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Cy Lăzăreanu

Carmen Gabriela
LĂZĂREANU

ASISTENȚA SOCIALĂ ȘI RELIGIOZITATEA

LA DIFERITE GRUPURI
DE POPULAȚIE VULNERABILĂ



E I K O N

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Carmen Gabriela Lăzăreanu

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Ediția a doua, revizuită și adăugită

Prefață de Prof. univ. dr. Vasile Miftode

Cuvânt înainte de Pr. prof. univ. dr. Petre Semen

Redactor: Dragoș Dâscă
Tehnoredactor: Rema Zugravu
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2023

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Prefață

Societatea umană, și îndeosebi, progresul moral al comunităților sociale au fost puternic influențate de religie și de gradul de religiozitate a individului. Evenimentele istorice și "starea socială" a diferitelor populații nu pot fi înțelese independent de rolul jucat de biserică și de participarea publică la activitățile religioase. Este deosebit de legitimă, în acest sens, analiza pe care Carmen Gabriela Mândrilă Lăzăreanu o realizează în volumul de față într-o triplă perspectivă, punând în ecuație trei concepte puternic implicate: religiozitatea, protecția sau asistența socială și domeniul populațiilor vulnerabile.

Prin tematica actuală și convingătoare, cartea pe care o supunem atenției se adresează unui public larg, cu modele diferite de cultură și interes religios. Lucrarea se remarcă prin curajul de a realiza o cercetare sociologică în spațiul teologic. Terminologia specifică domeniului religios și cunoștințele necesare realizării unei analize sociologice au permis recunoașterea lucrării ca având importanță deosebită și rezonanță în spațiul academic și social. Accentul este pus, încă de la începuturile cărții, pe formarea la copii a sentimentului religios, îndeosebi în situația specifică a societății românești. Prezintă importanță, în acest sens, factorii principali ai socializării copiilor prin inculcarea valorilor creștine - familia, școala, comunitatea locală.

Valoarea științifică a lucrării se reflectă, în plan empiric, dar și teoretic, în cercetările pe care autoarea le realizează privind modul în care religiozitatea influențează conduita elevilor (cap. I, p. 25). Dintre actorii participanți, lucrarea face referire mai ales la asistentul social teolog și la cabinetul de consiliere școlară.

Pornind de la interesul particular pe care religia și instituția bisericii îl au pentru „crizele de dezvoltare” prin care trece individul, dar și, în general, populațiile vulnerabile, volumul își centrează atenția (în cap. 2) pe influența religiozității în contextul unor asemenea crize.

În acest caz, analiza vizează o dublă, dar unitară și complementară perspectivă: religioasă și a asistenței sociale (p. 46-59).

Originalitatea lucrării este probată și prin particularizarea cercetării științifice în cadrul unor populații problemă, care preocupă orice societate civilizată: persoanele de vârstă a treia (p. 70), îndeosebi în condițiile îmbătrânirii generale a populației, persoanele spitalizate (p. 93) cu o pondere tot mai semnificativă în societatea actuală, persoanele încarcerate în penitenciar (p. 131), familiile afectate de violența domestică, cu un accent firesc pe fenomenul abuzului împotriva femeilor și a copiilor (p. 159) etc.

Volumul prezintă, în opinia noastră, un interes cu totul deosebit pentru părinți pe de o parte, care trebuie să ofere copiilor șansa unei educații potrivite, în spiritul valorilor creștine, și pentru asistenți sociali, pe de altă parte, care trebuie să fie consilierii principali ai grupurilor care au nevoie de ajutor, inclusiv de unul spiritual și moral, sufletesc.

Lucrarea cuprinde și analize „de profunzime”, privind unele etape critice din viața individului, în care „gradul de religiozitate” are un impact particular: „credința și stadiul terminal” (p. 110), rolul „consilierii bolnavului în stadiul terminal” (p. 122) etc.

Din perspectivă sociologică există o corelație directă între religiozitate și devianța socială care se manifestă în prezent, reducerea acesteia din urmă impunând creșterea sentimentului religios și a participării familiilor și a copiilor la activitățile religioase. În „sistemul controlului social” biserica ocupă un loc esențial – alături de familie, școală și comunitate – fără de care nu se poate realiza o educație care are în centru valorile morale, creștine.

Prof. univ. dr. Vasile Miftode

Cuvânt înainte

Cea dintâi veste bună anunțată de Domnul Hristos este o reitereare a cuvintelor rostite cu multe veacuri înainte de către profetul Isaia care zice; „Duhul Domnului este peste Mine, că Domnul M-a trimis să binevestesc săracilor, M-a trimis să vindec pe cei cu inima zdrobită... să dau de știre un an al milei Domnului”(cap. 61, 12).

După plecarea cu trupul de pe pământ Hristos le-a dat Ucenicilor Săi porunca de a vorbi întregii lumi despre vestea cea bună (Mt. 28, 19-20). Considerăm totuși că fundamentarea biblică a asistenței sociale o constituie cap. 58 din Isaia, ce zice; „Oare aceasta este postul plăcut Mie: să-și chinuiască omul sufletul o zi? Să-și plece capul pe pipirig și să se culce pe sac și cenușă? Aceasta numești tu post și zi plăcută Domnului? Iată postul plăcut Mie: dezleagă lanțurile răutății, deznoadă legăturile robiei, dă drumul celor asupriți și rupe orice fel de jug, împarte-ți pâinea cu cel flămând și adu în casa ta pe nenorociții fără adăpost; dacă vezi pe un om gol, acopere-l și nu întoarce spatele aproapelui tău... Atunci tu îl vei chema pe Domnul și El îți va răspunde, vei striga și El va zice: Iată – Mă”! Ca și stăzi, în vremea profetului unii credeau că dacă nu mănâncă și oar se roagă devin automat plăcuți Domnului. De aici reiese necesitatea ca fiii Bisericii să îmbine armonios compasiunea lucrătoare pentru cei în suferință cu proclamarea Evangheliei. Glasul slujitorului lui Dumnezeu să-i vestească Evanghelia, iar mâinile să-i lucreze oruncile și să-l mângâie pe aproapele.

Dacă lecturăm atent Evangheliile, observăm că providența lui Hristos cât a fost pe pământ s-a orientat cu precădere spre cei mai defavorizați: văduvele, orfanii, orbii, surzii, șchiopii și alte persoane înse de suferințe fizice ori sufletești. Volumul cu titlul: Asistența socială și religiozitatea la diferite grupuri de populație, realizat de doamna Carmen Gabriela Mândrilă Lăzăreanu, încearcă să demonstreze necesitatea implicării mai insistente a asistentului social teolog

și în școală, spre a contribui la identificarea și sprijinirea copiilor cu nevoi și probleme speciale. Autoarea nu începe demersul chiar *ex abrupto*, ci face mai întâi o scurtă radiografie a situației religioase din Europa Centrală și de Est, analizând în funcție de cele trei mari confesiuni creștine, implicarea și impactul credinței asupra societății. Cât privește religiozitatea la români notează că se pornește preponderent de la premisa perpetuării unor datini ancestrale, care s-au altoit pe trunchiul credinței creștine și implicit al învățaturii Bisericii, fără a se eluda și moștenirea strămoșească. Se insistă desigur și pe importanța și necesitatea formării caracterului religios al copilului de la o vârstă fragedă, mai cu seamă în familia creștină. Chiar dacă acum copilul se limitează doar la niște acte mimetice, după ce merge la școală, printr-un program de învățare adecvat, acesta își poate sedimenta cunoștințele religioase, mai cu seamă dacă sunt coordonate și cu o practică a rugăciunii comunitare. Autoarea argumentează, cu multă convingere, întregul demers probându-și calitățile profesionale în domeniul de activitate, excelând în sondaje, rapoarte de cercetare și evaluări procentuale.

Pr. prof. univ. dr. Petre Semen

Cuvântul autorului

Lucrarea „Asistența socială și religiozitatea la diferite grupuri de populație vulnerabilă” se adresează, în egală măsură, studenților din domeniul Teologiei și Asistenței Sociale și specialiștilor din aceeași sferă de activitate.

Scopul urmărit constă în stabilirea impactului religiozității asupra persoanelor aflate în criză, ca determinant al activității de asistență socială, ținând seama de faptul că principiile eticii, provenite din religie, reprezintă, de fapt, codul deontologic al asistenței sociale.

Cuprinsul, structurat în două capitole, include „Religia și religiozitatea”, cu o pondere mai scăzută din lucrare și cu o referire generală la formarea și evoluția sentimentului religios, și „Influența religiozității în crizele de dezvoltare și de situație ce apar în viața individului”, cu o pondere mai ridicată și cu dezvoltarea impactului religios asupra unor segmente de populație vulnerabilă.

Rezultatul unor cercetări proprii, prezentate detaliat în lucrare, este evidențiat, în toate cazurile, impactul religios ca suport de bază la depășirea crizelor și necesitatea ca asistentul social, care gestionează crizele, să fie format în spirit religios și să utilizeze corect această încredințare. De asemenea, din cercetările efectuate a rezultat și faptul că toate categoriile sociale vulnerabile investigate au recurs la practici religioase atunci când au fost situații de criză și au subliniat faptul că religia furnizează setul de valori care îi ajută să depășească situațiile dificile.

Carmen Gabriela Mândrilă Lăzăreanu
24 februarie 2014, Iași

Prin tematica actuală și convingătoare, cartea pe care o supunem atenției se adresează unui public larg, cu modele diferite de cultură și interes religios. Lucrarea se remarcă prin curajul de a realiza o cercetare sociologică în spațiul teologic. Terminologia specifică domeniului religios și cunoștințele necesare realizării unei analize sociologice au permis recunoașterea lucrării ca având importanță deosebită și rezonanță în spațiul academic și social. Din perspectivă sociologică, există o corelație directă între religiozitate și devianța socială care se manifestă în prezent, reducerea acesteia din urmă impunând creșterea sentimentului religios și a participării familiilor și a copiilor la activitățile religioase. În „sistemul controlului social”, biserica – fără de care nu se poate realiza o educație care are în centru valorile morale și creștine – ocupă un loc esențial, alături de familie, școală și comunitate.

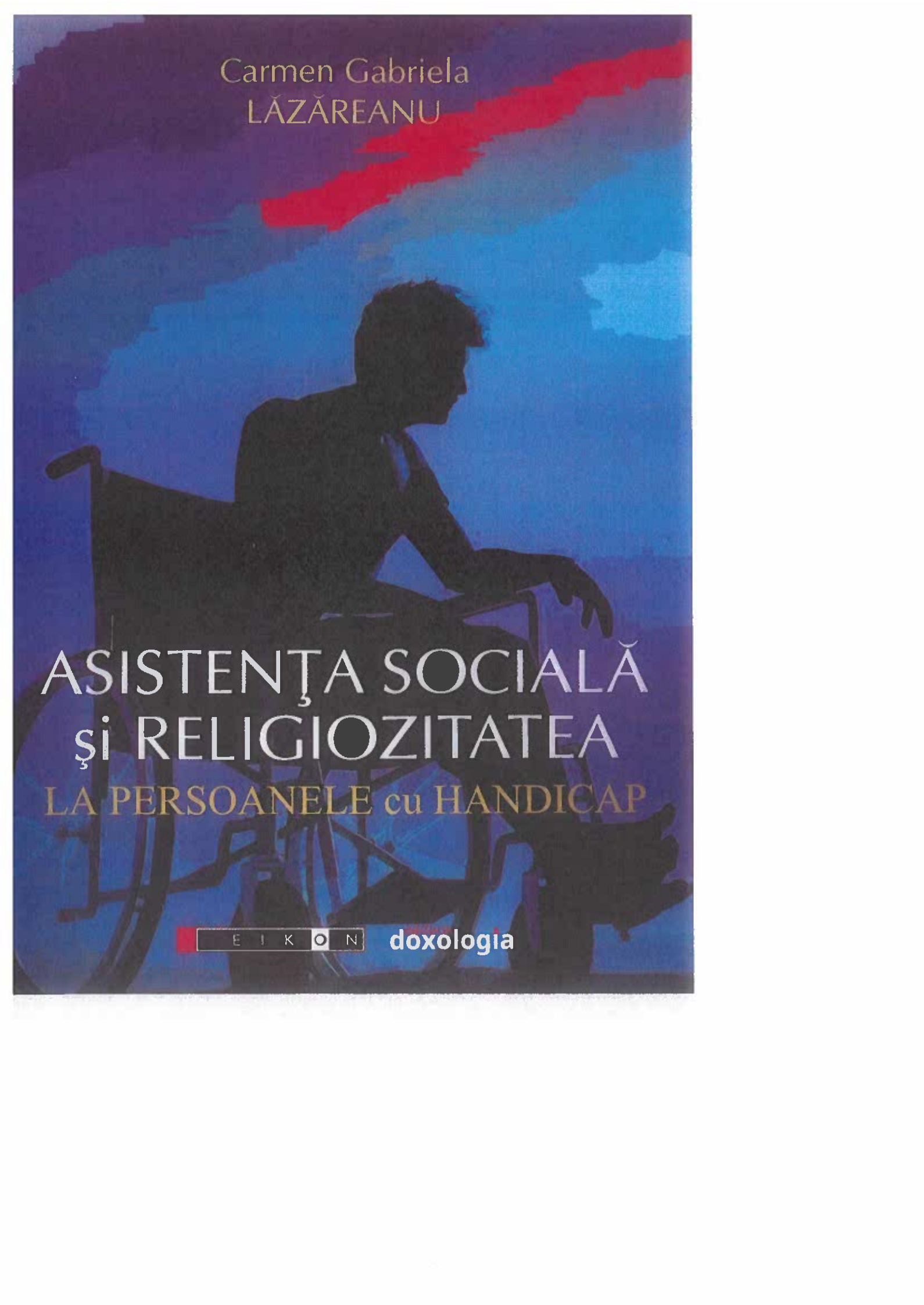
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The background of the cover is a stylized illustration. It features a dark silhouette of a person sitting in a wheelchair, facing right. The person's right arm is resting on the wheelchair's frame. The background is a gradient of blue and purple, with a prominent, thick, horizontal red brushstroke across the upper portion. The overall mood is contemplative and somber.

Carmen Gabriela
LĂZĂREANU

ASISTENȚA SOCIALĂ
și RELIGIOZITATEA
LA PERSOANELE cu HANDICAP

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Prefață de

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și

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Iași

2023

Carmen Gabriela Mândrilă Lăzăreanu, conferențiar la catedra de Teologie în specializarea Asistență Socială din cadrul Facultății de Teologie a Universității „Alexandru Ioan Cuza” din Iași, predă cursuri de Asistență Socială a Persoanelor de Vârstă a Treia, Tehnici Specifice Asistenței Sociale, Asistență Socială a Familiei, Asistență Socială a Persoanelor cu Handicap, Violenta Domestică, Asistență Socială Aplicată și coordonează Practica în Instituții de Specialitate. Este doctor în sociologie din 2004, cu tema de cercetare “Familii problemă și mijloace de intervenție socială” sub coordonarea prof. univ. dr. Vasile Miftode și referenții: prof. univ. dr. Maria Cojocaru, prof. univ. dr. Iolanda Mitrofan și profesor emerit dr. Maria Voinca.

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Prefață

Problematika persoanelor cu nevoi speciale, cu dizabilități sau într-un termen „clasic” - cu handicap este din ce în ce mai complexă și mai preocupantă în toate țările și în ansamblul instituțiilor naționale și internaționale. De regulă, organismele abilitate a se ocupa de acest domeniu și de elaborarea a ceea ce numim în sinteză, politici sociale, adică forme de intervenție, de acțiune și protecție a diferitelor segmente sociale vulnerabile, dependente, marginalizate sau, chiar, stigmatizate în mod ilegal, imoral, contrar normelor sociale și tradițiilor creștine, firești, ale comunităților umane.

Cartea elaborată de autoare este, în acest context, legitimă și necesară atât pentru specialiști, cât și pentru publicul larg, confruntat din păcate, cu aspecte din ce în ce mai dificile vizând protecția reală, eficientă, a persoanelor „cu nevoi speciale”.

După ce analizează conceptul de handicap și evoluția istorică a atitudinilor față de persoanele vizate în acest domeniu, autoarea lărgește „sfera conceptului” referindu-se la fenomenul stigmatizării și marginalizării unor grupuri specifice.

În plan social și educativ cartea cuprinde două teme puternic implicate: dinamica reprezentărilor sociale asupra domeniului pe de o parte, și promovarea mai multor teorii ale personalității umane, vizând inclusiv „personalități care au prezentat dizabilități” pe de altă parte.

Autoarea face o analiză corectă, profesionistă, asupra diferitelor tipuri de persoane cu dizabilități neuromotorii, senzoriale, de limbaj, de auz, de vedere, psihice, mentale, analiză care implică, totodată, stabilirea unor măsuri de acțiuni specifice și în plan general, a unor populații afectate. Cartea adâncește studiul problematicei, introducând analize privind persoanele afectate de alte tipuri de handicap

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dizabilități. Acestea ar trebuie să reprezinte puncte tari pentru persoanele cu aceste probleme oferindu-le posibilități de reușită și de succes chiar și în aceste condiții. În capitolul doi, autoarea face o analiză profesionistă asupra diferitelor tipuri de handicap: handicapul de limbaj, handicapul de auz, handicapul de vedere, handicapul psihic, debilitatea mintală și poli handicapul, care implică, stabilirea unor măsuri de intervenție specifice din perspectiva asistenței sociale.

Partea teoretică și istorică este urmată de capitolul trei de o interferență responsabilă de formarea personalității umane, de interferențele psihosociale care contribuie în acest sens. Familia, comunitatea socială, biserica sunt instituții care contribuie la formarea calității oamenilor. Deci capitolul trei prezintă: rolul familiei și al societății în integrarea persoanelor cu handicap, creșterea copiilor cu dizabilități, sexualitatea și handicapul precum și problemele pe care le pune vârsta adolescenței și ca adultă. Subcapitolul, căsătoria arată potențialitatea realizării ei la această categorie socială și ce disfuncții pot să apară precum și efectele handicapului la vârsta a treia. Locuințele pentru aceste persoane sunt elemente importante pentru a cunoaște această categorie socială mai bine și a contribui la realizarea unui habitat confortabil. În capitolul patru este prezentat sentimentul religios și cum contribuie credința la dezvoltarea și adaptarea acestor persoane în societate. Capitolul cinci este afectat asistenței sociale, cadrului legislativ, rolului asistentului personal și modelele de intervenție caracteristice unor tipuri de handicap.

Societatea umană, care cunoaște o permanentă dinamică și dezvoltare, presupune adoptarea, promovarea setului de valori umane, care determină elaborarea unor politici sociale menite să asigure protecția acestor categorii de populație vulnerabilă. Experiențele practice în diferite țări încearcă să asigure formele cele mai confortabile de locuire cu asistența medicală și socială inclusă sau solicitată numai în anumite momente dificile. În acest sens, cartea încearcă să prezinte metode de intervenție tehnici, aplicații, exerciții prin care cei interesați și care interacționează cu persoanele cu handicap să învețe să se comporte cu această categorie socială.

sentimentului de solidaritate umană, au obligația de a se ajuta la nevoie și de a promova valorile morale ale societății în sens juridic, de a-și asuma obligativitatea de a proteja persoane sau grupuri care au probleme, sau sunt cu risc de a deveni victime în anumite situații. Trebuie menționat că lupta asistenților sociali cu această categorie vulnerabilă este de a-i motiva spre a lupta cu neputințele cu care se confruntă și de a se conforma normelor sociale împiedicând astfel apariția fenomenelor negative de cerșetorie.

Cartea, scrisă cu profesionalism și dăruire sufletească, este de referință contribuind la sensibilizarea factorilor de decizie, dar și a indivizilor care interacționează cu aceste grupuri sociale în speranța creșterii bunăstării sociale a acestor indivizi și realizarea integrității în societate. Din acest motiv recomand cartea cu căldură spre a fi tipărită și apoi de a fi parcursă de publicul larg.

Prof. univ. dr. Conțiu Șoitu

Problematika persoanelor cu nevoi speciale, cu dizabilități sau într-un termen clasic, cu handicap este din ce în ce mai complexă, devenind de actualitate în toate țările și instituțiile abilitate în acest sens, naționale și internaționale. Organismele care se ocupă de acest domeniu elaborează politici sociale pentru aceste categorii sociale, precizând forme de intervenție, de acțiune și de protecție pentru evitarea stigmatizării, marginalizării și a unor comportamente care sunt inmorale și contrare normelor sociale și creștine ale comunităților umane. Dezvoltarea societății umane și, în special, promovarea unui set de valori la nivelul civilizației actuale au impus elaborarea unor politici sociale în măsură să asigure o protecție reală și specifică tuturor persoanelor cu dizabilități. Sunt menționate, între altele, asigurarea unei locuințe rezidenționale adecvate și a unor asistenți personali pentru oferirea sprijinului individual.

Prof. univ. dr. Vasile Mitrode

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o realitate dramatică



CARMEN GABRIELA MÂNDRILĂ

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Carmen Gabriela Mândrilă

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Prefață

Lucrarea analizează problematica violenței domestice, atât din perspectiva evaluării, cât și din cea a elaborării unor strategii de intervenție, desfășurându-se ca o autentică monografie a fenomenului social, poate de cel mai larg interes la ora actuală, chiar dacă în numeroase modele culturale, în special de tip tradițional, este sau a fost îndelung ocultat ori ignorat.

Situându-se în realitatea societății românești actuale, autoarea abordează cu pricepere, consecvență și curaj investigarea unei tematici dificile și nu tocmai cunoscute din perspectivă științifică, ci mai curând semnalate cu tot mai multă îngrijorare de puținii cercetători dispuși să-și asume riscurile unei întreprinderi greu de controlat și gestionat pe plan social.

Violența familială, cu forme complexe de manifestare, se instituie astăzi într-o problemă socială ce captează interesul, atât al populației, cât și al actorilor sociali și politici invocați în elaborarea și implementarea de strategii pe termen lung care, dacă nu pot stopa, cel puțin pot asigura programe de prevenție și intervenție, adecvate consecințelor fenomenului. Autoarea ne convinge cu argumente teoretice și practice de posibilitățile deloc neglijabile ale unei activități sociale ce poate contura un nou domeniu prioritar, de intervenție în țara noastră.

