating temporary architecture as a complementary tool within humanistic social interventions, this research suggests that *the other architecture* can become an effective method for supporting and representing marginalised communities. This approach not only redefines social intervention but also reconfigures the relationship between built space and social needs, underscoring the potential of temporary architecture to function as an active medium for social inclusion. From this perspective, the convergence between temporary architecture and action-oriented sociology is not merely a practical solution for vulnerable communities, but an essential step toward a more democratic and participatory vision of urban public space.



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# Intergenerational Language and Cultural Memory: An Anthropological Discourse Analysis of Grandparent-Grandchild Storytelling In Algeria

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**Abstract:** *This paper investigates how intergenerational storytelling serves as a medium for transmitting cultural memory, moral values, and collective identity in Algerian families. It explores the role of grandparents as narrative agents who shape younger generations' understanding of history, ethics, and belonging through everyday oral practices. The research draws on cultural memory theory and anthropological discourse analysis. Data were collected from 30 families across five Algerian cities (Batna, Biskra, Khenchela, Béjaïa, and Bouira) through semi-structured interviews, audio-recorded storytelling sessions in Arabic, Kabyle, or Chaoui, and participant observation in home settings. Findings reveal that grandparents use expressive intonation, repetition, culturally grounded metaphor and idiom, as well as humor to convey emotionally resonant and morally instructive narratives. These stories reflect key historical experiences (e.g., colonial struggle), local cultural values, and symbolic worldviews. Storytelling was shown to be interactive, with children responding actively through questions and interpretation. The study concludes that oral storytelling remains a vital and adaptive practice in Algerian family life, despite the influence of modern technologies and changing communication patterns. Storytelling continues to function as a dialogic and emotionally rich mode of intergenerational connection. The study also underscores the importance of indigenous languages in sustaining oral tradition and calls for further research into storytelling in diasporic and educational contexts.*

**Keywords:** *Intergenerational storytelling; Algerian culture; cultural memory; linguistic anthropology; oral tradition.*

## 1. Introduction

Intergenerational storytelling constitutes a central means by which cultural memory and linguistic heritage are transmitted across generations, particularly in post-colonial societies where oral traditions continue to play a vital role in preserving identity and values (Aggoun, 2003; Ben Salem, 2011). In the Algerian context, marked by a complex linguistic landscape that includes Arabic, Tamazight, French, and, more recently, English, storytelling remains a significant mode of conveying knowledge, shared experiences, and moral lessons within families.

This study is situated within the field of linguistic anthropology and examines the discursive and symbolic dimensions of storytelling between grandparents and grandchildren in Algeria. It draws on prior work that addresses the connections between language, memory, and identity (Guabli, 2019a; Kitzmann, 2013; Stampfl, 2010), while engaging with broader discussions on cultural continuity and transformation under conditions of globalization and social change (Azoulay, 2022; Langues & Cultures, 2020).

The home remains a primary site for the transmission of local languages and cultural values. Arabic dialects such as Algerian Arabic, along with Tamazight varieties including Kabyle and Chaoui, are maintained largely through informal interaction. These languages,

although often absent from formal institutions, carry embedded worldviews and cultural references that are conveyed through narrative, metaphor, and performance in oral storytelling (Amara, 2010; Ouhassine, 2017).

Despite the cultural importance of these practices, few empirical studies have examined how intergenerational storytelling currently functions within Algerian families. Most existing research has focused on isolated aspects of memory, identity, or language policy, without considering the interaction of these elements within everyday narrative exchanges. The present study addresses this gap through the following research questions:

- How do Algerian grandparents use storytelling to transmit cultural memory to their grandchildren?
- What linguistic strategies and symbolic forms are employed in these storytelling practices?
- How do grandchildren interpret these narratives in light of contemporary social and cultural conditions?

Although the present study focuses on Algerian oral traditions in Arabic and Tamazight, it also holds relevance for English studies, particularly in the areas of discourse analysis, narrative competence, and multilingual identity. The storytelling strategies examined here—such as metaphor, repetition, intonation, and dialogic structure—are central to understanding how narrative meaning is constructed across languages. Insights from this research may inform English language teaching by highlighting how learners' cultural and linguistic resources can shape their engagement with English narrative genres, oral expression, and composition. More broadly, the study contributes to comparative approaches in narrative discourse and underscores the importance of attending to indigenous storytelling forms in multilingual educational contexts.

## **2. Literature Review**

### **2.1. Cultural Memory and Intergenerational Transmission**

Studies of cultural memory stress its social and symbolic dimensions. Kitzmann (2013) defines cultural memory as a repository of shared narratives, language, and rituals, transmitted not merely through personal recollection but through socially embedded practices. Ángel (2007) highlights the centrality of narrative in preserving collective memory, a view echoed by Muñoz (2012), who argues that oral traditions sustain historical consciousness where written forms are less prevalent. These accounts emphasize that storytelling functions not simply as a means of communication but as a mode of collective remembering.

In Algeria, this perspective is particularly relevant due to the country's deep-rooted oral tradition. Aggoun (2003), in his study of Algerian immigrant families in France, describes grandparents as key custodians of cultural narratives, noting the tension between memory retention and generational rupture. Similarly, Guabli (2019a) describes Algeria's mnemonic landscape as shaped by the effort to reinterpret colonial history within private and domestic spheres, especially following independence. This work underscores the role of oral memory as a form of resistance and identity preservation.

While these studies demonstrate that storytelling sustains cultural memory, they are largely situated within diasporic or historical contexts. There is limited attention to how storytelling continues to operate as a contemporary, adaptive practice within families in Algeria itself, particularly in light of digital influences and generational shifts.

