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di Franco BLEZZA [1]

PEDAGOGY AS A SOCIAL PROFESSION: WHO IS THE PEDAGOGIST AND HOW HE PRACTICES

ABSTRACT

Pedagogy is a social science whose origins refer to classical Greece and to Latinity, and it is also for its own nature a social profession, whose apical professional is called "pedagogist". In this essay we take a synthetic examination of the profile of this social professional and of some important examples of the rich and diversified "toolbox" that he can use in its practice, in a composite culture rich in differentiated Input, with particular regard to the professional practising for problems of couple and family.

KEY WORDS: *pedagogist, social professions, professional Pedagogy, Sozilpädagogik, helping relationship*

1. INTRODUCTION

The Italian Parliament approved definitively very recently (December 20-23, 2017) the law that establishes the "*Discipline of professions of professional social-pedagogical Educator, professional socio-sanitary Educator and Pedagogist*", so finally aligning Italy with Europe at this specific regard, and giving to the pedagogical culture those professions recognized and ruled that have long existed for Medicine and Surgery, Engineering, Law, Economics and Commerce, Chemistry, Physics, Social service, and away by scanning a list that would be very long.

The purpose of this note is to summarize some aspects of the apical profession, i. e. of the profession of Pedagogist, given that historical experience teaches how the qualification of a range of professions referring to a science always starts at the highest level.

2. PEDAGOGIST AS SOCIAL PROFESSIONAL

The pedagogist is the professional of the highest level expressed by the pedagogical culture and the complex of educational matters. It is considered rigorously "education" any form of inter-personal communication that nonetheless contributes to cultural evolution as a human prerogative; a rigorous meaning of "pedagogy" we will see

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shortly. As a professional figure, it is therefore the analogue of the medical surgeon, of the engineer, of the architect, of the pharmacist and of many other intellectual professionals expressed by each of those knowledge. Such a professional figure, like any other, is susceptible to specializations and hierarchical articulation.

It is a profession of ancient history as well as those of the medical surgeon and of the jurist, about 2500 years in Western civilization. On the other hand, education is an essential human necessity as well as the health and civil coexistence normed by positive law. The historians of pedagogy, and those of thought, know how and why in certain periods the integral fulfilment of such a need may not have the necessity of a professional contribution, even though the education always was the subject of study and reflection. The profound change in the time of the pedagogical and educational professions should be placed in relation to the different educational paradigms that prevailed in each historical period, just as was the case for the professional contribution of the jurists. The social role of doctor surgeon, on the contrary, has had a much more complex history and characterized by the constancy of a substantial presence and a strong social conspicuousness.

He was John Dewey (1859-1952), the most well-known and most studied Dewey, to define the Sophists "*the first body of professional educators in Europe*". And it is of great interest the context of this affirmation, a particular perspective of the relationship between pedagogy and philosophy "*The earlier history of philosophy, developed by the Greeks in Asia Minor and Italy, so far as its range of topics is concerned, is mainly a chapter in the history of science rather than of philosophy as that word is understood to-day. It had nature for its subject, and speculated as to how things are made and changed. Later the traveling teachers, known as the Sophists, began to apply the results and the methods of the natural philosophers to human conduct.*

When the Sophists [...]instructed the youth in virtue, the political arts, and the management of city and household, philosophy began to deal with the relation of the individual to the universal, to some comprehensive class, or to some group; the relation of man and nature, of tradition and reflection, of knowledge and action. Can virtue, approved excellence in any line, be learned, they asked? What is learning? It has to do with knowledge. What, then, is knowledge? How is it achieved? Through the senses, or by apprenticeship in some form of doing, or by reason that has undergone a preliminary logical discipline? Since learning is coming to know, it involves a passage from ignorance to wisdom, from privation to fullness from defect to perfection, from non-being to being, in the Greek way of putting it." [2].

It is just the case to remember that in Dewey's English the term "pedagogy" and derivatives was unused, compared to the term "education", unlike for other western languages such as French, Italian and German; moreover, the English language is knowing its evolution also in this specific regard. And let us not forget that the fundamental work of Dewey of the 1897, collection of five essays, was entitled *My pedagogic creed*.

[2] *Democracy and Education*, public domain edition on the Web, Chapter Twenty-four: Philosophy of Education.

From the nineteenth-century Mitteleuropa to the intellectual professions of the '900

Some professions that have gained great importance in the ' 900 have had their foundations in the context of the European world of German-speaking, or in its vicinity, in the previous centuries: particularly the professions of the psychological and psychoanalytic area, and the professions of sociological culture. The modern Evo had ended since the end of the 700 with the Enlightenment, the bourgeois revolutions, the industrial revolution and the profound social changes that have been achieved. It was starting a later historical Evo, which has no unique denomination and that was dominated by a certain Bürgergeist that had in the education an essential foundation: an education carried out through the replication of prefixed models, and aimed at the construction of the genders in a polarized sense to the extreme as required by the "nuclear" family, creation of that period with some precedents in England about a century before (Thrumbach, Ariés et Duby). We note, among other things, that such an educational investment was very strong but a-specific, did not require the educator to have a particular pedagogical culture, but only the previous adherence to those principles, which legitimized the idea that it did not require the contribution of specific professionals except in very special cases [3].

Those ideas spread quickly in Europe, even on the bayonets of Napoleon; and the Congress of die Wiener Kongress with the pretence restoration appears to us an illusory attempt to let the clock of history go back. The social, cultural and economic reality had deeply changed and began to evolve, which would immediately take frantic rhythms as they were never seen.

To qualify the exit from that transition and in particular from the Enlightenment in pedagogy is the figure of Johann H. Pestalozzi (1746-1827), pedagogist in the full sense since he has always been in direct and organic relationship with the reality of education, engaged in the agricultural colony and then for the orphans and as a teacher, but with an original theoretical synthesis that developed contextually, well documented by his writings.

Two were the main prosecutors of his work: Friedrich Fröbel (1782-1852), who devoted himself to kindergartens, i.e. to the early childhood, and Johann F. Herbart (1776-1841) who theorized pedagogy as a science, a synthesis of ethics and psychology, a few years before That psychology came out of philosophy (speech on ψυχή) to become science. Moreover, all the sciences have been philosophies, and have preserved one or more philosophies in their essence.

At that point, there were all the assumptions that the profession of Pedagogist had a firm reference also in the same historical and cultural context Mitteleuropean in German language, and particularly in the Sozialpädagogik. We are referring to the work of researchers Pedagogists as Karl Mager (1810-1858), who first employed the phrase sozial Pädagogik in 1844 (in the Pädagogische Revue of which he was director from 1840 to 1848); he proposed this conceptuality as opposed to Individualpädagogik and alternatively to Collectivpädagogik, Friedrich A. W. Diesterweg (1790-1866), who dealt with the training of the teachers, critic of the notionism and favourable to a school for the people, and first of all developed the concept of learning by doing; and Paul Natorp (1854-1924) who used first the term compound in the essay entitled precisely *Sozialpädagogik* (the

[3] F.B.: *Studiamo l'educazione oggi*. Osanna, Venosa – PZ 2005.

subtitle evoked a theory of the desires that come from the basis of the community established in the culture the compound term [4].

A particular importance must be bestowed, or returned, to the specifically pedagogical contribution of Émile Durkheim (1858-1917), let's not forget that the great scientist of the society began his academic career at the University of Bordeaux in 1887 with the call to the chair of *Social sciences and Pedagogy*, and was then called to the Sorbonne, where he entered in 1902, in 1906 as the holder of the chair of *Pedagogy*, and that only in 1913 would assume the name of *Pedagogy and Sociology*. He was not only a great social Pedagogist, he was one of the founders of Sociology, and this historical qualification perhaps leads to not giving the right importance to others; In fact, he was also an Anthropologist and a researcher on religions.

His pedagogical works were mostly gathered from articles and dispensations in posthumous volumes, from which it is evident its importance; The network makes the right homage to a great Pedagogist, and allows a specific study. They were not, in short, minor works.

Among other things, his birth in Lorraine and the unmistakable origin of the surname (*Heim* indicates in German the home, family, of origin, ...) They concur with that idea which we have mentioned the fundamental importance of the mitteleuropean culture for the foundation of a complex of sciences that would have given rise to a wide range of intellectual and social professions of the twentieth century.

This is it not an isolated case: Pedagogy is a science, a social science, fully fledged; And it's not just a philosophical science anymore. An importance all particular must be given, or restored, to the specifically pedagogic contribution of Émile Durkheim (1858-1917). Let us not forget that the great researcher on the society began his academic career at the University of Bordeaux in 1887 with the chairmanship of Social Sciences and Pedagogy, and was then called to the Sorbonne, where he entered in 1902, in 1906 as the holder of the Pedagogy Chair. His pedagogical works have been mostly collected from articles and released in post mortem volumes, and their importance is evident; the Web makes the right tribute to a great pedagogist[5], and allows a specific study. They are not, in short, minor works.

This is not an isolated case: Pedagogy is a science, a social science, fully fledged; And it's not just a philosophical science anymore.

3. PROFESSIONAL PEDAGOGY

We will call *professional Pedagogy* a particular branch of general Pedagogy.

This branch deals with the study, the proposal and the experimentation of principles, methods, techniques, procedures, specific vocabulary and the relative organic arrangement for the specifically pedagogical professional exercise. In a nutshell, everything

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[4] F.B- *La pedagogia sociale – Che cos'è, di che cosa si occupa, quali strumenti impiega* (Liguori, Napoli 2010), pag. 9-11.

[5] In the bibliographic references at the end, four are listed, with comprehensive titles. There are, then, numerous other articles and short essays. However, even in works classified as more specific in Sociology or other social sciences, the tenet of Pedagogy is highly appreciable. These documents are widely available in the public domain of the Web.

is a necessary condition for a pedagogical profession and for the relative community of professional Pedagogists.

The essential contribution of professional Pedagogy is also indicated for initial and continuous training of intellectual professionals in the social and health sectors.

It remains to be widely explored the contribution it can make to the professionalism of the university professor and the researcher, regardless of the sector in which he is framed.

As for general Pedagogy, and for any branch of it, the development of Professional Pedagogy must be and must maintain an organic relationship with the reality studied and applied, also in order to obtain the experiential feedback that, as is known from the Epistemology of the XIX century (Popper 1934-36 and sgg,) and several decades before by the "classic" Pragmatism (Peirce, James, Dewey). This observance of the "future experience" is a condition of the scientificness of the discourse, and therefore, inter alia, of intersubjective transferability of every discourse, which in education is indispensable, of openness and respect of the person. These are also indispensable conditions in education, towards a continual, a-teleological cultural evolution, endless and without τέλος.

Any idea, proposition, human creation, hypothesis, alternative that we advance within the Professional Pedagogy, as in the General Pedagogy, is nevertheless subjected to what Pragmatists have taught us to call the "future experience". Popper resumed this conceptuality (1934-5), and it is appropriate to fully read its statute of the "Abgrenzungskriterium", which is well-known: "Nun wollen wir aber doch nur ein solches System als empirisch anerkennen, das einer Nachprüfung durch die "Erfahrung" fahig ist. Diese Überlegung legt den Gedanken nahe, als Abgrenzungskriterium nicht die Verifizierbarkeit, sondern die Falsifizierbarkeit *des Systems vorzuschlagen; mit anderen Worten: Wir fordern zwar nicht, daß das System auf empirisch-methodischem Wege endgiiltig positiv ausgezeichnet werden kann, aber wir fordern, daß es die logische Form des Systems ermoglicht, dieses auf dem als Abgrenzungskriterium Wege der methodischen Nachpriifung negativ auszuzeichnen: Ein empirisch-wissenschaftliches System muß an der Erfahrung scheitern konnen.*" [6]

It remains proved that assumption, that Pedagogy is a science / Wissenschaft stricto sensu, also according to this Abgrenzungskriterium: Pedagogy is a social science. More generally, Pedagogy is a science stricto sensu, as it develops through a constant position of problems and a continuous attempt to solve them through human creativity, exercised respecting the rules of internal coherence and external consistency, and any other typical rule of science. Professional Pedagogy is a branch in close relation. strongly synergistic with the branch of Sozialpädagogik, also for the historical reasons that have been mentioned

Particularly important is the rethinking of Popper about fifty years after the basic work just mentioned, following the formulation of Tichý's theorem, on the question of verisimilitude (Bartley III, Tichý, Rosická et al.). We can't speak of some form of progress in the evolution of scientific knowledge and, more generally, of human knowledge: this is in line with today's Pedagogy, which, moreover, not long ago, recognizes in cultural

[6] *Logik der Forschung,* edition on the Web, 6. *Falsifizierbarkeit als Abgrenzungskriterium*.

evolution an ateleological process which has no fixed direction but only one verse, that of the arrow of time, that of the increase of global entropy, that of the "clock of history" which, as is well known and as already mentioned, "can't go backwards ".

4. TOWARDS A SOCIAL PEDAGOGY, AND INSTITUTIONS OF PROFESSIONAL PEDAGOGY, FOR THE COUPLE AND THE FAMILY

Presentation of this second part of the essay

The aim of these remaining pages will be to report synthetically and organically what has been studied, proposed and experienced in social and professional Pedagogy in the problems of couple, family and parenthood, and the decision associated with these fundamental instances of sociality.

Person and Let's talk!

It should be said first that no professions are given without adequate competence on the theories and general cases that the practicer has the task of treating: so, in the human physiology and pathology of the doctor surgeon, as for those of the animals of the veterinarian, as for the pharmacological principles of the pharmacist, or as for the science of constructions and for the other technical disciplines of the architect and civil engineer, et cetera.

The professional competence is highlighted in the specific modality in which the transition from the particular to the general is accomplished: the simplest and most immediate example is that of the medical doctor, who cures sick and not cures sicknesses, each case with its singular and unfailing peculiarities, but could not cure them if it does not bring back the clinical frame of each individual sick to the general case of the sickness, such as diagnosis, prognosis and therapy. This necessary human mediation, which does not give certainty, from the logical point of view does not constitute a tautology but a form studied since antiquity: it can be called *abduction* or *retro-duction*. It is one of the underlying concepts of the composite contribution to the Pragmatism of Charles S. Peirce (1839-1914), to whom we must first the theorization of science as *fallibilism*.

In the specific of the social and professional Pedagogy, with particular regard to the problems of couples, partnership and family, a passage of great importance consists in helping the interlocutors to bring to the explicit what of their respective life projects is long been implicit, or otherwise not expressed and not discussed, as deemed not in need of any analysis, as taken for granted, as it is assumed tacit and perpetual acceptance on the part of the other without any legitimacy.

A typical casuistry for this specific speech concerns a profound asymmetry between the two partners in the "outside" investment, work social relations and public roles, and the "interior", family intimacy and the domestic home: one of the two partners who, at the moment of the contraction of the bond, are invested with wide-ranging "outside", and the other "inside", even in full harmony and in agreement.

At a time not far away, the first person was necessarily the male and the second one the female; and for this determination natural causes and motives would be given. Today there are increasing reciprocal choices.

It is often noted that one of the two partners makes this balance in diversity as definitive and pacifically accepted by the other one forever, and the other partner considers it only a temporary and conditioned step, for example, until the partner has achieved some social status or until the children have reached a certain age. At that point, that of the two partner who had accepted the pre-eminent investment "inside" begin to recapture its "outside" spaces, e.g. by rescuing its own degrees and professional qualifications, opening free-trade or crafts or cooperatives social; to that, it happens that the other Partner refuses to rebalance the situation and considers this behaviour as a kind of breach of commitments, commitments that have never been taken.

Something similar also happens in the sex life: certain sexual behaviours can be held for years, with one of the two who decides to accept them only provisionally, while the other believes that the acceptance is definitive, forever, and without any exception. For example, one of the two accepts contraceptive behaviours in the other considering them provisional, while the other has not posed for these any term. Often this is not discussed unless after a long repetition of this sexual exercise conditioned by a unilateral decision, until it is much more difficult to intervene if even it is still possible.

Even about fidelity, there are those who believe that the other accepts unquestionably his treacheries without in turn betray: in this case too, it would be the male towards the female in times past, today also happens the reciprocal. In this and in all the other examples of casuistries that could be brought these beliefs that emerge only after many years, sometimes after decades, in their disruptive character for the couple, were given to tacitly accepted and for not requiring any discussion from the beginning of the life of that couple.

We must add, for the professional experience that we have done, that where there is full and unreserved opening on the part of both partners cases like these are all solvable with mutual satisfaction and without residue, even when the behaviours of the one or of the other or of both have taken breaking or even dramatic features.

The mind goes immediately to the concept Socratic of Μαιευτική (Τέχνη), the second phase with the εἰρωνεία of the διάλογος as the great Athenian proposed, a bringing to light what has matured inside the interlocutor also making him face the difficulties connected. That can be as painful as childbirth pains. This juxtaposition is correct, but with the important difference of not having any claim to give birth to Ἀλήθεια. On the other hand (here and elsewhere), this is accomplished without any involvement of the unconscious, being ideas perfectly conscious even if not discussed and implied, and without the slightest possibility that the professional intervention of the Pedagogist can be confused with a form of therapy. It is, on the contrary, a helping relationship that compared to the therapy is an exclusive alternative: not *to cure* someone or something, but a *to care of* someone or something, or more directly and generally the *I care!* of Martin Luther King, assertion subject of several repetitions.

We are talking about a professional intervention with the word, but not a "therapy of the word". After pointing out all these concepts, we can outline some phases in logical and methodological sequence that effectively describe the relevant professional practice.

Problem Posing

"*So much for the general features of a reflective experience. They are (i) perplexity, confusion, doubt, due to the fact that one is implicated in an incomplete situation whose full character is not yet determined; (ii) a conjectural anticipation—a tentative interpretation of the given elements, attributing to them a tendency to effect certain consequences; (iii) a careful survey (examination, inspection, exploration, analysis) of all attainable consideration which will define and clarify the problem in hand; (iv) a consequent elaboration of the tentative hypothesis to make it more precise and more consistent, because squaring with a wider range of facts; (v) taking one stand upon the projected hypothesis as a plan of action which is applied to the existing state of affairs: doing something overtly to bring about the anticipated result, and thereby testing the hypothesis. It is the extent and accuracy of steps three and four which mark off a distinctive reflective experience from one on the trial and error plane. They make thinking itself into an experience. Nevertheless, we never get wholly beyond the trial and error situation. Our most elaborate and rationally consistent thought must be tried in the world and thereby tried out. And since it can never take into account all the connections, it can never cover with perfect accuracy all the consequences.*" [7]. This was written over a century ago, and it is always the best-known John Dewey, living and operating "by problems" was already clearly ruled even through the consequent stages. For the continuation of the speech, we owe much to Karl R. Popper (1902-1994) regarding the philosophy of science [8], although he preferred to call it "logic of research", and to George Polya (1887-1985), initially in the field of didactics of mathematics [9] and then also of the teaching of physics and natural sciences [10].

Within the *Logik der Forschung*, the *problem* has its logical definition as a contradiction between established assertions, between two theories, or between a theory and an assertion describing a fact. Thus, the "problem" acquires an essential function for the evolution of the knowledge and for the human life: it is, in short, a positive factor, while the term has in the common language a negative inflection, as if we wanted a life without problems, that is a life Impossible and without evolution.

Compared to these positions, and also compared to others, are at least two the changes that are proposed today in social and professional pedagogy.

A first change concerns the precise distinction that must be established between the situation of imbalance, contradiction, conflict, difficulties that the living being one encounters in its interaction with the environment and with the other living ones, which we would call rather "*problematic situations*", and the "*problem*" properly said. Between the ones and the other there is the *human decision*, which is not automatic or mechanical, but

[7] *Cited work*, Chapter Eleven: Experience and Thinking.

[8] Since the *Logik der Forschung* that, we observe this choice carefully, did not bear the adjective "*wisseschaftilche*". This adjective will only appear in the English edition.

[9] The fundamental work, *How to solve it*, is from 1945. Notable, among others, is also the *Mathematical Discovery* in 2 vols. of the 1962.

[10] *Mathematical Methods in Science* (Mathematical Association of America, 1977). Among his works in the Italian edition, there is also *Mathematical methods for the teaching of the physical sciences* (Zanichelli, Bologna 1979).

on the contrary, is highly selective: only a few problematic situations become problems, a small minority.

We would call then "*problem*" the *rationalization of a problematic situation*, namely the positive, constructive reaction of the man who intends to overcome what he always meets, ordinarily, commonly of non-harmonic in his interaction with the environment.

The speech is tightly settled with the concept of person, because the human person, unlike any other living being, is subject of culture, insists in the social or cultural environment as well as in the natural or biological environment, is subject of cultural evolution as well as of biological evolution, and the two mechanisms are deeply different.

The second change warns that the human reaction in posing the problem doesn't have in itself any guarantee of success, as it would be for a naïvely optimistic reading of these messages, confused with simplistic assertions of some obscure and crude positivists in the nineteenth century. On the contrary, theories are human creations: all that is assumed and elaborated in an attempt to solve the problem is imperfect and fallible, like any human artefact.

In other words: what do you do when you have posed a problem? The correct answer is not "I solve it", but "I try to solve it", "I devise a solution hypothesis".

Theories, coherences, evolutions

After the problem has been posed, or rather already in the act of the position of the problem, it is then called into question that very high human faculty that is *creativity*, and that for about two centuries under the romantic and idealistic impulse of "*genius and lack-of-rules*" it was considered That it was denied to almost all human persons. On the contrary, any social instance starting with the couple and the family, is constantly a continual source of problematic situations, the most important of which must be posed as a problem and therefore involve the practice of creativity.

This creativity, in turn, is not unregulated, its exercise is always normed, and here too there would be heavy criticisms to address to the culture and education of the nineteenth and twentieth century.

In a nutshell, and referring to other works for the appropriate insights, the hypotheses created, devised and proposed in an attempt to solve human problems must be subjected to certain orders of rules of method, at least if we speak on pedagogy, on social sciences and on social service, on human relationship inter-personal, on civil and democratic coexistence. We synthesize these rule's orders below.

a. Hypotheses are to be inserted into *broader thought environments*, otherwise they have neither Sinn, nor meaning nor applicability; It is what one does with the scientific hypotheses which are inserted in laws, theories, branches and disciplines, both in the sciences of nature and in the sciences human, social and of culture.
b. These hypotheses, with all the context in which they are inserted, must be subject to the rules of *internal coherence* i.e. the Logic; for education we must highlight the rule of non-contradictory. Both Pragmatists and Popper, and much of the epistemology of the twentieth century, indicated to employ the so-called "classical" logic, Aristotelian systematized in the Middle Ages by Thomism. The Pragmatists and, among them, the Physician and Psychologist William James

(1842-1910) believed that this logic was inscribed in the anatomy and physiology of the human brain; Popper instead adopted it because binary, that is because it's the strongest.

c. The "internal" coherence is not enough, it comes sooner or later the moment in which it is necessary to test the advanced hypotheses, together with the whole system of thought within which they was developed, and thus is consequently required *the "external" coherence*; as it was clear to the Pragmatists, and Popper has theorized rigorously, there is no inductive method, there is no possibility of making "true" an hypothesis for how many positive confirmations it receives from experience, while only one empirical falsification is sufficient to logically affect the hypotheses and the whole system in which they were inserted.

d. We could continue for a long time, but in summary we conclude this review with the application to human things of a true *historical and critical spirit*, whereby every human idea, by the fact that it is human, is subject to becoming historical, which does not represent an incoherence, and it is always susceptible to criticism from those who advanced it and from anyone else.

Ideas are for man, and never man for ideas.

We respect, and we can also admire, those who dedicate their lives to an idea, even when it is observed that the maintenance to the deeper end of that idea ends up butting or with the rules of internal coherence, and here we are at the εἰρωνεία Socratic, or with those of external coherence, reality contrasts falsifications of fact to those convictions, and in any case are violated in principle the rules of human historicity and of criticism.

What is not to be respected, and indeed whose condemnation does not allow exceptions, is any behaviour, in any place or entity, that tends to enslave other people to an idea, especially people who, for some reason, are in a situation of minor strength or dependence: children compared to parents, elderly and disabled compared people in the fullness of their resources, those who ask for help, those who need assistance, and so on. Here we must pay close attention, because in most cases the violation of this fundamental rule takes on lies and noble appearances: it's commonly replied that some people are enslaved to the ideas of others "for their own higher interest", "for the good of the family" or "to save the family", "for the good of the company", "for the work of everyone", "for the good of the players before the team", and so listing, in short for a non-personal but more general, superior good or interest.

You must not fall into any of these pitfalls or other comparable analogues, the answer can only be negative: the human person can never be made an instrument by others for any idea, however high the nobility and human valence are Alleged about that idea.

In short, the person can never be made an instrument for no purpose and no condition: it is always and only a purpose to itself.

About the contributions of authoritative authors of the twentieth century of other disciplinary belonging

The composite character of the general Pedagogy, and therefore also of the social and professional Pedagogy, allows to transpose within these domains the contributions coming from other disciplinary fields and from authors pertaining to them that they would never consider themselves Pedagogists; obviously, it must be done after reprocessing these contributions in order to integrate them with the complex of pedagogical-general and pedagogical-social and professional culture, and after turning to the specific aims of education that are not the aims of all those disciplines, or of others yet. It is important, in this regard and more generally, the teaching of Aldo Visalberghi (1919-2007) and collaborators on the relations between Pedagogy, sciences of education and more generally the scientific culture.

In this analysis we can't go beyond an extremely concise and schematic examination: Family and couple problems are a field of explanation in many respects exemplary.

We could and should begin with Sigmund Freud (1856-1939) and Psychoanalysis, except that for us Pedagogists the unconscious is a precluded domain: precluded by the knowledge of not having the skills to enter the unconscious, before by the laws that protect the exercise of certain professions or therapeutic arts, and anyway by the fact that we are not therapists.

We could continue talking about other Psychoanalysts, including the founders of other fundamental schools of Psychoanalysis.

A very important contribution comes to us from Erich Fromm (1900-1980), for example with the concepts of "paternal" love and "maternal" love that should be balanced and integrated, without which opens the way to one side for a whole series of pathologies that are not our competence, on the other for a whole series of educational shortcomings that instead directly involve our competences. But many others are the contributions that come to us from this important social psychologist, as, moreover, from the whole Frankfurter Schule to which he also referred: from criticism to civilisation and contemporary society, to the study of aggression, the destructiveness and the necrophilia, until the discourse on the ways of having and being.

Understandably, fundamental is the contribution of Carl Rogers (1902-1987), where we consider carefully also in this case that our competences are not therapeutic. We practice the helping relationship.

Instead, we can fully employ the conceptual tools proposed by Viktor Frankl (1905-1997), namely the search for *Lebenssin*, die *Dereflexion*, der *paradoxen Intention und der gemeinsame Nenner*. It is important to frame its operational proposals in the teaching of its master, the neurologist Oskar Vogt (1870-1959).

Just as it can be fully employed by the professional Pedagogist *das Autogene Training* according to Schultz (J.H. 1884-1970), especially when leaving *die Formel*, the fundamental propositional formula original, poorly successful translation of "(Ich bin) Ganz ruhig" and recourse to it, rather than as a simple technique of relaxation, for specifically pedagogical reasons with a propositional alternative formula studied for the purpose, for example for the utmost effort in study, in work, in sport, in artistic activity; in the pursuit of maximum concentration; for the overcoming of personal fears and obstacles; for liberation from addictions and risky behaviours; and in practice in almost every purpose that one could put in hypothetical way in a pedagogical intervention as such.

Of course, in the more than 2500 years of history of Pedagogy we have to analytically collect a huge collection of ideas, conceptual and operational tools, procedures, lexical forms for the profession of pedagogist. We could start with the Greeks, but without neglecting the Latins, beginning with their philosophies and literatures but not neglecting the ancient science and technique, first of all as methodology of interaction with the natural reality and with the social reality. These methodologies are widely misunderstood today, but they can teach us a lot with a direct access two millennia and more before Galileo, Gilbert, modern science i.e., as below, the science of the modern Evo.

On the other hand, Frankl himself considered direct descendants of the dialogue Socratic not only his own logoanalitic technique, but all the Psychoanalysis and any form of therapy by the word; To that same ancient classical source draw us with the *pedagogical interlocution* and other forms of *clinical colloquium*, as in the rest draw to the Greek-classical sources for a whole other complex of essential instruments ad tools, prom the ‘ρητορεία to the πολιτεία, from γνϖθι σεαυτόν to the sense of the human limit with the condemnation of the ‘ύβρις, and away listing for a long time. The important choice, as has been said, is to not scotomize all the other immense contributions that we can derive from classical Latinity as well as from Greece, and the scientific and technical contributions in relation to the philosophical and literary ones, moreover, thus imposing a rift in the Classical culture that has no historical or scientific legitimacy.

However, what has been summarized and exemplified here can make a sufficiently substantial and organic idea of the profession of Pedagogist and of its culture to wide spectre, which we could also represent with the metaphor of a “toolbox” of a variety and richness that amazes even the most experienced people in the specific field of social sciences and professions

5. NOT A "CONCLUSION" BUT A PASSAGE OF DELIVERIES TO THE PROFESSIONAL PRACTICE

The undeniably empirical nature of Pedagogy, which must be developed in an organic relationship with the educational experience and with the reality subject of study and applications, is coherent with the etymon of the term designating this social science of man: a Latin etymon, straddling the Middle Ages and the modern Evo: Paedagogia "Art of Paedagogus", the art of taking charge, of caring, education in people who must be educated as social subjects.

The fact that, then, the Latin word paedagogus was a cast of the Greek term παιδαγωγός, and that this in turn derives from the classical Greek παίς - παιδός and ‘άγω, it's another discourse. There existed in the classical Greek also the word παιδαγωγία which did not designate a science or a λόγος, but the activity of that particular subject who was instructed by the father to accompany the young people on the social occasions more favourable for their education which were offered by the πόλις, especially at its ἀγορά, place of primary sociality. Not by chance, this suffix "-agogy" finds in pedagogy, and in its subsidiaries Andragogia and Geragogia, these seconds are words rarely used in Italian and in other languages, a real ἅπαξ λεγόμενον among the denominations of sciences and professional disciplines. As known, the main choices go for the suffix -logy; The Doctors Surgeons for their specialties prefer the suffix “-iatry” i.e. therapy, even if they don’t miss the suffixes "-logy" (audiology, gynaecology, cardiology, ...) and other different choices still (ophthalmology, radio diagnostics, childcare, obstetrics, ...) as well as various compound words and phrases referring to surgery. This speech is of particular interest, because it explains how Pedagogy cannot be a simple "-logy" i.e. a speech without commitment and application, and in no case is it a "-iatry" i.e. a therapy.

As for any empirical science of nature, or for any social science of culture, no study can close with a conclusion, but it must postpone to the live of the future experience, in our case of course a professional exercise experience, of a helping relationship towards subjects for being in a couple or in a family in problematic situations.

For all this, we refer to three compendiums and meaningful repertoires of cases dealt with in the matter [11], and for the remainder to the continuation of the speech in the professional practising of the help to those who will us ask.

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ANALELE UNIVERSITĂŢII "EFTIMIE MURGU" DIN REŞIŢA

FASCICOLA DE ŞTIINŢE SOCIAL-UMANISTE

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Ionică CĂRĂBAŞ [1]

INITIATING THE KINETIC RECOVERY PROGRAM AFTER ANTERIOR CRUCIATE LIGAMENT RECONSTRUCTION

ABSTRACT

In recent years, unfortunately, injuries of the knee joint are becoming more common. One of them - anterior cruciate ligament (ACL) injury, represents a problem that is resolved often only by surgery. To repair surgically ACL stability and recovery of knee ligament must be reconstructed. Because recovery after surgery takes time, it is possible that the athlete not to be able to resume sports activity earlier than 6 months or more after surgery. Whether or not treatment involves surgery, recovery plays a vital role in the resumption of daily activities. Recovery will focus primarily on the resumption of joint motility and adjacent muscles. This first stage of the recovery process can be followed individually to the patient's home.

KEYWORDS: *injury, knee, anterior cruciate ligament, reconstruction, recovery.*

1. INTRODUCTION

Treatment of anterior cruciate ligament injuries were most likely need surgery in order to successfully resume sports activity. For less active people, usually elderly, the return to a normal life can be done without surgery.

Most knee surgery are arthroscopic and requires hospitalization of short duration (1-2 days).

Once out of hospital the patient should start a recovery program, well structured, which in the beginning can take place at the patient's home.

Recovery after knee arthroscopy is much quicker than after surgery classical open knee.

To ensure that the program is safe and effective individualized for each patient it should be performed under a physical therapist supervision.

After an injury or surgery, an exercise conditioning program will help return to daily or sports performance activities.

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2. CONTENTS

2.1. Anatomy of the knee joint.

Knee joint bone ends are three: the distal femur and proximal tibia and fibula. On the front does show positioned patella, which protects the joint (fig. 1).

Inter - connecting bone is ensured by four main ligaments that act as levers to keep the bones together and provide knee stability.

Collateral ligaments are positioned on the side of the knee, the medial inside and outside on the side, ensuring lateral movement of the knee.

Cruciate ligaments are inside the knee joint. They crosslinks to form an "X" with anterior cruciate ligament in the front and posterior cruciate ligament back. Cruciate ligaments control the anterior and posterior movement of the knee.

Anterior cruciate ligament(ACL) crossed the knee diagonally through the middle and with thigh muscles, ligaments and other necessary to ensure the stability of the knee joint in both the sagital plane and in the rotational. ACL opposes internal rotation of the tibia against the femur, due to the orientation and direction of its fibers and translational anterior tibia against the femur, thus preventing movement of "drawer" of the tibia against the femur.

In the structure of the knee does show also the meniscus, fibro-cartilage formation which is to be achieved by interposing a line on the articular surface of the femur and tibia. It has an extremely important role in biomechanics. By plugging this system achieves a protective role and take over the shock of the articular surface, especially during hyperextension or hiperflexion movements. At the same time provide stability in the work of the femur on the tibia articular surface participates in the lubrication of articular surfaces and reduce frictional forces between articular surfaces.

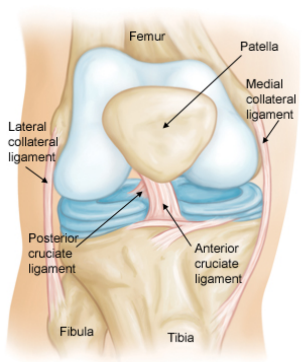

Figure 1. Normal knee anatomy (front view)

2.2. Anterior cruciate ligament tears.

About half of all injuries to the anterior cruciate ligament occur along with damage to other structures in the knee, such as articular cartilage, meniscus, or other ligaments.

Most often tears (ACL) are due to a rotational mechanism, and rarely of a drawer moves. ACL tears repercussions must be very well understood, because the anterior cruciate ligament tear has no bearing on flexion-extension movements of the knee. The patient regains complete this move after 4-6 weeks of physical therapy and physical he didn't feel unstable when performing this movement (eg. squats). Instead knee is vulnerable to rotation and torque movements: the patient feels instability to the rotational movement of the body with his foot stuck to the ground (sports pivot) but also in daily life when making these rotational moves.

Injured ligaments are considered "sprains" and are graded on a severity scale. Partial tears of the anterior cruciate ligament are rare, most ACL injuries are complete or near complete tears.

In the complete tear the ligament has been split into two pieces, and the knee joint is unstable (fig. 2).

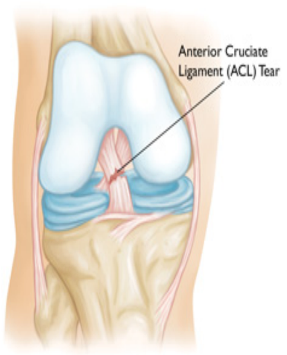

Figure 2. A complete tear of ACL

The anterior cruciate ligament can be injured in several ways:

- changing direction rapidly;
- Slowing down while running;
- Stopping suddenly;
- landing from a jump incorrectly;
- direct contact or collision.

Symtoms

When anterior cruciate ligament is injured, it might hear a "popping" noise and it may feel that knee give out from under own weight. Other typical symptoms include:

- pain with swelling;
- loss of full range of motion;
- tenderness along the joint line;
- discomfort while walking.

Magnetic resonance imaging (MRI) scan creates better images of soft tissues like the anterior cruciate ligament. However, an MRI is usually not required to make the diagnosis of a torn ACL (fig. 3).

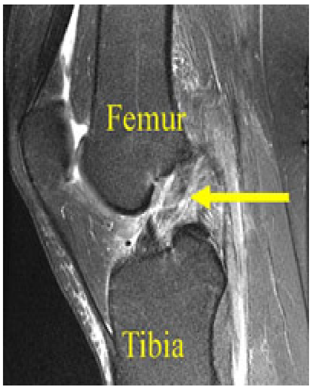

Figure 3. MRI of complete ACL tear

It is common to see ACL injuries combined with damage to the menisci (50 %), articular cartilage (30 %), collateral ligaments (30 %), joint capsule, or a combination of the above. The "unhappy triad," frequently seen in football players and skiers, consists of injuries to the ACL, the MCL, and the medial meniscus.

In cases of combined injuries, surgical treatment may be warranted and generally produces better outcomes. As many as 50 % of meniscus tears may be repairable and may heal better if the repair is done in combination with the ACL reconstruction.

Surgical treatment

Most ACL tears cannot be sutured (stitched) back together. To surgically repair the ACL and restore knee stability, the ligament must be reconstructed. The doctor will replace your torn ligament with a tissue graft. This graft acts as a scaffolding for a new ligament to grow on.

Grafts can be obtained from several sources. Often they are taken from the patellar tendon, which runs between the kneecap and the shinbone. Hamstring tendons at the back of the thigh are a common source of grafts. Sometimes a quadriceps tendon, which runs from the kneecap into the thigh, is used. Finally, cadaver graft (allograft) can be used.

Arthroscopy is a surgical procedure in which a joint is viewed using a tiny video camera. Arthroscopy gives the doctor a clear picture of the inside of the knee. This helps to diagnose and treat existing injuries.

Unless ACL reconstruction is treatment for a combined ligament injury, it is usually not done right away. This delay gives the inflammation a chance to resolve, and allows a return of motion before surgery. Performing an ACL reconstruction too early greatly increases the risk of arthrofibrosis, or scar forming in the joint, which would risk a loss of knee motion.

One of the most used methods is to take the middle third of the patellar tendon of the patient, along with a bone plug from the shin and the kneecap is used in the patellar tendon autograft (fig. 4).

Figure 4. Patellar tendon autograft prepared for ACL reconstruction

In the most common ACL reconstruction technique, bone tunnels are drilled into the tibia and the femur to place the ACL graft in almost the same position as the torn ACL. A long needle is then passed through the tunnel of the tibia, up through the femoral tunnel, and then out through the skin of the thigh. The sutures of the graft are placed through the eye of the needle and the graft is pulled into position up through the tibial tunnel and then up into the femoral tunnel. The graft is held under tension as it is fixed in place using interference screws, spiked washers, posts, or staples. The devices used to hold the graft in place are generally not removed (fig. 5).

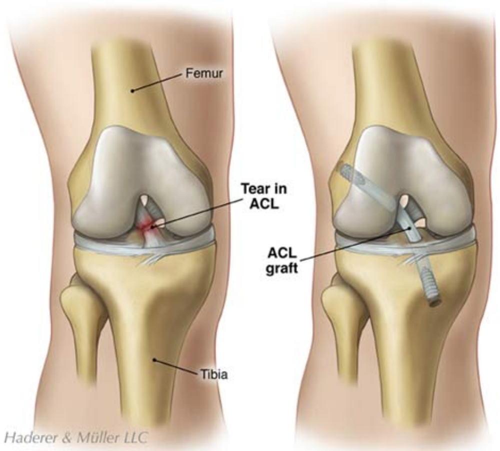

Figure 5. ACL reconstruction

Rehabilitation

Physical therapy is a crucial part of successful ACL surgery, with exercises beginning immediately after the surgery. Much of the success of ACL reconstructive surgery depends on the patient's dedication to rigorous physical therapy. With new surgical techniques and stronger graft fixation, current physical therapy uses an accelerated course of rehabilitation.

The goals for rehabilitation of ACL reconstruction include:

- reducing knee swelling;
- maintaining mobility of the kneecap to prevent anterior knee pain problems;
- regaining full range of motion of the knee;
- strengthening the quadriceps and hamstring muscles.

After arthroscopy knee, gentle exercises are needed to get back knee mobility and muscle strength. In a first stage these exercises can be performed at home. It is recommended practice of 20-30 minutes, two or three times a day.

If the knee swells and hurts after a particular exercise, you will need to decrease or stop the activity until you are comfortable. With rest, ice applied topically (not directly on the skin), wearing a sling, and proclaim position (above) of the affected leg, symptoms should subside.

Recovery exercises

This knee condition program should be continued for 4 to 6 weeks.

Before doing the following exercises warm up 5 to 10 minutes.

Exercises 1

Hamstrings muscle contraction.

Lie on your back with knees bent about 10 degrees. Pull your heels, without lifting off the floor. Hold the contraction for five seconds then return to starting position, 3 sets of 10 (fig. 6).

Figure 6. Hamstrings muscle contraction.

Exercises 2

Quadriceps contraction

Lie on belly, below the ankle (on the knee operated) with a rolled towel. Push ankle down, trying to touch the floor. This will contract the quadriceps muscle. Hold the contraction for five seconds then return to starting position, 3 sets of 10 (fig. 7).

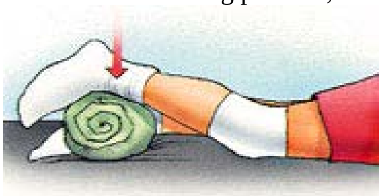

Figure 7. Quadriceps contraction

Exercises 3

Quadriceps contraction.

Lift the leg, lying dorsal.

Stretched leg knee raise (in extension) until it reaches about 15 cm from the floor. Hold this position for 5 seconds. Then continue lifting leg (knee extended) another 15 cm. Hold the position for 5 seconds each time. Finally make the move inverse to reach the starting position, 2 sets of 6 (fig. 8).

Figure 8. Quadriceps contraction

Exercises 4

Buttocks muscle contraction

Lying back, buttocks muscles shrink for 5 seconds then relax 5 seconds, 3 sets of 8 (fig. 9).