Tranziția cu toate fenomenele ei însoțitoare – insecuritatea socială, sărăcia, instabilitatea locurilor de muncă, impactul mass-media în transformare și cu o vocație indubitabilă pentru cultivarea modelelor agresive de comportament social, toate acestea corelate cu inerția semnificativă a modelelor tradiționale de conviețuire familială care polarizează puterea și controlul masculin, favorizând o atitudine cel puțin relaxată față de abuzul de alcool, habitual în anumite zone și medii socio-culturale, la care se adaugă și influența noilor surse de atracție și perturbare a relațiilor dintre sexe, toxicod dependențele, confuziile valorice și devianțele comportamentului sexual și relațional constituie o matrice fertilă pentru abuzul fizic, psihologic, moral, relațional și economic al unei părți semnificative din populație. Din nefericire,

proporțiile reale ale acestor fenomene intricate nu le putem aprecia cu corectitudine deocamdată.

Încotro va evolua violența domestică și cu ce consecințe pe termen lung pentru indivizi și colectivitate vom afla la vremea cuvenită, probabil prin intermediul generațiilor care vor urma.

Obiectivul aplicativ este cel al unei cercetări constatative, operând în baza anchetei psihosociale, urmărind evaluarea frecvenței de manifestare a diverselor tipuri de violență domestică, în special de tip conjugal, relevante de o cazuistică extinsă (peste 500 de subiecți) din județul Iași, reprezentativ la scară națională, pentru evaluarea fenomenului avut în vedere, cu referire la perioada 2001-2003.

Autoarea desfășoară o foarte interesantă sistematizare a posibilităților și strategiilor de intervenție în familiile violente, cu accent pe metodologia și instrumentele utilizate pe plan internațional, în intenția – sugerată în subtext – a unei probabile adaptări și implementări în contextul problematicii specifice românești. De altfel, Centrul de Mediere și Securitate Comunitară Iași este unul dintre spațiile lucrative ale acestei cercetări, la care se adaugă baza clinică a Spitalului de urgență „Sf. Spiridon” Iași, stație de identificare a numeroase victime ale abuzului domestic, în special asupra femeilor.

Legăturile abuzive sunt studiate de autoare și dintr-o perspectivă mai largă, cea a deteriorărilor întregului sistem familial, ceea ce conduce și la redactarea unor interesante părți centrate pe abuzul asupra copiilor, bătrânilor, fraților și bărbaiților, chiar dacă acesta din urmă survine aproape generalizat ca o reacție violentă de apărare sau de răspuns al femeii la abuzul partenerilor de cuplu. Sunt analizați pertinent factorii și efectele violenței domestice asupra copiilor și femeilor, în conexiune directă cu analiza implicațiilor mass-media în menținerea și cultivarea violenței, precum și cu atitudinile și reacțiile sistemelor calitative ale tipurilor de violență domestică, valorificând cercetări noi și antrenând subiecte de meditație foarte incitante – abuzul fizic asupra soției și copiilor, asupra femeii gravide, asupra bunurilor comune și personale, violul conjugal cu paletă diversă de tulburări de comportament, violența afectivă și morală cu consecințe psihologice pe termen lung, uncori irecuperabile, violența relațională și economică abordate, rând pe rând, din perspectiva cauzelor și implicațiilor posibile.

Personal apreciez ca o contribuție metodologică valoroasă sistematizarea metodelor de intervenție în familia cu disfuncții, precum și efortul de adaptare a majorității acestor metode la problematica specifică a asistării în situația de

criză generată de violența familială. Autoarea preia și sistematizează un diapazon bine structurat de modele de intervenție și include detaliat structura unor planuri de intervenție, care, chiar dacă nu sunt testate pe populație românească în extenso, constituie repere importante pentru demararea unei astfel de activități sistematice pe termen lung.

Experiența autoarei în asistarea fenomenului violenței domestice, coroborată cu claritatea viziunii și modernitatea modalității complexe, pluridimensionale a abordării nu doar a cazului emblematic, ci și a fenomenului ca atare, mi se par importante pentru dezvoltarea în următorii ani a unei strategii centrate pe realitate, care să rezolve și să controleze, pe cât se poate, această arie de intervenție. Întreaga lucrare constituie un model posibil de evaluare și organizare a unui sistem de intervenție socială care ar putea sublinia și alte tentative de asistare a familiei în dificultate. Punerea la punct a unui plan strategic de intervenție și a instrumentelor de evaluare obiectivă garantează demararea unei activități promițătoare prin efecte, pe care ne așteptăm să o putem evalua și perfecționa în următorii ani. Autoarea aduce o contribuție remarcabilă ca deschizător de drum în acest sens și mă aștept ca viziunea și primele sale rezultate să fie de bun augur pentru asistența socială din domeniu.

Cu privire la rezultatele cercetării efectuate pe eșantionul de 523 de persoane, victime ale violenței familiale, dintre care 40 sunt aprofundate prin analiza calitativă, se remarcă seriozitatea studiului și completitudinea grilei tematiche utilizate, autoarea urmărind trei ipoteze, care se și confirmă de altfel, referitoare la influența pe care nivelul de instruire, mediul urban și resursele materiale scăzute o exercită asupra producerii violenței domestice. Deși statisticile oficiale consultate, referitoare la violența domestică și la cea conjugală în special, sunt puține, aproape inexistent, afirmă autoarea, ea își asumă sarcina de a completa lacunele informaționale asupra fenomenului. Are în vedere variabile ca nivelul de instruire, situația financiară, etapele de vârstă, agresorul, proprietatea, numărul de copii, iar studiul statistic este elaborat cu ajutorul programului SPSS.

Câteva rezultate ne atrag atenția, prin gravitatea lor – deși agresivitatea se manifestă independent de existența copiilor, ea este mai frecventă în familiile cu 1-3 copii, pe cazuistica reperată la Centrul de Mediere și Securitate Comunitară, dar identificată semnificativ pe același tip de cazuri și la Spitalul de Urgență.

Factorii declanșatori ai violenței sunt cei previzibili de altfel în zona

studiată – consumul exagerat de alcool, tulburarea de comportament de tip agresiv și problema resurselor financiare. Este semnalat fenomenul de izolare, stigmatizare și culpă, slaba comunicare specifică acestor familii, confruntate cu spectrul rușinii și dezamăgirii. Dincolo de starea psihică și fizică precară a victimelor violenței, costurile economice și sociale nu sunt neglijabile. Afectarea rolurilor parentale și a suportului educațional și psihologic necesar dezvoltării copiilor tinde să devină o problemă de mare complexitate cu efecte pe termen foarte lung, greu de prevenit și tratat. O societate bolnavă relațional poate fi ușor anticipată din unele date ale acestei cercetări, conducând cu atât mai mult la creșterea nevoilor și ofertei de ajutor social și psihologic, în cadrul unor politici sociale adecvate, înalt responsabile. Cum și de ce rămân totuși numeroase femei în relații abuzive, constituie întrebări al căror răspuns depășește cadrul acestei lucrări, dar care nu pot fi ignorate atunci când concepem și implementăm strategii de prevenție și intervenție în criză. Autoarea nu ignoră nici problema profesionalismului și a calității instituțiilor în oferta de ajutor pentru familia cu violență domestică, atrăgând discret atenția asupra limitelor actuale ale acestora din urmă și prefigurând posibile remodelări și perfecțiuni. Poliția, spitalul cu camerele de gardă, hotline-ul, consilierea juridică, psihologică, adăpostul etc. sunt abordate și semnalate din perspectiva unei transformări benefice.

Menținerea unei incidențe ridicate a violenței familiale în toate categoriile sociale, cu consecințe grave asupra familiei actuale și a viitorului, atrage atenția încă o dată asupra stringenței intensificării și conjugării eforturilor specialiștilor implicați, dar și a unui cadru legislativ adecvat, protectiv.

Lucrarea îmi impune convingerea că multe dintre contribuțiile autoarei vor prinde rădăcini și vor rodi în următorii ani. Acuratețea abordării se conjugă cu seriozitatea, realismul și claritatea elaborării, fiind meritorie sub aspect teoretic și metodologic și deschizând câmpul altor cercetări necesare în domeniu.

Prof. dr. **Iolanda Mitrofan**
Catedra de Psihologie, Facultatea de Psihologie și Științele Educației
Universitatea București

CAPITOLUL I

VIOLENȚA DOMESTICĂ – FACTOR GENERATOR DE DISFUNCȚII FAMILIALE

Conceptul de violență, din punct de vedere psiho-fiziopatologic, poate fi definit ca „reprezentând un comportament agresiv acut, caracterizat prin folosirea forței fizice și limitarea în timp, cu angajare și realizare rapidă” (Remshidt, 1989).

Violența, ca formă coercitivă de control social, a fost acceptată, în general, de societate, dar au fost sancționate formele de violență în dauna avutului obștesc, a viciilor unei persoane sau a proprietății. Formele de manifestare a violenței diferă de la o societate la alta, în funcție de legile și tradițiile existente, fapt care crează dificultăți în încercarea de a le compara și de a stabili unele legități. Similitudinile de interpretare, în diferite culturi și societăți, apar numai în privința formelor de violență majoră.

Multe decenii, violența domestică a fost considerată o formă de manifestare obișnuită în familiile dezorganizate și în grupurile marginale, defavorizate social și economic, dar comportamente similare sunt frecvente și în cazul familiilor cu un statut social ridicat, care însă nu sunt dispuse să le recunoască, creând o imagine falsă – sau incompletă – asupra amplitudinii acestui fenomen.

Statisticile internaționale estimează că frecvența formelor de violență a crescut în ultimii ani. Astfel, în S.U.A., unul dintre opt adulți a fost implicat într-un episod violent, ca agresor sau ca persoană agresată, și aproximativ două milioane de soți își maltratează soțiile. În țara noastră, conform unor statistici ale Serviciului de Prevenire a Criminalității, în anii 1997-1998 s-au înregistrat cifrele din tabelul 1.1, redate după Ana Munteanu (2001).

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Lucrarea analizează problematica violenței domestice, atât din perspectiva evaluării, cât și din cea a elaborării unor strategii de intervenție, desfășurându-se ca o autentică monografie a fenomenului social poate de cel mai larg interes la ora actuală, chiar dacă în numeroase modele culturale, în special de tip tradițional, este sau a fost îndelung ocultat ori ignorat.

Situându-se în realitatea societății românești actuale, autoarea abordează cu pricepere, consecvență și curaj investigarea unei tematici dificile și nu tocmai cunoscute din perspectivă științifică, ci mai curând semnalate cu tot mai multă îngrijorare de puținii cercetători dispuși să-și asume riscurile unei întreprinderi greu de controlat și gestionat pe plan social.



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Metode și tehnici utilizate în asistența socială a bătrânilor

Carmen Gabriela Mândrilă Lăzăreanu

EDITURA UNIVERSITĂȚII „ALEXANDRU IOAN CUZA” DIN IAȘI

Carmen Gabriela Mândrilă Lăzăreanu

*Metode și tehnici utilizate
în asistența socială a bătrânilor*

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Carmen Gabriela Mândrilă Lăzăreanu

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Prefață de Vasile Miftode



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PREFAȚĂ

Amplificarea măsurilor de protecție socială, manifestată pregnant în ultima perioadă, a fost determinată de schimbările intervenite la diferite segmente ale populației cu grad ridicat de vulnerabilitate. Având în vedere acest tip de populație, asistența socială a cunoscut o reorganizare și o mare diferențiere pe segmente de populație, impunând mărirea numărului de profesioniști implicați, direct sau indirect, în aceste activități. A apărut, în mod firesc, necesitatea creșterii numărului, dar mai ales calitative, a specialiștilor cu pregătire medie și superioară, din domeniul asistenței sociale.

Prezentă lucrare se adresează, în egală măsură, profesioniștilor care lucrează cu diferite categorii sociale de populație și studenților din domeniul asistenței sociale, cărora le oferă, concret, modele de intervenție în cazul persoanelor de vârstă a treia pe care să le utilizeze în cele mai diferite situații.

Menționăm, în mod deosebit, prezentarea metodelor și tehnicilor utilizate în asistența socială a bătrânilor, care oferă repere teoretice și strategii de intervenție, permițând înțelegerea socialului și prevenirea disfuncțiilor posibile la această categorie de vârstă. Vulnerabilitatea accentuată a persoanelor de vârstă a treia impune, din partea asistentului social, un comportament care să evidențieze aptitudini de comunicare socială, empatie și spirit organizatoric, utile pentru înțelegerea problemelor individuale și ale familiei vârstnicului.

Modul de a relaționa cu bătrânii, de a le înțelege problemele cu care se confruntă în această etapă de viață, cu numeroase crize în care se face bilanțul realizărilor sau eșecurilor cu care s-au confruntat, face ca activitatea asistentului social să fie responsabilă, acordând multă atenție nevoilor clienților.

Volumul *Metode și tehnici utilizate în asistența socială a bătrânilor* constituie un real sprijin pentru pregătirea în domeniul asistenței sociale; în același timp, vizează sensibilizarea persoanelor care lucrează cu

vârstnici și subliniază necesitățile acestora din urmă, în acest sens impunându-se punerea în practică a măsurilor care să contribuie la îmbunătățirea calității vieții lor.

Prof. univ. dr. Vasile Miftode

Capitolul 1

SERVICII SOCIALE ADRESATE PERSOANELOR VÂRSTNICE

1.1. Instituționalizarea bătrânilor

O criză puternică, care poate surveni la vârsta a treia, o reprezintă schimbarea locuinței, respectiv instituționalizarea. Deși această alternativă poate părea decizia cea mai bună pentru toate părțile interesate, imposibilitatea de a-și păstra gospodăria poate avea consecințe dramatice, echivalente cu „dezrădăcinarea” pentru bătrâni.

În țara noastră, problema vârstnicului sănătos/bolnav revine rețelei ce aparține Ministerului Sănătății (unități de asistență obișnuite, spitale și secții de sejur mediu) și unităților de ocrotire socială (cămine spital, cămine de bătrâni, instituții de tip long sejur etc.).

O anumită parte a populației va avea nevoie, în ultima etapă a vieții, de asistență organizată în instituțiile profilate cu scopul de a proteja vârstnicul și, concomitent, de a sprijini familiile aflate în imposibilitatea de a se îngriji de bătrâni.

Situația ideală se întâlnește atunci când bătrânul trăiește integrat organic într-o familie, în deplinătatea funcțiilor ei, care-i asigură atât un nivel de trai decent, cât și îngrijirile și tratamentul necesar. Aceste cazuri nu sunt întotdeauna posibile și responsabilitățile care, în mod obișnuit, reveneau familiei sunt preluate de societate. Cauzele care contribuie la instituționalizarea bătrânilor sunt multiple și se poate vorbi chiar de un poli-determinism material, sanitar, familial (Bogdan, 1992).

Carmen Gabriela Mândrilă Lăzăreanu

10. În ce măsură este sprijinit de persoanele cu care locuiește:

I se acordă ajutor pentru:

Menaj ☐ Plata întreținerii ☐ Alimente ☐
Altele (specificați) _____

C. Starea materială

11. Venitul dvs. lunar este constituit din (specificați sursele):

pensie: de vârstă ☐ de boală ☐ de urmaș ☐
activități proprii ☐ sprijin din partea altor persoane ☐
sprijin din partea altor instituții ☐

12. Care este venitul dumneavoastră total/ lună?

<50 ☐ 50-100 ☐ 100-200 ☐ >200 ☐

13. Observații ale asistentului social despre modul cum își gestionează venitul lunar? (De la 1 la 6 din care 1=valoarea maximă, 6=valoarea minimă)

alimente	☐	plăți către stat (impozit, întreținere)	☐
medicamente	☐	îmbrăcăminte, încălțăminte	☐
informare (ziare, tv)	☐	destindere (plimbări, colecții)	☐

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Lucrarea de față prezintă serviciile de asistență socială oferite persoanelor în vârstă, metodele și tehnicile utilizate în colectarea datelor de la această categorie vulnerabilă de populație, anumite terapii de grup, tehnici folosite în terapia bolnavilor de Alzheimer, precum și cadrul legislativ care reglementează asistența socială a persoanelor de vârstă a treia.

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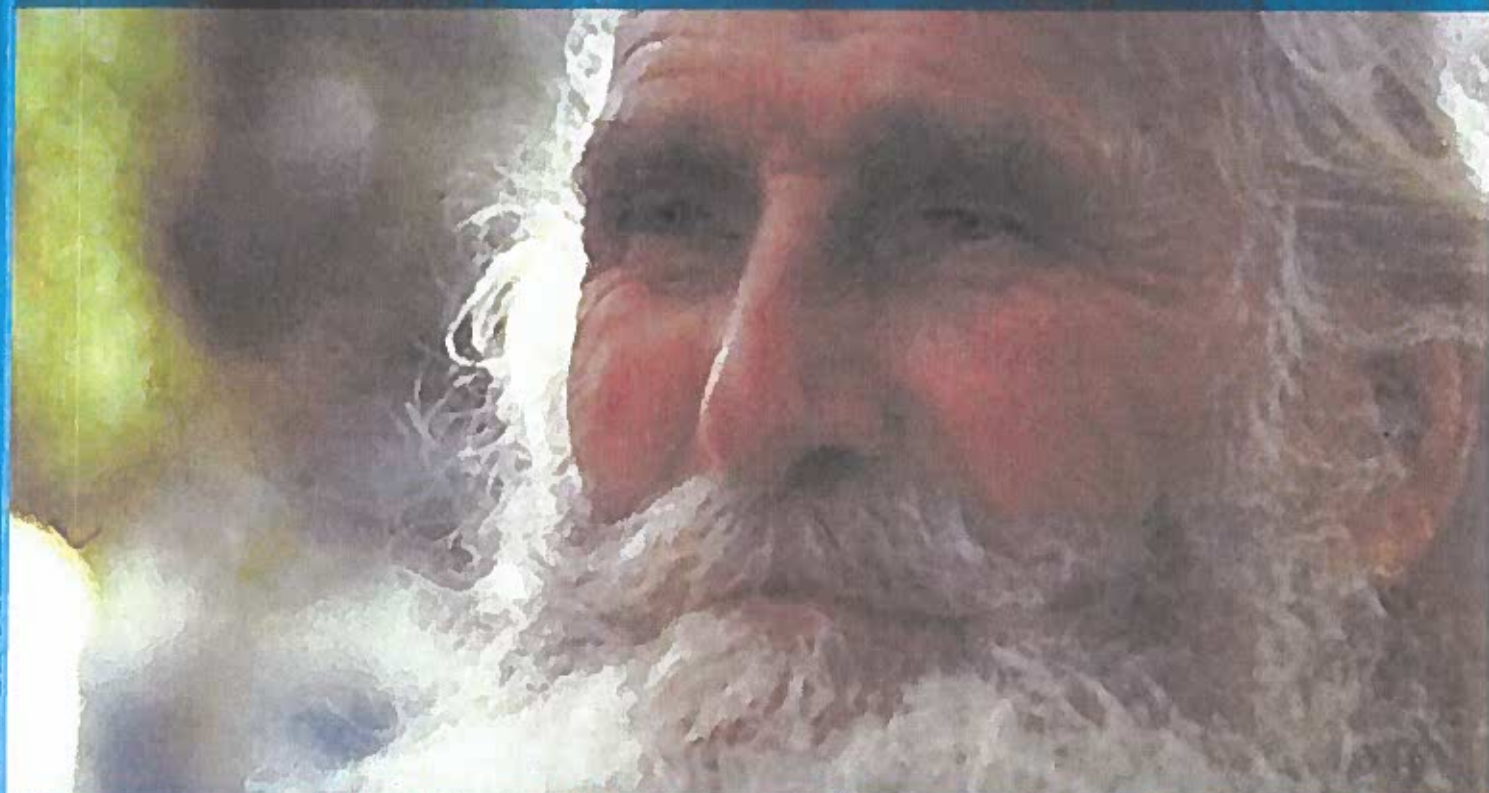


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Procesul de îmbătrânire din perspectiva asistenței sociale



CARMEN-GABRIELA MÂNDRILĂ



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Capitolul I

MITURI ȘI PERCEPȚII ASUPRA PROCESULUI DE ÎMBĂTRÂNIRE

Bătrânețea a constituit obiectul de studiu al numeroșilor oameni de știință, scriitori, filosofi, dar și o temă întâlnită frecvent în legende și miturile din tradițiile diferitelor popoare.

1.1. Percepția noțiunii de bătrân de-a lungul timpului

Legenda grecească a Afroditei, zeia frumuseții, și a troianului Anchise, de care se îndrăgostește, surprinde, în final, prin vorbele Afroditei, neajunsurile vârstei a treia. Afrodita exercita o putere semnificativă asupra altor zei și era capabilă, întotdeauna, să-i ademenească, ca să-i amestece cu muritorii simpli, fapt considerat înjositor. Pentru a-i tempera aroganța, Zeus a reușit să-i „inoculeze” microbul dragostei față de Anchise. Afrodita a aranjat o întâlnire cu Anchise, iar după ce au făcut dragoste, troianul i-a cerut zeiței să-i acorde posibilitatea să-și păstreze sănătatea și tinerețea. Afrodita l-a refuzat pe Anchise cu aceste vorbe „așa cum stau lucrurile, bătrânețea te va învălui, bătrânețea care îl însoțește pe orice om într-o zi, mortală, îngrijorătoare, oflitoare și îngrozitoare chiar și pentru zei” (Evelyn White, 1936).

Pentru o înțelegere corectă a termenului de bătrân sau vârstnic este necesar să precizăm că Hipocrate împărțea viața în șapte perioade, numind „bătrân” pe cel care împlinea vârsta de 56 de ani. În filozofia chineză, drept mai vârstnici și mai cumpătați erau considerați cei trecuți de 70 de ani. În literatura românească, în *Pravila lui Matei Basarab*, se întâlnește următoarea terminologie folosită pentru diferitele etape de

- Whitehead
A.N.,

- 1942 *Science and the modern World*. New York: Mac
Millan (Mentor books).
- 1982 *Biblia*, Edit. Institutul Biblic și de Misiune al
Bisericii Ortodoxe Române, București.

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Bătrânii reprezintă segmentul de vârstă cel mai defavorizat, care nu constituie un subiect sistematic al cercetărilor sociale și economice. Asistența socială a persoanelor de vârstă a treia este un domeniu care se dezvoltă preluând informații din celelalte discipline (medicină, psihologie etc.), contribuind astfel la îmbunătățirea vieții persoanelor care vor supraviețui până la vârste înaintate. Aspectele biologice, psihologice, sociale și comportamentele familiale specifice persoanelor de vârstă a treia menționate în această lucrare vin să completeze cunoștințele necesare studenților și asistenților sociali gerontologi și să evidențieze eventualele bariere care apar în calea îngrijirii acestor persoane.