### **2.2. Language, Identity, and Narrative Practices**

The link between language and identity in Algeria is well documented. Amara (2010) discusses the competition and coexistence between national and foreign languages, highlighting how language functions as a marker of both political allegiance and cultural

belonging. Hattab (2020) adds that state language policies contribute to linguistic hierarchies, reinforcing particular ideologies of national identity.

However, such discussions often overlook the role of familial, informal storytelling in preserving non-standard and indigenous language forms. Ouhassine (2017), for instance, notes the continued use of Arabic dialects and Tamazight within families but does not explore how these varieties function as narrative resources in the intergenerational transmission of culture. The affective and symbolic dimensions of these languages—especially as they emerge through storytelling—remain largely underexamined.

Research on oral narratives has highlighted their emotional and pedagogical significance. Piekhachek-Oherman (2017) observes that storytelling fosters both knowledge transfer and intergenerational connection, while Liaqat et al. (2022) show that collaborative storytelling between immigrant grandparents and grandchildren enhances cultural cohesion. Xu (2024), writing in a different context, similarly identifies storytelling as a site of identity negotiation and emotional bonding. Yet, these studies are predominantly drawn from immigrant or diasporic experiences, and there is a lack of comparable work focused on multilingual, postcolonial family settings within Algeria.

### **2.3. Existing Gaps in Algerian Contextual Research**

Although Algeria has a rich oral tradition and complex linguistic landscape, few empirical studies have addressed the intersection of language, memory, and identity within grandparent-grandchild storytelling. Much of the literature considers these dimensions in isolation, without examining how they interact in everyday narrative practices. In particular, the linguistic mechanisms of storytelling—such as intonation, metaphor, idiom, and repetition—have received minimal attention as carriers of cultural memory.

Furthermore, while prior work has emphasized the significance of oral tradition (e.g., Aggoun, 2003; Guabli, 2019a), there is limited understanding of how these traditions are negotiated within contemporary families, especially in light of social transformations such as digital communication, rural-urban migration, and generational language shift. The role of indigenous languages such as Kabyle and Chaoui in these processes is also underrepresented in existing scholarship, which tends to privilege Arabophone or francophone contexts.

In sum, although storytelling is widely acknowledged as a cultural practice, its linguistic features, symbolic strategies, and intergenerational dynamics remain insufficiently explored in the Algerian setting. There is a need for research that accounts for the contemporary forms and functions of storytelling within multilingual family contexts and that analyzes how oral narratives continue to mediate memory, identity, and cultural continuity.

## **3. Theoretical Framework**

This research is grounded in cultural memory theory, which conceptualizes memory not merely as an individual psychological function but as a collectively shared, linguistically mediated, and socially embedded phenomenon (Ángel, 2007; Guabli, 2019a). Cultural memory is carried across generations through symbolic forms such as oral narratives, rituals, proverbs, and everyday conversations—forms that gain their meaning within specific cultural and historical contexts (Muñoz, 2012; Kitzmann, 2013). In multilingual societies such as Algeria, where orality remains central to cultural transmission, these symbolic forms acquire additional complexity as they traverse linguistic boundaries.

Drawing on Assmann's framework, this study distinguishes between communicative memory—informally passed down through family interactions—and cultural memory, which involves more stabilized forms of remembrance preserved in language, practice, and narrative form. In the context of grandparent-grandchild storytelling, these two dimensions

frequently intersect, as informal exchanges often draw upon historically rooted themes, sayings, and symbolic expressions that belong to a broader cultural repertoire.

The study adopts an anthropological discourse analysis approach, situated within the field of linguistic anthropology. This perspective allows for the examination of how narrative structures, lexical choices, metaphorical expressions, and turn-taking patterns function not only as linguistic features but also as cultural practices that mediate the transmission of memory and identity (Liaqat et al., 2022). The approach further permits attention to silences, interruptions, and other interactional cues as meaningful aspects of the storytelling event.

In this framework, storytelling is understood as both a performative and relational act—one that simultaneously conveys cultural content and constructs social bonds. Within grandparent-grandchild interactions, stories function as emotionally charged spaces where shared history is revisited, values are negotiated, and intergenerational continuity is enacted through language.

This theoretical perspective allows for the exploration of how older generations serve not only as bearers of memory but also as active interpreters of the past, shaping the worldview of younger listeners through culturally coded narrative forms. In a postcolonial and multilingual setting such as Algeria, such storytelling practices are not merely preservative but generative, offering children a sense of belonging and identity through emotionally resonant and symbolically rich linguistic performances.

#### **4. Methodology**

This study adopts a qualitative research design informed by linguistic anthropology and cultural memory theory. It investigates how intergenerational storytelling between grandparents and grandchildren in Algerian families functions as a means of transmitting cultural memory, values, and collective identity through language.

##### **4.1. Research Sites and Sampling**

Fieldwork was conducted in five Algerian cities: Batna, Biskra, Khenchela, Béjaïa, and Bouira. These locations were chosen for convenience as well as for their linguistic and cultural diversity, reflecting a range of dialects and storytelling traditions. A total of 30 families (six per city) participated in the study, with each family comprising at least one grandparent and one grandchild between the ages of 6 and 13. Participants were recruited through personal networks, local associations, and schools. Efforts were made to include a balance of gender and dialectal backgrounds among participants, though participation remained voluntary.

##### **4.2. Data Collection**

The primary data collection methods included semi-structured interviews, audio-recorded storytelling sessions, and participant observation. Data were collected over a period of four months (March-June) to allow for multiple visits and the observation of natural interactional contexts.

