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Editura SITECH

TABLE OF CONTENTS

DIFFERENT ATTITUDES TOWARDS MATHEMATICS AMONG ECONOMIC AND BUSINESS STUDENTS AND CHOICE OF BUSINESS COURSE MAJOR IN NORWAY 6

Leiv OPSTAD

POST-GENOCIDE SOCIETY, SOCIAL CAPITAL, AND PEDAGOGY OF LIFELONG LEARNING: AN ANALYSIS OF THE EMPIRICAL EXAMPLE OF BOSNIA AND HERZEGOVINA 31

Goran BASIC, Zlatan DELIĆ

PRESPECTIVE REVIEW OF ISLAMIC STUDY TOWARDS *QARYAH MUBĀRAKAH'S* (THE BLESSED VILLAGE) VALUES IN THE TOURISM VILLAGE 63

Hendri Hermawan ADINUGRAHA, Ahmad ROFIQ, Ahmad Hasan Asy'ari ULAMA'I

THE IMPACT OF ETHNO-LINGUISTIC FEDERALISM ON STATE BUILDING, THE ETHIOPIAN PERSPECTIVE 89

Girma DEFERE, Getahun ALEMAYEHU

RURAL AREA STUDENTS' NEED FOR SCHOOL COUNSELING ... 104

Teodora ȚECU, Claudiu LANGA

MANAGER STYLE, DETERMINATIONS AND RISKS..... 115

Ștefan VLĂDUȚESCU

SUICIDE IN ROMANIA COMPARED TO THE EU-28 COUNTRIES 131

Magdalena DUMITRU, Aurel PAPARI, Andra SECELEANU, Irina SUNDA

SCHOOL CLIMATE AND BEHAVIOR MANAGEMENT IN ROMANIAN SCHOOLS..... 149

Maria CONSTANTINESCU, Georgeta CHIRLEȘAN, Cristina DUMITRU
TĂBĂCARU

TRUST AS A SOURCE OF EFFICIENCY IN EDUCATIONAL COMMUNICATION 165

Ștefan VLĂDUȚESCU

“GLOCALIZATION” OF SHAOXING CITY IN CHINA: INDIAN EVIDENCE..... 174

Ling LI

EMPOWERING FINANCIAL INCLUSION THROUGH FINTECH ... 197

Andrei-Dragoș POPESCU

CAUSES OF VIOLATING PRISONERS’ RIGHT TO A DECENT LIFE. ROMANIA IN THE EUROPEAN CONTEXT 215

Simona MIHAIU

BLOCKCHAIN FOR JOURNALISM - POTENTIAL USE CASES 244

Dan Valeriu VOINEA

2016 THE BACKGROUND OF FAKE NEWS: THROUGH WHAT THEORY CAN WE UNDERSTAND THE 2016 US PRESIDENTIAL ELECTION..... 257

Ștefan VLĂDUȚESCU, Dan Valeriu VOINEA

DIFFERENT ATTITUDES TOWARDS MATHEMATICS AMONG ECONOMIC AND BUSINESS STUDENTS AND CHOICE OF BUSINESS COURSE MAJOR IN NORWAY

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Abstract

The purpose of this research is to map out any differences regarding attitudes towards mathematics among students at the Faculty of Economics and Management, Norwegian University of Science and Technology (NTNU). Approximately 200 students from three departments, Economics, Business School, and Industrial Economics and Technology Management, answered a survey about their attitudes towards mathematics.

Through factor analysis, a measuring instrument for ‘attitude towards mathematics’ was constructed. The chosen methods were an independent samples t-test and binary logistic regression.

This study sought to understand the impact of students’ attitudes towards mathematics and how that affects their choices within economics and business courses. Students at the Business School can choose different major courses in third year. There is a substantial difference in attitudes towards mathematics among those students. The findings suggest that students from Industrial Economics and Technology Management have the highest self-confidence in mathematics. Further, students with low self-confidence, value and enjoyment in

mathematics tend to choose non-quantitative subjects such as marketing, organisation and management, while students with high scores prefer finance subjects.

This research confirms that those students who valued mathematics and view it as useful, choose mathematic related studies. Furthermore, there is a link between students' attitudes towards mathematics (enjoyment, value and self-confidence) and their choice in further studies.

A student's confidence and interest in a field of study is related to their chosen major. One motivation is earlier experience within the field. If a student achieves good grades and has success in mathematics, it creates a positive attitude towards this subject and will influence the choice of studies.

Keywords: attitudes towards mathematics, quantitative analysis, business course major

Introduction

Mathematics matters (Opstad, 2018; Kukey et. al., 2019). Many studies have examined attitudes towards mathematics using different versions of factors and instruments and analysed how they affect the choice of academic fields. At the Faculty of Economics and Management, Norwegian University of Science and Technology (NTNU), students can choose among many majors, especially in third year at Business School. By constructing an instrument to measure attitudes towards mathematics, we want to determine if Norwegian data show a link between attitudes towards mathematics and selection of business courses.

This study sought to understand the impact of business students' attitudes to mathematics on their choice of major at the Faculty of Economics and Management. The use of mathematics in business schools depends on the type of study fields, but one cannot complete the programme without operating with mathematics. Is there a link between attitudes towards mathematics and the choice of major? Is there any connection between the selection of and attitudes towards mathematics? The hypothesis is that students with a positive attitude towards mathematics choose quantitative subjects and vice versa, that is, those with poor scores in their attitude towards mathematics select non-quantitative majors. This type of information can be useful in planning future economics and business courses.

Literature review

By using factor analysis, Tapia and Marsh (2004) identified four scales: (1) self-confidence; (2) value; (3) enjoyment; and (4) motivation to measure attitudes towards mathematics. The self-confidence scale achieved a high score. It was a combination of two original variables, anxiety and confidence. Motivation received the lowest score. Many researchers have used this four-scaled model (Guy et al., 2015; Huang & Lin, 2015; Majeed et al., 2013). Other studies have dropped the motivation component and limited the analysis to three indicators (Adelson & McCoach, 2011; Kiwanuka et al., 2017).

Business students find many aspects of mathematics valuable in their future careers (Champion et al. 2011).

There is a concern among researchers that high anxiety related to mathematics will have a negative impact on students' choices. Students with high mathematics anxiety get lower grades in mathematics courses (Sheffield & Hunt., 2006). There is a significant negative correlation between anxiety and results in mathematics.

Wilkins and Ma (2003) noted that taking calculus in high school resulted in viewing mathematics more positively than peers who did not take such courses. There is a connection between students' attitude towards mathematics (beliefs, values and self-concept) and the selection of math and science for further studies (Simkins et al., 2006; Musu-Gillette et al., 2015). Students with low attitudes towards mathematics tend to choose areas with minor mathematical content (Ashcraft, 2002; Morsanyi, 2019; LeFevre et al., 1992). In doing so, they can avoid mathematics. The choice of major is linked to a student's confidence and interest (Larson et al., 2006) and depends on their experience. Students who are not comfortable using mathematics tend to select non-quantitative majors (Brown et al., 2008). Many will try to avoid mathematics even though this field might be important for their careers (Anderson, 2007; Mutawah & Masooma, 2015). If students fail in mathematics, it effects their self-confidence negatively.

Furthermore, those who have unenthusiastic attitudes towards mathematics obtain low grades in final exams (Nunez-et al., 2013). On the other hand, those successful with mathematics is more likely to choose mathematical related subjects (Federman et al., 2006; Watt, 2006).

Many students are not aware of the importance of mathematics. It is an issue of international concern that fewer students chose advanced mathematics (Hine, 2019; Murray, 2011). A skilled teacher can have an impact on students' attitudes towards mathematics, though Sonnert et al. (2015) did not find that using educational technology had any impact on attitudes towards mathematics.

The studies on the gender gap regarding attitudes towards mathematics give a mixed result. Frenzel et al. (2007) and Recber et.al.(2018) found a positive difference between male and female students in terms of attitude relating to mathematics. However, other studies did not find any significant gender differences (Mohd et al., 2011; Yeo et al., 2015).

Data, methodology and results

The first part presents the collected dat. In the next section methods of analyses and results are provided.

Study sample

Data were gathered by asking the students from the second year of three departments at the Faculty of Economics and Management to fill out a survey.

Table 1a. The sample.

Department	Total in the survey	Number of students who took exams in this subject
Industrial Economics and Technology Management	75	130
Economics	20	38
Business School	122	213

All	217	381

The students taking a bachelor’s degree at Business School have the same courses in the two first years but can choose from different majors in the third year. They can choose from different options, including finance, non-quantitative courses (management, marketing) and other business courses (accounting, financial management), as shown in Table 1b.

Table 1b. Business School sample.

	All
Finance courses	39
Non-quantitative courses	16
Other business courses	46
Business School	101

The results are from autumn 2018. The students responded to a survey during an obligatory course except for the Economics Department where questionnaires were from a voluntary subject. Most of students chose to answer, but the data did not include students who were absent at the course on that day. Responses were received from 217 students (106 females), which is less than 60 per cent. The survey was non-randomly allocated. Due to the lack of data, the representativeness of the final sample is not compared with the final sample of all enrolled students. However, this has been done in an earlier research (Bonesrønning & Opstad, 2015). There were small differences between the sample and the entire population. We suppose the situation is the same for this sample as well.

Methodology and results

Students' attitudes towards mathematics can be measured by using the Attitudes Towards Mathematics Inventory (ATMI) (Tapia & Marsh, 2004). Sundre et al. (2012) used this method for Norwegian students without making any factor analysis. It is not obvious how well these international questions fit Norwegian students. The instrument for measuring attitudes towards mathematics was constructed from the collected data. The factors were extracted by using a fixed factor matrix. Like many other studies (Lim & Chapman, 2013), the analysis is limited to only three factors: (i) enjoyment of mathematics; (ii) self-confidence in mathematics; and (iii) value of mathematics. The given motivation did not give a clear result using factor analysis and was removed from the analysis. Lim & Chapman (2013) eliminated this subscale due to a high correlation between motivation and enjoyment ($r = 0.96$). This shorter version met the requirements for using factor analysis.

The creation of the factor analysis was founded on the following principles (Adelson & McCoach, 2011):

- (a) The coefficient for each item was 0.4 or more;
- (b) The coefficient for non-relevant items was not higher than 0.3;
- (c) The difference between relevant and non-relevant factors was higher than $t 0.2$;
- (d) The value of Cronbach's alpha is at least 0,70.

The results of the factor analysis using principal components are shown in Table 2

Table 2a. Factor analysis (A seven-point Likert scale was selected where strongly disagree = 1 and strongly agree = 7.

	<i>No.</i>	<i>Item</i> <i>(seven-point Likert scale)</i>	<i>Factor loading</i>	<i>Cronbach's alpha</i>
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Self-confidence	1	<i>It makes me nervous to even think about having to do a mathematical problem (reversed score)</i>	0.908	0.921
	2	<i>Mathematics makes me feel uncomfortable (reversed score)</i>	0.863	
	3	<i>Studying mathematics makes me feel nervous (reversed score)</i>	0.855	
	4	<i>I am always confused in my mathematics class (reversed score)</i>	0.823	
	5	<i>I am always under a terrible strain in a maths class</i>	0.810	
	6	<i>Mathematics does not scare me at all</i>	0.719	
	7	<i>Mathematics is one of my most dreaded subjects (reversed score)</i>	0.719	
	8	<i>My mind goes blank and I am unable to think clearly when working with mathematics (reversed score)</i>	0.634	
	9	<i>When I hear the word mathematics, I have a feeling of dislike</i>	0.585	

Value	1	<i>Mathematics is a very worthwhile and necessary subject</i>	0.834	0.843
	2	<i>Mathematics is one of the most important subjects for people to study</i>	0.790	
	3	<i>A strong maths background could help me in my professional life</i>	0.773	
	4	<i>Mathematics is important in everyday life</i>	0.753	
	5	<i>I believe studying maths helps me with problem solving in other areas</i>	0.614	
Enjoyment	1	<i>I would prefer to do an assignment in maths than to write an essay</i>	0.820	0.687
	2	<i>I am happier in my maths class than in any other class</i>	0.779	

The self-confidence category contains items measuring a student's certainty in a subject. The self-confidence category depends on a student's ability for success in mathematics. A nine-item scale was made to reflect this classification. The Cronbach's alpha score was high (0.91). The value factor, which includes four items, had a lower Cronbach' alfa score. It measures the usefulness and relevance of mathematics. The impact from the enjoyment category was weaker. It includes only two items, due to low factor loading.

Table 3. Attitudes among students depending on department and gender.

Mean values (standard deviation in parenthesis).

	Department			Gender		All
	Industrial Economics and Technology Management	Economics	Business School	Female	Male	
Self-confidence	5.25 (0.87)	5.21 (1.08)	5.40 (0.84)	5.15 (0.88)	5.48 (0.85)	5.33 (0.87)
Value	5.83 (0.97)	5.25 (1.29)	5.18 (1.05)	5.18 (1.02)	5.52 (1.11)	5.41 (1.09)
Enjoyment	4.12 (1.30)	4.03 (1.54)	4.20 (1.35)	3.96 (1.43)	4.35 (1.25)	4.17 (1.35)

The attitudes towards mathematics varies among departments. Students belonging to Industrial Economics and Technology Management have high values in attitudes towards mathematics. However, these students have slightly lower self-confidence than those belonging to the Business School. The data reveal a rather poor score in enjoyment for all three departments.

Table 4 a and 4b show the result of pairwise comparisons of means among business students using an independent samples t-test. The mean values for the three dimensions are between 2.7 and 5.8 for the three majors. The score is highest among the finance course students. Using an independent samples t-

test, there is a significantly higher score in self-confidence and value in mathematics than among those studying accounting and financial management. Students who have chosen non-quantitative courses have the lowest values in all three scales for measurement attitudes towards mathematics. Those students have poor enjoyment in mathematics and find mathematics less useful, having lower self-confidence than their fellow students. The difference is strongly significant for all three categories of pairwise comparison with students from other business courses (Table 4b).

Table 4a. Independent samples t-test (two-tailed) (Business School). Finance courses compared with other business courses (standard deviation in parenthesis).

	Mean values			T-values (assuming not equal variances)
	Finance courses	Other business courses	Difference	
Self-confidence	5.71 (0.53)	5.35 (0.90)	0.35	2.22 (**)
Value	5.48 (0.73)	5.16 (1.10)	0.32	1.72(*)
Enjoyment	4.49 (1.14)	4.39 (1.32)	0.10	0.39
Notes: *, ** and *** denote significance at the 10%, 5% and 1% level, respectively.				

Table 4b. Independent samples t-test (two-tailed) (Business School). Non-quantitative compared with other business courses (standard deviation in parenthesis).

	Mean values			T-values (assuming not equal variances)
	Non-quantitative courses	Other business courses	Difference	
Self-confidence	4.73 (1.03)	5.35 (0.90)	-0.62	-2.22 (**)
Value	4.44 (1.30)	5.16 (1.10)	-0.72	-2.25(**)
Enjoyment	2.76 (1.09)	4.39 (1.32)	-1.62	-5.07(***)
Notes: *, ** and *** denote significance at the 10%, 5% and 1% level, respectively.				

By using pairwise comparison one does not take into count how different factors affect the result simultaneously. By using binary logistic regression model one can find out more how attitudes towards mathematics will affect the choice of majors. The independent variables are gender, self-confidence, value and enjoyment of mathematics. In the model, α_0 is a constant, e denotes the stochastic error and α_i is the regression coefficient. The chosen linear binary production function is:

$$Y_i = \alpha_0 + \alpha_1 X_1 + \alpha_2 X_2 + \alpha_3 X_3 + \alpha_4 X_4 + e$$

where:

Y_i : Choice of majors at the faculty

α_0 : Constant

X_1 : Gender (F: 1, M:0).

X₂: Mean value of self-confidence using a seven-point Likert score.

X₃: Mean value of use of mathematics using a seven-point Likert score.

X₄: Mean value of enjoyment of mathematics using a seven-point Likert score.

Binary logistic regression was selected since the dependent variable has only two values. The analysis is limited to:

a. Comparing students from the Department of Industrial Economics and Technology with students from other departments within the same faculty (1: students from Industrial Economics and Technology Management 0: students from other departments)

b. Comparing students from finance courses with other business courses (accounting, financial management) at the Business School (1: students from finance courses, 0: students from other business courses)

c. Comparing students from non-quantitative courses with other business courses at the Business School (1: students from finance courses, 0: students from other business courses).

By using multivariate data and including control variables in the model, it is possible to identify more clearly the relationship between attitudes, gender and choice of departments or subjects and examine the simultaneous connections. Tables 5 a-c present the results.

Table 5a. Result of the binary logistic regression. Dependent variable: students from the Department of Industrial Economics or from another department.

Independent variable	Coef. B (std. err.)	WALD	Exp(B)
Constant	-2.51	4.14 (**)	0.081

	(1.24)		
Gender	0.32 (0.30)	1.14	1.38
Self-confidence in mathematics	-0.71 (0.26)	7.58 (***)	0.49
Value of mathematics	1.03 (0.20)	25.71 (***)	1.51
Enjoyment of mathematics	-0.06 (0.15)	0.15	0.94
R ² (Nagelkerke) = 0.21, N = 217			
Notes: *, ** and *** denote significance at the 10%, 5% and 1% level, respectively.			

Table 5b. Result of the binary logistic regression. Dependent variable: students from finance or other business courses within the same department.

Independent variable	Coef. B (std. err.)	WALD	Exp(B)
Constant	-3.52 (2.10)	2.81 (*)	0.30
Gender	-1.23 (0.48)	6.58 (**)	0.29
Self-confidence in mathematics	0.81 (0.42)	3.67 (**)	2.24
Value of mathematics	0.06 (0.28)	0.05	1.06
Enjoyment of mathematics	-0.27	0.97	0.79

	(0.24)		
R ² (Nagelkerke) = 0.19, N = 94			
Notes: *, ** and *** denote significance at the 10%, 5% and 1% level, respectively.			

Table 5c. Result of the binary logistic regression. Dependent variable: students from non-quantitative or other business courses within the same department.

Independent variable	Coef. B (std. err.)	WALD	Exp(B)
Constant	1.90 (2.02)	0.89	6.71
Gender	0.11 (0.74)	0.02	1.12
Self-confidence in mathematics	0.43 (0.47)	0.81	1.53
Value of mathematics	-0.31 (0.33)	0.85	0.74
Enjoyment of mathematics	-1.06 (0.35)	9.47 (***)	0.35
R ² (Nagelkerke) = 0.36, N = 71			
Notes: *, ** and *** denote significance at the 10%, 5% and 1% level, respectively.			

SPSS does not provide collinearity diagnostics in logistic regression. But one can get the VIF value by running a linear regression. The results were

VIF scores between 1.0 and 1.6. This means that multicollinearity is not regarded as a problem in this study.

The value of mathematics has a substantial positive effect for students belonging to Industrial Economics and Technology Management. Self-confidence also has an impact on this choice, but it is significantly negative.

Pairwise comparisons show higher values for males than females for all the chosen measurements for attitudes towards mathematics (Using binary regression there is only a substantial gender effect in the selection of finance courses. In the choice of finance or other business courses, males tend to favour finance courses. Out of 40 students taking this course, 29 were males (72.5%).

Self-confidence is significantly positive for those choosing a finance major compared with other business courses (Table 5b). Enjoyment has a substantial negative influence on students selecting non-quantitative courses (compared with other business courses) (Table 5c).

Discussion

Although the whole sample is rather small, the results show clear trends. The development of an instrument for measuring attitudes towards mathematics using the factors self-confidence, value and enjoyment exploit questions used in international research. The data were adjusted to Norwegian conditions by constructing factor analysis. The scores of these unobserved values are correlated with the choice of pathways among business and economics students. Students' attitudes towards mathematics have an influence on their choice of study fields.

Students who find mathematics useful prefer to attend the department of Industrial Economics and Technology Management. There are homogenous students at the department of Industrial Economics and Technology Management. This area of study is a very popular field in Norway. To get access, one must have a top GPA score and a high level of skill in theoretical mathematics from upper secondary school. After graduation, the candidates

obtain attractive jobs. Many of the courses are quantitatively orientated. Mathematics is an important tool for those students. One cannot pass this study without good qualifications and an interest in mathematics. The result in this research shows high scores in attitudes towards mathematics for those students. The binary regression model indicates that the value of mathematics has a substantial positive effect for those students. More surprising is that the self-confidence in mathematics is negatively significant. Table 3 shows that the mean value among those students is slightly lower than among business students. One reason might be that the department of Industrial Economics and Technology Management is using more advanced and theoretical mathematics than the other two departments. The students might experience the content of mathematics as being difficult and challenging, which can lower their self-confidence in this area. Based on their experience and success in mathematics the attitude towards mathematics can change over time (Hyde et al.,1990). Another reason for this finding can be linked to different instructors and educational tools (Sonnert et al., 2015).

Splitting the data based on the choice of majors, there are some interesting results from the Business School.

The conclusion of this study confirms those of other studies. There is a selection based on attitudes towards mathematics. Those with high scores prefer finance courses, those with low scores choose non-quantitative courses (marketing, management), while those in the middle choose to take other business courses (accounting or finance management). This assortment is closely linked to the extent of use of mathematics and quantitative analysis. Mathematics is very relevant in financial courses (Alcock et al., 2008). Skills in mathematics are strongly related to success in those subjects. Therefore, students who are clever and interested in mathematics prefer this field. Students who find mathematics useful apply for mathematics-related studies (Federman, 2007; Watt, 2006). There is a connection between students' attitudes towards

mathematics (beliefs, values and self-concept) and the choice of mathematics and science for further studies (Simpkins et al., 2006). Students who enjoy mathematics and have high self-confidence are attracted to quantitative subjects. With high self-confidence in mathematics, those students can probably handle quantitative courses more easily. They think they can solve mathematical problems without hesitation and believe they can handle those challenges.

On the other hand, students with poor attitudes towards mathematics are likely to select areas with less mathematical content. They search for a way that does not involve too much mathematics (LeFevre et al., 1992). Students who are less comfortable using mathematics are likely to select non-quantitative majors (Brown et al., 2008; Worthington & Higgs, 2004). Our findings seem to confirm this. Attitude towards mathematics affects the choice of major among business students. Since a student's choice of major subject occurs during the second year of study, he (or she) has gained insight into his (or her) own skills. Students who do not enjoy mathematical analysis tend to choose marketing or management. In this way, they can minimise the use of mathematics at Business School. They are more likely to discourage the use of mathematical tools and the pleasure of using quantitative methods is limited. Even if they see the value of mathematics and that it could be important for their future careers, many might try to avoid mathematics (Anderson, 2007; Mutawah & Masooma, 2015).

Students who like business courses, but neither approve nor disapprove of mathematics choose other business courses. Their mean scores for all three measurements of attitudes towards mathematics lie between the scores for the finance courses group and the non-quantitative courses group.

The binary logistic regression model supports this conclusion. Compared with students selecting other business courses, self-confidence and value in mathematics have a substantial positive impact on those choosing finance courses, while enjoyment in mathematics is negatively significant for the group

of students choosing non-quantitative courses. Students with a lack of enjoyment in mathematics try to avoid using mathematics at Business School.

There is some gender effect in this study. Males achieve higher scores in all three factors measuring attitudes towards mathematic. This might explain why there is a significant gender effect in favour of males choosing the most mathematically orientated majors at Business School. The majority of the students attending finance courses are males.

The results from the Department of Economics indicate no clear direction. The scores are close to the average for the whole sample. The sample from the Department of Economics is quite small and one should therefore be careful when interpreting the data.

Limitation

In this study, the author did not consider other depended variables than attitudes towards mathematics and gender. The value of the R square is rather low. Obviously, other factors have an effect on students' choices. Several studies have identified those elements (Easterling & Smith, 2008; Riley & Collins, 2016).

Conclusion and future research

This study shows there is a link between attitudes towards mathematics and the choice of study fields among economics and business students at a university in Norway. Attitudes towards mathematics can help to explain why students choose differently. Students at Business School are more heterogenous than those belonging to the other departments at the Faculty of Economics and Management.

Admittance to Business School is based on GPA scores from upper secondary school. Unlike the Department of Industrial Economics and Technology Management, there is no prerequisite level of skills in mathematics.

The background in mathematics from upper secondary school varies. As long as the criterion for enrolment at Business School is unchanged, a heterogeneous group of students can be expected. Therefore, it is important that the students can choose between different major subjects depending on interest, preferences and attitudes towards mathematics. For students with poor self-confidence and enjoyment in mathematics, non-quantitative courses help them complete their study programme. This must be taken into account in the further development of the study programme at business schools in Norway.

There are some options for further research. Instead of analyzing attitudes towards mathematics one could use the actual performance in business mathematics and evaluate if success in mathematics is a good predictor for selection of majors. An extension of this study is to consider other factors than attitudes towards mathematics that can influence the choice of majors like salary, career opportunities, job security etc. Another approach is to examine how the outcome in different courses depends on the attitudes towards mathematics.

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**POST-GENOCIDE SOCIETY, SOCIAL CAPITAL, AND
PEDAGOGY OF LIFELONG LEARNING: AN
ANALYSIS OF THE EMPIRICAL EXAMPLE OF
BOSNIA AND HERZEGOVINA**

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Abstract

The aim of the paper is to analyse: 1) the negative/dark sides of social capital in the Bosnian–Herzegovinian post-genocide society that emerged because of decades of symbolic and real war and post-war violence against the people in Bosnia and Herzegovina; and 2) the possibility of social development in the direction of a positive/lighter side of social capital, in the sense of legitimising progressive politics of social development based on the following foundations: a) learning peace, coexistence, and reconciliation; b) acknowledgment that genocide was carried out during the war and actively denied after the war; c) condemnation of genocide (both during the war and the post-war period); and d) active work to recognise the status of and obtain

compensation for the victims of the genocide (at the social, organisational/institutional, and individual levels).

Keywords: actor, coexistence learning, destruction, education, field, habitus, peace learning, reconciliation learning

Introduction

Sociological and pedagogical analyses of the phenomenon of genocide as a process are the basis of this study (Bećirević 2009; Fein 1979; Fein 1993; Darder 2011; Schneider 2014; Bentrovato 2017; Lybeck 2018)¹. The genocide started in eastern and northwestern Bosnia–Herzegovina in 1992 with the attack from Serbian police and armed forces against Bosnian civilians. It continued with a chain of war crimes during the war, manifesting and culminating in Srebrenica in 1995 (Case No.: IT-98-33; Case No.: IT-09-92; Case No.: IT-95-5/18; Case No.: S 1 K 014264 13 Krž; Case No.: IT-05-88; Case No.: X-KRŽ-07/386; Case No.: 2 BvR 1290/99; Case No.: BayObLG: 17; Case No.: 3 St 20/96). From a sociological and pedagogical perspective, the genocide still continues with a complete denial of politicians and the media from the Bosnian entity Republika Srpska that it had ever happened (Bećirević 2009; Bećirević 2010).

Information from the United Nations and wide-ranging documentation created throughout post-war trials show how Serbs and Croats in Bosnia and Herzegovina, supported by Serbia and Croatia individually, attempted to take control of different parts of Bosnia by driving Bosniaks away from these areas. These publications construct the background, beginning, expansion, and scope of the war and its fierceness in Bosnia and Herzegovina. Strategies for removing

¹ This text has been in some parts published earlier in Bosnian in the book 'Socijalni kapital i socioekonomski razvoj Bosne i Hercegovine' (Delić, Šarić & Sadadinović 2018) and in English in the article 'Definitions of Violence: Narratives of Survivors from the War in Bosnia and Herzegovina' (Basic, 2018).

Bosniaks from these parts included looting of property and systematic destruction of religious and cultural monuments linked to Bosniak identity, culture, and religion, individual executions, organised mass murder, systematic organised rapes, unorganised rapes, assault with deadly outcomes, physical and mental harassment and degradation of civilians, gross and violent assault, concentration camps, and forced fights. With these tactics, Serbian and Croatian soldiers and police made civilians the direct target of their violence to drive Bosniaks away (Bassiouni & Manikas 1994; Cleiren & Tijssen 1994; Bassiouni 1994; Greve & Bergsmo 1994; Case No.: IT-04-74; Case No.: IT-98-33; Case No.: IT-09-92; Case No.: IT-95-5/18; Case No.: S 1 K 014264 13 Krž; Case No.: IT-05-88; Case No.: X-KRŽ-07/386; Case No.: 2 BvR 1290/99; Case No.: BayObLG: 17; Case No.: 3 St 20/96; see also ICTY 2019a; ICTY 2019b; Court of Bosnia and Herzegovina 2019). Especially violent were the Serbian soldiers and police, coordinated and organised with media, political leaders in the Serb Democratic Party, and religious authorities in their work to violently displace Bosniaks, Croats, Romani, Jews, and other ethnic groups from the various geographical areas that Serbian interests had overtaken (Bassiouni & Manikas 1994; Cleiren & Tijssen 1994; Bassiouni 1994; Greve & Bergsmo 1994; Case No.: IT-98-33; Case No.: IT-09-92; Case No.: IT-95-5/18; Case No.: S 1 K 014264 13 Krž; Case No.: IT-05-88; Case No.: X-KRŽ-07/386; Case No.: 2 BvR 1290/99; Case No.: BayObLG: 17; Case No.: 3 St 20/96). In multiple cases, particularly in the beginning of the war in 1992, Serbian soldiers and police lacked other organised militaries or police groups to fight, leaving civilian Bosniaks, Croats, Romani, Jews, and other non-Serbian ethnicities as their only target. In some instances, Serbs who did not participate in the campaign or who openly criticised it were on the receiving end of the violence directed by Serbian soldiers and police (Bassiouni & Manikas 1994; Cleiren & Tijssen 1994; Bassiouni 1994; Greve & Bergsmo 1994; Case No.: IT-98-33; Case No.: IT-09-92; Case No.: IT-95-5/18; Case No.: S 1 K 014264 13 Krž; Case No.: IT-05-88;

Case No.: X-KRŽ-07/386; Case No.: 2 BvR 1290/99; Case No.: BayObLG: 17; Case No.: 3 St 20/96).

The most disadvantaged geographical and geopolitical position was that of the Republic of Bosnia and Herzegovina in comparison to the other republics of the former Socialist Federal Republic of Yugoslavia. It was heavily isolated during the war (1992–1995). This isolation was a major issue because the Bosnian–Herzegovinian borders were not managed by legal republic authorities, and the conflict in Croatia that started earlier made it more difficult to supply the Bosnian population with food and logistic materials (Case No.: IT-04-74; Case No.: IT-98-33; Case No.: IT-09-92; Case No.: IT-95-5/18; Case No.: S 1 K 014264 13 Krž; Case No.: IT-05-88; Case No.: X-KRŽ-07/386; Case No.: 2 BvR 1290/99; Case No.: BayObLG: 17; Case No.: 3 St 20/96). The international arms embargo in turn made it easier to execute genocide in the field because of the lack of defences available to the victims of the aggression.

A few officers of Republika Sprska's and politicians were prosecuted for specific crimes committed during the genocide against the Bosniaks in Bosnia and Herzegovina throughout the war from 1992 to 1995 (Case No.: IT-98-33; Case No.: IT-09-92; Case No.: IT-95-5/18; Case No.: S 1 K 014264 13 Krž; Case No.: IT-05-88; Case No.: X-KRŽ-07/386; Case No.: 2 BvR 1290/99; Case No.: BayObLG: 17; Case No.: 3 St 20/96). These prosecutions were the first in Europe since the Second World War in which a court confirmed commission of genocide in a European territory, after a series of organised war crimes and attempt to conceal them.

Institutions of the Serbian Republic of Bosnia and Herzegovina deny the genocide (Bećirević 2009; Bećirević 2010). This perception of a period of war becomes a crucial subject of post-war analyses of the phenomena of war violence, victimization, reconciliation, and genocide. The genocide committed in Foča, Višegrad, Prijedor, Sarajevo, Srebrenica, and many other towns in

Bosnia and Herzegovina made room for the existence of the Serbian Republic of Bosnia and Herzegovina. For that reason, it is essential to analyse the denial of the systematic violent acts committed during the war by the political elite. These are the acts ascertained at the Hague Tribunal, in the Court of Bosnia and Herzegovina, and in the War Crimes Chamber, and that daily influence the Bosnian population through media (ICTY 2019a; ICTY 2019b; Court of Bosnia and Herzegovina 2019; Basic 2018).

This paper aims to analyse: 1) the negative/dark sides of social capital in the Bosnian–Herzegovinian post-genocide society that emerged because of decades of symbolic and real war, and post-war violence against the people in Bosnia and Herzegovina; and 2) the possibility of social development in the direction of a positive/lighter side of social capital, in the sense of legitimising progressive politics of social development based on the following foundations: a) learning peace, coexistence, and reconciliation; b) acknowledgment that genocide was carried out during the war and actively denied after the war; c) condemnation of genocide (both during the war and in the post-war period); and d) active work to recognise the status of and obtain compensation for victims of the genocide (at the social, organisational/institutional, and individual levels). The ambition of this analysis is not to postulate solutions to difficult challenges in Bosnian post-genocide society but rather to discuss the various sociological and pedagogical phenomena that are examined in the analysed literature.

Capital, the field, and habitus

According to Pierre Bourdieu (1977, 1990, 1992a,b), society consists of a number of fields where agents take up different positions based on the rules to which they adhere. The rules here refer to types of capital – economic, cultural, and social capital, and symbolic capital – which together gives the agents frameworks in which to act (see below concerning different types of capital). There is a hierarchy, both within a field and between fields. The fields are

demarcated social rooms where relations between positions are fixed; they exist between positions automatically and anticipate positions being filled by agents. The new post-genocide society that was formed in Bosnia and Herzegovina after the war created and re-created various fields and new and old positions in which new norms applied compared to the pre-war society (Basic 2018). The positions that existed in the field were often taken up by warlords and war profiteers, and rival groups competed for the available resources. The competition for resources was reinforced by the long-standing ethnic tension, which in turn was heightened by the competition (Basic 2015a; Basic 2015b).

In addition to capital and the field, the third key concept of Bourdieu's theory of social economic dynamics is *habitus*. This concept does not exist physically in the world but comprises attitudes, positions, opinions, and values and is realised through concrete practices. Habitus is defined as an 'attribute of social actors' (individuals, groups, institutions) that contain 'structured and structuring structures' (Bourdieu 1977, 1990, 1992a,b; Moore 2008).

Habitus, as defined by Bourdieu, is the natural state of the agent. Bourdieu writes that habitus is social and malleable as a form of individual identity. Your habitus can change as you move or make another change to your life (Bourdieu 1977, 1990, 1992a,b). Agents in Bosnian post-genocide society have gone through several fundamental changes to their habitus during and after the war. This, combined with an intense societal debate about genocide in connection with post-war trials, political statements, and media reporting, is most likely contributing to a special development of both the habitus of the individual and of society as a whole after the war.

Bourdieu (1977, 1990, 1992a,b) approached the phenomenon of capital by considering the need to critically examine the deepest logic of the functioning of contemporary societies. This examination includes a critical evaluation of the total cognitive scope of modernistic conceptions of 'development'. He breaks down the idea of capital as a unique, simple, and economic phenomenon and

differentiates its types: economic (money and material objects), symbolic (prestige, authority, status), cultural (high value patterns of taste and consumption), and social (establishing social connections that can be activated as needed). Bourdieu criticised a one-sided understanding of social capital as a purely economic phenomenon and pointed out the function of various fields where economic, socio-political, and cultural capital is active, in a generalised fight led in the social world's domain of domination and subordination (Bourdieu 1977, 1990, 1992a,b; Petrov 2015).