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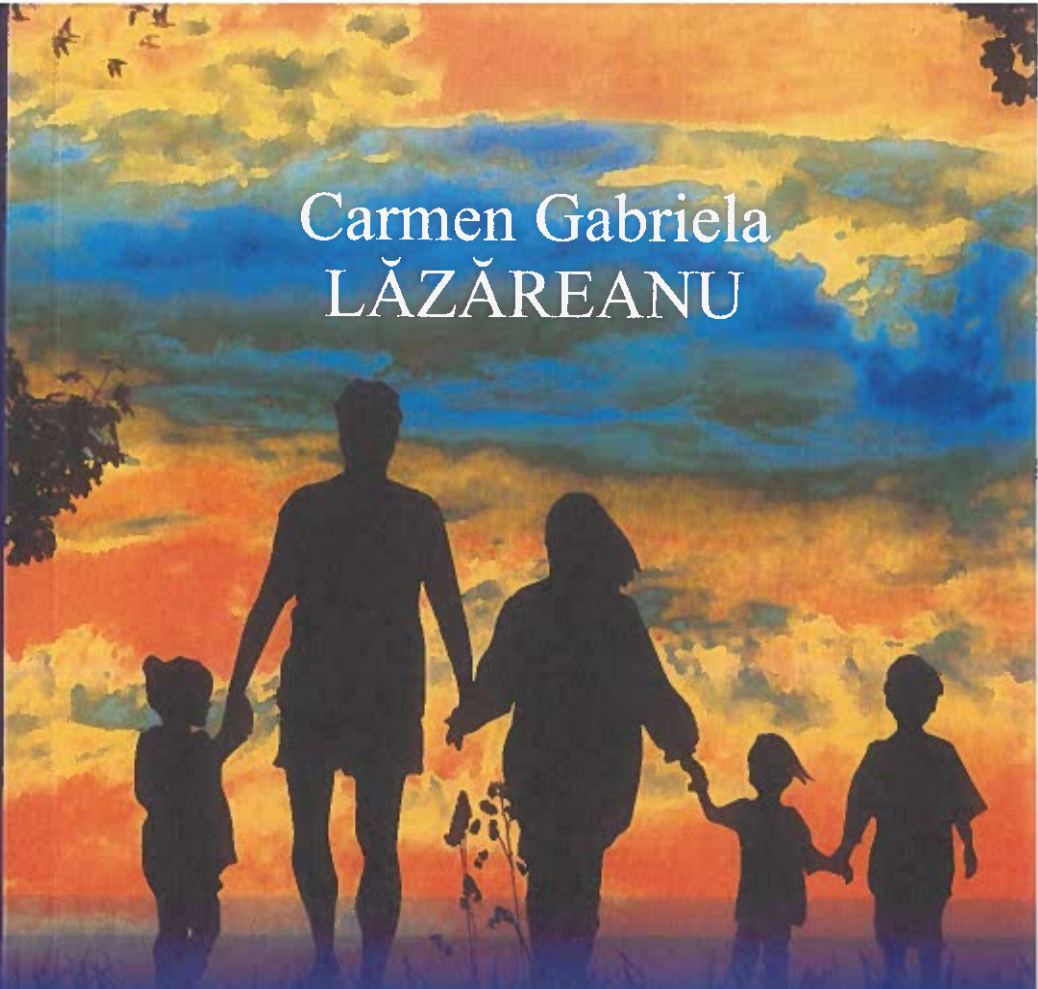
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The background of the top half of the cover features a vibrant sunset or sunrise sky with orange, yellow, and blue hues. In the foreground, the silhouettes of a family—a man, a woman, and three children—are shown walking away from the viewer, holding hands. The scene is set against a dark, silhouetted landscape with some foliage on the left.

Carmen Gabriela
LĂZĂREANU

DINAMICA FAMILIEI

ȘI ELEMENTE DE ASISTENȚĂ SOCIALĂ

E I K O N

editura
doxologia

Carmen Gabriela Lăzăreanu

**DINAMICA FAMILIEI
ȘI ELEMENTE DE
ASISTENȚĂ SOCIALĂ**

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PREFAȚĂ

Lucrarea intitulată „Dinamica familiei și elemente de asistență socială” a doamnei conferențiar universitar Carmen Gabriela Mândrilă Lăzăreanu, de la Facultatea de Teologie Ortodoxă, specializarea Asistență Socială, încearcă să ofere repere teoretice, practice și strategii de intervenție pentru problemele legate de asistența socială a familiei. Carmen Gabriela Lăzăreanu este absolventă a specializării Asistență Socială Teologie, (șef de promoție) și doctor în Sociologie al Universității „Alexandru Ioan Cuza din Iași” este în prezent conferențiar în Facultatea de Teologie Ortodoxă la specializarea Asistență Socială-Iași. Este autoarea mai multor cărți de asistență socială cum ar fi: „Procesul de îmbătrânire din perspectiva asistenței sociale”, „Violența în familie”, Dinamica familiei și elemente de asistență socială, Ghid de practică ș. a, precum și numeroase articole de specialitate în domeniul asistenței sociale.

Cartea de față se adresează în primul rând studenților de la specializarea asistență socială și lucrătorilor sociali dar se adresează în egală măsură și celor care lucrează cu copii, cuplurile tinere și cu familia în general, dorind să aibă în-formații despre ei. Lucrarea încercă să le ofere repere teoretice și practice în munca cu aceștia, având convingerea că încă sunt multe de oferit problematica familiei fiind foarte

variata. Asistența socială ca o profesie relativ nouă, nestăpinită de tradiții, este gata și doritoare să se adapteze la nevoile societății, pe măsură ce acestea se ivesc.

Cartea este structurată pe patru capitole la care s-a mai adăugat un subcapitol privind Consilierea post-divort, specific asistenței sociale. Capitolul 1. Intitulat „Noțiuni generale asupra familiei și a funcționalității sale cuprinde informații referitoare la originea și definirea familiei, idealuri și mituri ale familiei, evoluția în timp a familiei (prezentând familia în trecut, familia contemporană și familia viitorului), funcțiile familiei (funcția biologică a familiei, funcția economică, funcția de solidaritate și funcția pedagogică, educativă și morală a familiei), tipurile de familii existente în contextul social actual (familia nucleară și mormă familia tradițională lărgită și familia monoparentală, familia cu o singură persoană, concubinajul, uniunile homosexuale și familia reîntregită sau vitregă). Capitolul 2. intitulat „Formarea familiei și disfuncțiile acesteia” cuprinde formarea familiei (alegerea partenerului și formarea cuplului, căsătoria, ciclul vieții de familie), disfuncții ale vieții de familie (cauze externe și cauze interne - cu cauzele individuale și intrafamiliale - care afectează funcționalitatea familiei; Capitolul 3. intitulat „Divorțul și efectele sale cuprinde date statistice asupra acestuia, cauzele divorțului, etapele destrămării familiale prin divorț, consilierea post-divorț, legislația națională și religioasă în problema divorțului și ultimul capitol, IV cuprinde Proiecte, metode și tehnici de intervenție în familie (Clasificarea modelelor de intervenție, Intervenția individuală centrată pe client, de intervenție în grup și Metodele de intervenție în familia problematică).

Cartea, „Dinamica familiei și elemente de asistență socială” conține și numeroase surse bibliografice în limba engleză, ele fiind esențiale pentru continuarea studiilor de către specialiști.

Ca o concluzie se poate preciza că evoluția sistemul familial se desfășoară în două direcții contrarii după cum menționa și Hill, (1971): pe de o parte, familia își definește cu tot mai multă claritate limitele, iar pe de altă parte deschiderea sa către mediul social crește, volumul și diversitatea schimburilor materiale și informaționale fiind tot mai mari.

În concluzie, lucrarea „Dinamica familiei și elemente de asistență socială” este o apariție editorială așteptată de studenți pentru a completa cunoștințele teoretice și a oferi tehnici și instrumente care vor fi folosite în practică în lucrul cu familia.

Pr. prof. univ. dr. Petraru Gheorghe

Diferitele etape ale ciclului evolutiv presupun conștientizarea de către om a necesității atingerii unor coordonate, clare și precise, care marchează trecerea dintr-un stadiu al dezvoltării personalității în altul și apariția unor noi forme de integrare socială. Expectanțele legate de atingerea acestor coordonate pot fi anticipate sau întârziate de stresul, crizele de dezvoltare, precum și de diferitele probleme, care apar în unele etape de viață. În general, realizarea acestor obiective presupune parcurgerea unui anumit ciclu de viață, căruia încearcă să-i imprimăm particularități specifice, inversând sau excluzând unele etape. Parcurgerea normală a ciclului de viață presupune realizarea triadei cuplu-căsătorie-familie, care este un produs al societății, pe care o poate influența.

Autoarea

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RELIGIOSITY AMONG STUDENTS AND THE INFLUENCE OF THE LEGACY OF THE PREVIOUS GENERATIONS

Carmen Gabriela LĂZĂREANU

"Alexandru Ioan Cuza" University of Iași, Faculty of Orthodox Theology

Abstract: Based on the research conducted on a sample of 137 students, 4th-7th grades from 'St. Luchian' School, at Moinesti, Bacau County, Romania, we have studied the religious experiences of these individuals. In order to get the accurate information we used a structured interview format. The data resulted were included in the five religious components (Glock, 1962): religious practice segment, cognitive (intellectual), experiential, ideological, consequential-consequence segment (Willaime, 2001).

The findings emphasized a high degree of religiosity influenced by the combined actions of family and school, as a result of Religion teaching. The informal ritual dimension was well expressed. More than half of the questioned subjects stated that they prayed to God, fasted, went to confession, the process being intensified over time as they went later to high school. The family experience and school religious education have clearly and positively influenced the student behaviour.

Keywords: students, religious fervour, religious dimension, education.

1. Introduction

The contemporary research in Religion is based on those aspects that include most of the segments of the religious phenomena and uses indicators that measure the basic components of faith, ideology, tenets, religious beliefs.

In the study of the religious practice (specific rituals), the measurement elements for the present research study were: the frequency of church-going, prayer, fasting (special diet periods), going to confession, the presence of icons in one's home, etc., private or public religious practices that prove the knowledge and practice of Christian faith.

The cognitive/intellectual segment exhibits the following indicators: having religious books in the home, talking about religious matters, watching religion TV shows.

The experience or practice of faith segment is represented by the following indicators: faith in God, emotional experiences connected to God etc.

The ideological or dogmatic dimensions are related to: information about the holy relics of Saints and the belief in the afterlife.

The regulations segment, reflecting consequences and norms of the religious practice, refers to the positive effects on the human behaviour, helping other fellow beings, being sympathetic, kind etc.

The degree of social involvement in the life of the community can be a passive-conformist or a creative-changing one (implication), indicated by the self-identification of the believer with faith he or she is affiliated to.

The social trait of religion is given by the degree and the manner the faith is transmitted to one's offspring/to posterity and it can be measured by the number and level of educated families who ensure that children benefit from the religious instruction in school and/or church.

A research study was performed in 2008, on a sample of 137 students, from 'St. Luchian' school in Moinesti, Bacau County, with the aim of emphasizing the evolution and practice of religious faith depending on the sex and age.

The research study appeals to the sociological inquiry, using quantitative statistical methods and employs the techniques of structured interview in the investigation of students' faith and religious emotions. The study can be viewed as fundamental assessment research because its major aim is to obtain new information and develop the theory, as well as to analyze the effects of different actions undertaken in society.

The thematic grid was structured based on the significant theological, philosophical, moral, behavioral values and dimensions that are for the most part measurable.

The assumptions of this research are:

1. Religious principles are translated into behavioral values.
2. Religious practice is influenced by school and family.
3. Frequency of church-going and private religious practice are of major significance for the individual's life.

The purpose of the present research is to identify how some of these elements can influence the practice of religion in the formative period, contributing to the assimilation and internalization of the moral-religious norms.

The general goals of this research are:

1. The Identification of the general perceptions on the importance of the religious values for individuals that often are one of the channels through which social deeds are done.
2. Identifying the contribution of religion to the shaping of the individual conscience, especially to the birth of the religious awareness.

2. Methods

The research was conducted on a sample of students selected from among 4th-7th grades, in order to highlight some of the variability generated by the age and level of education of the subjects (see Table 1).

Table 1. The classification of subjects according to sex, age, background, parents' jobs and education.

Class	No. of students	Sex				Age	Background			
		Masculine		Feminine			Urban		Rural	
		No.	%	No.	%		No.	%	No.	%
IV	29	16	55	13	45	9-12	15	52	14	48
V	34	16	47	18	53	11-12	9	27	25	73
VI	43	21	48	22	52	12-13	32	74	11	26
VII	31	19	62	12	38	12-14	27	87	4	13
Total	137	72	53	65	47	9-14	83	61	54	39

Classification of students according to their parents' occupation													
Mother							Father						
Intellectual	Office clerk	Worker		No job		Intellectual	Clerk	Worker		Unemployed		No father	%
		no.	%	no.	%			no.	%	no.	%		
no.	11	16	36	3	10	8	27	4	14	11	8	6	21
8	3	11	36	3	10	3	29	55	3	1	3	3	3
13	9	16	11	26	12	10	32	11	43	2	6	6	20
9	29	13	42	4	13	5	16	10	42	5	6	4	30
30	22	14	25	13	24	3	23	60	44	20	7	11	8

Classification of subjects according to parents' education													
Mother							Father						
Elementary	%	High school/medium		College/higher education		Elementary	%	High school/medium		College/higher education		%	%
		no.	%	no.	%			no.	%	no.	%		
2	7	17	59	10	34	1	4	21	72	7	24	7	24
7	21	25	74	2	5	22	64	9	26	3	10	3	10
2	5	25	58	16	37	13	30	11	26	19	44	19	44
3	10	17	55	11	35	-	-	24	77	7	23	7	23
14	11	84	61	39	28	36	26	65	48	36	26	36	26

The sample has common characteristics such as belonging to the same cultural background (going to the same school), having approximately the same age (same age group: 9-14 years old), a fact that makes it a homogeneous group.

As mentioned above, the analysis is a quantitative one, by using the well-structured interview to gather the profound data, referring to the role of religiosity in the individual's life.

The thematic grid was organized based on the important dimensions of theological ideology, philosophy, moral and behavioral values, common attitudes that are for the most part measurable.

Based on gender, feminine and masculine, the sample of students presents a slight predominance of boys (53%) over girls (47%). From this point of view, the most significant differences were found at children from the 4th-6th gradess.

Generally speaking, the age of the students varied between 9 and 14 years, but was naturally higher in the case of high school students.

The analyzed subjects were found to display similar educational and religious backgrounds, as a result of their belonging to the same social-historical class.

3. Results and Discussions

The students' background can have an enormous influence on the future evolution of the religious beliefs and feelings, as 61% of the students come from the urban area while 39% from the rural zone. We must underline this aspect because the selected school for the research is located in the urban area and many students (39%) attending courses here are commuters who actually live out of the city in the nearby villages.

The two living and learning environments can deeply impact the religious beliefs of the students. Nowadays, the mutation, instability, numerical decrease of family members and the changes in the modern family life diminish the family unity and disrupts the harmony between the individual members of this basic social cell, influencing the outward exteriorization of the religious fervor while also, diminishing social control on the particular individual behavior, on the religious beliefs and ritualistic practices.

In the rural areas, the (enlarged) patriarchal family unit is still very powerful and has a strong role in the lives of its members, the community still has a great impact and influences its citizens, being very relevant on all the other aspects of life.

Religion organizes the spare time activities, establishes some of the daily, weekly religious-related routine and programmes, rites, etc. Religion exerts a very powerful controlling social role by imposing the social and individual moral laws, managing and checking that they are upheld by society and impacting the most important decisions of the individuals (marriage, work-related decisions). In other words, religion has had a very

powerful influence both on the public and private lives of men and women (Madalina Voicu, 2007).

In the case of extended families, including many generations and among well-educated, intellectual families, religious education is undertaken first in the middle of the family. At this level, preserving and passing over religious values highlights the effort of emphasizing the importance of the awareness of the role of religion in preserving an authentic identity. In nuclear families, the teaching, learning and awareness of religious values falls in the capable hands of the school system, it is its task. Most parents consider that religious education received by their children in school is beneficial, especially considering the compensation of a lack of religious instruction during primary school' (Georgiana Szilagyi and Flora, 1998).

The postulate from which we started was based on the unanimously accepted idea in the sociological literature, that religiosity in its classic and traditional definition, suffers changes and loss of its role, because of the communist regime, of the secularization, which is a very significant fact in the urban area (Georgiana Szilagyi and Flora, 1998).

The five classic dimensions of religious implication used by Glock (1962) [the practical – ritualistic segment (what people do in order to express their faith in well set rituals); the cognitive – intellectual segment (knowledge of the religious theories and sacred literature/books); the experience/practice of faith itself (the emotional, spiritual life, the actual religious experience/practice); faith, religious ideology (ideological dimension); and consistency, consequential aspect, norm and consequence (Willame, 2001) or the regulations segment (the consequences or results of faith, rules, the practice of religion in the public or private space)] and by Stark and Glock (1968), present in this research study, include, indicators connected to religiosity.

The ritualistic dimension contains a formal and an informal component. The formal segment includes the respect of the religious practices imposed by the church in the public space, while the informal component refers to the personal, private ritualistic practices of the individual (Table 2).

Table 2. The Formal Ritualistic Dimension

Class	No. of Ss	Sex		Believe in God		Yes		No		I go to Church		Yes		No		Sun-day		Holy Days	
		Misc-culine	%	Femi-nine	%	no.	%	no.	%	no.	%	no.	%	no.	%	no.	%	no.	%
IV	29	16	54	13	46	27	93	2	7	28	97	1	3	1	3	16	66	10	9%
V	34	15	44	19	56	34	100	-	-	30	88	4	12	29	85	5	15	14	4%
VI	41	21	48	22	52	43	100	-	-	39	95	2	5	10	27	61	16	38	15%
VII	31	19	61	12	39	11	36	-	-	28	90	3	10	23	73	8	26	27	27%
Total	137	71	52	66	48	118	86	2	2	128	93	9	7	9	6	72	19	26	26%

Among the interviewed subjects, almost all stated their faith in God, the numbers being slightly increased. A number of two students from the 4th grade, representing 2% of the total number of subjects, stated that they do not believe in God.

The obvious 99% of the interviewed subjects said that they believed in God, indicating a higher score of the religiosity variable, thus displaying a high level of faith, as a consequence of family education, rounded by the Religion teaching in school.

When asked if they regularly went to church (this frequency being a significant indicator of the formal ritualistic religion), 91% of the subjects stated that they did go to church, while 9% said that they did not attend the religious services.

There were differences with respect to Church attendance on Sundays (bigger number of students) or on Holy days (fewer number), a situation that corresponds to the participation of the whole community at these activities. Thus, 72% of the interviewed subjects took part in the religious services on Sundays while only 28% attend Mass on Holy days in church.

The analysis of the formal ritualistic component indicates, on the one hand, that almost all subjects believe in God and practice ritualistic forms of worship in public on Sundays attending Mass in church, while on the other hand, there is a lower frequency of church attendance during Holy days, that by no means indicate a lack of faith or bias to secularization.

According to Freud, attending Mass at church represents the 'possibility of enhancing the emotions of all individuals who take part in it ... there is no other situation in which people's affections touch such high intensity than when all individuals are united in a gathering of some sort ... the individual melts in the same feelings with the crowds until he or she is one with the mass of people and loses the perception or feeling of individual delimitation'. The communication between the individuals triggers the 'assimilation of the individual by the crowd'.

"Faith in God, love of Jesus Christ gains the quality of the ideal and the individual feels integrated with the other fellow, Christians by

identification. The church asks for more: on the one hand, the individual has to identify himself/herself with Christ and on the other hand, to love all the other Christians as Jesus loved them. The collective generated situation is completed in both directions: on the one hand, the identification happens in the same place where the loved 'object' the libido exists and on the other hand, the love for this object comes to fulfill the identification. This mutual completion overcomes the condition of the masses. One can be a good Christian without ever thinking of placing himself/herself in Jesus Christ's role, to love all people as He did. A weak man cannot have the ambition to rise at the high level of unthinkable greatness, to possess the capability to love that our Lord Redeemer, Jesus Christ had" (Freud, 2000).

According to Freud's psychological analysis, the religious unity during Mass and the common prayer generate a spiritual force and communion, an identification with the other Christians, eventually generating the desire for a higher morality. Generally, the child lives this feeling by taking part in the religious service and internalizing the Christian rules and practice that allow the accomplishment of the targeted goals.

Another aspect of the ritualistic component is the informal one and includes the private religious practice. The prayer performed during different moments of the day, the traditional ceremonies for the departed practiced at the cemetery, the advent and fasting, confession, praying before holy icons, all are indicators of the informal religious customs dimension (Table 3).

Table 3. The informal ritualistic component.

Total	Sex			
	Masculine		Feminine	
	no.	%	no.	%
29	16	5	13	45
34	16	47	18	53
43	21	48	22	52
31	19	62	12	58
137	72	53	65	47

Class	Praxis											
	In the morning				At noon-In the afternoon				In the evening			
	Yes	no	%	%	Yes	no	%	%	Yes	no	%	%
IV	23	79	5	17	17	59	11	38	1	3	27	94
V	18	53	14	41	2	20	59	13	38	1	3	97
VI	23	53	18	42	2	5	24	58	6	41	95	2
VII	11	35	18	58	2	7	11	36	18	58	2	6
Total	75	54	55	40	7	5	72	53	58	42	7	5

Praying during the different moments of the day, at noon, in the afternoon, in the evening, represents a transfer, a shift of the official church routine into the private life of the individual: the morning service, Mass, evening service that are officially performed at the same time in church ceremonies. Among the questioned subjects, 54% pray in the morning and at noon while 93% pray in the evening. The smaller percentage of subjects who pray in the morning is most probably influenced by the daily routine, limited time for many activities. The research emphasized that the percentage of students who pray in the morning is diminished with age, once the children become busier teenagers in high school, probably as a consequence of the same lack of time. The percentage of students who pray in the morning is 5% (47 subjects).