Storytelling sessions were conducted in participants' homes to ensure familiarity and comfort. Grandparents were invited to narrate traditional tales, personal experiences, or moral stories they regularly share with their grandchildren. These narratives were delivered in Algerian Arabic, Chaoui, or Kabyle, depending on the speakers' native dialects.

Given the multilingual context of the study, particular care was taken to ensure linguistic accuracy and cultural fidelity during the data collection process. Several measures were implemented to address the researcher's limited fluency in Chaoui and Kabyle:

- All storytelling sessions were audio-recorded and later transcribed verbatim.

- Transcriptions in Chaoui and Kabyle were translated into Arabic by native speakers with expertise in the dialects.
- Translations were then reviewed and cross-checked by bilingual consultants familiar with both the source dialect and its sociocultural context to preserve figurative language, tone, and embedded meanings.
- A parallel transcript was created for each narrative to allow for comparison between original and translated versions.
- All the stories were then translated from Arabic into English.

In addition, follow-up interviews were conducted with the grandchildren to explore their interpretations, emotional responses, and memory of the stories. These interviews were semi-structured and adapted to the children's level of understanding, using open-ended questions and visual prompts when necessary to facilitate engagement. Field notes were taken throughout the sessions to document contextual details, family dynamics, non-verbal interactions, and interruptions that might influence narrative performance.

#### **4.3. Data Analysis**

Data were analyzed using anthropological discourse analysis, which emphasizes the role of language in constructing social meaning and encoding cultural knowledge. The analysis focused on:

- Narrative structures and sequencing of events
- Lexical items, idiomatic expressions, and symbolic imagery
- Repetition, metaphor, and proverb use as mnemonic devices
- Interactional features such as turn-taking, emotional tone, silences, and audience response

The analytical process involved iterative coding, moving between the transcribed data and theoretical concepts from cultural memory theory. Patterns were identified both within and across families, with attention to the thematic and linguistic features that appeared consistently across regions and dialects. Coded extracts were further interpreted in relation to cultural values, historical references, and intergenerational dynamics reflected in the storytelling events.

Translation equivalence and loss were also considered during the interpretive phase, particularly in cases where metaphors or idioms did not have direct counterparts in Arabic or English.

#### **4.4. Ethical Considerations and Research Trustworthiness**

Informed consent was obtained from all adult participants. Parental consent and child assent were also secured for all participating minors. Participants were informed of the study's purpose, their right to withdraw at any time, and the procedures for ensuring confidentiality. Pseudonyms were used in all transcripts and reports to protect identities. The study adhered to ethical guidelines for research involving human subjects and vulnerable populations and received ethical clearance from [insert institutional body if applicable].

To ensure the trustworthiness of the research, multiple strategies were employed. Credibility was strengthened through data triangulation—combining storytelling recordings, interviews, and participant observation to capture a fuller picture of the storytelling events. Prolonged engagement in each field site helped build rapport and reduce observer effects. Member checking was conducted with a sample of participants who reviewed transcriptions and interpretations for accuracy and cultural sensitivity. To support transferability, detailed contextual descriptions were provided for each research site, allowing readers to assess the relevance of findings to other settings. Dependability was addressed through the maintenance of a reflective field journal and an audit trail documenting analytic decisions. Confirmability was enhanced by consulting bilingual

experts to validate translations and mitigate researcher bias, especially in the interpretation of figurative language and cultural references.

## 5. Findings and Discussion

The analysis of storytelling sessions across the five research sites revealed several recurring linguistic and narrative strategies used by grandparents to transmit cultural memory and moral knowledge. These strategies included expressive intonation, idiomatic and metaphorical richness, repetition, humor, and structurally flexible narratives. The findings also show how storytelling is shaped by interactional dynamics and shifting generational values. In what follows, key patterns are presented thematically, followed by an interpretation of their broader significance within the framework of cultural memory theory and anthropological discourse analysis.

### 5.1. Linguistic Strategies and Narrative Forms

Grandparents consistently used a variety of expressive techniques to create emotional engagement and reinforce key messages. These included voice modulation, culturally specific idioms, metaphors drawn from nature and local experience, and rhythmic repetition.

#### 5.1.1. Expressive Intonation and Emotional Emphasis

Changes in tone, pace, and volume were frequently employed to underline emotional content. A grandfather from Biskra, recounting hardship during exile, slowed his voice and lowered his tone to convey gravity:

*"They ate leaves... real leaves. My brother cried, but not from pain. From shame."*

Such delivery techniques enhanced the emotional weight of the narrative, drawing listeners into a shared affective space. These performances support the view that storytelling is not only a linguistic act but also a relational and performative one, where memory is not recited but emotionally re-enacted.

#### 5.1.2. Humor and Audience Engagement

Humor served both pedagogical and interpersonal functions. In Khenchela, a grandmother began a story with: *"This boy, may God protect you from his kind—he once tried to sell his own shadow!"*

The humorous exaggeration captured attention and created a relaxed environment in which moral instruction could unfold naturally. Here, humor acted as a cultural resource that allowed values to be transmitted without direct admonition, reinforcing familial bonds through laughter.

#### 5.1.3. Repetition as a Mnemonic Device

Repetition emerged as a key strategy to promote memorability and highlight ethical values. For instance, a grandmother from Batna repeated the proverb:

*"El qalb li fih niyya ma ykhsarch – el qalb li fih niyya ma ykhsarch."*

(A heart full of good intention never loses.)

Similarly, a grandfather described a dishonest merchant through escalating repetition:

*"Yghadder marra, yghadder zouj, yghadder thlatha... ou fina daaba? Ma baqash illa l'asma."*

(He betrayed once, twice, thrice... and now what's left? Just his name.)