Hence, different types of capital can change into other types of capital, in line with rules in accordance with the given historical context and the field where the fight takes place. To make possible the 'conversion' of one capital into another, capital is interpreted as an entity existing in separate forms (Bourdieu 1977, 1990, 1992a,b; Petrov 2015). Cultural capital can be objectified (when recognised in material assets such as artworks, books, museums, galleries, laboratories, and similar). It is also, however, embodied in the concrete physicality and cognizance of individuals – i.e., in their physical competencies (such as body language, posture, intonation, and choices that determine a lifestyle) – and can be institutionalised (and then recognised in the values produced by institutions such as diplomas) (Bourdieu 1977, 1990, 1992a,b; Petrov 2015).

Social capital is a variable relational phenomenon associated with the positive qualities of social interactions that facilitate collective action. A single definition of this phenomenon does not exist, and a host of definitions and approaches has been cited and used to conceal the dark sides of social capital (García 2010). This obfuscation has substantially complicated not only the methodology of measuring social capital but also the instrumental attempts to politically apply this concept in a positive sense so that citizens could benefit from it. Neo-liberal economists often have excessively emphasised the positive aspects of social capital. However, to soften the negative social consequences of

the new-economy conversion of society into a ‘market society’ requires pointing out that social capital in the post-genocide Bosnian society can and often does show a dark and destructive power. The social consequences of this dark side can be so pronounced that in certain exceptional conditions such as war, genocide, post-war robberies, liquidations, and institutional normalisation of identity and organised crime, they can completely erase the positive dimension of social capital. This dimension of social capital needs to be considered when analysing social and educational phenomena in post-genocide Bosnia and Herzegovina.

Coleman (1990) differentiates between social and human capital. Along with skills and knowledge, a certain part of human capital lies in the ability to cooperate, which is important for not only economic life but also all other societal spheres. The ability to cooperate depends on how much communities respect norms and values and how much the interests of larger groups dominate individual interests in these communities. From these common values is born trust that, according to Coleman, has a great and measurable economic value. The problem of ‘measuring negative dimensions of social capital’ during the past few years has become a burning security problem for transitional countries such as Croatia, Bosnia and Herzegovina, and Serbia, where interest alliances between economic and political classes have obscured recognition of the dark sides of social capital (García 2010) as a central problem of ‘crony’ capitalism. It appears that the dark side of social capital is necessary for the ‘successful’ functioning of crony state capitalism.

Social capital is a relational phenomenon for Coleman. It is defined by its function and is built into a social structure as a public benefit, while human capital is oriented towards private benefits (Coleman 1990). The structure of relationships can help establish obligations between social actors, create a social atmosphere based on trust, open or expand information channels, and impose norms and sanctions for certain kinds of behaviours (Coleman 1988). Social structure becomes social capital when actors are efficiently used to realise their

own interests (Coleman 1990). Social capital is defined by its functions. It is not an individual entity but a multitude of various entities with two common characteristics – all comprise certain aspects of social structure and enable certain actions by actors, whether individual or affiliated. Social capital has important functions that include defining norms and creating effective sanctions, creating obligations and expectations, ensuring organisational frameworks, facilitating involvement in local communities, improving relationships with families, friends, and neighbours, and improving business relationships and contacts.

Genocide and social capital

Is the concept of social capital, with its principal categories of ‘trust’ and ‘cooperation’, even categorically, analytically, and epistemically appropriate for the analysis of a post-genocide society such as in Bosnia and Herzegovina after the genocide and joint criminal enterprise carried out against Bosnian–Herzegovinian civilians? Scientific research into the socioeconomic development of states where genocide was committed is not well-developed, with the exception of several studies on Rwanda. The ‘concept of social capital’ and ‘genocide’ belong to different ontological levels. The ‘concept of social capital’ is not a cognitive tool for the self-description of humankind’s attitude towards itself (McDoom 2014). Therefore, the concept of social capital cannot be elevated to the same ontological, normative, and axiological plane where people are determined in relation to themselves, now or in the future. The concept of social capital is an interpretative means of understanding social relationships that on a conceptual level reconcile or at least try to reconcile the economic and social spheres, on a level of understanding the positive results of positive elementary cooperation, necessary for business. The concept of social capital belongs to a lower level of technical and operative tools for implementing socioeconomic politics of development. This concept, in the socio-epistemological, international legal, and ontological senses, is not adequate for

an analysis of the socioeconomic development of societies exposed to systemic and mass crimes – crimes against humanity (McDoom 2014).

The Dayton structuring of Bosnia and Herzegovina has largely rendered the accurate perception of the meaning of trust and reciprocity norms impossible in the entire antinomic framework that functions as a ‘framework without a framework’ in reality. The primary reason is that it structurally deteriorates, nominally privileges, and strategically strengthens on a formal (institutional) plane the cross-border understood ‘monolithic ethnic identities’ (Haller 2006), while simultaneously disregarding, minimalizing, and even erasing the possibility of establishing individualised civil identities in the pluralism of their citizen, emancipatory, and project identities and humanistic potential. The problem, therefore, is that these citizen, individual, and project identities that are strategically being contested are the prerequisite for the possibility of developing a state and a society and for the development of any kind of creative, economic or political initiative or innovation that could bring benefit to all. Project, self-creative, and free identities are an essential precondition for the existence of a sustainable economic and entrepreneurial culture. And it is precisely the entrepreneurial culture and the existence of an adequate business ambience that are being treated as the most important foundation of sustainable development and survival (Haller 2006).

Appadurai (2006) believes that transforming ethnicity into a nation is often the foundation for the appearance of predatory identities, prone to demand the extinction of other collectives/identities for their own interests. Predatory identities are almost always majority interests, based on the demands of an endangered majority and expressed in its name. In actuality, these are most often the demands of a cultural majority that wishes to exclusively or completely identify with an identity of a nation. Sometimes they are expressed as demands of a religious majority – Hindu, Christian, Jewish, or Muslim – and sometimes as demands of linguistic, racial, or other majorities in a society.

Symbolic violence presents a very specific, and at times entirely invisible, form of violence (Zizek 2009). A lot of what is related to the disclosure of the ‘dark sides of social capital’ (García 2010) can become evident if attention is paid to different, more or less concealed or open, forms of symbolic violence that are (so as to precede it) associated with real violence. We speak of violence that can have, and most often has, many various forms in language itself and in its effects on the descriptions of individuals in society or constructions of social reality (McLaren & Jaramillo 2010; McLaren 1996; Darder 2012; Fischman & McLaren 2005). However, most of these forms are labelled with a linguistically constructed dominance. These are strategies of imposing an allegedly coherent symbolical order from which, only afterwards, arises the possibility of the realisation, action, and the reproduction of a dominating ideology. In this sense, it is appropriate to critique the notion of ‘maintaining’ or ‘creating’ the so-called ethnically (or religiously) ‘pure’ cultures, regions, and areas.

Genocide, economy, and social capital

In certain reinterpretations of the phenomenon of social capital in Bosnia and Herzegovina, the importance of an institutionally mediated symbolic violence (Zizek 2009) that penetrates the ‘rational’ way of naming is strategically not mentioned. It is very important to explain and understand the internal and external boundaries of social and economic space where these processes, directed against people, actually take place. The character and scope of this symbolic violence is not perceived because all that is evident occurs in keeping with the principle of transitional ‘normalisation of the abnormal’ (Beck 2005), in education theories and practices, and in institutional management strategies of economy, society, and politics. What is called ‘social’ has been emptied of this content, so that people appear to be superfluous and society unsustainable.

The chaotisation of the true meaning of economic categories and the weakness of the practices of labelling socioeconomic space cannot be concealed.

Also unconcealable is the direct institutional work on the destruction of the remaining substrate of Bosnian–Herzegovinian social capital, as part of the norms of trusting the same institutions (Kurtović 2015; Kurtović & Hromadžić 2017). Normalising the decades of political chaotisation of the Bosnian post-genocide society favours the perverted economic and trans-economic politics of false development that has turned against Bosnia and Herzegovina and its people. Opponents of Bosnianism wish to prove that the state of Bosnia and Herzegovina, the Bosnian-Herzegovinian society, and people living in it are just not possible.

The economic crisis of a society and a state and its consequences do not happen in a vacuum. In post-genocide Bosnian society, we can also speak in this context of an institutional, moral, and orientational crisis of Bosnian–Herzegovinian businesses and the entire economy (Kurtović 2015; Kurtović & Hromadžić 2017). Consequences are always revealed and become evident in social reality, i.e., in a certain social, cultural, and political context. During the past 24 years, the Bosnian post-genocide society, state, and economy were literally, violently destroyed for the most part, so that certain analysts called the end consequences of the realised destruction of social capital a ‘sociocide’ (Doubt 2003). If the goal is to be objective, not a single scientific analysis of social capital can avoid, erase, or destroy research into the causes and consequences of what occurred in Bosnia during and after the war. It is impossible to understand the causes, background preconceptions, ideologies, perverted logic, and consequences of genocide without an analysis of the connection between symbolic and real violence committed against the mixed population of Bosnia and Herzegovina. The deeper causes and consequences of the destruction of social capital, in the case of the Bosnian post-genocide society, cannot be adequately researched, analysed, or understood without a qualitative socio-pedagogical reproduction of symbolic and real violence. The failure of economic transition during the past 24 years has deeper social, economic, and pedagogical roots.

Destruction of social capital in a post-genocide society

The destruction of social capital in post-genocide Bosnia and Herzegovina occurred first because of the symbolic contesting of the idea of a Bosnian–Herzegovinian multicultural society; it occurred because of the programmatic denial of the very idea of coexistence. This destruction represents the most dramatic example of symbolic and civilisational violence. Symbolic violence happens at a deep socio-pedagogical level of linguistics, i.e., labelling systems used to designate people and things; first and foremost, in the field, it happens with using the very terms that describe the collective experience and the identity of a variable social and existential reality. The strategic erasure of the term ‘Bosnian’ from Bosnian towns, villages, settlements, and even entire regions cannot be analysed or understood without mentioning the findings and results of social and multicultural epistemology (as social pathology), the foundation of all qualitative research of social capital (Bourdieu 1977, 1990, 1992a,b).

Therefore, to erase and destroy from reality the Bosnian–Herzegovinian social capital and the trust between peoples, it was necessary to first carry out at the highest academic level the performative act of symbolic violence against values that originate from the idea of human society’s diversity (Zizek 2009): thus strategically erasing names, adjectives, attributes, prefixes, signs, and even all portents (that indicate or could indicate) of something common, supranational, uniting, and multicultural, and deny all that is contained in the very denominations and determinants ‘Bosnian’ and ‘Bosnian–Herzegovinian’. The logic of denying the right to name a mother tongue, called the Bosnian language, contains the entire complexity of understanding and not understanding the sense and meaning of social capital in the Bosnian–Herzegovinian economic and socio-pedagogical, social, cultural, political, ideological, and often aggressive environment.

The vicious cycle that emerges in the complex network of relationships among social capital, civil society, ethnic politics, liberal democracy, enterprising culture, private initiative, and the lack of corporate and social responsibility – the chronic deficit of responsibility for the common good – is the basic referential framework where it is possible to research the socioeconomic condition of local and regional, mutually oriented, Bosnian communities within the entire territory of Bosnia and Herzegovina.

Dark sides of social capital in a post-genocide society

The ‘dark sides of social capital’ (García 2010) are still active on the political scene in the Bosnian environment. Meanwhile, we know little to nothing about the internal mechanisms or background of their activity, besides the fact that certain actors from the 1990s are still active in 2019. Because of the imposed Dayton framework, Bosnian-Herzegovinian society was limited when it comes to the possibility of institutionalising reflexive research that would, in the projections of future socioeconomic development, start with a concrete sociological and pedagogical situation. We are aware that decades of active search for the origin of the true meaning of ‘social capital’ often had the function of politically legitimising the social use of only a certain version of this term. Many other dimensions have remained more or less disregarded. This strange, often perverted, exchange between (1) the production of ‘academic theories’ on social capital and (2) the tendency to use this term for public political purposes has still not been recognised as an issue worth researching. The reason for this discursive short-sightedness can be found in the fact that soon after the Second World War, social sciences in the United States and Europe not only reached the critical point of understanding most of the modernising, progressive, and enlightening categories but also encountered a crisis of self-understanding their own social position and role in the ‘global society of knowledge and skills’ (Kaldor 2013; Broome 2014; Couldry & Hepp 2016). This position was suddenly

transformed into a postmodern consumerist society of the spectacle and of the media and technoscience simulation of reality. The transformation took place mostly during philosophical discussions between the different variants of Marxism and post-structuralism in France, and cultural postmodernism in the United States and Italy. These discussions related to the interpretative possibilities of legitimising (socially scientific) objectivism and to the possibility of legitimising the demand for truth outside the terminology of the new economy of knowledge (Kaldor 2013; Broome 2014; Couldry & Hepp 2016).

A question therefore arises of whether the terms taken from the positivistically conceptualised social capital can adequately explain the depravity of destroying the Bosnian–Herzegovinian society and state. We claim that it is not possible to do so easily. Because the principle of ‘institutional segregation’ is incorporated into the very structure of the Dayton Accords, when it comes to the question of how long this process can last, decades of anti-Bosnian politics and the practices of destroying the Bosnian–Herzegovinian society and state remain an enigma. Such politics do not allow for the admission that the pre-war Bosnian–Herzegovinian society was completely ethnically intermixed. The projects of advocating and applying the idea that ‘coexistence is not possible’ were already in the 1990s based on *symbolic violence* that, by its very logic, led to the crime of genocide. Trust and reconciliation are represented by the ‘black boxes’ incorporated into the Dayton institutions.

What was presumed by *trust* and *unity*? This question reappears with each institutional, cognitive, and structural analysis of social capital in the post-genocide Bosnian–Herzegovinian society. We would first have to reply to a series of questions about what constitutes the Bosnian–Herzegovinian socio-ontological and hermeneutic circle of interconnected questions and answers (Vladutescu 2018). Thus, to answer the question of within which terminology framework we talk of *trust*, we must first answer the question of within which terminology framework we talk of *unity*. It should be obvious that if we deny the

idea of coexistence, we deny the Bosnian–Herzegovinian unity. And if we deny the Bosnian–Herzegovinian unity, we also *a priori* deny trust, i.e., the possibility of building trust. If trust is a constituent part of positively defined social capital that, by its very definition, contributes to the wealth and well-being of a social community, it follows that by denying trust in coexistence, we consciously or unconsciously support the logic of the ‘dark sides of social capital’ and undermine the social community itself.

According to current historical insights, the aggression against the Republic of Bosnia and Herzegovina was not committed because of a lack of Bosnian trust in the idea of coexistence in Bosnia and Herzegovina. On the contrary: Symbolic violence, rhetoric, and media aggression against the Bosnian–Herzegovinian civil society and perverse fundamentalist attacks on it and its historical and cultural diversity have proceeded from words to actions not because an abstract principle of trust was lacking but because of the Bosnian – and seemingly naïve – ‘excess’ of trust in the idea of coexistence. This mysterious excess that cannot be understood and the historical Bosnian openness towards the other in a specific anti-Bosnian environment seem to be precisely what functioned simultaneously as both a hindrance and an opportunity for the violent destruction of Bosnianism and the creation of ethnically pure territories. Only after the previously described logic of anti-Bosnianism, as a unified and collective transformation of symbolic violence into real violence, is it possible to clear the path towards the new and emancipatory politics of understanding the idea of unity and the new and true politics of the socioeconomic development of Bosnian-Herzegovinian society and economy, offering expanded and alternative interpretations of social capital. Social capital is not always positive. The savage destruction of Bosnian–Herzegovinian civilian society and culture says a lot about the potential of the negative, about the dark sides of social capital.

Pedagogy of lifelong learning

Philip Candy (1991) states that learning takes place in many different situations and contexts, within and outside of normal education, and that individuals undergo lifelong learning. Learning takes place in the communication with other persons in a communication process. Lifelong learning includes both techniques for real-world implementation and specific motivations, rationalisations, driving forces, arguments, and attitudes toward a specific type of action (Cross 1992; Jarvis 2004; Field 2006).

Célestin Freinet (1976) highlights the importance of cooperation in carrying out various shared work-related projects and interpersonal interaction when it comes to a person's learning, as well as the formation of relationships characterised by companionship. Freinet's pedagogical thoughts come from the idea of 'the exploring attempt', meaning that the individual learns through exploring reality, interacting, making mistakes, and trying again, until interpersonal interaction (learning) is achieved (Freinet 1976; Acker 2007).

The individual's education frequently takes place in groups with personal and close relationships among the group members. The specific motivations, driving forces, arguments, attitudes, and rationalisations toward some actions are educated based on a definition of a situation as useful or harmful to the individual in question. The rational person chooses to act on and debate for a certain position if the definitions that favour the action and argument outweigh the definitions that do not. A person's associations with others and groups with these definitions can vary with respect to duration, frequency, intensity, and prioritisations. It is important that the individual, through a series of lifelong learning, creates and re-creates opportunities for change on the communal and individual levels. However, the same interactive dynamic also allows for the chaining of a person's thinking to old patterns, where previous actions and arguments receive confirmation and status as unchangeable social phenomena (Candy 1991; Cross 1992; Jarvis 2004; Field 2006).

Individuals in their learning need to be active; learning cannot be forced on others through an authority in a given context (e.g., a police officer, teacher, politician, or journalist) writing, saying, or asserting something. Learning varies based on the specific context of how the knowledge is to be obtained (context such as organisations, classrooms, society, and politics) and the individual person's conditions and needs. Allowing individuals in a society to be active in their learning will create a sense of responsibility for their own learning and the learning of those around them (e.g., relatives, members of their organisation, pupils, friends). Over time, the cooperating dynamics of relational interactions will lead to improved engagement both within and outside of the specific context. Relationships between authorities in the context and individuals (who are learning something) should be characterised by equality, Freinet says. He claims that it is the authority's responsibility to assist an individual in systematising all the knowledge that they acquire by exploring the world around them, meaning that the authority should act more like a supervisor (Freinet 1967; Acker 2007). In post-genocide Bosnia and Herzegovina, development has resulted in a widespread lack of authoritative superiors who could lead the country away from war and towards stable peace. Instead, through jingoistic rhetoric, the authoritative supervisors are going in the opposite direction, igniting and reigniting conflicts between ethnic categories and denigrating victims of the war by repetitively repeating that Serbian police and soldiers have not carried out any genocide.

In a post-genocide society, the process that leads to learning, through an individual's association with post-war behavioural patterns, involves the same mechanisms of other types of learning. This process applies to Bosnian post-genocide society as well. An important component is schooling in pre- and post-genocide Bosnia in learning processes during life; everything else that happens throughout life also has a great impact on a person and their perception and society.

It is important to note in this context the individual's approach to and perception regarding past, present, and future. In this context, Bosnian post-genocide and post-war society and the formation and reformation of personal identity during and after the war can be linked to the genocide and the importance of current genocide denial. It also can be associated with the importance of a shared desire for a better life, which we can assume that most people in Bosnia and Herzegovina have. Lifelong learning takes place through various situations, and what may have once been relevant in the past can still affect our present and future.

Freinet notes that good planning and organisation are crucial in a context for learning to take place, characterised by comradeship to allow for interpersonal relationships. He emphasises interpersonal cooperation when carrying out shared work projects as an important tool for creating and re-creating democratic values. What teaches people to take responsibility for their actions and for society is the learning process, for example, by having democratic values influence the individual and their learning environment (Freinet 1976; Acker 2007). There is a lack of planned and institutionally supported activities in post-genocide Bosnia and Herzegovina, which would promote the building, re-creation, and repair of interpersonal relations that were interrupted by the war. Among people across ethnic boundaries, there is some cooperation, but this interaction normally stems from individuals outside of the existing institutions in Bosnia and Herzegovina. Basic (2015a, 2015b) notes that post-war reconciliation, forgiveness, and coexistence require a steady flow of activities in a post-war society on both the individual and institutional levels.

Crucial to lifelong learning is identity formation, which takes place in the interaction between individuals and groups of individuals in a cultural context. Mead (1934/2015) assumes that the self is a foundational construct for the formation of a person's identity. At birth, the self does not exist and is developed through a person's experiences and relationships to others. Two basic forms are

the basis of Mead's explanation of the self: reflexivity and role-taking. Only when the child can react to symbols such as language will reflexivity begin. In this way, the individual shows an ability to use objects that signify themselves or others. Later in life, the person's reflexivity grows as they learn to signify objects of all types, such as people in various groups, opinions, ideas, motivations, attitudes, arguments, driving forces, and rationalisations. This means, according to Mead, that the individual takes on the role of the objects in addition to the role of a human, even if we know that objects do not possess consciousness and instead merely exist. The second basic concept regarding the self, role-taking, begins early in life. From all the people a child spends time with, from parents to passing visitors, the child gains perspectives on the self. Prior to the establishment of the self, being someone else is a process that shapes the child's perception of themselves through two stages, the game stage and the play stage. Mead believes that the self-gains its uniform nature when it is formed as an object based on the significant other's point of view. Over time, individuals meet more people whose roles they need to take on and who offer them acknowledgement. At this point, it could be said we are talking about an individual/personal identity. To be acknowledged in our identities is to be acknowledged in our roles, and vice versa. Throughout a lifetime, people in a society play a number of different roles for different audiences on a daily basis, causing the self to be shaped and modified in each individual social situation where a person is acting (von Wright 2000). Individual lifelong learning takes place on a spectrum between organised learning (formal education) and casual learning (informal learning). In the interaction between individuals, the learning takes place, and communication is one of its most important elements.

Paulo Freire (1968, 1992) believes that interaction through dialogue implies faith in people and a hope that a more humane society is still possible. The humanisation of interpersonal relationships suggests a social community of equal individuals who debate and can critically reflect on themselves,

interactions with others, and the social community itself (McLaren & Jaramillo 2010; McLaren 1996; Darder 2012; Fischman & McLaren 2005). In a post-genocide society, naming important social issues should not turn into an empty verbalism from which a position of power arises; true dialogue always implies a certain kind of humility and a readiness to concede. The aim is that a series of interactions leads the dialogue participants to a compromise. The possibility of the humanisation of society is what Freire (1968, 1992) believes in; he assumes the possibility of a contextual but historically conditioned dialogic learning and the exchange of political ideas and education with others.

Openness and readiness to compromise is the essence of dialogue. Faith in people, on the other hand, is the precondition for the exchange of words during dialogic processes of interactive labelling of categories in society. People can be classified variously during interpersonal dialogue: based on their gender, class, ethnicity, social role (e.g., the role of a victim or a criminal), or in any other way. Describing a social reality means to Freire to transform the society if you can use the right term. In that way, those who collectively construct and reconstruct the society should not have dialogue that is an act of arrogance (McLaren & Jaramillo 2010; McLaren 1996; Darder 2012; Fischman & McLaren 2005).

Through communication with others via media reporting and in the same context, individuals in post-genocide Bosnia and Herzegovina receive the informal learning that is an important part of lifelong learning. Each person's self is shaped as an object and given its uniform character based on the significant other's point of view. Through media reporting and by interacting with other individuals, each person receives acknowledgement of their roles or loses their identity through lack of it. In war-time and post-war time, one example of a lack of acknowledgement relates to the victims of genocide, who most likely experience a loss of identity through persistent denial by representatives of the Republika Srpska that any genocide took place.

In the Bosnian post-genocide society, interpersonal communication takes place through language, symbols, and actions that are also symbolic. For the action to be classified as symbolic, it must mean something to the person carrying it out. Seeing the world from the perspective of others is what role-taking means. Individuals in post-genocide Bosnia and Herzegovina act by taking on the role of the other in order to manage post-war situations. Symbols develop cultural community. Mead (1934/2015) states that those who live in the same society understand each other, are capable of interacting, and have agreed on what the symbols signify. Symbols will form the foundation for society's continuing existence and development. The interactive dynamic differs with regard to definitions of social objects in Bosnian post-genocide society. Natural, shared goals that could lead to a shared culture and shared perspective are not present in Bosnia and Herzegovina. Habermas (1986) states that communication that claims to be intelligible to everyone involved must meet certain requirements. For example, the participants in the communication must be contained within a normative framework that all participants have approved. Participants must go through certain fundamental agreements and produce good conditions for shared understandings for communication to be successful. In post-genocide Bosnia and Herzegovina, politicians, individuals, and journalists do not appear to have the same normative framework or interests, so accounts of the genocide during the war are interpreted differently after the war. The fundamental agreements that would have helped facilitate post-war dialogue and that produce good conditions for shared interpretations were not established after the war. Instead, embers that have lingered since the end of the war in 1995 are constantly kindled and rekindled.

Post-genocide society, social capital, and pedagogy of lifelong learning

The aim of the paper was to analyse (1) the negative/dark sides of social capital in the Bosnian–Herzegovinian post-genocide society that emerged because of decades of symbolic and real war, and post-war violence against the people in Bosnia and Herzegovina; and (2) the possibility of social development in the direction of a positive/lighter side of social capital, in the sense of legitimising progressive politics of social development based on the following foundations: a) *learning* peace, coexistence, and reconciliation; b) *acknowledgment* that genocide was carried out during the war and actively denied after the war; c) *condemnation* of genocide (both during the war and the post-war period); and d) *active work* to recognise the status of and obtain compensation for the victims of the genocide (at the social, organisational/institutional, and individual levels).

The dark sides of social capital in the Bosnian–Herzegovinian environment can be analysed by unmasking the internal logic and politics of the common-interest association of economic and political oligarchies to achieve their own particular interests. The new-media chaotisation of social reality, grey economy, and essentialist politics of presentation and representation of collective identities act based on the matrix of normalising results of ethnically pure territories that were violently created during the war in Bosnia and Herzegovina. Ethnic politics have for decades been focused on ethnic and clerical homogenisation and mobilisation, which is precisely why they reproduce the neoliberal ideology of spreading the politics of fear, playing the card of more or less visible identity violence, while in reality they produce social poverty, depopulation, and mistrust of politics and politicians. Neoliberal globalisation has reached a critical point, and there are already diagnoses that we live in a ‘post-democratic society’. The paradigm of a post-democratic society means that the time has come to trust the distrust. In this way, the possibilities of legitimising the progressive politics of development are made more difficult, even as the

positively understood social capital was supposed to contribute as a positive instrument of neoliberal ideology.

Social capital should be analysed considering the newly emerging movements. It has become clear that during decades of transition, business and political classes have entered into strategic alliances based on selfish interests, disregarding the public good and the interests of citizens. With these alliances, they have made their cooperation easier. Networks of cooperation and reciprocity norms are fully developed. The trade of interests and influences has replaced the non-existent social order. The 'dark sides of social capital' have been triggered. Transactional costs have been reduced to a minimum. The political and economic class have united into a new class. This class could be labelled with the terms 'plutocracy' (the rule of wealth) and 'kleptocracy' (the normalisation of robbery), but not much is achieved by doing so. The growing economic asymmetry between the wealthy and the mass of the precariat has never been larger. The critics of transition believe that most of the population is currently in greater economic poverty than during socialism. However, the possibility of a scientific comparison of the socioeconomic situation in socialism and the present crony capitalism has also been reduced to a minimum. The 'syndrome of egalitarianism' is still widespread, and the lack of awareness about the irreplaceable developmental significance of education, entrepreneurial culture, and rural development remains evident. What is lacking is the prompting of the positive sides of social capital, oriented towards the strengthening of social cohesion at the level of state community. The deficient distribution of rights, resources, and responsibilities encourages feelings of growing injustice and mistrust of institutions that have promised to protect the public welfare. The positive side of social capital, theoretically speaking, could be expressed by the existing negative sides if all crime, both identity and economic, were adequately sanctioned.

Society in post-genocide Bosnia and Herzegovina has become a society that fears violence, with foundations that often remain hidden in formal education with its foundations in war classifications. With the genocidal past of the entity Republika Srpska in Bosnia and Herzegovina in mind, how can the population of contemporary Bosnia and Herzegovina live in the 21st century in the heart of Europe, in a state where criminals are revered as heroes and where the war ideology of genocide pervades and is still reproduced in the political, media, and interpersonal discourse (Basic, Delić & Sofradzija 2019)? The regressing social development is what Freire (1968, 1992) analyses, i.e., the situations in society that are at first glance thought to be insurmountable limitations for progress towards economic prosperity, peace, equality, the rule of law, and similar values inspired by democracy. With the aim of social progress, one must approach these insurmountable limitations as challenges, Freire believes, and not consider them undefeatable obstacles. Thus, as a social factor, an individual can free the subjugated identity and initiate societal changes that could lead to prosperity and stable peace (Freire & Macedo 2002). Only with a critical view of the situation, and with hope and faith in people, are these processes made possible.

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PRESPECTIVE REVIEW OF ISLAMIC STUDY TOWARDS *QARYAH MUBĀRAKAH'S* (THE BLESSED VILLAGE) VALUES IN THE TOURISM VILLAGE

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Abstract

The application of Islamic religious values to the tourism sector has now become a trend and a necessity for Muslim and non-Muslim countries. Village tourism is a rapidly expanding market segment not only in Muslim countries but globally. Development of a literature review on the integration of Islamic religious values in tourism villages needs to be done. At present, research that examines the role of religion in the context of tourism is also very limited or not yet very much found. This study is a literature study with a thematic approach, this study aims to explore the words of *qaryah* and *qaryah mubāraakah* (blessed villages) in the Quran and to describe the study of the integration of blessed village's values concept in tourism villages. The concept of integration in this study uses the theory of relations between science and religion by Ian G. Barbour or commonly referred to as Barbour's typology theory. The results of the literature study show that the word "*qaryah*" is mentioned in the Quran in 29 verses, while the word of *qaryah mubāraakah* (blessed village) is explicitly implied in QS. Saba verse 18. The integration of the values of the "blessed

village” in the Quran towards tourism village is a new idea to manage and build a tourist area in the countryside that applies sharia principles derived from the verses of the Quran.

Keywords: integration, Islamic, *qaryah*, and tourism village.

1. Introduction

The current social phenomenon of rural tourism has become a new development in the tourism industry both domestically and abroad. Rural tourism in several countries such as Malaysia, South Africa, Spain, Britain, the United States, Japan, Portugal, and Australian tourism are stimulants capable of revitalizing the rural economy. Village tourism is one of the rural tourism products. The tourism village was developed on the basis of the uniqueness of the community so as to create variations such as villages that focus on the beauty of natural resources, agricultural or fishery activities, cultural heritage, traditional architecture, local wisdom, traditions and customs and other charms. Village tourism are also an alternative tourism that can contribute to positive changes in social, economic and cultural resources in rural areas (Hartiningsih et al., 2016, p. 113). And in this modern era the world has become a global village, therefore the term village is very important to be understood by Muslims (al-Hibri, 2000, p. 37).

In addition, the search for a rural atmosphere for relaxation, rest and recreation has also become a common trend in current tourism practices both at the regional, national and international levels, so that most EU countries pay special attention to the rural tourism sector through local development policies. These efforts are in line with strengthening the comprehensive economic development of rural areas given the magnitude of the tourism value if viewed from an economic, environmental, social and cultural perspective (Drăgulănescu and Druțu, 2012, p. 196). Religious tourism or can be referred as spiritual

tourism, pertaining into heritage tourism sites when viewed based on their purpose, where tourists who travel can enjoy and learn how customs, local wisdom, culture and other knowledge contained in religious tourism objects, so that when they are finished, they get added value in the form of new knowledge that they do not necessarily get elsewhere (Levi and Kocher, 2009, p. 18).

The tourism industry in different country has a variety of forms of tourism that require the acceleration and adaptation of strategies with the nature of the tourism destination, because the policies and strategies provided for the development of all forms of tourism in some country are different and sometimes even opposite. In Iran's Cultural tourism as a form of tourism must prepare a strategy for its development by considering the surrounding environment (Asadi, 2011, p. 1021). Another example such as in Romania, the popularity of rural areas located in mountainous regions that are rich in natural charm, and villages in the mountains are places to spend holidays by urban people. Therefore, almost all mountainous areas can provide great opportunities for the development of various forms of rural tourism by utilizing their natural resources through forms of rural tourism (Ciolac, et al., 2017, p. 1). In China, tourism has been adopted as a means to improve the rural economy. As a result, tourism has increased significantly in rural communities. This situation mainly occurs in traditional (ancient) villages. Because China is a country famous for its historical and cultural heritage (Xu, et al., 2017, p. 2). In Serbia rural tourism displays the uniqueness of local characters initiated and controlled by local communities. Rural tourism offers new opportunities and possibilities for the economic prosperity of the local population, and also influences the positive attitude of tourism development in the aggregate (Maksimović, et al., 2015, p. 162).

Finally, the rapid development of village tourism in Indonesia has resulted in village communities having an important role in the formation of tourism villages. The resources and uniqueness of the traditions and culture inherent in a village are the main driving forces of tourism village activities.

Therefore the community with the uniqueness of tradition and culture is an interrelated matter (Adinugraha et al., 2016, p. 11). This is the same as cultural integration, which is the adjustment between different elements of culture to achieve a harmonious function in people's lives.

At present the integration between tourism and *qaryah mubārah* values is important to do because the main concern of Islamic tourism is the role of certification in ensuring the safety of halal products for visitors and the lack of standardization of halal certification (Khan and Callanan, 2017, p. 558). According to a report from the State of the Global Islamic Economy 2017/2018 the challenges in the halal industry are: lack of standardization, lack of halal brands among OIC (Organization of Islamic Conference), fraud or forgery of halal labels, lack of funding for sharia-compliant SMEs etc.

The paradigm of the integration of religion and social sciences (including tourism) as a formal object in this study is expected to be able to reveal the building patterns of integration of halal tourism in the countryside as an effort to carry out scientific integration (Faizin, 2017, p. 20). This is very possible, considering the development of science and technology can be used as an approach in exploring *qaryah mubārah* verses in the Quran. The word *qaryah* mentioned in the Quran in 29 verses, the jama'ah form, namely the word *al-qura* mentioned in 16 verses, the word *qaryatikum* mentioned in 2 verses, the word *qaryatina* there is 1 verse, the word *al-qaryataini* there is 1 verse (Baqi, 1364 Hijri, p. 544).

The integration between tourism and *qaryah mubārah* values implied in the Quran in this study uses Ian G. Barbour's integration theory, because he is one of the most popular experts in conducting studies on the relationship of science and religion (Bagir, 2005, p. 20). Barbour in his work, *When Science Meets Religion*, maps the relationship between Science and Religion into four typologies, namely conflict, independence, dialogue and integration (Barbour, 2000, p. 9). According to Barbour, the relationship between science and religion

is called conflict when science and religion are conflicting and in certain cases hostile. In fact, sometimes religion is used as a tool and accused of being the cause of every conflict in the community (Retnowati, 2014, p. 190). The relationship between science and religion is called independence, when science and religion go on their own with fields working on, ways and objectives, without disturbing or caring for each other. The relationship between science and religion is called dialogue when the relationship between science and religion is mutually open and mutual respect. Whereas the relationship between science and religion is called integration, when the relationship between science and religion rests on the belief that basically the study area, the design of the approach, and the purpose of both are the same and one.

Based on the background described above, the literary study of the integration of *qaryah mubārahah* values in tourism villages is very important to be explored because they have a strategic value in exploring and discovering the values of the quran in the perspective of Islamic studies.