The afternoon prayer is a 'thank you' prayer addressed to God, expressing gratitude for the food received. Over half of the students express their gratitude to God for the food as a result of family pressure and education, especially received from their grandparents. Almost all the subjects say their prayer in the evening (93%) and only 5% do not say it. The higher percentage of those who do pray in the evening before going to bed is a consequence of the fact that this period marks the end of daily activities, homework, individual relaxation, family and preparation for the much needed rest.

The percentage of the subjects who rarely pray during the various moments of the day is low (2%-5%) influenced by the lack of religious education in the family or by the 'laissez-faire' politics applied when it comes to religion, the lack of interest, conviction, etc.

Another important aspect of the informal religious ceremonial is the respect people have for their relatives, alive or dead, as one can see in the practice of cemetery rituals. In the Orthodox Christian faith the rituals represent the communion with the departed ones, as well as the psychological compensation for the loss. Among the interviewed subjects, 65% stated they went to the graves of their loved ones, with candles and flowers, honoring their memory. The percentage of these individuals was higher with age, once they turned to another superior class/age group and developed the awareness of the necessity of honoring our forebears in the Religion classes. The percentage of subjects who do not go to the cemetery is only 4%, due to the fact that there is no one who died in the family.

It is essential for a good Christian to observe the religious customs, fasting, confession before the great Holy days such as Christmas and Easter, as all families educate their young from a very tender age (Table 4).

Table 4. The ritualistic dimension in the private space.

Class	Observe Fasting						Go to Confession						Have holy icons at home						Pray before holy icons					
	Yes			No			Yes			No			Yes			No			Yes			No		
	no	%	no	%	no	%	no	%	no	%	no	%	no	%	no	%	no	%	no	%	no	%	no	%
IV	13	45	9	31	7	24	11	38	3	10	15	52	2	7	25	86	4	14						
V	13	38	4	12	17	50	13	38	1	3	30	59	14	100										
VI	25	58	9	21	9	21	25	28	2	5	37	41	95	2	5	37	36	6	14					
VII	20	65	5	16	6	19	26	34																
Total	71	52	27	19	39	29	75	55	6	5	56	40	132	96	5	4	124	90	13					

From the data collected we can observe that over a half of the subjects fast (52%) and confess their sins to the priest (55%). In both situations there is an obvious tendency to observe these rituals over the years, as students grow older in high school. An evident growing up takes place that determines this behavior along with the Religion classes taught in school. At the same time, the individuals mature, they structure their religious convictions and start practicing them.

A significant manifestation of the religious fervor is the worship and prayer before the holy icons that symbolize a window to another spiritual dimension and, more importantly for a child, the visual representation of the entity to whom he/she prays.

According to Xenia Costaforu (2005), "religious life may be seen beyond the religious feeling of any member of the group. We can see that even if there is no religious display from the group as a whole, such as collective prayer before lunch in the family or before going to work, the family may be in the habit of going to church together on certain occasions, name days, Sunday Mass, they may have patron Saints that they worship in particular or even if they do not give away food for the dead there is still a religiosity to speak of. The number of holy icons placed in the house, the place where they are set, the Saints they display are a very significant proof of the faith of the studied group."

For example: Toader Popa's main house, number 118, houses an old holy icon from Căinea's mother representing Jesus Christ the Redeemer and there is also a paper icon, stuck next to the votive light facing north, near the table where the icon is placed (Xenia Costaforu, 2005).

All the indicators found by Xenia Costaforu in her research study bring relevant information about the religious feelings of the individuals. Obviously, the holy icons and the designated spaces for them in a family home demonstrate the deep meaning that the faithful Christians bestow on them, their faith and respect for religious customs in the private space.

Most of the subjects (96%) have holy icons in their homes, only 4% do not own such religious representations. Within this context, 124 subjects

pray in front of their holy icons, feeling a closer connection to the divinity that most of them perceive anthropomorphically. The fact that between 3 to 6 subjects (10%), belonging to different classes, do not pray and worship God privately in front of the holy icons is probably due to the weak religious feelings and beliefs in the family or because they joined other religions or spiritual ways.

Based on the analysis of the informal ritualistic component, we can conclude that this is very well represented in the case of the sample researched group. The religious beliefs and feelings are strongly expressed through prayers during the different times of the day, more intense in the morning and in the evening, various rituals and customs at the relatives' graves in the cemeteries, as well as by observing fasting, confession and prayers in front of the holy icons.

According to Glock's theories (1962), the cognitive-intellectual dimension refers to the area of knowledge, including, in the present research, the existence of religious books in the private space, watching different religious TV shows.

From the data gathered and presented in Table 5, 98% of the sample subjects interviewed own religious books at home, while only 2 subjects (2%) do not have such books at home.

In most cases (88%), the religious books have been recently bought while the 12% of the test subjects already had such books. We did not find significant differences related to religious books and the students' ages.

Table 5. The intellectual dimension.

Class	No of Ss	Own religious books						Religious activities						Approach religious topics	
		Books already in the family			Bought recently			Watching radio TV shows							
		Yes	No	%	Yes	No	%	Yes	No	%	Yes	No	%	Yes	No
IV	29	29	100	-	25	4	86	14	21	72	7	24	24	76	24
V	34	32	94	2	6	27	79	21	28	82	5	15	4	27	87
VI	43	31	72	-	-	29	93	2	7	12	30	13	42	6	29

Listening to religious radio shows and watching such TV shows is characteristic for 58% of the total students, the percentage decreasing with age, once the students are the growing up, while 49% of the students do not do this, an average of (36%) and 8 of the interviewed children (6%) seldom do so.

We can therefore conclude that over half of the interviewed children take part in such religious activities, while a third of them do not display such interests. Naturally, the decrease in the attendance to such religious

shows with age is associated with increased number of the subjects that do not display interest to such activities.

Approaching the religious topics, a result of family education and of the religious knowledge acquired in school during class is a common feature to 88% of the subjects, with minor variations generated by the students' ages.

The intellectual dimension was well represented in the studied sample of children, most of the students previously owning religious books at home or buying them constantly, recently purchased books, watching religious TV shows, listening to radio shows and debating such related topics.

The practical/experiential dimension include faith in God, some feelings and thoughts related to the Divine power and its existence.

The information gathered in Table 6 presents the results of the interviews about the actual religious experience dimension and shows that almost all subjects, 134 students (98%) believe in God, only two 4th grade ones stated that they did not believe in God. Some religious experiences related to God's existence were found in 51 of the interviewed subjects (37%), 86 of them not having any such thoughts.

Table 6. The actual religious experience dimension.

Class	No. of students	Sex	Believe in God				Experiences related to God			
			Masculine		Feminine		Yes		Rarely	
			no.	%	no.	%	no.	%	no.	%
IV	29		16	55	13	45	27	93	2	7
V	34		16	47	18	53	34	100	-	-
VI	41		21	49	20	49	42	97	1	2
VII	31		19	61	12	39	38	100	-	-
Total	137		72	52	65	48	134	98	3	2

In conclusion, the actual religious experience dimension is well outlined in this examined sample of children, overwhelming majority (98%) of students stating they believe in God. About one third (37%) of the students displayed certain religious feelings and thoughts.

The ideological or dogmatic dimension is more difficult to study and capture with these subjects, at such tender age, as their knowledge of theories is limited at this stage. Bearing this in mind, the present research study considers the ideological dimension only from the point of view of the information that the subjects have on the relics of Saints and the belief in the afterlife (Table 7).

Table 7. The ideological dimension.

Class	No. of Ss	Yes		No	In cities		In other cities	Yes		No	Rarely
		no.	%		no.	%		no.	%		
IV	29	27	93	2	7	24	80	1	3	17	58
V	34	34	100	-	3	9	17	50	8	24	71
VI	41	41	100	-	3	7	2	5	10	24	58
VII	31	31	100	-	3	10	19	61	4	13	58
Total	137	137	100	3	22	16	11	8	65	48	35

A number of 133 subjects (97%) among the students answered that they did have knowledge of the holy relics of Saints, while 4 children (3%) said they did not now anything about the topic.

Most of the subjects (115, respectively 84%) stated that in their city there are not holy relics of Saints, while 86% of the children stated that they did hear there are holy relics in other towns or cities.

Regarding the next question about believing in the afterlife, 48% of the subjects answered positively that they did believe in it, 39%-negatively, stating they did not share this view, while 13 students seldom had this experience.

The ideological dimension studied in such young subjects is not well expressed as it is an area that is formed over the years when the individuals grow up and aware of religious truths and acquire a large quantity of religious information.

One last research is focussed on the religious rules/regulations or consequential/normative dimension, that includes the consequences of faith (Table 8).

Table 8. The religious regulations/normative dimension.

Class	No. of Students	Sex		Positively influences behaviour of other people		Helps their parents	
		Masculine	Feminine	Yes	No	Yes	No
		no.	%	no.	%	no.	%
IV	29	16	55	21	71	5	17
V	34	16	47	18	53	24	71
VI	42	21	49	22	51	14	33
VII	31	19	61	12	39	20	65
Total	137	72	52	65	48	70	51

This particular dimension refers to the positive effects of religion on the behavior of the individuals and the help the faithful provides to other people. This is a very significant fact that underlines the reality of the matter that the religious education received at home within the family and at school impacts the individuals in a positive way. A number of 96 subjects (76%)

stated that they agreed with this idea, the number slightly decreasing as the students got older.

Among interviewed subjects, 18% of them stated that they did not experience a change in their behavior, while 12% say that the positive influence of faith is very obvious.

The influence of faith on the children who do help their parents in the household is obvious in 72% of the subjects, a higher percentage being visible in younger children. A percentage of 25% of subjects help their parents rarely, which means that there is a lack in education.

4. Conclusions

The research performed on a homogeneous sample of children, 9-14 years old, highlighted the existence of a strong faith, influenced by the combined actions of family and school, as a result of Religion teaching.

With only a few minor exceptions were found (two subjects), most of the students stated that they believed in God. Among the interviewed children, 91% go to church, mostly on Sundays.

The informal ritualistic segment was well expressed, over half of the interviewed subjects stating that they prayed to God in the morning, at noon, after the shared family lunch, especially more frequently in the evenings after dinner (93%).

A significant practice of faith is emphasized in the private informal ritualistic dimension of religiosity, the percentage of subjects increasing with the age, children's maturity and growing awareness. More than half of the interviewed students fast, pray and go to confession on a regular basis, their number growing with age in high school.

The analysis of the intellectual dimension of religion highlights that there is a high percentage of families (98%) of the sample subjects researched that own religious books of prayers at home, buy them constantly, watch religious TV shows and events and listen to such radio shows.

According to the interviewed sample subjects, the religious education received in the family or at school has positively influenced their behaviour. Based on the research and the evidence gathered, we can conclude that as far as children are concerned, the internalization of the religious customs, rites, practice is important in shaping their behaviour (and religious awareness) both for the present time and for their future evolution as adults.

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REVIEW ARTICLE

THE CULTURAL SPACE AND THE CUSTOMS OF DOMESTIC VIOLENCE

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ABSTRACT

The paper analyzes the issue of domestic violence, both from the perspective of evaluation and from the perspective of developing intervention strategies. Violence is a phenomenon of great interest at present, even if in many cultural models, especially traditional, is or has been long hidden or ignored. Family violence, with complex forms of manifestation, is established today in a social problem that captures the interest of both the population and the social and political actors invoked in developing and implementing long-term strategies that, if they cannot stop, at least they can provide prevention and intervention programs, adequate to the consequences of the phenomenon. Social insecurity, poverty, job instability, the impact of the media intervene with an undoubted vocation for cultivating aggressive models of social behavior. All this is correlated with the significant inertia of traditional models of family coexistence that polarize male power and control, favoring a relaxed attitude towards alcohol abuse, common in certain areas and socio-cultural environments, to which is added the influence of new sources of attraction and disruption of gender relations, drug addiction, value confusion and deviations of sexual and relational behavior is a fertile matrix for physical, psychological, moral, relational and economic abuse of a significant part of the population.

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INTRODUCTION

Violence against women is considered a manifestation of the unequal power relations between men and women, a social mechanism through which women are forced to take a position of subordination, being the most widespread form of human rights violation. Studies in this field have highlighted the existence of this type of manifestation in any social category, race or nationality, constituting a common point of female experience different only by the type of violence, the possibility of women to seek and receive help, and cultural aspects with structures stronger or weaker patriarchy to which racism and economic exploitation are added. The Beijing Platform for Action (1995) defines violence against women as "any act of violence that results in or may result in physical, sexual or mental harm, including such threats, coercion or arbitrary deprivation of liberty in public or private", Violence against women has been defined as "any act of gender-based

violence that results in or is likely to result in physical, sexual or psychological trauma and suffering for women, including threats of such acts, coercion or arbitrary deprivation of liberty either in public or in private life" (Declaration on the Elimination of Violence against Women, adopted by the UN General Assembly, December, 1993). In terms of domestic violence, it can take various forms, more or less visible, such as physical, psychological, sexual, economic and social violence. (Intra) domestic violence is "any form of aggression, abuse or intimidation directed against a family member, a blood relative or other family members" (Correctional Service Canada, 1988, p.3). Domestic violence does not include, as stated by the Institute for Research and Crime Prevention (2000, p.6), only physical violence (murder, injury, hitting), but also sexual violence (marital rape), psychological violence (blackmail, denigration, humiliation, expulsion, abandonment, isolation), verbal violence (insult, threat) and economic violence (deprivation of means and vital goods). According to Romanian law 217 (2003), the definition of domestic violence is: "domestic violence is any physical or verbal action committed intentionally by a family member against another member of the same family that causes physical, mental,

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sexual or a material injury. Domestic violence also prevents women from exercising their fundamental rights and freedoms. For the purposes of the law, a family member means a spouse, close relative and persons who have established relationships similar to those between the spouses or between the parents and the child, proven on the basis of the social inquiry" (According to Council of Europe documents, Recommendation of the Committee of Ministers of the Council of Europe No. R (85) on domestic violence). The concept of "domestic violence" includes domestic violence (violence that occurs between partners, whether they are spouses or cohabitants, is also considered cases of violence against ex-spouse or conflict situations within consensual relationships) and violence against children, the elderly and other family members. As an alarm signal is the social acceptance, minimization or even sometimes denial of this phenomenon, stereotypes, false assumptions and myths are favorable frameworks to act for those who use violence.

Cultural knowledge and values, situations of social exclusion and marginalization are factors that influence violence against women. It requires the ability of people to operate and provide help taking into account several types of boundaries, both real and virtual, and to be competent in multicultural environments by learning new patterns of behavior and applying them appropriately in the necessary situations.

Domestic violence and its forms of manifestation: In the Romanian popular perception there is the mentality that the victimization of women must be overlooked "if the man beats you, you have to endure because where can you go? How to leave children without a father? What will people say? Where does the money for the children and the house come from?". In some areas, certain dogmas, customs, norms that give the man the right to "beat his wife" even work. To these social customs is added the female masochism of enduring physical violence, a contribution in this sense having the educational level of the man which being limited, the only form of his authority is violence. The conflicting model taken from the family of origin is perpetuated in the newly created family, sometimes leading to the weakening of the marital relationship and finally to divorce. Depending on the medical and social consequences, some researchers, including Iolanda Mitrofan (1996), mention two forms of aggression: chronic domestic violence and explosive domestic violence. Chronic domestic violence is, as mentioned, the result of traditional and educational attitudes, and the explosive is a behavior that cannot be kept under control, being detected by forensic control. Abuse of pregnant women can also be mentioned as a particular form of abuse. The determinants of violence during pregnancy (Gelles 1987) are:

- sexual frustration;
- family transition, stress and fatigue;
- biochemical changes in the wife's body;
- prenatal child abuse;
- inability to defend the wife.

Sexual frustration is caused by incorrect information about sexual life during pregnancy, being perceived as a period of abstinence. Some men may even feel a fear of future children, as if they could beat them, or take their place in the family - the myth of Cronus (Congdon 1970). Another cause of violence could be the *transition in the family, the stress and fatigue* determined by the existence of a previous pregnancy,

the status of parent being perceived in this case as a constraint - "another mouth to feed". Changing the daily routine of the husband and sometimes the wife can create a state of stress, leading to violence. Rapid change in family roles, poor financial means, lack of adequate housing are factors that can lead to conflicts during pregnancy. *Biochemical transformations in a woman's body*, "as if her head were attached to another body", can cause nervousness, irritability and can lead to conflicts. Violence against pregnant women was called "philicide" by Gelles (1987) and *considered prenatal abuse of the child*.

The wife's inability to defend herself as a result of the altered physical condition can be considered a favorable cause of the occurrence of violence. Violence can occur more frequently on weekends, end of the month, holidays, there is even a cyclicity of the phenomenon of violence associated with receiving a salary, due to alcohol consumption, the presence of the whole family together. Affective violence is more difficult to define because it cannot be quantified, research has identified six components of emotional abuse resulting from several situations.

Degradation, considered the first stage of decay, produces strong feelings of grief and shame and consists in repeating, emphasizing some insignificant aspects of the victim's behavior, imposing the values of the attacker. *Fear* is another component of emotional abuse and leads to a loss of self-confidence as a result of repeated attacks. *Depersonalization* is the transformations by the attacker of the woman into an object, without inner energy, will, resources, without needs or desires. Catherin Kirkwood (1992) described three types of depersonalization in women: "the requirement of the partner to change his physical appearance, the use of tranquilizers for manipulation and the possession of the partner by invading the intimate space". *Deprivation* is the third component and can be economic or social. Usually, deprivation of economic resources also leads to social deprivation. The result of social deprivation is isolation.

Overloading with responsibilities is a component of emotional abuse, subtle and more difficult to identify for the woman who lives it. Being burdened with tasks is a high expenditure of energy in the effort to maintain the marital relationship and family unity (Catherin Kirkwood 1992). *The deformation or distortion of reality* involves the inoculation of doubt in one's own perceptions of oneself or reality. Economic violence consists in the control of household resources, the lack of participation in family maintenance, the impediment of the partner to obtain a job and the sale of common or personal things by the partner. Relational violence against women consists in isolating from friends, seizing or invading the intimate space. Moral violence can take the form of adherence to a different system of moral values or the imposition of another religious system. The statistics registered in the first seven months of 2020 in Romania, 4856 provisional protection orders issued by the police according to the Law for preventing and combating domestic violence, targeting 5,040 perpetrators of violent acts in most cases men. Of these, 2293 were confirmed by prosecutors. Most provisional protection orders were issued in Bucharest-602, followed by Vaslui-232, Braşov-202. In Romania, 800 people were killed in incidents of domestic violence between 2004-2011, finding that the legislation on domestic violence is not strictly applied (romania.europolibera.org/).

Violence against women in different cultures: There may also be violence in some cultures in the form of customs such as honor killings, sati, dowry crimes, forced marriages, sexual harassment, human trafficking or prostitution. Honor killings are defined by the non-governmental organization Human Rights Watch as follows: "as acts of revenge, usually fatal, committed by male members of a family, against women in the same family, alleged to have brought dishonor to the whole families. A woman can be accused of this for many reasons, including: the refusal of an arranged marriage, she was the victim of a sexual assault, the desire for divorce, adultery or loss of virginity before marriage enough to be a threat to her life." Amnesty International adds: "In the case of honor, forgiveness is not possible. Women suspected of such deeds cannot defend themselves and family members have no choice but to remove the stain that has earned them honor by attacking the woman in question." (En.wikipedia.org/wiki/violence_against_women).

Sati or suttee it is the ancient Indian and Nepalese practice of burning a widow on her husband's funeral pyre or burying her alive while she was in her husband's grave. This practice is associated with Hindu traditions. The name of this ritual is taken from the goddess Sati, Shiva's wife, who set herself on fire and burned in protest. Although the custom appeared frequently in India and Nepal, it also existed in other traditions in Russia, Vietnam and Fiji. According to custom, the Hindu Sati must be voluntary, seen as the true end of marriage. It was considered an act by which the woman consented to follow her husband into the afterlife, although there were numerous reports that women were forced to practice this Sati ritual, or were drugged, thrown into the fire, or tied before being placed on the pyre or in the grave. At one point, there was also social pressure on women to accept Sati, especially if they do not have children to ensure their existence, to support them. In the traditional society the widow did not have a social position being considered an obstacle, due to the lack of resources. Women did not remarry after the death of their husbands, even though they were very young, society expected these widows to commit suicide. Today, the Sati Prevention Act of India (1987) considers it illegal to coerce or encourage any Sati ritual. Forcing a person to commit such a ritual is punishable by death. However, cases of such Sati rituals, although few, were also recorded in 2000 and 2015 (greelane.com/ro/umanistica/istorie-si-cultura/uhat-is-sati-195389).

Dowry crimes the custom of endowing the bride is common in South Asia and especially in India, becoming a trigger for many forms of violence against women. Burning the bride, killing her at home by her husband or his family due to dissatisfaction with the dowry is a form of violence against women and seems to be one of the most common crimes in India, Pakistan, Bangladesh and Nepal. In India, in 2011 the National Crime Bureau reported 8,618 deaths due to these forms of manifestation, while unofficial data suggest that the number of such incidents is at least three times higher (en.wikipedia.org/wiki/violence_against_women). Forced marriages are marriages in which one or both parties are caught up in a marital relationship against their will. Forced marriage is distinct from arranged marriage, in which both parties agree on the arrangement of the parents finding a partner, and the difference between the parties involved may be less obvious. Forced marriages are common in South Asia, the Middle East and Africa. Habits such as buying the bride for

a fee and dowry, which is practiced in many parts of the world, contribute to this practice. A forced marriage is a form of settling a conflict between families by forcing a woman to enter another family. There is also the custom of kidnapping the bride that continues to exist in some Central Asian countries, such as Kyrgyzstan, Kazakhstan, Uzbekistan, the Caucasus or some countries in Africa, especially Ethiopia. A girl or a woman is abducted by the man who wants her as his wife and is often helped by his friends. The victim is often raped by the kidnapper, after which he can try to negotiate a wedding price with the village elders in order to legitimize the marriage (ro.wikipedia.org/wiki/violence_against_women). Sexual harassment refers to unwanted and insistent sexual advances, usually in the workplace or in cases where the consequences of a refusal can become very disadvantageous situations for the harassed victim. The abuser wants to dominate the victim and take advantage of the state of inferiority in which he is or is brought by various means, in order to obtain sexual benefits or advantages (when we talk about sexual harassment), immoral (the pleasure of harming someone) and/or materials (en.wikipedia.org/wiki/violence_against_women).