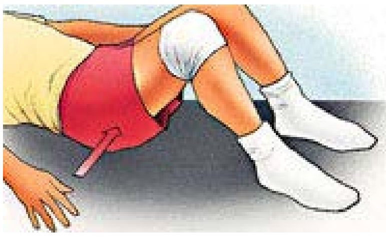

Figure 9. Buttocks muscle contraction

Exercises 5

Partial squats, using chair.

Hands supported by the backrest of a chair, feet at a distance of about 15-30 cm seat. Bending the knees, maintain the position for 10 seconds then return to starting position, 3 sets of 6 (fig. 10).

Figure 10. Partial squats, using chair

Exercises 6

Hamstrings muscles stretching

Placed near a door with one leg stretched. Put your heel on the wall and straightening slight the knee. When feel a sensation of stretch behind the knee, keep the position for 5 seconds. Then the same with the other leg, 3 times with each leg (fig. 11).

Figure 11. Hamstrings muscles stretching

Exercises 7

Riding a bicycle

At a stationary bicycle, saddle is positioned so as to make a full rotation leg (knee to be fully stretched when the pedal is down). For the beginning set a low resistance to pedaling. As the progress, increase endurance. Increase during pedaling with one minute a day until you reach 20 minutes per day (fig. 12)

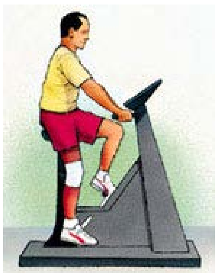

Figure 12. *Riding a bicycle*

Exercises 8

Walking

After two weeks from surgery, walking is highly recommended. It should be introduced gradually in the exercise program.

3. CONCLUSIONS

One of the most important parameters after surgery is represented by physical recovery.

The patient must follow complex programs physical therapy under the guidance of a specialized person.

Given that in the first period after surgery is more difficult to move is indicate to take recovery at the patient's home.

A rehabilitation protocol comprised of months of rehabilitation if necessary for full recovery. Overall, it can take up to 6 months.

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Stefano CHESSA[1]

ON HOBOS AND HOMELESSNESS. WHICH WELFARE TODAY?

ABSTRACT

The paper aims to rethink the situation of homelessness considering how welfare interventions primarily focused on the issue of "housing problem" or "food problem" tend to define an approach that keep in the shade the fact that homeless people are people gradually slipping from home-less to citizenship-less.

KEYWORDS: *hobos, homelessness, welfare services, citizenship.*

1. INTRODUCTION: HOBOHEMIA

I'd like to start from the title of this paper: it is clearly a tribute to Nels Anderson, a pioneer observer of the homeless. It is the title of a volume published in 1923 that inaugurated the University of Chicago Press's "Sociological Series", and is the result of a study conducted in the areas between West Jefferson and Madison Park in Chicago during those years. With this volume Anderson - son of Swedish immigrants and hobo himself in his youth – represented the experience of vagrants, homeless, migrant workers, also in the hope that his work could contribute to an intervention of the Chicago City Committees aimed to improve the condition of homeless.

Anderson writes that the hobos weave their lives with their own specific social life, "a class of men quite apart from other worker groups… [They form] a society with a culture." (Anderson (1940), p. 2). He wrote these words in 1940 when the figure of the hobo represented by him had already virtually ended his life: the mechanization of agriculture, the expansion of railway network, the mass production of automobiles, etc. brought to an end the cycle of the U.S. frontier and of the hobos who were themselves, in a sense, an expression of this cycle.

Hobohemia no longer exists, but since then other places – often more fragmented and invisible – continue to define, within the well-being and development, the paths of those who move without a home: an increasingly common condition today that it has nothing to do with the former spirit of the homeless and hobos. The new urban homeless live with shame a situation that isolates them in a limbo deprived of social relations. The

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new homeless are, for example, in the social shipwreck of a pensioner who, no longer able to pay the rent, ends up living in solitude in his own car.

2. FROM HOBOHEMIA TO HOMELESSNESS

Marc Augé in his *Journal d'un SDF* (sans domicile fixe) (Augè (2011)) describes the slow drift: the economic difficulties, the choice to leave the house and sell the furniture, the first night in the car, the cold, problems to maintain "the outward signs of respectability."

It is a social drift that highlights the isolation of the homeless, the gradual abandonment of social relationships, the emptiness of days filled with long walks on the streets of a city that ignores them; a social drift that helps to outline a career of poverty, i.e. a sequence of situations and transitions that occur in specific areas of social interaction during the life of a person in his vital-worlds in which "rupture" events help to trigger mechanisms of impoverishment, isolation and marginalization (Gui (1995), Barnao (2004)).

Anderson spoke yesterday of hobos and homeless, Augé speaks today of sans domicile fixe; Anderson represented Chicago, United States of America, Augé represents Paris, France. What about Italy? Who are nowadays the "homeless" that will be recorded in a national registry at the Ministry of the Interior?

We should come to an agreement, primarily on definitions: hobos, homeless, roofless, tramp, sans domicile fixe, senza dimora etc. have implications not always agreeing. In general, if we consider the situation in terms of "housing problem" then the housing problem will be read as a determining factor, but if the situation is related to a "problem of social relationship", then the key to understand the phenomenon will be of a social and relational type, tracing it back to the broader phenomenon of social exclusion (Levinson (2004), Lee *et al* (2010)).

Over the years we have refined the definitions, favouring the observation of reality as well as the actual living conditions of persons (e.g. the definition produced by the *Housing Fund* of Helsinki, which focuses more on the types of subjects; that one obtained from a series of research projects carried out in the United States of America during the nineties, more focused on places; that one of the *European Observatory on Homelessness* more focused on the causes). In Italy, the Zancan Foundation of Padua means the homeless as a "person without a suitable and stable home, in poor material conditions of existence, without an adequate network of social support" (AA.VV. (1998)), thus taking into account more variables.

The available data are not sufficient for a strict count of people (even the setting up National Registry) but are still able to provide useful input to define "social types" of homeless, to identify the generation pathways of the phenomenon and its quality change. In general, and internationally, we can observe an increase in the number of homeless people; a lowering of the average age of the subjects; an increase of women (the so-called *plastic bag ladies*); an increase in the proportion of subjects with mental disorder; a transformation of the ethnic component, with an increase in the share of immigrants; a trend to the chronicization of the problem.

In Italy, more specifically, one can observe a tendency to self isolation of subjects, particularly regarding primary networks; a significant relationship between housing exclusion, work marginality and degenerative diseases; an estrangement from labour market even in employability condition; a spread of marginality throughout the cities and not any longer only in certain and usual places (Guidicini *et al* (1996), Landuzzi and Pieretti (2003), Zuccari (2007)).

2.1. Surveys in Italy

The phenomenon is difficult to measure, as stated, and is not much studied: the first national specific survey in Italy was run by the then Ministry of Social Affairs in 1999-2000, and currently the National Institute of Statistics and the Ministry of Labour and Social Policies, the Italian Federation of Organizations for the Homeless (FIO.psd (2015)) and the Italian Caritas (Caritas Ambrosiana (2009)) opened a new front of research aimed at defining a detailed framework of the phenomenon as well as of the system of formal and informal services on the Italian territory. For a long time the annual reports on poverty of the Italian Caritas are the more established and continuously means of representation of the phenomenon existing in our country.

The recognition of homeless people by welfare policies is hampered by the fact that these people do not constitute a category that carries a specific, prevalent problem against a structure of the social services' system designed as a range of services based on specific categories of needs. The atypicalness of homeless people in front of social services in comparison with the more clearly defined situation of other groups such as the handicapped, drug addicts, the not self-sufficient elderly, the unemployed etc. makes it difficult a specific representation of needs that promotes non-consolidation of a special help for them. You could say that the homeless person for this structured system of services is not *user enough* (do not use social services or use them badly) and is not *specific enough* (does not belong to a category with a clear prevalent need).

For all these reasons the role of voluntary associations and third sector in general is more important and it is more able to provide valuable answers: from voluntary groups to charities, from associations of solid citizens to the civil service, from Caritas to social cooperatives that manage dormitories and hearing centres to road units etc. It is through the functions performed by non-profit organizations that the gap between the demand for help (often unspoken) and the provision of services, including the option of the public actor to finance the mediation of the third sector, is filled.

Moreover, as it is clear from the first data available from research on services for homeless people (ISTAT, Ministry of Labour and Social Policy, Italian Caritas, FIO.psd), in the first group of 31 municipalities were surveyed 115 organizations or institutions that directly provide at least one of the services covered by the survey: in 79% of cases, these organizations or institutions are private. More specifically the direct delivery by public institutions varies from 3.7% of day care services to 25.5% for the Social Secretariat; night accommodations are provided by a public institution in 10.3% of cases and by a private organization with public funding in an additional 60% of cases; the share of services provided by private organizations with public funds is high even among day care services (56%), slightly lower for other services (45%).

One third of services concern those which covers basic needs, a quarter concern the social secretariat, just over a fifth concern care and support services and only 16% of services results in night accommodation (even more limited are day care services).

As you can see the analysis covers only first and second level services (first level are the social canteen, reception and social secretariat, second level are day-care and night centers); zero-level services (acquisition of knowledge about the situations and needs, aimed to establish a relationship) or base-level services (such as mobile units of care and medical service) are not considered. Similarly, the survey do not cover third and fourth level services, such as family houses or public housing units for cohabitation (third level) and social enterprises (fourth level), final goal of the intervention-and-inclusion process.

2.1. Homeless situation in Sardinia

The situation of the homeless in Sardinia - and more generally that one of extreme poverty - can be deduced from analysis of the research and planning products of the two main welfare actors of the Region in relation to poverty: Caritas (third sector actor) and municipalities (associated in planning health and social services).

From 2009 Caritas' report on poverty and social exclusion in Sardinia (Delegazione Regionale Caritas della Sardegna (2010)) and the various Local Zone Plans (PLUS) emerges a picture that shows the growing phenomenon of extreme poverty. The 2009 Caritas' report confirms the trend of increased social vulnerability for the middle class and shows an increase in demand for material goods and services, especially food. The data from the Hearing Centers of Sardinian Caritas provide an idea of the size of the phenomenon within the island: on average about 9% of people who turn to Caritas is homeless.

Breaking down the data for dioceses you can see that - on regional data - the highest percentage of people who reported being homeless is to be associated with the city of Cagliari and Sassari, namely those urban areas in which you can find different phenomena of social marginality cumulating. In the first case the proportion of homeless people (10.7% of all people listened at the diocesan level, a figure that rises to 18.5% in the case of the male component) accounts for 53.7% of this type at regional level. Regarding Sassari, however, the figure is 12% (14.2% in the case of the male component): less than a quarter of the overall figure at regional level. These data, even if non-exhaustive, suggest the existence of a real phenomenon with a higher number of homeless people, especially with regard to Cagliari: "primarily because of the chronic housing difficulties in the most populated city (and regional capital) of Sardinia, and secondly because the largest share of immigrants of the island just rest on the province of Cagliari (approximately 34%, according to the latest ISTAT data on foreign residents) immigrants who, particularly at the beginning of their stay, have to deal with serious problems of homelessness." (Delegazione Regionale Caritas della Sardegna (2006), p. 63.)

What answers, then?

The findings of the thematic groups of social and health districts - then filled in the PLUS - helped to encourage the Sardinia Region to launch a program to combat extreme poverty which is structured on three pillars of action aimed at developing services and interventions of reception, social inclusion and recovery of independent living in synergy with other social actors of the territory. In particular, the three lines of action cover 1) the provision of grants targeted at individuals and families in conditions of verified poverty, 2) the payment of contributions for the reduction of essential services' costs, and 3) the provision of subsidies for the development of local civic service.

The same idea was at the roots of the Regional programme "Neither cold nor hungry" for people without necessaries (food, clothing and shelter at night) which has funded projects that would provide reception and shelter for the night; the strengthening of meal services; food bags; food aid; the activation of mobile unit; the guide to social and health services.

Which data about the two major urban centres of Sardinia (the most affected by the phenomenon)?

In Cagliari, within the premises of the City Council and under the supervision by the Directorate of Social Welfare, there are 118 beds - always busy, every day - for the homeless and indigent residents in the city, while the Table of the Poor managed by Caritas provides 350 hot meals a day, including breakfast, lunch and dinner; every night the Road Unit, managed by the Aquilone Association, of the Vincentian Order, makes the rounds of city streets by providing support and hot drinks. To these services you can add Hearing Centres of the Professional Social Service, the clinic, shower facilities and the legal service.

In Sassari there are 22 beds (12 for men and 10 women, divided into two different hostels) and the Caritas provides every day 70 meals plus a bag for dinner as well as 10 meals home delivered; the House of fraternal solidarity distributes approximately 500 food bags per day; the distribution of clothing is made by the Caritas three times a week and by the House of fraternal solidarity twice a week. The ex-IACP Independent institute of popular housing, today AREA-Regional Housing Agency, has provided 3400 flats, and up till now the Municipality has awarded circa 1200 flat with subsidized rents varying from 20 to 240 € (960 requests still pending) as well as 912 contributions for rent.

3. CONCLUSIONS

It is clear that interventions are primarily focused on the issue of "housing problem" or "food problem", an approach that tends to keep in the shade the fact that homeless people are slipping gradually from *home-less* to *citizenship-less*, till they become invisible to the society around them (but who generate them, at the same time). The history of most of the homeless is a chain of progressive loss, of progressive and cumulative uprooting: work lost or never found, affections broken or too weak, non-significant role in its own territory, cultural inadequacy, etc.

There are two main preconditions: the dissolution of the texture of primary relationships and chronicity condition. The final seal of no return to "normality" is marked by social stigma (Goffman (1963) through disapproval looks, pity, moral judgments (often unconscious): the chronicity is marked in this way by the irreversibility of the process. This is what you can define as a crisis of citizenship, namely the loss of social references, the withdrawal from the interactions and roles that make people participate in social construction's processes and full members of society. The objective situation of distress is strengthened by subjective factors related to self perception in relationship with others, thus reinforcing the process of marginalization in progress, even through the progressive reduction of the possibility of access to new networks of significant relationships that can bring relief - derived from the growth of dependency and lack of autonomy in access to resources. In this way the isolation process is radicalized.

It seems therefore essential a full development of fourth level services, aimed to work reintegration that can be a real powerful tool for the construction of social identity.

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BAUDELAIRE AND ARGHEZI OR ABOUT THE INNOVATION IN AESTETHICS

ABSTRACT
The year 2017 is the witness of a century and a half since the passing into eternity of the poet Charles Baudelaire and half a century from the passing of Tudor Arghezi. They had the most innovating aesthetic ideas in their creation, we proposed ourselves, by praising them, to present some aesthetic ideas which made them famous.

KEYWORDS: *beautiful, ugly, melancholy, symbolism, dream.*

1. CHARLES BAUDELAIRE

Charles Baudelaire is well-known especially for his volume of poetry which was published during his life *The flowers of Evil (Les fleurs du mal*, 1857), which brought him, if not the glory, at least an incontestable celebrity. Baudelaire occupies a prestigious place among the French poets, signing a masterpiece which he exerted himself to write all of his life and which does not cease to inspire many generations.

In a letter that he addresses thanking him for the volume sent, Victor Hugo writes: "*30 August 1857. Dear Sir, I have received your noble letter and your beautiful book. Art is like the clear sky, it is an endless space. You have just proved it. Your flowers glow and are stunning like the stars. Please continue. I scream with my entire force bravo for your vigorous mind. Allow me to finish these few lines with congratulations. You have just received one of the rare decorations that the actual regime can award. What he calls justice incriminated you in the name of what he calls morals. It is an additional crown. I shake your hand, dear poet. Victor Hugo*" (30 août 1857/J'ai reçu, Monsieur, votre noble lettre et votre beau livre. L'art est comme l'azur, c'est le champ infini. Vous venez de le prouver. Vos *Fleurs du mal* rayonnent et éblouissent comme des étoiles. Continuez. Je crie bravo de toutes mes forces à votre vigoureux esprit. Permettez-moi de finir ces quelques lignes par une félicitation. Une des rares décorations que le régime actuel peut accorder, vous venez de la recevoir. Ce qu'il appelle sa justice vous a condamné au nom de ce qu'il appelle sa morale. C'est là une couronne de plus. Je vous serre la main, poète. Victor Hugo. The translation belongs to us.).

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Théophile Gautier, in his turn, also considers that *Les fleurs du mal* are the most beautiful adornment of Baudelaire's poetic crown. Here he has given his original mark and has shown, after an endless number of poetry volumes in which all the varieties of subjects seem to be depleted, that he can highlight something new and unexpected, without being necessary for this to detach the sun and the stars („*Les Fleurs du mal* sont le plus beau fleuron de la couronne poétique de Baudelaire. Là, il a donné sa note originale et montré qu'on pouvait, après ce nombre incalculable de volumes de vers, où toutes les variétés de sujets semblaient épuisées, mettre en lumière quelque chose de neuf et d'inattendu, sans avoir pour cela besoin de décrocher le soleil et les étoiles". The translation belongs to us.).

This volume "illustrates the conscience of damnation, the tragedy of the modern human condition, of the fled soul, obsessed either by sin or by the spiritual elevation – the romantic oscillation between angel and demon – accepting in this poetic alchemy of destiny, in the way from life to death, casting away the illusion, the mask, the dissimulation" (Danțiș, 1981).

The juxtaposition of the two terms, *flowers* and *evil*, the first one suggesting the beauty, purity, the clear regions of the mind, but also the idea of elaboration, the second one, sin, inner decay, the tortures of passions, boredom of being in the world, addiction, descending into the dark areas of consciousness, offers numerous possible connotations of an exceptional poetic value (Pandelescu, 1982).

Baudelaire did not appear from anywhere. His poems are fed from culture, presenting resemblances with many works previously printed. Without diminishing its originality, we must not hesitate in highlighting the powerful impact which it had during his age but also during our time. The studies about Baudelaire's work have strived to discover in it the absolute poetry. The structuralism point of view was represented by Roman Jakobson and Claude Levi-Strauss, starting from the poem *The Cats* (*Les Chats*); the ultimate works are those represented by the psycho-critical and thematic school, especially due to the richness of the baudelairian imaginary, the coherence of his representations, the complexity of his psychic (Baudelaire, 1992).

Reading today *The flowers of evil*, especially in the order established by Baudelaire, means to reach all the crossroads of art and poetry of the 19th century; to breathe a modernity for which no subject is a taboo anymore; it means to hear a really fascinating poetic word which set above the classical rigour creates the shock and surprise of an "evocative spell". It means to re-descend into hell, in the inner tenebrosity (which is ours as well). It means to re-find the intact power of a poetic verb, to accept the risk to see in this volume our vision about the world and the human being profoundly changed (*Ibidem*).

2. TUDOR ARGHEZI

Arghezi continues the preoccupations of his predecessors (Al. Macedonski, Ștefan Petică) and denounces in the article *Verse and poetry*, published in the *Straight line* (1904), descriptivism, the baggy form, the grandiloquence and declamation, journalism and anecdote, requiring that poetry should have its own logic: "… first of all and eventually the literature must be animated by a life buried in foundation and the control of this spirit cannot be done based on the clogged long prose, but intermittently in the few pages of a book." (Săndulescu, 1982)

In the volume *Ars poetica* (1974), Arghezi considers that: "all the words left on their own are like used stamps and they can't evoke anything on their narrow content. When the singer, the story-teller or the apostle comes, the words shiver like birds in love at the dawn of peaceful mornings; they sing, speak, threaten or curse…And as like as under a pen the dry words become sweet, under a more lively pen they become even more alive; the saint fire that gave birth to them, gives them even a tougher vigour. The miracle of the word comes true with the miracle of its glow. The lamps with divergent rays of the talent pass through the words to reconstruct them". Therefore, we can observe the role that Arghezi gives to the poet in giving life to the words which will subsequently compose the poem. It is important to highlight that Arghezi has a significant merit in what concerns the process of novelty, of European modernization that the Romanian lyric will experience. By his volume *Mould Flowers*, Arghezi enlarges the sphere of beauty, attaching to it the bad, the ugly, the sin, elements found in the European lyrics and especially in the baudelairian lyrics in the *Flowers of evil*. The world of the "mould" is an ugly world. We can speak about it because Arghezi has used some words which were not used until then in the Romanian poetry, some words selected from the lexical registers on the extent of the life sequences they illustrate.

Tudor Vianu (1979) appreciates the language of Arghezi's poetry in the following way: "As well as the poets belonging to the posterity of Baudelaire, that Arghezi has brilliantly translated into Romanian, the Romanian poet has destroyed the poetic convention, the common places of the beautiful language which do not appear in his verses and prose but with a function totally opposed to that which it had by tradition. The verbal irony, obtained by the depreciation of the common way of expression, plays an important role in the work of this poet, who does not hesitate to use phrases and folk phrases. The poet's vocabulary opens the doors for the banned terms and even trivial phrases; the words of his metaphors are all loaded with a tangible materiality, full of an ardent life which seizes all the human senses." As for Arghezi's constructions, the same Vianu (Ibidem) considers that these ones "have renewed the Romanian syntax by the effect of a certain strain of phrase parts which give it an inner space in which to contain the largest curve of sensitivity from the cynical apostrophe and from revolt until suaveness".

3. CONCLUSIONS

Although they lived and created during different centuries, both Baudelaire and Arghezi proved to be openers of roads regarding the literary trends they have initiated, offering new models for the poetry of their times, their creation proposing multiple variants of interpretation during our times as well.

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BROKEN DESTINIES-HUMAN RELIGIOUS STRUGGLE IN THE COMMUNIST PRISONS

ABSTRACT

Communism cultivated a world in duplicate. Though ignoring the opinions and criticisms of the West, it was not insensitive to the discrepancy between ideal and reality. When ideology failed to conceal reality, those who could have stripped it were closed. The real reality has fled to the prison area. Many people of the Church were imprisoned.

Thus, the destinies of some people guilty that have been unable to accept the political order imposed by the new regime have been broken down. The post-war title of "anti-communist resistance fighter" may be a comfort for the offspring, but it cannot erase from the collective memory communist-era offenses, or the unlearned persecution against all those who did not join the party.

KEY WORDS: *priest, religion, prison, communist regime*

In the editorial *Jesus in the Cell*, published in the publication "Renașterea", year VI, new series, no.11 (71), nov. 1995, p. 3, signed the Renaissance, states: "Communism cultivated a world in duplicate. Though ignoring the opinions and criticisms of the West, it was not insensitive to the discrepancy between ideal and reality. Thus, the more the proletariat was deprived of effective power and minimal living conditions, the better the ideology of its power, of its happiness and prosperity is amplified. When ideology failed to conceal reality, those who could have stripped it were closed. The real reality has fled to the prison area. Many people of the Church were imprisoned. Only in Romania, more than 2000 Orthodox priests and monks and more than 1000 Roman Catholic, Greek Catholic, Reformed and Lutheran priests and laymen were imprisoned". Moreover Vlad Georgescu (1992, 258) mentions: "Orthodox priests will, in fact, be one of the most numerous categories of political prisoners."

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In this context, we propose to present the destinies of several priests from Banat, who were investigated and convicted.

For the beginning we have chosen from the materials made available to us by the priest Vasile Petrica, an extract from the minutes of the meeting from September 21, 1948, in which Alexandru Blasius's complaint was filed against the priest Alexandru Nicolici from Teregova, guilty of the fact that "would have had an antidemocratic attitude in the expressions used in the preach on September 5, 1948.”Following the hearing of the witnesses of both parties, it is concluded that the complaint is unfounded "due to the fact that it has been given based on personal hatred, unable to prove real with witnesses’ testimonies." Thus, being no testimonies against Father Nicolici, the committee proposes to file the file for lack of evidence.

But not all cases had the same outcome. Priest John Lupinca of Greoni was raised by security, taken to Timişoara, tried in February 1949 and convicted of "undermining state authority". He was in prison, as a political prisoner, for two years and three months, having as cell mates the prominent people whom he considered his great friends of sufferance, (for example Mircea Vulcănescu).

In another document issued by the Territorial Military Tribunal of Timisoara, File no. 57/1953, sentences were imposed for 16 defendants. Among them, priest Atnagea Anton, born on March 31, 1884, and his son, Atnagea Virgil – a clerk, born on May 24, 1913, were accused of murdering against social order.

In fact, Atnagea Virgil was a member of the Iron Guard movement since 1938, when, in autumn, he was arrested, tried and sentenced to 11 months in correctional prison. In 1944 he received a military weapon and bullets from a former legionary ruler (Maiu Gheorghe of Resita), as well as instructions that, when ordered, he would be ready to fight with the German army, like all legionnaires. In 1948 he reorganized the legionaries from Zorlenţu Mare. It came to the attention of state organs and he was being watched. During this period, as a fugitive, in 1951 he joined the counter-revolutionary terrorist gang in Semenic Mountains, made up of six members, led by the "bandit" dr. Vuc Liviu, who "made a legionary education against our regime of popular democracy." The weapon and ammunition found on the defendant were also kept by him while he was a fugitive. It should be at least admired the argument brought by the defendant about the reason that led him to become a fugitive: "he did not like and did not agree with the laws drafted by our regime." At the same time, he declared that within Vuc Liviu's gang he made no activity against the regime being just a cook.

Atnagea Anton has been sympathetic to the liberal national party since its establishment. In October 1948 he became a fugitive and lives together with his son Atnagea Virgil until 1951, when he rolled into the counter-revolutionary band led by Vuc Liviu. As long as he was hidding, the fugitive was fed by his family and other citizens. The defendant acknowledges the deed imposed on him.

The deed of the two "to organize a fascist type organization forbidden by law, as well as the fact that from 1948 until 1952 they were fugitives, during which time they attached themselves to the counter-revolutionary gang led by Dr. Vuc Liviu from Semenic Mountains , constitutes a crime of conspiracy against social order. In addition, for the defendant Atnagea Virgil [...] to have illegally held a military weapon and 15 bullets is an offense of illegal possession of weapons and ammunition. [...] There is also a deliberate intention because the defendants all knew their deeds were punished by laws. They have better accepted the rigors of the law. Taking into account that in favor of Atnagea Anton, there are attenuating circumstances because he acknowledged his deed, he was not punished being aged (art. 157 from p.c.). "

The tribunal, unanimously and without mitigating circumstances, condemns Atnagea Virgil "to suffer 15 years of hard labor, 5 years of civilian degradation, and confiscation of wealth for murder against social order. It condemns the same defendant to 4 years in correctional jails and to pay 500 lei correctional fine. According to article 101 p.c., the defendant will execute the most serious punishment. He was obliged to pay 100 lei to the state for criminal charges. "

As for Atnagea Anton, the tribunal, "with unanimity of votes and mitigating circumstances, condemns him to suffer 10 years of heavy dungeon for 5 years of civilian degradation and confiscation of wealth for the crime of conspiracy against social order. It obliges him to pay 100 lei to the state for criminal charges. "

The revolutionary movements from the communist regime made serious changes in religious system too (Rușeț, 2016, p. 434).

The paper presents also the memories of Emil Purdelea from prison. All his memories were written by himself on two unpublished manuscripts. I got into their possession with the help of Mr. Paul Gherman whom I thank once again for the help and support.

From all his tales I focused only on two, because these were related to the spiritual feelings that made him closer to divinity, that gave him hope to survive in that unhopeful world.

In his first story he tells about his meeting with Nichifor Crainic, from whom he learnt many religious stories that made him not to give up his hope.

All these stories made him realize that faith in God is the only thing that will make him to survive inside the black walls of communist prisons. During his time in prisons he met many people from rich to poor, from alliterate to literate, and the one from whom he learnt the most were the priest. For example at page 66, Purdelea tells us about his encounter with the bishop Șubert Iosif (in the prison from Galați), who was also imprisoned and who was old and couldn't write down his memories any more.

Purdelea was let by the guardian of his cell to help the old priest and so he enriched his knowledge and empowered his faith. Being a carpenter and wishing at first to fill his time, Emil Purdelea decided to use his skill and made some crosses. The first ones were made from the bones that were left from his meals (Purdelea, manuscript, p. 67-97). With the help of the priest, and with the tacit acceptance of the guards, who gave him sometimes materials, Purdelea started to sculpture elaborated crosses with Jesus on the cross or icons with Saint Mary. He could sculpture anything but the fact that he decided to sculpture divinity is once again a proof that faith can meet met even in the darkest places, where you may incline to believe that there is no hope (Purdelea, manuscript, p. 68).

We are sure that there all thousands of unwritten documents about human religious struggle in the communist prisons, not only from the priests but also from common persons with faith in God, who did their best to but keep their aspirations alive. Although some of them were severely punished, they continued to follow their dream and kept their soul untouched by the ugliness of the world.

Another person to whom we want to refer too is Gîru Avram who retells in the work *Povara tăcerii*, by Paul Gherman, his memories from communist prisons. This work is important both from a historical point of view because it presents the lives of important legionary figure from Banat such as Doran Nicolae…., but also from a spiritual point too because it describes the human religious feelings that were unaltered even if their faith was tasted. In that sense Gîru Avram mention a story about a Ester event from 1955 when all the prisoners from his cells asked priest Andronic to tell them the importance of that holiday. Because the priest was too old and too afraid to retell the importance of the event his place was taken by another prisoner who learn everything from the priest (Gherman, 2005, p. 57). His stories made everyone feel in that night full of courage and enthusiasm, forgetting about all the bad things from earth, knowing that Jesus is part of our sufferance. He told us to pray because where there are two or three persons praying, Jesus is there with them.

Another important priest in the prison from Aiud, was priest Ghiță (Gherman, 2005, p. 58). He kept greeting everyone with Jesus is reborn although for this he had to spend a lot of time at black hole.

Priest Felea was another victim of the communist regime. First he was imprisoned for six months at Caracal, because he empathized with the legionary movement. Although in prison he continued to celebrate holly ceremony together with another 100 priests (Farcașiu, 2015, p. 110). He was freed after 24 weeks, on 19 august 1945. In 1947 he became rector of Theological Academy from Arad. Because of his ideas he wad arrested again in 6 January 1949 (Farcașiu, 2015, p. 112). He died in Aiud, in prison without hiding his religious beliefs and was buried without a ceremony in a common hole (Farcașiu, 2015, p. 110-113).

Some of the guards were with fear in God but others were not and use every opportunity to mock or beat the one who shout his religious belief. That was a case of some prisoners from a cell who continued to sing religious songs although there were warned. They were taken out and beaten with a wood, forced to run around the yard and after that forced to drink a jug with ice water. They were sworn all the time: *Damn you …..Do you sing Jesus is reborn? Call your Jesus to save you! Here I am Jesus. I and the Communist Party can save you! Not your Jesus…* (Gherman, 2005, p. 40).

In order to taste their faith they were given to eat meat only on a single day of the year, in the black Friday when there was fast. Prisoners had free Sundays but they were put to work on Easter or Christmas as in an ordinary day, in order to denigrate themselves and to prove to prisoners that they lost their faith in God (Gherman, 2005, p. 42). There were priests who suffered double, once because they were imprisoned because of their beliefs and secondly because their relatives, in this case his son, was on the other side of the barrier, as a guardian of the prisoners who treated them even worse that they can imagine. This is the case of (Gherman, 2005, p. 51) priest Dorneanu, whom if you ask about his son says only: God forgive him….

If there were moments when sadness was endless most of the prisoners, including Gîru start to write lyrics on their soaps. Individual pray was important for each soul (Gurie, 2015, p. 48).

Thus, the destinies of some people guilty that have been unable to accept the political order imposed by the new regime have been broken down. The post-war title of "anti-communist resistance fighter" may be a comfort for the offspring, but it cannot erase from the collective memory communist-era offenses, or the unlearned persecution against all those who did not join the party.

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ANALELE UNIVERSITĂŢII "EFTIMIE MURGU" DIN REŞIŢA
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INTERCULTURAL COMPETENCES IN THE THIRD MILLENIUM

ABSTRACT

Besides the other types of education (economic and entrepreneurial education, education for participation and democracy, the ecologic education, that for protecting the environment, education for peace and cooperation, education for communication and free time, education for health), we also find the intercultural education, which promotes the knowledge and the observance of the culture, traditions and the lifestyle of the ethnic communities by all the inhabitants of the respective country.

From the perspective of intercultural education, the higher learning system faces some difficulties of adaptation to the cultural diversity. This can be explained by the fact that besides the Romanian students, there are also foreign students which means linguistic, ethnic, religious, cultural diversity and supposes the coexistence of identities with what they have in common and different (more by token, the motto of the European Union is "united in diversity"). Thus a change of vision is imposed, by which the cultural differences to be accepted, cherished, lived without being a source of conflict but on the contrary of increasing and equally bringing qualitative input. In this direction, Alain Kerlan argues categorically: "the educational responsibility carries with it the power of regeneration, of reassertion of the ability to valorise".

KEY WORDS: *intercultural education, culture, traditions, diversity, intercultural competences*

1. INTRODUCTION

There are three aspects: multiculturalism, interculturality, intercultural education.

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The first one, *multiculturalism*, analyses the diversity of society: multilingual, multiethnical, multifaith.

The interculturality highlights *the interactive dimension* of cultural, ethnical, religious groups who live in the same space and have *open interaction relations, exchange and mutual recognition*. This brings with it a higher understanding of their own culture in the light of different reference systems.

The intercultural education has as aim to guide the young people in order to assimilate a culture in anthropologic perspective. Equally it proposes to understand another point of view, the legitimation of cultural identity, hindering sacredness, as well as the protection of exchanges helping without guilt the personal positions. Not the last, this proposes to ensure the respect of differences but within a system of mutual attitudes.

2. COMPETENCE

The latest papers referring to competences offer a multitude of definitions which varies according to the scientific field and the professional field.

In the paper *Traité des sciences et des techniques de la Formation* (1999), coordinated by Philippe Carré and Pierre Caspar, Sandra Bélier proposes the following definition of competence: "the competence allows the action and/or solving the professional problems in a satisfying way in a special context, empowering different abilities in an integrated way".

Guy le Boterf (2000) considers the competence "the mobilization or activation of a lot of knowledge in a given situation or context." He makes the difference between several types of competences: *theoretical knowledge* (to understand, to interpret), *procedural knowledge* (to proceed, to operate), *the experiential knowledge* (to do, to lead), *social knowledge* (to behave, to lead), *and cognitive knowledge* (to treat information, to reason, to denominate what you do, to learn).

The definition given by Katz (1974) distinguishes three types of competences: conceptual competences (to analyse, to understand, to act in a systemic manner); the technical competences (methods, processes, procedures, techniques in a branch); human competences (in intra and interpersonal relationships).

Among the four posts of the education of the 21st century, the second one is "Learn to do" which has in view the problem of professional formation (how to adapt the education for the future job as long as the evolution is not entirely predictable). The notion of professional qualification has become caduceus because of the informative cognitive influence on the production systems. It was replaced with the notion of personal competence which "is presented as a cocktail proper to each individual which combines the qualification in the strict sense acquired by technical and professional formation, the social behaviour, the teamwork ability, the capacity to have initiatives, the taste for risk." These exigencies require "a personal engagement of the person who works as changing agent" which requires the combination of science, knowledge and subjective qualities, innate or acquired, among which is that to communicate, to work together with others, to administer and solve conflicts but also a capacity to work in "work collective" or "group-project" or in "intelligent team".

One of the "sites" which must be built is the recognition of the competences acquired beyond the initial education so that everyone should be capable to continuously build their own qualifications. The European Commission (1995) foresees the creation of a personal card of competences which allows everybody to get their knowledge and skills recognised on the extent of their acquirement. The idea is to valorise the competences and multiply the transactions through education and the world of work both for the graduates with a diploma and for those without one (Delors, 1999).

As for the competences each teacher should have, Marie-Josée Barbot and Giovanni Camatarri (1999) distinguish five families of competences.

In the first family they include the competence to analyse the socio-cultural context. Here we have in view the following: to identify the tendencies of socio-economic development in act; to analyse the needs of society; to identify their own social position; to understand the force reports of the cultural field; to build the educational actions with the actors of other socio-economic fields and to know how to take into consideration the territorial realities.

A second competence would be that to analyse the socio-cultural context. This aims the following aspects: to articulate on an analytical plan the disciplinary knowledge (the logical research of a transdisciplinary epistemology, able to re-conjugate the different epistemologies starting from a unitary point of view); to consider the contents as a material to which you should give a form and not as an assembly of values closed on their own.

In the third category we have the meta-cognitive competences or the mediation competence. There are also included: the competence to favour the self-centring of the person who learns and the identification of their own characteristics; to elaborate the pedagogical activity likewise to the solving of problems and not as a passive reception of information which should privilege the meta-cognitive thinking; to favour the evocation of some cognitive strategies; to propose the use of didactic material adapted to strategies, always leaving a place for choice; to formulate and evaluate the efficiency of the used strategies.

In the fourth category there are the semiotic competences. These should follow the algorithmic logic; the creation of resources, use of multimedia, use of TIC as a principle of organising communication, use of pedagogy centred on the transmission of general semiologist knowledge rather than on the transmission of codes.

Finally, in the fifth category we have in view the psychologic and pedagogic competences: those connected to the launch of a project, the relational ones, competences of a material creator, and competences in evaluation.

2.1. Intercultural competence

The intercultural competence is defined by the skill to communicate successfully with people from other cultures. This faculty can be presented from the earliest age or can be developed methodically. The basis of a successful intercultural communication is the emotional competence and intercultural sensitivity.

The intercultural competences are tightly connected to the three posts of education: to learn to know, to learn to do, to learn to be.

It is intercultural what is produced when people belonging to two or more different cultural groups interact or influence one another directly or indirectly.

The intercultural competences refer to the capacity to dispose of appropriate knowledge regarding the special cultures, as well as the general knowledge in connection to the questions which can be put in the contacts between the people of different cultures, to manifest a receptive attitude which encourages the stability and maintain the relationships with diverse "others" and to have acquired the receptive skill to use this knowledge and this creativity in interactions with individuals belonging to different cultures (Byram, 1997).

The intercultural competence is a social skill placed especially in the sphere of sociology but it should be approached interdisciplinary, including psychology. These skills mean that a person perceives and understands the cultural differences at emotional level of thinking and acting. These experiences are considered as free of prejudices, meaning they have an openness of mind and a will of learning.

A culture must be defined at different levels (region, nation, group etc.). Each human being has its own history, life and as a consequence his/her own culture or cultural belonging (including here the geographical, ethnical, moral, ethical, religious, political or historical culture). This regards those who come from different continents or countries but also from different companies, from minorities – even inside the same family there could be different cultural values.

The basic conditions referring to the intercultural competence are: sensitivity, self-trust, understanding of other behaviours and ways of thinking, the ability to communicate their own point of view, to be understood and respected, to show his/her flexibility when it is possible, but to be clear when this is required. It is about a balance towards an adaptation to the lived situation between: knowledge (in connection with other cultures, people, nations, behaviours); empathy (the perception of the others' feelings and needs); self-trust (to know what you want, to be sure of the self-knowledge).

2.2. Cultural differences

In an analysis of cultural attributes different dimensions are distinguished:

- individualism vs collectivism
- femininity (each has the same value, quality of life) vs. masculinity (orientation towards competition)
- security (less or greater need for rules or structure)
- structural attributes: orientation towards values, understanding of time (orientation to past or future) and space, selective perception, nonverbal communication, behaviour towards a particular situation.
- Depending on the stated criteria and others, it is possible to analyse the countries, regions, companies, social groups, as well as individuals and to determine the degree of compatibility.

2.3. Cultural Diversity

Cultural diversity means the existence of a wide variety of cultures in today's world. Cultural diversity allows - and intercultural competences ask for - the understanding of each culture only as an option among many possibilities. Cultural diversity requires - and intercultural competencies allow - the ability to convey to each other, communicating with him/her, information about his/her own culture and the interpretation of information that concerns the other and his/her culture. Culture is the product of a constant negotiation with the members of the group to which we belong; communication is the mean through which this negotiation takes place. Intercultural interactions are the product of comparable negotiation to members of other groups; intercultural communication is the means by which these negotiations take place. Cultural diversity is therefore a "mechanism for organizing the most productive dialogue between pertinent pasts and desirable futures". (UNESCO, 2002)

In the *Competences interculturelles, Cadre conceptuel et operationnel* (UNESCO, 2013), it is presented the Intercultural Competence Tree a visual re-presentation. Roots consist of: culture (identity, values, attitudes, beliefs) and communication (language, dialogue, nonverbal behaviour, etc.). The curricula include cultural diversity, human rights and intercultural dialogue. Branches include operational steps: clarification, learning, promotion, support, application of skills.

The leaves are: intercultural responsibility, intercultural literacy, cultural permutation, intercultural citizenship, conviviality, reflexivity, creativity, contextualization indices, semantic availability, aptitudes, plurilingualism, mood, emotions, knowledge, translation, intercultural communication competence. Some leaves are empty, because this tree, that is alive, can be complemented by the diversity of contexts in which each one lives.

2.4. The formation of intercultural competences

The practice of interculturalism must become an element of everyday life in a society, not something that we represent only in a conference, festival, or school. Values, beliefs and attitudes, as well as the knowledge and skills that together form intercultural competences, must be put into practice. Applying intercultural competences also requires the use of the multiple possibilities already or potentially offered by cultural organizations to create intercultural platforms within certain communities. The ability to intercultural interactions and intercultural exchanges is not only acquired through formal or non-formal education, but also through the practice of contacts and exchanges with the "other". Thus, all the activities of opening an intercultural dialogue are means of improving intercultural competences and all reinforce understanding of the fundamental rights of the human being.

For this purpose the following measures are required:

- Improving intercultural competences of public and private cultural organizations by taking into account cultural diversity in their work programs (museums, libraries);
- Using new forms of media to educate a wide audience about diversity and intercultural skills;
- Exploiting certain high-visibility events (sports events) to develop intercultural adaptation capabilities and peace-building commitment;
- Improving those programs that value the formation of intercultural competences and their integration into different higher education curricula so that as many students as possible to benefit from them.
- Acting to ensure that national and local cultural policies take account of intercultural competences, aiming at putting these skills into practice in the most diverse places.
- Promoting dialogue for the purpose of intercultural understanding to help people understand the past of certain peoples (UNESCO, 2011).

Supporting intercultural competences can be achieved by providing appropriate resources for those interested in investing in different activities, with the indication that they will need to be continued and developed.