Islam and tourism village

Islam is a complete way of life for humans (*kāffah*), Islamic *kāffah* or totalism is a tendency to view Islam not only as a religion in a narrow sense such as theological beliefs, personal prayers and ritual worship, but also as a total way of life with political, economic, and social guidance and behavior (Shepard, 1987, p. 308). Islam provides guidance that must be followed by Muslims in all areas of life. Islamic teachings about human behavior in choosing halal tourist destinations are important aspects of Islamic culture. Therefore, determining whether the destination is halal or haram is very important (Bon and Hussain, 2015, p. 49). The halal perspective does not only refer to food and drink but also applies to all aspects of life, which in this case is halal tourism in the countryside.

The existence of tourist villages today has a good allure. Apart from because Indonesia consists of a diversity of traditions and cultures (multi

culture), Indonesia also has a wealth and uniqueness of nature that stretches across various villages in the country (Syah, 2013, p. 353).

The concept of tourism villages at this time began to develop in the direction of Islamic practices, known as the halal tourist village name. Branding is the first familiar halal tourism village in Setanggor village, Lombok, West Nusa Tenggara. Even recently, the West Nusa Tenggara regional government planned to build 99 Halal Tourism Villages on Lombok-Sumbawa. Therefore, the Halal Tourism Village program based on the beauty of nature and the uniqueness of local wisdom based on the empowerment of local communities based on sharia can be a diversification of Islamic tourism products or services in Indonesia (Adinugraha, et al., 2018, p. 46).

Theoretically, the construction of a picture of halal tourism in the countryside can be seen from the perspective of the term village itself in both positive law and the Quran. Because the Quran functions as a guide for Muslims, the existence of the village concept in the Quran is expected to be able to give a positive view of its existence. Through the recitation of the holy Quran by literally reviewing the word *qaryah* (village) which is indicated as halal, safe and good and blessing if it can be revealed that Islam encourages tourism in the countryside.

The term of village in the Quran

According to the Law of the Republic of Indonesia Number 6 of 2014 concerning Villages, villages are legal community units that have territorial limits that are authorized to regulate and manage government affairs, the interests of local communities based on community initiatives, origin rights, and / or traditional rights that are recognized and respected in system of government of the Unitary State of the Republic of Indonesia. According to the Big Indonesian Dictionary, the village is a regional unit inhabited by a number of families that have their own government system (headed by a village head); or a group of

houses outside the city which is a unit. This was also confirmed by Nurcholis (2018, p. 81) who stated that the village was the lowest government unit. The village is described as the lowest governmental organization unit, has a certain area boundary, directly under the sub-district, and is a legal community unit that has the right to hold its household (Ndraha, 1981, p. 13). According to experts in Indonesia, for example, Widjaja (2003, p. 3) defines a village as a legal community unit that has an original structure based on special origin rights. Whereas the definition of the village according to Kartohadikoesoemo (1984, p. 280), the village is a legal entity in which a ruling community lives and the community holds its own government.

The existence of the village was earlier than the Unitary State of the Republic of Indonesia was formed. The village has original settings (Mutiara et al., 2019, p. 23). Village in a social sense is a concept that refers to people or groups of individuals who are interconnected with each other who live somewhere outside of urban areas. The social relations of rural communities are usually based on the strength of the bonds of kinship, kinship and psychological bonding of feelings. Rural social relations reflect group units based on kinship or lineage. Sometimes villages are inhabited by groups of relatives or descendants, sometimes also only inhabited by residents of the same lineage (Hendry Ar et al., 2013, p. 195).

In Indonesia, the majority of Indonesian people use the Quran as a religious book. the practice of the Quran in the activities of daily life becomes a tradition of religious behavior (Mukholik, 2017, p. 268). The concept of village terms in the Quran can be described as the term "*qaryah*" which means gathering or association. Named "*qaryah*" because there are people associations in a certain location. The word "*qaryah*" is mentioned 29 times (Baqi, 1364 Hijri, p. 544), where everything is an adjective and nothing in the form of a verb. 8 words in the form of "*ma'rifah*" and 21 words in the form of "*nakirah*". The term "*ma'rifah*" is used if the "*qaryah*" referred to in the Quran is clearly the location

and boundary of the area, while the term in the form of “*nakirah*” is used if the location in question is a large location whose boundaries are not yet clear.

Villages in the Quran are referred to as Medina and *Qaryah*. Whereas the word Balad is used to describe the term Islamic city in the Quran (Raeesi, 2016, p. 20). *Qaryah* term shows the human nature of the human side as a living being. Where the human nature that exists in human beings is sensed and not sensed. If the human nature is sensed, it will be “*ma’rifah*”, and if it is not sensed, it uses the “*nakirah*” nature. This can be seen in the story of the Prophet Moses in Surat al-Kahf verse 77 as follows:

فَانطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَن يُضَيِّقُوا لَهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا [الكهف:77]

Asking for food, entertaining guests relates to human nature and therefore uses “*qaryah*”. While building a wall that is identical to civilization uses “Medina” (Mayasari, 2015).

The word *qaryah* mentioned in the Quran in 29 verses, the jama’ah form, namely the word *al-qura*, located in 16 verses, the word *qaryatikum* mentioned in 2 verses, the word *qaryatina* mentioned in 1 verse, the word *al-qaryataini* mentioned in 1 verse (Baqi, 1364 Hijri, p. 544). The following is the word of *qaryah* (قَرْيَةً) contained in the Quran:

1) QS. Al-A’raf verse 4

وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ

“How many lands have We destroyed, then comes Our torment (upon the people) when they are at night, or when they rest in the middle of the day”.

2) QS. Al-A’raf verse 94

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرُّرَّعُونَ

“We did not send someone prophet to any country, (then the people belied the prophet), but We caused the people to be narrow and suffering so that they would submit to humbling themselves.”

3) QS. Al-A'raf verse 161

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا
الْبَابَ سَجِدًا نَغْفِرَ لَكُمْ خَطِيئَاتِكُمْ ۖ سَنَزِيدُ الْمُحْسِنِينَ

“And (remember), when it was said to them (the Children of Israel):”
Shut up in this land alone (Baitul Maqdis) and eat from (the produce) wherever
you want “. And say: “Deliver us from our sins and enter the gate while bowing,
We will forgive your mistakes.” We will add (reward) later to those who do good.
“

4) QS. Al-A'raf verse 163

وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ
جِبْتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ ۚ كَذَلِكَ نَبِّئُهُمْ بِمَا كَانُوا
يَفْسُقُونَ

“And ask the Children of Israel about a land that is near the sea when they
break the rules on Saturday, when they come to the fish (which are around) they
float on the surface of the water, and in days that are not Saturday, the fish did
not come to them. Thus We tried them because they acted wickedly”.

5) QS. Yunus verse 98

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ
عَذَابَ الْخُرِّي فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ

“And why is there no (city) of a city that has faith, then its faith is
beneficial to him other than the Jonah? When they (the people of Jonah) believed,
We removed from them the humiliating punishment in the life of the world, and
We gave them pleasure to a certain time.”

6) QS. Yusuf verse 82

وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَجِيرَ الَّتِي أَقْبَلْنَا فِيهَا ۗ وَإِنَّا لَصَادِقُونَ

“And ask (the inhabitants) of the land that we are there, and the caravan
that we came with, and indeed we are the righteous”.

7) QS. Al-Hijr verse 4

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ

“And We have not destroyed any country, but there is for him a stipulated period of time”.

8) QS. An-Nahl verse 112

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

“And Allah has made a parable (with) a country that was once safe again, his fortune came to him abundantly from all places, but (the people) denied Allah’s blessings; therefore God feels to them clothes of hunger and fear, because of what they always do “.

9) QS. Al-Isra’ verse 16

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاَهَا تَدْمِيرًا

“And if We are going to destroy a country, We command those who live in luxury in that land (to obey God) but they commit injustice in the land, then it is appropriate for them to say (Our provisions), then We destroy the country it is as devastating as it is “.

10) QS. Al-Isra’ verse 58

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْيَوْمِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۗ كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

“There is no country (which is a rebellion), but We destroy it before the Day of Judgment or We doom (the inhabitants) with a very severe punishment. That is written in the book (*Lauh Mahfuzh*) “.

11) QS. Al-Kahfi verse 77

فَانظُرْنَا حَتَّىٰ إِذَا أَتَىٰ أَهْلَ قَرْيَةٍ اسْتَطْعَمَ أَهْلُهَا فَأَبَوْا أَنْ يُضَيِّقُوا لَهُمَا فَوْجَدًا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ فَأَقَامَهُ ۗ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا

“Then both of them walk; until when the two arrived at the inhabitants of a country, they asked to be treated to the inhabitants of that country, but the inhabitants of the country did not entertain them, then both of them found in the

country the walls of the house that had collapsed, Khidhr straightened the wall. Moses said: “If you want, you will certainly take a reward for that”.

12) QS. Al-Anbiya verse 6

مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ

“There is no (inhabitant) of a country that has faith that We have destroyed before them; then will they believe? “

13) QS. Al-Anbiya verse 11

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ

“And how many (inhabitants) of the unjust country have We destroyed, and We have done it after they are of the other people (in their stead)”.

14) QS. Al-Anbiya verse 74

وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ ۗ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ

“And to Lut, We have given wisdom and knowledge, and We have saved him from (the doom that has befallen the city) the city that does vile deeds. Lo! They are an evil and wicked people.

15) QS. Al-Anbiya verse 95

وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنْهُمْ لَا يَرْجِعُونَ

“It is truly impossible for (a population) of a country that We have destroyed, that they will not return (to Us)”.

16) QS. Al-Hajj verse 45

فَكَأَيُّنَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَبُنُورٌ مُعْتَدِلَةٌ ۗ وَقَصْرٍ مَشِيدٍ

“How many cities did We destroy, whose inhabitants were in unjust conditions, then (the walls) of the city collapsed over the roofs and (how many) the abandoned wells and high palaces”.

17) QS. Al-Hajj verse 48

وَكَأَيُّنَ مِنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَىٰ الْمَصِيرِ

“And how many cities have I suspended (My doom) to him, whose inhabitants have done wrong, then I have doomed them, and only to Me is the return (of all things).

18) QS. Al-Furqan verse 40

وَلَقَدْ أَنْزَلْنَا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا سَوَاءً ۚ أَفَلَمْ يَكُونُوا يَرَوْنَهَا بَلْ كَانُوا لَا يَتَذَكَّرُونَ ۚ

“And indeed they (the idolaters of Mecca) have gone through a country (Sadum) which (formerly) was bombarded with rain which was as bad as (rain). So did they not see the ruins; even they do not expect the resurrection. “

19) QS. Al-Furqan verse 51

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ ذَبَابًا

“And if we really want We send to each country a warning (apostle)”.

20) QS. As-Syu'ara verse 208

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ

“And We did not destroy any country, but after those who gave warnings”;

21) QS. An-Naml verse 34

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْرَافَ أَهْلِهَا آذَانًا ۚ وَكَذَلِكَ يَفْعَلُونَ

“He said:” Verily the kings when entering a country, they will destroy it, and make their noble inhabitants despised; and so will they do “.

22) QS. Al-Qasas verse 58

وَكَم أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرْتُمْ مَعِيشَتَهَا ۚ فَتِلْكَ مَسَاكِينُهُمْ لَمْ تَسْكُنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا ۚ وَكُنَّا نَحْنُ الْوَارِثِينَ

“And how many (inhabitants) of the land have We destroyed, who have had fun in their lives; and this is their place of residence, which they will not reap after them, except for a small portion. And We Are Heirs.

23) QS. Al-'Ankabut verse 31

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ ط إِنَّ
أَهْلَهَا كَانُوا ظَالِمِينَ

“And when our messenger (the angels) came to Abraham bringing good news, they said:” We will destroy this inhabitant (Sodom); in fact the inhabitants are wrongdoers “.

24) QS. Al-'Ankabut verse 34

إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

“Surely We will bring down the punishment of the sky over the inhabitants of this city because they do wickedness”.

25) QS. Saba' verse 34

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ

“And We did not send to a country a reminder, but those who lived in luxury in the land said:” Indeed, we deny what you were sent to deliver. “

26) QS. Yasin verse 13

وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ

“And make for them a parable, that is, the inhabitants of a land when messengers come to them.”

27) QS. Az-Zukhruf verse 23

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا
أَبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ

“And thus, We did not send before you a warner in a country, but those who lived in luxury in the land said:” Indeed, we find our fathers adhering to a religion and in fact we are followers of their traces “.

28) QS. Muhammad verse 13

وَكَأَيِّنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ أَهْلَكَذَاهُمْ فَلَا نَاصِرَ

لَهُمْ

“And how many countries (the inhabitants) are stronger than (the inhabitants) of your land (Muhammad) who cast you out. We have destroyed them, so there is no helper for them. “

29) QS. At-Thalaq verse 8

وَكَأَيِّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسِبْنَاهَا حِسَابًا شَدِيدًا
وَعَذَّبْنَاهَا عَذَابًا نُكْرًا

“And how many (inhabitants) of the land disobeyed the commands of their Lord and His Apostles, We dug the inhabitants of the land with a hard reckoning, and We doomed them with a terrible punishment.”

While the plural word from *qaryah* in Arabic language namely *al-qura* (الْقُرَى), *qaryah mubārakah* is clearly written in the Quran Surat Saba verse 18 below:

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُورَى ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ^ط
سِيرُوا فِيهَا لِيَالِي وَأَيَّامًا آمِنِينَ

“And We made between them and between the countries which We bestowed blessings on him, some neighboring countries and We set between those countries (distances) of travel. Walk in the cities at night and during the day safely.

Integration of religious values in tourism

Etymologically the word integration comes from Latin *integrare* which means giving place in a whole. From the *integrare* verb, the adjective *integrity* is formed which means wholeness or roundness. From the same word formed the word *integrer* which means intact. Based on the definition of the word integration above, integration is defined as making certain elements into a whole or whole unit (Hendropuspito, 1989, p. 256). Integration also comes from integer adjectives, which means “whole”, “unblemished”, “not cracked”, “rounded solid” (Soedarno, et al., 1992, p. 38). Therefore, the term integration means making certain elements into a whole and whole unit (Sadilah et al., 1992, p. 24). In the Large Dictionary of Indonesian Language means integration as a mixture to become a whole or round unity.

While terminology integration is “the process whereby individuals or groups once dissimilar become similar, become identified in their interest and outlook”. But the integration process is not a process that runs fast, because it is a mental process “it is a process of interpenetration and fusion in which person and group acquire the memories, sentiments and attitudes of other person or group and by sharing their experiences and history are incorporated with them in a cultural life” (Susanto, 1999, p. 105). This is also reinforced by Ralph Linton who states that integration is a process of progressive development in order to realize the perfect correspondence between the elements, which together realize the universal or total culture (Linton, 1984, p. 266). Such as Palestinian people have studied the history of the village as a form of respect for their country (Davis, 2011, p. 5).

In value, integration is related to the relationship between tradition, culture, and civilization (Habibi, 2016, p. 61). Integration is also related to the relationship between science and religion, which means combining science and religion. Integration of science and religion is very possible in the Islamic paradigm because it is based on the concept of monotheism (Arifudin, 2016, p. 161). Thus an academic and intellectual is not confined to a paradigm, but has the ability to integrate between fields comprehensively. For example integrating religious values in tourism in a holistic and comprehensive manner.

The literature review on science and religion is one thing that must be thoroughly explored. Science in some ways can be evidence of the truth about religion. So the study of the integration of Islamic religious values in rural tourism is very important and urgent to be studied and researched.

Islam is one of the world’s main religions and strong social and political power (Turmudi, 2017, p. 3). Its influence extends to the tourism domain where Islam can help to determine the demand for travel among Muslims and the direction of the flow of their domestic and international tourists. Islam also influences formal tourism policy making and industrial operations in countries

where state institutions and value systems are closely linked to Islam, or where there are a large number of Muslims. Indonesia is one of the countries that has the majority Muslim population in the world (Henderson, 2010, p. 75). At present, it is impossible for religious people to isolate themselves from consumer culture. This relatively new change shows the intricate interrelationship and internalization of the capitalist consumer religiosity and culture that has taken place in religious populations, which is exemplified in one way by changes in the holiday practices of religious consumers when vacationing in halal tourism destinations (Elaziz and Kurt, 2017, p. 116).

Islam has an influence on the modes of tourism development and marketing in Muslim countries. Islam also influences tourist behavior such as choice of destination and tourism product preferences. It is important to meet the religious needs of Muslims in the tourism industry, especially those related to hospitality, attractions, transportation, and food outlets. Therefore, Muslims may prefer to remain in a familiar culture when traveling. This is due to the revival of Islamic culture and the spread of Islamic values, economic benefits for the Islamic community and the strengthening of Islamic self-confidence, identity and beliefs in the face of negative stereotypes compared to other cultures, cultures and lifestyles (Al-Hamarneh, 2008, 2).

Several previous studies have investigated the relationship between religion and tourism. Henderson's (2010, p. 76) research reveals that religion allied with race is a sensitive issue in most regions and has political consequences, introducing another dimension to the discussion of the relationship between tourism and Islam and the interpretation of Islamic tourism to be important and urgent. Ghadami (2012, p. 11204) also in her study studied the influence of Islamic religion in various aspects of tourism in Iran.

Islam in various types of representation can be an attraction for Muslims themselves and non-Muslims, but Islamic tourism has certain qualities that can conflict with non-Islamic types. There is room for tension when Muslim and non-

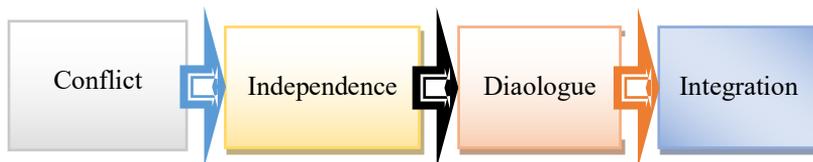
Muslim tourists meet at the same destination and share facilities; for example, those of other faiths or non-religious people may expect access to alcohol and food items to be rejected for Muslims and find sex segregation unacceptable. Women's dress styles tend to be very different, especially in seaside resorts where the minimal clothing worn by some people can be very offensive to others. The commercial purpose of maximizing income and profits must also be adjusted to sociocultural and religious objectives that support the form of Islamic tourism.

The issue of tourism patterns among Muslims around the world and the provision of efforts is an important way for further research to increase knowledge and understanding of the characteristics of demand and supply and the underlying dynamics. Indonesia is one of the interesting laboratories for Islamic tourism studies and their analysis illuminates several problems and opportunities when conceptualized and practiced outside more orthodox Muslim countries (Henderson, 2010, p. 89). Religion is an important factor in determining the choice of tourist destinations in the tourism industry. This is evidenced by the application of Islamic values in meeting the needs of Muslim tourists. Thus, Muslim tourists usually make their choices very dependent on Islamic principles that will guide their tourism destination choices (Yin et al, 2017, p. 2).

Based on all the descriptions above, then in this study it is important to describe a formulation of the relationship between Islamic religious values in rural tourism. The theory used in this study is the theory of relations between science and religion which was coined by Ian G. Barbour. The reason is because Ian G. Barbour is known as one of the initiators of the dialogue between science and religion today. He has dedicated himself and made extensive contributions to this realm. His contribution in the effort to connect between science and religion can be said to be far greater than the contributions of other experts even today who still write. Since his earliest writings, Barbour has given serious attention to the form of how the right relationship between science and religion.

He therefore continually addresses this issue. Evidence of his seriousness with this issue is Barbour's typology (Waston, 2014, p. 77).

Figure 1. Four Typologies of Barbour



The relationship between religion and science in the perspective of Ian G. Barbour is called the following four Barbour typologies (Baharuddin, 2014, p. 79):

1. **Conflict:** This view of conflict surfaced in the 19th century, with figures such as Richard Dawkins, Francis Crick, Steven Pinker, and Stephen Hawking. This view places science and religion in two conflicting extremes. That science and religion give opposing statements so people must choose one of them. Refuse religion and accept science, or vice versa. This view places science and religion on two conflicting sides. Barbour explained that in the conflict paradigm a scientist is not easy to believe in the truth of science. While on the one hand religion is considered unable to explain and prove its beliefs empirically and rationally. Thus scientists assume that truth can only be obtained through science not by religion. On the contrary, the religionists think that science does not have the authority to explain everything because of the limitations of reason as a scientific instrument possessed by humans (Barbour, 2002, p. 75).

2. **Independence:** This second view assumes that religion and science have different regions and stand alone to build independence and autonomy without influencing each other. Religion includes values or norms, while science deals with facts. God is a transcendence that is different from the others and cannot be known except through self-disclosure. Religious belief depends entirely on God's will, not on human discovery as well as science. Scientists are free to carry out their activities without the involvement of

theological elements, and vice versa, because the methods and subject matter are different. Science is built on human observation and reasoning while theology is based on divine revelation. This view of independence is a method used to separate conflicts between science and religion (Baharun dan Akmal Mundiri, 2011, p. 88).

3. Dialogue: This view offers a constructive communicative relationship between science and religion rather than a view of conflict and independence. Science and religion have similarities that can be dialogue and can even support one another. Dialogue in comparing science and religion is emphasizing the similarity of boundary questions and methodological parallelity. One form of dialogue is by comparing methods of science and religion that can show similarities and differences. However, the dialogue does not offer conceptual unity as proposed by the integration view. Prioritizing the level of alignment between science and religion. This view was represented by Albert Einstein who said “religion without science is blind, science without religion is lame” in connecting religion and science. Like the opinion of David Tracy, a Catholic theologian who states the existence of a religious dimension in science that the sanctity of the world requires the highest rational foundation that comes from classical religious texts and the structure of human experience (Barbour, 2002, p. 76).

4. Integration: This view gives birth to friendlier relationships rather than dialogue approaches by finding common ground between science and religion through integration methods (Silis, 1986, p. 381). Science and religious doctrines are both considered valid and coherent sources in the world view. Even an understanding of the world obtained through science is expected to enrich religious understanding for believers.

From the four relations of science with religion according to Ian G. Barbour’s perspective above, it can be concluded that science with religion can

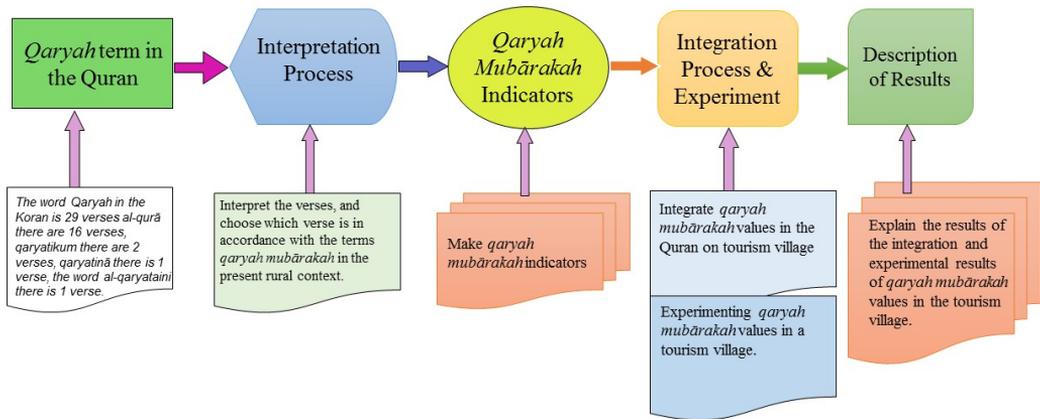
still meet at one point. Where the relationship is dialogue and integration (Barbour, 2002, p. 84).

***Qaryah mubārah* integration conceptual framework in tourism villages**

The concept of tourism based on Islamic values in the countryside is the process of integrating *qaryah mubārah* values in the Quran into all aspects of rural tourism activities. The Quran provides own excitement and blessing for children who read it in the village (Wiridanengsih et al., 2017, p. 73). Islamic values as a shared belief and belief that Muslims are the basis for developing tourism activities in the countryside. Halal tourism in the countryside considers the basic halal values of Muslims in their representation and implementation ranging from accommodation, restaurants, to tourism activities that always refer to religious norms and tourism regulations (Rayendra, 2017, p. 197). Because basically, sharia-based tourism always considers the basic values of Muslims in the presentation starting from accommodation, restaurants which always refers to Islamic norms (Suherlan, 2015, p. 63). Sharia-based tourism is also an actualization of the Islamic concept (Ismail, 2013, p. 397), where halal and haram values are the main benchmark, this means that all aspects of tourism activities are inseparable from halal certification that must be a reference for each actor tourism (Chookaew et al., 2015, p. 739).

The thought of *qaryah mubārah* integration conceptual framework in tourism villages can be illustrated in the following figure:

Figure 2. An illustration of the integration of *qaryah mubārah* values in tourist villages



Conclusion

The societies are looking for a village atmosphere for relaxation, rest and recreation. This has become a common trend in village tourism practices at the regional, national and international levels. Tourism village has a positive contribution in improving the economy of the local community. The tourism village based on the values of the Quran is an implementation of the realization of the nuances of religiosity included in the universality aspects of the Islamic studies, as an embodiment of aspects of socio-cultural and socio-economic life based on sharia principles. Tourism village based on *qaryah mubarakah* values is a form of religious tourism that represents Muslim adherence to the Islamic teachings. The practice of tourism villages in the perspective of Islamic teachings is always based on kindness and blessing for the community both in the world and in the hereafter. Therefore, with the idea of a tourism village based on *qaryah mubarakah* values, hopefully this can be one proof of Islamic sharia flexibility in the practice of today's lifestyle through the integration of Quranic values in the rural tourism sector to support the regional economy blessed by Allah . Because the core of tourism village based on *qaryah mubarakah* values is understanding the meaning of sharia and its implementation in all aspects of tourism activities itself.

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THE IMPACT OF ETHNO-LINGUISTIC FEDERALISM ON STATE BUILDING, THE ETHIOPIAN PERSPECTIVE

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Abstract

Ethno-linguistic federalism in Ethiopia has caused ethno-national diversified groups to be recognized and promoted. The federal formula lacked genuine institutions and practices to promote democratic state unity in diversity. The federal system accelerated diversity which failed to balance ethno-national identity with Ethiopian state citizenship as a result it endangered the state sustenance. Failure to balance national diversity and Ethiopian citizenship brought adverse consequence, such as, ethnic based campus conflict among university students, the displacement of Oromos from Somali regional state, the displacement the Amharas and Oromos from Benishangul Gumuz, the Gedeo people's displacement from Guji Oromia region...etc are some to mention. Above all, ethno-linguistic national identity is taken as a sole defining identity which has created a stumbling block for state/national building in Ethiopia. This article argues it is a must to foster a democratic federal political system in Ethiopia along with building genuine democratic institutions that are accountable to the people. There should, moreover, be a national consensus on maintaining

state unity within diversity so that the voices of national minorities (both titular and non-titular) in different regions are heard and respected by allowing them to have political seats in their respective regions.

Keywords: Impact Ethno-linguistic, Federalism, State building

1. Introduction

A global growing awareness to promote federalism as a solution to a state problem intensified in the 1990s (Watts 2007). The modern Ethiopian state had previously been ruled under a unitary state structure since the Menelik II era and power centralism and bureaucratization were the features of the three successive governments of Ethiopia under Menelik, Haile Sellassie and the Derge. Ethiopia had no previous history of federalism, except for the short-lived Ethio-Eritrea federation from 1952 to 1962 (see Thomas-Woolley and Keller 1994).

After the collapse of the Imperial regime, and with the coming into power of the military junta, which to address the identity question, the regime produced the National Democratic Revolution (NDR) in April 1976. Which states as follows:

The right to self-determination of all nationalities will be recognized and fully respected. No nationality will dominate another one since the history, culture, language and religion of each nationality will have equal recognition in accordance with the spirit of socialism. The unity of Ethiopia's nationalities will be based on their common struggle against feudalism, imperialism, bureaucratic capitalism and reactionary forces. This united struggle is based on the desire to construct new life and a new society based on equality, brotherhood and mutual respect. ... Given Ethiopia's existing situation, the problem of nationalities can be resolved if each nationality is accorded full right to self-government. This means that each nationality will have regional autonomy to decide on matters concerning its internal affairs. Within its environs, it has the right to determine the contents of its political, economic and social life; use its own language and

elect its own leaders and administration to head its own organs (NDR as cited in Merera 2007).

This document, however, was never put into practice (Merera 2007). The military regime once again re-introduced regional autonomy in 1987 after the adoption of the constitution of the People's Democratic Republic of Ethiopia (PDRE). This constitution established regional autonomy and established five autonomous regions, such as: Eritrea, Tigray, Dire Dawa, Ogaden and Assab for mere security reasons (Asnake 2013). Otherwise, the PDRE government neglected to answer the question of identity on the ground. And this eventually intensified the civil war which culminated in the toppling of the regime.

In 1991, with the assumption of state power by the EPRDF, an ethnic federal system which recognized ethnic right to self-rule was established during a transitional period that finally led to the adoption of the Federal Democratic Republic of Ethiopia's constitution in 1994/95. As stated in the introduction, the FDRE constitution upholds multinational federalism so as to allow the different nationality communities to exercise the right to self-rule up to secession as enshrined in the FDRE constitution, whose article 39 states:

Every Nation, Nationality and People in Ethiopia has an unconditional right to Self-determination, including the right to secession. Every Nation, Nationality and People in Ethiopia has the right to speak, to write and to develop its own language; to express, to develop and to promote its culture; and to preserve its history. Every Nation, Nationality and People in Ethiopia has the right to full measure of self-government which includes the right to establish institutions of government in the territory that it inhabits and to equitable representation in state and federal governments.

The constitution, therefore, divided political power between the federal government and regions. The regions were mainly established along ethno-linguistic lines in order to exercise the right to self-rule. This paper tries to present

the notion and need for federalism and the implications of ethno-linguistic federalism in Ethiopia.

2. The notion of federalism

The famous federal studies scholar, Daniel J. Elazar, traces the idea of federalism to the biblical time of God's covenant with Israel. He notes that, initially, the term was used to describe the union between God and His people as stated in the Bible, regarding a covenantal bond between human beings and God which, ultimately, brought the use of the term into politics (Elazar 1987). The term *federal* comes from the Latin word *foedus*, which is similar to the Hebrew term *brit*, meaning covenant (Elazar 1987). Today, nearly 40% of the world's population lives in states that have established a federal political system (Elazar 1987; Burgess 2017).

Academic discourse about modern federalism dates back to the late eighteenth century and is the result of work of the federalists Alexander Hamilton, John Jay and James Madison who transformed the USA from a confederation to federalism (Burgess 2006).

Federalism became an important instrument for nation building with the demise of European colonial rule after the Second World War (Watts 2007). In the post Second World War period, interest in federalism grew due to two factors: (i) the wartime success and post-war prosperity of predominant federations such as the USA, Switzerland, Canada and Australia; and the independence of African, Asian and Caribbean nations and (ii) factors related to the end of the European colonial empires in Asia, Africa and the Caribbean as well as the destruction of ultra-nationalism (Watts 2007).

The idea *federalism*, as stated by Daniel Elazar, involves elements of both shared rule and self-rule (Elazar 1987). A federal government is most likely to be formed when the question arises of whether small states shall remain perfectly independent or be consolidated into a single larger state. A federal system

harmonizes the two contending principles by reconciling a certain amount of union with a certain amount of independence (Freeman as cited in Burgess 2006). Guzina (2010) states that there is no uniform criteria to define federations because federations differ in many respects: number of regional units, degree of centralization, role of the constitution, allocation of taxing powers and the degree of regional, economic and social diversity.

Watts stated that a federal system structure should comprise the following features: (i). two or more tiers of government in which each tier is responsive to their citizens (ii) a formal constitutional distribution of legislative and executive authority and share of revenue resources between the different tiers of government ensuring some areas of genuine autonomy for each order; (iii) authorizing the upper chamber of parliament to engage in federal public policy making ; (iv) a supreme written constitution whose amendment requires the engagement of the federal government and regions, (v) the interpretation of the constitution by courts, and (vi) institutions should exist to coordinate intergovernmental cooperation in joint responsibilities areas (Watts 2007, see also Elazar 1987). Guzina argues that not all federal states incorporate those elements and mentions Belgium, for example, whose federated units do not have a right to amend the federal constitution and Canada whose upper chamber, the Senate, is not a policy- making body (Guzina 2010).

3. The need for and formation of federalism

According to IDEA (2015), two deriving forces must be present in order to consider federalism as a political system: identity and efficiency. Identity federalism regards two or more culturally, linguistically, religiously, etc. diversified communities which have shared values and live together as one political community with meaningful autonomy in the political community, such as, Canada, and Switzerland for example.

Efficiency federalism, on the other hand, ensures administrative efficiency in homogenous but geographically large states, so as to improve democratic representation and accountability by devolving political power and allowing better control over resources and policies to local people while upholding national unity and the ability to act consistently with national policy, such as in Germany, Argentina. Many authors agree with these arguments regarding the formation for federations. According to William Riker, federations are formed through a political bargain between two bodies for security reasons. The purpose for the bargain for both bodies is external and military: either the perceived need to defend against possible external aggression or the desire to engage in external aggression (as cited in Fenna 2016).

Unlike William Riker who accounted military reasons for federal creation, Alfred Stepan argued the opposite stating that federalism can be created to address diversity. Similarly, Burgess stated that the impetus for federation is to defend and promote the diversity which exists in cultural-ideology (linguistic, religious, nationalist, ethnic, historical, philosophical, territorial and even politico-psychological distinctions) and socio-economic differences (Burgess 2017).

Stepan identified another two forms of federalism in addition to Riker's: coming together and these are holding-together and putting together federalism. Coming together federalism refers to is the result of a bargain whereby previously sovereign polities agree to give up part of their sovereignty in order to pool their resources, increase their collective security and achieve other goals, including economic ones (Stepan 1999).

Holding together federalism, on the other hand, maintains the state unity of a previously unitary state devolves power constitutionally to deter secessionist movements, example, India, Belgium, and Spain. That means, such federalism, an existing unitary state chooses to become a federation to address questions related managing diversity.

Putting together federalism employs force not consent. It is the undemocratic type of federation formation, as seen in the ex-USSR, ex-Yugoslavia and ex-Czechoslovakia (Stepan 1999). Stepan argued in contrast to William Riker who claimed that all federations involve bargaining. He claimed that all federations do not involve bargaining. And according to him, the ex-Soviet Union qualifies Riker's model of federal system, but, accepting "it is clearly a distortion of history, language, and theory to call what happened in Georgia, Azerbaijan, and Armenia, for example, a "federal bargain." These three previously independent countries were conquered by the 11th Red Army. In Azerbaijan, the former nationalist prime minister and ... former head of the army were executed just one week after accepting the "bargain" " (Stepan 1999: 22).

To fill the gap in Riker's view of federal formation, Burgess (2006) developed a theory of circumstantial causation that values historical issues in the process of the creations of federations. According to Burgess, four conditions are accounted in the course of the federal system of creation:

1. Federations established by a liberal democratic constitutional state, which rejects that the ex- Soviet Union and Argentina, Brazil and Nigeria which show federalism structures without real federation functions.

2. The origin of federations is different from the formation of federations. Thus, it is important to comprehend historical factors, conceptual clarity and comparative analysis for federation formation;

3. The origins and formation of federation are based upon two different historical processes, aggregation and/or disaggregation; and

4. There is a difference between democratic credentials regarding the origin of federations that were formed in the late eighteenth, nineteenth and early

twentieth centuries and those formed after the end of the Second World War (Burgess 2006).

4. Can federal function exist without democracy?

From international comparative federation experience, the lesson is that federalism functions adequately in democratic political system. King (1982) discussed that genuine federalism must be established on constitutional law and representations which are the pillars of liberal democracy (as cited in Ross 2005).