These patterns demonstrate how repetition served both rhetorical and didactic purposes, reinforcing collective moral values through rhythm and emphasis.

#### 5.1.4. Idiomatic and Metaphorical Language

Metaphors and idioms were deeply embedded in local realities. A grandmother from Bouira described post-independence resilience with the phrase:

*"We planted wheat in dry soil, but it was our faith that made it grow."*

In Béjaïa, a grandfather likened his grandchildren to olive trees:

*“Tzemregħ i wexxam-nni? Am z Zitoun – ykebbren s tessi, maci deg teqbaylit.”*

(You see these children? Like olive trees – they grow in silence, but they yield flavor.)

These expressions embody culturally specific worldviews and value systems. The frequent use of agricultural imagery reflects the symbolic resonance of land, patience, and quiet strength in Algerian oral tradition.

### 5.1.5. Non-linear Narrative Structures

Many narratives were characterized by a non-linear sequence, incorporating flashbacks, proverbs, and pauses. One grandmother recounted a tale of a lost camel interspersed with interruptions and sayings, ending with: *“The camel came back not because we called, but because it knew the road: ‘Li y’raf tṭariq yarja’ b’es-selam.”* (He who knows the way returns in peace.)

This form of narrative structuring highlights how storytelling resists rigid formats and instead aligns with oral traditions where meaning emerges through layering, resonance, and shared memory.

### 5.2. Intergenerational Transmission of Memory and Values

The stories shared by grandparents were often situated within Algeria’s historical context, especially memories of colonial rule and early independence. These narratives served as vessels for transmitting both historical knowledge and cultural identity.

A grandfather from Batna recalled: *“They burned our books, but my mother hid the Quran inside a clay pot. At night, she whispered it to us by the fire, word by word.”*

Such stories conveyed lived experiences of resilience, dignity, and resistance. The repetition of these narratives across families suggests that cultural memory is sustained not only through what is said but how it is retold and emotionally anchored. The storytelling practices documented here closely align with Assmann’s notion of communicative memory, passed down through informal, embodied exchanges that draw from deeper cultural frameworks.

Children responded to these stories in ways that affirmed the dialogic nature of the storytelling process. In one case, a boy asked his grandmother:

*“So you fought without guns? Just stories and prayers?”*

Such moments illustrate that storytelling is not merely unidirectional; it invites reflection, reinterpretation, and emotional involvement. This echoes Xu’s (2024) findings on the role of intergenerational storytelling in fostering cultural reflection and identity negotiation.

Values such as honesty, kindness, loyalty, and courage were often transmitted through seemingly simple narratives. One grandmother concluded her tale with a saying from her father: *“Better a dry mouth from silence than a sour tongue from lies.”*

These proverbs acted as moral anchors, connecting personal experiences with communal norms and serving as condensed carriers of cultural knowledge.

### 5.3. Navigating Modernity: Adaptation and Continuity

Grandparents expressed mixed views about the impact of technology and changing lifestyles on storytelling. Some saw digital media as disruptive: *“Now we gather in silence. Everyone’s watching something, but no one listens.”* (Grandfather, Béjaïa)

Others, however, embraced new modes of transmission: *“I record stories every Friday on my phone and send them to my grandchildren in Algiers.”* (Grandmother, Bouira). A grandchild responded: *“Sometimes I fall asleep to her voice note. It’s like she’s here even when she’s not.”*

These examples demonstrate that storytelling is not disappearing but adapting. Mobile technology is increasingly used to preserve dialects, maintain emotional proximity,



and sustain cultural memory in non-traditional ways. Such practices support Liaqat et al.'s (2022) findings on digital storytelling as a medium of cultural continuity across generations.

Rather than viewing modernity as a threat to oral tradition, the findings suggest that Algerian families are actively reshaping storytelling practices to suit changing contexts. The core function of storytelling—transmitting memory, shaping identity, and maintaining intergenerational connection—remains intact, even as its form evolves.

These findings affirm Aggoun's (2003) view of grandparents as memory bearers and cultural educators. However, unlike studies that treat tradition as static (e.g., Muñoz, 2012), this research demonstrates storytelling's adaptability. It also challenges perspectives that describe memory in postcolonial societies as fragmented or inaccessible (Stampfl, 2010). In this study, stories were often emotionally cohesive, symbolically dense, and strongly rooted in communal experience.

By including narratives in Chaoui and Kabyle alongside Algerian Arabic, the study also contributes to addressing a notable gap in the literature, which often centers Arabophone or urban contexts. These regional voices offer insights into how linguistic diversity within Algeria enriches the forms and meanings of cultural memory.

The analysis addressed the study's central questions in the following ways:

- Grandparents used a range of culturally embedded linguistic strategies—intonation, metaphor, idiom, repetition, and humor—to shape narratives that are emotionally memorable and morally instructive.
- Storytelling functioned as a dialogic process in which children responded with questions, reflections, and reinterpretations, highlighting its relational and evolving nature.
- Despite the influence of modern life and technology, storytelling practices are being maintained and reconfigured, often with the aid of digital tools, to preserve linguistic diversity and cultural continuity.

These findings reinforce the enduring relevance of storytelling in Algerian family life. They also point to the need for further inquiry into how these practices differ across gender, socioeconomic background, and diaspora communities.

## 6. Conclusion

This study examined how intergenerational storytelling in Algerian families functions as a dynamic medium for transmitting cultural memory, ethical values, and collective identity. Drawing on cultural memory theory and anthropological discourse analysis and based on qualitative data from 30 families across five linguistically and geographically diverse cities, the findings highlight the continued vitality of oral storytelling traditions in Algeria.