3. CONCLUSIONS

Globalization has the effect of "diminishing" the world by connecting many cultures. Cultural diversity and intercultural contacts are realities of modern life. They require the formation of intercultural competences that will facilitate relationships and exchanges between individuals of different origins and cultures, as well as within heterogeneous groups that have to learn to live together, understanding each other.

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SOCIAL PLANNING AND DECISION MAKING PROCESSES

ABSTRACT

This paper aims to highlight the role and the relationships between design and social planning in the decision making processes. The design activity is generally carried out with the conviction of being able to create, dominate and orientate reality to organize the future. Social planning is aimed at the formulation of rational strategies for the distribution of the most adequate resources to the fulfillment of target-values. In the light of modern programming-designing logics, what appears to be really important in any case is not to block the communicative processes of formative interaction and social relationality, because they are at the basis of a truly participatory design (which is development planning). A social development depends not so much on finding the optimal combinations of resources and production factors, but also on activating communication processes, with the purpose of producing contextual intersubjective knowledge. In this context and in design terms we rediscover also the role of the sociologist as a possible referent of an analytical planning of development, creator of a system of social relations as well as in his competence as a reflexively critical and scientifically valid and reliable interpreter of social realities.

KEYWORDS: *Social planning, Decision making processes, Social development.*

1. INTRODUCTION

The term "planning" was born in the last century in a purely technical, engineering and urban development planning cultural context. This term, basically, referred to the development and application in a practical sense of a project, that is the "complex of calculations and drawings that determine the shapes and the features of a building, a street, a car and so on". The technician makes a projection (from the Latin *proicere* in the sense of carrying on, putting in perspective), that tends to represent a future experiential situation, appealing to a series of rational parameters and criteria, trying to give an order to the "multiformity of the present parts and variables", usually regulating a series of consequent activities, connected and interconnected through the use of planning models. It is therefore

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not surprising that the first design model considers this activity as "planning", especially of a local context.

Moreover, groups of cogitators, philosophers, utopists, politicians, urbanists, economists, sociologists, etc., often exercised their planning capabilities in the search for better shapes of society and different and more livable life contexts on the hypothesis of the ideal city.

Precisely from these references springs the very meaning of design and planning, meaning the first as "the activity aimed at giving a concrete answer to problems, needs, tensions felt on an implicit and shapeless level", which seems to identify with 'ideation', the creation and application of a mechanism, of a system capable of satisfying or overcoming needs and tensions"; the second is related to "the production of plans, graphic images relating to future constructions", and above all as "formulation of objective values, to the recognition of the actual state and available resources" in a certain historical moment, in a given territorial context.

If the design activity "is generally carried out with the conviction of being able to create, dominate and orientate reality to organize the future", "planning" is aimed "at the formulation of rational strategies for the distribution of the most adequate resources to the fulfillment of target-values" (A. Gasparini, 1987; R. Strassoldo, 1987).

This seems to involve the reference to a utopian contribution. A project, it is pointed out (Di Orio F., 1979), cannot be born «without a utopian contribution, without trying to grasp not only the reality as it is, but also what can be in a consideration of the future. The anticipating role of the designer is essential for the validity of the project». In urban terms, «a neighborhood that arose only to meet current needs would already be desperately sick with old age, because it was unsuited to grasp the needs of the future».

There were also those who expressed "a polemical rejection of all forms of utopia in the sphere of planning" (Maldonado T., 1973), proposing a pragmatic design approach and the use of "design praxis".

2. DECISION-MAKING PROCESS AND INNOVATIONS

Starting from the assumption that "innovative behavior is an act of management, aimed at keeping risk under control and measuring its consequences" and that "the decision-making process leading to innovation is a process of risk reduction" and therefore "innovative work (...) consists in transforming uncertainty into risk" (Schön D.A., 1967), Schön argue that "innovative behavior and project behavior are very similar: both act on the same front, that is, try to make the risk implicit in any uncertainty, to identify the maximum credible risk".

Thus, Maldonado conceives design as an organic set of criteria constantly aimed at an innovative action that should ultimately help us to generate a fruitful relationship between «critical consciousness» and «planning consciousness» (Maldonado, cit.).

In operational terms, however, this approach could be closer to what Donald Schön calls "reflective conversation with the planning situation", in an ongoing attempt to monitor any unwanted and unforeseen effects of the project itself, which are, by their nature, extremely complex and avoid producing consequences different than desired.

«When this happens, the professional can take into account the unintended changes he has produced in the situation, generating new appreciations and understandings and making new choices. (...) The designer shapes the situation in accordance with his initial appreciation of it; the situation replies, and he responds to its impertinent reply. (...) In a valid design process, this conversation with the situation is reflective. In response to the situation feedback, the designer reflects, in the course of the action, on the construction of the problem, on the strategies of action, or on the model of the phenomena, which are implicit in his actions». (Schön D.A., 1983) Thus, the designer elaborates descriptions that are none other than the results of reflections on a perceived similarity, a process that can be defined as "seeing how".

Kuhn (1985) notes that scientists "model the solution of one problem to another, often with minimal recourse to symbolic generalizations" and define these processes as "thinking as specimens". Robert Oppenheimer (1956) made similar reflections on the evolution of sound wave theories, modeled by physicists on pre-existing wave theories in liquids. "Other physicists later modeled the theory of the electromagnetic wave over the theory of the acoustic waves".

«When the two things seen as similar are originally very different from each other, falling into those that are usually considered different domains of experience, then the 'see how' takes the form of a 'generative metaphor'. In this form the 'see how' can take on a crucial role in invention and design» (Schön D.A., 1983).

This reflexivity should mitigate the rigidity of an absolute rationality that is believed to be inherent in the project activity and that finds its foundation on the logical and on the methodological problems.

3. STRATEGIC PATH OF SOCIAL PLANNING

Most of the theoretical reflections carried out on the theme of design start from the conviction that "a logically coherent project, defined using the appropriate methodology", can aspire to find effective realization and, at the same time, constitute "the main guarantee of achievement of the expected results". As a consequence of this assumption, almost every intervention of rational transformation of reality by a subject "has been described by means of the rigidly predetermined sequence of three phases: design, action, verification".

According to this perspective, which can be traced back to the realistic approach to design, those who plan should be able to maintain a privileged and neutral relationship with the content of their design action. Only in this way it would be possible to access to a rational knowledge of the problem and of the situation on which it should intervene.

«From this point of view, 'planning' means carrying out, through the correct application of the appropriate methodological guidelines, a path whose salient phases can be substantially summarized in this way: a) identification of the demand; b) recognition of resources and constraints; c) definition of the objectives (to arrive at a clear and concrete formulation of the results); d) definition of operational strategies; e) endowment of the project of a system of self-control and verification of the results obtained». (Neresini F., Ranci C., 1994).

Referring to these strategic paths, it would be possible to standardize, that is "prefigure, predict and plan, intentionally and *a priori*, the actions that people will have to carry out to achieve the pre-established objectives".

The design, through the identification of standard procedures, would be able to eliminate the disorder, intrinsically negative, to lead to order, rationality and linearity, prescribing rules of behavior, organizing and analyzing "individual actions to discover the procedures that can produce the maximum output with the minimum input of resources". It displays that it is based on strictly scientific principles because "scientific research, because it pursues the principle of optimization (one best way), always prefigures the solution, which makes it appear neutral, superior to partisan interests because it qualifies as 'scientifically objective'» (D'Angella F., Orsenigo A., 1999).

But «in relying on principles of scientifically based absolute rationality, planning does not allow us to deal effectively with new situations, sometimes highly changeable and uncertain. (...) The design of the actions according to a mechanistic model also presents considerable difficulties in adapting to environmental changes» and «ends up dealing almost exclusively with the means, tools and procedures to achieve optimally the pre-established goals, and little or nothing of the purpose, sense and meaning of the inscribed values of the services offered, of the organizations or of the project».

In organizations it is possible to identify «four types of cultural orientations related to planning:

a) the first one uses and produces strong knowledge (the enlightened manager who performs market analysis, analyzes data and situations, who objectively photographs the situation);

b) the second one reconstructs a parental-family dynamic (*familistic* relations of the basic communities under a "father" charismatic leader);

e) the third one supports the idea of the eternal return (formal adherence to the rules and procedures, carrying out the task);

d) the fourth one activates the production of inter-knowledge (planning as a communication process aimed at producing contextual intersubjective knowledge, to construct the meanings of the undertaken actions)». (D'Angella F., Orsenigo A., cit.)

This last orientation should be able to always acquire new elements of knowledge in the face of the difficulty of detecting the multiplicity of variables, means and objects, which affect the planning of the occurrence of a particular event. This is, moreover, a reality that doesn't seem to be fully understood, especially in relation to both the static aspect of reality and the dynamic reactions of the human element.

Based on the assumptions of constructivism, we believe that design remains the best tool we currently have for "learning from experience". "In fact, if our knowledge - and, therefore, our ability to learn - is not based on correspondence with external reality, but always only on the 'constructions' of an observer, reality as such remains unknowable to us although we can experience the constraints that it places on us. Consequently, 'learning from experience' through the practice of design - which we remember is both a project and an action - does not mean 'acquiring information on how social reality really is', but rather 'eliminating action strategies that are incompatible with its constraints'. In other words, using the tools of design does not allow us to know what to do, but to know what doesn't work to achieve certain goals.» (Neresini-Ranci, cit).

Karl von Clausewitz (1832; 1984), referring to the art of war and the ability to design and predict an effect or an event by the actor, or, according to his expression, the agent, argues, with reference to the means and objects considered capable of determining the occurrence of a certain event - in this specific case the objective of the design is the resolution of a war and therefore the obtaining of peace - as well as can come to find and to enumerate these 'objects', von Clausewitz observes that «even a philosophical or theoretical investigation that would apply to, it would be hard to overcome the impasse of difficulties implicit in the same work of conceptualization or retrieval of variables that present 'character of necessity'». Therefore «he turns to experience and applies his study to those combinations that military history (in his case, *editor's note*) has already presented. In this way it will become, it is true, a limited theory, but this limitation is already inevitable because the theory in any case must either derive from history what it affirms or at least be able to compare it».

It is not yet the activation of the production of inter-acquaintances, but it is certainly the recognition of the validity of other contributions in the project work and the great relevance of human subjectivity in this process (the reaction of the spiritual element and the ever-changing aspect of things, as von Clausewitz states).

4. CONCLUSIONS. DECISIONS AND COMMUNICATIONS

A project intended as a communication process, is "aimed at producing contextual intersubjective knowledge", in an attempt to give meaning to our own actions, i.e. "construct the meanings of the actions undertaken", may be able to monitor changes in reality and become development strategy.

A development that, according to Albert Hirschman (1969), «depends not so much on finding the optimal combinations of resources and production factors, but on arousing hidden, dispersed or badly used resources and capacities».

In the light of modern programming-designing logics, what appears to be really important in any case is not to block the communicative processes of formative interaction and social relationality, because they are at the basis of a truly participatory design (which is development planning).

In this regard we talk about "collaborative pluralism" (the design is carried out with the "involvement of the community") and of "conflictual pluralism" (planning "in which the interests of individual groups are taken into account") (R. Siza, 2002).

The crucial assumption is that the objectives of development can't be achieved without the mobilization and accountability of the subjects involved in the development of the development itself, through the involvement of the present economic and social forces, reversing consequently the traditional approach to a macro-economic planning of the development from the center.

Lastly, these are highly decentralized planning processes «whose solution is the product of an active participation of the subjects, (...) of an informed consent built up through the citizen's continuous involvement in the services production process as well as their consumption" (R. Siza, 2002).

In this context and in design terms we rediscover also the role of the sociologist with meanings and new objectives as 'architect' and mediator of social issues, a possible referent of an analytical planning of development, "creator of a system of social relations, group relationships, structures, resources, objectives, aimed at realizing a certain future society", (Gasparini, cit.) as well as in his competence as a reflexively critical and "scientifically valid and reliable" interpreter of social realities.

«Forrester (1989)», remembers Remo Siza, «taught us that design, as a collective process of meaning construction, develops through communicative interventions, that most of the planning activities consist of control activities and daily administration, and this implies discretion, negotiation, and, frequently, mediation. Benveniste (1989) states that if a planner wants to achieve his goals he must adopt managerial practices of a communicative nature, he must build coalitions and networks of consensus» (Siza, 2002:102).

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ANALELE UNIVERSITĂŢII "EFTIMIE MURGU" DIN REŞIŢA
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THE POSSIBILITIES OF USING MOBILE TECHNOLOGY FOR THE ORTHOGRAPHY TEACHING - SELECTED REVIEW

ABSTRACT

The subject of interest in this paper is the use of mobile technology in the teaching of orthography. In this paper, we introduce a methodical application that presupposes the use of the Global Positioning System (GPS) for the renewal and expansion of the knowledge of writing capital letters in the names of streets and squares. In its particularities, this exercise can be counted in observation exercises. Theoretical and methodological review, as well as implemented examples, can serve as a powerful impetus for further research and new professional and methodical work with the focus on the application of mobile technologies in (out) teaching work with high school students, both in our and neighboring countries.

KEYWORDS: *mobile technology, orthography, teaching practice.*

1. INTRODUCTION

In today's teaching, there is a gap between teachers XX and XXI century students. It's just the XXI century of the fastest changes in the world of human technology, and most of the teachers are difficult to track all the trends that are emerging on the market of information and communication and mobile technologies on a daily basis. In secondary school (and earlier), teachers have digital natives in front of them, as the author of electronic learning, Mark Prensky, describes today's students (Prensky, 2001). Their teachers are only digital novices. However, numerous studies (Swan et al., 2005: 106, Luckin et al., 2005: 15, according to Kojčić, 2012: 103) show that ICTs help students, inter alia, in motivation for teaching content and in interaction with teachers and other students. And those positive foreign technologies should be used in teaching. Developing their own competencies, teachers should design and implement in practice methodical models and applications that follow modern trends, that is, to consider the possibilities of using various electronic tools to achieve them with the highest educational goals and thus to make students use the time they otherwise spend on the Internet to use and for studying. One of the goals of teaching literacy (and orthography) is to offer students a practice that will

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simultaneously develop and nurture primary, secondary (functional), but also tertiary literacy. In this way, students will be able to easily solve problems with independent life (at faculties or the labor market) in the near future.

In the digital era, in addition to the development of computers and their capabilities, we witness the expansion of various types of mobile devices. Mobile devices are considered to be all portable devices that are one-handed, and usually have a touch screen, a smaller keyboard, and use Windows or Android and android operating systems (Kojčić, 2012: 102). In mobile devices, we can count mobile phones, tablets and other portable devices. Article 45 of the Law on the Foundations of the System of Education, promulgated in 2003 in the Republic of Serbia, prohibits the use of mobile phones, vocals and other means of communication that interfere with teaching. However, outside the classroom, students use these devices to talk, write text messages, record or watch pictures and video clips, listen to music, play games, browse the content on the Internet or create them on their own. These are the activities in which they participate in their free time, obviously seeing it and finding a certain interest and meaning. And this is the interest of students (almost every student in a high school owns and uses a mobile phone) to be used to learn to learn new or learn new material and learn interesting things.

Z. Kojcic sets out nine different tasks that high school students are accustomed to conceptualizing certain content (that is, to put complex thoughts into one simple, clear word, thought, term or idea) (Kojčić, 2012: 101–109). The author suggests that among the students at their mother tongue, among other things, it is required: 1. to listen to the favorite song on the mobile device and to determine its basic concept, theme and idea of the song; 2. to write a song that fits into one SMS message (140 or 160 characters) or a story in five messages; 3. to write one basic concept for the song and the story they have composed; 4. to take pictures of that most closely resembles the selected concept in the phone (Kojčić, 2012: 104–106). In the opinion of this author, the consequences of such activities are: (a) developing creative and critical thinking, (b) analytical approach to one's own work, (c) developed ability to make the right choice. Similarly, concepts make it easier for the student's thinking to be simplified, so that other students and teachers can understand it more clearly (Kojčić, 2012: 107).

Mobile devices are improving every day by expanding their range of possibilities. Today, most of these phones have a built-in global positioning system, the so-called Global Positioning System (GPS), which provides precise information on the time and position of the users via satellite. Based on these data it is possible to determine the position on the map, the exact position of anyone who has a GPS device turned on, as well as its speed and direction of movement. Today, the GPS device is necessary in all modes of transport, and it is applied recently in the teaching of certain natural objects in our country.

A new model of teaching in geography teaching that involves the use of GPS receivers, which has not been applied in our country so far, was promoted at Kalemegdan as part of a geographic workshop with pupils from elementary school "Skadarlija". The author of the model is Dejan Bozovic, and the research is an integral part of the master's work entitled "Praktična primena GPS tehnologije u nastavi geografije (van učionice)" / "Practical application of GPS technology in the teaching of geography (outside the classroom)" at the Faculty of Geography in Belgrade. The GPS receiver was used as part of the geocaching tool, the world's most popular game of finding hidden treasures, which the author used to find the dots in Kalemegdan Park. The game consists of hiding "treasures" by the GPS operator and publishing on the Internet the exact coordinates of the place where this "hidden treasure" is located. Then other GPS users go to "treasure hunt" and try to find it (the found goods are published on the site: http://www.geocaching.com). This imagined time brought to the students the "joy of the seeker", Kalemegdan was well acquainted and adopted the planned material. In addition to modern technology, students also used maps, compasses, lanterns, corners', pens, binoculars, developing and handling skills with these teaching tools. In the words, the application of GPS in the teaching of geography gave good results and here served as a motivation for using the same system in the teaching of Serbian Language and Literature in Secondary Schools.

Using mobile technologies to practice the proper use of capital letters

The first spelling topic that is processed in school is the use of capital letters. While lower case letters are the basic type of letter, the capital letters serve to emphasize something in the text. By the end of the first cycle of education in the Republic of Serbia, students should be able to functionally apply the capital letter at the beginning of the sentence, in writing personal names, surnames and nicknames, in animal names, in multi-member geographic names, writing addresses, writing names of people, holidays, book titles, magazines and the newspaper, in writing the names of the streets, the names of the states, provinces, settlements and their inhabitants, in the writing of adjectives derived from their own names, and that they use a large letter in the administrative speech. Therefore, by the end of the fourth grade, students should adopt all basic rules of capitalization.

In the older grades of the elementary school, the acquired knowledge is checked, repeated and practiced, expanding with new content. Thus, in the fifth grade, the writing of the names of various organizations and their bodies (organs) is processed, and the writing of pronouns in the address: you; in the sixth – writing the name of the cosmic bodies (single-member and multi-member). At the end of the primary school, systematic grammar of the use of capital letters is systematized according to the plan in the program. After that, according to the secondary school program, spelling material on the use of capital letters is repeated and extended in the first grade of high school.

In the research of the orthographic norms in the written tasks of high school students (Đorđev, 2016: 43–54), it was found that high school students showed much better knowledge on tests when they were directly required to use a big letter (Брборић, 2004: 114, 223) than when knowledge about the use of capital letters should apply in their written tasks. "In written assignments that we have reviewed the most frequent mistakes were in orthographic area of punctuation [...]: we recorded 4,487 errors of this type, which is more than half the total number of orthographic mistakes that we found in the corpus of research (53.93%). Mistakes that are related to writing a whole and split words (11.02%) are at the second place, the third mistake is in the use of the capital letter (9.34%)" (Đorđev, 2016:

43). These mistakes are the result of the influence of foreign languages in Serbian, the habits that pupils acquired in electronic communication, the neglect of the teaching of orthography, in the early grades of secondary school, the lack of connection between: literature, but also insufficient ability of pupils to apply orthographic rules on a variety of examples when they write their written assignments. These results are a fairly reliable indicator of the need for additional effort in teaching practice in order to improve the functional literacy of our students.

In terms of spelling, we believe that in this sense it is possible to use the advantages of the modern world, that is, the GPS device can be used for the renewal and expansion of knowledge of capital letters in the names of streets and squares, of course, provided that the teacher and pupils have this system on mobile phones and to be familiar with the rules of its use. According to its features, this exercise can be counted in observation exercises (Николић, 1992: 661–666).

In the introductory part of the lesson, the teacher tells the students that they will begin a "spell-check" walk using GPS devices as navigators and "trainers" to practice one orthography theme. As a motivation for the work, the actual news that the pupils of elementary school "Skadarlija" in Belgrade, using GPS, found "hidden treasures" on Kalemegdan (http://www.blic.rs/, published on: November 14, 2012). Learning students' interest, the teacher suggests that, guided by voice instructions for moving from a GPS device, they reach the theater from the school, where they are waiting for "hidden treasure". During the journey, the names of the streets and squares through which they pass must be recorded. Upon completion of this designed time, students of their notes from the road give the teacher a chance to check their spelling correctness together. This was how one "orthography walk" of Vrsac Gymnasium students, conducted in April 2013, was held. At the beginning of the journey, the students had the task of determining the starting position on the GPS device. The address of the school (Gymnasium "Borislav Petrov Braca") from which they started this time outside the classroom is Mihajla Pupina 1, Vrsac. In order to give the GPS device the necessary directions for moving, the goal of movement should also be determined. The National Theater "Sterija" is located on Svetosavski trg number 6. After entering the data, the GPS device quickly gave instructions for the shortest possible route to the destination. In the continuation of the paper an excerpt from the note of a student who took part in such a designed exercise is attached.

> *The orthography walk begins at the crossroads of three streets: Abrasevic's, the Street Nikita Tolstoj and the street of Mihajlo Pupin, from where we continue the Vuk Karadzic Street. We are on the pedestrian crossings at the crossroads of this street with Hero Pinky Street and Sterija Street. We are quickly crossing the large intersection with Boulevard Zarko Zrenjanin, and the voice from GPS warns us that we are one hundred meters away from the target and that we have to move right. We come to the Svetosavski square (formerly the Russian park) and the National Theater Sterija. In the theater hall, the hidden treasure is waiting for us – instruction for continuing movement. We find out that the treasure is in the National Museum, at Feliks Mileker Street 19.*

Quickly confirming the current position and finding out from our "GPS Friends" detailed information about the distance and the time needed to reach the destination, we continue our spell-out walking through the Svetosavski Square towards the Palace, from where our voice from the device continues to lead Dositejeva to the Victory Square. After crossing the square, we arrive at Felix Mileker Street. We cross the National Museum crossroads with the streets of Djura Jaksic, Sterijin and Iva Milutinovic.

After visiting the National Museum, where we were awaiting an interesting archaeological item, we have to return to school for the next time. Let's enter the new goal: Mihailo Pupin Street 1. Let's go Felix Mileker's Street, and the voice from the GPS device warns us of crossroads with other streets. We still turn to Hero Pinky Street; The GPS device recovers data, sends us to Abrasevic, from where the school building is already visible, as well as the Youth Square behind it.

Student in class I5

The teacher is tasked with reports with orthography walks exams along with students and correct any student errors. On that occasion, students can point out possible changes and amendments to orthographic rules.

In the continuation of the work, students compare their records with the names of streets, boulevards and squares, which can be read on the GPS map. Students notice that in all the names of the streets through which they walked during a spell-proof walk, the word of the street is missing. So stands Abrasevic, Nikita Tolstoy, Sterijina... This points to the drainage of the word of the streets in these appointments (the word of the street is not written on the maps because of the limitations in the space). Then in the first word of its own name in a new form is written in a large initial letter, as it is correctly written on the map. Also, they find one error in writing the market name on the GPS map. The *Omladinski Trg is twice written on the map, while the students, in spite of the orthography, wrote the square with a small initial letter.

3. FINAL CONSIDERATIONS

Such orthography walks allow pupils and critically refer to public inscriptions (records of erroneous inscriptions in the area of the Vrsac municipality see: Келемен, 2010: 499–510) that meet in everyday life. The pupil "can learn actively if they walk one day in the city and record mistakes in inscriptions on institutions, businesses, shops, department stores, street names, and squares, inscriptions on bus and train stations" (Брчкало, 2010: 407). Students expose their observations from orthography walks in time, compare experiences, classify and define orthography solutions. In doing so, it is important to instruct students to regularly consult the orthography, following his changes. Teacher's instructions in this regard could have the following form: Note (take pictures) of some examples of capital letters in the names of cultural organizations and institutions in your city, in the signs of trade objects, on billboards. Think about their orthography correctness. Classify the names according to the way they use capital letters in them. He presents the results of his work to the department.

These tasks, including the use of a mobile device, can be carried out in every place, and students can independently train their homes (or during a trip) using their GPS devices. Also, since this is an imagined time different from the usual work, and it involves the use of devices with which, in the era of technical and technological development, students meet regularly, high motivation for work and a pleasant atmosphere is achieved, as a prerequisite for the teaching of orthography is not perceived as a BEWITCHED LABYRINTH, but as a CLEAR PATH, like the one that is managed by the global positioning system. Teachers have a task to show students how to reach the goal fastest, easiest and safest, no matter how large the cities they are moving.

Teachers had another serious and responsible task ahead of them: they should persist in correcting bad habits in using of capital letter. When encountered in written assignments, these orthographic mistakes should be pointed out to, and also insist on exercises in teaching practice until proper application is not a habit. This means that we should modernize and enrich textbooks, orthographic and methodical literature; particular attention should be paid to the creation of interesting, valuable motivational teaching models aimed at correcting the frequency of mistakes. In addition to the theoretical benefits, the results of ongoing research should be taken into account as well as the empirical material on the way of improving the quality of teaching approaches; focus on the analysis and classification of mistakes, as well as to discover the causes of their appearance and long-term presence.

This work has not exhausted the broad theme of orthography in teaching practice, but we believe it can serve as a guideline to more modern spelling and as a powerful impetus for further research that could, inter alia, address the following questions: What are the preferred competencies of teachers for modern orthography teaching? What is the way to motivate teachers and support them in permanent and quality improvement in the domain of orthography? How to use the possibilities of information-communication and mobile technologies and modern times for this purpose?

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GUARANTEED MINIMUM INCOME – HELP FOR NEEDING PERSONS

ABSTRACT

Community social services have as purpose the granting of social assistance and social services benefices to needing persons, with the result of increasing the quality of life, at the individual's/group's level. Directions of social work have as objective the insurance of an application of social politics regarding child protection, family and elderly protection, of disabled people and of other persons, groups or communities in difficulty. The study realized analysed the manner in which help is granted and obtained a statistical number of social help beneficiaries at the level of the Public Service of Social Work in Resita. Social help aims at fighting against poverty and are well directed towards the needing segment of population.

KEY WORDS: *social worker, beneficiary, social services, social help*

1. INTRODUCTION

Social assistance has, since the oldest times, answered the people's needs and suffering, to people found in the situation of not being able to satisfy their needs through their actions, the need for social assistance has always existed and will continue to exist (Bocancea, C., 1999, p. 57).

A distinctive characteristic of modern Romanian social work is that is represents a direct product of the Dimitrie Gusti Sociologic School, which supported the establishment of "The first school of social work in Romania" which "was the Superior School of Social Work and Assistance "Princess Ileana", established on the 1st of November 1929 in Bucharest (...). Dimitrie Gusti considered that social problems could not be solved only by charity actions, the intervention of social assistance was also necessary" (Georgevici G.F., 2013, p. 56).

Thus, training specialist in social work became a new objective, together with the establishment of a territorial network of community social services. The reconstruction of the of the social work system was thus begun in 1990, through the establishment of social

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work faculties in great university centres, as through the establishment of the necessary legislative and administrative frame (Buzducea, D., 2005, p.46).

2. THE SOCIAL WORKER'S ROLE INSIDE THE COMMUNITY

Buzducea Doru, stated that "as profession, social work is unique, because it is different by its multidisciplinary character, as an answer to the complexity of social problems" (Buzducea, D., 2008, p.17). It may also be stated that "successful social work relies on sensitivity and understanding of the communities within which practitioners work" (Spalek, B., and McDonald, L.Z, 2012, p. 1014). Social work is based on the mobilisation of the client's internal resources, the encouragement of his strong points for the obtaining of results, and it also sustains the mobilisation of social resources for the realisation of changes inside the society, inside institutions and social politics, thus creating opportunities for the beneficiary. This perspective conceptualizes the objectives of social work in connection to individual and collective resources (Miley, K., et.al., 2006, p. 29).

Social work ”has a leading role in the community in terms of determining change to occur and thus, on one hand it creates the premises for solving the social problems and, the premises for development, on the other hand" (Rujoiu, V., 2014).

The value system belonging to social work is built starting from the respect of the human being's dignity and of integrity (Neamțu, G., 2003, p. 28). More authors have presented values and principle of professional practices: "values model at an abstract level, the social workers' manner of thinking and directed concrete actions through the principles of social practice" (Miley, K., et.al., 2006, p. 126). A good social worker must obey the principles of social practice: individualisation, acceptance, tolerance, self-determination, access to social services, responsibility and objectivity, and must also focus on his knowledge, professional techniques and abilities. At the same time, personal attributes as: warmth, honesty, naturalness, openness, creativity, sensibility, commitment and optimism, all represent values for social workers in their work with clients and in the development of professional relations (Miley, K., K., et. al., 2006, p. 80). Social workers develop different activities, according to the problem faced, thus facilitating access to resources which are necessary to beneficiaries.

According to the Classification of Occupations in Romania "Specialists in social assistance and counselling grant guidance and counselling to natural persons, to families, groups of people, communities and organisations as an answer to personal and social difficulties. They help clients to develop abilities and have access to resources and to support-services necessary to answer problems appeared as a result of unemployment, poverty, disabilities, crime and delinquent behaviour, family problems or of any other kind" (COR 2635, 2017). Thus, the social worker is mainly concerned with the recovery and the psycho-social and professional (re)integration of persons with special problems: physical and psychic disabilities, antisocial behaviour and different social problems. The social worker develops a complex and different activity: he analyses the influence of social factors on the human mental health state and behaviour, he grants consulting of the rights and obligations of people receiving assistance, he collaborates with institutions and organisations with similar objectives, he participates in the elaboration of work methods and techniques and proposed help and recovery measures. The social worker's activity thus consists in helping people to solve problems regarding their social and personal life.

The exercise of the social worker profession is approved by the Social Workers' College from Romania and authorised by the Ministry (COR 2017).

The capacity to empathise it very important. The social worker must transpose in the beneficiary's situation without losing reason "the specialist makes active efforts to enter the other's system of reference without losing personal perspective and uses this understanding to help other persons" (Alexiu, M., 2003, p. 341). A correct interpretation of a situation demands sensibility, intuition, the ability to gather information needed in a certain case and of vast knowledge. The social worker's first preoccupation must be the identification of the problem, and only afterwards he may elaborate intervention modalities to help the beneficiary in a common effort between the social worker and the client.

The purpose of social assistance is to promote and re-establish an interaction which is both used by individuals and the society, having as purpose the increase of life quality, at the level of the individual, the group and the community.

3. SOCIAL SERVICES – THE GUARANTEED MINIMUM INCOME

Social services "are a component of all national systems of social protection, next to the social benefits (performances). They contribute, on one hand, to overcome difficult situations or social vulnerability, and on the other hand, to growth, though the active participation of people from the community in the economic, political and social life" (Gorun, A. *et al.*, 2014, p. 241).

According to the framework regulation regarding the organisation and functioning of the public service of social work, organized in the subordination of local administrations of towns and cities, is the structure specialized in the administration and granting of benefices of social assistance and social services with the purpose to insure the application of social politics in domains like: child protection, family protection, of groups and communities found in social need (Framework regulation, Appendix 2, Article 2).

Inside the Public Service "The Direction of Social Work" Resita, the following services, offices and compartments function:

- The Service of Social Work, which realizes the following activities: processing of demands and the realization of social enquiries in order to grant social help to persona and families without and income; the granting of emergency help; the granting of other social help services as: help to pay heating services; transport facilities; state allowance for children (complementary and mono-parental allowance); classification and reclassification for a disability degree; the granting of different allowances and the employment of personal assistants.
- The Service for Child Protection and the Monitoring of Adult Persons found in Difficulty, which realizes the following activities: the realization of social enquiries/ of services plans/ of monitoring for children lacking parental care and for which a protection measure was established (placement, trust); measures of social assistance and protection for persons in difficulty; the realization of social enquiries/ monitoring of children temporally lacking parental care as a result of parents working abroad.
- The Service Programmes Strategies Relations with NGO's.
- The office of Community Social Work "Nurseries Centre".
- The office Medical Assistance which oversees school medical offices.

- The Financial Accounting Office and the Human Resources and Administrative Resources.

The Social Work Service grants the following types of social assistance and social services benefices:

- the guaranteed minimum income (social help) granted by obeying the Law no. 416/2001;
- help to pay home heating;
- allowance for family support;
- educational financial incentive;
- state allowance;
- child care allowance;
- job insertion financial incentive;
- social assistance benefices as social tickets;
- food packages distributed through the Operational Programme for the Help of Disadvantaged Persons;
- monthly allowance granted to serious disabled persons;
- employment of a personal assistant for serious disabled persons;
- facilities granted for common transportation for different social categories.

The documents needed to obtain social help (the guaranteed minimum income) according to the Law no. 416/2001, regarding the guaranteed minimum income, with subsequent modifications and completions (the Public Service "The Direction of Social Work" Resita), are:

- identity documents for all the family members (IDs, birth certificates, including children, marriage certificates);
- definitive divorce judicial decision, child trust or family placement;
- documents that prove the family income for the previous month;
- certificate issued by the Caras-Severin District Agency for the Occupation of Labour Forces, which contains information on the search of jobs for persons capable of working**;**
- medical certificate mentioning the capacity of working;
- handicap certificate for persons with different disabled degree;
- certificate issued by the Caras-Severin Financial Administration of Public Finances, which contains taxed incomes (every three months);
- certificate issued by the Public Service "The Direction of Taxes real estates and mobile goods owned (every three months);
- pupil certificate;
- a statement of his own responsibility on the family composition and on the incomes realized by its members (every three months).

Thus the Romanian state, according to constitutional provisions and to in force legislation, desires to support the population in order to overcome difficult moment during certain moments in life. The person/family which demands social help, besides the document mentioned above, must also fill in a request and a statement on his/her own responsibility for the granting of social assistance rights.

The establishment of social help according to conditions provided by Law no. 416/2001 regarding the guaranteed minimum income, with subsequent modifications and completions, article 9 provides that social help is offered only on request and after filling in a statement on his/her responsibility, accompanied by documents that prove the family composition and its members' incomes. The family representative, according to the case, one of the family members, who has full capacity to represent them or in cases provided by the law, the legal guardian or the curator of the person represented. The owner of social help is the family representative and the beneficiary of social help is his/her family.

After the registration of the request filled in, which demands the granting of social help according to the Law no. 416/2001 regarding the guaranteed minimum income, with subsequent modifications and completions, the social worker realizes a social enquiry. The social enquiry is "a research technique (investigation) for cases that represent the object of social work, necessary for the knowledge of social problems raised by the client (an individual, group or collective), for the purpose of establishing action of a necessary intervention)" (Sandu, A.Şt., 2002, p. 70).

The social enquiry is realised by the social worker from the Public Service "The Direction of Social Work", who faces the legal decision regarding the beneficiary' possibility to receive certain rights according to the law. The request regarding the approval of certain rights of social work is accompanied by documents that prove the social situation faced by the person.

A report is established containing the proposal for monthly social help, with the following of all normative acts in force, which together insure, with the accompanying documents, the legal frame for the issuing of a disposition.

In the same manner, if the monthly social help is suspended/reissued/stopped, a report is realized by the social worker for that proposal, followed by the issuing of a disposition from the mayor.

Table 1. The evolution of social help during 2015-2017

Month/Year	Number of families	Number of persons
December 2015	160	388
June 2016	174	407
December 2016	169	402
June 2017	157	386

Source: Reports of the Public Service "The Direction of Social Work" Resita

Table 1 shows that the number of families benefiting of social help has increased during the period December 2015 - June 2016with 14 families. In different occasions, the reason for the suspension of social help being the non-fulfilment of obligations provided by the law, as the non-realization of actions of local interest, the absence of a certificate issued by the District Agency for the Occupation of Labour Force, the non-presentation of a request to extend social help.

The 386 persons benefiting from the guaranteed minimum income for the month of June 2017 are divided into the following categories (Reports of the Public Service "The Direction of Social Work" Resita):

- 199 children under 18 years;

- 187 full aged persons: 71 able to work; 1 person is registered for a qualification course; 40 persons with a retirement age; 18 persons incapable of physical work or psychic work proved by documents; 57 persons insure the care of children aged under 7 years.

From the 71 persons capable of working, only 58 persons were sent to realize actions and activities of a local interest at: the Zoo, the Direction for the maintenance and repair of the Resita Local Council, street cleaning in neighbourhoods as Secu and Doman. The number of labour days for the community is established according to the law and varies between 2 and 12, according to the social help received, respectively between 24 and 96 hours per month.

The sum received through social help varies between 142 RON/month for a person and reaches 710 RON for 10 persons. The funds necessary to pay social help and for the payment of health social insurance is supported by the state budget, through the budget of the Ministry of Labour, Family, Social and Elderly Protection.

4. CONCLUSIONS

The appreciation of poverty is made according to the minimum standard of living. Through the minimum standard of living one can understand the satisfaction of the man's minimum needs, which can insure a decent level of living. The lack of income or a reduced level of this income, affects the family climate and relations, the family's position in the society, the people's cultural-educational stature.

The guaranteed minimum income is necessary, families need this social help in order to insure survival, even of not all beneficiaries consider it is sufficient to cover needs. Social helps that have the purpose to fight against poverty are well directed towards the population segment found in need. These insure possibilities for the satisfaction of basic needs, in order to live from one month to another. Regardless all these, the main method to direct funds is based on the use of criteria that take into consideration very narrow risk categories as: unemployment, temporary loss of income sources due to illnesses, child care etc. As a result, the social protection system doesn't offer social assistance to a high percentage of poor people. Despite the large number of programmes, the number of beneficiaries is small because of the legislation in force.

The social worker has to deal with a variety of beneficiaries, especially with persons from marginal categories, risk groups, this is the reason why he must empathise and support these categories, so that they might insure a living comparable to human dignity.

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******* COR 2017 Romanian Occupations Classification available online at http://www.rubinian.com/cor_5_ocupatia.php?id=2635, la data de 12.03.2017

******* Law no. 416/2001 regarding the guaranteed minimum income

******* Regulation for the organisation and functioning of the public service of social work organized in the suborder of local and town councils, Appendix 2, available online at http://www.mmuncii.ro/j33/images/Documente/proiect-HG-SPAS-anexa2.pdf

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YOUNG EUROPEAN UNIVERSITY STUDENTS AND SOCIAL ACTIONS ONLINE. AN EMPIRICAL STUDY

ABSTRACT

This article makes an analysis of the actions performed online with particular reference to Big Data and digital tracks which are left in Internet. With respect to the above said, we would like to present a research work which has been performed in Italy and Europe during the 2016-2017 academic year. It talks about the awareness of the University students regarding information provided by them navigating on Internet every day. We have used the questionnaires with mostly closed answers and in particular estimated the value of such information (in euro) which the young people give to their personal information.

KEYWORDS: *Big Data, young University students, social actions, data value in Internet*

1. ACT IN INTERNET: NEW SPACES FOR SOCIAL ACTIONS

The common use of Internet generates daily considerable amount of information by making the profile of our "customs and habits". This profile is kept by social networks and by companies to which we provide our data. That's why the *social sites* become a real instrument of building and sharing of social communication in which the Internet becomes real space for the social action which involves more and more each part of our everyday life and contributes to the social and cultural transformation in the postmodern contest (Gallino, 2003). Let's just think of devices which can interact with users in every aspect of their life, such as, for example, monitoring of their bio and physical conditions. If the environment of the social action makes part of the structural aspects in every life moment thanks to Internet

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and technology, then we should question ourselves on the awareness of people who provide their personal data in exchange of the services.

This is why it is essential to introduce The Big Data which is generally represented by 3 characteristics: the *volume* of data generated, the *speed*, meaning as soon as information is published it can be used immediately, and the *variety*, since there are different types of more or less structured information. (Kitchin, 2014). The mathematic algorithms based on such platforms as Facebook or twitter allow to understand the value of published contents and decide which posts to show to this certain profile, therefore, choosing which information can be potentially more interesting, or there are also algorithms which allow to propose advertisement based on our current research in the Internet.

The Big Data refer to different contents: from one point, it can be data gathered as the result of exchange between citizens and administrations, and between consumers and companies which is called *transactional data*. From the other point of view, information published by users in Internet is defined as *digital by product data*, for example all status updates, photo and video published in the social networks, tweets, comments and advertisement posts published in the blogs (Lombi, 2015). Therefore, the Big Data reflect quite precisely the individual and collective behaviours of the social actors «in such way that different dimensions of our social life find its reflected image in the digital mirror: desires, opinions, lifestyles, movements, relations» (Giannotti, 2015). They become an important source of knowledge which opens the new area of investigation and here we should start reflecting in terms of its potential from one point, and of awareness of our personal data from another point. Considering the common use of Internet and of *social sites,* it is important to reflect on the awareness of the young people who leave digital tracks every day in the Internet. Such reflection leads to the question of the level of awareness that the young people have regarding the "digital leftovers" while using the Internet.

Giannotti (2015) is reflecting on how it always becomes more important to support the process of transparency online: this way the access to the knowledge of the Big Data becomes the common heritage. Moreover, every single person has an opportunity to use such data, to have an access to his personal information and if needed to change it. It is important to act in the following three directions: first of all, to support the self-awareness regarding personal information, it should be clear that some additional data can be extracted from provided personal information and the users should not be limited to the concept of agreement, therefore, another approach should be supported – evolution from "written agreement" to "awareness". Then the users should have a possibility to manage independently their personal data and have the right to request that their information can be cancelled completely. And at last, they should have the right to have free access to the data and to collective knowledge as the common wealth.

Considering the above said, we would like to present the results of the research work which involved the European University students. It is important to consider the above mentioned issues, with the purpose to support the new generations in learning of how to use properly their personal data. It is quite clear that the students should be taught from the first years of school of how important it is to give the *value of information* in the development of their digital competencies.