Democratic federalism allows the rule of the majority including minority rights to self-rule as shown by the experience of Belgium, Canada, and India. Federation lacks stability in the absence of democracy as the case observed in Nigeria. Federal structures without federal processes and functions are observed in authoritarian state of Russia (see Obydenkova and Swenden 2013; Ross 2002; Ross 2005; Lynn and Novikov 1997).

5. Ethno-linguistic federalism in Ethiopia

Regarding the origin and practices of federalism in Ethiopia, it is important to look at political history whether the Rikerian model is the best way to explain it or not. The background for the introduction of ethno-linguistic-based federalism in Ethiopia can be traced back to the Ethiopian Students' Movement that pursued Marxist-Leninist ideology to support the right of ethno-national groups to self-determination including the right to secession (Young 1998; Beek 2002).

According to Beek, the Ethiopian Students' Movement had element of self-determination requests she citing student *Walleign's* publication in the student Magazine *struggle* in which he advocated the right to secession of national groups. The Ethiopian revolution, which was intensified by Ethiopian

students, brought an end to the imperial regime that brought the military junta the opportunity to assume state power.

The military regime realized that a federally structured Ethiopia could answer the question of nationalities by establishing the Institute of Nationalities in 1983, though fallen short of implementation (see Young 1988).

In the short-lived PDRE constitution, article 2(4) states that “The People’s Democratic Republic of Ethiopia shall ensure the realization of regional autonomy”. Nevertheless, it remained on paper. When EPRDF assumed state power in 1991 it became a base for EPRDF to establish a federal like state structure during the transitional period.

After the demise of the socialist led regime and coming into power of the EPRDF, a federal political system was found to be the only viable political system. Whether the federation was coming together or withholding, Ethiopian scholar and incumbent government advisor, Andreas (2003) claims the federation as coming together by citing the preamble of the constitution which reads as:

“We, the Nations, Nationalities and Peoples of Ethiopia: Strongly committed, in full and free exercise of our right to Self-determination, to building a political community founded on the rule of law and capable of ensuring a lasting peace, guaranteeing a democratic order, and advancing our economic and social development;.....”.

Even though the preamble of the constitution and the constitution itself provided the ultimate source of political power to the nations, nationalities and peoples of the Ethiopia, it does not make the federation as coming together, as there were no previously independent states in Ethiopia before that; moreover, the federation was born from the long time rule of a unitary state structure and hoped to keep the unity of the country, and holding together federalism may qualify the formation of the Ethiopian federal system.

According to the constitution, the Nations, nationalities and peoples of Ethiopia are provided with the right to self-rule yet this right to self-rule of the so-called nations, nationalities and peoples of Ethiopia is not accommodative of minority rights and interests as the minorities are not fairly represented in the regional councils.

The experience of twenty seven years experimentation of ‘a federal democratic’ governance in Ethiopia has culminated in intense public unrest questing for genuine democratic federalism and administrative border questions. Even if the EPRDF and its satellite parties won 100% seats in the legislative assembly of both the federal government and regional governments in 2014, after the year time, following the announcements of the Addis Ababa Integrated Development Master Plan in April 2014 which tends to amalgamate towns and villages in the Oromia region of Ethiopia, a massive protest started in the region which, of course, triggered deep-rooted public dissatisfaction. A similar protest broke out in the Amhara region of Ethiopia in August 2016 regarding the issue of the *Wolkayit* administrative district border dispute between the Amhara and the Tigray region.

The administrative border dispute issue is not yet settled as the Ethiopian federal system lacked democracy and genuine institutions that regulate intergovernmental relations. The hallmark of democratic governance is the rule of majority in which minority rights are respected through established institutions. In this regard, the Ethiopian federal system needs revisions as, for instance, in the Harari regional state, the numerical majority-the Oromos and Amharas do not have meaningful roles that corresponds to their demographical size whereas in contrast the numerical minority the Adere (Harari) community holds the political power.

The other case is, the numerical minorities in different regions are not allowed to have seats in their respective regional councils. For example, the Benishagul Gumuz regional state constitution, article 2 reads as “ it is known

that there are different national groups in Benishangul-Gumuz; however, the owner of the region are five national groups, namely, Berta, Gumuz, Shinasha, Mao and Komo”. According to this article, the Oromos, the Amharas and other national groups who live there are not entitled to regional ownership meaning that they do not have a role in political decision making.

Even if it is not as such clearly stated in other regional states constitution, the spirit is more or less the same without ignoring the good practices of Amhara region where the indigenous non-Amharas are entitled to the right to self-rule under the label of special zones. In both regions, the question of democracy, good governance in the public service delivery and practice of genuine federalism caused wide scale public protests and dictated the ruling EPRDF government to introduce *political reforms*.

As a result of the continued popular unrest in the same regions of Ethiopia, a nation-wide state of emergency was declared in October 2016. After the lifting the state of emergency, however, peaceful resistance with mixed violence erupted again in those regions, for the second time, government dictated to declare state of emergency in February 2018 which also could not stop the immense popular unrest demanding genuine reform in governance. Finally, the ruling party, EPRDF after exhaustive party meeting elected its new leader, Dr. Abbiy Ahmed who assumed Prime Ministerial office on April 2, 2018, and began to introduce different political reform measures to stabilize the state.

6. Conclusion and Recommendations

The inappropriate implementation of federalism over the past 27 years promoted polarization and the extreme diversity rather than unity within diversity that culminated in the displacement of thousands of people across different regions of Ethiopia. According to the ICDM report of September 2018, internally displaced people due to ethnic conflict and violence in Ethiopia has a

shocking total of 1.4 million people have been displaced internally due to ethnic conflict and violence, a number greater than that in Syria.

Research respondents' in the interview from the Southern Nation Nationalities and Peoples Region, Tigray and the Oromia National Regional State Government areas stated that "they view the rise of ethno-nationalism at large as a threat to the federal system". Likewise, archival sources of EPRDF party members confirm this.

In his study of federalism in Nepal and Myanmar, Breen (2019) indicated that how democracy matter for the proper implementation of meaningful federalism. According to his study, authoritarianism is threatening state unity in the federation of Myanmar while democratic process is supporting the federal experimentation in Nepal. Likewise, Sanjaume-Calvet (2018) argues that in multinational federation, fair power sharing and autonomy is a means to deter the dissolution of federation or to maintain state unity is the other expression of democratic federalism.

Hence, it is a high time for all Ethiopians to adhere to values of democratic federalism in which the voices of all shall be heard and to take a lesson from the failed ethno-federations of former Yugoslavia, the USSR and Czechoslovakia where autocratic ethnic politics somehow accounted for the dissolution of those federations (see Leff 1999).

What we currently see in Ethiopia is strong regions and a weak federal government even seeing *a state within a state* which puts the federal system in question. Moreover, the federal formula's failure to balance ethnic identity with Ethiopian citizenship promoted extreme differences instead of affirming unity in differences. Moreover, ethnic based hate speeches on the social media, fake news and the proliferation of ultra-ethno-nationalism are threats to state unity and stability.

The transition to democracy in Ethiopia is at a crossroad where polarized ideas are prevailing. For the sustenance of the state and transition to

democratization, the following measures should ,therefore, be taken into account more seriously as we need to secure national consensus; the guardians of democratic federalism should be adhered to by all the groups and individuals concerned; the federal government and regional governments, including the long serving EPRDF coalition parties should cooperate each other on common national issues; ultra-ethno-nationalism should be denounced instead promoting democratic ethno-nationalism in which minority rights are respected; moreover, individual citizens, civil society groups, the private business groups, political parties, and activists should promote the values of democratic federalism and peaceful coexistence among the varied national communities of Ethiopia. Above all, federal and regional governments should be committed to play their roles to maintain constitutional law and order by strengthening democratic institutions.

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RURAL AREA STUDENTS' NEED FOR SCHOOL COUNSELING

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Abstract

The current study investigates students' in rural areas attitudes towards school counselling before and after participating in an information session. The study was developed as a single-group pre-test post-test experimental design in three phases: (1) administer the F1 Questionnaire for Students, (2) develop an information session and (3) administer the F3 Questionnaire for Students. The participants (N=43, *Age*=13.8 years) were enrolled in the 7th and 8th grades in two different rural schools. The results show that there are statistically significant differences between the average of students' need for school counseling before and after the information session.

Keywords: *school counselling, rural area students, needs, attitudes*

Introduction

In the school setting students are oftentimes confronted with behavioral problems, violence, early school leaving, career indecision, low academic performance and unmet psychosocial developmental needs (Hope & Bierman, 1998; Holcomb-McCoy, 2001; Guerra & Braungart-Ricker, 2011). Studies and reports show that in rural areas the school counseling services are disproportionately provided (Țecu & Langa, 2019).

Broadly, school counseling represents the process designed to address the physical, emotional, social, vocational and academic difficulties of students and other persons involved in the educational process (teachers, parents, tutors and school authorities) (Băban, 2009; Eyo et al, 2010). The school counseling services aim to provide a large series of interventions based on developmental, systematic, sequential and clearly defined measures, in order to assist students in developing a healthy life-style and in acquiring and using life-long skills (Băban, 2009). More specifically, school counselors, through individual or group prevention and intervention programs, employ strategies to enhance academic results, provide career awareness, encourage self-awareness, foster interpersonal communication skills, and impart life success skills for all students (Campbell & Dahir, 1997). Therefore, school counselors, using their knowledge and professional competency offer valuable support for students, on the one hand, and for classes of students, on the other hand.

In Romania, the history of counselling in schools is very brief. The school counseling services were introduced in 1997, when the first counseling and guidance school programs have been developed within the reform of vocational and technical education (Țibu, 2017). The first Resources and Educational Assistance Centers were founded in 2005 and, since then, the school counseling services developed timidly.

A study conducted by Spencer and Bryant (2000) analyzed violent behavior differences in rural, suburban, and urban teens. The authors' results

show that students in rural school districts were more likely to be victims of violence behavior than their suburban and urban counterparts. Boys, especially, reported being slapped, hit, or kicked more frequently than girls. These findings suggest that students in rural school areas are at a greater risk for participating in violence than suburban and urban students. In this context school counseling has an important part to play in enhancing students' cognitive and the personal/social effectiveness and thus, counseling services must be accessed easily by both students, parents and teachers.

Methodology

Objective

Studies show that the spatial factor together with the low socio-economic status play a significant role in developing social problems such as early school leaving, school violence (Liiceanu, 2002; Banciu & Balica, 2009), academic failure (Borca, 2011), career indecision (Mărghitan, 2011; Mihalcea 2012) etc. Therefore, a number of key institutions at central, regional and local level are involved in developing and implementing educational policies, services and activities aiming to correct these phenomena. In Romania the school counseling services are offered disproportionately. The students who live in urban areas have easy access to both information and school counseling services, compared to those who live in the rural areas. Given this situation, in the present study we aimed to examine the attitude of students coming from rural areas schools where school counselling services are not provided, upon psycho-pedagogical counseling. Therefore, our main objective was to investigate the 7th and 8th grade students' in rural area need for school counselling before and after participating in an information session.

We organized an information session for students, and we expected to find differences in students' the need for school counseling on issues such as school violence, bullying, indecision towards academic and career pathways,

time management and personal development, before and after their participation in the information session.

Participants

For the current study we selected two random secondary schools in the rural area of the Olt county, Romania. The participating students (N=43) were enrolled in the 7th and 8th grades and have an average age of 13.8 years. 51% of them are boys and 49% are girls.

Procedure

We developed a single-group pre-test post-test experimental design in three phases. First, we administered a questionnaire for students (QSF1) which reflected their attitude towards school counseling. Then, we developed an information session, and in the end, we administered a second questionnaire (QSF3).

The information session was developed within the educational project "Caravan CJRAE", organized by the Olt County Center for Resources and Educational Assistance in partnership with the Olt County School Inspectorate and a series of secondary schools in the rural area, from Olt county, Romania. The project aims to inform students, parents and teachers about the specifics of school counseling and the ways in which these services can be accessed by rural communities.

The two schools were randomly selected from the list of schools in the north of Olt county. The experimental procedure was applied with the agreement of the Olt County School Inspectorate, the Olt County Center for Resources and Educational Assistance and the school managers.

In the experiment presented here the students were in the classrooms. In **the first phase of the study** were asked the students to fill in a questionnaire, without giving them other details regarding the research. The students were instructed to check the answer considered correct and were told that there are no

right or wrong answers, the best answers being the honest ones. The students were also assured that the participation in the study involves no risks and that the information provided is confidential. During this phase of the study, the experimenter, who is also a school counsellor had no input regarding how the questionnaire should be filled in.

The **second phase** of the study involved implementing an information session for students. The session aimed to shed some light upon the school counselors' activity, the issues they address, the ethical norms that guide their activity and also the types of interventions they appeal to. The experimenter invited the students to ask questions regarding their expectations and the stereotypes or the prejudice linked to the counseling activity.

During **the third phase** of the experiment, the experimenter invited the students to fill in the F3QS. Again, they were instructed to complete the questionnaire in an honest manner.

The experimental procedure was developed during the 2018-2019 school year and was implemented during two working days. The students' participation in the study was optional. The students had the right to withdraw from the experimental setting at any time they felt uncomfortable.

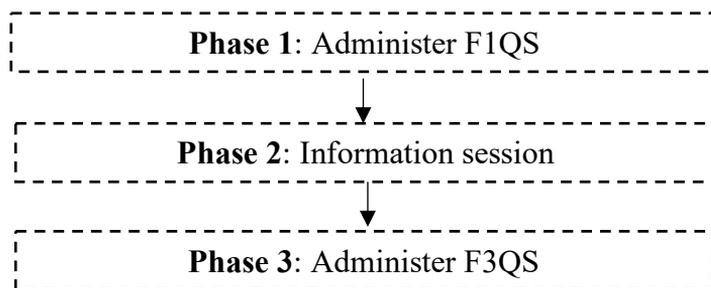


Figure 1. Visual representation of the experimental procedure

Instruments

In order to gather the data we needed, we designed and develop two questionnaires for students. The F1QS consists of 5 items that targeted socio-demographic data about participants and 24 multiple-choice items that measured on the one hand students' level of knowledge regarding the specifics of the psycho-pedagogical counseling activity (such as: school counselors' background knowledge, abilities and competency) and, on the other hand, students' need for participating in school counselling activities.

The second questionnaire, F3QS consists of 11 items which targeted students' level of knowledge regarding the specifics of the psycho-pedagogical counseling activity after the students' participation in the information session, as well as their need for school counselling.

Both questionnaires were elaborated based on Adirana Băban's (2009) theory upon the objectives of the educational counseling.

Results

The data collected from the sample of participants allowed us to investigate the 7th and 8th grade students' in rural area need for school counselling before and after participating in the information session. As the distribution of the frequencies of students' responses was grouped and right-skewed we used the t test for dependent samples.

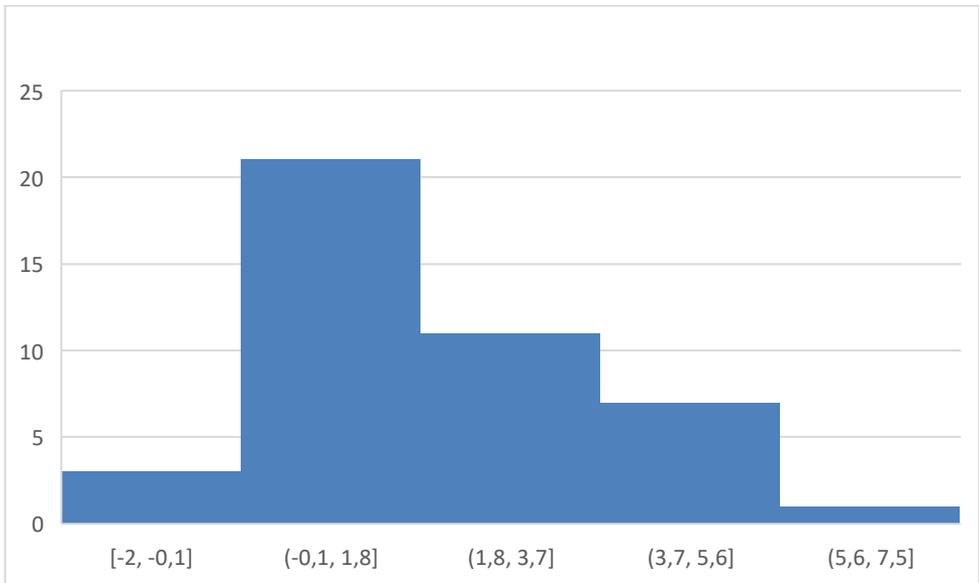


Figure 2: Graphic representation of the distribution of the frequencies of students' need for school counselling

Table 1. Results of the t test comparing the difference between the averages of students' need for school counselling before and after the information session

Dependent Samples Test							
	Need for school counselling	N	Mean	Standard deviation	t	df	p
One Paire	Before the information session	43	2.58	2.413	-6.506	42	<.01
	After the information session	43	4.95	2.093			

The results, $t(42) = -6.506$, $p = .000$, highlight that there are statistically significant differences between the average of students' need for school counseling before ($M = 2.58$, $SD = 2.413$) and after the information session ($M = 4.95$, $SD = 2.093$).

Discussions

The main objective of our study was to investigate the 7th and 8th grade students' in rural area attitudes towards school counselling before and after participating in an information session. Students' attitudes towards school counselling determine whether they will be inclined to access the services offered by the counsellors. The result of the study revealed a significant positive attitude of students towards school counselling services. Eyo and his collaborators (2010), through their study, also showed a positive attitude of high school students towards school counselling. Moreover, Fox and Butler (2007) conducted a similar study and showed that students who took part in focus groups highly valued the school counselor. Among the students, 21% indicated a lack of awareness of the school counselling service, and those who were aware stated that they have limited knowledge about the issue.

The informing session led the students to think in depth about the impact of guidance and counselling activities. Therefore, the students came to realize the important role that the school counselor plays in supporting their well-being and personal development. After participating in the information session, the students understood the importance of optimal social and psychological functioning and became aware of the issues related to mental health. At the same time, students became aware of the value of life skills and abilities such as creativity, critical thinking responsible decision-making, effective learning and social skills.

Studies show that students' positive attitudes towards school counseling can bring a positive impact upon their behavior, academic performance and their personality (Obiunu & Rachel, 2018). The school counseling process implies building a relationship between a student or group of students and the school counselor, based on professional assistance and support (Băban, 2009). The school counselling activities, through cognitive, motivational, emotional and/or behavioral intervention strategies can help students surpass a large spectrum of personal problems (Băban, 2009). In this context, the students who participated

in the information session would advise a friend to access the school counselling services if he/she had an educational or mental health problem. In Fox and Butler's (2007) study one third of the students stated that they would go to see the school counsellor, and girls were more likely to state this than boys.

Conclusions

In the present study we examined the attitude of students from rural areas upon school counseling before and after an informing session. Through a pre-test post-test experimental design, we revealed that discussions upon the specifics of school counselling led the students to become aware of their need for counseling and to think about the possibility of accessing the services offered by the school counselors. As in rural areas from Romania the school counseling services are offered disproportionately, we recommend school managers to develop interinstitutional collaboration so that more students can access school counselling services. Given its' important cognitive, affective and behavioral implications, school counselling can bring a positive impact upon students' development on the short term, and upon society on the long term. Moreover, the educational environment is constantly changing and thus, the educational organizations must adapt so as to remain relevant and effective (Gherguț, 2007).

Our study is valid for a Romanian sample, especially in the southern area of the country. For further studies we recommend investigating rural schools teachers' and managers' attitudes towards school counseling.

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MANAGER STYLE, DETERMINATIONS AND RISKS

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Abstract

This study assumes that manager style is a fundamental element of an organization's efficiency; it aims to clarify two of the defining elements of the manager style, determinations and risks. The method used is complex, qualitative-quantitative and meta-analytic. Four determinations of the manager style are highlighted:

- a) rapid and complete adaptation to the changes in the context in which the team/organization acts,
- b) correlating tasks with the quality of people,
- c) the need for work improvement and
- d) operatively performing work tasks.

The six main risks that arise in the management style of the managers are

- a) the loss of control of the activities of the work team/organization,
- b) the loss of respect of the people (employees, collaborators, partners),
- c) lack of creativity and initiative,
- d) lack of attention to professional development, e) the indifference to the quality of the relationships between the members of the organization,

f) the non-contradiction of routine, prejudices, stereotypes, expectation and apathy.

Keywords: manager style, manager, leader, efficiency, human resources

1. Introduction

Whatever the condition and the intellectual level, the man is at every moment engaged, on various levels of involvement, in carrying out different activities. This does not seem at all surprising, if we consider that being in action is ultimately its very way of being, in direct connection with that of thinking.

Wherever he is, he is there based on a more or less aware project, fulfilling the obligations of an election, an option. Its essence lies in being, as an axiological-decision-making measure, at the command point of its own life, at the center of the interaction with itself, with the world, with the environment, with the universe. Thus, it can be said, he has the manager of his own destiny.

On the other hand, it is integrated in a multitude of activities, of which the most important is work, professional activity. Here he has a status, that is, he plays a role and occupies a place, holds a position in a hierarchy. Sometimes, in the social environment, it has the responsibility of working with others, that is, "it has the manager", on a personal level.

In both cases, on a personal and social level, what characterizes him is being an individuality, a personality and acting and thinking in his own way, in other words to have a style. On a personal level, it is said that he has a lifestyle, and on a social level, when carrying out managerial tasks, that he has a manager style (Davis, 2001; Russell et al., 2018; Malek, Kline & DiPietro, 2018; Shan, 2018).

In an Aristotelian definition (by proximate gender and specific difference), within the parameters of common sense, the manager style would be the particular way in which a manager uses the organizational means, methods

and techniques, depending on the organizational situation and those he /she command. As a result, the style belongs to the person.

The naturalist and the French writer Georges Buffon in an apodictic judgment inferred: "Style is man himself". The style represents the leader, both in terms of psycho-social characteristics, as well as in the choice and use of the ways, methods and means available to management, as a science of management.

Of individual hue, the manager style has personal-subjective components, taking into account the temperament, character, opinions, attitudes and values system of the manager and components social-objectives, by means of managerial levers.

The management style presents, from another perspective, formal aspects, related to the specific way of updating the different management procedures (meetings, delegation, brainstorming, synectics, etc.) and content aspects, regarding the decision making and their application in practice within the collective (Bel, Smirnov & Wait, 2018; Aliyev, 2019).

It should be emphasized that, as far as the content is concerned, the manager style is required with the performer.

In order to be productive, as a personal way of managing, the style must be following the practice of recognized competence. In order to be able to collectively establish a manager style, the manager must be not useful in the group, but necessary in function. He has to find his place in the team. Through efforts and results, through professional and managerial qualities, as a member of the collective, a certain individual will be able to create and occupy a place in the group structure. Each member will be in a position and will exercise a function, which will be the measure of his or her merits, as a personality.

In any group, a place belongs to the leader, and it must be occupied by the one who proves to be necessary there. Before being a manager, the worker must highlight through professional competence, great results in work, orientation towards new, creativity and performance, promotion of ideas,

methods and attitudes that in the appreciation of others constitute creative openings and practically lead to the realization with better results of the strategic objectives of the organization.

Thus, being on the objective direction of team development, the worker will prove necessary in the process of improvement, development and optimization that takes place in any socially healthy organization.

In this way, he will become a new model, will take the lead, and his projects and objectives of productivity, performance, improvement and obtaining results will become the objectives and projects of the work group and will integrate into the manager style, training raising the work to a higher level of quality. In short, man imposes an innovative style of work, which in turn imposes him as a leader. Paradoxically, man imposes style, but style imposes man. If, however, a manager loses control of the activities of the work team / organization and the respect of the people, and by his style becomes a brake on the development and progress of the work, then he represents a risk for carrying out the work tasks and if he does not revise himself behavior needs to be changed (Hoskisson, Chirico, Zyung & Gambeta, 2017; Burtonshaw-Gunn, 2017; Pool, Stoffman, Yonker & Zhang, 2018; Hopkin, 2018; Ma, L., & Tang, 2019). The general manager has a duty to find a replacement for the team manager who is in such a situation.

Determinations of the manager style prove, in this reasoning, to be the need to improve the work, the quicker and more complete adaptation to the changes in the context in which the team / organization acts, the fulfillment of more work tasks.

Another determination is the correlation of the tasks with the quality of the people. The new tasks, of decisive importance for the destiny of the organization, force the workers and the bosses to perfect themselves, and in the activities of selection, verification, testing and employment the criteria of

exigency must be raised to a level that will ensure new ones of a higher qualification, at level of excellence and proficiency.

The manager installed according to the newly established conditions, which is in the process of restructuring, is exposed to risks of which the one with the strongest root is shown to be that of routine, prejudices, stereotypes, expectation and blasphemy (Anjos & Kang, 2017; Bird, Borochin, Knopf & Ma, 2018; Heaton, 2019). More specifically, the risk lies in giving young people the routine of a history through which we ended up accepting it; a history of recommendations and "top" indications. The danger to avoid is waiting. The new leader does not have to wait to do everything in order. He must have initiatives that he can promote in a collective and apply them in practice (Boureau, 2012; Calantone, Di Benedetto & Rubera, 2018). It has to pull the collective. Not to settle according to the blaze of the idea of saving effort in the perspective of a close, good blackmail, retirement in case of illness.

Thus, the capping, age and seniority of some of the managers in the second step can be a risk (Hall, Mikes & Millo, 2015; Liu & Huang, 2016; Bretan, 2019). A great risk is even the manager who in his work does not rely on creativity, improvement and initiative, waiting for higher orders and thus stopping the development of the collective. Having in one of the managers of the second level a case of this kind, the general manager should not hesitate to take the regulatory steps to get it back on the natural line of evolution, and, when the effort proves unsuccessful, even to do so. changes in function.

Another could be the failure of the strategic objectives of the organization, by not understanding the evolution of the competitive context in which the company operates (Afonasova, Panfilova, Galichkina & Ślusarczyk, 2019; Frunză, 2019; Grabara & Siswanti, 2019; Sandu, 2019).

More specifically, the failure of the objectives would mean setting goals of the team's activity, which does not clutter properly on the needs for

improvement and creativity determined by the already outlined destiny of the organization, by the fundamental interests of the organization.

The manager style manifests itself in relation to the functions performed by the team / organization and to the activities carried out by it as an organization. A manager, a manager must be involved in the process of elaborating the objectives related to the forecasting function (drawing up plans, activity graphs and weekly working agendas). He must, depending on the organizational function, determine the processes that are carried out and the operations that will take place within them. He will organize the activity of the organization, by allocating means of labor (equipment) and forces (workers); will be concerned with establishing a methodological order of the operations to be performed.

In the tasks on the coordination line, he will establish by consulting the managers of the second level, the composition and the tasks of each work team. It will train in the work, striving to be a model and, at the same time, it will train all the members of the group individually, according to their level of development (as employment and competence). He will change his style (directive, training, encouragement or delegation) depending on the subordinate, but he will never forget to be his partner. His style will therefore be participatory, complex and differentiated, relying on different types of motivation in correlation with the level of development of the subordinate-collaborator who considers it (Clitan, 2003; Negrea, 2016; Negrea, 2017; Badraoui, Motoi & Benazouz, 2018; Iftode, 2019).

On the control-evaluation function of the organization, the manager will keep control of the work of each one, granting moral and material rewards in a different way. It will be either preventive or corrective, but always flexible and adaptive.

The manager has clear responsibilities in all the activities that take place in the team and in all he must draw his subordinates after him, not waiting to be pushed by events and needs.

2. The influence of the manager style on the work capacity and the degree of use of material and human resources

The major strategic options of the organization must derive from the mission it has assumed, set, which will ensure realism and efficiency. In order for the main activity to be carried out with optimum performance, the manager will keep a clear record of the activities. This will enable it to evaluate the efficiency of the activities, their degree of relevance and the taking of measures, in cooperation with the beneficiary organizations. The manager style influences both the optimal conservation and allocation of the labor force, as well as the maximization of the efficiency of the use of material and human resources (Bârgăoanu & Radu, 2019).

The manager must adopt a management style that maintains the efficiency of the team through the results of his work and his decisions, but also through the actions, activities and decisions taken by his colleagues, his subordinates. The latter represent the human resources, the component by which the team responds to the wishes of fulfilling the mission of the organization. In addition to saving forces, an important reserve of work capacity is created by motivating the subordinates, in the form of stimulation in order to obtain moral and material satisfaction, of recording special results that bring them appreciation, encouragement, praise, bonuses, advances, etc. As aspects of motivation must include: optimal integration of newcomers into the collective, directing organizational behaviors, protecting the unity of the collective and each individual framework, preserving and transmitting internal values (Gutsche Jr, Hess, Adams, Adams, Craine, Dittmer, ... & Anderson, 2019; Radu, 2019).

The surplus of work capacity can also gain the organization by stimulating the creativity of thinking and discovering know-how by the manager to make the work easier and to be executed in a shorter time. The manager will consider that the promotion of the individual values will "follow", will generate

new energies in the collective, which will be allocated to solving the increasing tasks.

The work capacity of the organization will also be increased through the strategy to bet on young people who are resistant to effort, enthusiastic, have a knowledge bag recognized, tested and confirmed, is full of affirmation and improvement, wants more and even more it pushes the "old men". The spirit of competition that animates and concretely engages in prolonged and intense efforts on many of the members of the collective can also be harnessed (Radu, 2015; Ghenea, 2016; Taylor, 2018; Unguru, 2019). Against this background, the manager himself, as a respected model, can contribute by being present in the collective when he is facing a difficult task, giving effective support.

Increasing the capacity and competence of the collective in the response to the effort can take place through the correct evaluation and promotion according to the subordinates or the awarding of bonuses.

An intellectual energy resource will provide the manager with personal effort and coordinate the effort of the subordinates-partners in order to select and test competent candidates, for employment in the organization (Lamezón, López, Aguilar & Lorenz, 2018; Kot, Štefko, Dobrovič, Rajnoha & Váchal, 2019; Strehie, 2019).

Significant gains will be made by the organization if it will thoroughly initiate newcomers into work, create a broad strategic horizon for them, instill their attachment and loyalty to the institution, love for the profession, the quality of stoically supporting the glassworks of the profession, respect for well-done work, propensity for self-improvement and intellectual development, disavowal of ceilings and limitations of any kind. Also, if it will stimulate the young people on the channel of their ambitions to take part in symposia and civil scientific conferences, to courses of improvement or of improvement by master or doctorate (Bunăiașu & Strungă, 2016; Bușu & Luchici, 2017).

A priority concern for the manager, regarding the efficient use of material resources, will be represented by his own training, as well as that of the subordinates, regarding the use of computer systems, which means new working procedures, on the whole, a retraining in the computer field.

3. The relational dimension of the managerial act and its effects

A non-communicating group is a blocked one, on the way to losing cohesion, coherence of the response to requests, of diminishing efficiency and located under the threat of disintegration. After all, the work is based on a relational raster. Any deterioration of the relational network has negative effects on all processes and components of the system called organization. In the organization, different types of relationships are born; some positive, some negative; some based on trust, respect and admiration, others on suspicion, envy, hatred, that is, friendship, mutual respect, collegiality, collaboration and cooperation, others of enmity and adversity. As in life, an organization remains healthy if positive relationships prevail and become effective and profitable, if they have an overwhelming majority. It is ideal the collective in which no negative feelings and destructive relationships arise. Basically, such unwanted relationships appear, but the manager's skill lies in defusing them, not letting them develop.

More exposed to non-productive relationships, the specialists found, are the big groups. There is a great diversity of opinions, ideas, interests, opinions and attitudes, values and behaviors, which is a premise of misunderstandings. In addition, here the "distances" between the components are larger, which represents a support for the unknown and the isolation. More precisely, the large group faces the danger of lack of coherence and cohesion. This can be avoided by encouraging, creating, maintaining and strengthening positive relationships, especially those that prove profitable to achieve the strategic and specific objectives of the organization. Positive relationships must, however, be

encouraged and sustained, even if their beneficial implications are not visible. They will be. These can be improved by communication. The negative ones, the misunderstandings and the ignorance, can be mitigated and even eradicated through communication (Negrea & Voinea, 2007; Coman, 2018; Cmeciu & Coman, 2018).

The relationships within the organization have the support of human relations and they can be technical, organizational, psychological, informational, etc. In relation to the managerial act, the specific organizational relationships can be: descending (from the management to the subordinates), ascending (from the bottom up) or horizontal (at the same level); they can also be: formal (which takes place organized) or informal (outside the management control, in the form of rumors, gossip, etc.).

4. Conclusion

The manager is in charge of the descending and formal communications, partly controlling the horizontal and ascending ones, outside his power are the informal communications. It is up to him to perfect the communications he directs and to control as much as possible the others. For this, on his command-collaboration-partnership relations with the members of the team that leads it, he must graft actions and operations such as:

- to advocate for a participatory work style;
- to inspire the subordinates, the collaborators, the confidence in their opinions and to show them that the in-service improvement proposals do not come to cover the deficiencies tolerated so far in the team or organization, but are part of the general process of improving the work;
- discuss with subordinates (partners) from the position of members of the same group that is part of an organization;
- develop respect for the hierarchy and transmit as received the decisions of the general manager;

- promote organizational values;
- to promote the collective consultation on the strategic objectives through human-to-human discussions, through meetings;
- to improve their system of self-monitoring so as not to fall prey to routine, prejudice and intolerance;
- to defuse the reserves of subordinates, collaborators, partners to express their opinions;
- not to consider that subordinates, collaborators, partners cannot have good ideas or suggestions for solving the problems that arise;
- not to abruptly present a variant contrary to that of the subordinates, collaborators and partners;
- to improve their own capacity for transmitting information and that of subordinates, collaborators, partners;
- to progressively increase their listening ability;
- to improve its documentation base;
- not to oversize the communications of others;
- not to turn the dialogue into a monologue;
- avoid stereotypes;
- use a language appropriate to the collaborators and partners with which he communicates;
- not to use with colleagues and collaborators a high tone and marked by irritability;
- show respect to the collaborators and partners;
- focus on organizational problems;
- be permeable to new and unclear ideas;
- convince subordinates, collaborators, partners that their problems are of interest to him;
- in the communication be motivated, concise and clear;
- give short instructions and rarely make recommendations;

- to study and exploit informal communication networks in a positive way.

All these will have beneficial effects on the perception of the decisions, of the ways to carry them out, on the engagement in the achievement of the team's objectives, on the improvement of the means and working methods, on the capacity to respond to a long effort, as well as on the cohesion and coherence of the group, on strengthening the team spirit, improving the working climate and, as a sui-generis synthesis, on the organization's performance in fulfilling the assumed mission.

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SUICIDE IN ROMANIA COMPARED TO THE EU-28 COUNTRIES

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Abstract

Both in Europe and Romania the interest for mental health has increased in the context of the recent economic crisis. In the European Union, every 9 minutes a person dies as a result of suicide, with 160 suicides per day, approximately 59,000 suicides per year, the suicide rate varying between wide limits in the different countries of this region. We conducted this study because there are no comparative studies between the situation of suicide in our country and the European Union and because we believe that for a better understanding of the dimension of the phenomenon of suicide, it is necessary to place it in a regional context. The rising suicide rate in young people and the elderly indicates

a worsening of the mental health status at national level in these age groups and in the elderly at European level.