Grandparents employed a range of culturally embedded linguistic strategies—intonation, metaphor, idiom, repetition, and humor—to structure narratives that were emotionally resonant and pedagogically meaningful. These storytelling practices not only preserved family and historical memory but also created a dialogic space in which grandchildren actively responded, questioned, and reinterpreted the stories they heard. In this way, storytelling emerged as a relational act that bridges generational gaps and affirms shared identity.

Rather than functioning as static recollections of the past, the narratives documented in this study reflect an ongoing process of cultural negotiation. Many stories addressed themes rooted in Algeria's colonial history, collective resilience, and moral values, while also adapting to contemporary contexts marked by digital communication, shifting language use, and changing family dynamics. The use of mobile devices to record and share

stories suggests that oral tradition is not disappearing but evolving in form while remaining stable in function.

By including narratives in Algerian Arabic, Kabyle, and Chaoui, the study contributes to a more inclusive understanding of Algeria's oral heritage. It also offers insight into how linguistic and cultural plurality informs the transmission of memory in everyday family life—an area that remains underexplored in both Algerian and broader postcolonial scholarship.

While the study provides rich insights, it is limited in scope. The sample was geographically diverse but did not include nomadic or remote communities, whose storytelling traditions may differ significantly. In addition, the focus on children aged 6–13 provided a snapshot of early narrative reception, but the long-term internalization and transformation of these stories in adolescence or adulthood remains unknown.

Future research could explore gendered patterns of storytelling, comparing the narrative forms and themes employed by grandmothers and grandfathers. Longitudinal studies would also be valuable in tracing how narratives evolve across generations. Comparative work involving Algerian diaspora communities could shed light on how storytelling functions in contexts of migration, language shift, and cultural adaptation. In addition, further attention to storytelling in educational settings may reveal how oral traditions can be integrated into language and heritage education.

In sum, this study affirms the enduring significance of intergenerational storytelling as both a cultural practice and a linguistic event. In a context shaped by historical trauma, linguistic diversity, and ongoing social transformation, oral narratives remain a vital means of meaning-making, identity formation, and intergenerational connection.

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## The Relationship between Stress and Burnout in Nurses in Residential Centers

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**Abstract:** *This research paper analyzes the existing link between professional stress and Burnout syndrome in nurses in residential centers. In the first chapter, we presented theoretical notions about stress and burnout. The second chapter refers to the research part. We used a sample of 60 people, 40 women and 20 men, with an average work experience of 20 years, having a work schedule of 12-24, 12-48 hours. The purpose of the research is to determine the relationship between stress and burnout in nurses working in residential centers in the city of Techirghiol. The research was carried out during February-March 2024. The research method was correlative and comparative. Two instruments were applied for data collection. The stress level was assessed using the test "How stressed are you?" ,, and the level of burnout using the test,, Maslach Burnout Inventory,,. The questionnaire data were processed using the SPSS program using the parametric method (Pearson correlation coefficient; t-test) and the non-parametric method (U Mann Whitney). In the case of determining the relationship between stress and burnout, a significant correlation resulted. In the case of comparing the level of stress according to gender, a significant difference resulted, and in the case of comparing the level of burnout, a non-significant difference resulted. Analyzing the research results, we can conclude that stress and burnout are directly proportional. As the stress is higher, the manifestation of burnout is more obvious and stress is higher in women than in men, while in the case of burnout, no difference was found. So stress at work can ultimately generate Burnout Syndrome. Applying techniques for managing stressful feelings and emotions can help and workplace efficiency will not suffer. The paper concludes with the bibliographic sources that formed the basis for the development of the entire approach and which significantly contributed to the achievement of the scientific foundation in conducting the research.*

**Keywords:** *stress, burnout, nurses, residential centers, exhaustion, fatigue, anxiety.*

### 1. Theoretical data

In contemporary society, stress and burnout are increasingly common phenomena.

The objective of this paper is to reveal to what extent burnout is related to stress, focusing on nurses working in residential centers. Nursing, especially in residential centers, is a stressful field, characterized by exposure to a wide range of situations, both medical (acute, chronic, neuro-psychiatric diseases), but also social. Stressors are represented by high workload, night shifts, physical fatigue, the need to cope emotionally, nurses having direct contact with physical suffering, the difficult behavior of residents as well as the lack

of families, which would represent a real support for patients.

Certainly, stress has a strong influence on the individual, especially if we focus on his attitude towards the tasks he has to perform. Burnout syndrome is defined as directly related to the occupational area and is associated with situations in which the individual fails to manage stress.

### **1.1. Stress**

Stress is one of the modern "diseases of civilization". According to the definition given to stress in biology, it is a phenomenon that can lead to changes in an organism, regulating or producing disorders of the processes of the organism. „In psychology, the term stress is used to evoke the multiple difficulties that the individual strives to cope with (stressful life events, also called vital events) and the means at his disposal to manage these problems (adjustment strategies),„ (Doron, R., 2006: 750)

Baban says about stress that it is a state of emotional and physical tension that occurs when an individual has to cope with a situation or a task perceived by him as difficult or challenging (1998). When a person makes efforts to adapt to demanding events in his life, when his well-being is threatened, when he believes that these events exceed his resources, stress occurs (Turliuc, N., Măirean, C., 2014).