2. WHAT IS THE VALUE OF YOUR PERSONAL DATA ON INTERNET? RESEARCH AMONGST THE YOUNG EUROPEAN UNIVERSITY STUDENTS

In this paragraph we would like to present the results of the empiric re-search which allows us to evaluate the behaviour of the young University students and the value given with regards to personal data provided on Internet. The empiric research represents the quantitative or standard re-search which is based on data matrix and refers to formalized procedures of data collection and analysis. The instrument of the research is the questionnaire with closed answers; its paper copies have been filled in by the students and the answers have been inserted with digital support

The questionnaire has been prepared by the authors of this article (University of Turin), by Stefano Poli and Claudio Torrigiani (University of Genoa) and Cristina Ispas (University of Resita, Romania). The data has been collected during the academic year 2016-17 in Italy and Europe by involving different groups of University students which participate in different courses of Italian degree, coming from Piedmont, Liguria, Sicily and from European University centres, in particular from Resita in Romania and from Valencia in Spain. We have considered the following parameters during our research work: actions in Internet (from posts on social networks, use of *App* for car or *bike sharing*, use of sharing systems Cloud, *App* which requests for geolocation or register information related to personal state of health), amount of personal devices, understanding that the use of information technology generates data which can be used by the commercial companies or other organizations, gathering of social and personal data. In addition to the above said, we estimated the value in euro that the students give to their personal data provided on Internet (out), and at the same time the profit that they believe they gain from the services provided when their personal data is used by the external companies (IN). We considered eight types of preferences: politics, religion, sex, sports, food, fashion, free time, automobiles. For each preference we asked to give the added value of personal information not only when such information is "provided" but also when personal information gives the advantage in terms of receiving the services. Our target group is formed out of 1.091 students coming for more than 50% from Turin (45,6% of which are signed for human sciences degree and 8,5 % to the Polytechnic University), for 15% from Romania (signed for human sciences degree courses), for 11% from Valencia (signed for Philosophy and Educational Sciences Courses in the University of Valencia (Univesitat de València) and some students from Polytechnic University of Valencia (Univesitat Politecnica de València), for 8% of the University of Eastern Piedmont (Università del Piemonte Orientale) (signed to the course Degree in Nursery Sciences), for 6% of the University of Genoa (signed to the Degree in Educational Sciences), and finally for 5% from Palermo (signed to the course of Degree in Law). The social and personal information represents the sample composed from 75,6% of females and 24,4% of males with an average age of 22,8 year old. The activities performed by them in Internet are numerous: in average 7 activities per person, with 3% of respondents up to 3 activities and 5% of the respondents from 12 to 18 activities. The respondents possess in average 3 technological devices (smartphone, laptop and tablet).

Our sample declares an average of 1.107 euro as total value of personal preferences in case given to others (OUT), and an average of 688 euro as value of the personal preferences in case the services are provided (in). The interviewed students evaluated as *zero* all 8 preferences presented by them, in particular 36% in case of out and

38% for in; *therefore, little more than one third of the sample gives the zero value to all its personal information.*

The Table 1 compares the average values of principle variables with reference to the nation of residency of each respondent. We can observe that the average of the total value of the "given" preferences (OUT) is superior in Spain (1.776 euro) compared to Italy and Romania (relatively 1.029 and 847 euro); the average of the total value of the personal preferences in case the services are provided (IN) is worth 844 euro for Spain, 710 for Italy and 435 for Romania. Therefore, it seems that the students from Valencia give a major value to their information and it is the only group that gives the same value both for out and in, whereas Italians and Romanians give major value to "given" information (OUT) rather than to the "services provided" (IN).

Table 1.

Summary of the average of main principle variables, per nation of the interviewed student (data for academic year 2016-2017)

Nation		**Total value in euro of personal preferences in case given to others (OUT)**	**Total value in euro of personal preferences in case the services provided (IN)**	**Difference between information given and services provided (OUT - IN)**	**N of activities in the Web**	**N of technological devices owned**	**Age (years)**
Italy	Average	1029	710	193	8,1	3	22,6
	N	643	657	607	804	804	772
	Dev. std.	3708	4100	4023	2,8	1	3,8
Romania	Average	1776	435	1459	6,6	2,5	24,7
	N	121	131	114	166	166	154
	Dev. std.	9791	1041	10104	2,9	1,2	6,2
Spain	Average	847	844	-4	6,3	2,8	22,4
	N	119	120	119	121	121	121
	Dev. std.	1300	1275	419	2,8	1	2,1
Total	Average	1107	688	337	7,7	2,9	22,9
	N	883	908	840	1091	1091	1047
	Dev. std.	4833	3541	5066	2,9	1	4,2

By studying and interpreting this data, we can make the conclusion that even some micro information which is left by us can represent our real digital DNA that allows to make the profile of the person visiting the digital space. The low value which the University students tend to give to their information in Internet explains the increasing phenomenon of cyber bullying which is present especially amongst the youngest ones. The problem of how the young people provide their personal information can be approached at different levels (political, cultural and at school). Therefore, it becomes inevitable to develop the critical skills of using the technological instruments, by developing the awareness and always keeping in mind the value of personal data.

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ANALELE UNIVERSITĂŢII "EFTIMIE MURGU" DIN REŞIŢA
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THE ROLE OF PHYSICAL EDUCATION IN THE SOCIALIZATION PROCESS OF THE PUPILS WITH BEHAVIOURAL DISABILITIES

ABSTRACT

One of the purposes of education is to ensure socialization and individual development and the school represents the most important educational institution, thus the inclusive school must be an accessible qualitative base which fulfils its mission to offer the children the bases of human culture and civilisation, thus, all of them should benefit of them and to develop the necessary qualities for the development of a normal social life.

In the physical education and sport lesson, by practising physical exercises, the children interact as social beings, become aware of their place and role, acquiring in the same time, a certain status. We can say that in this case, the children can highlight their social essence.

In order to determine the role of physical education in the socialization process of the children with behavioural disabilities, the research was achieved in the period January 2017- March 2017, in two rural schools, namely: The Secondary School Fîrliug and The Secondary School „Aurel Peia" Ezeriş. The subjects of our research, 16 pupils with behavioural disabilities, with ages from 10 to 12, 8 pupils in the 5th grade, who are part of the experimental group, respectively 8 pupils from the 6th grade, representing the witness.

KEYWORDS: *physical education, socialisation, behavioural disabilities.*

1. INTRODUCTION

Socialisation represents the process by which the individual interacts with his peers, gathers values, knowledge, norms, attitudes, skills and behaviours. The physical, intellectual and affective development but also the complex social ones are achieved by learning and implicitly by socialisation and education. The society through the means of the

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socializing agents (family, school, mass-media) transmits the cultural acquisition existing in the new generations, pretending therewith a certain behaviour, considered normal in the respective culture and society. Socialisation is a determinant process in the personality's formation and self-discovery, to which the education contributes decisively.

Since 1943 C. Kiriţescu tried to outline a definition of physical education trying to show the connection between this and society, taking into account the characteristics of this type of activity. He considers that physical education represents "the conscious physiological activity of the human body, led by pedagogical methods, pursuing the maintenance and increase of the biologic potential of the individual having in view the increase of the social performance. It is tightly connected with intellectual and moral education, being influenced by the first one and influencing the second one" (Kiriţescu, 1943, p. 10).

On the other side, M. Bîrjega and C.I. Bucur (1972, p. 54) show that "physical education is the science which has as object of research the man in movement under all the aspects, having as purpose to contribute – besides other sciences – to the defending and improvement of the human being, thus, to increase his social performance".

Children are the main beneficiaries of the instructional-educational process and even moreover, of the practice of physical education and sport. The early childhood is the period in which the motor activity has a vital importance for socialisation. In the debut stage of life, the child is sensitive to cognitive and moral development, he assumes different roles, learn that it is different as compared to others and especially he/she learns to build relationships with the others.

Nowadays, the physical education reopresents more than "an avenue for engaging in developmentally appropriate physical activities designed for children to develop their fitness, gross motor skills, and health (W. K. III Harold and D. C. Heather, 2013, apud Sallis et al., 2003; Robinson and Goodway, 2009; Robinson, 2011)".

Although it also has a social side, A. Bichescu (2011, p. 102) sustains that "we could not state totally that the physical education is strictly a social phenomenon, as it is shown in some specialised materials. When we make such a statement we have in view the fact that the demarches achieved in the framework of physical education, structured according to a proper methodology, pursue the concretization of an idea about what it means first of all, a harmonious physical development." Despite all these, the physical education is considered important in the formation of individuals and it is appreciated in the modern society as a factor which can contibute to the process of socialisation by the assimilation of new roles and social experiences.

Lately, physical education and sport and the modern programs of physical education promote the inclusive education and have come to support the disabled people forming thus specific objectives for the different types of deficiencies. Thus, the teachers adapting their activity to the needs of the disabled pupils, stating specific rules and using modified material and organisational resources have allowed the facilitation of the expression of these people, according to their own abilities and capacities. On the other side, in this way, the therapeutic – compensatory effects are possible and they permit the creation of a new self-image, favourable to social integration.

Inclusive school is considered, at the level of common sense, absolutely synonymous with the integrated school, just by the fact that it includes, meaning practically integrates all the pupils to be educated (educables) in all their diversity. But for the specialists, the integrationalist theoreticiens of the future, the things are as follows: the inclusive education and inclusive school represent a new stage, a superior phase to integrate education, respectively integrated school (D. Ungureanu, 2002). This is why, very often the specialists wonder what is social inclusion, if, what the teacher does, helps the students so that the process of social inclusion can take place. If the intervention programs were applied correctly or even if the fulfilment of the objectives was fulfiled. In the present paper we want to highlight the role of psycho-motricity in the inclusion process of the children with behavioural disabilities, because physical education and sport as social activity contain certain attributes necessary so that the process of inclusion takes place. The activities achieved during the classes of physical education and sport facilitate the interaction between students. The environment created by the content and form of organisation allows the appearance and manifestation of all types of interaction, from cooperation to adversity. There are very few such activities which permit such an approach almost holistic, being difficult "for these students to cognitively, emotionally, and sometimes physically involve themselves in the teaching-learning process" (A. L. Mark, 2012).

In the case of behavioural disabilities, the activities achieved in the physical education and sport classes should be a motivating factor because in these activities the pupils can have evaluation actions of their own behaviour and the behaviour of other colleagues, and all these contribute to the formation of a self-image.

2. RESEARCH DESIGN AND DATA ANALYSIS

The present research was achieved in The Secondary School Fîrliug and The Secondary School "Aurel Peia" Ezeriș, Caraș-Severin County and it took place during the period November 2016 – March 2017. The subjects caught in the research were the pupils with behavioural disabilties from the 5th and 6th grades.

- **THE SECONDARY SCHOOL Fîrliug** 5th grade, 6th grade;
    - The total collective of 8 pupils
    - Ages beteween 10 and 13.
- **THE SECONDARY SCHOOL "AUREL PEIA" EZERIȘ**
    - 5th grade, 6th grade;
    - the total collective of 8 pupils;
    - Ages beteween 10 and 13

In the achievement of the research we applied a questionnaire with 17 questions having as aim to gather information referring to:

- the way the pupils perceive the physical education lesson;
- The way in which they identify the relationship with other classmates.

The pupils participating in the research had ages between 10 and 13, most of them being 10 or respectively 11 years, with a representative percentage of 31,25%, and those of 11 years respectively 13 years, having a smaller pecentage of 18,75%.

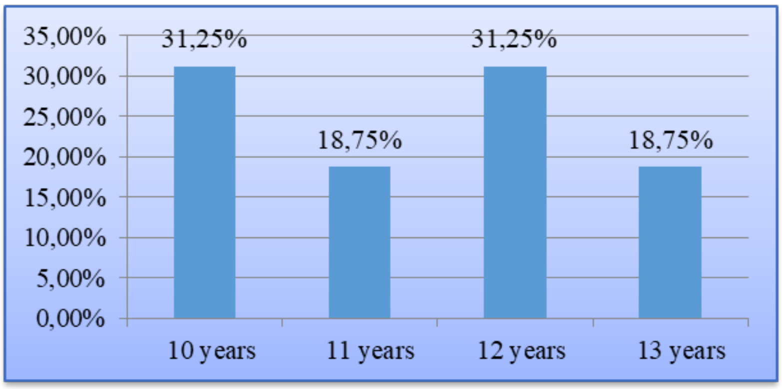

Figure 1. Pupils' age

Among the pupils participating in this research 75%were male and 25% female.

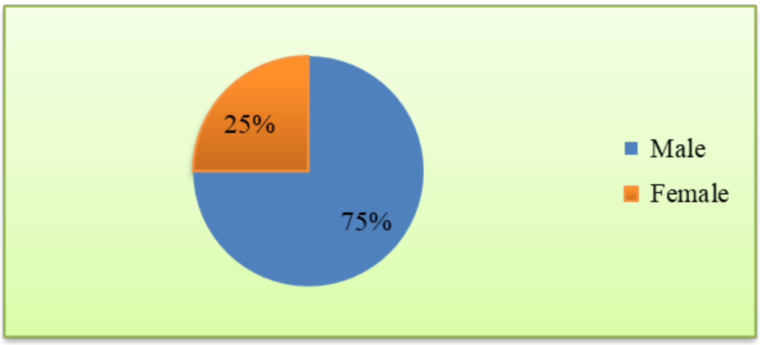

Figure 2. Pupils' gender

Regarding the subject preferred by the students with behavioural disabilities, from the answers to the questions it came out that Physical Education was chosen by 31,25% of students and a percentage of 25% choosing the vocational subjects such as musical education and plastic education.

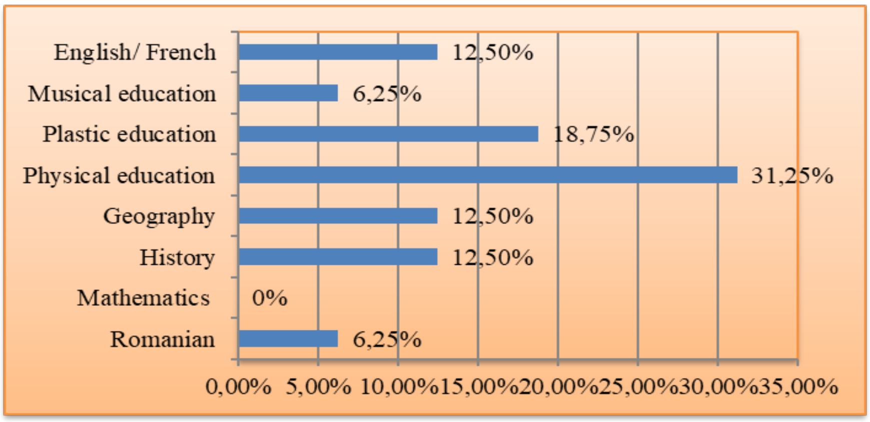

Figure 3. Pupils' Favourite subjects

Being asked about the preference of some games during the physical education the pupils answered in a percentage of 25% that they like playing the game "The fish net", this game determining the pupils to collaborate and enjoy together the success and team work. As we can observe graphically, each game has a significant percentage which proves that the pupils like to collaborate in the games achieved during the physical education lesson.

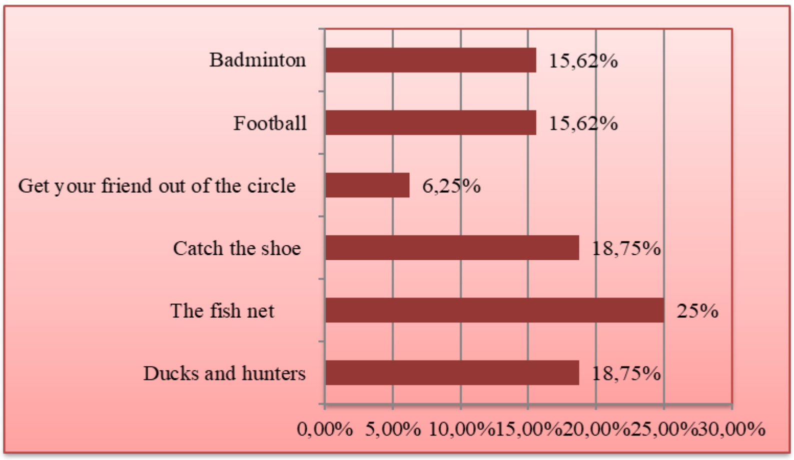

Figure 4. Pupils' favourite games

For the question "Usually when there are sport games during the physical education class what role do you have?" A percentage of 58% from the pupils with behavioural disabilities have answered that they are not chosen when teams are established in order to play a game during the physical education class, 15% of them prefer not to play and a percentage of 20% are chosen to be among the players and only 7% from the pupils with behavioural disabilities were chosen team captains.

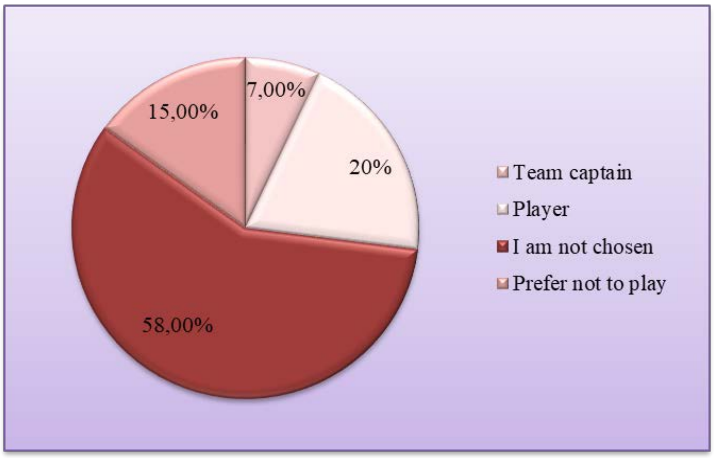

Figure 5. Role fulfiled in the sport games

Asked about the role they prefer when there are sport games during the pysical education class, 43,75% of the pupils would like to be team captain 31,25% prefer to be players and 25% referees. The fact that most of the pupils prefer to be team captains is correlated to the answers to the question in which the pupils have answered mostly that they are not chosen when the teams are formed for playing a game. This aspect explains their desire to form the teams and to have the opportunity to chose their partiners. Both in this case and in the one in which they accept the position of players proves the fact that the pupils with behavioural disabilitie would like to participate and collaborate with their colleagues, aspects they do not benefit of in the actual organization of the lesson.

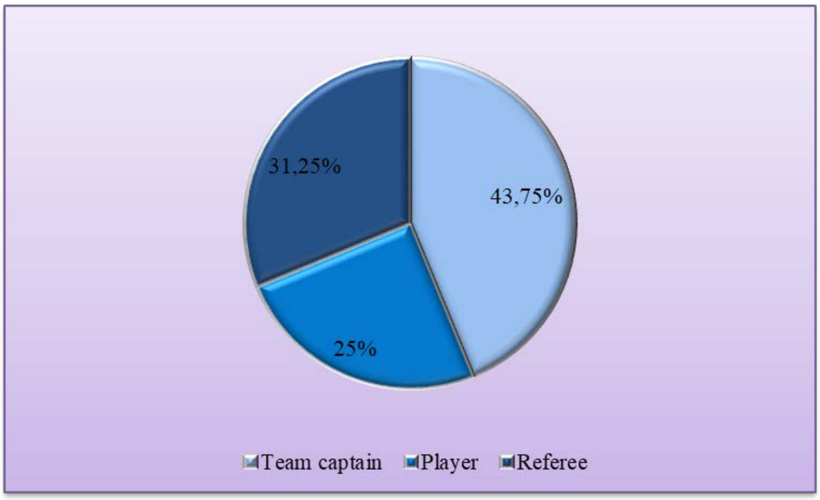

Figure 6. The pupils' favourite role in sport games

Correlating the answers to the question "When, during the class there are organised some sport games what role do yoiu prefer?" with the answers to the question "How important do you think is the teamwork in order to win a competition?" and the percentages significant of 25%, respectively 37,50%, we can say that the pupils are aware of the importance of team work and they are eager to collaborate with the classmates and with the physical education and sport teacher.

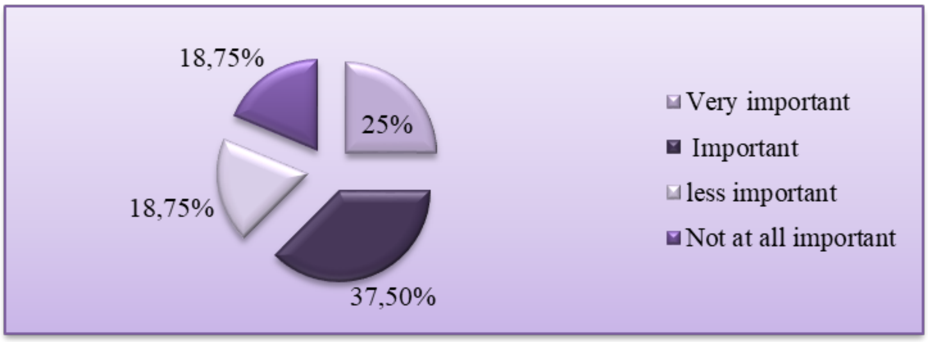

Figure 7. The importance of teamwork

For the question „How do you feel when you lose a competition?" 37,50 % of the pupils are angry when they lose a competition, and 25% are sad, these percentages show us that the pupils with behavioural disabilities are involved in the activities that they achieve during the physical education and sport classes while 18,75% are indifferent and furious.

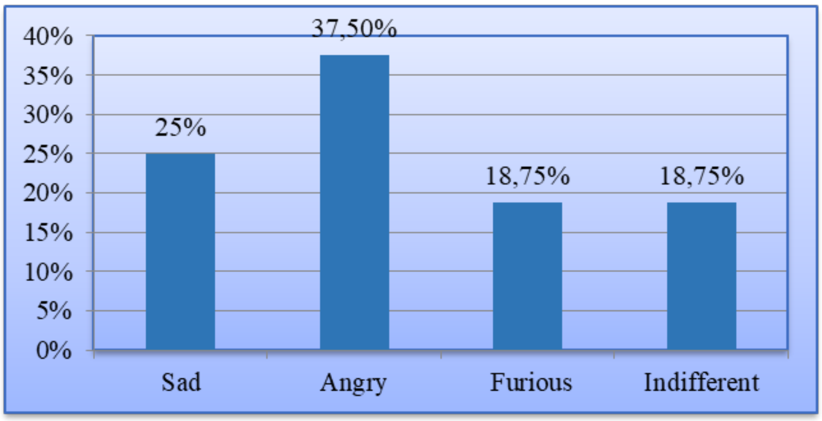

Figure 8. The pupils' feelings after losing a competition

The study shows us that the pupils with behavioural disabilities are happy when the team they are part of wins a competition and this happiness is highlighted by the percentage of 37,50% and 31,25% recorded after applying the questionnaire.

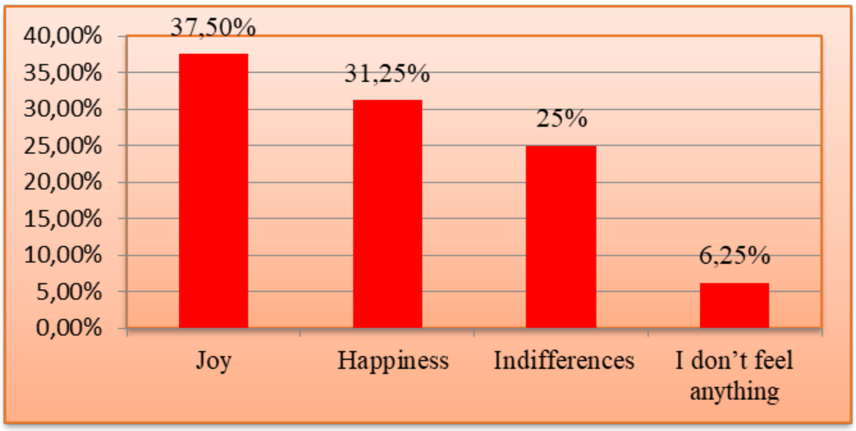

Figure 9. The pupils'feelings after winning a competition

There are pupils who participate in a competition only to win and this reason is highlighted by the percentage of 12,50%. 18,75% of the pupils with disabilities want to develop the fair play spirit 37,50% want to make new friendships, to socialize, to interact with the others, to cooperate and assimilate values and atittudes socially accepted.

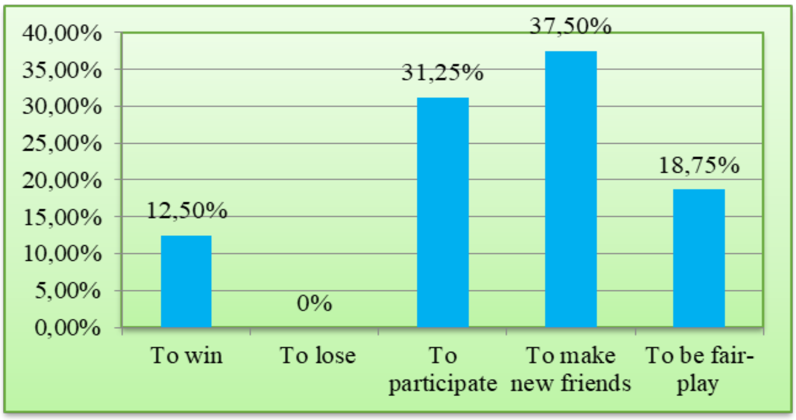

Figure 10. The importance of participation in a competition

According to the answers to the question "When there is a selection for a sport game and you are not chosen how do you feel?", 25% of the pupils feel marginalised, excluded from the group, when they are not chosen to make part of a team in a competition and 19,75 are indifferent, but also a percentage of 18,75% feel useless.

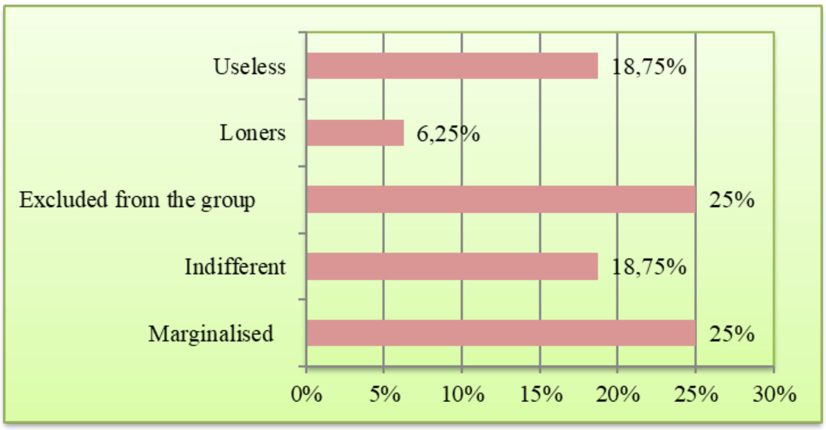

Figure 11. The feelings of the pupils regarding the group' belonging

Due to the practical character and the fact that the physical education and sport class is achieved in open air, this is appreciated as being very attractive by 62,50% of the pupils and 31,25% have answered it is attractive. Only a percentage of 6,25% was recorded among those who consider the lesson of physical education and sport as being less attractive.

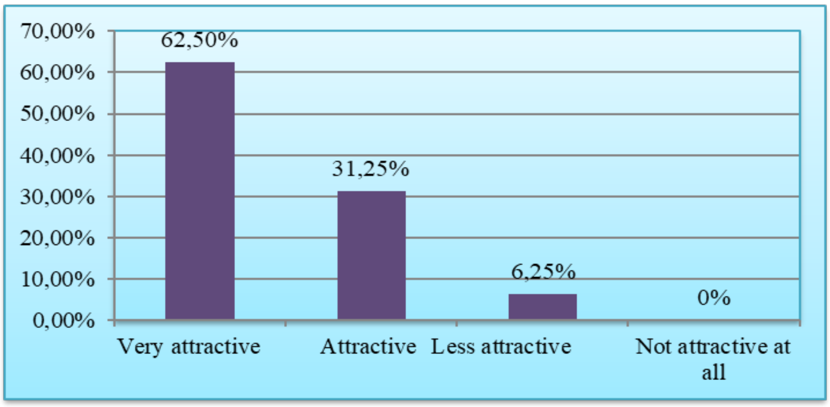

Figure 12. The attractiveness of the physical education and sport lesson

The main reason of the pupils to participate in the pysical education is pleasure for movement. The pupils with behavioural disabilities have highlighted this in a percentage of 43,75% followed by the pleasure to collaborate with colleages in percentage of 31,25%. Besides the pleasure of movement and collaboration with colleagues, the pupils also come to the physical education and sport classes to grow healthy, they are aware of the fact that the physsical education and sport help them to develop harmoniously and the reason is hihlighted by the percentage of 25%.

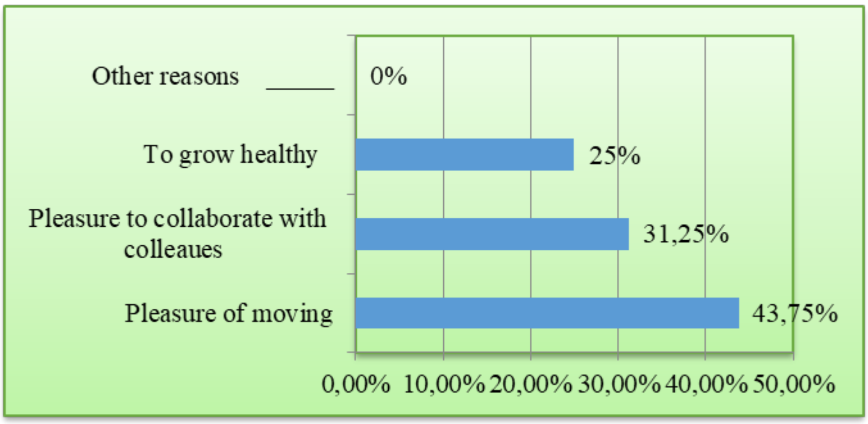

Figure 13. The reason for participation in the physical education lesson

The pupils with behavioural disabilities are part of different representative teams of the school, where they can develop the communication abilities, to work in a team, to collaborate, to accept well established roles, but also where they can receive new tasks and by their fulfilment they can outline a positive self image. Most of them are part of the football team, more exactly 31,25%, on the second place there is the handball team 25%, the volley team on the third place with 18,75%, followed by the basketball and badminton with a percentage of 12,50%.

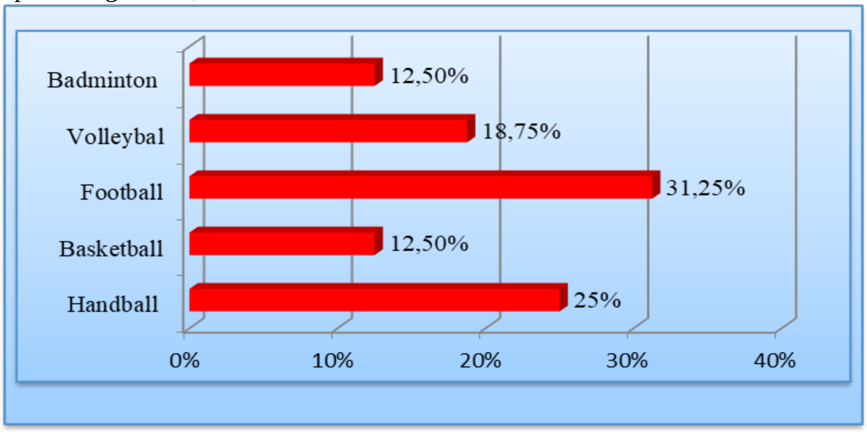

Figure 14. The representative teams of the school

Having in view that 75% of the pupils participating in the research are male, the most percentage for the question "What sport game would you prefer to have during the physical education classes?" was recorded by the answer "football" with a percentage of 31,25% followed by "basketball" with 25%. Among the preferances there is also handball 18,75% and the last classified with only 6,25% are volleyball and badminton.

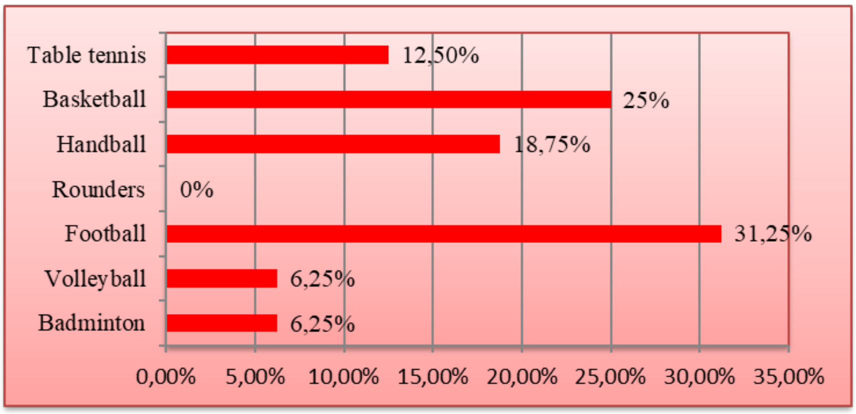

Figure 15. Sport games preferred by the pupils

A percentage of 43,75% of the pupils with behavioural disabilities consider that during the physical education and sport lesson he/she collaborates more with his/her colleagues than during the other school subjects. The second place with a percentage of 12,50% is occupied by: history, biology and Romanian and the last place is occupied by: mathematics, geography and chemistry.

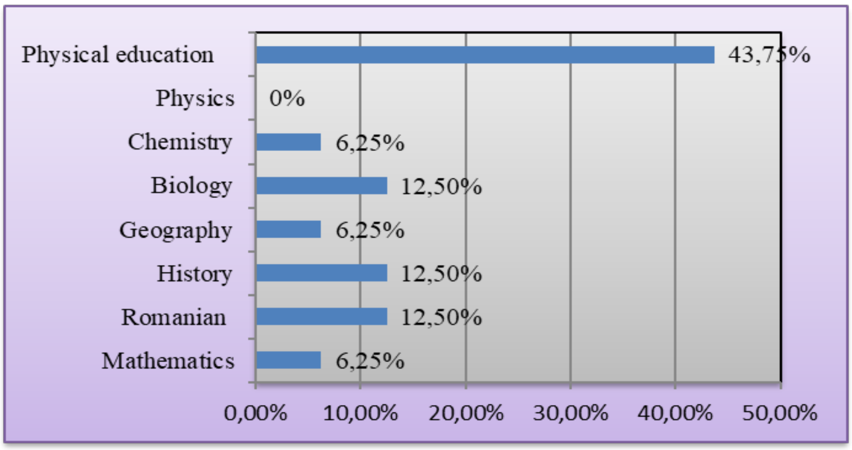

Figure 16. Collaboration with colleagues in diverse subjects

When they were asked: "What kind of relation do they prefer to have with the classmates during a sport game?" 56,25% of the pupils have highlighted the fact that they prefer to have a collaboration relation with other colleages and to work in a team. A percentage of 18,75 % of the pupils with behavioural disabilities answered that they want to have a relation with adversity and with the help of this relationship they can develop the fairplay spirit in games, sport activities they are part of.

A percentage of 12,50% was recorded to the answers "I do not like to collaborate with the colleagues" and "I prefer to play alone" which shows us that most of the pupils with behavioural disabilities want to be integrated in the didactic activities.

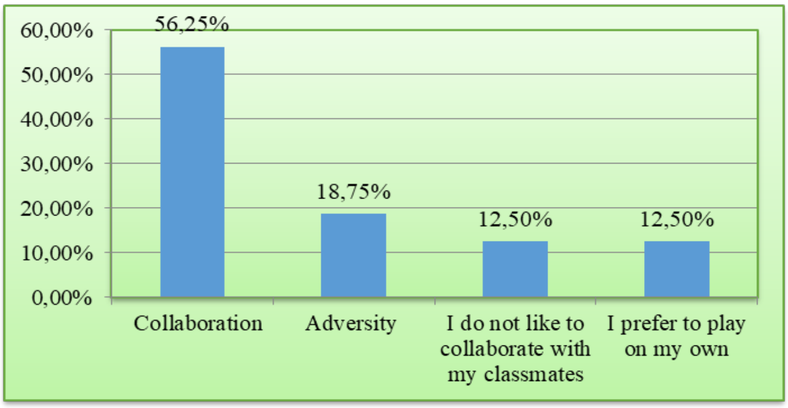

Figure 17. Type of relations with their colleagues during the sport games

3. CONCLUSIONS

After the statistic evaluation and interpretation of the questionnaire the following conclusions were reached:

The physical education was on the first place of the preferred subjects of the pupils with behavioural disabilities which due to its practical character can help the pupils with behavioural disabilities to develop abilities to communicate, collaborate, to model their temper and attitudes and all these constitute a solid base in the formation of a personality.

The pupils with behavioural disabilities are eager to make new friends, because they are happy when they are part of a team, when they win a competition, the importance of participation being obvious and the role they fulfil in the development of the competition.

Due to the practical character, the physical education and sport class is attractive for the pupils with behavioural disabilities because during it, they assimilate attitudes, values, concepts and behaviours specific to a group which helps them in their development as social human beings.

For the pupils with behavioural disabilities the lesson of physical education and sport represents an important factor in their development both physical and psychic due to the involvement in the activities achieved together with the other children.

The participation of the pupils with behavioural disabilities in the lesson of physical education, their collaboration with their classmates and accepting the rules and the assumption of some roles in the development of physical education classes constitute an efficient method of social inclusion, avoiding in this way the formation of a category of people who are socially marginalised.

During the lesson of physical education and sport, the pupils with behavioural disabilities have succeeded to feel competence feelings, happiness and membership to the social group they belong, feelings that they did not have before.

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ANUL V, 2017

Cristina ISPAS[1]

CHALLENGES AND DIFFICULTIES REGARDING THE INCLUSION OF CHILDREN WITH SPECIAL EDUCATIVE NEEDS IN THE PUBLIC SCHOOL

ABSTRACT
In the present paper we have approached the process of children's inclusion in the public schools from the perspective of challenges and difficulties that must be faced by all the people involved. By this study we have pursued the identification of the main difficulties regarding the inclusion of children with special educative needs in the public schools, and some concrete ways to improve the process of inclusion of children with special educative needs in the public education system.

KEYWORDS: *inclusion, children with special educative needs, learning difficulties, inclusive school*

1. INTRODUCTION

The phrase "special educative needs" was launched in 1978 in Great Britain in the framework of the Warnok Report, an essential document of the reform on special education in this country. By special educative needs we understand a set of educative needs which belong to the people who met learning difficulties due to some deficiencies or some social-economical inimical situations. The children with special educative needs require both additional and complementary support in the framework of the educational instructive process, respectively, specialised, personalised interventions focused on the difficulties with which they are faced.

The decree no. 1985/1305/5805/2016 published in the Official Monitor on the 19th of December 2016 (decree No. 1.985 from 4th October 2016, issued by the Ministry of Work, Family, Social Protection and Old People; decree no. 1.305 of 17th November 2016 issued by the Health Ministry; Decree No. 5.805 of 23 November 2016 issued by the Ministry of National Education) regarding the approval of the methodology for the evaluation and integrated intervention having in view the enframing of the children in a degree of disability and/or special educative needs, and regarding the habilitation and

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rehabilitation of children with disabilities and/or special educative needs "ensure the conceptual and operational frame for the evaluation of the children with disabilities and/or special educative needs and the integrated intervention having in view the ensuring of the right to education, to equal chances for these children and having in view the habilitation and rehabillitation including the inter-institutions collaboration and the case management." Decree No. 1.985/1305/5805/2016, article 1, paragraph 2)

2. THE INCLUSION OF THE CHILDREN WITH SPECIAL EDUCATIVE NEEDS IN THE PUBLIC SCHOOLS IN ROMANIA

The inclusion of the children with special educative needs in the public schools has as basis the ultimate right of children to benefit from quality education. The quality education supposes to take into consideration all the particularities of the child and the adaptation of the the curricula to this one, in an inclusive educational environment. In other words, every "child should progress in his/her own rythm and to be treated according to his/her abilities to learn". (Gherguţ, 2013).

The process of inclusion is not a simple linear one but it involves a series of challenges and limits which must be taken into consideration. On the one hand, the process of inclusion aims the creation of all the conditions necessary for the integration of the child with special educative needs in the public school, on the other hand, it supposes to surpass some barriers which block the process of integration. In this direction, in order to facilitate the integration of the children with special educative needs in the public school we need the specialised support since the beginning of school, from competent didactic staff, specialised in the problems of children with special educative needs, which should have didactic flexibility, a differential approach of the didactic act, a profound understanding of the problems of integrated education.

2.1. The purpose and objectives of research

The purpose of the research was *to identify the perception of the interviewed people regarding the process of inclusion of the children with special educative needs in the public school.* The purpose was reached by the following objectives:

- OS1: To precise the significance of concepts of exclusion, segregation, integration, inclusion of the children with special educative needs in the Romanian educational system;
- OS2: the identification of the main difficulties regarding the inclusion of the children with special educative needs in the public schools;
- OS3: The identification of some concrete ways to improve the process of inclusion of the children with special educative needs in the public education system.

2.2. The period of the research development

The research was achieved during the period: January 2017 – April 2017.

2.3. The investigated population – the structure of the sample

In the research there were 100 people from Caraş-Severin County, out of which 50 were teachers and 50 people who have children in the national educational system, thus:

- 10 teachers from special educational system;
- 40 teachers from the public education system
- 10 people – parents of some children with special educative needs from the special educational system
- 40 people – parents of some children with or without special educative needs from the public education system

2.4. Research methodology

The research was achieved with the help of the method *sociologic inquiry*, based on a questionnaire. All the people involved in the research have anonimously completed the questionnaires. The questions explore the way of understanding the concepts of exclusion, segregation, integration, inclusion; the main difficulties afferent to the inclusion process of the children with special educative needs in public school and concrete proposals to improve the existing situation.

The present research was focused especially on the qualitative aspects and less on the quantitative ones. Therefore we were interested in the way in which the people interviewed understand certain concepts, offering suggestive examples in this direction. The identification of difficulties and the solutions given by the interviewed people, offer an overview of the inclusion process of the children with special educative needs in public schools.