Keywords: suicide, European Union, mental health, young people

Introduction

Both in Europe and Romania the interest for mental health has increased in the context of the recent economic crisis. In the European Union, every 9 minutes a person dies as a result of suicide, with 160 suicides per day, approximately 59,000 suicides per year, the suicide rate varying between wide limits in the different countries of this region. Of the people who commit suicide, 90% suffer from mental disorders or belong to vulnerable and marginalized categories (unemployed, emigrants, people with disabilities, those who have been abused, consumers of psychotropic substances) being more likely to be affected by mental problems. (Tzampazi E, 2009)

The Resolution of the European Parliament no. 2008/2209 (INI) from 2009, regarding mental health, specifies the need to prevent depression and suicide in all member countries of the European Union, (Tzampazi E, 2009), these being invited to develop cross-sectoral suicide prevention programs.

Against the backdrop of massive external migration, with a negative impact on the mental health of children and elderly people left at home without the support of close family, as well as the difficult socio-economic conditions in our country, promoting mental health is a topical issue.

The Government of Romania is aware that suicide is an important national problem and has included the prevention of depression and suicide within the objectives of the National Program of Mental Health and Prophylaxis in Psychiatric Pathology, adopted in 2015, one of the activities planned to be implemented for this purpose being the training of family doctors for early detection of depression (Order No. 386, 2015)

I conducted this study because there are no comparative studies between the situation of suicide in our country and the European Union and because I believe that for a better understanding of the dimension of the phenomenon of suicide, it is necessary to place it in a regional context.

Material and method

The characteristics of the suicide registered in the European Union and in Romania were analysed based on WHO and Eurostat statistical data, in 2015, and when data on other periods were available, these were included in the study to give a fuller picture about suicide.

Results

By analysing the suicide rate according to the WHO statistical data, we can see that the countries with the highest suicide rates in 2015 joined the EU-28 after 2004, except for Belgium, with differences between the two genders. The highest rates of suicide in men were registered in the countries that joined the EU-28 in / after 2004, and in women in the countries that joined the EU-28 before 2004.

Table 1. Ranking of EU-28 countries by suicide rate, in total, for both genders, ratio of male/female suicide rate and alcohol consumption

N	Total rate	Alcohol	Rate in men	Rate in women	Male /
r.	Country/year of	consumpt	Country/year of	Country/year of	female ratio
	accession /	ion - litres	accession /	accession /	Country/year
	suicide rate	pure	suicide rate	suicide rate	of accession/
		alcohol /			suicide rate
		inhabitant			
1	Lithuania/ 2004/ 26.1	Lithuania 15.0	Lithuania/ 2004/ 47.1	Belgium/ 1957/ 9.1	Slovakia/ 2004/ 7.24

2	Poland/ 2004/ 18.5	Czech Republic 14.4	Poland/ 2004/ 32.7	Lithuania/ 2004/ 8.1	Cyprus/ 2004/ 6.7
3	Latvia/ 2004/ 17.4	Germany 13.4	Latvia/ 2004/ 31.9	Sweden/ 1995/ 7.6	Poland/ 2004/ 6.67
4	Belgium/ 1957/ 16.1	Luxembur g 13.0	Estonia/ 2004/ 26.4	Finland/1995/ 7.2	Latvia/ 2004/ 6.64
5	Hungary/ 2004/ 15.7	Ireland 13.0	Hungary/ 2004/ 25.8	Hungary/ 2004/ 6.9	Romania/ 2007/ 6.56
6	Slovenia/ 2004/ 15	Latvia 12.9	Slovenia/ 2004/ 24.5	Slovenia/ 2004/ 6	Lithuania/ 2004/ 5.81
7	Estonia/ 2004/ 14.9	Bulgaria 12.7	Belgium/ 1957/ 23.4	Netherlands/ 1957/ 6	Estonia/ 2004/ 5.5
8	Finland/ 1995/ 14.2	Romania 12.6	Finland/ 1995/ 21.4	France/ 1957/ 5.9	Czech Republic/ 2004/4.54
9	Sweden/ 1995/ 12.7	France 12.6	Croatia/ 2013/ 19.2	Croatia/ 2013/ 5.7	Greece/ 1981/ 4.5
10	France/ 1957/ 12.3	Slovenia 12.6	France/ 1957/ 19	Austria/ 1995/ 5.3	Ireland / 1973/ 4.28
11	Croatia/ 2013/ 12.1	Portugal 12.3	Austria/ 1995/ 18.5	Luxemburg/195 7/5.2	Malta/ 2004/ 4.1
12	Austria/ 1995/ 11.7	Belgium 12.1	Bulgaria/ 2007/ 18.3	Poland/ 2004/ 4.9	Slovenia/ 2004/ 4.08
13	Bulgaria/ 2007/11.2	Austria 11.6	Slovakia/ 2004/ 18.1	Latvia/ 2004/ 4.8	Italy/ 1957/ 3.95
14	Ireland / 1973/ 11.1	Estonia 11.6	Ireland / 1973/ 18	Estonia/ 2004/ 4.8	Portugal/ 1986/ 3.86

15	Czech Republic/ 2004/ 10.6	Poland 11.6	Sweden/ 1995/ 17.8	Bulgaria/ 2007/ 4.8	Bulgaria/ 2007/ 3.81
16	Slovakia/ 2004/ 9.9	Slovakia 11.5	Czech Republic/ 2004/ 17.7	Denmark/1973/ 4.7	Hungary/ 2004/ 3.74
17	Netherlands/ 1957/ 9.4	Hungary 11.4	Romania/ 2007/ 16.4	Germany/ 1957/ 4.5	UK/ 1973/ 3.65
18	Romania/ 2007/ 9.2	UK 11.4	Portugal/1986/1 4.3	Ireland / 1973/ 4.2	Austria/ 1995/ 3.49
19	Germany/ 1957/ 9.1	Cyprus 10.8	Germany/1957/1 3.9	Czech Republic/ 2004/ 3.9	Croatia/ 2013/ 3.37
20	Denmark/1973/ 9.1	Finland 10.7	Denmark/1973/1 3.5	Portugal/ 1986/ 3.7	Spain/ 1986/ 3.24
21	Portugal/ 1986/ 8.5	Denmark 10.4	Netherlands/ 1957/ 12.9	UK/ 1973/ 3.2	France/ 1957/ 3.22
22	Luxemburg/195 7/8.5	Greece 10.4	UK/ 1973/ 11.7	Spain/ 1986/ 2.9	Germany/ 1957/ 3.09
23	UK/ 1973/ 7.4	Spain 10.0	Luxemburg/195 7/11.6	Slovakia/ 2004/ 2.5	Finland/ 1995/ 2.97
24	Spain/ 1986/ 6	Sweden 9.2	Spain/ 1986/ 9.4	Romania/ 2007/ 2.5	Denmark/197 3/ 2.87
25	Italy/ 1957/ 5.4	Croatia 8.9	Italy/ 1957/ 8.7	Italy/ 1957/ 2.2	Belgium/ 1957/ 2.57
26	Malta/ 2004/ 5	Netherlan ds 8.7	Malta/ 2004/ 8.2	Malta/ 2004/ 2	Sweden/ 1995/ 2.34
27	Cyprus/ 2004/ 3.9	Malta 8.1	Cyprus/ 2004/ 6.7	Greece/ 1981/ 1.2	Luxemburg/1 957/ 2.23

28	Greece/ 1981/ 3.2	Italy 7.5	Greece/ 1981/ 5.4	Cyprus/ 2004/ 1	Netherlands/ 1957/ 2.15
	UE 28 = 11.01	OMS Europa 9.8	UE 28 = 17.3	UE 28 = 5	UE 28 = 3.4

Obtained by the processing of tables (3 WHO, 4 WHO) I marked with red the countries that have implemented a suicide prevention strategy.

In the ranking of EU-28 countries according to the ratio of suicide rate in men/women the first 12 places are occupied by countries that joined the EU-28 in/after 2004 and by countries strongly affected by the economic crisis of 2007 (Greece ranking 9th and Ireland 10th).

Romania ranked 18th in terms of suicide rate, 17th in men, 24th in women, probably due to the more important role of the Orthodox religion in women's lives, and 5th in relation to the ratio of men/women suicide rates after Slovakia, Cyprus, Poland and Latvia, of which only Poland has a suicide prevention strategy.

Alcohol is known to be a risk factor for suicide, and Romania ranks 8th in terms of alcohol consumption in the European Union, with 28.6% higher consumption in the EU 28. The increased consumption of alcohol in our country is not a surprise, being known that in the Carpathian-Danubian-Pontic area the tradition of alcohol consumption dates by 6,000 years ago, and according to ancient legends the god of wine, Dyonissos, was born in Thrace.

Using the Pearson correlation test we found that there was a moderate positive correlation between total suicide rate and alcohol consumption ($R = 0.4958$, $p = 0.007295$), a moderate positive correlation between male suicide rate and alcohol consumption ($R = 0.5328$, $p = 0.003511$), which means that there is a tendency for high rates of suicide to be associated with high alcohol

consumption (and vice versa), and a very poor positive statistically insignificant correlation between female suicide rate and alcohol consumption ($R = 0.2475$, $p = 0.2041$).

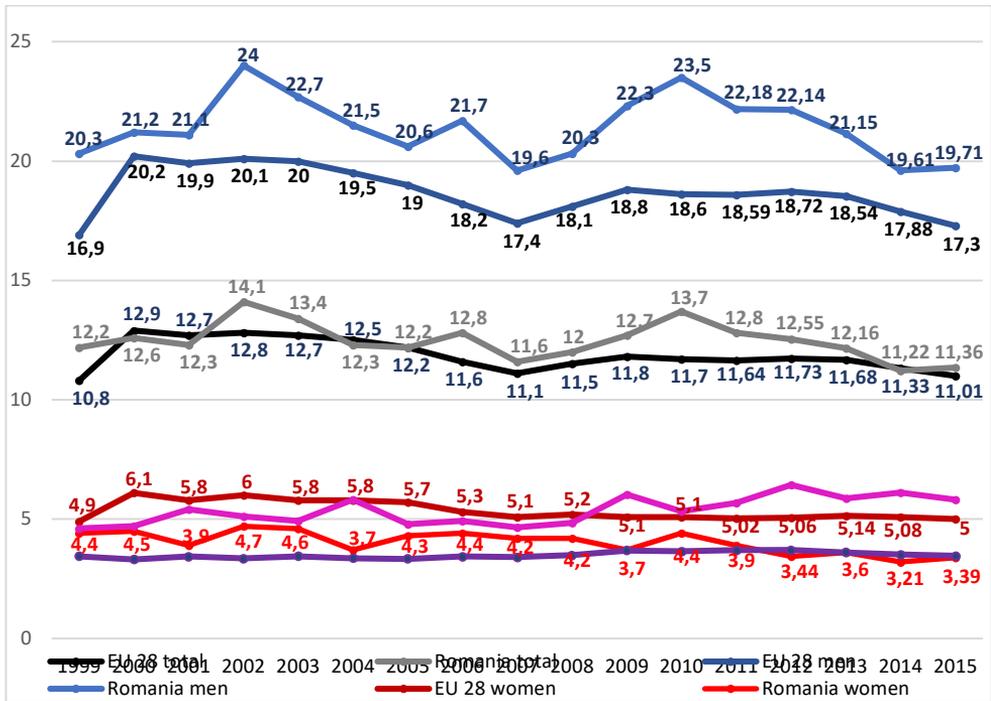
Of the 28 countries in the EU-28, a national suicide prevention strategy has been adopted in 17 countries (England, Austria, Belgium, Bulgaria, Croatia, Denmark, Estonia, Finland, France, Germany, Ireland, Luxembourg, the Netherlands, Poland, Portugal, Slovenia and Sweden), and in 2 countries there are suicide prevention guides (in Italy and Spain), Greece being the only country that joined the EU before 2004, which does not yet have a suicide prevention strategy.

Of the 13 countries that joined the EU after 2004, only 4 have implemented a suicide prevention strategy (Bulgaria, Estonia, Croatia for children and adolescents, Poland, Slovenia), although they have high rates of suicide. Most countries that ranked first in terms of the ratio of male/female suicide rates did not have a suicide prevention strategy.

1.3.1 Comparative analysis of suicide in Romania and in the EU 28

During the whole period 1999-2015 the value of the total suicide rate in Romania was close to that of the EU-28. In case of men in Romania the suicide rate was higher than in the EU-28, while the suicide rate in women in Romania was lower, thus explaining the higher ratio of men/women suicide rate in Romania (on average 5.4) than in EU28 (3.5).

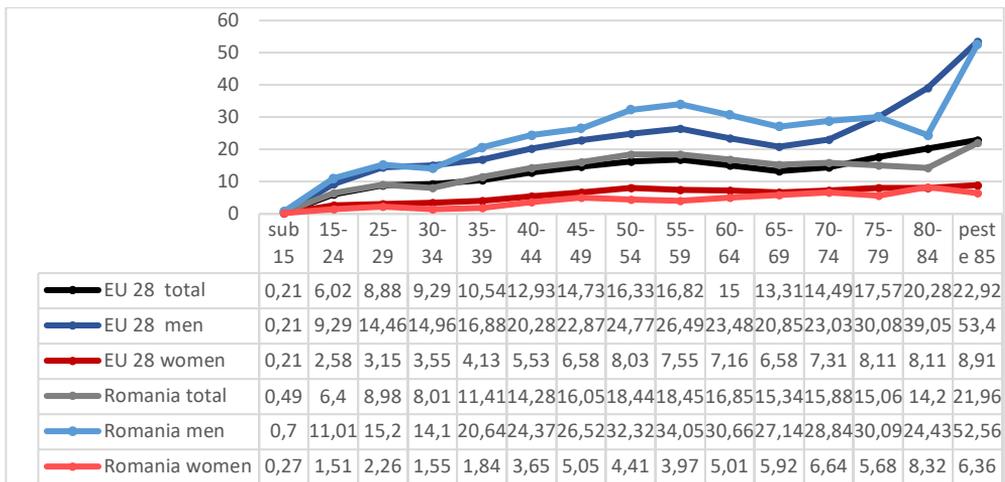
Figure 1. Evolution of the total suicide rate by gender, in the EU-28 and Romania



Obtained by the processing of tables (5 Eurostat, 6 Eurostat)

In Romania, the total suicide rate in men has 3 peaks, in 2002, 2006 and 2010, while in EU 28 there were 2 peaks, in 2000 and in 2009.

Figure 2. Suicide rate, by age group, in EU-28 and Romania in 2015



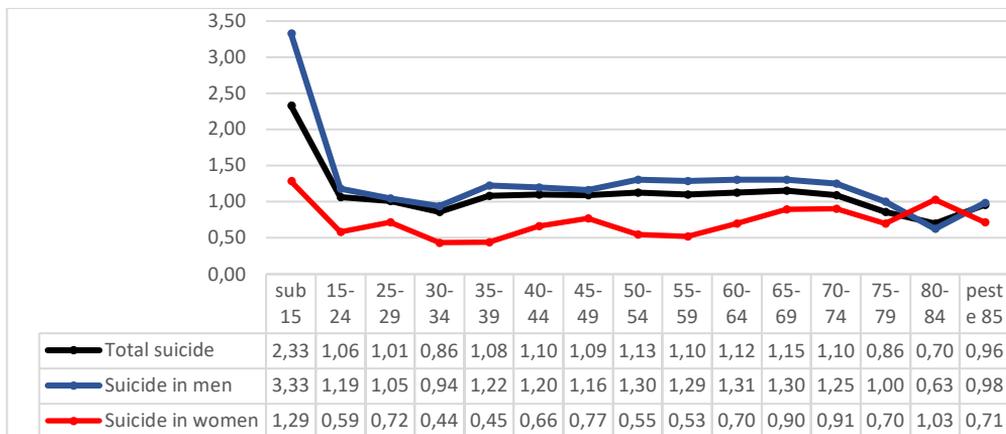
Obtained by the processing of tables (6 Eurostat)

The highest suicide rate in EU 28 and Romania was observed in people aged 50-59 years, according to the results of studies from the USA, Canada, Ireland and UK. (Navaneelan, 2017; AFSP; O'Donnell, 2018; Samaritans, 2018) A possible explanation for the high rate of suicide in this age group is the increase in mortality in middle-aged Caucasian people due to "drug or alcohol intoxication, suicide, chronic liver disease and cirrhosis", (Case, 2015) more marked in persons with a low level of education, as well as almost doubling the number of people in this age group with disability caused by psychiatric disorders and musculoskeletal diseases. (Cheatle, 2011)

By analysing the suicide rate by age group, we observe that the total suicide rate in the EU-28 was higher than in Romania in people between 30-34 years and over 75 years.

The suicide rate in men in the EU-28 was higher than in Romania in the age group 30-34 and over 80, while the suicide rate in women in the EU-28 was higher than in women in Romania, except for the age group under 15 and 80-84 years.

Figure 3. Report of suicide rate in Romania / EU-28, by age group, in 2015



Obtained by the processing of tables (6 Eurostat)

The highest ratio between the total suicide rate in Romania and the EU-28 was registered in the age group under 15 years, being 2.3 times higher, 3.3 times higher for boys and 1.3 times higher for girls. Children under 15 in Romania represent a much more vulnerable group to suicide than children in Europe due to the family's economic and emotional problems caused by the leaving of one or both parents to work abroad, children remaining in the care of one of the parents, grandparents or another relative, the so-called "white orphans" named as such by the Italian media.

All three types of parental absence (father, mother, or both parents) were associated with negative emotional consequences, especially loneliness, depression and anxiety, (Tomşa, 2015; Zhao, 2014; Wang, 2015; Fellmeth, 2018) bullying behaviors, computer dependence, and poorer performance on cognitive tests. (Guo, 2012; Hu, 2014; Geng, 2013) Children with both parents left more often presented with autolytic ideation, depression and anxiety being the mediators in the relationship between the absence of parents and the suicidal ideation.(Fu, 2017) Given that the affective relationship between mother and child is an essential element for healthy childhood development, (Jampaklay, 2018) the large number of children living separately from the mother is worrying, especially since the long-term effects of parental migration are unknown.

In order to realize the extent of the phenomenon of emigration, we calculated that during 2008-2015, 1 750 000 inhabitants emigrated permanently or temporarily from Romania, the majority of young people looking for a job or to study. (22 INSSE) The identification of the new risk factors of suicide in the current socio-economic context of our country, is an essential objective in order to develop a project of primary prevention of depressive-anxiety disorders and suicidal behaviors.

The fact that in men in Romania the suicide rate was higher than in those in the EU-28 in all age groups, with the exception of groups 30-34 and over 80, suggests that men in Romania have a higher vulnerability to suicide. One of the

explanations would be that they have more frequently the role of supporting the family, associated with the reduced availability of a job, especially of one that allows them to fulfil this role. Another cause of the higher rate of suicide in men in Romania is higher alcohol consumption, our country being ranked 9th in Europe in case of consumption of pure alcohol per capita (12.6 litres/year), being exceeded only by Moldova (15.2), Lithuania (15), Czech Republic (14.4), Germany (13.4), Ireland (13), Luxembourg (13), Latvia (12.9) and Bulgaria (12.7). Also, Romania ranks 10th among EU 28 countries, in which the episodic pattern of increased alcohol consumption, of more than 60 grams of pure alcohol at least once a month is frequent, being situated after Lithuania, Latvia, Luxembourg, Estonia, Czech Republic, Slovenia, Ireland, Slovakia and Germany. (23 WHO)

In women in Romania, the suicide rate was higher than in the EU-28 only in the age group under 15 years and 80-84 years.

Between 1999-2015, the increase of the total suicide rate in the age groups 50-54, 60-64 years in the EU 28, and in Romania in the age groups 15-19, 60-64 and 80-89 years, indicates a worsening of the mental health status in these age groups. (Table 2)

Table 2. Suicide rate in Romania and EU-28, by age groups, 1999-2015

	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015
Total EU	10.75	12.96	12.71	12.88	12.76	12.54	12.21	11.67	11.17	11.55	11.83	11.74	11.73	11.82	11.76	11.38	11.06
Total RO	12.17	12.63	12.13	14.05	13.38	12.30	12.17	12.80	11.50	11.98	12.65	13.63	12.56	12.41	12.01	11.03	11.20
<15 years EU	0.26	0.32	0.32	0.32	0.26	0.31	0.25	0.24	0.26	0.22	0.26	0.22	0.20	0.20	0.21	0.20	0.21
<15 years RO	0.92	0.70	0.77	1.19	0.79	1.62	0.54	0.53	0.56	0.71	0.74	0.50	0.63	0.50	0.45	0.45	0.49
15-19 EU	5.41	5.74	5.32	5.43	5.02	5.16	4.80	4.76	4.54	4.99	4.83	4.57	4.55	4.52	4.53	4.67	4.31
15-19 RO	5.24	5.34	4.69	4.71	4.24	5.16	4.64	5.78	5.32	6.21	6.59	6.82	6.57	5.81	5.22	4.51	5.55
20-24 EU	8.66	9.82	9.43	9.59	9.65	9.43	8.47	8.20	7.82	8.27	8.40	8.61	8.48	8.40	7.99	8.04	7.58
20-24 RO	7.59	6.62	7.16	8.96	7.79	8.06	6.34	6.17	5.18	8.32	9.01	9.95	10.43	8.81	7.77	7.46	7.00
25-29 EU	9.63	11.06	10.59	10.68	10.47	10.20	9.75	8.83	8.74	9.34	9.50	8.85	9.25	9.32	9.21	9.07	8.95
25-29 RO	10.68	10.99	9.86	10.36	10.29	7.56	7.95	8.88	8.24	7.90	10.47	8.83	8.35	10.32	9.15	8.33	8.54
30-34 EU	10.50	12.50	12.35	12.68	11.93	11.61	11.25	10.45	9.91	10.19	9.91	10.21	9.77	10.15	10.15	9.91	9.30
30-34 RO	11.16	12.66	11.97	13.14	11.10	15.11	10.16	10.82	9.35	9.69	10.89	11.93	10.06	9.91	9.75	9.27	7.52
35-39 EU	12.59	15.18	14.59	14.41	14.53	13.88	13.34	12.70	11.88	12.06	12.45	11.98	12.04	11.70	11.40	10.95	10.57
35-39 RO	15.34	14.55	16.69	18.99	19.81	17.60	16.25	19.07	17.80	14.26	12.93	15.16	14.54	14.40	12.65	8.94	11.07
40-44 EU	14.87	18.13	17.64	17.65	17.10	16.60	15.57	14.39	13.66	14.50	14.60	14.62	14.41	14.38	13.96	13.64	12.94
40-44 RO	18.52	19.83	19.65	21.06	19.98	16.40	15.03	14.53	12.72	13.89	16.98	18.49	15.01	16.37	14.19	11.84	13.90
45-49 EU	15.45	19.75	19.25	18.88	19.55	19.03	18.25	17.39	16.14	16.47	17.34	16.81	16.62	16.81	16.61	15.54	14.74

45-49 RO	20.66	23.21	22.01	24.21	25.31	22.56	20.98	22.03	18.13	18.59	23.10	23.42	21.31	22.80	21.70	17.99	16.27
50-54 EU	14.90	18.28	18.22	19.01	18.92	19.07	18.94	18.56	17.12	18.14	18.91	18.60	18.54	18.44	18.16	17.44	16.45
50-54 RO	22.24	21.88	22.65	27.82	23.24	17.62	24.82	25.25	22.54	22.35	22.88	23.98	21.91	19.64	19.80	18.04	17.96
55-59 EU	15.23	17.28	17.35	17.02	17.13	16.92	17.22	16.26	15.82	16.74	17.88	18.07	18.34	18.26	18.39	17.19	16.95
55-59 RO	21.44	23.65	18.58	24.58	23.01	23.74	22.30	22.26	19.27	19.96	18.97	23.26	20.43	19.86	18.99	19.27	17.86
60-64 EU	14.41	16.94	16.35	16.52	16.13	15.98	15.60	15.24	14.05	14.21	15.10	15.55	15.19	15.56	15.85	14.98	15.08
60-64 RO	15.60	17.89	16.75	18.02	20.61	12.57	19.11	17.13	15.99	14.90	14.06	16.87	17.43	17.86	18.56	15.64	16.98
65-69 EU	14.73	17.17	16.41	16.60	16.41	15.77	15.98	15.50	14.71	14.99	15.26	14.54	14.14	14.23	14.86	13.54	13.60
65-69 RO	16.95	17.83	16.95	18.57	17.31	16.65	18.80	17.14	16.56	18.14	17.84	18.25	18.50	15.52	17.07	16.40	15.96
70-74 EU	16.39	19.73	18.18	19.21	17.85	17.91	17.48	16.68	15.91	15.94	15.57	15.83	16.08	15.75	15.90	15.43	14.39
70-74 RO	19.78	17.31	14.99	18.97	19.10	17.32	14.73	20.70	17.12	18.08	16.94	18.48	15.52	16.98	16.24	17.35	15.56
75-79 EU	18.22	22.15	21.02	21.15	20.81	20.50	19.45	19.07	19.01	18.64	17.78	17.21	17.90	18.25	17.83	17.57	17.73
75-79 RO	17.53	16.20	14.75	21.08	16.22	15.45	16.82	16.05	15.40	17.29	13.46	13.31	13.40	12.16	12.99	15.33	14.98
80-84 EU	21.98	27.40	25.90	25.50	26.24	24.32	23.85	22.37	21.64	21.70	20.79	20.89	20.52	20.87	20.06	20.72	20.39
80-84 RO	23.23	22.94	17.05	15.42	21.54	21.25	26.29	19.77	20.43	16.26	13.91	14.86	13.39	14.08	13.32	14.05	14.21
85-89 EU	24.27	32.12	30.11	29.90	29.30	28.15	28.17	24.55	24.93	23.75	24.16	24.14	23.34	24.05	23.50	25.63	24.25
85-89 RO	18.90	19.73	20.62	16.71	13.12	11.49	17.56	12.75	17.31	14.55	18.04	17.66	17.24	15.13	18.38	16.06	22.59

Obtained by the processing of tables (5.6,24 Eurostat) With bold I pointed out the age groups in which the suicide rate increased.

Discussions and conclusions

In the ranking of the EU-28 countries according to the total suicide rate and the suicide rate in men, Romania ranked in its second part, in the middle of the ranking in what concerns the suicide rate in women and on the 4th rank according to the ratio of the suicide rate in men/women, after Cyprus, Poland and Latvia. Most countries that ranked first according to the ratio of suicide rates in men and women do not yet have a suicide prevention strategy.

During the whole period 1999-2015 the total suicide rate in Romania was close to that of the EU-28, while in men the suicide rate was higher, and in women it was lower than in the EU-28.

In Romania there was a higher suicide rate than in the EU-28 for all age groups, except for the groups 30-34 and after 75 years. Under the age of 15, the suicide rate was much higher in Romania than in the EU-28, both in men and women, the important emigration of parents having had a big contribution.

Men in Romania aged between 50-69 had a suicide rate of approximately 30% higher than those in the EU-28, followed by those aged between 70-74 (25%) and by those aged between 15 -24 and between 35-44 (with 20%).

The rising suicide rate in young people and the elderly indicates a worsening of the mental health status at national level in these age groups and in the elderly at European level.

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SCHOOL CLIMATE AND BEHAVIOR MANAGEMENT IN ROMANIAN SCHOOLS

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Abstract

A healthy learning environment is most of the time positively correlated with a positive school climate. The present article is aiming to provide an overview on school wide discipline prevention in Romanian educational context and to identify existing practices to support and prevent school indiscipline in order to create a positive school environment which will facilitate learning. Participants included 114 teachers from primary and secondary schools and 5 stakeholders from Argeș county, Romania. The main research questions investigated the school climate and addressed the assessment of existing practices in reducing student disruptive behavior and enhancing student

competence and teacher classroom management in place in nowadays schools. The main findings of the research indicate a grow of disruptive behaviors and indiscipline in classrooms. The urge of effective classroom management techniques is a major concern for teachers who state that classroom discipline as their biggest problem. The number of classroom disruptive behaviors is increasing and school indiscipline is a real phenomenon that cannot be denied and have to be addressed. Hence the preoccupations at the national level of teachers and school decision-makers to address it efficiently.

Keywords: discipline, socio-emotional support, positive school climate, SWPBS

Introduction

School indiscipline and disruptive behaviors in classrooms are known as a reality of the school environment, but left unaddressed in the primary school can escalate through high school and determine long-term negative consequences not only on the individual level of the students, but also on the classroom level, affecting peers and teachers, and community level as well. Indiscipline and problematic behaviors should be tackled in schools, because within those settings preventing interventions can be set and can reach a great number of students, as well as adults (teachers, educators, psychologists, non-teaching staff, parents). Studies (C. M. Evertson & K. W. Neal, 2006; S. G. McClowry et al., 2009) shows that students with challenging behaviors spend less time engaged in academic activities and have fewer positive interactions with their peers and teachers.

C. M. Evertson, K. W. Neal (2006, pg. 8) consider that learning-centered learning is more dynamic than the traditional one “in terms of long- and short-term goals enacted, variety and flexibility of activities offered, and opportunities for multiple roles for students and teachers. The need for effective

management is critical in all classrooms, but the complexity of a learning-centered classroom increases the challenge”. In this new context of “snowflake culture”, teachers lack necessary skills to deal and manage challenging behaviors. Studies (K. L. Lane et al., 2011) show that low classroom management skills and the lack of confidence of teachers affect the ability to teach effectively and offer best learning opportunities for their students. A healthy school should offer a positive climate to support student learning, development, and well-being, to provide safety, support and adequate academic challenges, active and engaging activities. A report done by The Pennsylvania State University (2018) shows that a positive school climate would improve social, emotional, and academic competencies have public health benefits. In order to achieve a positive school climate, researchers (T. J. Lewis & G. Sugai, 1999; R. H. Horner, M. G. Sugai, A. W. Todd, Lewis, T., 2005; S. G. McClowry, et al., 2009; F. A. Anderson et. al., 2010; J. Swain-Bradway, et al., 2017; C. Bodiford McNeil, L. Borduin Quetsch, C. M. Anderson, 2018) propose several frameworks, models, programs of positive behavioral interventions and supports. The main aim of those researches was to build school capacity to meet students’ educational, health (including mental health), social, and psychological needs. A core aspect of any positive behavioral interventions and supports is its focus on the prevention of problem behavior through the direct teaching of expected behaviors across school settings, as well as providing more intensive and/or individualized interventions for students requiring additional supports to be successful (R. H. Horner, M. G. Sugai, A. W. Todd, T. Lewis, 2005).

Definitions and theoretical framework

Even though behaviors can’t be seen and measured and due to extensive research of behaviorism psychology gained a place within sciences, it is still a lot of interpretation on the meaning of the behavior. Human behavior is a complex construct, behind a human behavior there is a complexity of motives and reasons. In order to better understand our research initiative, it is important

to conceptualize and define what are disruptive behaviors and what school indiscipline means and how can be measured. We need to define challenging behaviors to better understand what constitutes a challenging behavior. Often challenging behaviors are subjective, still aggressive and abusive behaviors have been very specifically identified by researchers. Lorber, N. M. (1966) is using the term of inappropriate behavior and indicates early patterns of challenging behaviors as aggression, vandalism, truancy, tardiness, dropout. He is also using the term of “poor behavior”, defined as a behavior incompatible with and undesirable in the best interest of the educational success and effective operation of a class. In 2011, R. M. Oliver, J. H. Wehby, D. J. identifies and targets in their classroom management study disruptive, aggressive behaviors such as noncompliance, verbal disruption, teasing, being out of one’s seat, damaging school furniture or other’s property, hitting others. C. Cavanagh & B. Edelman (2017) defined as maladaptive behaviors all challenging behaviors that cause problems to an individual themselves or others around them. L. S. Wakschlag et al. (2010) identifies disruptive behavior disorders and syndromes (DBDs) in preschool children, defining them as a deviation from age appropriate norms (giving as an example “loses temper and defies adults”) and exaggeration of normative developmental processes (“easily annoyed,” “often angry and resentful”). R. H. Horner et al. (2005) is adding to the disruptive behaviors in schools with bullying, insubordination, noncompliance, withdrawal. In Romanian context studies (M. Constantinescu & C. Constantinescu, 2017 (1); M. Constantinescu, C. Constantinescu, C. Dumitru, 2017 (2)) identify poor communications skills of teachers with students, pedagogical insufficient training, low motivation for their profession as important factors of increased disruptive behaviors in schools. To sum up, we would consider as a disruptive behavior any behavior that is hindering the learning and development process of students and is affecting the well-being and the quality of the educational process within the school environment and beyond it. J. M. Dru (2019) is analyzing the

impact of disruptive behavior on the working life and its manifestation in the digital area.

Research design

The paper is presenting the results of a quantitative and qualitative analysis on behavior classroom management undertaken in the framework of the “Building School-Wide Inclusive, Positive and Equitable Learning Environments Through a Systems-Change Approach [SWPBS]”, an ERASMUS+ KA3 project with reference number 606687-EPP-1-2018-2-CY-EPPKA3-PI-POLICY, financed by European Commission. This current research, performed in Romania as part of a larger study in the other project partner countries (Cyprus, Greece, Finland), explores the most frequent disruptive behaviors from classrooms and school services to support teachers and student to manage those behaviors and ensure prevention. The *research purpose* was to assess the school climate and behavior management techniques to address disruptive behaviors in classrooms. The final outcomes were to identify schoolwide discipline prevention policies and student socio emotional supports offered by Romanian school community. Problematic behaviors are growing and school is failing to offer a safe environment. The motivation of this study comes from the need to assess the current situation in Romanian schools in order to prepare and implement the Schoolwide Positive Behavioral Intervention and Support Framework.

In order to achieve the above-mentioned aim, the project is setting the following *objectives*: to measure the incidence of problematic behaviors in Romanian classrooms; to explore the principles and school procedures in managing problematic behaviors; to measure the effectiveness of existing discipline practices and policies; to identify schools needs for needs for promoting positive and preventative learning environments. To achieve the proposed research objectives, we have used as *research working methods*: focus

group interviews, questionnaire and data analysis. The research plan was followed an exploratory descriptive design. With a view to identify the current school needs concerning the efforts to prevent school indiscipline and

to create a positive school environment, meant to facilitate learning, the interview was attended by 5 people from different backgrounds, respectively 3 school inspectors, who monitor school discipline in various schools, 1 director of a secondary school with students aged between 3-15 years old and a school psychologist. The questionnaire was applied to teachers and explored the problematic behaviors, classroom management skills, discipline practices and policies. The *sample* investigated was formed by 114 teachers (educators) from Arges county and can be visualized below (*Table 1*).

Table 1 Demographic characteristics for key stakeholders (N= 114)

Variable	n (%)
<i>Gender</i>	
Female	75 (65.79)
Male	39 (34.21)
<i>Age (years)</i>	
Median	46.42 (range 29-71)
<i>Professional background</i>	
School principal of primary school	24 (21.05)
Inspector of primary school	10 (8.77)
Other	80 (70.17)
<i>Work experience in Education</i>	
Median	5 (range X-X)
Bachelor degree	44 (39.63)
Master's degree	65 (58.55)
<i>School community</i>	

Village, or rural area (fewer than 3 000 people)	64 (56.14)
Small town (3 000 to about 15 000 people)	7 (61.40)
Town (15 000 to about 100 000 people)	9 (7.89)
City (100 000 to about 1 000 000 people)	34 (29.82)

Results and discussions

The findings indicate that physical and verbal conflicts are the most present between students in classrooms. An overall mean score for the sample was calculated for each item. Further details of the scores can be found in *Table 2* and in *Figure 1*. Overall, the trend in scores demonstrated that the subscale items with the lowest scores were “Student substance use” and “Physical abuse of teachers”. Items with the highest scores were “Verbal conflicts between students (e.g., swearing, calling names, comments related to racism/sexual orientation)” and “Physical conflicts between students (e.g., hitting, pushing, fights)”. However, one may notice that the scores per items were all smaller than 3, which proves a relatively safe/clean school environment. Finally, a total behavioral Incidents score (severity of behavioral incidents) for each respondent was obtained by summing the scores of individual items. Out of a possible score of 5, indicating a higher perceived level of behavioral incidents frequency, the mean \pm SD score was 3.6 ± 0.8 .