Trafficking in human beings and forced prostitution is "The recruitment, transport, transfer, accommodation or reception of persons, including the exchange or transfer of control over the persons concerned, carried out under threat or by use of force, by other forms of coercion, by abduction, by fraud, deception, abuse of power or taking advantage of a state of vulnerability or by offering or receiving money or other benefits in order to obtain the consent of one person who has control over another for the purpose of exploitation" (Directive 2011/36 / EU). In Europe, more than half of the victims of human trafficking are women sexually exploited. In 2012, 1,041 victims of human trafficking were registered in Romania, of which 526 were sexually exploited. Almost half of the trafficked women were minors (according to ANITP) (ro.wikipedia.org/wiki/violence_against_women). There are also forms of violence perpetuated by the state such as: violence caused by police forces or other authorities, rape and sexual slavery during military conflicts, forced sterilization and forced abortion, stoning and whipping, genital mutilation of women.

Violence caused by police forces or other authorities is a form of abuse when police officers use their power and assault victims or commit acts of sexual harassment. In these situations, victims (including women) feel much less able to report the violence to which they are exposed. The forms of abuse represented by frequent human rights violations committed by law enforcement and military personnel in many countries are correlated with reduced access to public health services and discriminatory practices among vulnerable groups, such as women or prostitutes. they are particularly prevalent in areas with a poorly represented rule of law and low professionalism and management of police and military personnel (ro.wikipedia.org/wiki/violence_against_women).

Rape and sexual slavery during military conflicts: War rapes are committed by soldiers or civilians during an armed conflict or during a military occupation, it differs from sexual assaults and rapes committed between troops during military service. This type of violence includes the situation in which women are forced into prostitution or sex slaves by the occupying power.

Forced sterilization and forced abortion: Are forms of violence against women. Such methods have been practiced in countries such as Uzbekistan and China (en.wikipedia.org/wiki/violence_against_women).

Stoning and whipping: By stoning (lynching/stoning) (in Latin lapidatio) is meant a death sentence in the most cruelest forms. The convict in these situations is killed by throwing stones. Despite protests from human rights organizations, this barbaric method that has been around for a long time is still applied in some Islamic countries in Africa, as well as in some Asian countries, such as Afghanistan and Iran. The sentence is generally given by a monarch or justice, the convict being buried to the pelvis or chest, the rest of the body being exposed to stones thrown by the crowd. This method of application applies to a higher percentage of women than men. The reason for the sentence may be punishment for extramarital affairs, witchcraft or theft. Whipping is the methodical act of hitting the human body. It is a judicial punishment in different countries for specific crimes, including sex outside of marriage. These punishments, in addition to being a form of violence in themselves, can discourage victims of rape from reporting abuse, as they may be punished (if they cannot prove that they were victims of rape or abuse) (en.wikipedia.org/wiki/violence_against_women).

Female genital mutilation (FGM) is defined by the World Health Organization (WHO) as the procedure of "partial or total removal of the female external genitalia, or the creation of other lesions of the female genitalia for various reasons other than medical." According to a 2013 UNICEF report, 125 million women and girls in Africa and the Middle East have experienced FGM. The WHO states that "the procedure has no health benefits for girls and women" and "the procedures can cause severe bleeding and urinary problems, cysts, infections, infertility, as well as complications at birth with a higher risk of death of the newborn". FGM is internationally recognized as a violation of the rights of girls and women, a practice that reflects deep-rooted inequality between the sexes and is an extreme form of discrimination against women. According to a UNICEF report, the countries where women are most exposed to genital mutilation are Somalia (with 98% of women affected), Guinea (96%), Djibouti (93%), Egypt (91%), Eritrea (89%), Mali (89%), Sierra Leone (88%), Sudan (88%), Gambia (76%), Burkina Faso (76%), Ethiopia (74%), Mauritania (69%), Liberia (66%) and Guinea-Bissau (50%). Women's genital mutilation is part of the local cultural rituals and customs of different communities or countries in Africa and the Middle East.

Rituals continue to be practiced in countries where these customs are prohibited by law. According to the Inter-African Committee, FGM is defined as a "harmful traditional practice". Due to globalization and immigration, FGM has spread beyond Africa and the Middle East to countries such as Australia, Belgium, Canada, France, New Zealand, the United States, and the United Kingdom (ro.wikipedia.org/wiki/violence_against_women). The study of violence in different cultures was the common feature of violence against women, a first analysis of this phenomenon, led to the conclusion that there are no differences of class, ethnicity or nationality, but definitions of domestic violence would not be complete if it did not include specific forms of violence, as well as the consequences and particular effects on women from an ethnic and cultural perspective. In this sense, although patriarchal values may be widespread, women from various ethnic groups

may have particularities in terms of the type of violence experienced and their reaction in response to such violence. In analyzing violence against women from this perspective, it is essential to avoid perceptions that one culture the violence is more permissive than another. Sometimes violence is considered a normal part of culture, assuming it is "a cultural issue". But violence against women is not accepted in any culture and no culture can be an excuse for violence. Just as it is important not to accept "women's accusation", it is important to avoid "cultural accusation". Culture cannot be confused with patriarchy. Violence against women cannot be considered a cultural problem, but rather a mechanism of a patriarchal system that has the effect of violence.

protection personnel and creating specialized services It can be stated that violence can take various forms and can have various consequences in women's lives, depending on the socio-cultural context where it takes place. In this sense, it can be mentioned that there are peculiarities of Roma culture (among others social and cultural values, traditions and ways of defining gender identities), if we refer to ethnic groups in Romania, which have an influence how women experiences violence exercised over them. The spread of the phenomenon, the forms it can take, the impact on women's lives, the possibilities and abilities of women to cope and the social image related to violence are influenced by the social and cultural values of the community where violence occurs, for example in the Roma community. in our country, to these can be added the situation they experience, of social exclusion and marginalization in which the members of the community live. In the Roma culture of our country and the Republic of Moldova, violence against women is considered a complex and sensitive subject "Roma woman can only be considered a beautiful, passionate gypsy with a gypsy heart" but not an educated woman with a professional or social status, the environment being impregnated with strongly patriarchal customs and laws. Thus, negative stereotypes are combined with positive ones to form a distorted and somewhat discriminatory image of the Roma woman. By internalizing these stereotypes, frustrations arise that determine behaviors "according to the predictions made" of labeling in society. It can be said that in other cultures such as India, the issue of violence is the current sexual violence, along with physical violence with high rates especially in New Delhi which has been called the "Indian capital of rape" with more than 560 of known cases. American and Indian publications record numerous cases of rape, which has led the people of India to take to the streets and protest against the violation of women's rights in society. A family health report blames women for their physical violence, and a 2012 UNICEF report shows that 57% of boys and 53% of girls between the ages of 15 and 19 believe their wife's beating is justified. The perpetuation of the pattern of intergenerational violence as a result of the rooting of the custom in society is also mentioned by some officials who emphasized this fact. To these are added the indifference of society, the presence of insults in public areas, the physical harassment of women who do not determine the positions of passers-by but indifference and even blaming the victim. As for the victims of rape, they are influenced and even pressured, as mentioned by some newspapers, to make compromises in the sense of giving up the accusations, and even a marriage can be possible with one of the aggressors. These compromise mediations are made by village elders and clan counselors to maintain peace between families and clans in the sense that the prospects of a girl's marriage are considered far more

important and serious than punishing a rapist. The causes that have been mentioned in maintaining domestic violence are: the status of women in a society that has a strong patriarchal character, the deficient protection system with few police officers and few women among them, the judiciary with a small number of judges (15 judges for one million people). To this are added the few convictions and drastic measures in such cases. During the pandemic, especially in the isolation period, there was an increase in domestic violence, with 2.3% more complaints from women abused by their life partner, according to the National Agency for Equal Opportunities between Women and Men (ANES). Instead, it was observed that robbery and crime decreased during this period. Domestic violence increased during the quarantine period worldwide, not only in Romania. Activists against violence against women have pointed out that domestic violence has escalated in countries where quarantine has been imposed due to the corona virus pandemic. The Guardian said. The number of abuses has exploded in China, Italy, Spain and Brazil.

Regarding the current situation, it can be mentioned that women face daily the negative aspects of this pandemic of Corona virus, with the fear of death, carrying an extremely heavy burden. In the most common cases, women are more affected by unemployment, have more difficult access to medical care and often do not receive the economic or social help they desperately need. It can be mentioned that women need special support, but in many countries their precarious situation cannot be taken into account. In India, many women lost their jobs during the first wave of the pandemic. In March and April 2020 alone, more than 15 million women lost their jobs overnight, and already so poorly paid in this country. A similar situation has occurred in Latin America. The job losses, during the pandemic, increased with 44 percent in the case of women. It is often overlooked that, in the global trades, 70% of women work mainly in the care of the elderly and the sick, which puts them at increased risk of infection and disease with Covid-19 (romania.europalibera.org/).

Domestic violence research methodology: In order to highlight the dependence between the level of education and manifestation of violence, a research was conducted based on a quantitative analysis performed on 300 victims of domestic violence selected from a Mediation Center Iasi, Spiridon Hospital Iasi and Socola Hospital Iasi for a period of two years. The type of interview used was structured and focused on domestic violence. The sample used was homogeneous with victims from rural and urban areas. The results show that victims with a higher level of education turn to the medical staff in the hospital to obtain forensic certificates, required by the courts and do not resort - or go very rarely - to the centers of the protection institutions. Victims with a basic level of education are frequently required to go to the protection services. Similar differences in the results highlighted in *Table 1* were also reported in the research conducted by Gelles (1987) and Pagelow et al. (1981).

During World War II, the Japanese military set up military brothels in which girls and women were abused and forced to be sex slaves for soldiers (ro.wikipedia.org/wiki/violence_for_women). The research is limited to cases that are officially registered, a large number of cases remaining unknown. However, it can be stated that the level of diplomas influences women's decision to maintain an abusive

relationship, the level of education being associated with a professional status that gives them material independence.

Table 1. Level of education of victims of domestic violence

Level of education of the victims from hospitals							
higher level		medium level		elementary level		Total	
no.	%	no.	%	no.	%	no.	%
20	13.4	124	83.2	5	3.4	149	100.00
Level of education of the victims from protection institutions							
higher level		medium level		elementary level		Total	
no.	%	no.	%	no.	%	no.	%
1	0.7	41	39	109	72.2	151	100.00

The education level of the victims, range from elementary to higher, indicated as the category with maximum vulnerability women with secondary education (83.2%), followed by those with higher education (13.4%) in the case of selected victims from the hospital. The selected victims with elementary education in the protection institutions represented 72.2%. The high percentage of victims with higher education reveals, as mentioned, the fact that these women do not seek specialized social assistance, but seek medical help - issuing the legal medical certificate necessary for the court to justify the presence of aggression in the family. Domestic violence in the category of victims with higher education highlighted the fact that emotional abuse was most common in women in this category. The conclusions that emerge are that an increase in violence in the former communist countries is determined by a complex of factors, including the liberalization of the media, the general increase in freedom of movement through democratization, the sudden weakening of social control, access to means of aggression (weapons), as well as the considerable increase of material goods, identity markings (money, cars) that form control power centers. A decrease in violence could be achieved by changing the mentality of the population in a positive way, by education, by tightening sanctions for aggressors, completing the legal framework, specialized for training specialists in the field. Research needs to be focused on this phenomenon in order to become tools in the hands of decision makers.

Glossary of Abbreviations

ANITP - National Agency Against Trafficking in Human Beings

ANES - National Agency for Equal Opportunities between Women and Men

FGM - Female genital mutilation

UN - United Nations

UNICEF - United Nations Children's Fund

WHO - World Health Organization

The education level of the victims, which ranged from

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TZIGARA-SAMURCAS AND HIS CONTRIBUTION TO THE PRESERVATION OF POPULAR OBJECTS AND AS A MUSEOGRAPHER AND ETHNOGRAPHER

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Abstract

The work tries to highlight the activity of a complex personality such as Alexandru Tzigara - Samurcaș, who through his efforts made a rich contribution as a museographer and ethnographer having an important role in preserving the objects of folk art. He laid the scientific foundations of museography, pioneering the classification of objects and the introduction of catalogs in the museum. He also played an important role in the establishment of the National Ethnographic Museum in Bucharest and also made an important contribution to the creation of open-air museums. He also had a rich journalistic activity in various newspapers of the time and was an important art critic.

Keywords: Ethnography, Museography, Monographic research, Open-air museum

Introduction

"Dimitrie Gusti" National Museum, built in the second half of the 19th century to Alexandru Odobescu's idea, an eminent man of culture, in the form of a pavilion with monuments of popular architecture that will later be developed under the leadership of Alexandru Tzigara - Samurcaș. It envisages bringing to the Museum of Ethnography, National Art, Decorative Art and Industrial Art in Bucharest, founded by him in 1906, "authentic and complete households from the most important regions of Romanians" the first of this genre, being a peasant house in Gorj county [1].

The creation of the Village Museum is the result of historical and field research coordinated by Professor Dimitrie Gusti, founder of the Sociological School in Bucharest. Dimitrie Gusti, as head of the sociology department at the University of Bucharest, organized between 1925-1935, with specialists in various fields and with his students, interdisciplinary monographic research campaigns in many villages from Suceava, Vrancea, Brașov, Maramureș, Hunedoara, Gorj, Buzău etc, counties.

With a special work and based on the experience gained, as well as with the support of the Royal Foundation "Prince Carol", between March and April 1936, in only two months a special open-air museum was built, which was a pioneer for The Ethnographic Museum of Transylvania in the "Hoia" Park in Cluj, founded in 1929 by Professor Romulus Vuia, given that there were only two open-air museums in Europe: the Skansen Museum in Stockholm (Sweden, 1891) and the Bygdøy Museum in Lillehemen (Norway) [1].

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The museum was organized according to the criteria of authenticity, respect for local traditions, and the translation and reassembly of buildings in the museum were carried out under the supervision of specialists such as Henry H. Sthal and Victor Popa and craftsmen brought from the villages of origin of the monuments.

The role of this museum, as conceived by Dimitri Gusti, as a sociological museum, was to present to visitors the reality of village life, as it was lived by the Romanian peasant.

Tzigara Samurcaș's activity as a museographer

Tzigara – Samurcaș a known art historian, champion in conservation, ethnographer, museographer and journalist held various positions in the National School of Fine Arts at the University of Bucharest and Chernivtsi and he was also a member of the Literary Society, Junimea, representative of traditional Romanian conservatism.

After the establishment of the permanent collection at the World's Fair in Paris, he keeps his interest in crafts which, according to the art conservator Isabelle Longuet (en.wikipedia.org/wiki/Alexandru-Tzigara-Samurcaș) [2], have been raised to the status of "national art, the peasantry representing an authentic Romanism".

Other ethnologists such as Ioana Popescu [3] mention that *"the [Tzigara] collections were to become the argument and the source of inspiration for national ideology and creation"*. Tzigara Samurcaș is also the founder of the private museum of folk-art Casa Minovici and a textile archive, but his main work, as an ethnographer, was the establishment in 1906 of the Museum of Ethnography and National Art in Bucharest, which later became the Museum of the Romanian Peasant, where he held the position of director for a period of forty years and which he intended to call the "Museum of the Romanian People".

The project of this museum was supported by the then Minister of Education Spiru Haret, and by his predecessor, Titu Maiorescu. This museum will later be called the "Carol I Museum of Ethnography and National Art".

An *"unusually close"* connection with the royal family, a popular rumor even mentioned that he was the illegitimate son of King Carol I of Romania, a fact reinforced by him, who argued: *"this legend is natural, difficult to verify, but in any case, it is a possible one, since Tzigara – Samurcaș was born in 1872 and Carol I was present on the throne of Romania as Ruler, since 1866"* [4, 5].

In his capacity as director of the Museum of the Romanian Peasant, he created two distinct sections, one dedicated to ethnography and the other to sacred art. In this sense, taking over objects of worship that he kept and preserved at the Museum of Antiquities, where he was custodian and where he organized an exhibition of artifacts, which attests to the Roman Empire's rule over Dobrogea and which includes the metopes (rectangular architectural element), Tropaeum Traiani.

His work was appreciated at the time, and was often mentioned in the newspapers of the time. An article in the newspaper Luceafărul, 1914 [5] underlined that: *"[He] reorganized the museum and turned it into a true national institution. The rich collections of the Museum are due to the diligence of Mr. Tzigara-Samurcaș"*, and later Mihai Plămădeală [7] highlighted the fact that *"Tzigara's activity had an impact on everything that this Museum has ever meant in the history of Romanian culture"*.

He carried out a rich field activity and collected numerous objects of ethnographic value necessary for the museum. He was very active in Oltenia where, as Ioana Popescu mentions, he was attracted to *"decorated, colorful objects used for holidays"*, and Casa Antonie Mogoș, considered a masterpiece of wood carving, was transported from Gorj County to Bucharest, becoming an important collector's item. An important role in the development of museography was played by his photographic collection, which extended to the Oltenian carpets, which later helped their "taxonomy" (classification).

These "slides on glass", quite difficult to make at that time, were initially kept in the image archive "Alexandru Tzigara - Samurcaș" of the Department, and then, after the death of Tzigara - Samurcaș, to be donated to the Institute of Fine Arts "Nicolae Grigorescu", where they served as teaching material for the courses in aesthetics and art history at the School of Fine Arts started in 1899. Later, part of this archive from the National University of Arts was donated to the Museum of Samurcaș.

Although the authorship of some slides is not certain in all cases, as some belonged to Samurcaș and others to other authors, these are relevant for the richness of information and "their aesthetic strength". Some images have a strictly didactic-documentary role and are "*difficult to submit to an aesthetic analysis*" [4, 5].

Regarding these slides, the images representing the Romanian peasant and the village life at the end of the 19th century and the first half of the 20th century, the ethnologist Ioana Popescu presented three types of perspectives or "looks" on them:

- a. A picturesque perspective "for the eyes and the heart", in which types of peasants, seen as "depositories" of traditional wisdom and values, are presented in "template positions in the realist-poetic style" [3].
- b. A national-romantic perspective of building the national identity, are true "images-show", directed by the photographer.
- c. A militant-sociological documentary perspective, which proposes "truth as the value of the documentary image" is used by Professor Dimitrie Gusti in his attempts [8].

Also, important to mention in his activity are the years when he worked as an evaluator of works at the Secu Monastery and Diocese of Bacău, becoming a member of the Royal Society of Geography and the Society of Architects [9]. Tzigara was the representative of the Romanian curators in European colloquiums: the Congress of Public Art in Liège, Belgium (1905) and the Braunschweig Congress for the Conservation of Art (1906), where he presented a report on the conservation of Romanian monuments [10]. In 1906 he also participated in the 8th International Congress of Art History. Following the participation in this event, he will report to the then Minister of Education, Spiru Haret, on the need to reform the education system to provide talented peasant children with an artistic education, thus developing the education system, by bringing moral and economic reasons.

Another great achievement is the Aman Museum, which opened its doors under his leadership, Tzigara-Samurcaș contributing to the cataloging and preservation of works left by the great Romanian painter, Theodor Aman. Throughout his life, he also had controversies with Ioan Lahovari, whom he accused of poor management of the activities in Carol Park, but also with other contemporaries of the time [11].

It is important to mention his contribution as an adjunct professor of art history at the University of Bucharest, then as a participant in the Great Art Exhibition in Berlin and Italy [12]. He also taught folk art at the Kunstgewerbe museum Berlin and in Austria-Hungary at the "Museum für angewandte Kunst" [2]. In these contexts, his contribution consisted in bringing to the attention of an international public the Romanian art, a fact noticed by Luceafărul magazine: "he arranged the Romanian pavilions, making known for the first time in history the artistic creations of our people. In all the exhibitions he registered successes [6]. A little later he participated in the event "Thisonstelling De Vrouw" in Amsterdam, where he presented a monograph of the Court of Argeș [6].

In 1909 Samurcaș will visit Sweden, Norway and Denmark where he could admire the museums that Skansen, Bygdøy and Lyngby mentioned, but he did not consider them suitable for the Romanian society, but he was inspired by the Nordic Museum which became probably the starting point and model for the museum in Bucharest.

During his lifetime he published a number of books, which came to support the substantiation of his efforts. Among them we mention: "Public Art", which appeared in 1906, in

Bucharest, then the study in German "Denkmälpflege in Rumänien" (Historical Conservation in Romania), which was printed in Karlsruhe [6]. He also wrote a series of bibliographic and critical short story, in the 1907 edition of the volume "Allgemeins Lexicon der bildenden Künstler", then the Aman Catalog of 1908, the essay "What is understood by today's archeology" and the monograph "The Church of the Forest Philippi", the last one in collaboration with Nicolae Ghica-Budești and Gheorghe Balș. It should not be forgotten that in 1906 the volume "Art in Romania" appeared at the Minerva Publishing House, which includes a collection of essays and the monograph "The Museum of the Romanian Nation" [6].

A few years later, in 1911, the volumes "Discussions on Archeology", "Romanian Folk Art" and "Romanian House in Rome" appeared, and in 1912, the monographs: "Romania's Special Exhibition", "History of Art and Its Notes" and "The National Museum of Bucharest". During this period, he was an art critic for the newspapers of the time, such as: Conversations, when he opposed the tendencies of the group Artistic Youth.

In recognition of the results of his work, Tzigara-Samurcaș also received the Bene Merenti medal of the Kingdom of Romania, for cultural services [13].

In 1914 he was the director of the Carol I Foundation [7, 14] and participated in a series of conferences that took place in Austria-Hungary, teaching art classes for the benefit of Romanians in Banat and Transylvania. During this period, he was also concerned with the collection of Transylvanian artifacts that he added to the Museum in Bucharest [6], and in Sibiu, Hermanstadt, he presented a work on the 50 years of development in Romanian art under the patronage of ASTRA. At this conference, Tzigara emphasized that he believed that *"art is an objective reflection of social and cultural development, identifying the process of Westernization, the proclamation of the Kingdom in 1881 and subsequent events, with profound transformation of Romania"* [14]. This presentation, as mentioned, included all his efforts in his artistic creed. Tzigara suggested that they did not find answers in the artistic field, thus contributing to the emergence of a specific Romanian phenomenon, such as the one related to the preservation of artistic heritage. He pointed out that many houses in Bucharest are being replaced by western villas and appreciated the restoration of Horezu Monastery in its original Brancoveanu style, but criticized those who introduced elements of neo-Gothic architecture to Tismana, Bistrița and Arnota Monasteries. He also emphasized the beauty of Ion Mincu's "healthy" neo-Brâncoveanu style, criticizing some muralists and praising the role of Carol I as patron of conservation.