2.5. The presentation and interpretation of results

In the presentation and interpretation of data we have chosen their structuring according to the research objectives:

- *OS1: To precise the significance of concepts of exclusion, segregation, integration, inclusion of the children with special educative needs in the Romanian educational system;*

The concepts represent some abstract reflections of reality, general ideas about a class of objects or phenomena from the surrounding reality (NODEX- the new explanatory dictionary of the Romanian Language, 2002). In the present research we were interested to observe and analyse what is the significance attributed by the respondents to the concepts of *exclusion, segregation, integration, inclusion.*

The approach of the problems of the children with special educative needs in the educational system can have four different forms: exclusion, segregation, integration and inclusion. In the Romanian educational system we can met all these forms. All the people interviewed agreed that the exclusion of the children with special educative needs from the education system represents the worst form of entrenchment upon the essential right for education. The exclusion of the children with special educative needs, in the opinion of the interviewed people, it is more a masked process not an explcit one. Very often the children with special educative needs are confronted with difficulties connected to the learning process, of acquisition of some knowledge, of acquiring some competences. The absence of a real support for these children who met difficulties in learning are negative consequences for these ones which can be materialised in severe forms of school failure such as repeting the class, or abandoning shool. The exclusion phenomenon, in the opinion of the people interviwed has multiple causes. These causes can be placed at the level of the individual/child with special educative needs, of the family or the education system. From the analysis of data we can observe that most of the teachers tend to place the causes which determine the exclusion at the level of the child and his family and less at the level of the school, while the parents tend to indicate the school as being the main responsible for the school failure of their child. In most situations there is a cumulus of factors which contribute to the exclusion from the education system of some children with special educative needs. These either were never enrolled in a school or they abandoned school from various reasons.

"The segregation as mechanism of social exclusion – in the field of school education- lead to an increased degree of unstudying and school abandonment" (Kiss, Fosztó şi Fleck, 2009, p.237)

Refering to the segregation process of the children with special educative needs in the framework of the Romanian education system there is the danger that the special education institutions to be perceived as institutions which favour the isolation of the children with special educative needs from the other children. According to the opinion of the subjects participating in the research the segragation of the children with special educative needs still remains a rather wide-spread phenomenon in the schools of Romania. Also in the respondents' opinion, there are numerous examples of good practices which try to counterbalance the situation offering concrete solutions for the problems raised by the process of integration of the children with special educative needs in the didactic activities of public schools.

Since 1987 and 1999, Sacks and Archer (apud Roșan, 2015) have proved that the integration/inclusion of the the children with special educative needs influences positively the social and emotional development.

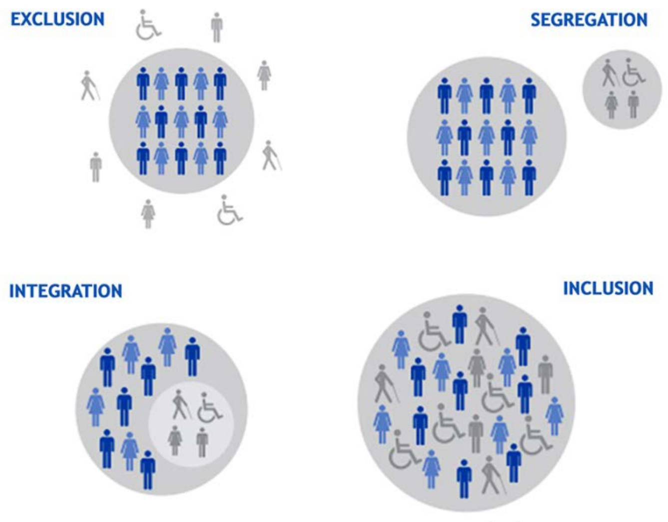
The integration of the children with special educative needs in the public eductional system is one of the most important steps towards inclusion. In an acception considered already obsolete the integration refered only to the presence of the children with special educative needs in the public school, neglecting the importance of the conditions which facilitate the interaction with the others, the base of a harmonious development of the human being. The integration has in view the creation and development of those conditions which give the possibility to the children with special educative needs to learn besides the other children, to benefit from personalised didactic programs, of supplementary support in order to surpass the difficulties they are confronted to.

"Inclusion is much more about making schools more human and pleasant places in which to work and learn – for everyone. It is about improving schools from both the academic and the social point of view and there is a growing body of evidence to show that making schools more inclusive, more responsive to diverse needs." (Briggs, S., 2006)

The inclusion concept brings in the forefront the diversity as a value hunanimously accepted, as a pre-requisite of conceiving and development of every didactic act. Inclusive school is a school opened to everyone, conscious of the differences between the students, which pursues the development of every child's maximum potential, promotes learning and participation in the scholar activity of all the students, regardless if they met learning difficulties or not.

According to the interviewed people in the framework of this research, the schools in Romania made some important steps towards what we call inclusive education, but still there are a lot of things to do so that the children with special educative needs to become co-participants in the educational act,act ive members of society, useful to this one. Inclusion supposes the personalisations of didactic activities according to the needs of each child, so that anyone, regardless of deficiency to be treated as a member of the community they are part of. In the same time, in the inclusive school, the didactic activities achieved with the children with special educative needs are completed with diverse forms of support necessary for the harmonious development of these children. These forms of support can be provided in the framework of social, educational, medical or other services which are available for all the members of society. From the perspective of inclusive education, school as a main provider of educational services must adapt to the students needs and not the other way round. In other words, it is necessary to make the transition from integration towards inclusion.

Graphically the four ultimate concepts: *exclusion*, *segregation*, *integration*, *inclusion* can be represented suggestively as in the image below:



Source: http://www.valdemarlethin.com/2016/02/inclusion/

- *OS2: the identification of the main difficulties regarding the inclusion of the children with special educative needs in the public schools;*

"An inclusive school is much more than a school that integrates well the disabled children" (Ianes, D., Canevaro, A., 2015, p.7). A school really inclusive is that which „ admits and values fully the differences, the infinite varieties of human diversity" and it does not limit itself to looking only towards the children with special educative needs, but it takes care of all the students (idem). The identification of the main difficulties and limits of the school inclusion process represents a necessary condition in the affirmation of an inclusive school.

In the opinion of the respondents participating in the research the main difficulties afferent to the inclusion process of the children with special educative needs in the mass school refers especially to the stringent need of changing attitudes, mentalities, policies and practices of exclusion and segregation. Among the difficulties stated by the participants in the research we mention:

- the deficient management of the school resources regarding the support of the children who met learning difficulties;
- the existence of « background forms », respectively we speak a lot about inclusion but we do very little;
- the inefficient coordination of the school staff in promoting inclusive school;
- the predominant use in the framework of the education process of the expositive methods of teaching-learning to the detriment of authentic interactive methods; likewise the teaching-learnig-evaluation has very often a uniformous aspect for all the students, ignoring the need to use o differentiated curriculum.
- the preponderant concentration on the theoretical, abstract aspects and very little on the practical tests;
- teaching a large volume of knowledge insufficiently practiced at school;
- neglecting the meetings with the parents (the meetings with the parents are either too rare, especially in the secondary school and highschool, or the parents do not come to the school; the absence of visits to the students' homes);
- the deficient participation of the teachers to refinement activities.

- *OS3: The identification of some concrete ways to improve the inclusion process of the children with special educative needs in the public education system.*

The concrete proposals/solutions of improving the inclusion process of the children with special educative needs in the public school given by the people participating in the research have highlighted the need of some permanent preoccupations from the part of the teachers to achieve with the chidren some activities which aim at removing the learning difficulties that some children feel. In this, sense, the activities with the students must be oriented towards the promotion and acceptance of the physical, psychic, economic, social, cultural diversity, towards the individual progress of each student and less to the comparisons between students. Likewise, in the framework of the education process there is a need to use the methods which favours the cooperation and colaboration between students and less the competition between them, adopting a differentiated curriculum, personalised for the children with special educative needs. An important role is played, in the opinion of the interviewed people by the creation of an educational climate based on respect, trust, optimism, affection, understanding which should stimulate the participation and involvement of all the students in the learning act.

So that we could implement all these changes it is required, in the opinion of most of the subjects participating in the research, to have competent teachers, who understand

and promote the inclusive education. Therefore, the concrete solutions of improving the inclusion process of the children with special educative needs in the public school supposes also some focused concrete measures on the initial and continuous formation of the teachers in the spirit of inclusive education.

3. CONCLUSIONS

In conclusion we can state that the inclusive education facilitates the formation-development of the human personality and its success depends on all the factors involved (teachers, students, parents), the way in which the available resources (human, material, financial, informational, temporal) can be managed in order to achieve the established objectives.

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*** NODEX- Noul dicționar explicativ al limbii române, 2002, disponibil on-line la http://www.dictionar.1web.ro/dictionar-roman-roman/nodex/ la data 15.07.2017

*** Ordinul Nr. 1985/1305/5805/2016, articol 1, aln.2, disponibil on-line la http://www.cjrae-iasi.ro/userfiles/ORDIN%201985-1305-5805-2016%20Metodologia%20privind%20evaluarea%20si%20orientarea%20scolara.pdf la data 10.06.2017

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Cristina ISPAS[1]

THE RELATION SCHOOL-FAMILY, KEY TO SCHOOL SUCCESS

ABSTRACT
The present paper highlights the importance of the relation between school and family, regarding the students'school success. Therewith, it highlights the way in which the parents can participate into the school life in order to improve the school performances of their own children.

KEYWORDS: *school, family, participation, co-responsibility*

1. INTRODUCTION

A general image on education and relation to school and family reveals two perspectives and concepts which can be divergent or convergent: one of the perspectives considers school as being an (organic) extension of family, while the other perspective in which family is conceived (almost totally) as being an opponent of school (in a negative way) or conceived as assuming a subsidiary role to school (in a positive way).

Starting from school perspective there are two ways to see the family. First, the family is a resource for school achievement, and parental involvement in education in the home and school is taken for granted as natural. Second, the family is deficient and itself in need of education, and thus parental support of schooling becomes an explicit requirement for student achievement. Within this logic, family-school relations appear as essentially convergent, and school success or failure becomes a simple matter of family accountability. (De Carvalho, 2014)

Starting with the '70's school opens the gates for parents, becoming more and more conscious of the role they play in acquiring school performances by students. Despite all these, even nowadays, it often happens that the parent role in school is only a decorative one, he/she being more a spectator than a protagonist. School should bate an ace for family and student and the family should bate an ace for school. It is required to have an approach which should encourage the family and school to participate actively in the outlining of the educational path of the student according to his/her skills, abilities, aptitudes, and aspirations.

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The creation and development of an authentic relation of collaboration between school and family has the role to potentiate the growth and value of the human being in accordance with the peculiarities of age and personality. The quality of the relation school-family influences significantly the students' school performances. The school success depends on a series of factors which can be placed at the student's level (internal factors – state of health, personality traits, intellectual abilities, motivation, will etc.) or at the level of school environment and family (external factors). According to the specialised literature, the school success supposes to obtain a superior performance in the instructional-educational activity, at the level of requirements of school curricula and finalities of the education process. (Slavina, 1962, p.28). The consolidation of the relation school-family has the role to favour school success and to prevent and combat any form of school failure.

2. PARTICIPATION AND CO-RESPONSIBILITY IN THE RELATION SCHOOL-FAMILY

The education is the field on which the balance between the family and school can be designed and structured "according to a conscious idea of cooperation and co-responsibility" (Patti, 2002).

Steven Brint (1999) highlights the fact that it is impossible to separate the children's socialization from their education, school and family being the most important institutions which can put the imprint on the cultural, emotional and relational development of children/youngsters.

At this beginning of a new millennium, school and family have numerous moments of unease. Each of them can sometimes seem overwhelmed with the problems they face.

School is confronted with a series of changes which it is forced to face. The dissatisfactions of teachers regarding the level of salaries, the students' and parents' attitude towards school, the incoherencies of educational policies and strategies, the excessive bureaucracy in the educational system, the work conditions in the Romanian schools generate in many situations some dissatisfactions, frustrations, disappointment among some teachers who hardly find their motivation to dedicate themselves to the profession.

At its turn, the family is festered by its own crisis whose roots can be found at the passing from the model of the extended family to the model of nuclear family. Such a change requires reflections "on the changes intervened in the relations between parents and children and thus, in the interaction with school as institution" (Gallina, în Ronci et al, 2010, p.11). The motivations which stay at the basis of starting a family (Teşu, 2011), the conflicts between generations, the misunderstandings between members of the family, the lack of interest towards the children's school evolution, the obsessive preoccupation to obtain some high financial income and satisfying some more and more refined consumption needs, the instability of the workplace can affect the balance and harmony of the family and implicitly its relation with the school. In this context, the family tends to become detached of school and to consider it the main (and sometimes the unique) responsible with the children's education. As the child grows the detachment of the family from school and the school from family becomes more and more obvious. And school and family seem to assist indifferently to this process. Renewing the family connections to school represent an important aspect on which both the school and the family must reflect.

“School and family must act as equal, marked by precise rights and duties, both aiming to put in application a formation pact in a real cooperation report.” (Patti, 2002)

The ways of interaction school-family can be:

a. centred on school;
b. centred on family.

a. The interactions school-family, centred on school follow the active participation of family to the education of their children and the improvement of performances obtained by them in learning. These interactions can take the form of some sessions/lectures with parents, of some activities, of some extra-curricular activities in which the parents participate besides the students and teachers.
b. The interactions between school-family, centred on family can refer to the organisation of the child’s workspace at home according to school needs, the conversations between parents and children about school, the help and the support offered by parents to the children in preparing lessons, the involvement of the families in extra-curricular activities.

Both interaction models highlight the importance of inner-connection between family and school, encouraging the communication and collaboration between them, surpassing some difficulties, assuming responsibilities regarding the education of the young generation.

The participation of the parents’ representatives in the management of the school offer the possibility to be in touch with the school initiatives, to make decisions with this one, to be actively involved in the process of teachers’ evaluation and of the quality of the educational act. Regarding the teachers’ evaluation, the parents can express their own opinions regarding the teachers’ capacity to:

- relate adequately to the students;
- work in a team with other teachers to reach some educational objectives;
- award a special attention to the students with special educational needs without neglecting the other students;
- create a school climate favourable for learning and harmonious development of human personality;
- to stimulate the students’ interest for knowledge;
- to stimulate the positive relations between students, the collaboration and mutual help between them;
- adequately manage conflicts etc.

Parents can actively participate in the school life of their children offering the teachers some information about them which can stay at the base of building a personalised educational demarche. The way the parents value school and teachers is reflected in the students’ attitude towards school. The creation and development of a report between teacher-parent-student which is based on mutual respect, on open dialogue which should valorise the strong points of each actor involved, for the surpassing of some problems which appear on the educational path.

According to Mariana Dragomir (2000) in his/her relation to school, the parent takes seven steps:

1. the parent "learns" – informs himself/herself on the instructional-educational process;
2. the parent helps – supports school in achieving some projects and activities;
3. the parent becomes a support of the positive image about school- adopts a positive attitude toward school;
4. the parent becomes a source of complementary information – gives the class teacher or the primary teacher some information about the child's behaviour in the family, about his/her affective problems and health;
5. the parent becomes an educational source – contributes to the education of their own child, helps him/her and supports in daily activity of preparing the lessons;
6. the parent as a teacher – offers reference frames for the value report of his/her children;
7. The parent - as initiator of changes in school – has the right and obligation to solicit the adaptation of the school to the requirements of today's society; the parent can propose some changes which should facilitate the psycho-social development of the child.

"School and family develop, in fact, two roles of co-responsibility in a mutual report, tending in different ways towards the reaching of a unique goal: while the school action is of instructional type (educates while it instructs), the family's action is in a prevalent way educational (instructs while it educates)" (La Marca, 2005, p.16).

Behind these specific roles assumed by school and family, there are other challenges such as *integration, orientation, inclusion* to which school and family search to offer adequate answers in order to prevent or combat any form of school unsuccess.

3. CONCLUSIONS

In conclusion we can state that the relation school-family facilitates to obtain school success. The participation of parents in school life ensures the educational coherence between the actions of the school and those of the parents. "Today school is required to activate actions oriented towards students and families with the purpose to valorise aspects such as solidarity and cooperation" (Fedi, 2005, p.62). Both school and family have roles and specific responsibilities which intercross but they do not overlap or substitute. Together, school and family can design in a climate of cooperation and co-responsibility, actions meant to contribute to the formation-development of the child's personality.

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ANALELE UNIVERSITĂŢII "EFTIMIE MURGU" DIN REŞIŢA
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TRAITS OF THE PRIMARY SELECTION IN ARTISTIC GYMNASTICS FOR THE SPORT ENTITIES IN REŞIŢA

ABSTRACT

Gymnastics is nowadays one of the most popular sports in the olympic program but, also, one of the most pretentious. Practiced on a large scale in the whole world, it requires a unique combination of power, flexibility, resistance, dare and artistry in order to reach the highest level.

The selection is a determinative factor of performance, importance and its requirement being understood by everyone.

KEYWORDS: *gymnastics, selection, children, sport entity*

1. INTRODUCTION

„Gymnastics is one of the oldest olympic games being included also in the program of the ancient Olympic Games, when the contestants competed in a variety of contests which could hardly be named "gymnastics". These have included fights and jumps over the bulls, according to the illustrations on the crocks. In fact, the name "gymnastics" is derived from the Greek word "gymnos", which literally translated means empty, this is one of the reasons why women were excluded from the Games, not only as competitors but also as spectators" (http://www.romgym.ro – Nicolae Vieru, honorary president of FRG).

The history of gymnastics is tightly connected to the evolution of the Olympic Games, from the Ancient to the Modern ones.

Today the artistic gymnastics has a large popularity, being the "queen" of big polisportive contests, during the time it diversified its contents, the appearance of the rhythmic gymnastics, the trampoline, aerobics and acrobatics, each one has competitions at world and continental level which suscitates a special interest.

"The criteria of selection, specified also in the "Unique National System of Selection" present a different importance from one branch to the other. For instance, for some branches, trials or even „positions" (in teams) could have established a certain

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somatic type which favours the high performance, while for others to obtain the results is not conditioned by the existence of a certain constitutional type." (http://www.romgym.ro)

2. ORGANISATIONAL, THEORETICAL AND METHODICAL ASPECTS IN THE INITIATION ACTIVITY IN GYMNASTICS FOR CHILDREN

2.1. Features of the effort in performance artistic gymnastics

The effort achieved in the high performance gymnastics is of variable intensity, the length and the intensity being determined by the degree of difficulty of the exercise, the number of repetitions and the length of pauses. The high variety of elements and their linking into a sequence of exercises, the alternation of the effort with short pauses are factors which ensure the partial recovery of the potential for effort. The solicitation especially of the superior part and the alternation of the static and dynamic activity are the main peculiarities of artistic gymnastics which should be taken into account during the preparation process of the training.

The main physiological modifications determined by the specific physical effort in the performance artistic gymnastics:

The nervous system and the analysers

"The formation of the motor abilities and skills specific such as "motor adjustment of high difficulty exercises require an exceptional functional synergy of the nervous system, analysers and locomotor apparatus having as effect the increase of the degree of economy, finery and spectacularness of the exercises of artistic gymnastics. The muscular sense especially developed which characterises the performance gymnasts is the result of perfect synergism between the cortical areas of command and the muscles as peripheric effecting organ." (Demeter A., Fiziologia sporturilor, Editura Stadion, Bucureşti 1972)

Locomotor system

"The locomotor system is intensely but unevenly solicited during the exercises. While the upper part of the body is constantly and intensely solicited, the lower part participates more supported only in some exercises (floor, vault)" (F. Ulmeanu, 2008).

The intense solicitation of the muscles of the upper part is illustrated by a stressed functional hypertrophy of the scapular spine muscles. The development of the articular elasticity and relaxation is one of the difficult tasks but of higher importance, it requires a continuous preoccupation of the trainers.

The respiratory system

The external breathing intensely modified during the exercises of artistic gymnastics. Less experienced gymnasts do most of the exercise with the thorax blocked, while the experienced gymnasts succeed to adapt the respiratory rhythm to the requirements of the technical execution. Immediately after effort, the frequency and amplitude of the breathing movements increases, the respiratory flow reaches a relatively high level (40-60 litres/minute), the consumption of oxygen increases a lot (2500-3000 millilitres/minute), the intensity of effort and thus, the energy spent are much higher on the pommel horse and the volume of total energetic waste reaches the highest value on floor exercises.

The cardio-vascular system

"The cardio-vascular system during the effort specific for artistic gymnastics satisfies the requirements by the increase of FC and if the gymnast allows it by the increase of systolic volume, while in the moments of thorax blocking this decreases and it produces a significant acceleration of FC followed by a peripheric vasoconstriction. Following the long and systematic training and once with the improvement of the technique, the blood vessels adapt to the positions specific for gymnastics. In the position of stand on hands, gigantic, etc, the peripheric vasodilatation at the level of cephalic extremities diminishes and even disappears gradually for the well-trained gymnasts." (F. Ulmeanu, 2008).

2.2 The graduation of physical effort for children aged 6-9

The particularities morphological-functional of pupils with the ante-puberty age impose certain requirements regarding the graduation of physical effort in the training lesson.

The more reduced adaptability to effort of these children can determine the over-solicitation of a growing body and insufficiently prepared for an effort of high intensity and too long. On the contrary, not taking into account the real capacity of effort of a well-developed child, with an advanced physiological age, will lead to the systematic achievement of an effort under his/her biological possibilities, frustrating him/her of normal but continuous progress in his/her ascending way towards the tops of sport craftsmanship.

The over-appreciation of the effort capacity of the child in the first case and under-appreciation in the second, result from not knowing and not respecting the age traits of pupils, the main scientific problem which stands at the basis of the effort graduation of the ante-puberty children.

From the major tasks of the training lessons, taking into account especially the biological requirements of the increase and harmonious development of children, we will insist on the following:

- correcting motricity and posture;
- development of the extensor muscles in particular;
- the intercalation of some long breaks between different types of effort, having in view the partial recovery of the body;
- choosing the exercises based on short-term speed effort;
- avoiding over-solicitation of the cardio-vascular system;
- multiple repeating of some basic and specific skills and motor abilities, having in view their attachment at cortical level;
- ensuring the children's alimentation with substances rich in proteins and vitamins.

The total achievement of these desiderata supposes strictly respecting some pedagogical and physiological principles of the preparation process where there should not lack: multilateralism, continuity, individuality, gradual increase of effort and others. All these are unconceivable without the thorough knowledge of morphological-functional particularities of children.

2.3 The traits of the education and development methods of psycho-motor abilities

The most important requirements towards the methods of educating the physical qualities in the stages of ontogenetic development of the body are the multilateralism of effects, the correlation of effort to the functional possibilities of the body on grow, the correspondence between the factors of influence and the features of the stages of ontogenetic development.

The education of coordination and some qualities connected to it

"The coordination (handiness) is an ability by which a person can achieve some simple or complex motor acts such as the coordination of the body parts or the whole body, to manoeuvre objects with ease, precisely and fast with a minimum waste of energy". ".(Dacica L., Teoria şi metodica Educaţiei Fizice şi Sportului, Editura Neutrino, Reşiţa 2013)

The forms of coordination manifestation:

- general coordination: the capacity to generally and creatively achieve diverse motor actions;
- coordination specific for artistic gymnastics.

The education of speed

"The speed is the people's capacity to achieve motor activities and actions with speed, fast and high frequency in a very short time" (L. Dacica, 2013).

The forms of speed manifestation:

- the speed of reaction: the ability of the body to answer in a very short time to certain signals or the time from the first stimulus (visual, auditory) until the occurrence of the answer;
- the execution speed: the rapidity with which a single motor action is executed, unitary or as motor structure;
- speed of movement: the ability of the body to cover a certain distance in a very short time.

The development of force

"Force is the ability of the human body to defeat an internal or external resistance by means of muscular contraction" (L. Dacica, 2013).

The forms of force manifestation:

- general force: when the main muscular groups enter in effort;
- force specific to artistic gymnastics: when certain muscular groups enter in effort, according to the specific of the activity.

The development of resistance

"Resistance is the capacity of the body to make efforts on a relatively long term and a relatively high intensity, maintaining constant coefficients of optimal efficiency. So, it is the capacity to make efforts without the occurrence of tiredness or by defeating this phenomenon” (L. Dacica, 2013).

The forms of resistance manifestation:

- general resistance: when the activity covers more than 2/3 of the muscle mass, represents the ability to make effort for a long time with constant coefficients of performance;
- local resistance: when the activity covers less than 1/3 of the muscle mass;
- regional resistance: when the activity contains between 1/3 and 2/3 of the muscle mass;
- anaerobe resistance (alactacite): for efforts that cover between 45 seconds and 2 minutes;
- aerobe resistance: specific for efforts which exceed 8 minutes, meaning long efforts.

3. THE EVOLUTION OF RESULTS IN THE TESTS AND CONTROL NORMS IN S.N.S

- **Speed of movement (30 m)** increased with 0,37

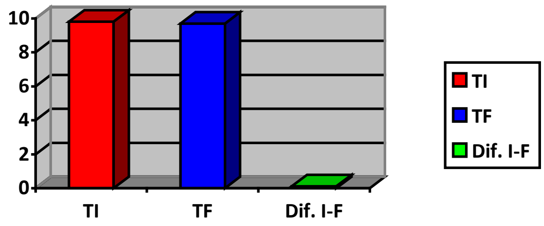

Figure 1. Speed of movement

- **Speed-Force(Detent, Standing long jump),** increase of 30 cm

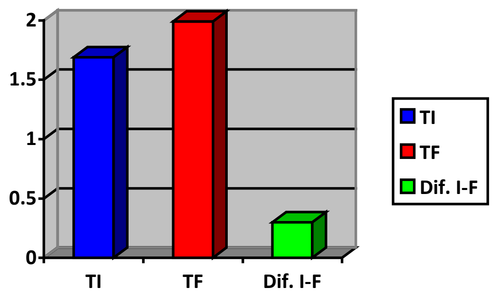

Figure 2. Detent

- **Force-Resistance**
- Hanging on hands at fixed bar – improvement of 0.68 s

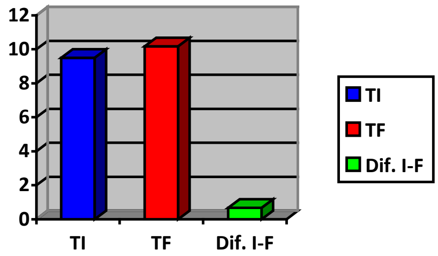

Figure 3. Hanging on hands

- Crunches on a gymnastics wall bar in 30 seconds – increase of 2.67 repetitions

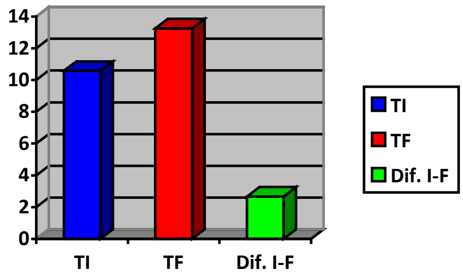

Figure 4. Crunches on a gymnastics wall bar

- **Balance- spatial orientation**
- balance walking on a balance beam – we obtained a result improved with 1,60 seconds as compared to the initial testing

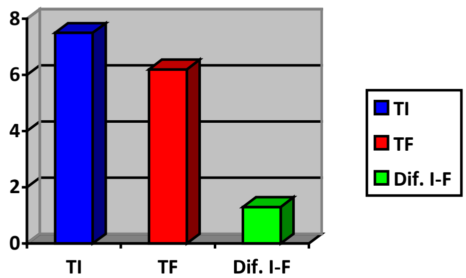

Figure 5. Balance walking

4. CONCLUSIONS

Still from the selection period the children with small weight and height are searched for, with broad shoulders and small pelvis, as it results from the experiment data.

Lately, the birth rate decreased considerably which has a negative effect also on the selection in performance sport, especially in the male artistic gymnastics because it is a difficult sport which requires correctness in movements and a very well preparation.

With the help of daily preparation of 1-2 trainings, a good alimentation and rest during a period of 2 years they can participate in the first national championship for children, with some well-prepared gymnasts.

As a first proposal we can say that the tests, control norms and anthropometric data are useful for a beginner teacher-trainer because it presents the children's evolution and where he has to work and what children should he keep for performance.

The second proposal would be that these selected children to be transferred in the same class (school) so that they spend a lot of time together and the collective becomes accustomed with the team work both in school and in the sport trainings, this having a beneficial effect in the preparation process because besides the team work also the competition between gymnasts appears.

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ANALELE UNIVERSITĂŢII "EFTIMIE MURGU" DIN REŞIŢA
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THE SOCIAL COMPANY IN THE TIME OF EQUITY CROWDFUNDING

ABSTRACT

One of the main problems faced by Italian social enterprises is the access to credit. The access to credit and the financial inclusion are crucial to promote the economic development of a territory, but the traditional access models to financing, are not able to capt the peculiarities of this particular type of non-profit enterprise. Crowdfunding can be a valid instrument especially for social enterprises, in order to access to credit.

The aim of this study is to describe social enterprises not only from a legal point of view, but also from a finalistic one, through the description of the business problems related to the company and the funding opportunities that would be obtained from crowdfunding equity.

In this regard, a qualitative analysis was carried out about the functioning of the social enterprise and the funding through crowdfunding.

The study, moreover, not only underline the existence of alternative methods compared to traditional methods of access to credit, but also highlights how the crowdfunding model, especially the crowd-equity, is a new and easily applicable instrument. In fact, there are similar platforms that have a major impact (in terms of raising funds) and low implementation costs. Some Italian regulatory aspects, that regulate the crowd-equity, allow this instrument to be used even for social enterprises.

KEYWORDS: *social enterprises, access to credit, crowdfunding.*

1. INTRODUCTION

Helping the birth and development of social enterprises is a priority for every economy, because they perform a necessary function for the social growth of each country.

The more social enterprises exist, more the state can alleviate the costs of welfare, so it becomes fundamental to find new methods of financing.

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In this study, the social enterprise and its importance in the social fabric were examined, focusing on the problem linked to financing. In this regard, the crowdfunding funding instrument was analyzed, in particular in its form of equity.

This last model was studied through concrete cases that led us to conclude that "crowd equity" (one of the many forms that crowdfunding can use) is also, for many reasons, the most innovative and easiest application.

From a qualitative-quantitative analysis, crowdfunding platforms are ductile and easy to use for any business, and the crowdfunding platforms, already present in Italy, have proved to be usable for the financing of social activities (civic crowdfunding).

2. THE SOCIAL COMPANY

The social enterprise has been implemented by the Italian law with the Law of 13 June 2005 n. 118. This law defines the social enterprise as "a private non-profit organization that exercises, on a stable and principal basis, an economic activity of production or exchange of goods or services of social utility, in order to realize general interest "(Article 1).

Recently, this kind of enterprise has been object of reform.

In fact according to Legislative Decree. 03 July 2017, n. 112 that in implementation of the Delegated Law 02 June 2016, n. 106 has recently revised the sector regulation, they can acquire the status of social enterprise "all private entities, including those constituted in the forms referred to Book V of the Civil Code, which, in conformity with the provisions of the mentioned decree, exercise in a stable and principal business, an activity of general interest, non-profit and for civic purposes, solidarity and social purpose, adopting responsible and transparent management methods and encouraging the broadest involvement of workers, users and others subjects interested in their activities ".

Therefore, the companies constituted by a single physical member, the public administrations under art. 1, paragraph 2, of Legislative Decree 30 March 2001, n. 165, and subsequent amendments, and the bodies whose constitutive acts limit, even indirectly, the provision of goods and services in favor of only members or associates, can not acquire the status of social enterprise.

To the civilly recognized religious bodies, the norms of the Legislative Decree. 03 July 2017, n. 112 are applied in particular conditions. The social cooperatives and their consortiums, for the Law 8 November 1991, n. 381, acquire the status of social enterprises by right.

Considering that the social enterprise is not a new legal form, but a qualification that is attributed to existing legal forms. In particular, as previously mentioned, both non-entrepreneurial organizations (associations, foundations, committees) and entrepreneurial organizations (companies and consortiums) can acquire the status of social enterprise.

Consequently, any organization in possession of the requisites, that wants to assume the qualification of social enterprise, must be constituted through one of the above mentioned juridical forms.

In confirmation of this the Legislative Decree. March 24, 2006 n. 155 provides that the social enterprise can be assumed by entities established according to any legal form, except for individual companies (excluding Spa and Srl unipersonali), societies headed or controlled by for-profit or PA companies, the only condition that can be attributed the name of social enterprise is the presence of some fundamental characteristics:

Implementation of its activities in the sectors considered as social utility (Article 2 of Legislative Decree March 24, 2006, No. 155): Education, education and training (including extra-scholastic), Protection of the environment and the ecosystem, Valorisation of cultural heritage, Social tourism, University and post-graduate education, Research and provision of cultural services, Services for social enterprises, Social, health and socio-health assistance.

Prohibition of distribution of profits to shareholders. As the enrichment that is pursued with the social enterprise is the increase of the well-being of the communities in which it operates. They can not acquire the status of a social enterprise: sole corporations, unless they are S.p.a. and S.r.l. unipersonali, companies headed or controlled by for profit companies or P.A.

One of the peculiarities that is found in social enterprises is a greater orientation to the market, since they perform a normal business activity and make use of the services of workers, of which, according to the law, at least 50% must be remunerated according to the rules of market, while the remaining necessary work can be covered through volunteering.

It is important to underline that the access to credit and the financial inclusion are crucial tools for promoting the economic development and the social cohesion of a community and a territory.

2.1. REGISTRATION IN THE BUSINESS REGISTER

For the purpose of registration in the special section of the Register of Companies, a private organization must fulfill specific obligations imposed by current legislation.

Firstly, a private organization that wants to carry out a business activity for civic purposes must be constituted by a public deed. In addition to what is specifically provided for each legal form, the deed of incorporation must specify the corporate nature of the company in conformity with the provisions of Legislative Decree dated March 24, 2006, no. 155, which in particular indicates: the social object, with reference to the sectors allowed by law, of particular ethical - social relevance and the absence of profit. In addition to the deed of incorporation it is necessary to draw up the statute, that is the document that dictates the general rules for the functioning of the social enterprise and its related bodies. In official documents, is important to give attention to the denomination, which must necessarily contain the words "social enterprise".

The use of the term "social enterprise", or of other words or phrases that may mislead, is prohibited to different individuals than organizations that carry out a social enterprise.

2.2 TAX CONCESSIONS AND DEDUCTIONS

A characteristic of the social enterprise is that profits and operating surpluses do not constitute taxable income for the purposes of direct taxes.

In particular, with a view to facilitating work and the development of activities with the characteristics of solidarity and social and civil utility, the Government has opted for a facilitated tax regime that allows the reduction of the tax levy, both for social enterprises themselves, as for those who interact with them, financing and supporting them.

In this regard, according to the provisions of art. 18, to directly favor the social enterprises, for the purposes of direct taxes, it is expected the tax reduction of profits or operating surpluses that increase the indivisible reserves of the company in suspension of tax, effectively destined to carry out the statutory activity or to increase in assets within the second tax period following the one in which they were achieved.

In fact, with the approval of the financial statements of the exercise in which they were achieved, those who finance a social enterprise, a natural person or a company, can benefit from a tax deduction equal to 30%. The same can be summarized as follows:

• IRPEF deduction of 30% (to be subdivided into no more than three tax periods) of the sum invested by the tax payer in the share capital of companies, including cooperatives, which have assumed the status of a social enterprise after the entry into force of this decree (20 July 2017) and be established no more than 36 months after that date. The maximum deductible investment can not exceed € 1 million in each tax period and must be maintained for at least three years, on penalty of repayment of interest plus interest;

• IRES deduction of an amount equal to 30% of the sum invested by the tax payer in the share capital of companies, including cooperatives, which we have assumed as a social enterprise after the entry into force of this decree and are established not more than 36 months from that date; the maximum deductible investment can not exceed € 1.8 million in each tax period and must be maintained for at least three years, on penalty of repayment of the increased interest benefit;

• The application of the two previous deductions are also in the case of endowment acts and contributions of any kind that are in favor of foundations that have assumed the status of social enterprise after the entry into force of this decree and are constituted by no more than 36 months from that date.

For the implementation of the provisions listed in the three previous points, it will be necessary to await a decree from the Ministry of Labor and Social Policies that would be adopted within 60 days of the entry into force of this decree, and therefore by 18 September 2017.

Having said that, one last aspect that must be considered, concerns the methods of financing. In fact, the availability of financial resources is one of the basic conditions for starting up and developing a social enterprise. The reflection has become increasingly intense in recent years, especially as a result of numerous documents, such as the European Commission's Social Business Initiative and other policy initiatives that have allowed the growth of the number of actors, especially individuals, who seem interested in investing in "high social impact" initiatives.

3. NEW METHOD OF FINANCING THE SOCIAL ENTERPRISE: CROWDFUNDING

A form of alternative financing to the traditional one, is that constituted by crowdfunding, it allows

a) To obtain financial means by not making a request to the banks, which generally grant loans after an evaluation of the economic guarantees;

b) To value the social action.

Simplifying the meaning of the term, crowdfunding is a form of funding that, by adopting computer platforms called crowdfunding platforms, allows those who have an idea to sponsor it on those sites and to anyone who finances, to be able to contribute to the development of this project behind a reward.

Crowdfunding platforms in general can be classified according to the ways in which we choose to bring capital and in the type of reward provided to supporters:

- donations (usually do not provide reward)
- passive investments (provide for a reward)
- active investments (provide for a reward)

Usually projects that do not provide any type of reward or choice or project or peculiarity (social, civic, non-profit), use the crowdfunding platforms specialized in free donations, without reward. Passive investments are those platforms that provide for a reward that can also take the form of money (Peer to Peer Lending), but usually the reward provides the gift of a product / service that will be implemented by the funded company. The platforms that provide for active investments, along with the reward provide for the possibility that investors actively participate in the life of the company, through the purchase of shares or holdings of the company itself. The latter model is called equity crowdfunding.

4. EXAMPLES OF CROWDFUNDING

Civic crowdfunding is a phenomenon that finds ample space in the social impact sector. The application of crowdfunding to the civic or social sphere according to some authors was born with the aim of creating a new sense of citizens' attachment to their territory and related needs, making sure that everyone feels responsible for the common good then the territory and related services, in order to create a new relationship of responsibility and recognition between the institutions and the people that relate to an approach never experienced before (Picone and Schilleci, 2012; Barollo, 2013).

Around the world a growing number of institutional subjects such as municipalities, provincial bodies, municipalities etc. are used to finance public works and restoration, and services related to the public. Thanks to civic crowdfunding, 12 cities have started important 'best practices'. Among these, there are the public campaign for the construction of a pedestrian bridge in Rotterdam in 2011, the one for the conversion of an underground warehouse in a public park in New York and the one launched by the mayor of Philadelphia in 2013 to buy school supplies.

In Italy, an interesting example of civic crowdfunding is the one launched by the Municipality of Bologna for the restoration of the Portico di San Luca, one of the symbolic monuments of the Emilian capital. In 2013, fundraising was launched through a crowdfunding platform (GINGER), funds earmarked for the restoration of the Portico di San Luca in Bologna. The objective was to collect € 300,000.00 to be allocated to the target, through spontaneous donations online. In order to better involve possible donors, the project also included periodic events and initiatives to raise awareness on the issue. The subjects involved in this experience of civic crowdfunding were: the Municipality of Bologna, the committee for the restoration of the Portico di San Luca, the Banca Carisbo (intermediary for the passage of donations) and GINGER the crowdfunding site born in Emilia Romagna. The strength of GINGER in this case was the link with the territories. In fact, the platform, born in Emilia Romagna, works and focuses on the projects of the region, linking each project to the territory is able to raise awareness of the affected audience. The project that ended saw 7,111 donors and allowed to exceed the threshold established by collecting over 338,000.00 euros that will allow the beginning of restoration work.

Currently active crowdfunding platforms are:

1. **Reward crowdfunding**
   - www.finanziamiiltuofuturo.it;
   - www.schoolraising.it;
   - www.rezz.it;
   - www.vizibol.com;
2. **Equity crowdfunding**
   - www.ecomill.it;
3. **Donation crowdfunding**
   - www.letsdonation.com;
   - www.retedeldono.it;
   - www.iodono.com;
   - www.leevia.com;
   - www.economyup.it
4. **Hybrid**
   - www.funditaly.it;
   - www.terzovalore.com;
   - www.produzionidalbasso.com;
   - www.buonacausa.org;
   - www.donordonee.eu;
   - www.ideaginger.it;
   - www.meridonare.it;
   - www.planbee.bz

4.1 EQUITY CROWDFUNDING

Among the various categories of crowdfunding, the only regulated by the Italian legislator is equity crowdfunding. First with the Decree Law 18 October 2012, n. 179 (converted with the conversion law December 17, 2012, No. 221) on "Further urgent measures for the growth of the country" (also known as "Growth Decree bis") which introduced in our system a particular type of start-up, those so-called "Innovative". The decree was followed by a regulation of Consob (recently updated) that was delegated to regulate the management methods of portals and offers for the raising of capital.

Furthermore, the decree assumed the value of an organic policy that identified innovative business support, a new industrial policy approach; policy that has evolved and enriched with subsequent regulatory actions: the Decree Law of 28 June 2013, n. 76 (known as the "Labor Decree", converted with Law of 9 August 2013, No. 99) and more recently the Decree Law of 24 January 2015, n. 3 (known as "Investment Compact", converted with Law of 24 March 2015 No. 33) which introduced the "innovative" SME category, extending some of the incentives provided for innovative start-ups to them.

The above-mentioned regulatory framework outlines the characteristics of equity crowdfunding, that is a financial instrument that allows certain parties wishing to innovate, to access a form of financing that, indifferent to the events of the credit market, allows them to resort directly to the web to find new members and have the necessary capital to start and develop the project.

Equally, equity crowdfunding is defined when, through the investment, a real shareholding in a company is acquired. In this case the "reward" for the loan is represented by the set of patrimonial and administrative rights deriving from the participation in the company as a result of the purchase of shares or shares of the company so financed.

From what has been considered, it is necessary to verify whether the legislation on equity crowdfunding is applied also to social enterprises.

To this end, the Law of 06 June 2016, n. 106, concerning the delegation to the Government for the reform of the Third sector, art. 9 co. 1 lett. f) has established the possibility, for these forms of organization, of accessing forms of risk capital raising through electronic portals, in analogy with the provisions for innovative start-ups. In this way, the legislator opens the doors of the so-called crowdinvesting, in particular of the equity crowfunding, to social enterprises. Ultimately, the possibility is given to individuals and institutional investors to participate in the capital by investing through one of the online platforms authorized by Consob. On 26 June 2013 Consob itself issued the "Regulation on the raising of risk capital by innovative start-ups via on-line portals", a regulation revised last February.