Table 2 Descriptive Statistics on Behavioral Incidents

Subscales	N	Mean (SD)
Physical conflicts between students (e.g., hitting, pushing, fights)	104	2.22 (0.93)

Verbal conflicts between students (e.g., swearing, calling names, comments related to racism/sexual orientation)	104	2.75 (0.98)
Psychological conflicts between children (e.g., exclusion of a student from the team, spreading negative rumors)	104	1.89 (0.95)
Cyber bullying by using technological means (e.g., mobile phones, computers, social media, etc.)	104	1.67 (0.82)
Student tardiness (arriving late in school, coming late from break)	104	1.97 (0.98)
Student absenteeism (being absent from school)	103	2.01 (0.88)
Student substance use	103	1.08 (0.3)
Showing disrespect to teachers and peers (e.g., talking back, refusing to work, making negative comments)	104	2.01 (1.04)
Physical abuse of teachers	102	1.09 (0.35)
Disruption during instruction (playing with objects, talking with others, not waiting his turn)	104	2.14 (1.1)
Severity of Behavioral Incidents	104	3.6 (0.8)
Response range 1–5.		

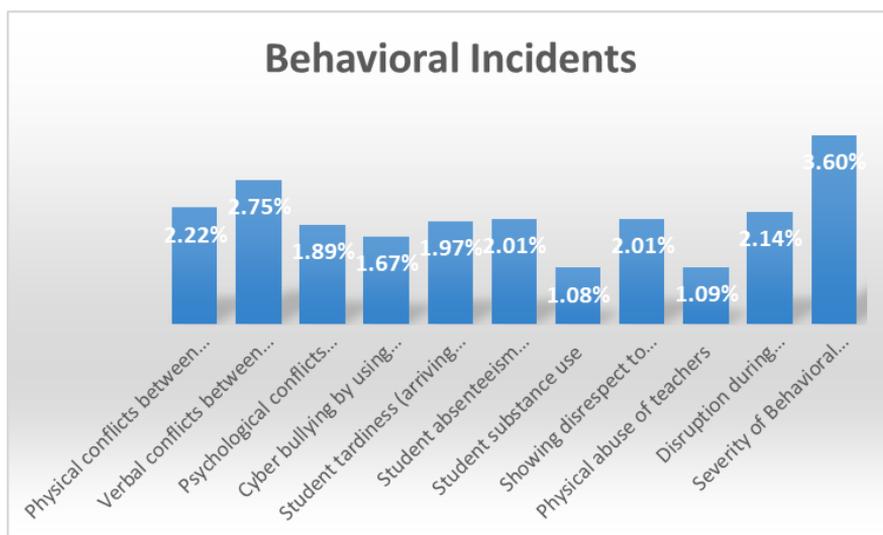


Figure 1 Distribution of behavioral incidents in Romanian schools (Arges county)

For the cases who reported to have a written school discipline, an overall mean score was calculated for each of the additional items. Further details of the scores can be found in *Table 3*. Overall, the trend in scores demonstrated that the subscale item with the lowest scores was the one regarding the comprehensive of the school discipline policy. Item with the highest scores was the one asking if this school discipline policy is consistently applied. As shown in *Table 3*, one may notice that all items got scores above 4, which may be interpreted as an indicator of the fact that school discipline policy is quite good (good quality and usability). Finally, a total quality of written school discipline policy score for each respondent was obtained by summing the scores of individual items. Out of a possible score of 5, indicating a higher perceived level of school discipline policy's quality and usability, the mean \pm SD score was 4.2 ± 1.38 .

Table 3 Descriptive Statistics on Written school discipline

	Yes N (%)	No N (%)

Subscales	N	Mean (SD)
Having a written school discipline policy	98 (96.1)	4 (0.98)
Is it comprehensive?	102	1.04 (0.2)
Is it clear?	96	4.03 (0.99)
Is it consistently applied?	95	4.29 (0.92)
Is it widely publicized among administration team, staff and families?	96	4.09 (0.9)
School discipline policy's quality and usability	102	4.2 (1.38)
Response range for subscales 1–5.		

As far as the effectiveness of existing discipline practices and policies is concern, an overall mean score was calculated for each of the items. Further details of the scores can be found in *Table 4*. Overall, the trend in scores demonstrated that the subscale item with the lowest score was “School discipline programs have been in reducing problem behaviors in your school?”. Item with the highest score was “School practices have been in supporting students with socio-emotional and behavioral needs?” Finally, a total Effectiveness of existing school discipline practices score (items 1, 3, 4) and school discipline policies (item 2) score for each respondent was obtained by averaging each participants’ responses.

Table 4 Descriptive Statistics on the Effectiveness of existing school discipline practices and policies

Subscales	N	Mean (SD)
School discipline programs have been in reducing problem behaviors in your school?	101	3.61 (0.92)

Policy discipline guidelines have been in guiding schools to reduce problem behaviors in schools?	101	3.56 (0.92)
School practices have been in reducing problem behaviors in your school?	103	3.81 (0.97)
School practices have been in supporting students with socio-emotional and behavioral needs?	103	3.86 (0.95)
Effectiveness of existing school discipline practices	103	10.13 (X)
Effectiveness of existing school discipline policies	101	3.16 (X)
Response range for subscales 1–5.		

The frequency of receiving training on school discipline programs was initially assessed. For the cases who reported to receive training on school discipline programs, an estimate the number of in-service training hours was assessed. Further details of the scores can be found in *Table 5*.

Table 5 *Descriptive statistics on professional development training*

	Yes N (%)	No N (%)
Receiving training on school discipline programs	37 (38.5)	59 (61.46)
	N	Mean (SD)
Estimated number of hours	30	50 (40.48)

Finally, a total limitation on promoting positive learning environments score for each respondent was obtained by averaging each participants' 5 responses.

Table 6 Descriptive Statistics on Current limitations on promoting positive learning environments

Subscales	N	Mean (SD)
Lack of or inadequate number of personnel with expertise in schoolwide prevention (e.g., school counselors, school psychologists)	104	3.08 (0.81)
Lack of or inadequate teacher training in preventative positive-based classroom practices	104	2.39 (1)
Lack of or inadequate supports within the school to help specific students with socio-emotional and behavioral needs?	104	2.56 (1.02)
Likelihood of complaints from families	103	2.3 (0.94)
Lack of or inadequate time for collaboration among staff	104	2.34 (0.87)
Limitations total score	104	11.54 (X)
Response range for subscales 1–4.		2.31

We got many additional comments from our respondents to the questionnaire, considered important by them for creating positive learning environments with emphasis on schoolwide discipline prevention and student socio-emotional supports. Few of these comments, representing potential measures and actions to address schoolwide prevention, are rendered below: *“Encouraging parents to work in partnership with teachers, strengthening positive attitudes towards school and work”*; *“Developing partnerships with local institutions - police, gendarmerie and NGOs in order to create safe environments, without danger to the physical and psychological integrity of students”*; *“Conducting diverse activities adapted to the school environment, specific to the frequency of events / forms of violent manifestation with direct involvement of pupils, parents, school counsellor in cooperation with NGOs, public institutions”*; *“Students to propose measures to be taken when indiscipline acts take place”*; *“Extra-curricular activities to raise interest and help them socialize and collaborate. Role games”*; *“The disciplinary methods available to teachers are extremely low and conditional on pupils' status. Students have many rights and few duties. The only method of sanctioning is to reduce the note to wearing”*; *“Families of more involved students and a constant connection with school”*; *“Monitoring student activity, facilitating communication, meetings with representatives of the justice system, and setting up a school intervention group.”*

Conclusion

Managing classroom disruptive behaviors to ensure a positive school climate is a concern expressed by teachers from Romanian schools, confirming the increasing of problematic behaviors and the need to tackle them seriously. Even though teachers, school principals and school inspectors didn't report any severe and extreme indiscipline, the indiscipline is a reality, its incidence is high and school indiscipline affects almost every school, and every

classroom. Hence the preoccupations at a national level of teachers and school decision-makers to address it efficiently. Therefore, the implementation of a positive approach, such as the SWPBS framework is strongly needed to create a positive school environment and to promote schoolwide prevention and stronger socio-emotional supports for students, teachers and everyone involved in the educational process.

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TRUST AS A SOURCE OF EFFICIENCY IN EDUCATIONAL COMMUNICATION

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Abstract

This study is interdisciplinary and is located at the intersection of three fields of knowledge: communication, pedagogy, educational communication. We argue in the direction of imposing the double thesis that

a) the main instrument of efficiency of the educational educational communication is the construction, maintenance, consolidation and improvement of the relation of mutual trust between the communicating agents and that

b) the method by which the confidence in the two artificial communication processes is initiated is the translation of the confidence from the natural communication plan into the institutional communication plan.

Keywords: trust, communication, education, educational communication

1. Introduction

The communication experience shows that there is natural communication and non-natural, artificial communication. Natural communication is free, takes place by itself, is natural, undirected and uncontrolled from the outside. Non-natural or artificial communication is planned, organized, implemented, commanded and controlled by oriented interests and/or social factors. From this perspective, education systems are places of non-natural, artificial communication.

In the axiological portfolio of people, freedom is fundamental. Therefore, any stimulated, injected or infused communication is perceived as limiting freedom and welcomed (Frederiksen, Larsen & Lolle, 2016; Dworkin, 2019; Bormann & Thies, 2019).

Generally, natural communication is based on trust. As forms of institutionalized communication, educational communication and e-Learning have a strong artificial communication component, have a high dose of organizational induction. Educational communication and e-Learning do not necessarily depend on trust; they are initiated by legal, objective mechanisms (Todoruț, 2018; Bunaiasu, 2018; Stejskalová, 2019). However, the success of these learning fashions is based on a subjective interpersonal criterion: trust.

2. Education and trust

The specialists found that trust is a fundamental component in all the relationships that people develop and that lack of trust affects the social, educational and informational processes: “Trust is a crucial element in any relationship and is inversely related to information distortion” (Mellinger, 1956); “A lack of trust leads to fears about misuse of information and, hence, to considerable gatekeeping” (Fulk J., Sirish M., 1, p. 485). Moreover, trust is a term of identity description and social desirability. People we do not trust we hold on the periphery of the values of our lives.

Trust, cooperation and association of people are a real bonding network of social life, a cement aggregation which helps people?

If we try to decipher the relationship between sociability and development, we find that the relationship between productive sociability (one that benefits stakeholders) and development is a two-way as Dumitru Sandu (2003, pp. 15-33) stated in his “Sociability in space development. “Social relationships are an efficient type of development, and development is an extension of the area of productive sociability opportunities by leveraging the value of survival.

“The need for trust, says Jean Hamburger (1984, p. 127), is a basic feature of human thought. It takes the form of a vacuum capable of attracting any nearby object ceasing to be void. It can evolve or devolve. When this need has found the object, it arises a feeling of relaxation, even elation, which annihilates some of the drawbacks of a life hardly fulfilled. “Satisfying the need to receive and to trust installed a sense of completeness, the free expression of personality, comfort of belonging to the community, a phenomenon that blurs or annihilates the feeling of solitude. Moreover, the social trust appears as solidarity, unconditional support, without reservation and without axiological interrogation.

The relationship of trust is crucial for communication normality, for human normality, because “being human is dependent on communication between people without reservations” (Jaspers, 1986, p. 144). Only the animated reliable communication can reach beings, as the essence of life. The relationship of trust subscribes to the opinion of H. Marcuse (1977, pp. 242- 293) within the fundamental relationships of a normal society, one in which “the decisive factor is solidarity.” The man opens the one-dimensional trust and solidarity is fulfilled. Trust exists not only as self-need, is not autotelic needed to him, but is part of the need for security. A healthy man is powerful and secure. Safety is built on relationships that he has with his peers. A man engaged in conflicts, disagreements, misunderstandings and confrontation is a man in trouble. Even

stronger, it is not fully insured. Tranquillity lays a contradiction. Similarly, a country in conflict is a country driven as strong as it is threatened. A threatened man, a threatened country is paradigms of insecurity, lack of trust, evidence. Delumeau considers that “The need for security is fundamental, it is the basis of affection and human morality” (Delumeau, 1986, p. 19). Unmet need, that feeling of insecurity, constitutes a mental disorder called the “Damocles Complex.” The need for trust is therefore double articulated: the need for standalone and as a pillar of the need for security.

Immanent trust. Trust is inherent to human nature. Born out of an irrepressible need, trust is a vital reflex. You cannot trust anyone: a world in which we would live in a man's unhealthy world. Without trust, the man would not have survived and especially would not have become what it is. Through the apple, the man has lost confidence in the biblical God, but also gained the power to grant himself and gain confidence, the ability to decide awareness regarding him. He kept the teacher, but changed his master. He became his own master (Stensaker & Harvey, 2010; Hooghe, Marien & de Vroome, 2012).

Trust opens as a spectrum, it multiplies, takes forms and gains changeable aspects. These metamorphoses explain once again the ambiguity they land, as its lack of transfer: there is a measure of the dose of credibility to something or someone to ensure the allocation of trust. Depending on the indication, criteria and other indicators we trust or not. The amount of trust increases, and people know to appreciate and practice it (Simons, 2017; Haynes, 2018; Vicol & Calechina, 2018).

Original trust. Trust is the foundation of most of the positive human emotions underlying the fundamental human feeling: love. Also, we find that the essential component of positive attitudes: “This is the premise of the original trust to all positive social attitudes, conditioning our ability to identify with a group in all social situations” (Eibl-Ebesfeldt, 1998, p 240).

There are trusting feelings in opinions, in attitudes, in knowledge, in taste and in the intuition of someone. There is confidence in the work of a person, in an individual's action ("a reliable man"). In one word, we have confidence in a figure, in a unitary or sectorial manner, in a group, in a class of objects, in a society. It appears, the trustworthy behaviour is synthesized, and it is marked in personality. Confidence can be: emotional, cognitive or volitional.

Trust is original and withdrawing confidence is derived. Referring to E.H. Erikson and his "original trust", Irenaus Eibl-Eibesfeldt (1998, p. 239) wrote: "This trust is the fundamental basis of any healthy personalities." It is recognized, therefore, an individual and social value of trust. Trust is fundamental in building a personality originally adapted and the potential permanent adaptation to situations, contexts and frames changing.

The source of all evil is, according to Alfred Adler (1995, p 24, p 63), "an exaggerated sense of inferiority, lack of self-confidence." Lack of confidence is shown by looking for domination in force, money or influence. Moreover, the phenomenon spreads negativity on social levels above personality, and this was known to the Greeks and Romans "the lack of confidence and courage, frustration and art, and the study and advancement of himself", says Quintilian (1974, p 361), adding: "the best cure for shyness is self-trust" (Quintilian, 1974, p 362).

Social cognition and decision-making is based on trust. Source and target knowledge inexorably inform each other in continuing world, not in initiating it. Human activity would be virtually shut down if people would act only once, with the basic information or perceptions directly from the source. "In the vast majority of cases, decisions are based on trust, whatever the type of that trust is. Trust means in a further result, namely, of its predictability." (Watzlawick et al., 1972, p. 229). As a form of social knowledge, once installed, trust does not require evidence. If its conviction is supreme, intimate "social knowledge is based on trust and not on evidence," says J.-N. Kapferer (1993, p. 285). People

see their peers being reliable and interpret their behaviour as the basis of good faith. That everything is positive, fair and moral confidence is presumed. Trust binds man to others.

Trust in something. Trust in each other is the driving attitude towards it. It implies that the person leads to respect for others. Hegel does not say (1996, p. 59) that “the imperative duty is being a person and respect others as persons” Trust is a decent proposition we give the other and in most cases it takes over. When it returns to itself, it appears as a resource of energy and positive information to the targeted objectives. It generates much success as confident attitude focuses and leverages internal forces as well as external ones, in the form of thoughts, statements and events that shape profit oriented actions. “What you believe is done” (Cornelius and Faire 1996, 56). Trust is a worthwhile investment!

The trust in codes. The great examination of trust in something is to trust words, trust in “language”. It enjoys broad formulation capabilities, benefiting from a general principle of expression: can express any meaning created in any other language (gestures, sign-posts, kinesis, proxemics, etc.).

Language is a convictive means of communication (obtaining convictions through rational arguments and ideas) and a persuasive one (inducing belief by sophistry, seduction, threats, lies, confusion, misinformation and so on) (Massy, 2003; Charron & Rothstein, 2016; Güemes & Herreros, 2018). All this increases the field of possibilities that needs to divide trust. The area is so extensive that it reaches ambiguity and makes flash information hard to find an object of trust, and when one folds, it is a compact set of ambiguities.

The project of confidence is shaken, on the other hand, the fact that language is both a field of power and one of servility, as stated by R. Barthes (1987, pp. 345-348): power lurks hidden in every discourse, it is present in the most subtle mechanisms of social edifice (in the state, classes, group of fashion's current views, private and family relationships) (Negrea, 2019; Voinea, 2019).

In the same speech still, language does not says it all with the message, but the fascist forces you to say; servitude and power inevitably confused.

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“GLOCALIZATION” OF SHAOXING CITY IN CHINA: INDIAN EVIDENCE

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Abstract:

As the biggest textile cluster in southeast China, Shaoxing is described as a low-end globalization city with many international businessmen here. Indians play an important role in such markets to transport huge quantities of goods not only to their local bazaars but also to West Asia, Southeast Asia, and Africa. This paper aims to explore Indian’s perception and interpretation of the image of Shaoxing city as they live and do business there. Word association testing and semi-structured interview are utilized to triangulate the research results. Based on the weighting statistics and thematic analysis of semi-structured interview, the paper concludes that Indian’s perception of Shaoxing city, largely positive with small negative voices, shows a fail “glocalization” tendency that requires strengthening cultural exchanges between local residents and Indians.

Keywords: Textile, Glocalization, China, Word Association Test, Semi-structured Interview, Cultural Exchanges

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I. Introduction

China proposed “Belt and Road” initiative in 2013. Shaoxing, as an important city of the ancient Silk Road, has its unique regional advantages when responding to the initiative in Zhejiang province. In addition, Shaoxing, as the world's largest chemical fiber textile base, has a wide market for its textiles in the world. Many businessmen from South Asia, Middle East, Eastern Europe and Africa carry out economic and trade exchanges with its distinct industrial advantages. At the same time, Shaoxing has a long history and prominent cultural characteristics. Its yellow wine brand and cultural celebrities have strong attraction for foreign friends. As one of the most important trade partner country of Shaoxing city, India stayed as the top one last year according to the local government work report. Understanding Indian’s perception and interpretation of the image of Shaoxing city is of great significance for the understanding of the “glocalization” of Indians there.

Glocalization was used to describe the adaptation of globally marketed products and services into local markets (Robertson, 1994). Robertson’s (1995) holds that local, national and global relations are regulated by local, national and political dynamics with regards to his concept of glocalization. Later, some researchers believed that it was the cultural and political reflection of temporary globalization (Sedda, 2004) and facilitated the understanding of cultural differences (Giulianotti & Robertson, 2007). Some other researchers insisted that culture could also be a glocalized phenomenon (Kjeldgaard & Askegaard, 2006), and it was also considered useful in the educational researches (Brooks & Normore, 2010). In a word, both local interaction and global interaction, economically or culturally, socially or educationally, are expanded by glocalization. This paper focuses on the Indian’s impression of Shaoxing image, aiming to analyze the Indian’s glocalization level there.

"City image" was first defined as the perceptual impression of urban physical form of most urban residents (Lynch, 1960). Cox & Zannaras (1973)

then divided the city image into two basic forms: one is the image in name, which refers to the perceptual impression determined by objective factors such as the geographical location, climate and environment of a city; the other is the impression assessed, mainly from people's subjective value judgment of the city, which is influenced by various factors. To sum up, the image of a city is not only determined by its real urban space, but also influenced by another symbolic and imaginative virtual urban space. Therefore, this study intends to explore the abstract and symbolic meanings of Shaoxing's urban image from the perspective of those Indians who live there.

2. Word Associate Test

2.1 Research Methods

People's perception of image is not only derived from real contacts such as food, clothing, housing and transportation, but also from the natural projection and impression of psychology. This study adopts the psychological research method of "Word Association Testing". Since 1987, the "Word Association Testing" was used by founder Galton, it has been regarded as one of the basic methods to measure human emotions. This method is simple and easy to operate. In such a typical test, the participants in the experiment quickly write down the words in their minds after getting in touch with a stimulus source (such as words/pictures/videos).

2.2 Research Object and Sampling

Through the combination of convenient sampling and standard sampling, the subjects of this research group are 33 Indians in Shaoxing, including foreign students, businessmen, housewives and migrant workers.

2.3 Data Collection

When carrying out the word association testing, all testers were asked to start free imagination when they hear the word "Shaoxing" and write down the ten words/phrases that first came to their minds. Each of the subjects got a piece of paper and pen, or a link to receive the test questionnaire on the phone. There

was no time limit for this test, so as to create a relaxing and comfortable environment for the subjects. Combining paper test results with on-line results, a total of 330 data should be obtained theoretically. However, due to less than ten data or unclear handwriting provided by a small number of subjects, 289 data were obtained by stimulating association with the word "Shaoxing" including 213 words/phrases.

2.4 Data Analysis

Considering that the main research object of this study was the Indians' perception of Shaoxing image, the team excluded words that only appeared once due to accidental factors, leaving words mentioned at least twice by the testers. There were about 40 such words. Among them, as for the very first word, seven people associated with "textile"; six people with "yellow wine"; five people with "water"; three people with "Wanda Square"; those who associated with "hometown", "clean", "beautiful", "food" and "transportation" were more than two persons. Of course, it was not scientific enough to make analysis just on the basis of statistics of the associative words that first came to their minds; in order to reveal the overall situation more comprehensively and effectively, the research group further used the method of "weighted" statistics to analyze the results. The specific operation process was as follows: setting the weight of "first associative word" to 2, the weight of "second associative word" to 1.9, and so on, the weight of "tenth associative word" to 1.1.

Table 1:

Forty Words of Word Association Testing

water	Lu	crowde	Stinky	transporta	simple	small	good
19.3	Xun	d	tofu	tion	3.8	3.6	teachers
	10.6	7.3	5.1	4			3.4

yellow wine 16.5	Wanda Square 9.3	expensive 6.8	rainy 5.1	hometown 4	bike 3.8	near Hangzhou 3.6	nice nature 3.2
beautiful 14.4	delicious 8	hot 5.7	park 5	good location 3.9	Chinese language 3.7	factory 3.5	happy 3.2
food 14.3	quiet 7.9	friendly 5.3	air pollution 4.9	peaceful 3.9	bus 3.7	fast express 3.4	comfortable 3.1
textile 14	clean 7.7	history 5.2	noisy 4.6	lake 3.8	humid 3.6	easy payment 3.4	old 2.8

In these 40 words, the only negative words are “crowded-7.3”, “noisy-4.6” and “air pollution-4.9”; and the positive words are “beautiful-14.4”, “delicious-8”, “quiet-7.9”, “clean-7.7”, “friendly-5.3”, “hometown-4”, “good location-3.9”, “peaceful-3.9”, “near Hangzhou-3.6”, “fast express-3.4”, “easy payment-3.4”, “nice nature-3.2”, “happy-3.2” and “comfortable-3.1”. The rest are neutral words without obvious tendency. The weighted scores are 248.4 in total, neutral words are 149.4, the ratio is 248.4:149.4. The weighted scores of the positive words is 82.2 and that of negative words is 16.8. Therefore, it’s obvious to see Indian’s attitude towards the image of Shaoxing city in Zhejiang province, China, mostly is positive and appreciative.

2.5 Results

The results show that textile is the most important business card in Shaoxing. Most Indians come to Shaoxing for textile business or do business related with textile. From the the results of word associate texts, there are seven people who think of “textile” in the first place, and the total weight score is 14, which comes to the top five in the final result.

The Jiangnan ancient town with river and bridges is the most obvious impression of Shaoxing in Indian’s minds. In addition, they give a high appraisal of Shaoxing's infrastructure, urban environment and people’s friendliness. Located in Zhejiang Province, the southeast part of China, Shaoxing is a typical example of Chinese Jiangnan ancient towns with rivers, lakes and bridges all over the city. With direct and personal touch with the nature environment, the water in Shaoxing is quite impressive to the “local” Indians.

However, most of them come here for business purposes. They are more familiar with Keqiao district like (Wanda Square) than with the ancient district of Shaoxing. They are less familiar with the ancient history and culture of Shaoxing. Shaoxing's external communication and discourse construction are still relatively scarce, which hinders the process of interpersonal communication and self-media communication, and the lack of the construction of Shaoxing's external discourse platform might be one of the reasons that account for this phenomenon.

3. Semi-structured Interviews

3.1 Data Collection

Semi-structured in-depth interviews were used to collect data. Rubin (2011) believes that through verbal communication and individual expression of their ideas, different individuals can achieve a certain degree of mutual "understanding". Through questioning and conversation, people can surpass themselves and approach the fusion of horizons between subjects, and construct a new social reality that is meaningful to both sides (Drever, 1995). This study

uses open questions and semi-structured in-depth interviews to encourage visitors to tell their true thoughts. The author maintains the participants' posture throughout the process and avoids preconceived guidance and suggestions.

3.2 Data Processing

As the interviewees did not agree to record the interview process, in order to ensure that important information was not omitted, the team took notes throughout the interview with the consent of the interviewees, which provided real raw data for data analysis. Researchers in the research group carefully read the original data within 48 hours and then analyzed it.

3.3 Data Analysis

Descriptive and inferential analysis of quantitative data was carried out by statistical analysis software. Qualitative data analysis software was used to code and analyze the interview results. The encoding process is as follows: 1. Two coders check the interview records together. 2. Each coder first codes the interview records independently. 3. Finally, the topic is decided by two coders after cross-discussion.

The author compiled a semi-structured interview outline based on the existing literature research. The main content of the interview is the Indian's perception of Shaoxing's image. 1. What are the sources of information you learned about Shaoxing before you came to the city? 2. What do you think of Shaoxing's natural environment? 3. What do you think of Shaoxing's infrastructure? 4. What do you think of Shaoxing's economic environment? 5. What do you think of Shaoxing's city services? 6. What do you think of the local Shaoxing people? 7. What's your general impression of Shaoxing? 8. How would you introduce Shaoxing to people in your hometown? Each sample was interviewed for about one hour.

3.4 Analysis Tools

In this study, Microsoft Excel, a computer-aided qualitative analysis software, was used as a tool for coding and analysis. Microsoft Excel software is

the most frequently used computer-aided qualitative analysis software, which aims to process qualitative data as quantitatively as possible.

By combining convenience sampling with standard sampling, this study selected ten Indians from Shaoxing as interview samples. Participants were as follows: Seven males and three females; two under 25, three between 26 and 32, one between 33 and 35, and four at 36. Sample numbers are arranged from 01 to 10 according to the time of interview.

3.5 Results

After reviewing all the interview records, the two coders analyzed the contents and classified the topics respectively. After summarizing, discussing and processing for two weeks, the two coders formed a basic coding catalogue (see appendix), and established an analysis framework to classify, compare and summarize the contents that need to be analyzed. Through the analysis and coding of interview records, several thematic categories become obvious: economic, social, cultural and political aspects. Foot (1999) believed that the combined effects of mass media, personal experience, interpersonal communication, memory and environment formed people's subjective impression of a city. The interview design of this study is to better understand the image of Shaoxing. Direct analysis of interpersonal impression can expand the image of Shaoxing, which is the medium of quantitative analysis, and make the whole research more three-dimensional and comprehensive. It can also explore the reasons for the formation of Shaoxing image from the aspects of interpersonal communication and interpersonal communication.

As for economy, textile is Shaoxing's trademark industry, and Shaoxing as a whole is in the rapid developing Zhejiang Province, but in recent years, the indian's think that the economy has been in a sluggish state. From the results of interviews, most Indians are engaged in textile and foreign trade as intermediaries. They control the output and speed of their factories by stationed in Shaoxing for a long time, and then sell their products to markets in Africa,

West Asia, South Asia and Southeast Asia. As Ka-Kin (2014) said in his field survey of Indians in Shaoxing, Shaoxing is a small city, but its economic contacts are extremely globalized. Mathews et al. (2015) called this low-end globalization, because these industries are very marginal and low-level in the global economic system, and it is difficult for them to reverse this systematic inequity; but this inequity, to some extent, expands the living space of the local economic system. When these Indians are in an unfair economic structure, they know how to use social networks, mobility and personal risk-taking to maximize their living space.

In terms of culture, the dissemination of Shaoxing's ancient culture has little influence. This result is beyond the research team's expectation and deserves our further in-depth consideration. Only half of the interviewees talked about Lu Xun and traveled to his former residence. Although the mainstream English media reported on the friendly exchanges between Lu Xun in Shaoxing and Tagore in India, there was little real contact between the public and the people. The real reason may be that the audience groups were businessmen, and there was a lack of interviews with Indian scholars or relevant researchers. Although most Indians in the interview acknowledged Shaoxing as a typical representative of the ancient town in the south of the Yangtze River and expressed their love for the poetic environment such as "Xiaoqiao Running Water", they also questioned Shaoxing people's attitude toward life. They thought that Shaoxing people lived under great pressure and had a low happiness index. They could not enjoy the current environment and living conditions because of their indulgence in the mobile phones. So the popularization of cellphones has its advantages and disadvantages.

When it comes to the social aspect, the improving infrastructure, people's friendliness and good urban services have won very positive feedback. The memories of living in Shaoxing have direct or indirect impact on their hearts and minds, and the judgments they get from their own experience will have a

lasting impact on them. Interpersonal interaction and inter-group interaction can help Indians better integrate into Shaoxing's local life, but most of their interpersonal interaction behavior is only superficial and instantaneous, so they can not “glocalize” themselves truly in Shaoxing in depth.

Politically, although respondents commented directly on Chinese socialism, their attitudes revealed their dissatisfaction with China where they could not use Google, Facebook and Twitter.

4. Discussion

Finding One:

Textile is a major economic card of Shaoxing. Indians engaged in textile and foreign trade in Shaoxing have their own community groups. Some people express that they have been discriminated against when they first came to Shaoxing.

Qualitative and quantitative studies all reflect this point. In mainstream English media reports in India, Shaoxing is the largest textile trade center in China's coastal areas. Nine out of ten interviewees mentioned textile and fabric, seven practitioners and three potential practitioners mentioned the development of textile and foreign trade industry, the number of textile factories in Shaoxing and so on. Just like China's "Chinatown", Indians mostly gather in Keqiao District in Shaoxing, which is close to Shaoxing Textile Commercial Center, so as to facilitate business contacts, logistics and trade and other practical operations. In their Indian community life, religion is a spiritual bond that unites them. They will hold some related activities regularly, and they will also participate in some related activities in Zhejiang and even in China. Their cohesion is very strong. According to the researches of past scholars and interviews with interviewees, most Indians who come to Shaoxing are engaged in textile and foreign trade industry and earn profits by earning the difference between intermediaries. The lack of certain social networking circles and skills in China just after arrival will be more or less subjected to industry pressure and

environmental discrimination, which is the most intuitive response of group contact. Among the respondents, Shaoxing is believed to be more conservative and backward than other first-tier cities such as Shanghai and Hangzhou.

Finding Two:

Shaoxing's natural environment and climate, social stability and infrastructure improvement, gourmet food and wine have won unanimous praise from Indians, but Indians do not appreciate Shaoxing's attitude towards life.

Although the mainstream English media in India have not reported and described Shaoxing's natural environment, climate, social stability and infrastructure, the Indians who lives in Shaoxing have highlighted their preference for the city's geographical location, natural environment and transportation convenience. This brings us an enlightenment: why is there a lack of intuitive coverage of the good aspects of Shaoxing in the English mainstream media in India? They are interested in natural disasters, strange stories and other materials, which reflects their reporting tendencies and descriptive attitudes, and to a large extent affects the international image dissemination of Shaoxing. As for food and wine, Shaoxing's specialty rice wine and stinky tofu were mentioned many times by the respondents, and also in the mainstream media reports, which shows that human beings are essentially in the same pursuit of good things. The most interesting finding of this paper is that Indians are dissatisfied with Chinese consumption behavior and attitudes. They want to know why the Chinese spend so much money but don't enjoy the process. Chinese people are constantly playing with mobile phones, whether they are old or young, whether in bars or restaurants. For Indians, when they spend so much money, they have to enjoy it as much as possible, because it not only benefits them spiritually, but also relieves pressure, and temporarily frees them from heavy work, which, ultimately, is a pursuit of happy life.

Finding Three:

Lu Xun is not such a major cultural card in Shaoxing. Indians in Shaoxing know much more about Keqiao District than ancient urban areas. Most of them don't know much about Shaoxing's historical background.

The interviewees did not know much about Shaoxing's history. Although mainstream media reported that ancient Shaoxing was the capital of the ancient Yue State, the Indians in Shaoxing were not aware of it. This is closely related to the limitations of the respondents. Most of them live in Keqiao District. Their understanding of Keqiao is much higher than that of Yuecheng District. Their understanding of scenic spots and historic sites in Shaoxing ancient city is limited to Lu Xun, but little is known about Lanting, Wang Xizhi and Zhou Enlai. This shows that Shaoxing lacks the propaganda and dissemination of its own specific culture, and that the Indians in Shaoxing are merging into Shaoxing's local life only on the surface. Their fragmentation or intermittent contact will not change their fundamental understanding of Shaoxing's image, which is a strong evidence of the failure of the globalization of Indians.

Finding Four:

Respondents think that most of the online introductions to Shaoxing are one-sided or extreme, but they are happy to come to Shaoxing as a whole and will recommend relatives and friends to come to Shaoxing.

Respondents did not express obvious differences in the channels of information acquisition before and after coming to Shaoxing. They felt that many people in Shaoxing lacked the basic ability to express themselves in English and the corresponding English versions of various materials in Shaoxing were lacking. When they returned home to talk with relatives, friends and colleagues about Shaoxing, they found that most of the impressions about Shaoxing that people in India get from the Internet were very one-sided or extreme. For example, those people who had never been to Shaoxing thought that everything in Shaoxing was cheap just because they could buy cheap Chinese-made products

in the local bazaars. But respondents said that compared with India, the cost of living in China was not cheap, and the rent, food, clothing and transportation were much higher than those in India, so the intuitive imagination of Shaoxing, or even of China, were different. But as a whole, seven people expressed their satisfaction for Shaoxing. Three people thought Shaoxing was their second home and would recommend friends and relatives to visit or do business in Shaoxing.