According to Matta (2012) stress affects the body but also the brain. One of the first signs of stress is of a physiological nature, such as an increase in blood pressure and heart rate. Physiological manifestations of stress are reactions to possible threats perceived by the individual or real. (2012)

At work, stress can be defined as a change in a person's physical, mental, emotional or behavioral state as a result of constant pressure exerted on them to perform in ways that are not compatible with their real or perceived abilities, resources and time. Therefore, we can say that stress at work has a negative psychological and physical outcome and can lead to fatigue, depression, nervousness, anxiety and various organic disorders. In addition, stress causes significant disruptions in terms of productivity, competitiveness and creativity.

According to Parasuraman and Alutto (1984), the causes of stress at work can be grouped into three main categories: contextual, personal and role-related causes.

Stress can be both additive and cumulative, with accumulation leading to a state of crisis, when symptoms are felt. Symptoms can manifest mentally and physically. Mentally it manifests itself through: decreased concentration, anxiety, irritability, frustration and hatred. The first impact is physical. Physical symptoms can be: headaches, back pain, muscle hypertonia, insomnia, high blood pressure. Untreated symptoms can lead to illness and sometimes even death. In today's society, women have more tasks and responsibilities and as such are subject to higher stress than men. The contemporary woman must succeed in all areas, both professional, family and social, despite psychological pressures.

If at first stress factors negatively affect only the individual, over time, the consequences are also reflected at the institutional level. The entire human species carries out common activities and promotes the same type of relationships at both the macro and micro-social levels, with small differences.

General stress factors are felt the same by any social actor. ([https://ibn.idsi.md/sites/default/files/imag\\_file/237-244\\_1.pdf](https://ibn.idsi.md/sites/default/files/imag_file/237-244_1.pdf))

## 1.2. Burnout

The main consequences of the appearance of the syndrome called "burnout" are represented by:

lack of energy accompanied by a feeling of exhaustion, detachment from professional activities, negative feelings related to work, reduced professional efficiency. Burnout is not a condition that is constantly present in the case of the individual under stress. The syndrome begins gradually, with the appearance of somewhat minor signals, but can lead to crises that are difficult to manage. By changing working conditions, burnout can be eliminated. This syndrome is widespread among nurses. The recovery activity being quite difficult, indirectly affects the quality of organizational activity, as nurses suffering from burnout involuntarily manifest indifference at work and inability to perform efficiently.

There is a clear relationship between stress and the way of integration into the socio-professional environment. Stress appears early and can be the main starting point for the appearance of burnout.

American psychologists Herbert J. Freudenberger and Gail North are the ones who introduced the term burnout for the first time in 1974 in the work „Burnout: The High Cost of High Achievement,,. Herbert Freudenberger in the definition given to Burnout emphasized the disappearance of motivation in the absence of a desired result of the activity carried out.

According to Maslach, burnout represents a syndrome of emotional exhaustion that is preceded by physical exhaustion and which consists of decreased self-esteem accompanied by a negative attitude towards work. Maslach equally debates the negative effects on the physical and emotional health of the individual.

Maslach and Jackson (1981) will also emphasize the tendency towards dehumanization as a direct result of the lack of interest in satisfying the client's needs. Maslach also discusses the negative effects on the physical and emotional health of the individual. Greenberg (1998) states that burnout is a form of professional stress that manifests itself “as a state of extreme and specific tension, which occurs due to long-term occupational stress, with negative manifestations in psychological, psychophysiological and behavioral terms” (<https://www.psyconsultancy.ro/sindromul-burnout/>).

Burnout occurs predominantly in those professions in which interpersonal contacts occur. This is due to individual traits. When the individual cannot meet the proposed objectives, he is disappointed in relation to idealized self-images and loss of self-confidence and tendencies to depersonalization may occur.

Speaking of symptomatology, burnout presents 5 categories:

1. Emotional symptoms are the first to appear and are: irritability, anxiety, depression and detachment, feelings of guilt;
2. Physical symptoms: fatigue, sleep disorders, somatic problems and sensitivity to viruses;
3. Behavioral symptoms: aggression, insensitivity, abuse of substances, pessimism;
4. Indiscipline at work: absenteeism, tardiness, abuse of breaks, resignation;
5. Difficulties in interpersonal relationships: withdrawal, lack of involvement, inability to communicate, dehumanization, robotic.

([https://anmcs.gov.ro/web/wp-content/uploads/2021/04/Prezentare-Poroch-Vladimir\\_burnout\\_ANMCS\\_aprilie-2021\\_Public\\_FINAL.pdf](https://anmcs.gov.ro/web/wp-content/uploads/2021/04/Prezentare-Poroch-Vladimir_burnout_ANMCS_aprilie-2021_Public_FINAL.pdf))

Burnout syndrome cannot be identified with the manifestations of depression, especially from the point of view of the causes that lead to these two syndromes. (Herdea & Brînză, 2018)

### **1.3. Models of burnout:**

Non-specific models: (Zlate, 2006) Increased stress occurs as a result of the individual's interaction with the environment. When the individual considers that the interaction exceeds his resources, he will try to cope with the situation by developing strategies that include self-control, detachment, seeking social support, escape or avoidance, positive reappraisal.

Specific models: The process model (Cherniss, 1980). Burnout is a process that occurs over time and is a form of adaptation to sources of stress. Stress results from the imbalance created between the individual's resources and the demands of the activity. The imbalance between reality and the ideal representation of the situation leads to emotional tension. The decrease in emotional tension (Crumpei, 2014) is achieved through changes in behavior and attitude.

The phasic model (Golembiewski, Munzenrider, Carter, 1983). The first phase is represented by emotional exhaustion. Burnout begins with depersonalization, followed by a decrease in personal achievements and ends with emotional exhaustion.