In 1923 Tzigara was also Inspector General of Museums, during this period he revisited the Astra Museum and financially supporting it. Romanian cabinets have named him the national representative of exhibitions such as the Universal Exhibition in Barcelona, Spain, Athens and Greece [9]. He also participated in the 13th International Congress of Art History in Stockholm - Sweden and organized the Romanian pavilion at the Art Conference in Helsinki - Finland. He has received numerous international recognitions for his efforts in museography and ethnography, such as: the homage of the French ambassador to Bucharest, the Order of St. Sava offered by the government of the Kingdom of Yugoslavia [10].

Tzigara Samurcaș' contributions in ethnographic art

Tzigara-Samurcaș's contributions to museography and ethnography were remarkable for their pioneering nature and considerable volume of works. His entire work has focused on the establishment of the National Museum of Ethnographic and Folk Art. His written works had a documentary character being a true "scientific manifesto" meant to argue before the authorities, the need to establish these museums, motivating their usefulness. Many of his articles were published in the newspapers of the time, starting as already mentioned, with "Literary Conversations", "Romanian Life", "Universe", "Age" etc. or in the form of brochures that have been distributed separately. These articles were later published in the volume entitled "Romanian Museography", being a review of his work as a museographer and presenting his theories related to the

establishment of the Museum of Ethnography and National Folk Art. They are a source of information for those concerned with museography and ethnography, although some principles are no longer valid today. A series of arguments were exaggerated by Tzigara -Samurcaș, who focused and channeled his entire activity in order to establish the National Museum of Ethnographic and Folk Art. To this end, he prepared a scientific basis using the analysis of museums in the country and abroad, but also the knowledge gained in the field of art history.

The passion for museography, said Tzigara-Samurcaș [15], begins in childhood *"in a completely unconscious way, my education in this regard begins in childhood. There I gained the respect of tradition, the love for the so-called antiquities and the passion for their preservation, qualities absolutely necessary for a true Museum curator"* [16]. But his museographic training began in his high school years, then later as a student, he made slides and photographs under the leadership of Al Odobescu and became "custodian-preparator of the Museum of Antiquities" where *"my initiation into the career of museography was then a conscious guidance in this direction constantly preoccupied me"*, mentions Al. Tzigara - Samurcaș [17]. During his student years he will complete his training at the University of Bucharest, and later in Germany in Berlin and Munich, where he will practice in the museum archives. During the holidays he will search the archives of Denmark, Scandinavia, Italy and France and then return to the country through Italy where he will visit a number of museums.

Starting with 1899 and later on was the period in which the idea of creating an ethnographic and national art museum crystallized, an art that he calls "the living art of the Romanian people". The internship of the custodian-preparator at the Museum of Antiquities helped him to know the existing shortcomings by mentioning that "pottery and folk pottery are not presented even by a single object" [18] and fights against the tendency to introduce objects worthless, such as some pieces – "ordinary and uninteresting national costumes" [18].

Samurcaș emphasized that "a Museum is not a simple barn in which the objects are sheltered from rain", "a Museum in the true sense is the best school for the people" [18], so it must be built, as he claimed, by professionals, experts in folk art, but also with the broad participation of the large masses of the public. The collections must be made on a scientific basis, giving "structures an important role". His whole effort was to advocate for the establishment of a national museum: *"We do not have enough artistic wealth to endow several districts of the Capital with one Museum at a time"*. Concentrating them all together, we set up an institute worthy of representing the tradition and artistic pursuits of the Romanian people" [19, 20].

During his time as director of the Museum of Ethnography, National Art, Decorative and Industrial Art, he will organize it on scientific grounds. In this sense, he will divide the museum into two sections: the first one of ethnographic or folk art and the second one with objects of worship.

The ethnographic section is subdivided according to the nature of the objects into textile, wooden and ceramic artifacts. In addition to these sections, there are also metal objects, horn, mother-of-pearl, but also leather objects and decorated eggs.

The author groups them into each section according to their destination. This classification corresponds to the modern requirements of ethnographic museography, given that it also uses local terminology, which denotes the orientation towards ethnography and Romanian folk art. The museum addresses its structure to everyone, both the public and the specialists. "The whole people will have their satisfaction through the Museum. The learned scholar will have at his disposal an archive of documents of the time". He advocates the establishment of a Museum Catalog, which is made on a scientific basis and is intended to apply measures to protect the artistic treasure that involves "the existence of an inventory of all monuments and works of art".

Tzigara-Samurcaș considers that the only possibility to purchase ethnographic pieces to enrich the museum's collections is the "scientific field investigation". This raises the issue of saving traditional heritage in order to prevent the abandonment of artistic crafts by alienating

pieces, distorting or transforming models. Valuable pieces he mentioned "were lost through the attics of peasant houses without their owners knowing their importance."

Tzigara-Samurçș also played a special role in the purchase of artifacts for the Village Museum from Antonie Mogoș's house in the village of Ceaura – Gorj, which was ceded to the museum when its owner and builder demolished it to build a house made from bricks [21]. This peasant house was considered a Romanian architectural monument called "*architectural jewel*".

As mentioned, Tzigara - Samurcaș emphasizes the research and field acquisition of museum pieces, noting that many pieces are lost and others undergo transformations of the actual models or artistic message.

Throughout his activity, he focused his attention on the museums in the country and abroad with the critical eye of the specialist, emphasizing the qualities and offering numerous suggestions for remedying some deficiencies. Throughout his activity, he always recommends the establishment of village museums in favor of which he mentions "*there is no need to insist here, they are useful even to large museums, which from these obscure centers for the proud of the cities, they can acquire, by exchange or acquisition, characteristic specimens from different regions*" [22].

However, he had some inconsistencies about open-air museums, first he was attracted to these forms of museum by supporting them, but later on his enthusiasm diminished.

He was a complex personality at the time, between 1900-1940, being one of the few specialists in museography and being aware of the importance of those who manage these museums. "*A museum director*" he said, "*is responsible not only for the superior authority on which he depends, but to a greater extent for the general public*" [23].

Throughout his career he had a strong critical spirit and made efforts to establish the museum, often fighting with the authorities for indifference to the culture of the people. In this sense, he uses all his means, starting from articles to direct attacks on rulers, Parliament, etc. [24, 25].

In the last period of his life, he actively campaigned for the extension of the museum networks including the less importance ones, such as those in the village, emphasizing the need to inventory objects in catalogs to avoid alienation.

As many personalities of the time have pointed out, Tzigara - Samurcaș was an "*explosive multipurpose personality*" in the first half of the century, but the following generations did not speak very clearly about his ideas. He was a rather incommode and inflexible personality mentioning "*that he knew in moments of balance to keep his verticality and to despise any compromise*" [26].

Over time, Romanian and foreign literature [9-13, 26-29] presented the professional merits of Alexandru Tzigara-Samarcas as a sociologist and ethnographer, who with profound erudition highlighted rural architecture (old buildings with constructive, functional and ornamental elements, specific some geographical areas, representative for cultural Romania). These, through an authentic landscape integration and having in their composition cultural goods from the inventory of some valuable peasant households, have become very attractive objectives in the tourist circuit of some museums of the Romanian village.

Conclusions

Based on the historiographical analysis regarding the Museum of the Village in Bucharest and the contribution of the Romanian sociologist and ethnographer Alexandru Tzigara-Samurcas, the work highlights his reference contributions during the period he contributed to the development, these cultural institutions, which over time have become a great vernacular collection, a value recognized nationally and worldwide.

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STRENGTHENING SOCIAL AND ECONOMIC RESILIENCE IN THE CONTEXT OF CRISIS AND THE ACTUAL ENERGY CHALLENGES

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Abstract: *Research on energy resilience seeks to identify how increases in electricity costs influence income or "unbalance the budget" in the existing economic situation, a health crisis, an increase in inflation, a war situation at the country borders that also favored the energy crisis. The new conditions affect the social well-being of the population not only in Romania but also for other EU countries. The investigation carried out tried to highlight the changes in the behaviour of the population in order to achieve the reduction of energy consumption and implicitly the costs that for some income categories affect their budget. This study tries to demonstrate the need for sustainability, in order to maintain social welfare for all categories of the population affected by these price increases. The situation affects the entire population if we take into account the fact that 10% of the population investigated through qualitative analyzes mention that: "they do not have money for paying the bills", 14% "don't have money to eat" the residual income left after paying the bills is not enough for a satisfactory daily shopping basket in the conditions of an uncontrollable market, 7% cannot pay the bank rates and interest and 75% of the population are unable to reserves and consumes from the created deposits.*

Keywords: crisis, behavioural changes, sustainability, resilience.

1. Introduction

In the current context of the health crisis, the economy of many countries, including Romania, suffered a shock, thus highlighting the vulnerability of some systems such as the health, educational, economic, social, etc. The budget granted to these systems had to be supplemented, especially in the health field, in order to limit this virus and to increase the resilience of these services in a crisis situation.

The health system has become a subject of national interest and security, the education system, directly involved, was necessary to face the challenges of the digital transition. To these were added the public services, the chains of commercial units, which also had to adapt on the fly to the newly created situation. The return to normal conditions with economic recovery depended and still depend on epidemic episodes, which are repeated periodically, slowing down the process of return and recovery.

The social context imposed a new political approach, with public policies adapted to crisis situations, with a public budget divided according to the needs arising in the social context, which determined better collaborations between the private sector, the state and the authorities, to overcome the effects of the pandemic. The adequacy of the labor force at the level of demand and supply of the labor market was dependent on the evolution of the pandemic, a fact that also affected the level of investments.

The social policy assumed the realization of recovery plans with institutional, financial and normative measures for the population. Against the background of these crises, the EU faces a series of new challenges in the field of energy, following the war in Ukraine, which include negative aspects such as increasing dependence on imports, on fossil fuels (natural gas, oil and coal) from Russia, high energy and fuel prices, increasing global demand for energy, risks affecting the security of producing and transit countries. Added to these are macro-level changes such as climate change, decarbonisation, the share of renewable energy, transparency and good integration in energy markets. The EU aims to create an integrated

energy market by implementing an energy policy based on a set of measures to ensure the security of energy supply and the creation of a long-term energy structure (europarl.europa.eu/factsheets/ro/sheet/68/policy-Energy-policy).

In this context, the "REPowerEU" plan was proposed, which includes measures to reduce dependence on Russian fuels and urgently implements the European Green Plan. (cdep.ro/afaceri_europene/afeur/2022/fi_3519.pdf).

It is stated that this "REPowerEU" plan is a plan for achieving:

- energy saving;
- the production of clean energy;
- diversification of own energy resources (commission.europa.eu/strategy-and-policy/priorities-2019-2024/european-green-deal/repower-eu-affordable-secure-and-sustainable-energy-europe_ro).

1. The resilience plan for Romania

It is mentioned by economic analysts that Romania will be able to obtain EUR 1.39 billion through REPower EU until 2026, having the possibility to use the financing. In this sense, Romania must present projects that state how this money will be used, which represents a great opportunity for the development of new production capacities from renewable sources to ensure long-term energy independence (bursa.ro/repower-eu-another-opportunity-for-the-development-of-the-national-energy-system-61294848).

The sudden jump in energy prices in the EU and around the world occurred in the second half of 2021 in the context of an economy affected by the pandemic (Covid-19) followed by a post-covid period of relaxation of travel restrictions. The price increase started in 2021 and continued in 2022 was accentuated by Russia's military aggression in Ukraine. In 2022, Russia unilaterally decided to stop the supply of natural gas to some EU countries, a fact that favored the increase in natural gas and implicitly electricity prices due to the way energy markets in the EU work. The sudden increase in energy prices in Europe led governments to introduce measures to protect consumers. Some of the measures, in response to the energy crisis, were the reduction of excise duties on petrol and diesel.

In Romania, the following measures were taken: on September 7, 2021, (Raluca Nicolae, 2022 economia.ro) the Parliament has passed a law that protects vulnerable consumers from rising energy prices. The allocated subsidies were for heating the home, for energy consumption, for energy-efficient household equipment and for the purchase of products and services that improve the energy performance of buildings or for connection to the energy network. On October 4, compensation is granted both for the supply of electricity and for gas. On October 31, the Romanian Parliament voted on the draft law for the mentioned measures and for charging an exceptional tax on producers (for revenues exceeding 91 euros/MWh for their financing, Raluca Nicolae, 2022, economia.ro). On January 11, 2022, the government announced a new form of production for household consumers with a monthly consumption of up to 300KWh with a VAT reduction to 5% as well as compensation for the green certificate and cogeneration bonus for consumption. On March 20, the government imposed a one-year cap on electricity and natural gas prices (Raluca Nicolae 2022, economia.ro). On April 11, the coalition government announced a series of subsidies and vouchers worth 3.5 million euros to help the vulnerable population (adevarul.ro). Low-income families and 4.7 million pensioners will receive food vouchers basic, as stated. On September 1, it was announced that the ceiling on energy prices would be maintained until the end of August 2023. On September 9, state aid amounted to 4 million euros (Raluca Nicolae 2022, economia.ro).

2. Resilience plans and measures regarding the quality of social assistance services in Romania

High energy prices are already affecting the industry. Large consumers of electricity and gas have "operated this year at break-even levels". Many companies are closing down, and the year 2023 could bring a significant wave of unemployed (mentioned Adrian Negoescu - economist analyst, 2022, www.digi24.ro). Added to the mentioned perspective is inflation that exceeds the rate at which Romanians' incomes increase, affecting their purchasing power, so consumption. The economy of Romania is also affected by a possible recession in other countries. Thus, "in commercial terms, the German economy is entering a more serious recession and in this situation the commercial orders to the Romanian industry will decrease. The same is true for Italy, which are the main partners of Romania in the EU", (says Bogdan Glăvan - economist analyst, 2022 www.digi24.ro).

Regarding social assistance, the implementation of the VMI reform is aimed at updating the legislative framework for the granting of benefits and social assistance services according to existing means, without increasing the risk of dependency (Press release August 26, 2022 - mmuncii.ro/j33/index.php/ro/communication).

3. Review of scientific literature. Relevant articles on the topic

Against the background of the crises faced by the EU during this period and the challenges in the energy field following the war with Ukraine include negative effects, as mentioned, by increasing dependence on imports, high energy and fuel prices which led to measures to increase population resilience of the EU energy sector/system and the country.

The need to optimize energy consumption and the use of resources in general, achieving savings, was also emphasized by Kardung and Colab (2019), who frequently explain the concept of resilience in this economic context of energy impoverishment, it is proposed to explain this concept used in many fields by researchers. In this sense, Nijkam (2021) in the work entitled "Resilience and regional convergence in the European Union", tries to present the concept in a new systemic vision, integrating five dimensions: economic, social/individual, institutional, environmental and geopolitical, by overcoming some conceptual and methodological barriers. In other works, the concept of resilience is defined starting from the fact that it is increasingly used lately in various fields from the individual to the societal level, being included in the policies of the EU and of some international institutions and companies (Cosmin-Mihai, 2022). Dinu (2012) presents in the work "Consumers' education and information from the perspective of their awareness and ecological behaviour" the practice of consumers who must be educated towards the economy, towards the ecological sense for the conservation of resources. "Resilience in business" (Ana Maria Gardiner, 2020) is an article in which the author explains the term resilience as a state of resistance to the shock and the concept has been used mainly in human resources, psychology and psychiatry. It is assumed that these people, through defense mechanisms, do not let emotions take control and influence their decisions (Ioan-Cosmin, 2022).

Resilience in the economy, the resilience of the resources at our disposal has determined the awareness of the negative impact of excessive consumption patterns on the environment, which has led to the emergence of more and more ecological attitudes of the population (Yu, 2014) to preserve resources and saving up. Some specialized works in the financial field emphasize on national resilience, supply chains for example (Popa, 2013) or population resilience reflected in the community's ability to face risks, threats of crises caused by natural disasters, called economic disasters (crashes banking), disasters determined by the lack of control over nature (nuclear accidents, radiation, ionization) - called "act of God" and the people "atomic veterans" (Ellen Janosik, 1994). Stoican (2015) analyzed unemployment as an indicator of regional resilience capacity (Ion, 2015).

"Energy saving and clean energy in the building" (Chisăliță, 2022) refers to the quality of the internal environment in the context of energy rehabilitation of homes, which is not only

a problem of saving but also of health. "Climate resilience and energy performance" (Constantinescu, 2020) presents daring responses of renewable energy sources in the form of Voltaic Panels (PV) mounted on buildings in order to save energy but also for the climate resilience of buildings in the case of their own extreme climatic demands specific of the cold and the summery seasons for buildings included in the NZEB energy class.

The "Newsletter-News, analyzes and developments" magazine of the Ministry of Foreign Affairs, the Euro-Atlantic Center for Resilience no. 4(2022) presents the EU measures for managing the energy crisis and resilience.

Golovanov (2022) and Dumitru Ene (2022) in the articles: "Nuclear fusion energy" and "The role of nuclear energy in cogeneration - the challenges generated by climate change" show that in advanced economies nuclear energy is the largest source of electricity with low-carbon emissions, providing around 40% of total low-carbon production.

4. Description of the problems of data collection and analysis

In order to collect the data, a model was made between December 2022 and January 2023, which was built using the "snowball sampling" method, the respondents being asked to distribute the questionnaire to other people. The analyzed database includes 110 subjects, the main characteristics of the model, which is homogeneous and belongs to the same cohort, are based on gender (61 male subjects and 49 female subjects), on the environment of origin (urban 46 respondents and rural 64 respondents), age is between the limits of 19-62 years, and the average income of 3240.

Table 1. Classification of respondents according to gender, age and origins

Model volume	Sex				Age limit (years)	Average income	Origins			
	male		female				urban		rural	
	no.	%	no.	%			no.	%	no.	%
110	1	55,45	9	44,54	19-62	3240	46	41,90	4	8,20

The working hypotheses that "exist in an unconscious or non-specific form even when the researcher tries to study a reality as «objectively» as possible, without preconceived ideas" (Rotariu, 1991) are for this investigation:

H1- Energy poverty represented by high energy costs, low incomes and low energy efficiency constitutes a priori condition to affect the social well-being of the population called "social welfare";

H2- The high percentage of energy expenditure from low incomes, for a large part of the population, make the residual income indicate a poverty of the population below the officially considered threshold at the moment;

H3- Energy poverty through the consumption factor disrupts the indirectly productive sector (cultural, educational, health etc.) especially in rural areas, affecting the social structure, forms of communication and well-being of the population;

H4- The social indicator presents a degree of selection of natural energy sources (wind, photovoltaic cells, low consumption) the resistance of the population in the acquisition of these energy sources consist in high initial costs, in our country, according to income;

H5- Social prices for vulnerable consumers (so-called social tariffs, vouchers, social benefits, supplement for payment of expenses for the remaining energy, limitation of disconnections, etc.) can constitute measures of protection and social resilience.

It is mentioned, for example, "that a lot of assumptions are used in the construction of any questionnaire". Such hypotheses can be tested empirically in the research or can remain open and appear as a result of an investigation (Rotariu, 1991). The interview used is of opinion and guarantees certain validity and fidelity for the working tool used and structured

on themes having a scale, or using a three-point attitude scale. Table 2 shows the effects on the budget after the winter of 2022–2023.

Table 2. Degree of budget impact in percentage after winter 2022–2023

Percentage representation of the degree to which the budget was affected (as a percentage)	No.	Percentage %	Cumulative percentage
0	3	2,7	2.8
1	2	1,8	4.7
5	4	3.6	8.5
6	1	.9	9.4
7	1	.9	10.4
8	1	.9	11.3
10	12	10.9	22.6
11	1	.9	23.6
12	1	.9	24.5
15	1	10.9	34.9
18	1	.9	35.8
20	14	12.7	49.1
25	19	17.3	67.0
30	16	14.5	82.1
35	3	2.7	84.9
40	4	3.6	88.7
45	3	2.7	91.5
50	6	5.5	97.2
60	1	.9	98.1
70	2	18	100.0
Total	106	96.4	
Missing system	4	3.6	Missing system
Total	110	100.0	

Table 3. Energy consumption costs can unbalance families' budgets

Budget imbalance	No.	%
yes	56	50.9
no	31	28.2
don't know	23	20.9
Total	110	100,00

Table no. 3 shows that 50.9% of the respondents indicated imbalances in the budget as a result of energy consumption, and 28.2 did not specify this, which indicates reduced consumption or higher incomes. The percentage of 20.9% of respondents who mentioned that they do not know, are either indirect consumers or have low consumption and did not notice these increases in bills that would affect the budget.

Reducing energy consumption in households representing the resilience capacity of the population and can be achieved by changing the behaviour of consumers, by reducing consumption by household users who can be used at reduced capacity, by reducing heat and water consumption using sustainability methods (e.g. vouchers) (Table 4).

Table 4. Ways to reduce energy consumption and budget costs

Ways to reduce energy consumption through behavioural changes	Behavioural modes	No.	%	Cumulative percentage
	replacing some consumers	45	40,9	40,9
	reducing consumption	55	50	90,9
	cessation/interruption of consumption	10	9,1	100,0
Use of household energy consumers	at full capacity	40	36,4	36,4
	at reduced capacity	66	60,0	96,4
	stop/take out of service	4	3,6	100,0
Reducing heat and hot water consumption	to initial parameters	51	46,4	46,4
	low consumption	57	51,9	98,2
	by stopping/interrupting	2,6	5,5	100,0
Reducing energy consumption by using vouchers	yes	48	43,63	43,6
	no	32	29,0	72,7
	don't know	30	27,3	100,0
Total		110	100,0	

From table no. 4 it appears that within the ways of reducing energy consumption through behavioural changes, 50% are represented by consumption reduction. When using domestic energy consumers, the largest share of 60% is the reduction of operating capacity. The reduction of heat and water consumption also has increased weights on the 51.9% reduction in consumption. It can be mentioned that in rural areas the use of green mass is much higher than in urban areas (in the form of firewood or pellets). The use of vouchers, for electricity to which food vouchers worth 250 RON are added, is a way of resilience of the population in this period of crisis, economic recession. 43.6% of the respondents chosen this method of sustainability, by vouchers.