5. FIRST BALANCE ON EQUITY CROWDFUNDING

Today, four years later, it is possible to draw a first balance thanks also to the recent report made by the Crowdinvesting Observatory of the Milan Polytechnic. From 2013 to date, funds raised through the equity crowfunding made in Italy are worth € 5.89 million. A rather low figure compared to the United Kingdom, for example, where only 332 million were collected in 2015 (while in the world the collection referred to last year was 2.56 billion dollars). According to some scholars, in Italy, in the first months of 2016, equity crowdfunding has changed gears and only in the last quarter have 11 new offers arrived on the market. This should bring the market to the EUR 9 million threshold within the year.

From the study of the Politecnico di Milano, other significant data can be highlighted referring to the 48 campaigns launched, of which 16 successfully closed and 12 in progress on the 19 authorized platforms.

• The Companies protagonists of the campaigns have an average of 3 years of age and a turnover of around 17 thousand euros.

• The main objective of the collection is commercial development (28 cases) followed by the production investment (18 cases).

• The average funding target is € 317 thousand, corresponding to a 22.68% share of equity offered. With an average pre-money value, then about 1.2 million

• The projects presented range from services in social / sharing platforms (10 cases), to ICT (10 cases), to professional services (9 cases).

• Investors, according to an unprecedented analysis conducted on 365 individuals, are between 40 and 49 years old, 82% are men and 28% reside in Lombardy. Among the investors, 43 legal persons were also counted, including service and consulting firms, manufacturing companies, banks, holding companies.

6. CONCLUSIONS

The arrival on the market of the equity crowdfunding of the social enterprises ex reform of the Third sector can therefore give a boost to this instrument. In support of this, an essay published by the magazine "Social Enterprise", Bernardo Balboni, Ulpiana Kocollar and Ivana Pais, identify three main drivers that can explain the success of a crowdfunding campaign promoted by a social enterprise:

• The first factor is linked to the characteristics of the social enterprise network in question, and to its ability to support, when activated, the implementation of the campaign.

• The second factor concerns the characteristics of the crowdfunding platform. It is a matter of understanding which role has the type of platform chosen (reward-based vs. donation-based) and its specific characteristics. In other words, the choice of the platform can influence the nature of the campaign according to the model adopted (donations or rewards).

• The third dimension finally concerns the planning of the campaign. Since the return on investment is uncertain, potential supporters are forced to act on the basis of partial information. Some features of the campaign may be able to highlight the goodness of the projects and to ensure that higher quality proposals are more likely to be financed. These include: the accuracy of the so-called project sheet (presentation video, photo, project description, economic plan, funding objectives, rewards system) and the campaign management phases (project updates, sharing on Facebook and Twitter).

From what has just been said, one last consideration can be made.

The fact that the legislator extended the legislation on equity crowdfunding to social enterprises, would allow the latter instrument to have further development. At the same time, it would allow social enterprises to have a new season of development. Given that, social enterprises are non-profit organizations that pursue solidarity goals, the use of traditional forms of financing could hardly be successful. In contrast, the models of donation and reward crowdfunding, as well as that of equity, are well suited to the civic, solidarity and social benefits of the social enterprise, allowing the latter to have a much wider audience of lenders. In fact, a social enterprise that manages a nursery, could well be financed through the equity instrument. In this example, the parents of children who use

this service, through equity financing, not only allocate part of their capital to the management of asylum but also become part of the social enterprise.

A further example could be the financing of a clinic managed by the social enterprise. In this case, a local community could invest part of its savings in order to open an essential health structure in the territory.

These are forms of financing aimed at developing projects that have an emotional significance for the community to which they belong.

In conclusion, it can be said that resorting to crowdfunding can be useful to allow the birth and development of new social enterprises that could hardly get the necessary capital by resorting to traditional financing.

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ANGRAGOGY AND PEDAGOGY

ABSTRACT

Adult education is a practice in which adults engage in systematic and sustained self–educating activities in order to gain new forms of knowledge, skills, attitudes, or values (Merriam, Sharan, B. & Brockett, Ralph, 2007, p. 7). The paper reveals the differences between pedagogy and andragogy. The science and art of helping adults learn, the practice of adult education is referred to as ***andragogy****, to distinguish it from the traditional school-based education for children* ***pedagogy****. Unlike children, adults are seen as more self-directed, rather than relying on others for help.*

KEY WORDS: adult education, andragogy, pedagogy.

1. INTRODUCTION

The need to learn during the whole lifetime, associated with the extension of learning beyond the childhood and adolescence age requires the trainers to know the specific of learning for the adult age.

Adult learning can be in any of the three contexts (Spencer, Bruce, 2006, pp. 9-10): *formal* - structured learning that typically takes place in an education or training institution, usually with a set curriculum and carries credentials; *non-formal* – learning that is organized by educational institutions but non credential.; *informal education* – learning that goes on all the time, resulting from daily life activities related to work, family, community or leisure).

2. THE SPECIFIC OF LEARNING FOR ADULT AGE

Educating adults differs from educating children in several ways given that adults have accumulated knowledge and work experience which can add to the learning experience. Most adult education is voluntary, therefore, the participants are generally self-motivated, unless required to participate, by an employer.

For adults, learning is a problem of restructuring and reorganisation, the specific of the adult learning being determined by the following major variables: the characteristics of

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the adult student, *the learning process* for the adult age and *the context* of adults' education (Paloş, 2007a, p.41).

The characteristics of the adult student. Regarded as a "super-student" (Knowles) or just the opposite, a poor student, the adult is not just a "big child", the adult status is the result of a complex process of development (Merriam and Caffarella, *cf.* Paloş, 2007a, p.42). As compared to the child, the adult presents a large diversity from the physical, psychic and sociologic point of view, the learning process at maturity being influenced by a series of factors, such as: motivation for learning, the physiological and psycho-sociologic variables (Long, 2004, pp. 25-36).

The approach of *the motivation for learning* of adults is limited to the specific activities of formal education, the key term in understanding the adults' education being that of *participation*. More powerful and complex motivated than the child, the adult studies more patiently and assiduously, she/he knows exactly what they need to learn and know, assuming the responsibility for the quality of knowledge acquisition. Although it is considered that adults are motivated predominantly intrinsically, although certain reasons and external *constraints* determine the adults to learn: the need of professional reorientation, promotion, higher salary etc.

Relatively easy to approach and identify, not all the *physiological characteristics* have influences on the adults' learning process. The most visible of these (the specific height and appearance, *the proofs* of becoming aged: wrinkles, grey hair etc.) present minor significances for learning. Instead, the characteristics less apparent (the decrease of the concentration capacity, the diminution of the visual and auditory acuity, the health state etc.) determine important consequences in the adults learning.

A significant number of *psycho-social variables* are important in adult learner features: cognitive development, experience, characteristics of role and personality. The ability of learning is at maximal operation between 20-25 years, but adults can learn, and their intelligence do not register a significant decline till around the age of 50 years, as Thorndike states (Hiemstra, *cf.* Palos, 2007a, p.43). As growing up, the adult thinking can obtain the characteristic of wisdom (although, the aging does not necessarily determine the wisdom). Wisdom, "the main characteristic of adults thinking is achieved by experience and knowledge of reality, once they age (Dumitru, 2007, p.119). The impact in learning of the previous experience of adults is translated in: the creation of a wide range of individual differences, providing a rich source for learning, creation of distortions that can inhibit or shape a new learning, marking the identity of the adult's self. The experience brought by adults in learning is significant both in quantity, and also in quality because adults hold rich and various experiences, organized in different ways (Kidd, *cf.* Long, 2004, p.33), manifesting a large variety of experiences, based on age, education level, gender etc. The determination of the concept of *role* that adults have assume the integration of multiple roles that the adults fulfil: the role of husband, parent, employee (often priorities) and the student role (often less important). Educational activity of adults do not propose the modification of adult's personality but it has in view the identification and cultivation of those attitudes, believes, values that increase learning.

The Learning process. The children's learning is different from the adults'. Andragogy (*andros*-man, *ago*- to lead, *logos* –science) is the educational science that deals with ensuring the formation and training of adults. For identification of definite features of adults' education, we will present the andragogic model of learning in opposition with the pedagogic model of learning. Highlighting both models Knowles states, paraphrasing a verse from the Bible: "first was the pedagogy, then andragogy". The differences between the two models are highlighted by Knowles according to the following parameters (Knowles, Holton, Swanson, 2005, pp. 61-64):

PEDAGOGICAL MODEL	ANDRAGOGICAL MODEL
The need to know	
Learners only need that they must learn what the teacher teaches if they want to pass and get promoted; they do not need to know what they learn will apply to their lives.	Adults need to know why they need to learn something before undertaking to learn it. When the adults undertake to learn something on their own, they will invest considerable energy in probing into the benefits they will gain from learning it and the negative consequences of not learning it (Tough, 1979)
The learner's self-concept	
The teacher's concept of the learner is that of a dependent personality; therefore, the learner's self-concept eventually becomes that of a dependent personality.	Adults have a self-concept of being responsible for their own decisions, for their own lives. Once they arrived at that self-concept, they develop a deep psychological need to be seen by others and treated by others as being capable of self-direction.
The role of experience	
The learner's experience is of little worth as a resource for learning; the experience that counts is that of the teacher, the textbook writer, and the audiovisual aids producer.	Adults come into an educational activity with both a greater volume and a different quality of experience from that of youths. But the fact of greater experience, the adults tend to develop mental habits, biases, and presuppositions that tend to causer them to close their minds to new ideas, fresh perceptions, and alternative ways of thinking.
Readiness to learn	
Learners become ready to learn what the teacher tells them they must learn if they want to pass and get promoted.	Adults become ready to learn those things they need to know and be able to do in order to cope effectively with their real-life situations.
Orientation to learning	
Learners have a subject-centered orientation to learning; they see learning as acquiring subject-matter content.	Adults are life-centered (or task-centered or problem centered) in their orientation to learning. They learn new knowledge, understandings, skills, values, and attitudes when they are presented in the context if application to real life situations.
Motivation	
Learners are motivated to learn by external motivators (grades, the teacher's approval or disapproval, parental pressures).	Adults are responsive to some external motivators (better jobs, promotions, higher salaries, and the like), but the most potent motivators are internal pressures (the desire for increased job satisfaction, self-esteem, quality of life, and the like).

The pedagogical model of learning centred on the teacher gives the entire responsibility on *what, how, when* they will be learned and *if* they were learned, while in the andragogical model, centred on student, the adult becomes a learning partner, being in connection with the proposed content, the used method for transmitting the content, the rhythm and the evaluation of obtained results. For the child, the student role represents the dominant preoccupation, *a full time job*, instead for the adult, the student role is added to other requesting obligation, a full time occupation: employee, parent, husband, citizen etc. (Merriam and Caffarella, 1991).

The andragogical model considers the next problems worth taking into consideration in formal learning: *informing the adults on what it is important to learn; the explanation of how to understand the information; the adults can learn only if they are prepared or motivated; it is required that the adult should surpass the inhibitions and opinions already formed about the learning process; the reference to the learning experiences of the adult subject.*

The context. The adult learning must not be separated from the context in which it will be used. The design of tasks in the formation programs will reflect the complexity of the environment in which the student must be able to function by the end of the learning experience (Paloş, 2007a, p. 42). In the adults' education, the learning environment is composed of: *physical environment, psychological or emotional conditions and social or cultural influences* which affect the development of the adult engaged in an educational initiative (Hiemstra, 2001, p.8, *on line*).

3. TRAINING DELIVERY PROBLEMS OF BEGINNING TRAINERS

Malcolm S. Knowles, Elwood F. Holton III and Richard A. Swanson surveyed 371 trainers who were asked to recall training delivery problems or difficulties they experienced as novices. The analysis of their responses conclude that novice trainers faced 12 common training delivery problems. Twenty expert trainers were asked to present successful strategies for dealing with the 12 training delivery problems. We present the analysis of their responses with a synthesis of the common training delivery problems experienced by novices and also the experts' advice on how to solve these problems (Knowles, Holton, Swanson, 2005, pp. 296-307):

1. Fear

A. *Be well prepared:* detailed lesson plan, practiced presentation.
B. *Use ice-breakers*: ice-breakers and activities that relaxes participants and gets to talk and become involved.
C. *Acknowledge the fear:* fear is normal, positive self-talk or relaxation exercises prior the presentation.

2. Credibility

A. *Don't apologize:* either experts or conduits.
B. *Have an attitude of an expert*: well prepared and well organized.
C. *Share personal background:* areas of expertise.

3. Personal experiences

A. *Report personal experiences:* shared the variety of experiences.
B. *Report experiences of others:* pertinent stories and incidents from other people.
C. *Use analogies, movies, or famous people: familiar incidents or situations in order to relate the subject.*

4. Difficult learners

A. *Confront problem learner:* individual talks during a break to determine the problem.

B. *Circumvent dominating behaviour:* nonverbal behaviour, such as breaking eye contact or standing with their backs to the person and inviting the others to participate.

C. *Small groups for timid behaviour:* quiet people feel more comfortable talking in small groups or dyads – exercises where a wide range of participation is encouraged.

5. Participation

A. *Ask open-ended questions:* incorporated questions into the lesson plans; positive feedback when people do participate.

B. *Plan small group activities:* dyads, case studies, and role-plays to allow people to feel confortable, to reduce fear, and to increase participation.

C. *Invite participation:* activities allow people to share at an early time in presentation.

6. Timing

A. *Plan well*: prioritized activities, some parts of the material are expendable.

B. *Practice, practice, practice* material many times.

7. Adjust istruction

A. *Know group needs.*

B. *Request feedback.*

C. *Redesign during breaks.*

8. Question

Answering Questions

A. *Anticipate question*.

B. *Paraphrase learners’ questions.*

C. *“I don’t know is okay”.*

Asking Questions

Ask concise questions.

9. Feedback

A. *Solicit informal feedback.*

B. *Do summative evaluations.*

10. Media, materials, facilities

Media

. *Know equipment.*

B. *Have back-ups.*

C. *Enlist assistance.*

Material

Be prepared.

Facilities

A. *Visit facility beforehand*

B. *Arrive early.*

11. Openings and closings

Openings

A. *Develop an “openings file”.*

B. *Memorize.*

C. *Relax trainees.*

Closings

A. *Summarize concisely.*
B. *Thank participants.*

12. Dependence on notes
A. Notes are necessary.
B. *Use cards.*
C. *Use visuals.*
D. *Practice.*

The principles of andragogy flow directly from an understanding of the characteristics of adults as learners and can be recognized when we understand the characteristics of adults, and see the way those characteristics influence how adults learn best. Teachers who follow the principles of andragogy when choosing materials for training and when designing program delivery, find that their learners progress more quickly, and are more successful in reaching their goals. The Canadian Literacy and Learning Network outlines the 7 key principles of adult learning. In other words, these 7 principles distinguish adult learners from children and youth.

1. Adults cannot be made to learn. They will only learn when they are internally motivated to do so.
2. Adults will only learn what they feel they need to learn. In other words, they are practical.
3. Adults learn by doing. Active participation is especially important to adult learners in comparison to children.
4. Adult learning is problem-based and these problems must be realistic. Adult learners like finding solutions to problems.
5. Adult learning is affected by the experience each adult brings.
6. Adults learn best informally. Adults learn what they feel they need to know whereas children learn from a curriculum.
7. Children want guidance. Adults want information that will help them improve their situation or that of their children.

4. CONCLUSION

Continuing education can help adults maintain certifications, fulfill job requirements and stay up to date on new developments in their field. Understanding what motivates adult learners and what their barriers are can assist in enrolling more adult learners. When adult learners clearly know the benefits of their continuing education, such as getting promotions or better job performance, they are more likely to be motivated to attend.[ ]When teachers are aware of the student's characteristics, they can develop lessons that address both the strengths and the needs of each student. Adults that are motivated, have confidence and positive self-esteem are more likely to develop into lifelong learners.

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JUDGMENTS AND ARGUMENTS USED IN LEGAL INTERPRETATION

ABSTRACT

The comparison and interpreting modalities are diverse bringing into light series of senses: a historical sense, an analogical sense, and etiologic or factitive sense, the typological sense that search for resembles between successive events and analogies, the parabolic sense that implies an update of the text meanings by sending to another referential situation, analogical to the given announced situation and updating the interpreted text, so that it fits to the nature of the legal rule. In all cases the result of interpretation must contain answers for justifying the principle according to which the interpretation is made, because even the Constitutional provisions must be justified. Therefore, within the legal doctrine lies the disclosure of its meanings.

KEYWORDS: *extensional meaning, demonstration arguments, text hermeneutics, legal semiotics, exegesis text.*

1. INTRODUCTION

The knowledge of sign meanings contained by the legal rule allows the familiarization with the competitive interpretations – acceptable, credible or false in relation with the agreed rule. Proper handling of art interpretation in law, of deciphering the true meanings of legal rule represents the necessary tools for the interpret. The reason disciplines order judgments and arguments, so that the interpretations seem both consistent and persuasive.(M.Djuvara, 1994)

Subject to any interpretation is the sign, with priority emphasis given to the word - "sign of signs". It can "talk" about all the words in words but also semiotic, because words translate significant relevance to all the other signs. Interpretable are not only the books but also gestures, sounds, tastes, tactile impressions, the smells, all that affects intentional one or another of our senses. Such passages can be found, that taken literally, to pass as absurd, unnecessary or contradictory, requiring other methods to complete the interpretation of the text, claming a specific method of interpretation. Meaning interpretation may be legal and

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extension, with a polyvalent, it relies on a combination of internal text and the infinitely existential situations, which allow updating of the message. It can multiply and achieve in different understandings, but complementary and not exclusive. It is necessary to have an adjustment between the meanings or levels of interpretation, so that the performer knows that the text definitively established should not be out the significance of its simple, through a juxtaposition of hermeneutics with its first interpretation.

The text logic is dynamic and can be redefined according to the chosen perspective of interpretation. Normalization is always done in relation to the meaning of the text, so as to limit the approximations and the arbitrary. Exercise interpretation should be done continuously and without limits in terms of getting results, respecting the principle of accuracy, so that every utterance is net, exactly, without the margin of uncertainty. Although interpretation is considered a form of altering original semantic richness, it is intended to give unity and coherence, to combine elements into a well-articulated system, to associate the text with its character and the corresponding existential significance.

2. THE PYRAMID OF LEGAL INTERPRETATION

Starting from these expectations a methodology of legal interpretation in a systematic pattern is setting up. Exegesis of the interpretation text is subject to a hermeneutic frame, which regulates the relations between the textual premises and existential conclusions between prime formulations and semantic translations. It searches into the text for traps and for exploiting all the possibilities. Therefore, there is no genuine autonomy for decoding, but yet no "censorship" that bans the proliferation of interpretation. Method (interpretation) intended to circumscribe strongly the processing ways of Hermeneutics, so that the enrichment technology to be accessible without necessarily guarantee the accessibility heuristic time.

Interpretation involves four steps:

1. historical investigation to establish what must be learned about the texts (mistakes, copies, involuntary or premeditate errors, the moment of writing, its unit, the veracity of the facts and evidence, authenticity critics, provenance, comprehension and credibility);
2. establishing the concepts involved in interpretation;
3. discovery and knowledge of previous legal doctrine;
4. general application of the facts to particular situations (e.g., conflict resolution in the text).

In contrast, the hermeneutical text analysis involves seven methodological steps:

1. legal text analysis by reading, reading first the text submitted to interpretation and then its summary;

2. reporting to casuistry;

3. research the historical process of becoming the rule of law on the vertical scale, using the historical method;

4. research using the horizontal comparison with similar texts or with similar rules - prospective research;

5. exegesis text is done by using the Grammar method, of context (which involves multidisciplinary research), identification of text meaning and identifying obscure meanings;

6. is investigating the possible objections to the used judgments, contradictions being clarified using the dialectical method;

7. arguments and exemptions are shown, with the final observation of the general principles and proposals for ferenda law, which involves reporting to the current text.

It is necessary to proceed systematically, under certain rules of interpretation, setting a firm methodology for the text to disclose as much of its semantic resources. Mastery of such rules depended on the performance of legal interpreted text. Capture the meaning depends decisively on the ability of a performer who is offering the freedom to submit to numerous methodological limitations.

How does good success or successful interpretations can be proved? If it resists to "verifying" proof, i.e. one and the same thesis may not be contradicted by one or another passage of the same paper, the interpretation will become lawful and promoted as such. The method, therefore, requires the interpreter to rediscover what they already know. Their competence is apparently repetitive and depends essentially on the way previous themes are problematic, underlined and refined.

It is necessary to discover the diachronic size of enounce alongside with the historical of discursive events. Interpretation must unearth and investigate also the origins archaic meaning of the text. Exegetic approach involves effort, knowledge, method and reflection. Meaning of the text should not be inherited, but found by knowing the doctrine and legal practice, supported by assiduous and intuitive “criticism”.

The method of legal interpretation, once assumed, stops speculation, pointing arguments demonstration. It is associated with working perspective drawing principles, policies, strategies, tactics and techniques designed to discipline the effort to shorten the road to end. It responds to a need for order to avoid speculative waste, improvisation, and argumentative superficiality or logic incoherence. But only one good application of the method is enough? (Popa, N. Eremia, M. C. Cristea, S. 2005). Does it support the lack of talent or the depth of interpreter? Does it ensure on its own the performance of a text? We can not answer this question without defining the method as a form of science, knowledge that is systematic, based on firm rules. (I. Kant, 1995) Therefore the stakes are always emphasizes the critical interpretation of the wording, because if there is not a thesis, there is any rationale, any demonstration, any way, any response or resolution. The problem requires at least three issues: the issue, that is the interpretation to be made, solving, implicitly how to reach a result, demonstration, that is the way to solve. The focus should be stressed on reflection in surprising the laws, the internal connections, and not on the inductive generalization, observation and experiment.

The positivism of Auguste Compte and John Stuart Mill, leaves from several assumptions: first, methodological monism or the idea of unity method in the diversity objects of scientific inquiry, propose an ideal or a standard methodology for other sciences, including human rights and science, and finally, the effectiveness of causal explanation, that consists of the subordination of individual cases to law, valid including human nature. (G. Heinrik von Wright, 1995)

The second position is anti positive called Hermeneutics, reclaiming a particular type of intervention in the claimed areas of interest. The methodological function of legal hermeneutics makes this science an art of comprehension, that is differs from the pattern that applied to other law, where an efficient work of causal explanation is done. Whereas other sciences generalize, the legal Hermeneutics individualizes.

3. THE SPECIFICITY OF THE GENERAL THEORY OF INTERPRETATION

The difference is the methodology, namely the binder between explanation and understanding. (M. Riedel, 1989) So we have on the one hand, the nomologic science which shall hypothetical and constructively, on the other hand hermeneutic sciences, history-descriptive, oriented towards interpretation of what was happening then, of events and of individual actually states. Meanwhile, there is a methodological awareness of legal Hermeneutics science articulated under the law system. This relates to the past by using historical method, so that comprehensive methods can divide its own, but can understand it objectively.

These issues urge us to ask if we can bring into question the foundations of a general theory of interpretation and what that would be ? Emilio Betti was the one who that first made such an ambitious idea and brought the way to shorten the time between legal and validating them. Ambition to be recognized as a "reformer", decided to reduce and remove speculative chaos inside a discipline increasingly required, Have been urged him since 1954 to lead a discussion about the fundamentals of a general theory of interpretation. *Zur Grundlegungen einer allgemeiner Auslegungslehre* is presented in a "manifesto", which already announced the main themes of hermeneutics, themes developed a year later in his *Teoria generale della interpretazione* (E. Betti, 1990).

General theory of interpretation, writing reference of Emilio Betti, is structured according to three main requirements: developing rules of hermeneutics designed as a general deployment of principles that allow the configuration of a specific methodology in Hermeneutics; critical hermeneutic philosophy inspired by *Sein und Zeit* of Heidegger's. One of the merits of the Italian teacher, outlined in this text, is his sought to bring order in an area seemed doomed to sidestep intentions of any settlement under logic fates and systematically.

The objective law in force requires from generic compliance recipients to respect its abstract, general and impersonal rules, which regulates typical behavior, invoking rational basis for values and principles.

Beyond the specifics of each branch of law and default of particular aspects of legal interpretation, the law has through its integrative organization a unitary character, which should provide or ensure the uniform application of the principles, techniques and interpretation of the rules the whole regulatory system. The rule of positive law, private and public, impose because it is a social rule constituted on an ideal background: order and social peace. However, this ideal is involved in the values and principles made by those who interpret them. Moreover this is foreseen in the legal process of deontology (E. Millard, M. Troper, 2000).

Of course, these observations should be considered shaded, on the basis that the positive law is a human product and lies in doubt, in vicissitudes, in precariousness, more or less, to the extent that they rely on natural law passed through the sieve interpretation legislature. (Gh.C.Mihai, 2008) The rule of law is involved and leads in turn sociological, psychological and political meanings more or less transparent. These meanings are historic and are revealed through the fundamental principles as the merits of any positive law. The general principles are distinguished by the fundamental principles and legal interpretation, but they all are part of a positive legal order. (JL Bergel, 1989) They are objective rules of law, not of natural law, either being expressed or not in legal texts, but applied by law practice, being equipped with a character ”*suffisant de generalite*” in order to be considered principles (J. L. Bergel, 1999).

At what refers the author J.L. Bergel when considers the principle character being ”*suffisant de generalite*”? Although there are rules of law, principles are principles because of the generally sufficient character distinguishing from other rules of law, which are not principles because they do not have this character? But if the principles are considered as rules, that would mean to have the same three parts structure as those, but they have no intern logical structure as the rules do. J. Festenbert considers the principle as a unified body of rules by a guiding idea, with a sufficiently precise wording so as to justify a relation of subordination (J. Festenbert, 1976).

On the contrary, B. Jeanneau says that the general principles can not be treated as any written law, neither custom nor law practice. (B. Jeanneau, 1954). Other authors consider the principles as binding rules of law, of State, valid and penalty, without stating through what definition the legal principles have these characteristics, but notes that they are subject of this. That means, the principle of equality before the law is subject to the legal issues before the law in order to ensure equality, unlike the standard "if the witness statements are false, it is sanctioned." It says in theory that the principles are of State, as the rules, which are not principles, which means that each state establishes its principles of law, resulting that there are any fundamental principles of law.

If a legal rule is contained in one or more legal texts, than it means that we get it through deductive interpretation, because the rule and its language expression is not the same. Or when we say that a certain principle is involved regulatory texts, we can not distinguish it from rules. In this case, the proximity of the kinship degree between the heirs of the same class is a rule that has exceptions (representation), while if it were a principle, its exemption would not make any sense, while it bring into light, not binds. "In the matters of legal conclusion of civilian, the rule or principle is the ability to conclude civil acts, incapacity being an exception" - says the doctrine, but it requires the following question: exception of the rule? Or the exception of principle? How can it be rule and also principle the capacity to conclude civil legal acts? A similar situation is met in the current legal code where legal proceedings (Article 2, ali.1) and truth searching (art.3) are basic rules, whereas the penal doctrine considers them as principles. (Pfersmann, O. 2001).

Nobody says that law is an idea inferred or induced by someone in a particular circumstance, because it would make confusion between the statements of a certain reality with reality itself. A statement is lawful if it refers to a necessary, objective and essential relationship, which always exists in relationship to other entities. Once the law is called the "principle", the angle of view on it is changed, because a legal statement is based on a principle character only when it guides, brought into light, directs the actions of people.

The principles of positive law are not necessary or regulators, but rose as a formulated rationality and considered in the joint that being a guidance of building legislative and case-law rules. Between principle and its formulation, the distance is always emphasized, because the wording is contingent and related to various socio-historical and political conditions. The principle talks in forms, and this translates it.

Hence the sense principles of interpretation: to serve as a guide in interpreting the law and business orientation legislature. Applying various provisions, the judge read them in their spirit. Identifying the applied principles and materialized by law, the judge may avoid such inconsistencies, contradictions, indecision in the completion and justifications. In this lies the difference, because rules from regulations apply and cable the principles, and researching the rules, we find inside them the principles.

The definition of the term (i.e. legality, fairness, responsibility) as the statement of principle has the purpose to disclose the legal nature. Legal terms are not understood by themselves, does not become available to the good sense of anyone, statement of principles does not return back to what is happening as a situation. Defining a term has the legislature authority or has the legislature or the judge, being accepted also the doctrinarian authority that proposes another meaning. In law, things with principles are worse because, it is not a principle what is decided by a legislative or law authority that would be, although in practice such deformities happen as in the phrase "the legal content of principle", given that it could be there are principles with illegal content or from the content of a principle we could detach a legal sense as well an illegal one.

Interpretation of the positive law as a perspective of justice principle serves the human, on the one hand, and on the other hand, this interpretation may relate to the entirety of a positive law or as a component of it - legal law (Constitution, an organic law, an ordinance of Government), legal act, legal proceeding. (H. Kelsen, 2000).

4. CONCLUSION

The justification is not the same with legitimating the meaning tension between these two terms has decisive practical consequences, containing different intentions and normative action reasons. In any case, the court order has justification, not legitimacy, but the judiciary has the legitimacy to rule the state itself.

The principles of interpretation are transpiring in probation at the courts of law, they could be detected in the substrate of each phase of the legal proceedings and in the decisions of judicial bodies. By the statement of any significant practical principle depends the activity of the establishment of laws. (F.Terre, 2001). The decisions of these bodies must be legal, that is to be granted to the appropriate formally sense of principles. The judge can issue himself principles in solving cases because the law does not prohibit him do so. Once in addition it is claimed that many principles are found in the substrate of rules, which would be deducted by some analysis. Sometimes these principles are so general that they are qualified as fundamental, essential for the industry, legal body indicated.

In reality, the principles of legal interpretation, although are based on the principles of logic, kept rationality interpretation, which involves logics but not limited to it, because it involves complementary legality and systemic. Legislature adopts rules only by virtue of guiding ideas, which gives unity and systemic, being avoided in this respect contradiction, inconsistencies and gaps. Then, in implementation of law the legal case maker not only appeal, in certain situations, at these principles, but more over they try to step over the surface of legality entering into justice that support legality, fact that increase the judge responsibility. (Terre, F. 2001).

Consequently, the more difficult problem to a judge is to establish step by step the case facts that they judge by analyzing and evaluating the evidence given, in order to discover the truth.

The legal truth results from the joined objective law interpretation of normative texts - interpretation of the law - and middle or immediate interpretation of the facts, in their generality or concrete - factual interpretation. It should therefore, according to the rule of truth that each fact to be interpreted as much as possible accordingly to the reality of its time of happening, without subjective distortions of those interested or involved in the case.

Setting the concrete fact on the balance of justice that would mold the law, generic and abstract, and then connecting them means applying the law of which the truth founds and the law justifies. The court of law is an official subject with formal rights and obligations in this regard, it decides the final solution left to express the factual truth and justice law, together establishing what we described by the phrase "legal truth".

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TIMELY RESPONSES TO DOMESTIC VIOLENCE TO OVERCOME THE INDIFFERENCE OF PUBLIC POLICIES

ABSTRACT

In this work, we argue that domestic violence is not only a problem for women and children that suffer it, but is a social problem. In this definition we also include the silence and disinterest on how to prevent violence against women and children; in fact, the slow response to domestic violence and the indifference of public policies may be described as "structural violence". Consequently, we can understand how not only violence, but above all the absence of readily available responses to it, is the primary problem to address. To activate positive actions against this type of structural violence, it's necessary to inquire into public institutions and understand what is the state of the art of the responses and the instruments of social policies.

KEYWORDS: *gender-based violence, femicide, structural violence, social policies, Italy*

1. CULTURAL AND SOCIAL PRECONCEIVED NOTIONS OF DOMESTIC VIOLENCE AND ITS ORIGIN

By domestic violence we mean every type of physical, psychological, economical and/or sexual abuse that occurs within the internal workings of a couple's relationship and consists in almost all cases of acts by a man against a woman. That violence, aggravated by the fact that it is done not by a stranger, but by a partner-companion-husband (namely within the framework of intimate relationships, where trust is betrayed to begin with), manifests itself in various forms, in various combinations, that have dramatic effects on women and their children (Intervita, 2013; Biancheri & Piga, 2016).

The problem of violence against women and children by husbands and fathers became a "public problem" in England in the second half of the 1800s, when the English government commissioned the first inquiry into the violence of husbands, followed by the attempt to protect wives from abuse by way of the Matrimonial Causes Act of 1878: it is in no way a coincidence that in those years the suffrage movement established itself, one that called for civil and political rights for women (May, 1978).

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There is no doubt that the problem has arisen also due to a changed social sensibility that has allowed the emergence of "gender violence" within the criticism of the traditional, patriarchal vision, a vision to which, to date, the assignment of discordant male and female roles has in a certain way legitimized the male abuse of power over the female. To understand the origins of violence we should ask ourselves: why do women have more probability to be beaten and mistreated by husbands, and children by parents? We do not intend to respond directly to this question, but just to note that violence perpetrated against women and children has always existed and in part has been justified since ancient times, as the prerogative of the head of the family. However, the outraged gender is not a category closed by its strictly defined outlines, but a relational state that calls into question the relationship between unequal partners: from a sociological point of view it is the structure of this relationship between the unequal partners that needs to be illuminated.

With the end of the nomadic lifestyle, the emergence of agricultural societies has left to the woman more or less the same fixed domestic roles that we know today - roles allowing them to raise children. The structure of the inequality, though, is scarcely explored in its modern and contemporary aspects, because it involves the history in which we are immersed, or rather the origin and development of private property, of the family and of the State (Engels 1976 [1891]). From two different points of view, the theories of Marx and Weber provide instruments, like class and rank, useful in exploring contradictions and conflicts connected to the emergence of the modern industrial system, which derives from the separation between domestic economy and corporate economy. It is not sufficient to investigate the way in which wealth, status and power are socially distributed: there emerges the necessity to explain the "gender" factor as explanatory of the hierarchical-sexual organization of society that assigns to the woman the primarily reproductive and domestic roles within the family.

Today it is necessary to understand the change in the role of women in all circles and perhaps the sole patriarchal explanation is not enough, that finds in its initial asymmetry one of the founding presumptions of violence (Dobash & Dobash, 1979).

Recent transformations of the family, not accompanied by suitable politics of conciliation that could modify the structure of the inequalities based on gender, force us to address an additional problem: not only the suffering of the abused woman, but also the discomfort felt by the men mistreating them, actual or potential, who feel threatened in their traditional roles and therefore tend to react. Given this changed vision, the violence can be considered as a type of real conflict in which to one of the two participants the right to express oneself and even to exist is negated, a controversy resolved to the disadvantage of the weaker subject (bell hooks, 2000).

The concept can be explored thoroughly beginning with the changes in the status of women, but in particular from the historical moment in which there emerged, as factors of change, along with a consciousness of class, also the awareness of women and their sexual differences: these latter are the result of the achievement of the movements of the 60s and 70s of the last century, particularly of feminist thought. This was a political and cultural revolution that contributed to the delineation of an attitude able to relate to a new consciousness, overcoming the limits of the self-awareness of class. Starting with a focus on gender, thanks to the solidarity among women and the strength of the "collective", the phenomenon of violence was able to be recognized and made evident, thereby giving it a name. In fact, before the 70s, the concept itself of violence against women did not exist. Today, terms such as gender-based violence, wife abuse, wife beating, domestic violence, sexual harassment and intimate partner violence are key references in international, scientific literature (to view the survey, see Heise, 1994; Gelles & Straus, 1998; Krug et al., 2002).

In the last few decades the problem has been named and quantified in various ways; nevertheless, the phenomenon remains largely underestimated numerically and little known. We must admit, in fact, that still very little is known about violence against women. One thinks of several fields of study that have yet to be fully explored in the realm of social research, such as those relative to social, cultural, and psychological factors that aid and abet violence, to the gender models that are at the base of it, to the prejudice that surrounds it, to its reproduction inside institutions, advertisements, in its speech and educational processes. Furthermore, knowledge of the relationship dynamics in which it develops, its manifestation in homosexual relationships, and the motivations and the ways of life of the men and women involved are still quite opaque.

Violence develops within particular contexts characterized by persistent relationship oppression (Goffman, 1968; Galtung, 1990; Bourdieu, 1998; Farmer, 2003; Pellecchia & Zanotelli, 2010). Since the years when Goffman and Bourdieu formulate their theories, women's empowerment has produced changes; even if parity is not perfectly achieved, schooling and female employment are much higher than then. In this changed scenario, the forms of domestic violence have also changed, and yet persist. It is bitterly said that the diffused violence in a society (and in particular against women) is not so much a dysfunction, but a function. Indeed, to say it with Bourdieu, a "structuring structure", where the violent order is reproduced through the Habitus of men, unwilling to admit that they are not the neutral and the universal, but only one of the two genders (Bourdieu, 1977).

2. FEMICIDE AS EXTREME GENDER-BASED VIOLENCE

We must therefore understand the significance of the oppression as a social construct that becomes structured over time and gather the diverse nuances of the condition of a diffused violence: from the daily and imperceptible debasement of women, to the explicit violence perpetrated against them, psychological and economical, ending with the silent indifference that generally surrounds the repeated threats that can result in the tragedy called "femicide" or "feminicide" (Russell e Radford, 1992; Muller, 2005; Danna 2007; Spinelli, 2008 and 2012; Delogu, 2013). There is need to come to a precise agreement about this concept: there are academics, intellectuals and political proponents that discuss it and refute it, based on subjectivism and personal opinions that ignore (or tend not to take into account) the tragic genesis of the term. We feel that it is therefore absolutely indispensable to remember that this word is based upon the monstrous vicissitudes of Ciudad Juarez, little known and neglected by a great part of European public opinion. In reality, the neologism "femicide" has come to the forefront of international media thanks to the film Bordertown that describes the facts of this city that shares its border with the United States, in the Mexican state of Chihuahua. In Ciudad Juarez, since 1992, more than 4,500 young women have disappeared and more than 650 have been raped, tortured, killed and then left on desert outskirts; all in the disinterest of institutions, with complicity among politicians, corrupt law enforcement and organized crime.

With femicide a new term has been coined but above all a new viewpoint in the study of crimes no longer to be considered "neutral"; in reference to this criminology category, the fundamental reason for a political choice is explained, one that has permitted the "rendering visible of the phenomenon, explaining it, and making possible the efficiency of punitive responses" (Spinelli, 2008: 121). In the genesis of the word femicide there lays a gender characteristic (being a woman who is killed) that, if not made explicit in principle, risks being lost in insignificant statistics. From international data (see Danna, 2008; Garcìa Moreno et al. 2013; Widmer & Pavesi 2016) one sees that the victims of violent death are increasing and they are mostly men, but this does not mean that femicides are decreasing. To counter the attempts at liquidating the question of violence as an inconsistent invention of the feminists, there emerges the priority importance to conceptually and methodically define it. To uphold the fact that gender is a significant variable, it is not enough in fact to register a single act of aggression or violence toward women: the phenomenon should be placed into the context of factors that contribute to its cause. In other words, gender cannot be only a variable through which to separate the results of a measurement, but it must be considered a structural element of the research (Bagattini & Pedani, 2016).

For this reason, domestic violence must be explained under the category of Gender–based violence. It has perhaps never been so visible as it is today, be it on a national or international scale. But the attention of the media, though it may contribute to the formation of an informed public opinion, sensitive to and aware of the problem, does not exhaust the range of the acts necessary to solve it. Social research on the theme of gender violence is a particularly difficult and insidious field for reasons that have to do with the delicate nature of the topic and the tendency to be silent about it, the depth of its roots in society, the entrenched conviction that violence in intimate relationships is a "private matter" and not a felony, the difficulty of measuring the phenomenon, the non-specificity of the instruments for its detection, or the inadequacy of the research methods used.

Even though violence against women may be a universal problem, its causes can be analyzed, understood and resolved only in specific local contexts. We underline here the value of understanding and the possibility of having information and data necessary to enact coherent and efficient government actions, on a local and regional level, where a significant variable for social policy could be that which involves the absence/presence of protection factors. For example, in the Italian case (Iezzi, 2007) "the extreme violence (homicide) in the domestic sphere is studied above all from the psychiatric point of view and the social reading of the phenomenon is neglected" (Iezzi, 2008: 79). In this regard, we emphasize the importance of considering femicide as a social fact, interpretable not only through the analysis of the psychological profile of its authors, but also in relation to the roles and social representations that underlie the violent action.

Femicides are more common among women in a non-professional situation: a clear sign that the lack or weakness of the social protection network (a consequence of the conscious isolation built by the author of violence against the victim) are conditions that accompany or favor the spiral of extreme violence against women (Piacenti, 2008: 91). For these reasons, we should analyze the social environment of the victims, to understand which instruments are available for them to prevent violence. If it is not seen within the context in which the violence originated, it is not possible to understand fully its multi-factorial genesis, nor let it emerge from invisibility. Consequently, actions aimed at social change cannot be established (not just those repressive and punitive toward offenders) and in particular those aimed at bettering the quality of a woman's life.

At the same time, it is not possible to identify a woman-type who more than others can become a victim, just as it is not possible to describe the aggressor (Barletta et al., 2008: 47). Undoubtedly, social policies should also take into consideration the problems of the aggressor (and not just his punishment). However, some authors do not think violence can stop (Walker, 1979; Hirigoyen, 2000) and they prefer to direct their efforts on the victims rather than on the aggressors. About the typologies of violent men there is the difficulty to analyze with precision the latent variables of male aggression, so it is necessary to distinguish violent men "only in the family" from the others (Crowell & Burgess, 1998; Peterman & Dixon, 2001; Jackson et al., 2003; Babcock et al., 2004; Holtzworth-Munroe & Meehan, 2004). In this way the bases are set up to reveal just right "the category of the unsuspected, of those who do not have particular symptoms of social exclusion, such as previous offences or alcohol abuse, but who are nevertheless violent inside the family" (Santangelo, 2008: 216).