Professional detachment is functional and adaptive. When the individual makes an effort to cope with demands that exceed his adaptive possibilities, detachment becomes depersonalization with an effect on performance. Over time, a decrease in personal achievements occurs, which manifests itself through emotional exhaustion. These circular phases aim to adapt to stressful situations by protecting the individual's psyche.

The three-dimensional model (Maslach and Jackson, 1981). This model is a structural model because it describes the dimensions of burnout. The three-dimensional model describes its process and evolution over time.

Professional burnout is a complex phenomenon, with a multifactorial etiology, which can have a significant impact on the physical and mental health of the individual (Maslach, Schaufeli & Leiter, 2001).

Although burnout syndrome occurs in both women and men, a Gallup study (2020) shows that women are 34% more likely to suffer from burnout in the workplace compared to 26% for men. This is explained by the fact that women are more conscientious, work harder, are more resilient and support their colleagues more than men.

## **2. Research methodology**

### **2.1. Objectives of the work**

The main objective of the work is to establish the relationship between stress and burnout in nurses in residential centers. Another objective is to establish the differences between female and male nurses in terms of stress and burnout levels.

### **2.2. Research hypotheses:**

1. It is assumed that there is a significant correlation between stress and burnout in nurses working in residential centers;
2. It is assumed that there are significant differences between female and male nurses in terms of stress levels;
3. It is assumed that there are significant differences between female and male nurses in terms of burnout levels.

## 2.3. Participant group

The sample consists of 60 subjects, 40 women and 20 men, aged 22-63, with high school or higher education either completed or in progress, with an average work experience of 20 years, from both urban and rural areas. All participants were informed about the purpose of the research and were assured of the confidentiality of the information.

## 2.4. Applied tools

To analyze the correlation between stress and burnout, we chose two tools. The first is the stress measurement questionnaire, "How stressed are you?", and the second is the "Maslach Burnout Inventory".

The "How stressed are you?" test measures the level of professional stress. This test consists of 32 items with answers ranging from 1-4. (1-Never; 2 - Sometimes; 3 - Often and 4 - Always).

- between 23-46 points: you manage stress very well, but strive to achieve an optimal balance between negative and positive stress;
- between 46-67 points you have an acceptable stress level, but certain aspects need to be improved;
- between 68-92 points the stress level is very high, find methods to reduce it.

The Maslach Burnout Inventory assesses the level of professional burnout. This inventory contains 25 items, structured on 3 dimensions: emotional exhaustion (9 items), depersonalization (6 items), reduction of personal accomplishment (10 items), with answers ranging from 1-5 (1 – very rarely, 2 – rarely, 3 – sometimes, 4 – frequently, 5 – very frequently). Each dimension has 3 levels of professional exhaustion (low, medium and high). Items: 7, 8, 10, 13, 19, 20, 21 and 23 are scored in reverse (1 corresponds to 5; 5 corresponds to 1; 2 corresponds to 4; 4 corresponds to 2; 3 corresponds to 3)

## 3. Data analysis and interpretation

**3.1. Hypothesis 1 verification:** It is assumed that there is a significant correlation between stress and burnout in nurses working in residential centers.

To verify the hypothesis, a correlation was made between the first test, "How stressed are you?", and the "Maslach Burnout Inventory",

We checked the normality of the two tests, to know which correlation method we will use, parametric or non-parametric.

**Table 1. Normality test between stress and burnout**

Tests of Normality							
	Kolmogorov-Smirnov <sup>a</sup>			Statistic	Shapiro-Wilk		
	Statistic	df	Sig.		df	Sig.	
ScorT_stres	.086	60	.200*	.971	60	.170	
ScorT_burnout	.086	60	.200*	.958	60	.039	
*. This is a lower bound of the true significance.							
a. Lilliefors Significance Correction							

\*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Following the Sig obtained, greater than 0.05, on the stress and burnout questionnaire, the method used will be parametric.



**Table 2. Pearson coefficient between stress and burnout**

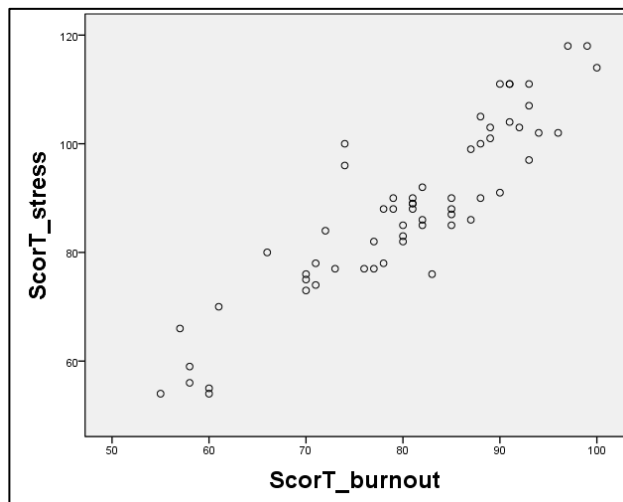
		Correlations	
		ScorT_stres	ScorT_burnout
ScorT_stres	Pearson Correlation	1	.906**
	Sig. (2-tailed)		.000
	N	60	60
ScorT_burnout	Pearson Correlation	.906**	1
	Sig. (2-tailed)	.000	
	N	60	60

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

In the case of stress and burnout, the Pearson correlation coefficient obtained is .906\*\*. The significance of the result Sig. (2-tailed) .000 at a threshold of 0.01 indicates that there is a significant correlation between stress and burnout.

From this correlation it follows that stress and burnout are directly proportional. As stress increases, the tendency is for burnout to increase among nurses.