Table 5. Ways to reduce energy consumption in the agricultural and industrial sector

Reducing energy consumption in agriculture	Criteria	No.	%	Cumulative percentage
	Same level	49	44,54	44,5
	reduced	57	51,81	96,4
	stop/replace	4	3,63	100,00
Reducing energy consumption in industry	consumers/producers	49	44,5	44,5
	workers/unemployment	51	46,4	90,9
	doesn't know	10	9,1	100,0
	same quality	13	11,81	11,8
	decrease in quality	73	66,4	78,2
	product replacement	24	21,8	100,0
	Total	110	100,0	

Table 5 shows that the greatest share in the reduction of energy consumption in the agricultural sector is represented by the reduced consumption of 51.81% and in the industrial sector, the impact of workers has the largest share 46.44% and the decrease in the quality of products 66.4%. The percentage of 9.1% of respondents who answered that they do not know represents the fact that their activities are aimed at other sectors.

Table 6 highlights the impact of energy and fuel reduction in indirectly productive sectors such as culture, education and health.

Table 6: The effects of energetic consumption in culture, education and medical sectors

	Criterii	No.	%	Cumulative percentage
How energy reduction affects the didactic education sector	yes	53	48,2	48,2
	no	40	36,4	84,2
	doesn't know	17	15,4	100,0
	school attendance	56	50,9	50,9
	the absence of teaching staff	29	26,4	77,3
	the quality of the didactic act	25	22,7	100,0
How reducing energy consumption influences the cultural act	is maintained at the same level	46	41,8	41,8
	are reduced	54	49,1	90,9
	are interrupted at time intervals	10	9,1	100,0
How it influences energy reduction in the medical sector	hygiene	20	18,2	18,2
	Medical equipment/equipment	67	60,9	79,1
	the quality of the medical act	23	20,9	100,0
	Total	110	100,0	

From table 6 it appears that the largest share was given by the respondents who answered affirmatively, 48.2% considering that the didactic process is affected, 15.4% answered that they do not know whether the didactic process is affected or not, on the grounds that they do not carry out activities in that sector. A high weight also recorded the school attendance at school 50.9%, school absenteeism registering quite high rates. Thus, in the 2021-2022 school year, the number of students/preschoolers enrolled in mainstream education, per day, decreased by 1,165 in the urban environment and by 104 in the rural environment, registering an increase in the total number of absences in the first semester of the year 2022 compared to the school year 2020-2021, thus 245,977 absences in primary education of which 170,964 were unmotivated, secondary school 593,185 respectively 356,184 unmotivated, and in high school 359,176 absences of which 112,632 were unmotivated. At the level of Iași county, 1,442,751 were registered, of which 811,140 were unmotivated (<https://www.bzi.ro/absenteeism-si-abandon-lacote-alarmande-inscolile-din-lasi-tot-mai-putini-elevi-lmanage-to-get-pass-marks-4398873>).

According to the respondents, cultural activities suffer reductions (49.1% mentioned this perspective) and the medical sector will be more affected by the technical part/medical equipment that consumes energy (60.9% mentioned this criterion).

Table 7 shows how the use of the personal car, the individual consumption, effects the preference for the use of cheaper fuels and green energy.

Table 7: Preferences for green energy consumption

	Criteria	No.	%	Cumulative percentage
The use of a personal vehicle	is the same level	63	57.3	57.3
	lower	41	37.3	94.5
	has been stopped/interrupted	6	5.5	100.0
Economical fuels	on liquefied gas	51	46.4	46.4
	diesel	43	39.1	85.5
	benzine	16	14.5	100.0
Green energy	Wind power	29	26.4	26.4
	photovoltaic panels	72	65.5	91.8
	reduced use	9	8.2	100.0

A fairly large share of respondents (57.3%) stated that they use the car at the same level and that they would prefer liquefied gas to save money, which they consider to be a fuel of the future (46.4%). From the discussions with them, it emerged that they would also be open to electric cars, but the problem that arises is the rather high prices for their purchase, the lack of charging stations (9%). Despite of the high fuel costs the purchase of cars this year increased with 70% compared to 2021. However, those interviewed mention that "all diesel and gasoline are from the future". In the purchase of electric cars, China is in first place, followed by the United States, which shows a 7 percent increase in electric cars this year compared to last year. Regarding green energy, a large percentage registers photovoltaic panels 65.5% of the respondents, mentioning when they were interviewed, the high prices at the initial purchase that make these panels not yet have the necessary opening for purchase. Renewable resources in the EU have increased by almost 5% in 2021 compared to 2022, according to the European Statistical Office (Eurostat). The share of renewable electricity sources, gross consumption increased after the recovery of the economy by only 0.1 percentage points, from 37.4% in 2020 to 37.5% in 2021. Wind power and hydroelectric power accounted for more than two-thirds of the total electricity generated from renewable sources (37% and 32% respectively with the remaining one third coming from solar energy 15%), solid biofuels (7%) and other renewable sources (8%). It is stated that the fastest growing source was solar energy, which in 2008 represented only 1% of the electricity consumed in the EU. In 2021 more than three quarters of the gross electricity consumption in Austria (76.2%) and Sweden (75.7) was generated from renewable sources. These Member States The EU is followed by Denmark (62.6%), Portugal (58.4%), Croatia (53.5%), Latvia (51.3%), Spain (45.9%), Germany (43.5%) and Romania (42.4). At the opposite pole, the lowest share of electricity from renewable energy sources was in Malta (9.7%), Hungary (13.7%), Luxembourg (14.2%), Czech Republic (14.5%) and Cyprus (14.8%) (agerpres.ro/economic-extern/2023/01/27eurostat-production-of-electricity-from-sources-of-renewable-energy-in-the-union-European-is-increasing-1049687). Other forms of reducing energy consumption and solutions for the future offered by our country are:

- replace old cars that generates high emissions and high consumption;
- the decarbonization plan proposed by C.E. Oltenia;
- the adoption of advanced technology;
- reducing losses in distribution networks;
- intelligent medium and low voltage energy distribution systems;
- encouraging the exploration of resources in the Black Sea, an important element for securing independent energy. (energy.ee.europa.eu/system/files/2020-04/ro_final_necp_main_ro_0.pdf)

Table 8: The motivations in the choice of domestic users

Criteria in the choice of home users	No.	%	Cumulative percentage
Romanian brands	30	27,3	27,3
Expensive products	71	64,5	91,8
Cheap products	9	8,2	100,0
Technical quality	49	44,5	44,5
Low consumption	55	50,0	94,5
Grant	6	5,5	100,0
Total	110	100,0	

Table 8 shows that the largest share of responses is recorded by the expensive products criterion 64.5% and low consumption products 50%.

The Cluster analysis used in this research involves the creation of homogeneous groups of people according to the degree of impact on the quality of life in the conditions of the energy crisis after the end of the pandemic and in the situations where inflation and the "speculation of war" affect a large part of the population. The research also focuses on the perception of how the energy crisis affects different sectors of activity and socio-economic life in general. The cluster analysis resulted in two cluster groups: cluster 1 with a lower degree of damage compared to the energy crisis and cluster 2 with a higher degree of damage.

The profile of the respondents in cluster 1 with a lower degree of damage to the energy crisis is 69.1% male, 61.8% rural, over 25 years old with an income between 2000–4000 RON. The population with a higher proportion of males, explains the use of the car at the same 100% level with a higher percentage, compared to cluster 2 formed by a higher proportion of females. Likewise, water consumption is maintained at the same level (52.7% of respondents from cluster 1). The behaviour inclined to reduction occurs in the case of domestic users (for 50.9% of the respondents). It can be noted that the budget was affected in the winter of 2022–2023 to the extent of 25.1% more in cluster 1 than in cluster 2. However, the respondents felt less affected, the budgets being less unbalanced.

In cluster 2, as can be seen in the table below, 62.5% are women from rural areas 56.3%, over 25 years old with an income between 2000–4000 lei, a fact that explains less the use of cars 83.3% of respondents, for personal needs; household users are used at reduced capacity in a higher percentage than men in cluster1, at 70.8%; culster 2 shows a lower inclination to purchase branded products, 50.0% of respondents, compared to men in cluster1 and a lower consumption of heat and water, 52.7% of respondents, compared to cluster 1.

utilizatorii casnici sunt folosiți la capacitate redusă într-un procent mai mare decât bărbații din cluster1, de 70,8%; prezintă o mai mică înclinație în achiziționarea de produse de firmă 50,0% dintre respondenți, față de bărbații din cluster1 și un consum mai mic la căldură și apă 52,7% dintre respondenți, comparativ cu cluster1.

Below are the two clusters:

Figure 1. Budget unbalance

Clusters						
Input (predictor) Importance						
	1.0	0.8	0.6	0.4	0.2	0.0
Cluster	1			2		
Label						
Description						
Size	53.4 % (55)			56.6 % (48)		
Inputs	The use of the car for personal needs is at the same level (100.0%)			The use of the car for personal needs decreased (83.3%)		
	Budget imbalance no (38.2%)			Budget imbalance yes (75.0%)		
	High-performing domestic energy users are used at reduced capacity (50.9%)			High-performing domestic energy users are used at reduced capacity (70.8%)		
	Factor in the purchase of household appliances technical quality of the products (58.2%)			Factor in the purchase of household appliances low energy consumption (66.7%)		
	Type of household products purchased quality brands (78.2%)			Type of household products purchased quality brands (50.0%)		
	Heat and water consumption considered to be at the initial parameters (52.7%)			Heat and water consumption considered to be low consumption (58.3%)		
	By what % did energy affect the budget in winter 2023 vs winter 2022 (25.16%)			By what % did energy affect the budget in winter 2023 vs winter 2022 (22.69%)		
	% allocated to energy and heat (22.80%)			% allocated to energy and heat (24.15%)		

Table 10. The profile of the respondents from the two clusters according to the gender, place of residence, age and income

Cluster	Sex	No.	%	Place of residence	No.	%	Age	No.	%	Income	No.	%
	Male	5	71.4	urban	4	57.1	<25 years	7	100,0	2000-4000	3	42.9
	Female	2	28,6	rural	3	42.9				4000>	4	57.1
	Total	7	100,0	total	7	100.0				total	7	100.0
1	Male	38	69.1	urban	21	38.2	<25 years	39	70,9	>2000	8	14.5
	female	17	30.9	rural	34	61.8	25 years+	16	29,1	2000-4000	5	45.5
										4000>	2	40.0
	Total	55	100.0	total	55	100.0	total	55	100,0	total	5	100.0
2	Male	18	37.5	urban	21	43.8	<25 years	30	62,5	>2000	3	27.1
	female	30	62.5	rural	27	56.3	25 years+	18	37,5	2000-4000	6	54.2
										4000>		18.8
	Total	48	100.0	total	48	100.0	total	48	100.0	total	8	100.0

Table 11. Statistics for income and age

Cluster		Age	Income
	N	7	7
		0	0
	median	21.00	5714.29
	standard deviation	1.528	4256.927
1	N	55	55
		0	0
	median	24.96	3977.07
	standard deviation	7371	2557.794
2	N	48	48
		0	0
	median	25.19	2870.58
	standard deviation	7482	1195.844

From table 11, it can be seen that the average age is 24 years with an orientation to the right being greater than 21 years and a median deviation of 7371, in cluster 1 and in cluster 2 it is 25 years with an orientation also to the right and with a standard deviation of 7482. The average income is 5714.29 for the entire population group, in cluster 1 is 3977.07 and a standard deviation of 2557.794 and in cluster 2 it is 2870.58 with a standard deviation of 1195.844.

Table 12. The profile of the respondents from the two clusters according to the income and age

Cluster	Income	No.	%	Cumulative percentage	Age	No.	%	Cumulative percentage
	2000-4000	3	42.9	42.9	<25	7	100.0	100.0
	4000>	4	57.1	100.0				
	total	7	100.0					

1	>2000	8	14.5	14.5	<25	39	70.9	70.9
	2000-4000	25	45.5	60.0				
	4000>	22	40.0	100.0	25+	16	29.1	100.0
	total	55	100.0		total	55	100.0	
2	>2000	13	27.1	27.1	<25	30	62.5	62.5
	2000-4000	26	54.2	81.3				
	4000>	9	18.8	100.0	25+	18	37.5	100.0
	total	48	100.0		total	48	100.0	

The cluster analysis resulted in three homogeneous groups of people depending on their perception of how the energy crisis affects different sectors of economic or social activity. The three cluster groupings present different degrees of pessimism regarding the resilience process in the conditions where the looming energy crisis is accompanied by the inflationary phenomenon of 15.5% recorded in 2023 (media sources) and, as I stated, "speculation" that reaches high levels. Many of the respondents stated that 7% of their residual income is paid for bank interest, 14% stated that they have no money for food, 10% that they cannot pay the bills and 75% that they cannot accumulate reserves. The three resulting cluster groups by degrees of pessimism are: Cluster 1 – the least pessimistic; Cluster 3 – the most pessimistic; Cluster 2 – medium level of pessimism.

Figure 2. Energy consumption impact on sanitar, cultural and educational systems

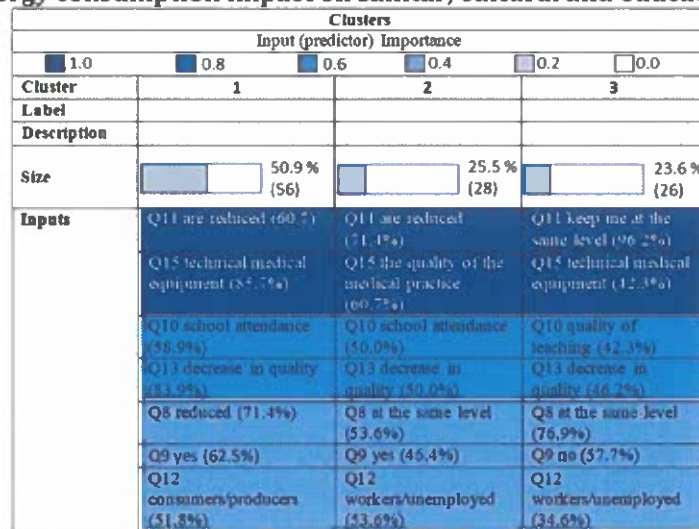


Table 13. Description of clusters from point of view of age, residence and income

Cluster	Variables											
	Sex	No.	%	Place of residence	No.	%	Age	No.	%	Income	No.	%
1	male	17	65	urban	9	34.6	<25 years	22	84.6	<2000	4	15.4
	female	9	34.6	rural	17	65.4	25 years	4	15.4	2000-4000	9	34.6
	total	26	100.0	total	26	100.0	total	26	100.0	4000>	13	50
										total	26	100.0
2	male	15	53.6	urban	10	35.7	<25 years	15	53.6	<2000	6	21.4

3	femal e	13	46.4	rural	18	64.3	25 years	13	46.4	2000-4000	11	39.3
	total	28	100.0	total	28	100.0	total	28	100.0	4000>	11	39.3
										total	28	100.0
	male	29	51.8	urban	27	48.2	<25 years	39	69.6	<2000	11	19.6
	femal e	27	48.2	rural	29	51.8	25 years	17	30.4	2000-4000	34	60.7
	total	56	100.0	total	56	100.0	total	56	100.0	4000>	11	19.6
										total	56	100.0

Differences in behaviour according to socio-demographic characteristics are achieved by applying the chi-square association test, which verifies whether there is an association between the behaviours of people in a state of energy crisis and the income category. Statistical method that allows categorical evaluation in a data set.

The crosstab used in this research is an analytical tool also known as contingency table analysis often used in categorical data analysis (nominal measurement scale). The cells of the table report the frequency of the number of respondents in each cell. Cross-tabulations describing row and column variables or tables in sequential form. Column variables are called Bennere and row variables Stubs. In the research presented, the working hypotheses were verified using the Chi-square association test (chi-square).

Table 14: Association between personal income and budget imbalances

Categories	Budget imbalance							
Income	Yes	No	Don't know	Total	Chi-square Test	Values	df.	Asymptotic significance (2-sided)
<2000	16	5	0	21	Person chi-square	15.929*	4	0.003
2000-4000	28	17	9	54	Lichelihood Ratio	18.953	4	0.001
4000>	12	9	14	35	Liner-by-Liner Asociation	14.339	1	0.000
total	56	31	23	110	N of Valid cases	1		

The null hypothesis assumes that there is no significant association between a certain type of behaviours and income category. If Sig.>=0.1, then the null hypothesis is not rejected. If Sig.<0.1 the null hypothesis is rejected. In the case above. Sig.=0.003<0.1, the null hypothesis is rejected for an assumed risk (significance threshold) of 10% being able to state that there is a significant association between the person's income category and the unbalanced budget. The energy factor unbalances the budget and implicitly the well-being of the family in the case of small budgets. Hypothesis confirmed in the current context of inflation of 15.5% and speculation existing after the pandemic and the war situation in Ukraine.

Table 15: Association between individual income and household users

Categories	Mode of use of home users							
Income	At full capacity	At reduced capacity	Stop/deactivate	Total	Chi-square Test	Value	df	Asymptotic significance (2-sided)
<2000	8	12	1	21	Person chi-square	1161*	4	0.885
2000-4000	19	34	1	54	Lichelihood Ratio	1197	4	0.879
4000>	13	20	2	35	Liner-by-Liner	.021	1	0.884

					Asociation			
Total	40	66	4	110	N of Valid cases	110		

In this case $\text{Sig}=0.885>0.1$

The null hypothesis is not rejected as a result there is no association between household users as a mode of use and budget although the behaviour of the respondents is to use them at reduced capacity for all income categories.

Table 16: Association between people's income and heat and water consumption

Categories	Heat and water consumption							
Income	To the initial parameters	Low consumption	Stop/deactivate	Total	Chi-square Test	Value	df	Asymptotic significance (2-sided)
<2000	9	10	2	21	Person chi-square	9820*	4	0.044
2000-4000	23	31	0	54	Likelihood Ratio	7950	4	0.093
4000>	19	16	0	35	Liner-by-Liner Asociation	2142	1	0.143
Total	51	57	2	2	N of Valid cases	110		

$\text{Sig.}=0.044<0.1$

In this case, the null hypothesis is rejected, so there is a correlation between the heat and water consumption and the family budget. In almost all cases, low consumption is recorded even for income >2000 RON, the boilers are taken out of operation.

Table 17. Association between people's income and the use of the car for personal needs

Categories	Use of the car for personal needs							
Income	At the same level	Decreased	It has been stopped/interrupted	Total	Chi-square Test	Value	df	Asymptotic significance (2-sided)
>2000	9	11	1	21	Person chi-square	9000*	4	0.061
2000-4000	27	23	4	54	Likelihood Ratio	9322	4	0.054
4000>	27	7	1	35	Liner-by-Liner Asociation	5882	1	0.015
total	63	41	6	110	N of Valid cases	110		

$\text{Sig.}=0.061<0.1$

In this case the null hypothesis is rejected. It can be mentioned that there is association between income and car use that is reduced for all income categories and even stopped for periods of time for those with low and especially middle incomes 4%.

Table 18: Association between people's income and the purchase of household appliances

Categories	Motivating factors in the purchase of household appliances							
Income	The technical quality of the products	Low energy consumption	Guarantee	Total	Chi-square Test	Value	df	Asymptotic significance (2-sided)
>2000	7	13	1	21	Person chi-square	5617	4	0.230
2000-4000	22	30	2	54	Likelihood Ratio	5685	4	0.224
4000>	20	12	3	35	Liner-by-Liner Association	1608	1	0.205
total	49	55	6	110	N of Valid cases	110		

Sig.=0.230>0.1

In this case the null hypothesis is not rejected. It can be mentioned that the purchase of household users is not associated with income or did not emerge from the applied test but those with low energy consumption are sought by respondents from all income categories.

Table 19: Association between people's income and the purchase of household appliances by manufacturers

Categories	Type of household products purchased							
Income	Romanian products	Quality products	Cheap products	Total	Chi-square Test	Value	df	asymptotic significance (2-sided)
>2000	4	15	2	1	Person chi-square	833*	4	0.586
2000-4000	15	33	6	4	Likelihood Ratio	232	4	0.520
4000>	11	23	1	5	Liner-by-Liner Association	631	1	0.202
total	30	71	9	10	N of Valid cases	10		

Sig.=0.586>1

In this case the null hypothesis is not rejected as a result there is no correlation between income and the type of producers for household products. The majority are inclined towards quality products and less towards the cheap ones or those of Romanian origins.

As can be seen from the application of the association test, there are associations on certain categories of income and energy consumption that is more or less aware as a factor of increasing the quality of life comfort. The confirmation or refutation of the working hypotheses is presented as follows:

H1. Hypothesis confirmed by cluster 2 from presentation set 1 (Fig. 1). Chi-square test Tables 14.15.17 and 18.

H2. Hypothesis confirmed by cluster 2 presentation set 1 (Fig.1). Chi-square test Tables 14.15.17.18.

H3. The hypothesis is confirmed cluster 3 and 1 from presentation set 2 (Fig .2) Chi-square test Tables 14.15.17.18.

H4. The hypothesis is confirmed for 65% of respondents who mentioned photovoltaic panels and 26.4% wind energy.

H5. The hypothesis is confirmed for 43.6% of the respondents and 27.3% answered that they do not know and 29.15 answered negatively because they do not meet the criteria to receive vouchers or are unsatisfactory with their current consumption.

5. Conclusions

The results of this research highlight the existence of a relationship between social well-being and energy consumption in the conditions of the existence of an economic crisis, one can even speak of a recession according to some specialists on the background of a pandemic and a border war that encourages speculation and an uncontrolled product market. The use of green energy much encouraged by the EU is experiencing some difficulties. The connection to the renewable energy sources to the electrical networks requires special measures at the energy system level to maintain the operation of the energy systems while the increase of AC frequency, as some specialists say, would cause congestion in the network. These shortcomings led the decision-makers to include in the 10-year RET development plans investment measures that would provide "the necessary support for the evacuation of the energy produced in the wind-type power plants in the areas of Dobrogea and Moldova, but also in Banat and southern Muntenia".

The issue of internal markets was raised, which in the secondary plan can contribute:

- encouraging energy storage capacities, a fact that favors securing the energy factor with impact on the Internal Market on energy prices;

- supporting the "Research-Innovation initiative adopting technologies with functionality in areas such as the Internet of Things, Blockchain Decentralized Storage and Smart Applications."