Currently no contrasting strategy to the phenomenon able to attack it at its roots is available: in fact all we have are measures of the "quick-fix type", inadequate solutions to the problem, that treat the symptoms of the violence without modifying the origin of the inequalities and abuses of power. More severe punishment is being invoked for the men who mistreat and there is no doubt that this is necessary, but it will not be prison, precautionary measures or an electronic ankle bracelet, each adopted separately, that will resolve the problem. Consideration of the problem today requires us to look beyond emotions or impressions: it is necessary to understand the actions that may be circumscribed by the category of violence, in order to get them to the point of a methodological plan with the aim of analyzing them as completely as possible. What does domestic violence mean? The data depend on what women in a particular place and historical moment define as violence, considering it an unacceptable behavior.

3. THE QUANTITATIVE RANGE OF THE PHENOMENON, IN ITALY AND IN EUROPE

Violence against women continues to be scarcely stigmatized and insufficiently reported: what is actually denounced is only part of reality. The data we have are, on the one hand, those concerning the phenomenon that emerged and which are extracted, in fact, from denounces, processes, antiviolence centers, emergency rooms; on the other hand, those that are obtained only thanks to the qualitative investigations, i.e. the submerged data. This type of research was mainly concerned with the social perception of violence against women (Bimbi, 2002; Basaglia et al., 2006). Violence against women is very widespread, undeclared and above all unpunished, but the search for help (that is expressed in our country through the help asked to hospitals, anti-violence centers, toll-free numbers, lawyers and police) is increasing. Women react and there are more and more numerous who recognize that the violence suffered is a crime. To say it is the data of the ISTAT investigations conducted in 2006 and 2014 that take into account all the violence, both the one reported and the one not reported (Muratore et al. 2005; Sabbadini & Muratore, 2007; Istat, 2015).

From ISTAT statistics we see that in Italy over 14 million women have been subjected to physical, sexual or psychological violence. Most of this violence is perpetrated by the partner (in 69.7% of cases rape is the culprit) or at any rate within a household context; only 24.8% of the violence is at the hands of a stranger. With respect to domestic (committed by a spouse) and relationship (done by lovers, ex-boyfriends, ex-husbands, etc.) homicides, Eurispes statistics confirm that the latter is on the rise (Eurispes, 2013: 639). We can also see from these statistics that the greatest number of these types of murder occur in the North and Central North (more than in the South), a sign of an offense aimed above all at female emancipation: the women are killed mostly where they work, and are independent and yield to men much less. “The common place has switched (…) whereas domestic murders up to a few decades ago were ascribed to cultural conditions or the socially disadvantaged or the more difficult, in depressed areas such as Mezzogiorno” (ivi: 645).

In the fourth Eures report on femicide in Italy, the researchers deepen the dynamics and evolution of the phenomenon, signaling once again the inadequacy of the institutional response to the question of protection and help of women victims of violence. The victims of femicide are 114 women in the first 10 months of 2017 (EURES, 2017). Between 2015 and 2016, the number of femicides in Italy has returned to increase, from 142 to 150 (+ 5.6%), mainly due to the strong growth of the phenomenon in the regions of the North and the Center. Also in 2016 at the regional level the highest number of femicides was registered in Lombardy (25 victims), followed by Veneto (17), Campania (16), Emilia Romagna (13). Last year 76.7% of the feminicides, according to Eures, were consumed in the family. This fact is not surprising, given that in most cases - almost all - women die at the hands of husbands, boyfriends or intimate partner. From 2000 to today, there have been 3,000 women victims of voluntary homicide in Italy. Moreover, in 2016, 25.3% of the women killed are foreign; means that 5.6% more of the femicides registered last year is a percentage entirely covered by non-Italian women.

There are also undeclared cases to be taken into account. Over 90% of the cases of violence never gets reported. Furthermore, 1 million and 400 thousand women (6.6% of the total) are subjected to some form of sexual violence prior to age 16. Given all this, only 18.2% of the women are aware that the violence they endure constitutes a felony, whilst 44% of them judge it as something wrong and a good 36% deem it to be only something that happened (Anci-D.i.Re, 2014: 16). Ultimately, the primary cause of death for women aged 14 to 44 is violence by a man.

Violence against women persists in all the countries of the world, being characterized as the most common violation of human rights, and it represents one of the main obstacles in obtaining gender equality and female emancipation. It matters to women and girls in all the countries of the world, independent of factors such as age, social class or economic situation. It damages families and communities, with noteworthy economic and social costs and it compromises economic growth and development of the entire society.

The possibility of obtaining comparable data on gender-based violence is very limited at EU level, as there is no common methodology agreed between Member States.

This is why the documentation on violence data, due to the lack of harmonized and comparable gender statistics at EU level, remains severely lacking. But, in 2014 the

European Agency for Human Rights estimated that violence occurring within domestic walls, at work, in public places and online affects around 62 million European women between the ages of 17 and 74: it is important to state that one woman in three is the victim of violence (FRA, 2014).

The same Agency highlights the contradictory relationship between increasing gender equality and increasing rates of violence in Europe: the 4 countries in the world that most respect gender equality and women's rights are all in Northern Europe: Iceland, Finland, Norway, Sweden. They are, as they say in chorus, the World Economic Forum, the UNESCO and the OECD, the 4 "best countries for women", the 4 nations where for a woman it is better to live and work. Yet, three among them (Finland, Norway and Sweden) also have an opposite record: far more than in the countries of Southern Europe, women are mistreated, offended and even killed by their intimate partners. Among the most advanced countries, Finland stands out with 85% implementation of equal opportunities policies and at the same time presents the following data: 30% of women suffer during their lifetime physical violence, sexual violence, stalking and psychological aggression from a current or past partner. The "nordic paradox" has so far found only two hypotheses for explanation. First hypothesis, this depends on the number of complaints, in a country that guarantees their gender equality and (in theory) full civil rights, the victims feel more free to report what happens to them. Second hypothesis: guaranteeing full civil rights to women, the "best countries" provoke the reaction of men who feel threatened in their power and in their own identities, therefore they respond more and more with the only weapon they know, violence.

Even if here we do not intend to go into the difficult task of falsifying one of these hypotheses, however, it can be argued that violence against women is linked to processes of social transformation, such as the labor crisis; processes involving the whole society, but affecting the family. In the absence of social policies aimed at addressing the changed status of women within it, the family becomes the area in which power relations and redefinitions of roles become increasingly conflictual.

4. PERSISTENT LEGITIMIZATION OF VIOLENCE AND FALSE NEUTRALITY OF THE SOCIAL ORGANIZATION: THE BASIS OF PUBLIC POLICIES INDIFFERENCE

Our times, Luce Irigaray wrote in a happy expression (1984), has the job of thinking about sexual differences, namely to represent in a new way the difference between men and women and all that is diversely declined in relation to it. If this is true, an important part of this thought is to be dedicated to the study of the conflict and of the violence that exists between men and women, according to dynamics that deeply connote relationships and social action, in a distinct manner for the two genders. Conflict and violence, however, are not synonymous. The possibility to discuss conflicting ideas in freedom, with reciprocal respect and acknowledgement, is a common experience. Violence is, instead, a way to manage or propose an end to conflict that passes through the precariousness, domination, and the material and/or symbolic cancellation of the other. In front of the absurd pretense of the women wanting to be acknowledged as equal, there are in fact opposite, and more or less proportional reactions of male gender, not just as an uneasiness demonstrated more and more overtly on the part of men, but also as latency of a several social institutions, that are implicitly sexist, for exemple a) the persistence of cultural norms that legitimize violence; b) the false neutrality of the social organization, whose indifference results in structural violence.

In reference to point a), let us try to reflect upon the obvious that accompanies the second sex, paraphrasing Simone de Beauvoir's celebrated opera (published in France in 1949 and in Italy in 1961). Violence repeats itself on a daily basis together with visions that tend to more or less justify it, such as those oriented towards evolutionism that, even in the absence of valid proof, tend to explain the origin of the gender hierarchy as an "advantage of aggressiveness" of a hormonal type, which serves in social competition, to ensure the correct functioning of the institutions, theories justly criticized by Connell (2006: 70). Or consider the aggressiveness considered "natural", as evidenced by La Cecla. Refuting a few studies on American masculinity, the Italian scholar picks up on the evident link with the question of violence, arriving at the ascertainment, not without the rightful irony, that

The warlike posture is a characteristic of masculinity in many cultures. And it brings us directly to the question of dominance. The male exercises power and often he exercises it with violence. The link between power and violence perpetuated against women does not then astonish. On this ascertainment a tendency has recently been constructed that would aim towards healing men from repeating that shameful compulsion. According to this tendency, maybe, over a long period of time re-educated, feminized and made aware, males can lose this "natural" tendency toward violence (La Cecla, 2000: 70-71).

In reference to point b), and in a vision of gender inequalities as a social construction rather than a biological destiny, one would only need to ask oneself: on what things does a society spend its energies? In the moderation of masculine aggressiveness or in the preparation of women to submit to this aggressiveness? In the overcoming of inequalities or in the confirmation of oppressive gender orders, produced by past choices? To be able to respond, we propose reflection upon the ways by which, behind the universalism of circumstance and false neutrality, institutions reproduce a social hierarchical order, paradigmatic to the one that several scholars called symbolic power (Bourdieu, 1977: 405-411) and structural violence (Goffman 1968; Bourdieu 1998: 48; Farmer 2003). Guided by social and economic factors, the inequality of gender takes shape as the structure that parcels out the differences in an unequal way. It is important to keep this in mind, to avoid that assistance measures concentrate exclusively on people and their individual experiences, with the consequent risk of blaming the victims for their own suffering. This is the logic of structural violence that is derived from the way in which social organization organizes for a population the risk of incurring various forms of suffering, depriving the individuals of the possibility of agency (Farmer, 2002: 425).

To the matter at hand we also include the silence, disinterest, and indifference of public policies on how to prevent violence against women and children, in a flexible society where neo-liberalist politics emphasize the labour market crisis, while social policies do not foresee the softening, acknowledging, and dealing with such crisis, nor the consequent relapsing on the representation of the male productive model. To activate positive actions aimed at turning the logic of emergency on its head, that represents the load-bearing axis of structural violence, it's necessary to question the public institutions and understand what is the state of the art of the responses of social policies, with particular regard to families everyday life.

5. DOMESTIC VIOLENCE REVEALS THE CONDITION OF FAMILY FRAGILITY

Already since 2006, a report by the United Nations estimated that every year between 133 and 275 million girls and boys in the world are witnesses to violent phenomena and therefore are included among those who become defined as victims of "assisted violence". To this we add children who have been orphaned after the murder of the mother, the so-called secondary victims, that in Italy are currently more than 1628. The exposure of minors to domestic violence phenomenon significantly compromises their psychological development, triggering a major risk of perpetuating the violence, repeating it out or being subjected to it at an adult age. A child who is subjected to violence could, as an adult, end up incorporating violence towards women in his own repertoire of masculinity, if he does not change, by being shown alternative behaviors and values, despite how much of it he has carried out (Connell, 2006: 145). This type of violence is not therefore a theme in purely private circles, but a relevant social phenomenon that also has heavy repercussions on families, since the episodes of violence happen mostly within the sphere of affection and relationships (Gelles & Straus, 1988; Callà, 2011; Bartholini, 2013).

All too often, it is said, the answers to the problem are conceived in an emergency form, according to patterns that eventually lead civil society and its institutions to question itself not the day before, but regularly and in ritual form the day after the umpteenth femicide. Paradoxically, the same contrasting interventions, as long as they are anchored in emergency dimensions, contribute to generating inequalities and specific, oppressive gender orders, accepted and taken as given because their content is not analyzed. Violence has high social costs, conditions the life of women, and hinders their full participation in the social life to which they belong, because it drains their energies, betrays their confidence and seriously compromises their health. Often, though, a reductionist attitude of domestic violence is favored that places the woman at the center as the problem and as the careless victim to protect, which often stigmatizes the risk behaviors (what has she done to find herself in that situation?), to then arrive at the bitter conclusion that shows the high costs of the reparative and protective interventions weighed against her "imprudence".

In contrast to this tendency that contributes to reproducing specific, oppressive orders, we find it indispensable to explore the question from the point of view of gender sociology that can help deconstruct violence against women and children as a theme that comes down through the ages. Consequently, we can understand how not only violence, but above all the absence of readily available responses to it, is the primary problem to address.

This violence is anchored in precise cultural patterns on the construction of gender that travel across all social classes, transcend cultural and educational levels, economic status, and ethnic and religious membership. Theories that tend to explain it as an expression of personal psychopathology are not sufficient; the origin of this pathological condition would need to be explained. The fact is that violence against women by the hands of men is not just an offence to their body and person, that is to say a criminally prosecutable felony, but it is also a harmful wound to the social body, to children, to those same men, to the families, and to the institutions called upon to remedy it. It is not even ascribable to characteristics of class: for example, it becomes less visible and unverifiable when it presents itself in upper-middle income classes, where the incidence of men who mistreat is no less persistent (Corradi, 2008).

It would be limiting to believe that all the violence is derived directly from forms of oppression that the woman endures. Interpretations have recently been affirmed that underline the male reaction to female emancipation as a contribuiting cause. To add weight to this hypothesis is the empirical evidence that sees the phenomenon of violence associated not so much to situations of female unemployment, but to situations where women work and are (or aspire to be) independent, like the “nordic paradoxe” demonstrates. This situation often finds male roles that are unprepared to accept this new reversal, considering also the difficulties of men to face the precariousness of work and the end of their central role in a flexible society (Gallino, 2001). In other words, work no longer provides an identity of the traditional, productive role of the male breadwinner. This new change contradicts the expectation of “gender supremacy”, to which men to date have been socialized, leaving them in certain cases without the instruments to negotiate their changed role (Sofsky, 1998). In certain cases, these men could resort to violence as an extreme way to attempt to get back the exertion of authority that they think they have lost.

The changing status of women has surely brought into discussion and challenged the gender orders tainted by the patriarchal configuration of society. On the other hand, the attempt to change the criteria of legitimization, upon which the presumed male supremacy is founded, has not been digested nor fully acknowledged in a dynamic way by institutions, where the norms of the culture that legitimizes violence persist. The explanations of violence in a patriarchal context therefore assume new forms, according to which we must take into account the existence of a new source of conflict that moves through the social body, for a new acknowledgement of gender difference, as the basis and criterion of the legitimization of power.

One feels the need of protective and preventive policies that can accompany thoughts and actions on the changed expectations surrounding work and surrounding the contents of male and female roles, above all in the prospect of solidarity with future generations. Will these people know productive work, upon which it’s possible to build one’s own family? In what way will the genders share domestic duties? As men and women will they reconcile a double presence, domestic chores with those of work? Gender policies will be able to respond in part to these problems, if they work toward the construction of networks around subjectivity, guardianship of fragile relationships, and support of the wider dynamics that appear in daily life, consequences of the transformation of the family (Bimbi, 1999; Saraceno e Naldini, 2007; Esping-Andersen, 2011; Biancheri, 2012; Di Nicola 2015).

Domestic violence has deeper roots than the media want us to believe: it is a transversal phenomenon that affects all social classes because it’s inside the family. It is therefore by analyzing the crises within the family microcosm that we can say, in the words of Adorno, that the disorientation of men is great, since gender roles within the traditional family are radically questioned. In fact, it is necessary to consider not only the end of the male breadwinner's dominance, but also the eclipse of the mother figure from everyday family life, because she is occupied (and often completely absorbed) by the labor market:

With the family there passes away, while the system lasts, not only the most effective agency of the bourgeoisie, but also the resistance which, though repressing the individual, also strengthened, perhaps even produced him. The end of the family paralyses the forces of opposition. The rising collectivist order is a mockery of a classless one: together with the bourgeois it liquidates the Utopia that once drew sustenance from motherly love (Adorno, 2005[1951]: 23).

It is possible to listen to the silent requests for help from those who, within the family, suffer forms of domination and abuse: certainly, at the hands of a violent man who, however, is a cultural product and should be interpreted as such: it is enough to think that "Currently, a large part of male sexual violence stems from insecurity rather than from the uninterrupted prolongation of patriarchal domination. Violence is the destructive reaction to the decline of female complicity" (Giddens, 1995: 134-135).

The alternative is caring about family internal transformation, male crisis and the timeliness of every response, while indifference and resignation of institutions sometimes seem like the only reactions to the frequent facts of violence against women and children; even slow responses, actually, represent a substantial factor of structural violence. Instead, to intervene in a timely manner, by way of an efficient system of prevention, can contribute drastically not only to battle the phenomenon and keep its more devastating effects under control, but also to put in motion positive actions to develop protective factors. Among them, education represents the most powerful antidote against gender stereotypes; investment in work-study programs and research can prevent violence through the creation of networks that can give back to the victims that dimension of daily life with a hopeful horizon that the institutions by themselves cannot ensure.

Anyway, until the phenomenon is addressed in terms of a social emergency - like the news of these last few years refers to it on a daily basis - public opinion and the collective conscience will never be commensurate with the problem. Equality of gender represents an arrival point of a journey that takes its first steps beginning with the reciprocal respect between the genders: if not framed within the prospect of this change, there will be no preventive and protective intervention capable of reaching the desired result on an individual, relational and institutional basis. Recouping the relationship between men and women in a sense that is more respectful of the differences of gender and more attentive to personal specificities, we will also have thus contributed to keeping structural violence under control. Perhaps this way we will realize the most important axis in prevention policies: that of reciprocal respect among people, with the prospect of also reducing the occasions in which distress or conflict becomes the cause or pretext for violence, in couples, in the family, at work, and in any social circle.

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ANALELE UNIVERSITĂŢII "EFTIMIE MURGU" DIN REŞIŢA
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ISHIHAST PSYCHOTHERAPY. THE HEALING POWER OF PRAYER: EDUCATIONAL APPROACH

ABSTRACT

The hesychast psychotherapy is a constructivist model of the mind-soul-body triad, magic/shamanic-hesychast-psycho/logotherapeutic, meaning that with the help of human mind the spiritual realities and their relation to the human body are being "conceptualized".

The most important aspect of this research was that along the entire work, no matter what scientific subjects were being approached, we tried to demonstrate that the not only the Christian spirituality and mysticism must "accept" the psycho-therapeutic science, but vice versa. The science and the religion together generate definitive positive results in healing states of mind.

KEY WORDS: *psychotherapy, spiritual psychology, religious education, praye*r.

1. INTRODUCTION

The hesychast psychotherapy is a combination of orthodox spirituality and medicine. The orthodox Christian creed and the medical practice have the purpose of offering not just the spiritual comfort but the psychological one in a secularized society in which the comfort of touchable achievements must be supplemented by that retrieving the spiritual equilibrium which is often ignored.

The spiritual psychology has the purpose of reuniting those things that once were united, the soul and the mind, both being responsible for the actual state of man, planning to harmonize what seems to be different, but is not, being in fact controversial in order to obtain the personal equilibrium in relation to others – the society and God (the sacred). According to this concept, the subject of spiritual psychotherapy seems to be extremely present nowadays.

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The two conjugated sciences (the psycho-therapeutic and scientific knowledge doubled by the spiritual gnosis) appeared recently, towards the end of 19^{th} and the beginning of 20^{th} century. Psychotherapy, as science of limits that are not shown yet, is also incorporated in the body limits, despite Jung ideas which lead us to an imaginary common background or to imaginary theories which are finally a product of human psyche. The research in this area must not be abandoned and ignored by the Christian spirituality of the 21^{st} century that aims the salvation or the healing of all huma beings.

This subject is an important one; it is essential to choose the way of approaching it. The final purpose is to underline the psychotherapeutic finality of the public and personal Christian religion, because God does not want the death of the sinner (who is ill) but wants him to come back to what is right (to heal himself) and to be alive (saved), (Ezekiel, 33,11). There is a real scientific itinerary that had to be experienced to prove the healing quality of the orthodox Christian worship.

2. ISHIHAST PSYCHOTHERAPY. THE HEALING POWER OF PRAYER

2.1. *Symbiosis of terms*

In *The perspective of the old faiths*, we accepted the challenge that even today the shamanic phenomenon arises by offering a spiritual variant to healing a physical disease. For shamanism the disease is not a physical issue till its final existence which could mean death. The victim is considered "half a person" meaning that its soul is partly captured in the spirits' world (the cause may be a curse or even sleep, when the soul leaves the person's body to visit its origin lands) betrayed by the spirits and trapped there being consumed by them. The spiritual fact has an impact on the soul or on its remaining parts without being able to achieve its role that leads to violating the vital functions of the body. It results in the disease of the body if the missing part is not retrieved, the body's death, and the worst - the remaining of the "chopped" soul in eternal restlessness. That is the reason for haunting and other tragic events as children's death, immature souls, who have not started yet earthly journey – to be trapped between realities, not reckoning either of them as the source. The shaman is a spiritual and physical healer. He enters into the above world using the trance where he is looking for the soul guided by totemic spirits gained by initiation. According to the physical symptoms of the illness he learns who kidnapped the soul and where is it and where could he recover it from. The success is visible through healing whereas the failure through a worse state of the body, and eventually death.

The phenomenon of reciprocal *intrusion* shows us that not only demons but people too are responsible for the relationship with the sacred. The accidents are mostly a result of *unknowing*/*ignorance* which is the main source of infestation. The actions are focused on or around sexuality that led to an entire demonic pathology of the disease that affects the people's sexual life which means that some measures of protection must be taken, *initiation procedures* that reveal the right knowledge of the human relation to the sacred. It results an entire series of acts in the idolatry field as *the amulet, the talisman, the spell,* all of them having the expected effect on re-establishing the balance of spiritual and physical life and for all the habitual system. The ground for research was set but it was not enough.

The Hesychasm - we were not interested in the history of the phenomenon's appearance and its development, but by the new perspective that hesychasm brings over the concept of healing through the human being's relief from the world. Basically speaking, it is about the silence itself, about a self-denial, not an abandon of yourself. The human being disclaims all the goods that are essential to him, what is more than enough, without giving up on himself as a purpose of the creation act. God, who made the human being, imprinted His image and appearance in His creation, these determining the modern man striving to discover them. We can not understand by hesychia or *reassurance* an abandon in front of the destiny but a conscious and conscientious controlled detachment of all that prevent this knowledge. If the human being, detached from the world or things is able to maintain himself in this state, he walks ahead towards his personal salvation and, meanwhile, towards the knowledge of God. In other words, the ultimate reality, God, reveals Himself to the human being as soon as he freely decides to perceive it. As an opening of man in the permanent opening of God we have a complete participation of human being, body and soul, which leads to the man's ability to remain in a perfect equilibrium in order to experience the healing power of charismas.

The illness appears as a process of disobeying to our forefathers' divine command of not eating from the tree of knowledge. We call it process because the disease requires a completely different view of the health until nowadays. It is a variant assumed by mankind which leads to the power expressed over it. The sin is a disease itself, even if a spiritual one, being accompanied by the act of consuming the forbidden fruit. In other words, not only the spirit that accepts the temptation is implied and responsible but the body is, too, by following it. The human being, a dichotomous creation, can be partially judged but only for his actions. If the body, by its judgement expressed in the biblical words "seen" and "desired" decides that "it is tasty" then it remains implied in the process of disobeying and of getting sick. The effects of the soul's disobedience are reflected in the sin as a disease and in the general health of the body. This leads to the entire process of "gaining back/recovering" the fallen nature in God, this aspect being largely analysed in our research.

Psychotherapy/logotherapy has as a starting point the psychotherapeutic practice, but not in the sense of its description but in connection with the "logos" therapy, *the word.* Thus, the logotherapy is directed towards the sick man according to his path. It is method of analyzing the mental in order to guide the human being to the depths of his existence, being, in the same time, a psychotherapy as long as it is trying to guide him towards a positive path, avoiding depressions and psychosis. Because the sense of life is beyond the human's existence even if in the unhappiest situations, there is someone who could find a way for his life. The human being is a pilgrim who must make peace with his life and with himself by offering it a less painful perspective. Knowing that he is mortal, the human being must find a way to save the dignity of human existence. Logotherapy wants to be the method that offers *each human being the reason of existence*, the life sense where the real problems of each person can be discovered. Due to this fact we consider logotherapy as being the closest method of psychotherapy to the hesychast spirituality.

2.2. Hesychast psychotherapy

The hesychast psychotherapy is a constructivist model of the mind-soul-body triad, magic/shamanic-hesychast-psycho/logotherapeutic, meaning that with the help of human mind the spiritual realities and their relation to the human body are being "conceptualized". Through the soul those realities are expressed, and through the body they are perceived and treated with logotherapy.

The mind, as reasoning part, could be *darkened by the sin;* being created in itself to process personal thoughts, but to put into dialogue the non personal ones. Some thoughts come from God, through the divine commands, others come from the devil by temptation, both may or may not be accepted by the human being's free will as a result of the same mechanism of mind processing. The human is capable, after thinking of strange things, to choose what he wants following his personal experience, his own life's history. To respect the divine thoughts of not consuming the forbidden fruit, although he didn't find a correlation with his own experience, the human being had to take into consideration the fact that resembling the God's image could not have been given to the devil itself. The command is the formula of God's confidence in his creature and the answer is its proof of being respected and applied.

Because the mind is "the eye" of the soul, the thoughts may or may not be removed, as there is its obligation to quantify them by accepting or ignoring. From this reason, to understand the mechanisms that generate sinful thoughts, we dealt with the main forms of temptation's way of expressing through thoughts that are not specific to human nature. What is sure is that through mind and not through soul, as long as the human being is incarnated, the sinful thoughts enter our soul nature.

The soul may or may not accept the bad thought, because the free will function belongs to the soul and the thought will be like a "bait". The soul that will let itself caught in the hook that draws it to the sin "without thinking" will become sick too. We can notice here a "chemistry" of the sin in soul, a spiritual "contamination" that could nearly transform itself into a sinful act. The bait is not the sin and it is not sinful in itself. It is an illusion of a reality directed to the mind developing it by acceptance in its imaginary field. It is what we think after we have accepted it, until the stage of doing the sin. The bait is basically demonic, but into the soul it loses its outer quality, the demon's presence, because if it was present we would talk about possession, being the reason for the bait to be alone in front of the soul that might accept or reject it. What is sure is that no matter what the soul decides, the body is the one that has the absolute free decision of the soul.

The body has the purpose to discover all those inner thoughts of the mind and soul. In the absence of watchfulness the desire to sin appears not only in the soul by accepting the sinful thought, but with the deed of a sinful will that is specific now to the soul and not to the demon that brought the temptation. This way the passion appears meaning that the continuous action of the sin leads not only to addiction and to other worse physical illnesses, but also to endocrine or physical movement disorders. For example, the temptation of alcohol leads to alcoholism, to chronic disorder and to an entire harmful complex of psycho-physical affections but also spiritual ones for the human being as a victim of his own lack of attention, and for the closest people that are, in the majority of the cases, the powerless witnesses of the destruction process. We refer here to helplessness as vice or passion slavery that leads the mind (the reasoning part) and the artificial soul by cancelling the free will fact that makes the soul being directly responsible. An entire conglomerate of passions is being created around the vain glory, killer of bodies and souls too. This topic and many similar others, as angriness and its reflections, were approached in the psycho-therapeutic relation of the orthodox Christian worship on the three elements, mind, soul and body, which have been explained so far.

2.3.The prayer's mystic and the condition of healing

In *The prayer's mystic and the condition of healing,* we emphasized three aspects, all of them being built on the mind, soul and body structure. Thus, in *The hermitage - The prayer* is directed to the rational human nature meaning that before being an act of faith, the prayer is a process of knowing, a method used by the human being in order to try to reconnect with God by isolating himself from the family in his own room. The prayer changes the human "status" in relation to God, becoming religious through the withdrawing process. We can observe here the possibility of the appearance of the hesychia state, the beginning of a road that must be walked towards the healing process.

The charismas-the healing prayers indicate a part of this route showing how to get and how to keep the holy grace. We deal here with a practical reality perceived through the sacred work of divine energies that heal, strengthen and promote the health of those who received this blessing in this world. The reality of the healing prayers is an undeniable proof that made us choose them in the divine healing process having an instant effect, but always with definitive reality.

Finally, in *The worship- The Holy Mysteries* we demonstrated that healing could be obtained and the state of health could be kept through heshychia in the Christian worship community by all participants in the religious ceremonies, all of them wanting the same thing- the peace in Jesus Christ. The peace of the soul brought by the worship living being followed by the embracing the Holy Mysteries represents the Christian declaration of striving for healing/salvation and the safety he obtains under the protection of the Holy Spirit. The Christian believer realizes that health can be kept only by the continuous protecting interference of God as long as the sin has its origin in the spiritual world of the angels. Not being a physical reality but an action that has consequences over the body, the disease's origin and its healing should not be looked for here but in the above world as a direct consequence and the spiritual fundamental sense of healing.

3. CONCLUSIONS

The most important aspect of this research was that along the entire work, no matter what scientific subjects were being approached, we tried to demonstrate that the not only the Christian spirituality and mysticism must "accept" the psycho-therapeutic science, but vice versa. The science and the religion together generate definitive positive results in healing states of mind.

The prayer must be done personally or in group by participating at the Holy Liturgy or other religious services, in this way correcting the wrong, harmful oriented spirituality and reaching the wonderful healing of human being through retaking its relation with God. Because around the infinite holy sacredness, the disease does not find its sense as substance, it disappears, the created sacred energies are those elements that heal, repair or correct in a providentially way the human being, salvaging it "apocatastatically" through the participation of the free will in the healing process, at the "primordially" of Adam the human being becoming a carrier of the holy grace, a corrector and healer of his fellows.

The prayer that is done within the worship, in the Christian community and in communion with Jesus Christ brings the soul's relief that the Christian believer needs and that of the body materialized in the healing act. The neurotic states the depression crisis lead step by step to its finality through consuming the Holy Mysteries/Sacraments. It was the moment when we considered that talking about a complete healing is not an overreacted issue due to the fact that hesychast psycho-therapy finds its sense of peacefulness in the ecclesia, in the intimate communion of Jesus Christ's Holy Sacraments.

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ONLINE ADVERTISING OF PRODUCTS. PRACTICAL-APPLICATIVE APPROACH IN THE PRE-UNIVERSITY FIELD

ABSTRACT

Marketing subject develops students' ability to put their ideas into practice. This involves creativity, originality, risk-taking and the ability to plan projects in order to achieve the goals. It also provides support for students in private and public life, increases awareness of their activity and their ability to take advantage of opportunities, while providing a basis for entrepreneurship. The aim was to make a small contribution in enriching didactic activity, teaching activity and in acquiring marketing knowledge, by using interactive methods in teaching - learning this subject.

KEYWORDS: *marketing, advertising, online, research, students, interactive methods.*

1. INTRODUCTION

Marketing is, above all, as most say, a new vision, a new conception on the orientation and conduct of economic activity. According to this concept, any economic activity is oriented towards meeting the demands of consumers with maximum efficiency.

Through this theme, the present paper is topical for the Romanian economic reality and finds its usefulness by the means and the ways it proposes in order to improve and make more efficient the promotional activity carried out in the Romanian enterprises. The online advertising of products is not only a fashionable environment, but also a direction towards which more and more off-line activities are being directed. In view of promotional activities on the Internet, in order to achieve the best results, the objectives and tools available to meet the target audience of the campaign must be established and analysed first and foremost.

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The content of the paper corresponds to the title and develops the topic announced in five chapters, followed by conclusions and bibliography. Starting from the theoretical concepts underlying marketing communication, during the paper are presented and analysed characteristic aspects on the way of organizing and developing this activity, the role of promotional activity in marketing, as well as the modern didactical strategies, interactive teaching methods used in school, within the discipline of marketing.

The paper aims to deepen the advertising field by presenting the modern company communication system and promotional activity, advertising being one of the most important tools of communication policies. The stages of the advertising phenomenon are analysed, but the emphasis is on forming an overall view of online advertising.

2. MODERN MARKETING ORIENTED TOWARDS THE PROMOTIONAL ACTIVITY OF THE COMPANY.

The paper begins, as is normal, with the definition and explanation of the theoretical concepts underlying the theme. Thus, in Chapter 1, the theoretical elements of marketing communication are dealt with, its role in the development of the modern firm, paying special attention to the structure of the promotional activities and continuing with the analysis of consumers' perception about online advertising.

Marketing, as principles, vision and philosophy, is unchanged, so basic concepts, marketing mix and marketing research remain valid, unwavering. However, the realities to which marketing is applied change, through the emergence of a new social life framework and the new infrastructures created by technological advances. Changes in the environment determine new market offer orientations, referring to demographic changes that will restructure the demand, to technology revolution, relationship marketing and new directions in customer satisfaction. The communication process is an interactive dialogue between the firm and its customers, which takes place during the pre-sale, sale, consumption and post-consumption stages.

3. *PRODUCTS ADVERTISING IN THE ONLINE ENVIRONMENT,* begins with an overview of the online advertising history, treats offline and online advertising by comparison and provides an overview on forms and tools of online advertising. The Internet is an interactive, global environment that has changed the area of activity and the language of marketers, it has potential for impact, influencing also the competitive strategic choices of organizations. The Internet offers a rapid shift from advertising to producer, the user can interact with the product, test it, consult other consumers' opinions and ultimately, buy it. A benefit of the virtual environment is the ability to modify or even change the campaign if it generates an unsatisfactory response. Through an online campaign, we can simultaneously reach out to multiple target audiences. Throughout this chapter, there are a number of aspects regarding advertising, an important variable of promotional policy.

4. *MODERN DIDACTIC STRATEGIES USED IN MARKETING* is dedicated to the realization of the didactic approach, starting with the elaboration of the strategies, setting the objectives, the material conditions, as well as the methods and means necessary for its realization. This chapter discusses the role of interactive didactical strategies in streamlining the teaching-learning-evaluation process, two didactical projects used in teaching marketing are exemplified.

Awareness of students' need for activity, inclination to exploration and discovery ensures their deep involvement in a thorough and intensive learning process. It must be acknowledged that this construction in learning is not only for the students but for all learners, so also for adults. Teachers themselves build their own knowledge and understand the difficulties and the most effective ways to work.

The ever-increasing demands of integrating new technologies into education, of enhancing the interactive nature of learning using collaborative learning and evaluation strategies constitute the imperatives of developing a society, a modernist and postmodernist education. This does not mean total renunciation at traditional strategies, but harmonious, effective blending with those involving a deeper engagement of the student in their own training.

The design of effective educational strategies is the rational process through which the optimal conditions for achieving the tasks according to general and specific competencies are selected, combined and imagined for each learning stage. Pedagogical design includes "the tasks of anticipating the objectives, the content, the strategies of conducting learning, the evaluation samples and especially the relations between them, in the specific conditions of a way of organizing the educational process" (Cerghit Ioan and Vlăsceanu Lazăr (1988), Pedagogy Course, Bucharest, University of Bucharest Publishing House, p. 249.)

In order to be successful in training, a well-contextualized and articulated procedural route must be prefigured. Teaching strategies are flexible action and operational approaches (which can be modified, reformed, changed), coordinated and linked to objectives and situations that create the conditions for teaching and generating learning, changing attitudes and behaviours in diverse, particular didactic contexts. The strategy is a procedural scheme so dimensioned that it prefigures an educational reality under conditions that can change. It involves a mixture of intentions, resources, ways of activating them, combining and eliciting "productive" knowledge, mobiles, beliefs, values. (Cucoş Constantin (2006), Pedagogy, II-nd Edition revised and added, Iasi, Polirom Publishing House, p. 282)

5. ***DIDACTICAL METHOD, A COMPONENT OF THE INTERACTIVE DIDACTIC STRATEGY*** aims to make a small contribution to the enrichment of didactic activity, the teaching and acquisition of the marketing subject, with particular reference to the development of students' thinking, entrepreneurship, using interactive methods. Included in this chapter are various modern assessment methods and techniques; evaluation is the main feedback lever that provides self-regulation information useful in making decisions about improving the process / system of education.

6. ***PEDAGOGICAL RESEARCH ON THE IMPACT OF INTERACTIVE METHODS APPLIED TO MARKETING SUBJECT*** has three important parts:

6.1. Interactive Learning. Good practice example, Erasmus+ project "CL@SS - Competences learning in secondary schools"

Between 2015-2017, the Economic College of Mountainous Banat in Reșița carried out the Erasmus+ project "CL@SS - Competences learning in secondary schools". The project aims to provide an innovative and efficient teaching model that will lead to the development of students' social skills and make study disciplines more interesting and attractive to students. This approach will stimulate creativity and motivation, will positively influence students' pro-activity and outcomes. In addition, the proposed pedagogical model aims at developing the (professional and social) skills, the motivation and self-confidence of the teaching staff.

The project coordinator was the National Management School in Bulgaria and the partners were: METEGDER organization in Turkey, RPIC-ViP s.r.o. from the Czech Republic, 137 "Angel Kanchev" Secondary School in Bulgaria, Economic College of Mountainous Banat in Romania and Celjski Mladinski Center in Slovenia.

Among the project's objectives are:

- ✓ Equipping teachers with the transversal key-competency teaching methodology, which they will be able to use in the daily school activity in different subjects and which will contribute to:
- • developing students' social intelligence.
- • providing more effective teaching methods for school subjects, more efficient use of knowledge and better results, increasing self-esteem and school satisfaction among students.

Within the project, different dissemination activities (information sessions with parents and students), teacher training courses and teaching workshops were organized at the Economic College of Mountainous Banat in Resita and in partner schools. Initially, three teachers were selected to take part in a training course for multipliers (trainers), which took place in Ostrava, Czech Republic for a period of six days. The three participants were familiarized with the working methodology at an institution specializing in adult education, and then they had the task of organizing training courses for the teachers in their country. Three training courses of two days each were organized, with 43 teachers from 10 schools. Participants were provided with teaching materials and training methodology, which aimed at developing six key competences for students: Effective communication, Cooperation, Entrepreneurship, Problem solving, Lifelong learning, Finding and managing of information. In a very pleasant atmosphere, the 43 participants had the opportunity to apply different activities from the teaching materials and to play the role of the students. The training courses were followed by a National Workshop, which aimed to prepare the pilot testing of training materials in class. Participants also learned how to create new exercises that will be added to the existing materials.

After completing the piloting activity, there were centralized 40 satisfaction questionnaires from teachers and 2146 satisfaction questionnaires from students and the feedback received from them was extraordinary *("We learned a lot easier through these methods"; I wish that all the classes were like this "," It was a relaxing atmosphere and I learned a lot in a very short time "," I had the opportunity to know my colleagues and the teacher better "," I could tell them my opinion and listen to others "," I contributed to the success of my team "*). It is further evidence that learning by playing is a successful alternative to making study disciplines as attractive as possible for the students.

In April 2017, three of the teachers participating in this project, together with one of the multipliers and project team members participated in an International Workshop in Istanbul, where they presented their activities with students and set the final format for the teaching materials that will be published at the end of the project. It is worth mentioning that the final version of the didactic materials will contain, for each of the 6 competences mentioned, one Competency Guide and 40 exercises that can be used in different study subjects, to which will be added 500 new exercises proposed by the teachers from all the countries participating in this project. The materials were translated into the languages of the partner countries, then published, but also included on an on-line platform from where they can be accessed and used by all those involved in the activities. Participants also received an international certificate attesting their involvement in the project activities and their training as social skills trainers.

6.2. Presentation of pedagogical research: didactical activity, application of questionnaires

Under the Erasmus+ project "CL@SS - Competences learning in secondary schools", I participated in the training courses, which were aimed at preparing the activity of testing the didactical materials during the classes. In the didactical activity, I have implemented competency-based learning through interactive teaching methods in marketing discipline, Chapter 4 - "Promotional Techniques", within the module "Consumer's and Environmental Protection", for the 10-th grade. A total of 50 students (two classes) participated in the activities.

The aim of the research was highlighting the advantages and limitations of interactive methods in the formation and development of competences by teaching - learning marketing subject in high-school students.

The discipline of marketing develops the students' personal qualities and abilities in the formation of entrepreneurial spirit and behaviour, as well as assimilation of knowledge on how to start and successfully run a firm.

Activities with students were conducted through didactical games, communication, cooperation, problem solving, finding and managing information, regarding Chapter 4. Promotional Techniques within the "Consumer's and Environmental Protection" module. As a result of the influence of the experimental factor, the students managed to solve the proposed exercises through interactive methods, observing their efficiency in the educational process.

At the end of the activities, I applied a questionnaire to get feedback from students about how they perceive teaching activity centred on interactive methods and skills development.

6.3. The results of pedagogical research: statistical interpretation on the degree of satisfaction of beneficiaries.

Following the results obtained through the questionnaire applied, I could draw the following conclusions:

- I wanted to make a small contribution to the enrichment of the didactical activity, on teaching and acquiring the marketing subject, within the chapter "Promotional techniques", with special reference to the development of thinking, entrepreneurship, using interactive methods.

- By using interactive methods in teaching – learning process of marketing subject, the instructive-formative side of the educational process is enhanced, as well as students' performance and the achievement of their personality.
- I have obtained information about students’ progress and systematic observation during the organized activities, by analyzing the products of their activity. All these evaluation methods finally confirmed to me that the didactic theory I chose gave the expected results.
- Based on the experience gained in the classroom, I have found that well-organized interactive methods are attractive to children. It is important that, in addition to the information we transmit, we always put them in various practical situations.
- Based on the results and statistical interpretation, I have succeeded in finding new ways to help students to actively participate in lessons, to accommodate their school environment easily, using interactive methods.

7. CONCLUZII

The final conclusions follow the way in which the main objective of the methodical-scientific work was achieved, namely the scientific justification of the need to improve the promotional policy - an important component of the marketing policy in modern business, but also highlighting the advantages and limitations of interactive methods in the formation and development of competences by teaching - learning the discipline of marketing to high-school students.

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Ninive USALA [1]

THE THEORY OF INSULARITY IN UNDERSTANDING AND ELABORATION OF NEW INTEGRATION PROCESSES IN COMPOSITE SOCIETIES

ABSTRACT

The choice to use the insular perspective as an interpretative paradigm in a study about the concept of integration, was born from precise methodological considerations. The insular theory was useful for the purposes of a comparative sociological research. In the course of my studies, I had the idea of deepening the concepts of integration and the plurality of declinations and interpretations that this concept meets. The concept of integration has been the subject of my studies and to better understand how it was interpreted by the people involved (immigrants and autochthonous) I chose as methodological tool The hermeneutical interview, elaborated in according to the principles of School of methodology of the social research of A. Marradi. With this type of tool it is possible to grasp semantic nuances that hardly the mere use of statistical analysis tools allows. Social research, therefore, is qualitative and not quantitative. What has emerged is that integration is cannot be imposed and that the intercurrent relations between immigrants and natives or between immigrants and other immigrants represent the privileged dimension for the development of new social, economic, cultural and political resources for the host society.