5. Conclusion

The comprehensive research results show that Shaoxing, as a city with extremely globalized economy, needs to strengthen its cultural propaganda, especially focusing on the construction of international platform for foreign discourse communication and the advantages of interpersonal communication, so as to build a high-quality media team with international vision and Chinese cultural background, which will help to tell the story of Shaoxing well. The mainstream English media in India lack direct and positive reports and introductions on Shaoxing, but the Indian respondents in Shaoxing have positive attitudes towards Shaoxing image as a whole and are the best ambassadors for individual cultural exchanges. The author suggests that the government and relevant units set up folk cultural organizations to make full use of these foreign entrepreneurs in Shaoxing and make them ambassadors of Chinese culture after returning home to promote the cultural exchanges. In addition, a good use of textile business card and Lu Xun's cultural card should be made to strengthen the mutually beneficial exchanges between Shaoxing and its Indian sister cities, such as setting up the annual Indian Cultural Festival, highlighting the communication links between "Lu Xun-Tagore" and "Zhou Enlai-Nehru", and promoting the exchanges between Shaoxing universities and Indian universities, so as to be more glocalized.

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主题分类 Category	编码 CODING	例子 EXAMPLES
经济 Economy	纺织 TEXTILE	<p>➤ 这边有很多工厂，有很多从事布艺纺织的生意人 (THERE ARE MANY TEXTILE FACTORIES HERE AND YOU CAN SEE MANY TEXTILE BUSINESS MEN);</p> <p>➤ 我们有自己的社区，大家一起会讨论，有时候一起参加活动 (WE HAVE OUR OWN COMMUNITY, SOMETIMES [WE] DISCUSS AND PARTICIPATE ACTIVITIES TOGETHER)。</p>

	外贸 FOREIGN TRADE	<p>➤ 我叔叔在这边做了很多年生意，我帮他打理一下 (MY UNCLE, HE OWNS BUSINESS HERE [FOR] MANY YEARS, I JUST HELP HIM) ;</p> <p>➤ 我本来想留学签先过来，然后换工作签，现在不让换了(I INTEND TO EXCHANGE MY STUDENT VISA TO WORK VISA, NOW, THERE ARE NEW RULES, IT CANNOT WORK) ;</p>
	环境低迷 ECONOMIC DOWNTURN	<p>➤ 不过现在经济不好，中国工厂都打电话叫我们过去看 (THE ECONOMY, UM, YOU KNOW, NOT GOOD; MANY CHINESE FACTORIES CALL US TO VISIT THEIR [FACTORIES]) ;</p>

<p>文化</p> <p>CULTURE</p>	<p>幸福指数低 LOW</p> <p>HAPPINESS INDEX</p>	<p>▶ 出去玩，大家都沉迷于手机，哪怕去夜店也这样，感觉他们没有在享受 (THEY ALL [ARE] ABSORBED IN THEIR CELLPHONES, EVEN IN NIGHTCLUB, I DON'T THINK THEY ENJOY THEMSELVES) ;</p> <p>▶ 跟我约会的中国女孩子都问我有车有房吗，我骗他们说有，她们就要跟我结婚，咯咯咯笑 (IN A DATE, CHINESE [GIRLS] ALWAYS ASK ME ABOUT THE HOUSE AND CAR, I LIED TO THEM THAT I HAVE THEM ALL, THEN THEY WANNA MARRY ME)。</p>
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	<p>保守 CONSERVATIVE</p>	<p>➤ 比起上海杭州，这里小很多，人们没那么开放，会用奇怪眼光看我们 (PEOPLE IN SHANGHAI, HANGZHOU, YOU KNOW, ARE MORE OPEN-MINED; HERE, PEOPLE ARE CONSERVATIVE AND LOOK AT US WITH STRANGE FEELINGS) ;</p> <p>➤ 刚来的那会儿，感觉经常被歧视 (I WAS DEFINITELY DISCRIMINATED WHEN I JUST ARRIVED HERE) ;</p> <p>➤ 我知道他们背地里都叫我们“阿三”，“印度阿三” (I KNOW THEY CALL US “A SAN” BEHIND OUR BACK)。</p>
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<p>江南古镇 JIANGNAN ANCIENT TOWN</p>	<p>➤ 经典小镇，有桥有水有湖，布艺市场旁边就是大湖 (I LIKE IT COZ, YOU KNOW, WITH WATER, RIVER, AND BRIDGES, YOU CALL IT JIANGNAN TOWN, RIGHT? THERE IS A BIG LAKE BESIDES THE TEXTILE MARKET IN KEQIAO) ;</p> <p>➤ 我喜欢这边的有些地方，可以去走走看看，享受自然 (I LIKE GOING AROUND IN THE CITY, TO ENJOY THE NATURE, UM, TO FEEL THE NATURE) ;</p>
<p>鲁迅 LU XUN</p>	<p>➤ 去过鲁迅的家，拍照了，其他不知道 (WE HAVE BEEN TO LU XUN’ S HOUSE, AND UM...)</p> <p>;</p> <p>➤ 学校带我们去了三味书屋，我很惊奇门口种了青菜 (IT’ S AMAZING TO FIND THAT THERE ARE VEGETABLES BEFORE THE SANWEI.. SHUWU..., YOU KNOW, THEY SAID IT’ S LU XUN’ S STUDY HOUSE)。</p>

<p>社会 SOCIETY</p>	<p>干净 CLEAN</p>	<ul style="list-style-type: none"> ➤ 整个柯桥很整洁 (IT' S CLEAN IN KEQIAO) ; ➤ 公共厕所干净 (THE PUBLIC TOLIETS ARE CLEAN) ;
	<p>基础设施好 GOOD INFRASTRUCTURE</p>	<ul style="list-style-type: none"> ➤ 马路宽敞, 公交车便宜, 自行车也很多,带手机就可以了 (WIDE ROADS, CHEAP BUS, CONVENIENT BIKES, YOU ONLY NEED TO TAKE YOUR PHONE) ; ➤ 公园有很多, 我们会去玩, 还可以划船 (WE GO TO THE MANY PARKS FOR FUN, FOR BOATING, ANYONE, IT' S COOL TO HAVE PARKS) 。
	<p>气候好 NICE WEATHER</p>	<ul style="list-style-type: none"> ➤ 除了夏天特别热, 其他还好 (WEATHER IS GOOD, EXCEPT SUMMER)。 ➤ 我特别喜欢春秋两季, 可能我们印度不太有 (I LIKE SPRING AND AUTUMN THE BEST, THERE ARE NO SUCH COOL DAYS IN INDIA, VERY FEW, UM..YEAH)。

	<p>人们友善 FRIENDLY PEOPLE</p>	<ul style="list-style-type: none"> ➤ 大部分人很友好，邻居会相互给吃的 (MOST PEOPLE ARE FRIENDLY, AND NEIGHBORS SEND GIFTS FOR EACH OTHER IN HOLIDAYS) ; ➤ 偶尔会碰到很吵的人，比如火车站，公交车等地方 (NOISY, YOU KNOW, AS NOISY AS WHEN YOU’ RE IN RAILWAY STATION, BUS STATION, SOMEWHERE LIKE THAT) ; ➤ 办签证窗口态度很好，效率也高 (THE VISA MAN IS NICE, AND IT’ S FAST)。
<p>政治 Politics</p>	<p>不满 Discontent</p>	<ul style="list-style-type: none"> ➤ 我们印度可以用谷歌，脸书等很多互联网软件，但在中国都不能用 (IN INDIA, WE CAN USE GOOGLE AND FACEBOOK, BUT HERE, EM, NOT PERMITTED) 。 ➤ 我们的总统是我们选出来的，所以他是我们的代表 (WE ELECT OUR PRESIDENT AND HE REPRESENTS US...) 。

	<p>沉默 SILENCE</p>	<ul style="list-style-type: none"> ➤ 我认识的中国朋友和生意伙伴都不谈政治 (NOBODY I KNOW IN CHINA TALKS ABOUT POLITICS, MAYBE JUST MY FRIENDS, WE TALK BUSINESSES AND FUN) ; ➤ 这边不大选 (YOU SEE, PEOPLE DON’ T VOTE HERE, SO, LET’ S JUST)。
	<p>漠然 INDIFFERENCE</p>	<ul style="list-style-type: none"> ➤ 感觉大家日常都不太关心政治，只关心赚钱 (PEOPLE AROUND ME ARE INDIANS, I DON’ T HAVE MANY CHINESE FRIENDS, BUT THEY SEEM ONLY CARE ABOUT MONEY, NOT POLITICS) ; ➤ 女人们聚在一起都聊孩子或者工作上的烦恼 (WOMEN CHAT WITH,,TOGETHER... FOR FAMILY, CHILD, SOMETIMES, WORK, YOU KNOW, NO POLITICS) ;

EMPOWERING FINANCIAL INCLUSION THROUGH FINTECH

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Abstract

Financial Technology (FinTech) is used to describe new tech that seeks to improve and automate the delivery and use of financial services. At its core, fintech is utilized to help companies, business owners and consumers better manage their financial operations, processes, and lives by utilizing specialized software and algorithms that are used on computers and, increasingly, smartphones and mobile devices. Fintech, the word, is a combination of "financial technology".

Over the past few years, FinTech has been embedded in the financial services ecosystem to such an extent that the term has now made its way into a few leading dictionaries. While the general perception of FinTech is ‘products and companies that employ newly developed digital and online technologies in the banking and financial services industries’, we believe that FinTech has evolved to perform a much more strategic and focused role. The wider objective of FinTech is to serve the unmet financial needs of those segments of the population which are not the core target segments of traditional financial services

models. Thus, FinTech aims to contribute to the larger goal of financial inclusion (Lele S.,2019).

This article will analyses several studies which focus on the characteristics of FinTech, intending to offer a synthesis of the ways in which it impacts financial inclusion.

Keywords: FinTech, Financial Inclusion, Financial Exclusion, Blockchain, Digital Identity, Financial Literacy

Introduction

Around 1.6 billion people don't have a bank account and millions more don't use their bank accounts regularly (Ernst & Young, 2019). That's almost half the world's adult population.

Of the 1.6 billion, 30% are young people, nearly 56% are women, 50% live in urban areas and 53% have jobs or are self-employed (World Bank, Global Findex, 2017).

These are the people that surround us; they have families, they are mothers, fathers, students, immigrants, refugees, workers and rural residents.

They are left without the things most of us take for granted and these are: proof of identity, a way to save money for a rainy day, access to financial institutions for loans or the privilege to insure themselves or their crops and assets.

Financial inclusion is the provision of affordable, accessible and relevant financial products to individuals and businesses that had previously not been able to access these products (Ernst & Young, 2019).

Inclusivity is critical in reducing poverty and achieving economic growth. When people can participate in the financial system, they are better able to start and expand businesses, invest in their children's education and absorb financial shocks. Yet prior to 2011, little was known about the extent of financial inclusion and the degree to which such groups as the poor, women, and rural residents were excluded from formal financial systems.

FinTech is becoming the face of alternative traditional financial possibilities across the globe, especially in economically diverse and developing countries.

Financial Inclusion is trying to ensure access to formal financial services for everybody, so not just for the ones at the top of the nation's economic pyramid, but also those who are most often excluded; those are: low income households and family businesses. In many countries, that's most people and most economic activity, there is also a significant subset of underbanked or unbanked in high-end countries, often in urban environments and immigrant communities.

When we talk specifically about Financial Inclusion it involves a series of Financial Services and the most in demand among low income households and small family businesses are **Payment Services, Transfers, Remittances, Savings and Credit Services.**

When we see innovations in pricing, product design, delivery systems and institutional models, these are really the tools that we should try to develop and extend into formal financial services to outreach a much wider market.

This situation is one of the biggest ironies in today's world: the people with the most limited resources are the ones paying the highest fees for financial products and services (Soriano M.A., 2017).

The key point is to try to provide those with the greatest potential to benefit from economic growth with the financial tools they need to realize the benefits.

We're trying to address the paradox we see around the world, where you have rapid economic advancement with rapidly growing inequality. So, nations are getting richer, but the income gap and the wealth gap is growing within the nations and that really starts with inequality of opportunity. If people have access to the necessary tools, they would take advantage of these economic opportunities and rapidly growing economies. Only then we would have created

an alternative model, politically and socially, for a sustainable development in the future.

Addressing the Unbanked

According to the World Bank, the unbanked population ranged from less than 1% in developed countries to over 98% in developing countries. Mobile phone adoption, on the hand, has reached 62.9% of the world's population by 2016. In countries like Kenya, over 60% people receive money using the mobile phone, compared to the world's average of 2% (World Bank, 2018). Whilst the reasons are many, most cite the cost and time taken to travel to physically open accounts and an absence of trust as the primary reasons for not opening a traditional bank account.

More and more digital platforms around the world have been established to support the unbanked population with basic financial services available through the mobile phones.

Trust and Transparency via Blockchain Technology

Blockchain technology is being viewed by many as one of the most innovative technology that has emerged over the last 10 years; some argue that within 20 years, blockchain will disrupt society more profoundly than the internet disrupted communication and media (Hernandez, 2017).

Blockchain technology, a form of distributed ledger technology, is a vast, global decentralized database that is cryptographically secure and running on millions of devices – open to anyone. The transactions in the distributed ledger are immutable and verifiable, therefore, making it transparent and easy to track. Like the internet, blockchain is effectively a protocol upon which applications can be built. One of the most powerful features of blockchain technology is the fact that it does not require traditional intermediaries when doing a transaction between two parties, thereby significantly lowering or even potentially eliminating transaction costs.

In 2016, IBM surveyed 200 banks in 16 countries around the world, and roughly 65% of the banks expect to have blockchain solutions in production in the next three years (IBM, 2016).

Where blockchain, distributed ledgers and crypto assets are today is approximately where the internet was in 1992, in terms of technology, in terms of infrastructure deployments, design and adoption patterns. This technology is definitely where the internet was in 1992, but the hype of blockchain and crypto is around the hype of the internet in 1998.

The ‘poor’ are much richer than they think. What they need is a solution to unlock their economic potential. A blockchain based solution to the problem of ‘dead capital’ is a global B2B marketplace for financial services accepting the use of livestock as collateral, turning it into a new asset class. Blockchain addresses two main issues to be solved and allows the asset tokenization of livestock:

1. The creation of a process that transforms livestock from ‘dead capital’ to a fungible asset with a transparent and clearly defined value.
2. The creation of an open and transparent marketplace that connects the unbanked to the liquidity pool of global financial providers.

We believe that the mutual creation of livestock insurance and the registration of livestock provenance on blockchain provide a new opportunity: the real possibility of accepting livestock as ‘collateral’ for loans. This innovative model will solve the complex process of converting the physical asset to generate economic capital. This solution will revolutionize financial access by unlocking the true economic capital of the unbanked. At the moment, the unbanked lack access to the mechanisms that could unlock the economic potential of their livestock so that they could be used to produce, secure, or guarantee greater value in the formal financial economy. This innovative approach of utilizing blockchain to prove ownership of livestock and allowing it to be used as collateral, reduces the lending risk for micro financing institutions (Lai R.,2018).

Blockchain based Solutions

The biggest challenge to getting loans for the unbanked is the lack of credit history and the high interest rates in obtaining an unsecured loan. The second challenge is the difficulty in getting a secured loan using livestock as an asset. Currently, there is no accurate way to provide the proof-of-ownership from an unbanked to a livestock asset, or the proof that it has not been pledged to another lender.

Solution: A livestock insurance policy combined with the use of tamper-proof livestock identity tag and borrower's identity information on the blockchain provides the attestation to the claim of ownership as well as the proof of origin of the livestock asset. The blockchain can contain loan agreements via smart contracts, that can be used to verify if the livestock has already been pledged. The use of smart contracts model provides a way to create credit history which can then be verified on the blockchain by future lenders.

Local financing companies need access to loans from larger or offshore financing companies. This can incur high interest rate to offset the high credit risks associated with unsecured loans.

Solution: Through the creation of livestock collateralized loans, local financing companies are in a better position to manage risks, to negotiate for more competitive interest rates and for offshore financing companies to gain access to new and emerging markets.

Financial Exclusion

An absence of financial education, lack of awareness about financial services, unaffordable products, high transaction costs, paper work involved, travel distances, post-2009 distrust in the banking system – all these factors contribute to financial exclusion.

Why are they excluded?

The main factors are: inadequate education, no valid identification, geographic challenges, financial products are too expensive and no credit history.

Being excluded from the formal financial system means that these individuals and businesses have to rely on informal mechanisms such as pawn brokers, payday lenders and loan sharks that are often extremely expensive and unreliable.

Who are the financially excluded?

1.6 billion people and 200+ million Micro, Small and Medium Enterprises (MSMEs) without access to banking services (Ernst & Young, 2019).

Why is inclusion important?

To smooth income trends, to obtain financing to grow businesses, to protect against natural & man-made disasters and for general savings. Financial Inclusion provides significant benefits to the poor and marginalized, and is also an important engine of economic development.

EY estimates that banks could generate incremental annual revenue of US\$200b by better serving financially excluded individuals and MSMEs in emerging countries. Clearly a great opportunity for FinTech Startups that are already leading in providing alternative solutions to banks.

Should FinTechs bank the unbanked or unbank the banked?

These Fintech startups can be viewed as social enterprises due to their dual goal of providing a social impact (through financial inclusion) and driving profitability. They are more likely to develop innovative solutions in a faster manner than established corporations, and also able to quickly identify new consumer needs. Given their entrepreneurial drive, these new ventures are adept at identifying gaps in the market and develop new business opportunities. In addition, these companies are nimble and flexible and quickly adapt to changes in the environment, typically a lot faster than the larger corporations. Although these new technology ventures are more innovative, they generally take significantly higher risks since they are fairly young companies which are just getting established.

As blockchain technology matures; alternative solutions to the traditional banking system that are efficient, transparent and scalable are becoming possible.

Blockchain technology enables access to financial services with numerous potential solutions, including payment gateway infrastructure, security, scalability and identity requirements (KYC) needed to access financial services.

A reality where individuals own their sovereign identity to manage their finances, savings, and transactions in a decentralized, peer-to-peer network with meaningfully lower fees and barriers to entry is being built.

FinTech and Infrastructure drivers

Mobile Adoption and E-Payments:

As mobile devices become more affordable and network coverage expands, digital connectivity of financially excluded individuals and MSMEs is improving. According to Ericsson, out of the world adult population that are unbanked globally, 1.7 billion have a mobile phone (Mobile Wallets, 2016). GSMA, a global organization that represents the interests of more than 800 mobile worldwide, states in their website that mobile phone penetration rate in most emerging market countries averages around 80% to 85% as of 2016, even though the banked adult population average in these countries may be well below 40%. Therefore, the mobile phone has become a key tool to access financial products for the unbanked and underbanked.

Money via mobile has been successfully demonstrated to serve the financial needs of the poor and achieve significant scale. The most successful example is M-PESA in Kenya, which is part of the mobile network operator (MNO) Safaricom. Founded in 2006, M-PESA currently reaches at least 84% of Kenyans living below \$2 per day (Costa & Ehrbeck, 2015), with more than 16.6 million active users and 101,000 agents. The company was able to grow very quickly, achieving 1 million active users in just 8 months (GSMA, 2016).

Things are moving and transforming with a speed that was rarely seen in any other industry till now, and, M-PESA in Kenya is not the only mobile money success story in the world.

Account-to-account (A2A) interoperability gives users the ability to transfer between customer accounts held with different mobile money providers and other financial system players. Tanzania led the way in 2014, but several countries across the region, including Kenya, Rwanda, Nigeria and Ghana, have now launched interoperability projects and use cases. Mobile money providers' integration with banks is one particular use case that has significantly increased volumes moving between mobile money and banking systems (GSMA, 2019).

A next step in the interoperability journey will be implementation of innovative solutions to integrate mobile money platforms with the broader financial ecosystem. A number of options exist around central switching infrastructure for the industry to enable nascent use cases to scale, including merchant payments and efficient connections to domestic and international financial system players. This is already happening at sub-regional levels. For example, the eight countries (Benin, Burkina Faso, Côte d'Ivoire, Guinea-Bissau, Mali, Niger, Senegal and Togo) of the West African Economic Monetary Union (WAEMU) are building an interoperable system that will connect 110 million people to more than 125 banks, dozens of e-money issuers, and more than 600 microfinance institutions (GSMA, 2019).

Digital Identity Systems:

Financial institutions are familiar with the difficulties of collecting the information they need to verify identity. Compliance, Due Diligence (DD), KYC - none of these processes is known for its efficiency, especially in light of the obligation to protect personal information.

With digital identity, many companies might look beyond their current business model. They could serve as a trusted broker between parties in other industries and provide identity services to the public sector. Think social services and tax filing as use cases. They could also shift the liability for wrong information back to users and eliminate third-party data mining in the evaluation of customer credit history.

In a Digital Identity system, “identity” is a set of digital records that represents a user. These records are held in a standard format by entities that provide the identity information or assurance needed to complete transactions. A digital identity also accepts and integrates new records to create a rich view of the user. A system like this makes it easier to collect and share supporting documentation. Thanks to cutting-edge authentication and security protocols, a digital identity system also makes it harder to damage, lose, steal or tamper with identification records. Finally, digital identities offer customer-serving institutions, such as financial service institutions and many others, a better way to know and serve their customers (Deloitte, 2019).

FinTech Startups are working closely with Governments for issuing biometric ID programs. Many similar systems are being explored by an increasing number of countries.

Innovative use of new data sources, such as social media profiles, can provide greater behavioral analysis and can enhance the Digital Identity profiles.

Digital Identity refers to providing a proof of identity through electronic means, such as a numeric identification stored electronically, biometrics in the form of fingerprint and iris scans stored digitally, and facial recognition. A digital identity can be more efficient than a traditional identification system since it may be able to process the identification check in a faster and more efficient manner than traditional manual checks, which can enable higher financial inclusion.

Currency Digitization:

Decentralized Digital Currencies – empowered by their underlying blockchain tech – have caused quite a stir in the tech and financial communities all around the world. It’s potential for empowering and supporting financial inclusion is being tested globally.

Blockchain could have the potential to facilitate remittances for migrants seeking to transfer small amounts of money overseas. Let’s take a step further and think how blockchain could provide a decentralized global bank account,

relieving financially excluded individuals from having to set one up with formal financial institutions (Deloitte,2018).

Processing payments via national payment systems is often expensive and time-consuming. If fully adopted, blockchain can enable near-real time and accurate payments, thus reducing transaction processing costs. As highlighted before, blockchain can remove the costs and fees associated with clearing houses, credit and debit card providers, and banks, thus removing the need for all of the aforementioned third-party intermediaries.

Digital Currencies or Cryptocurrencies have the potential to improve transaction oversight, which would reduce fraud and counterfeiting. Digital financial services have become a key enabler for financial inclusion as they bring transparency, simplicity and efficiency to every transaction.

Financial Literacy Programs:

Basic education on financial offerings can help individuals and MSMEs understand the value of having access to the financial system, which may improve money management.

Recent experiences in the microfinance arena have shown that poor people take loans that they have no capacity to service. Farmers have also taken loans that they have not been able to repay. Many have been driven to suicide because of debt problems. Unless financial literacy goes hand in hand with financial inclusion, instead of helping the poor, they will be put into more trouble. Another example is the mortgage crisis, in the U.S., which has led to global crisis. Financial Literacy can broadly be defined as the capacity to have familiarity with and understanding of financial market products, especially rewards and risks in order to make informed choices. (Ramakrishnan R., 2012).

Financial education primarily relates to personal finance, which enables individuals to take effective action to improve overall well-being and avoid distress in financial matters. Hence improvement of financial knowledge of households is necessary for them to participate continuously in financial markets.

Financial literacy plays a vital role in the efficient allocation of household savings and the ability of individuals to meet their financial goals.

Financial literacy thus goes beyond the provision of financial information and advice. It is again a major issue for finance markets as it both drives and distorts investment behavior. It empowers the common person and thus reduces the burden of protecting the common person from the elements of market failure from a regulatory perspective

Conclusion

If we were to build a new financial system from scratch today, we will clearly do it on a digital platform. That way we will lower the cost of a range of transactions by as much as 90%, providing nearly universal access to innovative financial products and services (Gates B.,2013).

While it's true that FinTech organizations are disruptive, there's more to the equation. When they choose to combine forces, banks and FinTechs can create new financial products and channels that better serve existing clients and help expand outreach.

Academics and practitioners agree that advances in mobile phone technology, cloud computing, big data analytics and blockchain are revolutionizing the financial services industry, by allowing any individual to access financial services for the first time wherever they are and whenever they need them in a faster, cheaper, more transparent and more efficient way than traditional banks.

Nonbanks are pioneering in this space, developing new underwriting and credit scoring analytics for individuals and businesses. These are exploring nontraditional data, such as consumers' internet footprint, social media usage, psychometric test results and biometric digital trails, as data sources to assess lending risk. Many MSMEs also have digital footprints related to e-commerce, so reviewing their customers' feedback on product and service credibility can provide data to evaluate business viability and creditworthiness.

The future of FinTech is a space where payments, remittances, and transfers are free. Financial services will be available to customers where they live and work, and people will expect service providers to create products with clear use cases.

What we need now is to engage as many Visionary Entrepreneurs and Hackers as possible, because these types of people have the mindset optimized for discovery. Entrepreneurs and Hackers will always look at other people's problems and see them as opportunities. They have a mind and perception that's optimized for figuring out what's possible and they are always focused on implementing the best viable solutions.

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CAUSES OF VIOLATING PRISONERS' RIGHT TO A DECENT LIFE. ROMANIA IN THE EUROPEAN CONTEXT²

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Abstract

This paper presents a part of the results of a research project named “Prisoners’ Rights. Romania in the European Context”, conducted at the Institute of Sociology of the Romanian Academy, between November 2015 and September 2017. Given the novelty of our study for Romania, we have considered an exploratory data analysis as a feasible methodology, able to objectively highlight and model our findings. Based on the perception of the sociological inquiry respondents (N = 557), the main causes of the violation of their right to a decent life in penitentiary were identified to be overcrowding, disinterest on the part of the state and old infrastructure of penitentiaries. From a statistical point of view, the Pearson’s chi square test indicated significant or highly significant associations between most of the causes of the breaching the prisoners’ right to decent living.

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Keywords: prisoners' rights, decent life, penitentiary, European standards, penal policies

Introduction

After the Second World War, a strong-minded effort was made to establish a new legal order that would guarantee fundamental human rights and liberties. Likewise, taking into account the atrocities committed against prisoners during the Second World War, a considerable number of international legal instruments were created and adopted to protect and guarantee human rights and human dignity of those who are deprived of their liberty. Thus, the Universal Declaration of Human Rights (UDHR) recognized human dignity (Art.1) and cast off torture and cruel, inhuman or degrading treatment or punishment (Art.5). This ordinance was echoed in similar prohibitions in worldwide human rights agreements⁴ (Van Zyl Smit and Snacken, 2009; Gottschalk, 2006; De Beco, 2005; Livingstone, 2000; Starmer, 1999). For instance, in the Basic Principles for the Treatment of Prisoners (BPTP), it is stipulated that “all prisoners shall be treated with the respect due to their inherent dignity and value as human beings” (Princ. 1). Similarly, in Body of Principles for the Protection of All Persons under

⁴ In Art. 3 of the European Convention of Human Rights and subsequently in Art. 5 of the American Convention on Human Rights and Art. 3 of the African Charter on Human and Peoples' Rights; see Council of Europe Convention for the Protection of Human Rights and Fundamental Freedoms 4 November 1950 CETS 005; Organization of American States American Convention on Human Rights 22 November 1969 OAS Treaty Series No 36; Organization of African Unity (African Union) African Charter on Human and Peoples' Rights adopted 27 June 1981 and entered into force 21 October 1986 OAU Doc CAB/LEG/67/3 rev. 5.

Any Form of Detention or Imprisonment (BPP) it is specified that “all persons under any form of detention or imprisonment shall be treated in a humane manner and with respect for the inherent dignity of the human person” (Princ. 1).

This body of law and policy, the rights it embodies, as well as the elaborate model instruments setting out minimum standards and prohibitions applicable to prisoners and prison conditions, represent a fundamental international commitment towards recognising that prisoners should not be degraded, but treated with dignity and mercy.

Consequently, both European and Romanian penal legislation states the right of all prisoners to personal dignity and, respectively, to decent life in penitentiary. That is why, European Prison Rules (EPR), which are the most suggestive and comprehensive for EU states, stipulate that “all persons deprived of their liberty shall be treated with respect for their human rights” (Princ. 1). As far as Romania is concerned, the supreme law of the country, namely the Constitution, adopted in 1991 and republished in 2003, provides a general frame for observing human rights and liberties and, implicitly, the prisoners’ right to decent living. For example, it legislates that “the right to life, as well as the right to physical and mental integrity of a person, are guaranteed” (Art. 22, Pt. 1), also stipulating that “no one may be subjected to torture or to any kind of inhuman or degrading punishment or treatment” (Art. 22, Pt. 2).

In its turn, the Romanian Civil Code (2009) ensures democratic practice of human rights in general and, consequently, of detainees, by mentioning that “any person has the right to respect for their dignity” (Art.72, pt.1). More specifically for the rights of prisoners, Law No. 254/2013 on the execution of custodial sentences and the measures ordered by judicial authorities in the course of criminal proceedings, makes reference to the fact that “privative of liberty punishments and measures are to be executed in conditions that ensure respect for human dignity” (Art. 4) and that “it is forbidden for any person executing a punishment or another privative of liberty measure to be subjected to torture,

inhuman or degrading treatment, or any other kind of ill-treatment” (Art. 5, pt. 1).

However, the application in practice of specific instruments falls far short in many - perhaps most - states and, in spite of the development of this international body of law, prisoners remain a vulnerable population, and as such, are easy targets for continued human rights abuses (Drenkhahn et al., 2014; Crétenot, 2013; Kaufmann et al., 2011; Griffiths and Murdoch, 2009).

Regarding the European detention system, one of the most relevant examples of poor implementation of legislation is overcrowding. As shown in the latest Annual Penal Statistics of the Council of Europe (SPACE), “on 1st September 2015, European prisons were at the top of their capacity, holding, on average, almost 92 inmates per 100 places. In particular, 29% of the Prison Administrations were experiencing overcrowding” (Aebi et al., 2016, p. 3).

Unfortunately, Romania is not an exception. Pursuant to the official data of National Administration of Penitentiaries (NAP), at 29.03.2016, the occupancy index calculated to the minimum space required by the European and, implicitly, national standards (i.e., 4 m²/prisoner) was 149%.

In its jurisprudence, the European Court of Human Rights (ECHR) notes that the severe lack of space in detention rooms is an important factor to be considered when appreciating the degrading and inhumane character of the treatment of prisoners, an aspect that runs counter to their right to decent living (see *Chiriac v. Romania*, 02 September 2013, appl. no. 56837/13; *Ghiur v. Romania*, 16 November 2012, appl. no. 76944/12; *Schein v. Romania*, 26 September 2010, appl. no. 57682/10; *Oprea v. Romania*, 9 October 2009, appl. no. 54966/09⁵). As a consequence, concerning the detention conditions, which

⁵ See the complete cases “*Oprea and Others v. Romania*”, European Court of Human Rights, Strasbourg, 18 June 2015. Available at: <http://www.legal->

include the space allocated to each prisoner as well as other components of a decent life, the number of ECHR convictions against Romania has increased considerably in recent years, from 29 convictions in 2014, to 75 in 2015, and a staggering 313 in 2016 (NAP, 2016:16). As expected, in 2017 the ECHR ruled the application of the pilot procedure in issues related to detention conditions⁶ (see *Rezmiveş et al. vs. Romania*⁷).

Perception of prisoners on the right to a decent life

According to both European (in particular, the European Prison Rules) and national (i.e., Law No. 254/2013) regulations and sociology of human rights,

land.ro/wp-content/uploads/2015/06/CASE-OF-OPREA-AND-OTHERS-v.-ROMANIA.pdf (accessed 18 April 2017).

⁶ A few months after that, Law no. 169/2017 was adopted to amend and supplement Law no. 254/2013 on the execution of sentences and detention measures ordered by the judicial bodies during the penal process. It introduces Article 55¹, entitled “Compensation in case of inappropriate accommodation conditions”, which states that “it is considered inappropriate to accommodate a person in any Romanian detention centre that fails to meet the requirements of European standards” (pt. 2). Issued by the Parliament of Romania and published in the Official Gazette of Romania (No. 571) of 18 July 2017.

⁷ See the other complaints in the same case (*Lavinia Moşmonea v. Romania*, 6 June 2013, appl. no. 39516/13; *Marius Mavroian v. Romania*, 24 July 2013, appl. no. 48231/13; *Iosif Gazsi v. Romania*, 15 October 2013, appl. no. 68191/13). European Court of Human Rights, Strasbourg, 25 April 2017. Available at: <http://www.humanrightseurope.org/2017/04/romania-court-gives-six-month-deadline-on-detention-conditions-which-breach-european-human-rights-law/> (accessed 25 July 2017).

this study defines the decent life of prisoners as “the right to nutrition, public hygiene, healthcare and mental care” (Frezzo, 2015, p. 171); “opportunities for prisoners to keep themselves and their living area clean, to spend time out of their cells and to have access to privacy” (Liebling, 2004, p. 331). The concepts defined above have been operationalized into dimensions and indicators specific for such objectives and research questions as: the frequency of infringement of this right in proportion to the other rights studied, the contexts and causes for possible infringement of the prisoners’ right to decent life and its consequences for the well-being of prisoners. Thus, the results presented below are based on the sociological survey carried out in 16 prisons out of the total of 35 existing at national level, excluding pre-trial detention centers, education centers and hospital penitentiaries. Detention institutions have been selected in such a way as to ensure that they are as balanced as possible with respect to the penalty enforcement profile and the region in which they are located. More specifically, prisoners from 9 closed prisons / high security prisons, 6 open / semi-open prisons and one mixed type prison were included into the group investigated. They were selected, with the help of internal professionals, from permanently convicted adult males who can read and write, trying to ensure, as much as possible, a balanced representation of all levels of education and age categories in the group of participants.

In order to evaluate the prisoners’ perception regarding the right to a decent life, we asked them the following question: “Do you consider that you are living a decent life in this penitentiary?”, with dichotomic variants of response (1 = yes or 0 = no). According to the results, 68% of the participants declare that their right to decent living in the penitentiary is not respected, while 29% of them state the opposite (see Figure 1). The perception of the respondents is supported by the observations made by the European Committee for the Prevention of Torture and Inhuman or Degrading Treatment or Punishment (CPT) and the Romanian Ombudsman. More specifically, in 2015, the CPT sent to the

Romanian Government a report on its visit of 2014 to pre-trial and preventive arrest detention centers, penitentiaries and psychiatric hospitals. Regarding penitentiaries, the CPT delegation highlighted the breaching of some basic rights of prisoners, such as the right to a decent life. In this respect, overcrowding was described as one of the biggest problems of the national penitentiary system: “at the time of the June 2014 visit, the prison population was 32,428 inmates (for 19,427 places), compared to 26,971 (for 16,898 places) during the visit in 2010” (CPT, 2015, p. 25). Also in 2015, the Romanian Ombudsman presented to the Romanian Parliament the Special Report regarding Detention Conditions in Penitentiaries and Pre-trial Detention and Preventive Arrest Centers, in which it was most strongly pointed out that there were multiple inadvertencies in the penal system that impede the respect of the right to a decent life. For example, as in the CPT Report, it is noted that “one of the problems the penitentiary system today is confronted with is overcrowding, its consequences being also reflected in the other activities and, implicitly, on detention conditions” (Ștefănescu, 2015, p. 56). As expected, the Ombudsman delegation points out that “the shortage of accommodation places in prisons generates a violation of the right of persons deprived of their liberty to dignity, so that maintaining them under physically precarious imprisonment conditions constitutes a violation of human rights” (2015, p. 57).