A large part of the nurses who were surveyed showed signs of professional stress, depression, apathy, anxiety. In their case, emotional exhaustion, depersonalization and decreased performance are evident. Most nurses declared the presence of chronic fatigue, indifference towards colleagues, lack of confidence in future successes, presenting a blasé attitude. The stronger the depression, apathy, anxiety, and fatigue, the more obvious the manifestations of burnout resulting from the research participants' responses were.

**Figure 1. Point cloud between stress and burnout**

The point cloud illustrates the relationship between stress and burnout. Burnout is represented on the horizontal axis and stress is represented on the vertical axis. The orientation of the points is obliquely towards the upper right corner, indicating a significant-positive correlation.

### 3.3. Verification of hypothesis 2:

It is assumed that there are significant differences between female and male nurses

in terms of stress levels.

To verify the hypothesis, a comparison was made between women and men, who were administered the "How stressed are you?" test.

We checked the normality of the stress test to know which comparison method we will use, parametric or non-parametric.

**Table 3. Normality test for stress by gender**

Tests of Normality							
	gender	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
ScorT_stres	feminine	.113	40	.200*	.962	40	.202
	masculin	.169	20	.134	.891	20	.028

\*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

As the Sig obtained, both for women and men, is above 0.05, the method used will be parametric.

**Table 4. Independent Sample Test Results**  
**Independent Samples Test**

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
ScorT_stres	Equal variances assumed	1.688	.199	3.194	58	.002	12.900	4.039	4.815	20.985
	Equal variances not assumed			3.443	46.546	.001	12.900	3.746	5.361	20.439

The sig value obtained in the Levene test is .199, that is, it is greater than 0.05, so

it is valid, both normality and homogeneity were verified. In the T-Test, we obtained sig values. .002 and .001, which shows that there is a significant difference between women and men in terms of stress.

### 3.3. Verification of hypothesis 3:

It is assumed that there are significant differences between female and male nurses in terms of burnout levels.

**Table 5. Normality test for burnout by gender**

Tests of Normality							
	gender	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
ScorT_burnout	feminine	.117	40	.181	.958	40	.141
	masculine	.205	20	.028	.923	20	.116

a. Lilliefors Significance Correction

Following the Sig obtained in women (.181) p is greater than 0.05, and in men (.028) p is less than 0.05, the method used will be non-parametric.

**Tabelul 6. Rezultatele testului U Mann-Whitney**

Test Statistics <sup>a</sup>	
	ScorT_burnout
Mann-Whitney U	288.000
Wilcoxon W	498.000
Z	-1.758
Asymp. Sig. (2-tailed)	.079

a. Grouping Variable: gen

The value obtained for the Mann-Whitney U statistics suggests that there is no significant difference between women and men in terms of burnout, as the associated p-value .079 is greater than 0.05. Therefore, the hypothesis of our paper is not confirmed.

## 4. Results and Discussion

Regarding the result of the first hypothesis issued in the research, it is confirmed that there is a significant correlation (Pearson Coefficient 0.906\*\*; sig .000) between stress and burnout, which results in high stress being associated with equally high burnout in nurses in residential centers. Following the analysis of the results, we observed that the hypothesis that a high level of stress among nurses is associated with considerable emotional exhaustion, in addition to physical exhaustion (burnout). They are no longer able to cope with daily pressures at work, which leads to an increase in the number of sick leave days and also the number of employees who resign.

Greenberg's (1998) statement that "burnout is a form of professional stress that manifests itself as a state of extreme and specific tension, which occurs due to long-term occupational stress, with negative psychological, psychophysiological and behavioral

manifestations" is confirmed. (<https://www.psyconsultancy.ro/sindromul-burnout/>.)

Regarding the result of the second hypothesis, it is confirmed that there are significant differences in terms of stress in the case of nurses according to gender (sig women .002; sig men .001). Although the specialized literature does not specifically refer to differences in stress levels according to gender, the latest research shows that the stress level in women is higher than in men. This is due to the position of women in modern society, as they have more and more professional and social responsibilities.

According to the result of the third hypothesis, it is not confirmed that there are significant differences in terms of burnout, among nurses working in residential centers by gender (sig. 079). And yet studies prove that even in the case of burnout, women are more likely to suffer from this syndrome (Gallup Studies-2021: 34% women compared to 26% men). In recent years, the situation has worsened. If in 2020, 32% of the McKinsey workers surveyed said that they had faced burnout at work, in 2021 the percentage increased by 10% (42%)

### **Conclusions**

The research reflects the existence of a significant correlation between stress and burnout in nurses from the DGASPC, highlighting the importance of the impact of the workplace on employees. In conclusion, the research results suggest that the main reasons leading to increased stress and the occurrence of burnout in nurses who have residents of placement centers as patients are: the environment subject to emotional pressures, lack of collaboration with relatives, workload, responsibilities and assumed capacities. Most of the time these lead to a feeling of overwhelm and ultimately to emotional exhaustion, professional exhaustion.

The more the stressors that lead to burnout are identified and accepted in a timely manner, the more successful the intervention can be. Applying techniques for managing stressful feelings and emotions, applying a work schedule that respects rest time, can help the worker, and efficiency at work will not suffer.

These findings can equally help the employer in managing working hours and better organizing activities. The result of these measures will lead to a decrease in stress at work and consequently the risk of burnout will be minimized, and efficiency at work will not suffer, the routine of activities in residential centers will not suffer. In addition, the financial costs related to medically motivated absenteeism from work, those related to the treatment provided to employees affected by professional stress and burnout syndrome would decrease the budget of the institutions and employees, no longer being largely affected.

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