- encouraging the implementation of consumption and dispatch measures (Demand Response). This implementation involves adjusting prices in such a way as to change the behaviour of the consumer at peak hours by shifting the load towards off-peak hours.

- aggregation - encouraging customers to participate in organized electricity markets directly or through aggregation if they have a power approved by the connection certificate of more than 500KW (energy.ec.europa.eu). An important aspect is the fact that the energy resilience of Romanians is represented by 3.5 million households in the rural area that use solid fuels as a heating source, approximately 2.8 million families use firewood (a fact also reflected by the research, the majority of respondents being from rural areas). The annual consumption of firewood and biomass by households is approximately 14 million, the annual consumption of gas amounts to approximately 35.2 million MWh. Recommendations regarding the economy focusing on reducing the pressure on the gas component increasing the cooling temperature in the houses by setting a lower heating temperature (reducing by 1°C higher you can reduce electricity consumption by 10°C), installing smart devices that could reduce consumption of 15%, installing solar panels, improving the insulation of houses will reduce energy consumption and are often subsidized by the state. Replacing boilers with heat pumps that make a long-term difference will ensure resilience. In conclusion, an important role is played by the sustainability program, which can be diversified and extended to larger population groups.

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Religion, Violence, Terrorism and War

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Abstract: *The study presented highlights the causes and effects of the war in individual life in the conditions where the war in Ukraine takes place on the border of Romania. The effects of this war also affect us through the thousands of refugees who crossed our country or stayed here. Accidents of war are also present in new drones or remnants of drones reaching us, in Tulcea, Galati, Sulina. In the second part of the research, the population's perceptions related to this war and terrorist actions that are currently loved in the world were highlighted. The role of religion in creating peace is not an explicit one, but there are situations in which religion intervened favorably, religion can be a promoter of peace but it can also be the cause of armed conflicts.*

Keywords: *war, terrorism, conflict, religion, accident war, death, violence.*

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I. Introduction

The question that arises is: How can you live in situations of war, violence, and terrorism? The following lines contain the impressions of a child who understood the word "death":

"Grandma was in the kitchen making tea when suddenly, a huge drone. All its lights were blinking, and it was flying so low above the house that Grandma threw herself to the floor. Ina and I were in her little room when we heard it. At first, the drone made a strange sound, not like an airplane. We crouched down on the floor, this time, we didn't hurry to go down to the cellar because if it had exploded in the air, no one would have known we were down there. We would have been buried alive.

The drone circled the area, dropping bombs as it went. Tears streamed down my face. I lay on the bed for the first time in my life, thinking that I really wanted to live. My heart was in my throat every time another bomb dropped. I clung to every minute, to every second. I had never been so close to death... I prayed for the drone to fly farther and not hit the house. I prayed to God to help me. I couldn't breathe. After a while, it became quiet. Finally, I managed to calm down."(Skalietska, 2022)

The issue at hand regarding terrorism, violence, and war is whether aggression as a form of human behavior has always been a fundamental element, a common trait across all societies and primitive groups. Lorenz (1966) mentioned the existence of a negative energy that fuels aggression and accumulates within us, much like steam in a closed container. This "heightened arousal" creates pressure that needs to be released. Consequently, both the individual and the group seek ways to release this energy. Lorenz (1966) emphasized that this instinct was initially helpful to humanity by selecting the fittest individuals for survival and compelling them to spread across the Earth to protect themselves from the innate aggression of others. Today, this instinct is more of a threat than an adaptation; it is "a hereditary evil of modern society" (Lorenz, 1966).

Conflicts that arise between different groups and communities, which can have various targets, can manifest differently in the form of revolts resulting in violence, crises, acts of terrorism, wars, and so on.

Terrorism does not have a universally accepted definition; the simplest one is that it is a "goal and method", a tactic of unconventional warfare used to achieve political objectives. It relies on acts of spectacular violence directed at populations not directly involved in the conflict but with the potential to exert pressure on leadership.

II.1 Terrorism, Manifestation Forms

Terrorism can be characterized as "an asymmetric conflict phenomenon from positions of inferior strength (military, political, or economic) waged by groups, states, state organizations, non-state entities, or interstate entities as forms of undeclared, unconventional warfare that disregard the rules imposed by the Geneva Convention.

Mistakenly, terrorism is sometimes assimilated with insurgency, fanaticism, psychological warfare, war crimes committed by regular armed forces, or clandestine operations, a confusion often intentionally maintained for propaganda reasons.

It has been considered that the difficulty of defining terrorism stems from the complexity of the phenomenon, which is related to the cultural and social perception of acts of violence and the political objectives pursued through terror. Some targets may be directed toward media manipulation, "punishment and revenge" for real or imagined injustices, or achieving political goals (changing leadership, governance systems, imposing lines of religious, political, moral, economic conduct, territorial conquests, etc.). As a method, spectacular violence is often used against a civilian population not directly involved in the conflict but with the potential to influence the target leadership. The existence of several forms of terrorism has been mentioned, based on the number of individuals involved:

- Individual terrorism - the most challenging to combat, usually committed by mentally disturbed individuals, exemplified by the infamous terrorist Theodor Kaczynski, known as the Unabomber, who carried out 23 attacks over 18 years, killing 3 people and injuring 18.
- Group terrorism - isolated, difficult-to-detect cases, such as Timothy McVeigh and Terry Nichols, responsible for the Oklahoma City FBI building bombing, which had connections to an Islamic terrorist group, Abu Sayyaf.
- Franchise terrorist groups - affiliated with anarchist cells from the early 20th century, an example being the terrorist group Al Qaeda.
- State-supported terrorist groups, exemplified by Black September, a Palestinian terrorist group originally created against Jordan, with support bases in Syria and Lebanon.
- Affiliated terrorist groups linked to a political, religious, or ideological movement, whether nationalist, social, ecological, etc. Examples include ETA, a Basque nationalist group, and various

groups tied to political or religious ideologies, such as Abu Sayyaf, Hamas, Hezbollah, etc.

- Insurgency and terrorism organizations, representing a disputed category, exemplified by insurgency groups that employ terrorism as a supplementary tactic and operation, with the IRA being a typical example or the Colombian guerrilla group FARC.

II.2 Theories of War

Acts of terrorism are associated with or promote armed conflicts such as wars, which have multiple facilitating factors and motivational causes.

Through the lens of symbolic interactionism, a facilitating factor can be seen in the cause of nuclear armament. Functionalism highlights conflicting interests and desires for territorial expansion and control that lead to war.

The functions of war can be discussed from a functionalist perspective:

- Territorial expansion and the expansion of political power by a group, for example, Hitler, who invaded nation after nation between 1939 and 1940, while Japan threatened the South Pacific (Park, 1941).
- The function of social integration – creating an understanding within borders, for example, Afghanistan, where Afghan groups cooperated to resist the Soviets (Coser, 1956; Timasheff, 1965).
- The function of social change – stimulating the development of science and technology, for example, Japan during World War II, which experienced rapid industrialization after defeat, highlighting deficiencies (Pruitt and Snyder, 1969).
- Economic gain function - access to commercial markets, markets for speculation in favor of certain social groups.
- Ideological function – dominance of a political or religious system or the suppression of an opposing system, for example, the Crusades undertaken by Christians between the 11th and 14th centuries to reclaim the Holy Land from Islam.
- Revenge or punishment function for a nation, for example, the war between Arab states against Iraq (Pruitt and Snyder, 1965).
- Military security function – when a nation attacks because that territory is strategically exploited by an enemy, for example, Israel in 1981 (Henslin, 1996).

- Credibility function – the need for a nation to be taken seriously, i.e., to provide support for what it says (Henslin, 1996).
- Image protection function, for example: the Pakistani army attacking India (Sagan, 1994).
- Preventive protection of resources function, for example, the Gulf War – which can be considered a case of preventive protection of resources.

It can be noted that no war serves a single function, and if a war prolongs, the function can change (e.g., the Pakistani attack involved territorial expansion but also the ideology of the occupiers and military security). The Crusades, which began in 1095, had ideological purposes as well as territorial expansion and economic benefits (Bridgwater, 1953).

Conflict theory presents three causes of war:

- Struggle for resources (Angell, 1965) is an example of groups with limited resources, constituting a natural conflict.
- Imperialism, geographical expansion; Hobson (1939) emphasized that wars among capitalist nations result from surplus capital. To gain land, markets, and invest capital, leaders convince decision-makers to conquer other countries and territories.
- Pressures from the government's army, from the "military machine" whose position and prestige depend on the continuation of war (Schumpeter, 1949).

Wright's (1942) conclusions, a professor of international law, following his analysis of war, are that:

1. People do not become more peaceful over time; recently, wars have become more frequent, intense, and extensive.
2. Wars are less controlled than before; international alliances have expanded, drawing more countries into the possible conflict, making it possible for a country to remain neutral.
3. Religion does not affect the possibility of wars; a country where Christianity dominates is not more pacifist than a nation where Islam dominates.
4. The organizational forms of states, democracies, republics, monarchies, do not influence the conflictual aspect.
5. Prosperity does not influence belligerence; prosperous nations are neither more nor less belligerent than poor ones.
6. Shared religion does not reduce war (e.g., Ukraine).
7. A common language does not reduce the possibility of war (e.g., Ukraine).

8. Being neighbors is not a factor contributing to peace; the likelihood of conflict increases with the number of borders.
9. Education does not favor peace; developed countries are just as prone to war as developing ones.

II.3. Wars Triggered by Accidents

In the category of the destructive capabilities of superpowers, it is worth mentioning the destructive possibilities of accidental wars caused by human or computer weaknesses, including computer malfunctions. For example, in 1980, on three occasions in the first 6 months, Americans reported that Russian missiles had been launched at the United States, and the countdown began. This was caused by a computer error detected by the Americans who did not intervene immediately.

The idea that the "end of the world" could be triggered when a computer malfunctions is a frightening thought. Another potential mistake could be operator error, which is equally alarming.

For instance, on October 28, 1962, the Commander of North American Defense was informed that a nuclear-armed missile had been launched from Cuba and was about to strike Tampa, Florida. While the U.S. prepared its response, it was discovered that an operator had accidentally inserted a test tape, which simulated an attack from Cuba (Sagan, 1994).

There have also been nuclear accidents, including a series of nuclear weapon detonations. For example, the submarine *George Washington* accidentally collided with a Japanese vessel and sank it. Two of the *Scorpion* submarines sank. In one incident, a mechanic accidentally threw a wrench into a stack of nuclear missiles in Arkansas, causing one of the missiles to launch. On multiple occasions, nuclear weapons have fallen from airplanes through open bomb bays.

In addition to accidents, there have been instances of internal nuclear sabotage, such as the unauthorized firing of a missile by a bomber pilot or a missile commander.

II.4. Biological Wars and Chemical Weapons

Biological and chemical wars are destructive due to the effects they produce. For example, the use of poisonous gas by the French and Germans during World War I shocked the world and led to the signing of a treaty in Geneva in 1925 that prohibited the use of chemical weapons (Revzin, 1989). However, this treaty did not succeed because these types of weapons are inexpensive, lethal to humans but do not destroy property, and can be

delivered through a variety of means. For instance, in 1960, Iran and Iraq used mustard gas in attacks, and in the 1960s and 1970s, the United States sprayed chemicals in Vietnam. These chemicals were not aimed at people but were intended to clear jungle areas, waterways, and communication lines. The spraying stopped when Vietnamese women began giving birth to deformed children. After the war, thousands of Vietnam veterans claimed that Agent Orange had affected their health. In 1989, the case was supported with compensation of approximately \$12,000 for each soldier who sued the government.

Another example would be the Russians' use of chemical substances in Afghanistan, which had dermatological effects and killed 473 inhabitants, according to the district chief's report, although Russia denied the accusations.

II.5. The Importance of Peace and the Role of Religion

From the examples mentioned among the forms of violence practiced between states, the importance of peace and conflict resolution can be emphasized to prevent situations of destruction caused by wars with long-lasting effects.

In recent years, foreign policy attention has focused on the role of religion in contributing to conflicts around the world (Mills, 1958). In many more fragile states such as Myanmar, Congo, and Sri Lanka, religious divisions exacerbate conflicts, even where religion may not be the primary cause of the conflicts. However, religion can still play a significant role in establishing peace and preventing and resolving conflicts. Religion connects with peace in four major ways:

- Ideas of human dignity and humanitarianism are common to all, derived from the notion that all are created in the image of the Divine, serving as the foundations for peace. Religious concepts of salvation and forgiveness are at the core of key post-conflict reconciliation efforts, providing resources to help societies heal from the devastating consequences of war.
- Interfaith protests often focus attention on peaceful forms of resistance to oppression and injustice. Think of religious denunciations of apartheid and segregation practices as sins or religious efforts to stop ethnic cleansing in certain areas.

III. Methodology

The research was conducted to highlight the perception of the role of religion in peace treaties worldwide. It was carried out in 2023 in Iasi, Romania. There have been controversies regarding the role of religion in achieving peace and as a facilitating cause of conflicts. The sample presented in this research consisted of 97 subjects, 3 females and 94 males, with a predominance of males. Of these, 31.95% were from urban areas, and 68.04% were from rural areas, with ages ranging from 18 to 47 years.

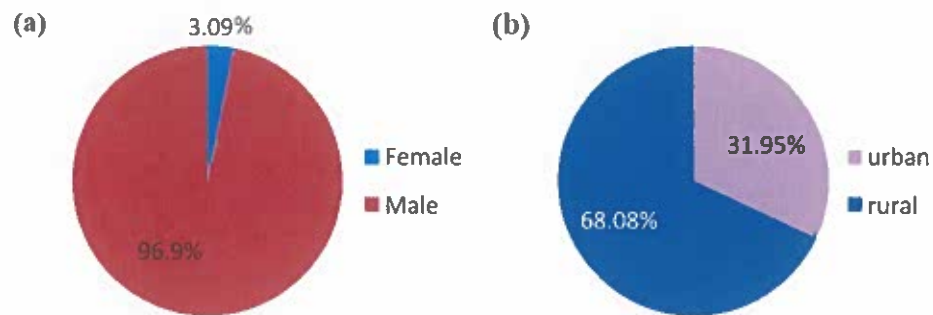


Fig. 1 Subjects ratio a) by gender and b) by area of habitation

Source: author's own conception

The questionnaire used in this study was structured around discussion topics. It started with the working hypothesis that religion plays a role in shaping peace, a hypothesis confirmed by the investigation, with 89.69% of positive responses. The involvement of religion was mentioned by 58 subjects (59.7% - more than half) as interfaith dialogue. Regarding peace in Ukraine, 59.77% of respondents mentioned the United States as having an important role, and the cessation of war was considered necessary to be achieved through peace treaties by 79.38% of respondents.

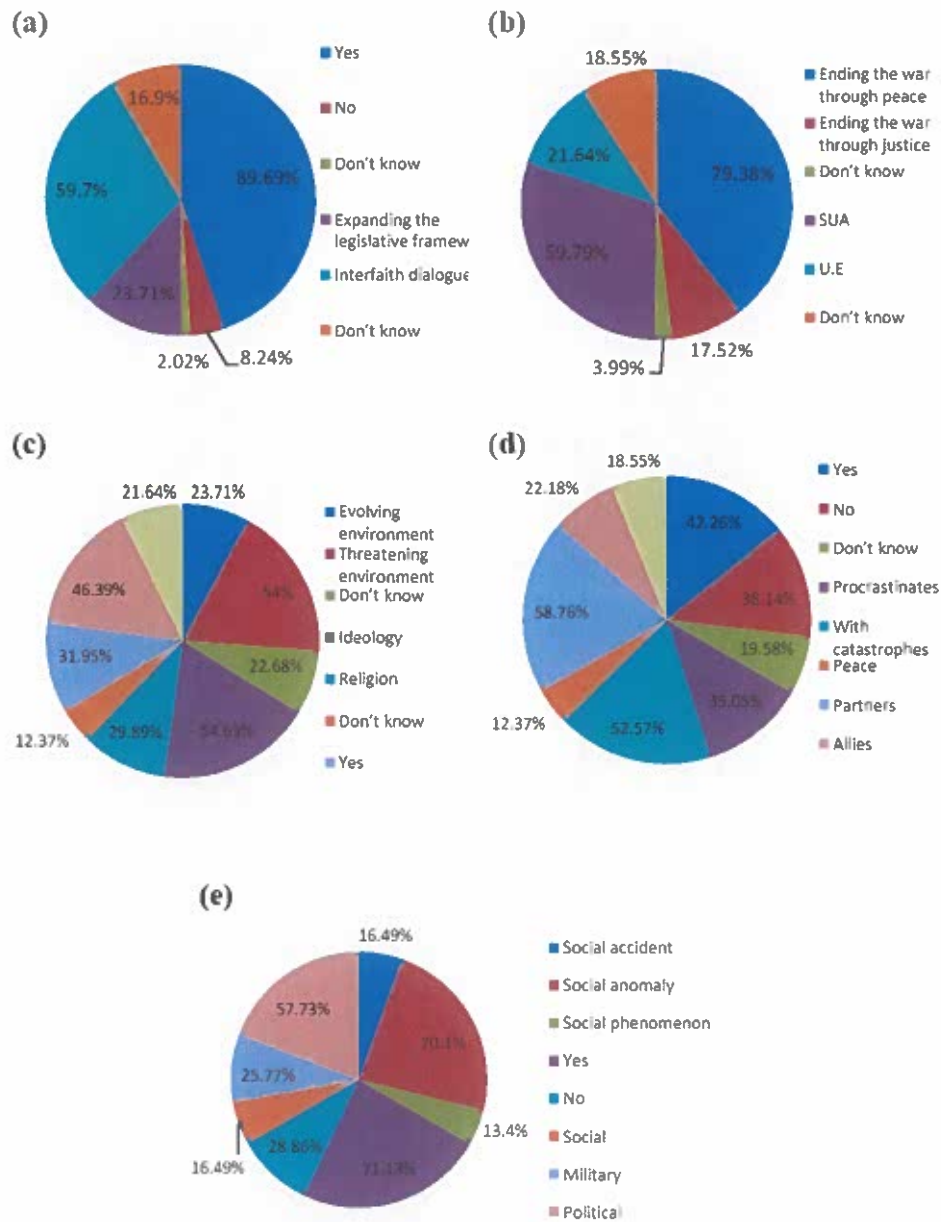


Fig. 2. Graphical representation of data from a) table 2 b) table 3 c) table 4 d) table 5 and e) table 6.

Source: author's own conception

Islamic extremism was considered threatening by 52 subjects due to acts of terrorism, and terrorism was mostly seen as a social anomaly by the majority of subjects (70.10%).

Tab.1. The sample presented in the 2023 research in Iasi County

Female		Male		The origin environment				Age
				urban		rural		
no.	%	no.	%	no.	%	no.	%	
3	3.09	94	96.90	31	31.95	66	68.08	18-47

Source: author's own conception

Tab. 2. The role of the church in achieving peace. How can the church resolve conflicts?

Yes		No		Don't know		Expanding the legislative framework		Interfaith dialogue		Don't know	
no.	%	no.	%	no.	%	no.	%	no.	%	no.	%
87	89.69	8	8.24	2	2.02	23	23.71	58	59.7	16	16.9

Source: author's own conception

Tab. 3. Peace in Ukraine

Ending the war through peace		Ending the war through justice		Don't know		SUA		U.E		Don't know	
no.	%	no.	%	no.	%	no.	%	no.	%	no.	%
77	79.38	17	17.52	3	3.99	58	59.79	21	21.64	18	18.55

Source: author's own conception

Tab. 4. Islam: Politics and Religion

Evolving environment		Threatening environment		Don't know		Ideology		Religion		Don't know		Yes		No		Don't know	
no.	%	no.	%	no.	%	no.	%	no.	%	no.	%	no.	%	no.	%	no.	%
23	23.71	52	54	22	22.68	53	54.63	29	29.89	12	12.37	31	31.95	45	46.39	97	21.64

Source: author's own conception

Tab. 5. The European Community in the future

Yes		No		Don't know		Procrastinates		With catastrophes		Peace		Partners		Allies		Don't know	
no.	%	no.	%	no.	%	no.	%	no.	%	no.	%	no.	%	no.	%	no.	%
41	42.26	37	38.14	19	19.58	34	35.05	51	52.57	12	12.37	57	58.76	22	22.18	18	18.55

Source: author's own conception

Tab. 6. Terrorism: Presentation Methods and Formation of Organizations

Social accident		Social anomaly		Social phenomenon		Yes		No		Social		Military		Political	
no.	%	no.	%	no.	%	no.	%	no.	%	no.	%	no.	%	no.	%
16	16.49	68	70.10	13	13.40	69	71.13	28	28.86	16	16.49	25	25.77	56	57.73

Source: author's own conception

IV. Conclusion

In conclusion, religion is represented by influential communities and institutions in civil society, often seen as representing unifying values that transcend contentious issues. These institutions are often among the most stable, trustworthy entities in crisis areas capable of contributing to dispute mediation. An example would be the achievements of groups like the Sant'Egidio Community, whose successful accomplishment includes the peace agreement in Mozambique in 1992 after 30 years of civil wars. Other examples include interfaith reconciliation efforts in South Africa, Muslim-Christian coalitions in the aftermath of Balkan conflicts, and ecumenical Christian efforts in Colombia.

All these interfaith efforts, from Africa to the Middle East and East Asia, do well at the micro-level but are rarely able to change the long-term destiny of countries caught in civil wars or regional conflicts. Despite these limitations, the mere existence of interfaith groups often inspires or encourages others to move in the direction of peace, mutual cooperation, and reconciliation. September 21st was International Peace Day, a day to remind political leaders, business people, cultural figures, and religious individuals that the greatest gift religion has given to humanity is the infinite potential of people to thrive and procreate in conditions of PEACE.

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The Antisocial Discourse. Violence in schools, streets and inside the community

CARMEN GABRIELA LĂZĂREANU

ABSTRACT. Violence manifests in the street, family, or school in the environments that interact in order to educate the individual and develop some compartments compatible with harmonious coexistence in society. This research of the fact will highlight how street, family and school violence is perceived by some people, and how the severity of sanctions is taken care of according to their severity. It is based on the hypothesis that violence is tolerated in society, which is confirmed by research, and which is why it is perpetuated in all areas of social life, the mass media being a facilitating factor for spreading violent models in society.

Keywords: students; school violence; street violence; discrimination; terrorism; deviant behaviour

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