KEYWORDS: *insularity, integration processes, composite societies, insular perspective.*

1. INTRODUCTION

In this article I try to describe how the theory of *insularity* is effective for a deepening of analysis of immigrant integration processes (A. Merler (1996; 2006); M. Nihara (1992)). This theoretical perspective has a particular relevance for the study of different social processes occurring in societies: it represents, that is, an interpretative paradigm of different phenomena, processes, social, economic and cultural changes. The concept of *Island* elaborated by Alberto Merler, represents the concept of social reality that: "It is characterized in a different way than that which surrounds it, defining in some way a

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link of continuity that differentiates it and connotes it, without excluding it totally. The island can be interpreted as an identifiable socio-cultural space in relation to other surrounding socio-cultural spaces. A prerogative of the insular social reality is constituted by the whole of relations, exchanges, Inter-weavings, intermingling with other social realities.

In order for a reality to be called insular, it must be recognized, defined, placed, contextualized historically. It must be emphasized that the boundary, as a denotational instrument of what is *insula*, does not assume the meaning of limit, if it were the insular reality would be an abstract, limited, isolated entity, deprived of any autonomy in relating to other social realities. Would be deprived, essentially, of subjectivity. It would not fall within a balanced and oriented relational system with regard to reciprocity shared among the parties concerned. The principle of distinction, inherent It refers to the activities of recognizing themselves-for-recognizing and acknowledging-for-recognizing themselves. The above principles of distinction recall what Simmel said about the relationship between far and near lived by the stranger, in the sense that the "distance within the relationship means that the neighbor is far away, but the condition of the foreign being, that the far is near", (G. Simmel, 1923). It is conceivable that most social realities denoted by changes of migratory nature are beginning to have a general composite identity. It is not obvious, however, that the changes induced by migratory movements lead to optimal social integration processes.

Within the macro-category "Composite Society", Italy has always known the existence of a plurality of cultural, social and economic elements very different from each other. The borders that separate geographically the administrative regions in Italy circumscribe symbolically of the socio-cultural islands near and far at the same time. These boundaries are not impassable limits: they indicate the presence of social realities that have developed their own social, cultural and economic regulation. What is found is the plurality of economic and commercial declinations that the resources present on Italian territory have had in the Second World War and of what has been the development of some "trades" that have formed the "Made in Italy" and all that it symbolically represented in the world. The resources present in Italy, as well as in many other social realities, are multiple and different among themselves by typology, quantity, destination, origin, nature but they are all useful for the purpose of a good process of national development. But resources are not so material in nature; Resources can also be defined the potential expressed or expressing people and for about thirty years the Italian population has experienced a social enrichment in terms of foreign presence. The models adopted for the elaboration of policies for the integration of immigrants, as already supported, have often postponed to prospects where the specificity was not understood or recognised as important. To give an example, many of the French integration policies have been drawn up on the basis of the Assimilazionista model; The integration processes that followed were characterized by the modalities of homologation of socio-cultural specificities to the dominant French society and culture. Such a translation of the concept of integration cannot, therefore, coincide with the insular perspective, since it assumes that there are no reports based on the central/outlying, dominant/dominated, particular/general dichotomy: the conjunction Between terms pertinent to this perspective, to use the philosophical categories of Kierkegaard, is not either the aut-AUT, but the ET-et.

In the insular perspective, instead, the immigrant subject, indeed, is a privileged observer of different social realities, of physical and symbolic spaces structured on the basis of multiple and dissimilar affiliations. The migrating people undertake, more or less consciously, new percors the cognitive ones that contribute to enrich the composite social and cultural capital of which the same migrants are owners.

They are privileged observers precisely because they have undertaken paths in which they build, gradually and through exchange relationships with other subjects (immigrants or autochthonous), new stages.

For Cesareo and Blangiardo (Quaderni ISMU, 2/2009), integration always "consists in a process that needs time; It is a goal that is not acquired once and for all, but which is constantly pursued and declines in economic, cultural, social and political liv. Precisely because of its multidimensional nature, if limited to only one area, it will necessarily be partial, because each of these dimensions gives rise to different degrees of integration. Therefore, it can v Erificarsi, for example, a high economic integration in the face of poor or no social or political integration (or vice versa). The different dimensions can be positioned over time in a diachronic way. The integration is bidirectional as it is not only for immigrants but also and jointly the citizens of the receiving country ".Cesareo and Blangiardo do not write and define the models of gration, they speak of processes, considering the strong specificity both of the process of integration as such (not replicable and generalizable everywhere), and of the people who in this process are involved; it also underlines the fact that a process of integration underlies a series of particular declinations: economic, social, cultural, political integration.

To elaborate modeling useful for the orientation of the policies for the Integration has not always prepared to obtain positive results, especially when the criteria on which these models are based are considered unmodifiable, fixed,

Essential, in this sense, for example, is the model of assimilation/integration *à la Française* has proved to be limited; not recognizing the importance of the different memberships, cultural and social specificities, differences did not guarantee the absence of harsh conflicts, nor an unconditional acceptance by immigrants of French values and principles. This has hindered, at certain junctures, the forming of a strong social cohesion and perceived indifferently by immigrant and autochthonous subjects.

The integration, in France, has been based on a static model, always considered valid and for any immigrant: the functional action required of the immigrant in French society is essentially assimilating to that company.

The results derived from this approach have been, as you have noticed, not free by conflicting elements. The social and cultural uniformity inherent within the French *Assimilationistic* model has not produced social cohesion, but non-voluntary homologation (N. Usala, 2010). The whole of plurality and specificity connotated them with the immigrant presence was interpreted in France (using the words of Dal Lago) through a logic of fear and distrust (A. Dal Lago, 2005). What kind of social and cultural development can derive from a conception that connects the data of a mere utility to the immigrant presence?

In this sense, contributions from Cesareo, Blangiardo and Merler are of particular efficacy. All these authors underline the importance of reading the phenomena associated with immigration, the integration and possible developments within the procedural dimension.

The insular perspective, besides having the merit of not channeling the different in the categories of the normal or of the abnormal, of the typical of the atypical one allows to carry out a careful elaboration on the compositeness of the identities identifies them and collective. The impassable can, thus, become cross-passable. All the territorial boundaries, social, economic, political, religious, ethnic, are not read from this perspective, in terms of limit but simply in terms of composites, richness On the basis of what has been said so far, it is replace that the insular perspective, originally elaborated for the purpose of a re-discussion of the paradigms assumed in relation to the concept of development, is effectively usable to re-define the concept of social and cultural integration between migrants and indigenous. A reasonable integration process, based on dialogue values and respect for otherness, is definable as a peculiar process of social, human, cultural, political, civic and economic development. Thanks to this prospective vision, important factors can be highlighted, definable in subjectivity and compositing that contribute to the reading of the immigrant subject as a possessor of a *Ego composite*.

2. HOMO INSULARIS AND COMPOSITE EGO: TWO NEW IDEAL-TYPES?

Starting from the analysis of the French *Assimilazionistic* model developed for the PhD thesis, I found that the *assimilazionistic* models that have oriented migration policies and integration processes have not always taken into account the specificities, needs, the plurality of which foreign immigrants are owners.

An ideal-typical category that, instead, starts from the fact of the inherent compositing in immigration processes and in the immigrant subjects is, precisely, the "*composite ego* " elaborated by Alberto Merler. The interpretation of the multiplicity differs from that of the divided ego, as it is reasoned in terms of experiential plurality rather than oneness. The data experiential becomes fundamental in the connotation of what represents the *multiple ego* and the *composite ego*.

The *composite ego* is a sociological category that is well suited to be able to reason on what Cesareo and Vaccarini are defined as subjectivity; as a matter of fact, Merler's *composite ego* and the subject understood by the constructionist approach have different elements in common. Compositum in the Latin language meant: "to be composed of several parts, mixed (mixtus), Manifold (multiplex). Interpreting the figure of the immigrant according to this meaning implies that he is employed as a self-employed person, possessor of specific peculiarities, promoter of development processes and invested in the role of activator of resources that are not merely economic. Not only does the immigrant have a composite io, he is, as claimed, also subject. It is good to clarify that subjectivity as a sociological interpretative category has not always been understood in a linear and unambiguous manner. On the basis of the specific approach, the processes elaborated in relation to this concept are different and many are the meanings that have been attributed to this concept. On the basis of the analyses carried out here of the integration processes and their link with certain development processes, it seems that the most effective approach for an interpretation that moves from the concept of subjectivity and of composite Ego is represented by Humanist Constructionism (Cesareo and Vaccarini are authors placed within the framework of humanist constructionism). The integration of immigrants, so that it can be defined as reasonable needs, therefore, to be built through a daily work of commitment and sharing by the subjects.

Cesareo and Vaccarini describe and define certain ideal-typical categories that are effective for an understanding of the existing links between actors and social realities.

These categories are distinguished on the basis of precise characteristics that concern multiple dimensions: the significance of existence, freedom, responsibility, subjectivity, meaningful subjectivity, social and community space (Cesareo, Vaccarini, 2006). Starting from the assumption of an orientation rather than another, a particular type of relationship between person and social reality would come to be established. The orientation is characterized by the presence or absence of elements such as freedom, significance, subjectivity, etc.

It does not seem appropriate here to deal thoroughly with all the ideal-typical categories enucleate by the authors mentioned. A summary of these categories will be presented. It is considered, however, that it can be effective to analyse the links between the ideal-typical category of *Homo civicus* and that of the composite ego, considered in the context of the process of the concept of integration and development so far conducted.

The ideal-typical categories theorized from Cesareo and Vaccarini are:

- Homo Aristocratus: Is the person endowed with low subjectivity and high existential significance. The orientation is Cosmo centric;
- Homo communitarian: A person qualified by the awareness of belonging to a collective identity. The significance is attributed to the collectivity and is symbolic-institutional, and of religious, cultural, national, ethnic;
- Homo Oeconomicus: The implications stemming from Weber are evident. In fact it coincides with the person acting in a manner oriented towards the purpose. The homo oeconomicus is motivated only by the pursuit of economic purposes and the pivot of its existence is represented by the profit obtained by itself;
- Homo Psychologicus: endowed with a high subjectivity, the existential significance, however, is scarce because the reflexiveness of the Homo psychologicus is concentrated only with respect to the here and now. The sense of responsibility perceived by Homo psychologicus is little bound by the coexistence of other subjects, as the orientation is centered;
- Homo Sociologicus: It is the social actor Weberian, qualified "by a deficiency of subjectivity and a lack of existential life meanings, as defined by acting in conformity with the prescriptions of role, normatively imposed"
- Homo Politicus: He also acts with respect to the purpose. What diversifies it is the nature of the purpose: it does not fall within the economic sphere but in the political one.

The Homo civicus, as the composite ego, is characterized by being endowed with high existential significance as it is able to realize itself as an autonomous subject and related to the other subjects. He is intentionally prepared for social and thoughtful action, as it is endowed with strong responsibility. The Homo civicus is recognizable as free responsibly to create paths of solidarity with others.

To be endowed with high significance means to have the capacity to make autonomous and responsible choices, to be able to invest for oneself in relation to the development of the other. It means not being limited by belonging to a specific collectivity, but being able to value this belonging in reference to the social space in which it is included. It means, essentially, that you are able and under the conditions of being able to build socializing and integrating pathways in reference to what constitutes your own and the other's sense.

In this sense, it is considered that the policies developed ad hoc for the integration of immigrants could assume the ideal-typical category on which to orient their provisions, that of Homo civicus and compositus.

In such a way, perhaps, the prerequisites could be created so that immigrant social actors can become subject through activities.

From what emerged from the interpretative analysis of Merler on the concept of *composite ego* and insularity, compared also to the concepts of significance and subjectivity highlighted, it is possible to define the immigrant subject as *Homo insularis*. Some of the characteristics that the Homo *insularis* possessed and which also denote the *Homo civicus* have been noted: responsibility understood as self-reflectiveness in relating to the other subjects; High existential significance referred to the social and community space in which it is inserted. These peculiarities, however, do not completely deplete that category. The Homo *insularis* has matured, through a construction that has taken place over time, a knowledge in and of itself, as well as what it has done, for example, the Aboriginens disposed to the knowledge and to the comparison with other spaces. This means that the Homo insularis, as an interpretive category, can be represented either by the migrant subject (specifically that immigrant to), or by the autochthonous subject (regardless of the original genetic lineage or territorial affiliation). Integration involves all subjects, or rather, involves social actors who become subject when they acquire freedom and responsibility in dealing with others in the same space. It is not the total rooting of a space, recognized as the only and valid social space, to determine self-awareness and for itself, nor is the refusal or the desire to recognize the other to determine the construction of such consciousness. If anything, it is the will to recognize and re-know itself that leads to the moment (also ideal) of re-knowing us. The wording: the integration of immigrants does not semantically correspond to integration with immigrants. What distinguishes this ideal-typical category lies in the fact that the Homo *insularis* builds bonds and social bonds for the purpose of a knowledge of what is the social reality and of the subjects that constitute it. The Homo *insularis* is that privileged observer, external or internal to the observed social reality, which reflects responsibly on how to build together with the others a new sense of the self and the other.

The Homo insularis, ideally, represents the social being (autochthonous and/or immigrant) which, like the Homo movens or Itinerans, goes beyond the symbolic and material boundaries between him and the other. He is the one who orients in dealing with others within a sharing of one's own and of the other's useless sense of the other.

Policies orientated in this respect, could be, perhaps, effective in relation to integration processes in which the conjunction is not the, but with immigrants. It seems that this represents and references to what has been defined by several authors: Integrated Society.

The Italian Composite society, even before the intensification of immigrant movements and flows, represents in our view a particular social reality that would lend itself well to an experimentation of the policies elaborated as stated above. This would mean taking open paths towards new ways of interpreting what is social development.

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A COMMUNIST LOVE STORY

ABSTRACT

This paper tries to illustrate some autobiographical elements in Doris Lessing's novel, ***A Ripple from the Storm****. This idea came to me because the autobiographical elements of her novels have always been hunted by readers, critics and reviewers and they have always haunted her creation. Doris Lessing herself was much annoyed when hearing the omnipresent question: is this an autobiographical novel?*

What I focus on are the real autobiographical elements, i.e. those highlighted by the writer herself or those that appear both in her autobiography and in her novels and not in the star-system kind of biography.

KEYWORDS: *communist*

1. INTRODUCTION

In the novel *A Ripple from the Storm*, I have studied Martha's political involvement compared to Doris Lessing's political life and the relationship between Martha and Anton, compared to the one of Doris and Gottfried.

This novel was declared to contain most autobiographical elements because here the Communist Martha is the image of the Communist Doris, Martha's relationship and marriage to Anton Hesse copies the story of Doris and Gottfried Lessing. The only difference is that the Lessings had had only one child, Peter, while the Hesses did not have any. I concluded that contrary to what many critics assumed as granted, the writer was not a careless and indifferent mother, the idea of not wanting to hurt another child can be a reliable one.

2. REAL LIFE AND FICTION

At the beginning of the novel, Martha and Anton are only members of the same group but their relationship begins when she is sick and he comes to take care of her:

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> *"She looked through her fever at the stiff controlled face, now softened with a small paternal smile, and thought: he may not know it himself, but he's attracted to me." (p. 121)*

Although, she is very ill and she has fever, she realizes that he behaves differently, affectionately with her:

> *"She was aware that he had again kissed her forehead and hot nausea came with the thought: Well, that means now Anton and I will be together. She did not define how they would be together." (p. 127)*

When she recovers and she goes again to the meetings, the entire group was already aware that Martha and Anton were together:

> *"It was now accepted that Martha and Anton were a couple." (p. 131)*

When they begin their sexual life, Martha is again disappointed and after some nights she realizes that:

> *"'Anton was hopeless.' Or, to salvage her image of the man: 'We are sexually incompatible.' "(p. 202)*

Martha and Anton's sexual life has the same problems as Doris and Gottfried's. Doris Lessing confesses in her autobiography, *Under My Skin:*

> *"Our sexual life was sad. He was deeply puritanical and inhibited. I could have believed he was a virgin, but that was obviously impossible. … For one thing, we were not going to stay married. But suppose I had never had a sexual partner? Suppose I had not already had enjoyable sex? I would have believed that Gottfried's unhappiness, my unhappiness, in bed, was all my fault. But now I am haunted by thoughts of the girls – thousands of them – or millions? – married off to men they don't know and with whom they may be mismated. Everywhere, all over the world, silent misery, deserts of unhappiness…*
>
> *Very well then, we were mismatched." (Under My Skin, p. 303)*

Martha is an autodidactic person: she wants to know the cause of everything. That is why, she studies a book on sex and she finds out the cause of their unhappy sexual life:

> *"Anton was suffering from something called premature ejaculation." (p. 294)*

We can come to the conclusion that this was also the reason for Doris and Gottfried's "sad" sexual life.

After a short period, Martha feels she does not love Anton and they should not be together. Again, as during her relationship with Douglas, she feels "caged":

> *"Why should I be so afraid to face Anton now? It's absurd to feel caged. It might have been any one of these men, any one, it was simply luck, or some kind of choice I don't understand. But not **my** choice. If Jasmine had been sick, Anton would have – kissed her on the forehead, and I would be thinking of Jasmine now as she is thinking of me **- Don't be a fool**." (p.222)*

Here, the writer uses again the theme of fatality, of doom which seems to follow Martha all her life. She does not choose anything but all kind of things happen to her because they were meant to happen. "With surprising frequency, Lessing looks back on her life and attributes her actions to Fate, to mother nature, to the Zeitgeist, or a hidden force or an era's commanding flow. Such passive yielding to higher powers is hard to understand in someone so fiercely determined to do things her way, and so self-absorbed. It is an attitude, however, that perhaps also allows one to evade responsibility for many of one's actions: if you are not in control of events, you can't be faulted for their outcomes either." (Klein, 2000: p. 71)

She decides they should break up, but when Anton comes, he tells her he has problems because being considered an "enemy alien" he was warned that he should not have an affair with a British woman.

Martha, as always, is ready to help the person next to her and she decides to marry Anton so that he would not have problems any longer:

> *"She thought: Andrew could marry Maisie to help her out – that was a good thing to do, everyone feels it. (She did not remind herself now that everyone felt it except Anton.) And if I marry Anton, and it's nothing but a formality after all, it will make things easy for him." (p. 225)*

The act of marriage between Doris and Gottfried is not presented in *Under My Skin* because the writer makes reference to *A Ripple from the Storm*:

> *"… and my being sick in bed led to the magistrates' court and quick marriage, a scene described more or less in **A Ripple from the Storm**." (Under My Skin, p. 298)*

"Doris Taylor Wisdom and Gottfried Lessing were married in 1943 at a magistrate office during a break between two Communist committee meetings. The wedding day and the events leading up to it, says Doris Lessing, are described with uncomfortable accuracy in *A Ripple from the Storm*. "(Klein, 2000: p. 71)

As Anton and Martha, Doris and Gottfried got married forced by the same circumstances and they decided they would stay married until the end of the war:

> *"It was my revolutionary duty to marry him. …We knew we were not well suited. We said, It doesn't matter, we will just get divorced when the war is over." (Under My Skin, p.293)*

By the end of the novel we find out that the group has arrived to an end, after functioning for two years. The same period is declared by Doris Lessing in her autobiography:

> *"We were a real Communist group for, I think, eighteen months, not much more. When I say 'real', we had nothing in common with real Communist Parties in Europe. Ours was the authentic flame, the spirit of Lenin lived in us, we lived and talked as if tomorrow we might face the firing squad. 'A Communist is a dead man on leave' – we would offer each other such phrases without irony. For a short time we did." (Under My Skin, p. 277)*

In this paragraph, Doris Lessing explains their kind of communism and she admits that their party had nothing in common with the European Communist Parties. We notice that she uses as an example, the phrase used by Anton Hesse in *A Ripple from the Storm*: "*A* Communist is a dead man on leave" and she explains that they used such phrases without irony. For every reader, this phrase is quite funny. Their whole group seemed like theatre puppets that starred in a play for children, telling them sweet words about fairy tale countries where equality reigns.

3. CONCLUSIONS

"Reminded by an interviewer that she once thought she could change society through her writing, she answers with more repudiation of a former self: She was very young when she had such thoughts. No one changes anything in the world, no matter how rational one's arguments are." (op. cit, p. 63)

After reading *Under My Skin* and *A Ripple from the Storm*, every reader can discover that this one is an autobiographical book. The novel presents the flavour of a dark time, that of the World War II.

The novel as a whole is an interesting one, except, the passages on communism which are funny for every contemporary reader, helping us to light up some of Doris Lessing's life parts which remained shadowy after reading her autobiographies *Under My Skin* and *Walking in the Shade*. This is a fascinating and idealistic book and it is the last autobiographical one in the sequence *Children of Violence***.**

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Silvia Sorina ZUIAC[1]

GENERAL ASPECTS REGARDING HIV/AIDS

ABSTRACT
In the present paper we have achieved the conceptual approaches, defining the infection with HIV/AIDS. Likewise we presented its objectives and the way HIV/AIDS manifests in Romania.

KEYWORDS: *Social worker, HIV/AIDS, social services, paliative care.*

1. INTRODUCTION

The infection with HIV has become lately one of the the most severe social and medical problems with which the whole world is confronted due to the virus capacity to be easily transmitted from one person to the other.

HIV represents the Human Imunodeficiency Virus. This attacks the white cells of the blood, cells with protection role of the imunitary system, lymphocyteT CD4, thus, decreasing the capacity of the body to fight with diseases and infections. The virus does not have the capacity to develop alone in the human body, which is why it attacks the cells modifying their structure. Entered in the human body, the virus acts slowly, Doina Usaci states that a virus enters the body and nothing can be seen for two, three, five or even ten years, a time when the man or woman lives happily, they laugh, make love and of course, they transmit the virus to other people." (Buzducea Doru, Lazăr Florin, 2008, p. 16).

In the body, the virus has two ways of evolution: either it stays inactive or becomes immediately active. In the first situation the virus enters in the affected cell, this continuing to develop normally, which does not permit the appearance of a worrying symptomatology. Even in the absence of a symptomatology, the infected person can send the virus to another person in the case when this one is subject to diverse risky behaviours such as unprotected intercourse, using injectable drugs with unsterile needles etc. The second situation is represented by the case in which the virus is rapidly reproduced due to the low imunnity system of the person affecting other cells, thus, some sympotms can be seen, which usually are confounded with a cold.

In other words, the HIV infection develops differently for the people who have a high imunity system, the signs of the disease appear later than among those who are

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frequently exposed to stress, who do not have an adequate alimentation, in other words, those who have a low imunity system.

As we have already mentioned, initially the infection with HIV does not present specific symptoms, but during the time the virus enters all the cells thus, destroying the ability of the body to fight against some infections which currently can be easily treated. While the immunity of the body decreases, the symptoms of the disease start to appear. Among these we can mention: adenopaties (these represent an increase of ganglia which can be seen in the body for a longer period of time, which after a certain period can disappear or become worse and thus, they will require a medical intervention), breathing symptoms, digestion symptoms, cutaneous symptoms, neurological symptoms, tumors (Kaposi sarcoma represents one of the types of cancer specific for the HIV infection), growing and development disorders. (Blaglosov, G.A, 2007, p. 43-44).

This can represent the symptomatology of the last stage of the HIV infection and namely the disease AIDS (Human Imunodeficiency Virus). The name AIDS is characteristic to the major forms of immunity deficiency meaning, when the number of T CD4 limphocites decreases under the necessary optimal number for the body to defeat himself.

The HIV infection can be developed differently: for people with a high immunity system the signs of the disease appear later than among those who are frequently exposed to factors such as stress, who do not have an appropriate alimentation who in other words have a low immunity system. "The period of survival after the installation of the AIDS disease varies between 9 months and 2 years. This can be more prolonged in the conditions of an adequate treatment and supported by antiretroviral appropriate treatment". (Blaglosov, G.A, 2007, p. 45).

The AIDS disease is a chronical disease which differs from the other chronical diseases, such as cancer, by the fact that: it has no cure, although the treatment for this disease helps at prolonging the life of the infected person; is transmissible and disabling the infected person both physically and psychically but also at social level because of its discrimination.

2. HIV/AIDS IN ROMANIA

Most of seropositive children, from the entire Europe, live in Romania. This conclusion was reached due to the fact that at the beginning of the 1990's half of the total number of the infested children with HIV from the whole Europe lived in Romania. (Lazăr Florin, 2007, p. 21). According to the National Authority of the protection of Children's rights, the most part of the infested children with HIV live in families not in institutions. (Buzducea D, Lazăr F,2008, p. 21).

The mass infection of the children in Romania with HIV during the period 1987-1989 represented a tragedy. Although it has never been sent a request of responsibility assumption for those guilty of what had happened, in the middle of the 1990's the Romanian Government has created centres for testing and ensuring free treatment for the infected persons. Likewise, it has adopted the legislation in the field of public health which is meant to stop the spreading of the virus and to ensure the rights for the infested persons. What the government did not succeed to stop was the discrimination the seropositive people are confronted to, a discrimination which comes from the part of the medical staff as well. (Lazăr F, Buzducea D, 2012, p. 39).

Table 1.

Monitoring and evaluation of the infection HIV-AIDS in Romania

TOTAL HIV-AIDS (CUMULATIVE 1985-2011). OUT OF WHICH:	17.425
Cases of children with HIV- AIDS (0-14 years at the date of the diagnosis).	9.872
Cases of adults with HIV- AIDS (> 14 years at the date of the diagnosis).	7.563
Total deceased of SIDA (1985-2011).	5.929
Out of evidence HIV- AIDS children + adults	603
NUMBER OF HIV- AIDS PACIENTS ALIVE	10.903
TOTAL AIDS (CUMULATIV 1985-2011).	12.468
Cases of children with AIDS (0-14 years at the date of the diagnosis).	7.951
Cases of adults with AIDS (>14 years at the date of the diagnosis).	4.517
TOTAL HIV (CUMULATIVE 1992-2011).	4.967
Cases of children AIDS (0-14 years at the date of the diagnosis).	1.921
Cases of adults with AIDS (>14 years at the date of the diagnosis).	3.046
NEW CASES OF HIV/ AIDS, DISCOVERED DURING THE PERIOD 01.01 – 31.12.2011	619
NOTIFIED HIV NEW CASES	362
NOTIFIED AIDS NEW CASES	257
DECEASED AIDS 2011	195

Source: the department for the monitoring and evaluation of the infection HIV-AIDS in Romania –INBI „Prof. Dr.M.Balş", 2015;

Regarding the total number of the HIV infected people and those with AIDS since the illness was discovered in Romania and until the present, we can say that our country is in a leading position as compared to other countries. Thus, the total number of persons with HIV/AIDS in the period 1985-2011 in Romania is 17.435. (The Statistical Yearbook of Romania, INS, 2015).

As we have mentioned above, during the 1990's in Romania there were approximately half of the total number of children infested with HIV in Europe and this is also visible today when 5883 out of the total number of those infected with HIV/SIDA who are alive (10. 903), are aged between 20 and 24 years old.

As compared to the previous year, in 2011 there were recorded 362 new cases of pacients infested with HIV and 257 with AIDS and the number of deaths caused by the disease HIV/AIDS were 195. Although 10903 people suffer from HIV/AIDS, in the active evidence of the centres there are only 9428 and from these ones only 7536 take an anitretroviral treatment.

Regarding the way of transmission during the period 1985 – 2011 the most frequent ways were: for children the nosocomial way and for adults the heterosexual. From the new cases since 2011 for children most of the cases were on maternal fetal way and for the adults remained the same way of transmission: the heterosexual way followed by the users of injectable drugs and for those who have homosexual and bisexual relations.

3. LEGAL FRAMEWORK IN ROMANIA FOR THE SUPPORT OF PEOPLE WITH HIV/AIDS

In Romania the situation of seropositive people is regulated by the state by certain regulatory documents among which the most important are mentioned below:

✓Law 584/2002 – regarding th prevention measures of AIDS spreading in Romania and the protection of the people infested with HIV or AIDS;

✓Law 448/2006 – regarding the protection and promotion of the rights of people with disabilities;

✓O.M.S. 73/2004 – for the approval of the methodology of awarding a monthly allowance for food due to the adults and children infected with HIV or AIDS

✓H.G. 2108/2004 – for the aproval of the Application Order of the Law 584/2002;

✓H.G. 839/2004 – regarding the level of food allocation for the collective consumption from the public sanitary units and nurseries;

✓H.G. 1342/2004 – regarding the aproval of the National Strategy for the Supervision, Control and Prevention of the infection cases with HIV/AIDS;

✓Law 272/2004 – regarding the protection and promotion of the child's rights (makes provisions for the undiscriminating access of seropositive children/young people to education);

✓Law no. 292/2011 – of social assistance published in the Official Monitor of Romania, Part I, Nr. 905 on 20th December 2011.

The objectives predicted by Law no. 584/2002 regarding the prevention measures of spreading the disease AIDS in Romania and the protection of the people infested with HIV or AIDS are achieved (The official monitor, part I, no. 814/8.11.2002).

✓ Based on the national strategy of the Government in this field and by the application of the national program of prevention, surveillance, control and reduction of the social impact of the infection cases of HIV/AIDS elaborated; (HG no. 330/20.03.2003 published in the Oficial Monitor, Part I, no.1171/10.12.2004).

✓ The constitution in a national network of prevention, surveillance and control of the infection with HIV and AIDS, the directions specialised within the Ministry of Health and Family, the directions of County public health, the institutions of public health and the state or private units with attributions and responsibilities in the field. Even if the law do not express directly, all the mass or private educational units will be integrated which are obliged to ensure the diffusion by information means about the education programs and information programs regarding the transmission of the HIV infection and the adequate behaviour towards the people affected by AIDS.

Having in view the achievement of the objectives of Law 584/2002, the ruler created the leading organisation of the state activity in this field constituting the National Commission for the Surveillance, Control and Prevention of the HIV/AIDS infection cases, an organisation with inter-ministerial character without legal entity under the authority of the Prime Minister, besides the General Secretariat of the Government, led by the councilor of the prime minister with attributions in the field of ensuring the health of the population.

According to the present legislation in our country this Commission has three main directions for action:

1. Underlying, elaborating and relegates for aproval to the Government the national strategy in this field (the role of the Commission is to plan, integrate, corelate and monitor the policy of the Government in the fields of surveillance, control and prevention of the cases of HIV/AIDS infection from the medical, social and educational perspective);
2. It ensures the observance of conventions, treatises and other international documents in which Romania is part of;
3. Monitors the whole activity in the field.

In Romania the law states that – people infested with HIV or AIDS benefit of social protection, of undiscriminating treatment regarding the right to education, right to work and social protection of work and professional promotion and their state of health can not constitute a criterion of dismissal."

4. RIGHTS AND OBLIGATIONS OF SEROPOSITIVE PEOPLE WITH HIV

According to the law in Romania, the people infected with HIV or AIDS benefit of:

- right to social protection;
- the right to undiscriminating treatment regarding the right to education, work and social protection of work and professional promotion and the state of their health can not constitute a criterion of dismissal;
- the right to monthly food allowance due to adults and children infected with HIV or AIDS, have the right to be interned and to receive medical care according to the pathology presented by the patient, they have the right to the gratuitousness of specific antiretroviral medication and for the diseses associated with HIV/AIDS;
- the right to treatment and monitoring of therapy in hospital and ambulatory based on the norms elaborated by the National Commission for the Surveillance, Control and Prevention of HIV/AIDS infection cases

From the perspective of medical assistance services, the main rights of a child include the following aspects: free services of accomodation and meal and for the companion of the child with severe or pronounced disability or the adult with severe or pronounced disability in the sanitary units at the recommendation of the family doctor or the specialist doctor.

4.1. SOCIAL SERVICES ADDRESSED TO THE PEOPLE INFESTED IN OUR COUNTRY

The structure of the social and health services with responsibilities in the field HIV/AIDS in Romania contains the following institutions (Buzducea Doru,2009, p. 529):

- ANPS - The National Agency for Social Services;
- ANPFDC - The National Authority for the Protection of the Family and the Child's Rights;

    - ANPH - the National Authority for Disabled People;
- ANOFM - the National Agency for Occupying the Work Force;
- AJPS - The County Agency for Social Services;
- CNLAS - The National Committee of fighting anti-AIDS;
- DSP – The Public Health Direction;
- DGASPC - The General direction of social security and Child's protection;
- DMPS - The direction of work and social protection;
- SPAS - the Public Service of Social Work;
- ONG - Non-Government organisation;

In 2010, ANPFDC and ANPH were reorganised becoming Directions subordinated to the Ministry of Work.

The most sensitive problem of this pathology is when this diagnosis of HIV is given to a child. This is why, we will present below the specialised services for social work offered to children with HIV/AIDS.

Pentru prevenirea separării copilului HIV/SIDA de părinţii săi, precum şi pentru realizarea protecţiei speciale a copilului separat temporar sau definitiv de părinţii săi, se organizează şi funcţionează următoarele tipuri de servicii: (Buzducea Doru, 2009, p. 122).

For the prevention of the separation of the HIV/AIDS child from his parents and for the achievement of special protection of the child who is temporarily separated from his parents, the following types of services are organised and function: (Buzducea Doru, 2009, p. 122)

- Day services;
- Residential services
- Therapeutic and educational services for the seropositive HIV children.

As social protection the people infested with HIV or AIDS benefit of the following income according to the law:

- ✓ the disability pension (based on the certificate of permanent disability). In quantum of 290 lei – this is canceled the moment the person is hired with employment record book;
- ✓ right to a companion for the minors (established according to the degree of incapaciy). Which can arrive at maximum 530 lei (financed by the City Halls);
- ✓ income for food in quantum of 380 lei (financed by the Ministry of Social Protection);
- ✓ free teatment (regardless of the treatment scheme characteristic for each patient and can have a value between 750Euro and 2500Euro;
- ✓ According to the disability level, these people can benefit also of an disability pension which varies according to the level of invalidity and the work capacity of every one, a sum between 200 and 400 lei.

Day services are those services which ensure the maintainance, recovery and development of the child's capacities and counselling for parents, in order to track the situations which could determine the separation of the child from his/her family. These are organised in day centres and are achieved on the basis of the services plan and after the case an individualised plan of protection according to the law.

The aim of the activities in the day centres is the ensurance of psychic comfort, of the well-being state meant to help the children understand, accept and dominate the disease, leading a life as close as possible to normality.

The main categories of staff involved in the achievement of the social services are the following: teacher, social worker, psyco-pedagogue, psychologist, doctor, nurse, administrator, accountant etc.

The objectives of the social services of the day centre are:

- Ofering specialised services for the seropositive children and their families with the aim of preparation for adult life and socio-community integration;
- The prevention of the school abandon and improvement of the learning results;
- Socializing the children (who came from different environments) by free time activities;
- Promoting the equality of chances for all children, regardless of their environment.

Serviciile de tip rezidenţial asigură protecţia, creşterea şi îngrijirea copilului separat temporar sau definitiv de părinţii săi, ca urmare a stabilirii în condiţiile legii a măsurii de plasament. Din această categorie fac parte centrele de plasament şi centrele de primire a copilului în regim de urgenţă. Aceste servicii aparţin autorităților administraţiei publice şi componentele funcţionale ale acestora, fără personalitate juridică, se organizează în structura DGASPC. Celelalte servicii de acest tip se pot organiza şi în casele de tip familial. Ele pot avea caracter specializat funcţie de nevoile copiilor plasaţi.

Services of residential type ensures the protection, raise and care of the child separated temporarily or for good of his/her parents, as a consequence of the establishement of the placement measure. From this category the placement centres and the centres for the care of the child in urgent state. These services belong to the authorities of public administration and the functional components of these ones, and are organised in the structure of DGASPC. The other services of this type cn be organised in the familial type classes. They can have specialised character according to the children's needs in the placement centres.

Therapeutic and educational services for the HIV+ seropositive children are offered by the specialised centres in social protection and therapeutic and educational assistance. Here the children are offered specialised medical monitoring, the possibility of school, appropriate daily food adapted to the disease, counselling and psychopedagogical assistence, speech therapy, school and professional orientation, ensuring the continuity of post-highschool studies or university studies for the young people who will be admitted by an exam in such institutions, organising free time (trips, camps). For the families of these children we ensure legal counselling connected to the car of the HIV child with the prevention of the transmission of the infection and also material help for those with a poor economic situation.

This type of centres can operate in residential system for the orphan or abandoned children, weekly or as day centres for those in the families (Bulancea, P., Ignat, F. (coord.). (2006), p. 176). The results of the specialised assistance offered in these centres are: improving the life quality for these children, social reintegration, their preparation for life in the context of the disease they suffer from, counselling and material support for their families.

CONCLUSIONS

- If the attitude and behaviour of people infested with HIV/AIDS is one based on the severity of this disease, then the society is in its turn obliged to support their integration with the help of specialists.
- If the civil society involved more in the support of the people infested with HIV/AIDS and their families, then there would be higher chances of social integration for a larger number of people who are confronted with this disease.

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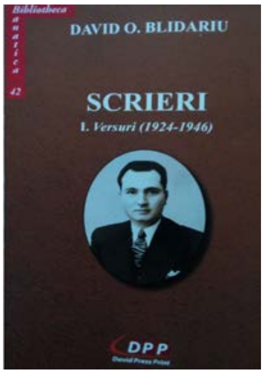
BOOK REVIEWS

ANALELE UNIVERSITĂŢII "EFTIMIE MURGU" DIN REŞIŢA
FASCICOLA DE ŞTIINŢE SOCIAL-UMANISTE
ANUL V, 2017

David O. Blidariu, *Scrieri. I. Versuri (Writings. I. Verses)* (*1924-1946*). Critical edition, established text, introductory study, chronological table, notes on the edition, notes, glossary, bibliography and annexes by Doina Bogdan-Dascălu and Bogdan Mihai Dascălu. Preface by Crişu Dascălu, Timişoara, Editura David Press Print, 2016, 472 p. ISBN 978-606-8643-71-7.



The statement of professor Crişu Dascălu in the *Preface* of the book that we proposed to present is as true as possible: "The reader in whose hand this volume will arrive will rightly wonder who its author is".

Due to the program "The Banatian Library" on which the printing is supported – by integral recuperation – of some text left unknown until now, we have the possibility to find out numerous information about the person in question: David O. Blidariu (1905-1980) was one of the most remarkable personalities of Banat, patriot and teacher, general inspector of the Romanian schools and of the Romanian Orthodox Church in Greek Macedonia. Defeater and fighter for keeping the national identity of Aromanian and saving them from acculturation by instruction and religion in the Romanian language, David Blidariu sent to the authorities numerous documents (letters, requests, addresses, memoirs) presenting "the serious situation of the Romanian minority in the region and to which he proposes rational remedies in the conditions of the respective policy".

The paper proposes to bring to our attention, for the first time, all the creations of David Blidariu, published during the life or posthumous, but especially the unpublished ones. In *Note on the edition* (p. 39-41) Doina Bogdan-Dascălu and Bogdan Mihai Dascălu, the editors of the work, explain to the readers that the retrieved material is to be published in two volumes of *Writings*: volume I, which contains the verses written between 1924 –

the year of the oldest dated manuscripts and 1946 – the year of the author's coming back in the country and the second volume, the verses written between 1946 and 1980.

After the already mentioned *Preface* (p. 9-10, this first volume benefits from an ample *Introductory Study* (p. 11-29), signed by Doina Bogdan-Dascălu and Bogdan Mihai Dascălu, in which the two of them try to enframe the poet and his work in the age, considering that for David O. Blidariu "the spiritual experience of the Bucharest's philology oriented him towards the modern, symbolist and post symbolist lyrics in which the focus was constantly on the creator himself, with his ideas, feelings and experiences." As regarding *the aesthetic essence* of Blidariu's verses, the best word to define it is, according to the same two editors, *eclecticism* because "besides a sentimentalism of romantic origin and rare quasi-mystical reveries, we meet a type of lyrical realism, with obvious roots in the poet's biography [...], a grandiloquence with resonances of proper names and neologisms, which can lead to Minulescu [...] the myriad feminine figures which deluge the verses who seem to come sometimes from the *Decameron* and sometimes from *The Sentimental Education*."

The analysis of the verses allows the identification of some reasons: journey, divinity, feminine beauty (the beauty is perceivable in its triple hypostasis: divine, feminine and poetic) and the paradigms on which the poetic texts are built are varied. They have, more often than not, a philologic (stylistic and prosodic) origin, explaining by an organic need of order, by "the desire to succeed to build around them a coherent text, keeping their integrality intact." It is highlighted here the fact that David O. Blidariu is "the first soneteer in the Banatian literature and one of the Romanian poets in general who cultivated persuasively this strict poetic form."

Chronological table (p. 31-37) confers the reader an overview on life, activity and preoccupations of David O. Blidariu, and the possibility to enframe him in the age.

The work contained during the period 1924-1946 is structured in: verses published in volume and journals (p. 43-102); verses unpublished, dated and undated (p. 129-308). The volume becomes whole with a *Glossary* (absolutely necessary for the understanding of some terms p. 309-312), *Bibliography* (p. 313-316) and *Annexes*. The last ones contain comments (p. 319-370), evocations (p. 371-400), facsimiles (p. 401-408), documents (p. 409-450) and a photo album (p. 451-463).

In spite of all the texts qualities, of their originality, their thematic and sylistic diversity, and the geographical diversity from which he took his inspiration (the Bucharest of his student years, the Balkan world and Banat – from where he left and where he returned), David O. Blidariu remained a poet too little known (we should remember that his poem *Fiul lui Lucifer* (*The son of Lucifer*) was published in 1925 and the volume of verses *Miraj*, (*Mirage*), in 1977!).

The publication of his work in two volumes represents a mission of recuperation of the Banatian poetry of the 20th century and its promotion in the context of present poetry also treasuring unconditionally the human quality of its author.

Associate Prof. PhD. Dorina CHIȘ-TOIA