In addition to the analysis of these two institutions, violation of prisoners’ rights and, implicitly, of the right to a decent life was also proven by the claiming atmosphere of 2016, expressed through the high number of complaints submitted by Romanian prisoners to European and national legal bodies, as well as through the protest actions they participated in. The main trigger for these complaints being the detention conditions, especially overcrowding, “these protests in mid-2016 resulted in 50 incidents recorded in 15 penitentiaries in Romania” (NAP, 2017, p. 17). We mention that 5 of these

prisons were included in our study, which started about one month after the cessation of protest actions.

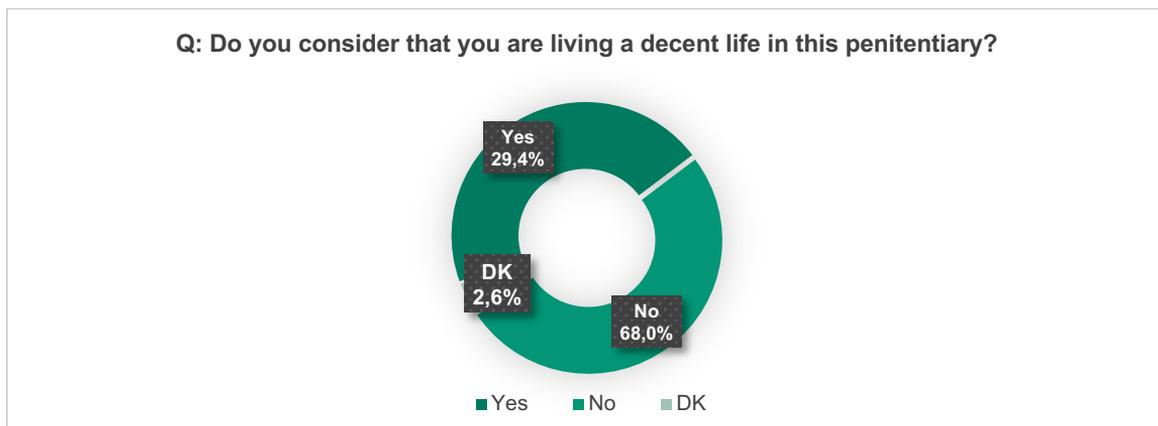
In any case, the situation in Romania is, as expected, similar to that in other European countries. For example, a recent study carried out in Portugal shows that:

Though the statutes lay out guidelines and minimum requirements concerning all that is necessary for the conditions of detention to meet the basic standards of human dignity, in fact, prisons suffer from poor hygiene and health conditions, as well as being overcrowded. The facilities are dilapidated and uncared for. Many of the windows were missing one or more panes of glass. The mattresses were generally thin, worn and dirty (Dores et al., 2013, pp. 18-19).

In France, most of the penitentiaries are also old and overcrowded. In addition, they do not offer satisfactory detention conditions, particularly in terms of hygiene, privacy, ventilation and natural illumination. Consequently, in 2013 the French state was condemned by the ECHR for the inhuman and degrading treatment of a prisoner in an overcrowded penitentiary (Crétenot and Liaras, 2013). Moreover, a study carried out by the European Prison Observatory (EPO) in eight countries⁸ signals that concerning prisoners' right to a decent life, the European standards are generally not respected. "Almost everywhere cells and spaces for common activities do not meet privacy, hygiene and health requirements. In recent years, many countries have been condemned by the ECHR for inhuman and degrading treatment because of the conditions of detention" (Crétenot, 2013, p. 13).

⁸ The study was conducted in the following EU member states: France, Great Britain, Greece, Italy, Latvia, Poland, Portugal and Spain. At the time the study began Great Britain was still a member of the European Union.

Figure 1: Perception of prisoners on the right to a decent life



(N = 557; Valid = 543 + DK = 14)

Interestingly, there are no significant socio-demographic differences between the two groups of prisoners. For example, the average age of the respondents who consider they have a decent life in the penitentiary (39%) is slightly higher than the average age of those who declare they do not have a decent life in the penitentiary (37%). Similarly, with regard to socio-occupational status, civil status, parental status, and residence prior to imprisonment, the differences observed are fairly small. However, the level of education is lower in prisoners who declare they have a decent life in the penitentiary (see Table 1).

Table 1: Socio-demographic profile of prisoners who consider that they have/ do not have a decent life in the penitentiary

Socio-demographic indicators	Answer = 1		Answer = 0	
	N	%	N	%
<i>Age</i>	<i>(N= 163)</i>		<i>(N= 378)</i>	
≤ 30 years	46	28,2	121	32,0
31-40 years	51	31,3	118	31,2

41-50 years	40	24,5	102	27,0
≥ 51 years	26	16,0	37	9,8
<i>Level of education</i>	<i>(N= 164)</i>		<i>(N= 377)</i>	
≤ Elementary school	49	29,9	155	41,1
Secondary education (vocational school + high school)	81	49,4	180	47,7
Higher education (bachelor's degree + master's degree)	34	20,7	42	11,1
<i>Socio-occupational status</i>	<i>(N= 162)</i>		<i>(N= 378)</i>	
Unemployed	19	11,7	44	11,6
Day labourer	12	7,4	33	8,7
Employed with labour card	50	30,9	97	25,7
Employed without labour card	15	9,3	60	15,9
Self-employed	18	11,1	59	15,6
Own business	36	22,2	65	17,2
Other	12	7,5	20	5,3
<i>Marital status</i>	<i>(N= 164)</i>		<i>(N= 377)</i>	
Single	41	25,0	68	18,0
Married	56	34,1	117	31,0
In cohabitation	51	31,1	161	42,7
Divorced	12	7,3	25	6,6
Widower	4	2,4	6	1,6
<i>Parental status</i>	<i>(N= 164)</i>		<i>(N= 379)</i>	

Yes	96	58,5	232	61,2
No	68	41,5	147	38,8
Registered residence	<i>(N= 163)</i>		<i>(N= 379)</i>	
Urban area	111	68,1	268	70,7
Rural area	52	31,9	111	29,3

In conjunction with the previous question, we asked the respondents to rate how the administration of the prison in which they serve the sentence respects their right to decent living. For that purpose, we used a scale from 1 to 10, where 1 represents the lowest and 10 the highest value. As expected, nearly a quarter of the prisoners (23%) allocated the minimum mark (1) to the penitentiary administration for respecting the right to a decent life. A significant percentage of participants also gave low marks: 14% (5 points), 10% (2 points); 9% (3 points) and 7%, (4 points). The number of prisoners who allocated marks between 6 and 10 is lower: 9% (7 points), 8% (8), 7% (10), 5% (6) and 2% (9). Therefore, for the extent to which the right to decent life is respected, 66% of the respondents' allocated marks from 1 to 5 to the penitentiary administration, and 33% allocated marks between 6 and 10. Interestingly enough, for the first part of the scale, the majority of the prisoners' answers corresponds to marks 1 and 5, and for the second part of the scale, it corresponds to marks 7 and 8 (see Table 2). The average score allocated by the participants is 4.46, with the standard deviation of 2.895. The respondents' opinion may be explained by the fact that there is a possibility that the penitentiary administration may have assumed the obligation to respect the prisoners' right to decent living rather as a long-term objective (Crewe, 2009; Lippke, 2007; Liebling, 2004). There may also be the

issue of some rights being violated in cases when they would conflict with fundamental institutional requirements, such as security.

Also, it may reflect the fact that the financial and human resources assigned to penitentiaries for guaranteeing this right of prisoners are not sufficient (Ștefănescu, 2015; Crétenot and Liaras, 2013; Kładoczny and Wolny, 2013).

Table 2: Perception of prisoners on the way in which the right to decent life is respected

Please give marks from 1 to 10 for how the right to decent life is respected in this penitentiary		N	%
Valid	1	128	23,5
	2	56	10,3
	3	54	9,9
	4	41	7,5
	5	81	14,9
	6	32	5,9
	7	53	9,7
	8	46	8,4
	9	11	2,0
	10	43	7,9
	Total	545	100,0
Missing	DK	12	
Total		557	

(N = 557; Valid = 545 + DK = 12)

Causes of the violation of the right to decent living of prisoners in Romania

In the present study, the respondents who did not give the highest marks to the prison administration for the way in which the right to a decent life (N 502) is respected were asked to rank the possible causes of its violation (e.g., old infrastructure of penitentiary, too much bureaucracy, low number of prison staff, etc.). According to the results, overcrowding was identified by 93% of the participants as the main cause of the breaching of the right to decent living in the penitentiary. The respondents' opinion was well founded, given the fact that, a few months before the beginning of our research, the occupancy index was above the legal capacity in all the 16 prisons included in the study (see Table 3).

Table 3: Occupancy index of the penitentiaries included in the study

Penitentiaries	Occupancy index (%)	No. of prisoners
Aiud	126,64	500-1000
Baia Mare	152,23	< 500
Colibași	151,73	500-1000
Craiova	207,91	> 1000
Galați	154,42	500-1000
Găești	113,94	< 500
Gherla	159,26	500-1000
Iași	206,15	> 1000
Mărgineni	176,68	500-1000

Miercurea Ciuc	177,38	< 500
Ploiești	182,94	< 500
Rahova	121,92	> 1000
Târgu Jiu	217,39	500
Timișoara	143,50	500-1000
Tulcea	170,18	500-1000
Turnu Severin	143,39	< 500

According to NAP data - The Report Regarding Prison Accommodation Capacity and Dwellers, on 29.03.2016. On-line: <http://anp.gov.ro/informatii/dinamica-efectivelor-2/>. Accessed on 15.08. 2017.

Even though, according to NAP data, in 2017 the situation seemed to have gotten better, Romanian prisons are still overcrowded, with a recorded occupancy index for the reference year of 136% (in September). Quite unsurprisingly, the statistical data submitted by World Prison Brief (WPB) show that, in 2017, the occupancy index of Romanian penitentiaries is much higher than the occupancy index of penitentiaries in other European countries, like Germany (87%), Slovakia (94%), Czech Republic (106%) or Portugal (107%).

The national context is all the more worrying as, in 2016, “the total number of prisoners decreased by 879 persons and, at the same time, 679 new places of accommodation were created through investment and repair work” (NAP, 2016, p. 6), but still no major progress has been made so far towards complying with ECHR and CPT norms regarding the space necessary for each prisoner. An explanation that can also be valid for Romania is that, in general, overcrowding of penitentiaries “is correlated with the rate of pretrial detainees, the size of the GDP per capita, the degree of inequality, democracy, the extent of perceived corruption, state fragility as well as violence” (Albrecht, 2012, p. 61).

Of course, we must also keep in mind the fact that researchers have found that, while a policy of reductionism based on the principle of imprisonment as a last measure continues to be established at the European level, its implementation is still quite low in the member states (Van Zyl Smit and Appleton, 2016; Snacken & Dumortier, 2012; Tonry, 1998; Rutherford, 1986). In other words, “today’s addiction to imprisonment is also contributing to chronic overcrowding, making prisons dangerous, inhumane places for inmates and staff” (Russell in Jacobson et al., 2017, p. 5).

Second to overcrowding, respondents identify with relatively similar frequency the following causes of violation of the right to a decent life: disinterest on the part of the state (77%), old infrastructure of the penitentiary (69%) and insufficient money allocated to the penitentiary (68%). We mention that Pearson’s chi square test indicates highly significant statistical associations between the three causes (chi square ≤ 0.362 ; $p = 0.000$). As we can see, their common element is of an economic nature. Consequently, the prisoners’ perception can be explained by the decrease in the total budget of the NAP and implicitly by the debt accumulated by it during the 2008-2013 global economic crisis. According to the NAP, “debts of about 18 million RON were recorded in 2008” (2009, p. 15). In addition, the total budget of the NAP has steadily decreased over the reference period. Two years after the start of the economic crisis, the budget of the Penitentiary Administration, added to the subsidies from the state budget, amounted to no more than 751,050 thousand RON, 6% less than in 2009 (NAP, 2010). Our explanation is also based on the fact that researchers have also found in other European countries similar correlations between the economic crisis, the low budget and the lack of investments in the penitentiary infrastructure. For example, another study conducted by the EPO shows that:

In Poland, in the years 2008-2012 expenditures on prisons fell to 175 million Euros (...) the budget reduction mainly affected investments in improving the living conditions of inmates. Some

of the investments were delayed or even cancelled. There has been a lack of finances even for the most urgent repair expenses and significant reductions on post-penitentiary assistance (Maculan et al., 2013, p. 53).

Furthermore, “in Latvia, as a result of austerity measures taken by the Government, at the end of 2008, one prison was closed down and others were merged under central administration” (Maculan et al., 2013, p. 53).

Returning to our study, it is understandable that in the context of budgetary restraints, respondents indicate, for example, that the penitentiary infrastructure in which they execute the punishment is old and therefore it violates their right to decent living. The prisoners’ lack of education is a cause of the breaching of the right to decent life according to 67% of the participants. This result is not surprising, given that, in general, a high proportion of people who come in contact with penal justice systems have been excluded from “equitable quality education” and life opportunities - factors playing a significant role in their pathways to breaking the law (PRI, 2017). In Romania, too, the low level of education of prisoners poses a severe problem, given the fact that the percentage of those who participate in educational programs and educational activities is insignificant relative to the total number of prisoners (28.334 in 2015 and 27.455 in 2016, respectively). Of all these, 2.459 prisoners participated in the schooling program in the school year 2015-2016, 473 less than in the 2014-2015 school year (NAP, 2016). Furthermore, the participation of Romanian prisoners in educational programs and activities (e.g., health education, civic education, general education, etc.) decreased from 314.748 in 2015 to 196.838 in 2016 (NAP, 2016). Limited involvement in schooling programs organized in penitentiaries seems to be a problem in several European countries. For example, “in France, in 2011, only 25% of all prisoners followed educational programs. Of those, 63% have undertaken basic education and literacy programs; 12,2% undertook classes of a secondary school level and 1,4% took university courses”

(Crétenot and Liaras, 2013, p. 30). In Scotland, “the prison service revealed in 2010 that 81 per cent of prisoners lacked functional literacy and 71 per cent lacked functional numeracy” (PRI, 2017, p. 4; see also Muñoz, 2009). Moreover, in Finland, “although the role of education related to young adults living in prison is emphasised in policies, the total percentage of prisoners in education has stabilised at around 10% for the last ten years” (Mertanen and Brunila, 2017, p. 2).

The typical explanations for the low education rates in prisons are related to various learning disabilities, problems with drugs and mental health, which call for work in small groups, specialised teachers and, consequently, extra cost of arranging education compared to schooling outside prisons (Costelloe and Langelid, 2011; Koski and Miettinen, 2007). Naturally, the low levels of education can also be attributed to the lack of motivation and to prior negative experiences in mainstream education (Costelloe et al., 2012).

Finally, the fact that respondents point to the lack of education of prisoners in relation to the violation of the right to a decent life can also be regarded as a background issue of penitentiaries. As the UN Special Rapporteur on the right to education has stated, the penal systems do not succeed in identifying prisoners with special educational needs, and - where it is provided at all - education is usually not individualised or at an age/ability - appropriate level (Muñoz, 2009). In the case of Romania, another explanation for the low level of education of prisoners can be found in the insufficient number of prison staff responsible for specific activities. According to the latest SPACE report, in 2015 only 3.9% of all employees were integrated into the educational sector (Aebi et al., 2017).

Other causes of the breaching of the right to a decent life are reported by the participants in the following percentages: disinterest on the part of the penitentiary (64%), too much bureaucracy (60%), lack of clear procedures (60%), obsolete mentality of prison staff (58%), frequently changing rules (52%)

and ineffective prison management (51%). Interestingly, there are significant or highly significant statistical associations between these (Pearson's chi square ≤ 0.313 ; $p \leq 0.005$). We note that the convergent elements of these causes are the prisons and the prison staff. With respect to prisons, the respondents' opinion can be explained by the weak political and legislative context, which influences both the structure and the content of the detention system as well as the way it functions. In other words, although the right of prisoners to decent living is regulated, in the penitentiary it is heavily limited or breached, the considerable number of courthouse convictions against the state being a proof of that (see jurisprudence and doctrine of the ECHR). Paradoxically, different regulations for the respect of the right to decent living are adopted (e.g., regarding accommodation, food, health, etc.) which, if inadequately implemented, can lead to more violations of these very right.

As regards the connection that prisoners make between prison staff and the breaching of their right to a decent life, in this case, too, an explanation can also be given in terms of penal policy characteristics. More precisely, as long as punishment through deprivation of liberty is used predominantly, overcrowding, as well as insufficient human and material resources, become inevitable. Naturally, they disrupt both the activity of prison managers and of the rest of the staff. As Coyle mentions:

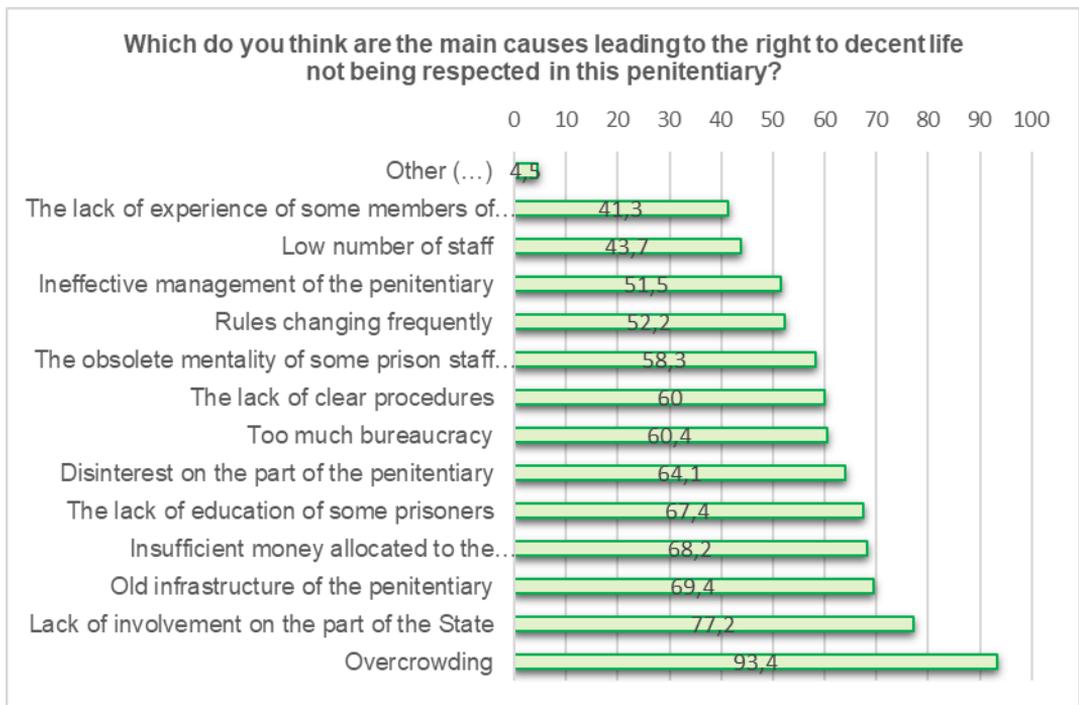
When prisons are overcrowded and under-resourced management may well be restricted to providing the basic necessities of life for those who are under their care. Simply ensuring that prisoners have sufficient food and clean water, have a bed to sleep on and access to fresh air may become a full time task in some prison administrations (2009, p. 21).

At the same time, respondents may have come to correlate the violation of their right to a decent life with prison managers and other staff members as a result of the absence of an ethical framework for working with vulnerable

persons (Jewkes & Bennett, 2016; Liebling et al., 2011, Coyle, 2002). In other words, prisons appear to be more punishing and painful where the staff are indifferent, punitive or negligent in their use of authority (Crewe et al., 2011; Arnold et al., 2007; Liebling, 2004).

Of all the causes of the breaching of the prisoners' right to decent living, the smallest percentages have been found for the low number of prison staff (43%) and the prison staff's lack of experience (41%) (Pearson's chi square = 0.257; $p = 0.000$), (see Figure 2). The problem of the low number of prison staff corresponds to the real situation as in 2016, in the Penitentiary Administration sectors, the occupancy was between a minimum of 56% (other sectors of activity) and a maximum of 88% (the legal sector of activity). The total employment percentages for all sectors of activity were 80%. Moreover, in the reference year, the number of employees in the penitentiary system decreased to 12.143 compared to 2015, when it was 12.657 (NAP, 2016).

Figure no. 2: Prisoners' perception on the causes of the violation of the right to a decent life



(N = 487; Valid = 487 + MC = 70; NN = 38 and DK = 32)

Pearson's chi square test indicates that the only causes of the violation of the right to a decent life that do not record significant statistical associations are: overcrowding and insufficient money allocated to the penitentiary (chi square = 0.068; $p = 0.135$) and, respectively, overcrowding and rules changing frequently (chi square = 0.078; $p = 0.086$).

Conclusions and recommendations for penal policies

Under international and European legal instruments that recognize and guarantee human rights, the Romanian state must develop its positive legal obligations to ensure that the prisoners' right to a decent life is a reality and not merely a desideratum. Starting from the results obtained in our study, we highlight the fact that, in the first place, legislative measures are needed to reduce the overcrowding specific to penitentiaries. In that respect, Romania must

implement the fundamental principles stipulated by the Council of Europe (1999) in Rec. 99 (22), which we can synthesise as follows:

- ⇒ Deprivation of liberty should be used as a last resort sanction and only for the most serious crimes.
- ⇒ Extension of the prison capacity does not generally provide the best solution to the problem of overcrowding and should rather be an exceptional measure.
- ⇒ There should be a greater number of community sanctions, possibly graded in terms of relative severity and prosecutors and judges should be prompted to use them as widely as feasible.
- ⇒ Member states should consider the possibility of decriminalising certain offences or reclassifying them in order not to attract penalties entailing the deprivation of liberty.
- ⇒ The factors contributing to prison overcrowding and prison population inflation should be carefully analyzed so as to devise an adequate and coherent strategy. The main elements that need to be considered when doing so are: types of offence which carry long prison sentences, existing sentencing practices and priorities in crime control and, no less importantly, public attitudes and concerns regarding this issue.

In order to serve its purpose, namely to protect society and rehabilitate those in custody, the Penitentiary Administration must have sufficient human and economic resources. Along these lines, as the results of the current study have shown, it is necessary to increase the budget allocated to the NAP and to review the provisions on its organization, functioning and attributions⁹. In reassessing

⁹ Included in Government Decision no. 1849/2004, art. 1, par. (2): “The financing of the National Administration of Penitentiaries and of the subordinated units shall be provided from own revenues and from subsidies

the budget allocated to the Penitentiary Administration, it is necessary to take into account European and National Courts convictions regarding detention conditions, which, as already mentioned, are specific for the prisoners' right to decent living. More precisely, the NAP budget should allow:

- ⇒ Taking over buildings from the public domain of the state in order to replace buildings that are in an advanced stage of wear and tear, buildings that do not provide decent conditions for meeting physiological needs in rooms and building bodies that do not allow proper room ventilation, lighting and heating.
- ⇒ Setting up new places of detention by using the budget allocated by the state and by accessing European funds.
- ⇒ Increasing the level of employment of human resources, especially in essential sectors such as the medical one and that of education and vocational training.

The authorities responsible for prison management have an obligation to ensure that staff members are fully aware of the total prohibition of torture and inhuman or degrading treatment or punishment, expressed in case-law as having a close connection with the concept of human dignity - a basic principle for the instruments that govern human rights in our modern society. More specifically, the Romanian penal system must assume the fact that:

It is necessary to protect those who, in whatever circumstances, are deprived of their liberty; it is necessary as an ethical context for all

granted from the state budget, according to the law". Available at: <http://legislatie.just.ro/Public/DetaliiDocument/56689> (accessed 17 September 2017).

of those whose task on behalf of society is to deprive people of their liberty; and it is important as a reminder for everyone who lives in a democratic society of what it is that provides the foundation of democracy and freedom (Coyle, 2009, p. 8).

In this respect, it is necessary to develop an ethical framework specific for European penal policy starting from the premise that both the managers and the rest of the prison staff work with human beings who, beyond their inherent dignity, are vulnerable due to the limitation of some rights and freedoms. Therefore, it is necessary:

- ⇒ To select, hire and train specialists with a clear vision and determination to maintain the highest standards in the difficult work of prison management.
- ⇒ To select, train, supervise and support appropriately all employees who are in direct contact with prisoners (medical doctors, educators, social workers, security agents, etc.).
- ⇒ To implement legal instruments by virtue of which prisoners have the right to complain to bodies and institutions in the field when they consider that their right to a decent life is violated in prison.

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BLOCKCHAIN FOR JOURNALISM - POTENTIAL USE CASES

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Abstract:

The blockchain is a shared, distributed database with a cryptographic algorithm to insure the security, safety and immutability of the data. In the present paper, we will do an analysis of possible theoretical use cases of distributed ledger technologies for information sharing in journalism and the current practical applications, which is seen by certain journalists as a technology that could revive an industry in crisis (Quinn, 2019), making “*creators migrate to platforms that provide greater intellectual property*”. (Webb, 2019, p. 59)

Keywords: blockchain, journalism, monetization, distribution, attribution

INTRODUCTION

In a world of constant technological revolution, journalism has been affected by many difficult challenges: the need to adapt to the changing media landscape, the transition from ‘traditional’ journalism to new media, “*understood as computer-based artistic activities*” (Maonvich, 2003) while trying to maintain its’ fundamental values and definition – that “*journalism comprises the activities involved in an independent pursuit of accurate information about current or recent events and its original presentation for public edification.*” (Shapiro,

2014). Blogging, *“a frequently updated personal Web page with links to related sites – presents a challenge to journalism, an opportunity for journalism, or a bit of both”* (Lowrey, 2006), was seen as both a threat and a tool with potential for revolution – and paradoxically, both were proven true – it fueled a revolution by empowering citizens and journalists with easy access to content production and delivery, but also lowered the professional standards of media by equating blogging to journalism. Social media, through user generated picture, text or video scoops began to *“regularly lead television bulletins and the front pages of newspapers, whilst a new category of opinionated blogging is redefining the frontiers of journalism itself”* (Nic Newman, 2009), even as early as the Iranian elections of 2009, but also brought new pressure on journalists to have a permanent presence online (Hedman & Djerf-Pierre, 2013). With the advent of cryptocurrency and the rising focus on the blockchain technology, *“viewed as one of the most important technology trends that will influence business and society in the years to come”* (Webb, 2015), *“a technology that keeps a master list of everyone who has ever interacted with it”* (Demystifying the Blockchain—The New York Times, n.d.), we’ve seen the start of discussions regarding the possibilities the blockchain could offer to journalism and journalists – in 2017, a whitepaper on the Decentralized News Network – News by the People, for the People (Singh, 2017) promised *“a news platform that combines news creation with decentralized networks as a means to delivering factual content, curated by a community of readers, writers and reviewers”* (Singh, 2017), SourcedFact tried to revolutionize open source, community driven fact checking (Sourced Fact, n.d.), while PUBLISHprotocol promised to *“restore readership and secure financial sustainability for publishers”* (PUBLISHprotocol, n.d.), using the blockchain protocol.

BLOCKCHAIN AND TECHNOLOGY

Melanie Swan defines blockchain as follows: “*The blockchain is like another application layer to run on the existing stack of Internet protocols, adding an entire new tier to the Internet to enable economic transactions, both immediate digital currency payments (in a universally usable cryptocurrency) and longer-term, more complicated financial contracts. A blockchain is quite literally like a giant spreadsheet for registering all assets, and an accounting system for transacting them on a global scale that can include all forms of assets held by all parties worldwide. Thus, the blockchain can be used for any form of asset registry, inventory, and exchange, including every area of finance, economics, and money; hard assets (physical property); and intangible assets (votes, ideas, reputation, intention, health data, etc.) [...] The economy that the blockchain enables is not merely the movement of money, however; it is the transfer of information and the effective allocation of resources that money has enabled in the human- and corporate-scale economy.*” (Swan, 2015, pp. ix–x)

The blockchain, the decentralized ledger that is at the basis of the Bitcoin cryptocurrency, has major potential implications for many industries. Researchers identified six major sectors where blockchain-based solutions have possible effects on targeted consumers: financial, records management, entertainment and communication (including journalism), state government, supply chain and private transportation. (Schlegel et al., 2018, p. 3481). Blockchain technology emerged as the fundamental architecture underpinning Bitcoin — the digital currency whose security is guaranteed through the use of cryptography, by creating consensus without the need of a centralized database, using instead ‘miners’ to validate transactions. (O’Dair, 2018, p. 16) The growth of the blockchain has been quick: as a way to raise money, “*Capital Investment in blockchain technology has seen a sudden explosion in 2017 with 4.8 billion investments.*” (Baber, 2020, p. 121), with issues emerging from the inherent lack

of regulation, or even the ability of regulation of such systems. The „*Blockchain [...] exacerbates the specious nature and quality of certain ‘truths’ because it does not easily allow data to be corrected or erased. This is the append-only or immutable function of blockchain whereby an entire history of entries or transactions remains on the network or in some other form of storage, and even when data is said to be deleted it never actually is.*” (Herian, 2019, p. 25).

For example, the Hawaiian legislation to regulate virtual currency envisioned the following possible uses: (*Hawaii HB1481 | 2017 | Regular Session, 2017*)

(1) Identity and access management - Verification and identification using advanced cryptography and blockchain technology for digital IDs. Practical applications include verifiable identity for drivers' licenses, tax payments, voting, and other electronic government services;

(2) Health care - Revolutionary enablement of patients' rights to their health care records, and utilization of blockchain technology for "Internet of things" medical devices, increased accountability of health care providers via authentication and record keeping;

(3) Legal - Tracking, verification, authentication, and record keeping of court orders, contracts, titles, and records. This would allow "smart contracts", verified by and recorded on blockchain technology, as immutable records, allowing transparency for the citizens of Hawaii;

(4) Financial Services - Blockchain technology is already widely used in the financial services industry, and is poised to remove billions of dollars in overhead and intermediary fees and services;

(5) Manufacturing - Utilizing blockchains to provide accountability and transparency over provenance of goods and services will reduce counterfeit products and improve competitiveness for local businesses; and

(6) Tourism - Digital currencies such as bitcoin have broad benefits for Hawaii. A large portion of Hawaii's tourism market comes from Asia where

the use of bitcoin as a virtual currency is expanding. Hawaii has the unique opportunity to explore the use of blockchain technology to make it easier for visitors to consume local goods and services and to drive the tourism economy.

As the possible areas of adoption are vast, so are the potential legal issues – some scholars have coined them ‘reminiscent and comparable’ (Girasa, 2018, p. 57) to the problems that were tackled with the rise of the internet over twenty years ago, bringing forward issues of jurisdiction, the use of virtual currencies as money, smart contract and their enforcement as well as the intellectual property in the blockchain. The growth of Bitcoin and decentralized applications, of blockchain technologies, decentralized data or even the bittorrent protocol, along with “*a seemingly endless array of startups, altcoins, ideologies, and buzzwords floating around [...] it can be difficult to make sense of it all.*” (Raval, 2016, p. 15). The Founder of the Institute for Blockchain Studies tried to make sense of it all through the following classification: blockchain 1.0 is currency, blockchain 2.0 adds in contracts (stocks, bonds, financial assets) and blockchain 3.0 encompasses applications beyond pure finance in areas like governance and health (dapps) (Swan, 2015), or even media and mass communication. For example, Bitmessage (bitmessage.org) is a decentralized, trustless, peer-to-peer communications protocol used to send encrypted messages to another person or persons (Bambara & Allen, 2018, p. 70), created an anonymous P2P communication network.

One thing to remember is that “*there is no such thing as ‘the blockchain’ as BCT comes in many different forms, with different properties.*” (Ølnes et al., 2017, p. 360), thus we have many different blockchains, depending on the network and the users of each ‘database’. It is possible for multiple applications or dapps to use the same backend blockchain, like it is for multiple websites to use the same database. Not all blockchains are public or open, and not all users can write to the ledger. Thus, when creating a distributed application for

journalism, we need to use a need-driven approach, as there is no standard solution or protocol.

BLOCKCHAIN AND JOURNALISM

Narrowing on the area we're concerned with, we've identified six possible directions through which blockchain technologies could help journalism: **monetization, distribution, user feedback, attribution, trust and data retention**. The scope of the current paper is to catalog the current research in the field of applications of blockchain technologies in journalism and media. Blockchain, like journalism, is all about trust, (Quinn, 2019), thus, possible use cases include micropayments to support smaller publications, cryptocurrencies to fund journalists/projects, blockchain-enabled news platforms, permanently maintaining story/research archives, tokenizing reader investment in journalism, eliminating advertisements, implementing reader input more effectively, compensating commenters to incentivize interaction and inspire loyalty ("Blockchain For Journalism," 2018), or even for crowdsourcing information (Kogias et al., 2019, p. 1). The full solution for journalism would be "*a network of public, cryptographically signed, identical "blocks" of data would allow journalists to authenticate content, to promote premium content, to give users ownership of data that might be used to show them advertising, and to responsibly publish and unpublish*" (Mia, 2018), but that solution is not without technical problems or vulnerabilities. Civil tried to introduce a new funding model for journalism (Mohammadi, 2018), but their ICO failed even after gaining large media attention. ("Understanding Civil's Failed Token Sale," 2018). Digital developments present profound implications for media and society (Pavlik, 2014, p. 20), but the main issues with media after 2010 come not only from technological evolution and the change that needs to happen in journalism is more than simply a response to technical change.

Posetti considers that technology is not the solution for journalism, but rather one of the issues with it – he introduced the “journalism innovation wheel” (Posetti, 2018) as a way to improve journalism in this day and age, as opposed being influenced by the “shiny things syndrome”, the constant illusion that technology alone is the answer to problems that are not of technological nature. Posetti created a model framework for journalism innovation focused on the following: 1. Reporting / storytelling 2. Audience engagement 3. Technology/Product 4. Distribution 5. Business 6. Leadership / Management 7. Organisation 8. People and culture.

Some of the earliest work in the journalism blockchain space was related no to the monetization or distribution of articles, but to their creation. Story blocks are also a new concept of utilizing the blockchain for journalism (Maxwell et al., 2017, p. 80). Maxwell et al. ran three workshops, experiments with the construction of stories from fragments in an experimental blockchain system, providing “*a glimpse into how blockchain technologies can open unique opportunities to explore how storytelling might adapt as distributed ledger technologies become part of how we read, write and share stories.*” (Maxwell et al., 2017, p. 95).

Kim and Yoon tackled the distribution and data retention pain points in journalism and proposed a new journalism model based on blockchain with sharing space (Kim & Yoon, 2019, p. 1), which they considered necessary in order for journalism to adapt, adjust to the new technologies. Their proposed model is a distributed system by hybrid blockchain for journalism, where articles are stored in the chain, and the blockchain becomes a database of linked articles. They proposed a new model of “proof of sharing” (Kim & Yoon, 2019, p. 8), starting with the creation of a list of preapproved journalists, which are the only ones that can submit articles to the chain, a new set of self-regulating rules and personalized display of articles for consumers.

Shae and Tsai proposed an AI blockchain platform for trusting news, as a response to the spread of fake news in recent years (Shae & Tsai, 2019, p. 1610). Their reply is a technological solution to a social problem, creating a blockchain platform using AI algorithms to rank all news and providing incentives for the general public to work as news validators, a multimedia component designed to tackle tampering in multimedia stories, which is a growing issue with the advent of “deep fakes”, but also a mechanism to integrate the AI fake news detector with the blockchain. Their goal is “*to develop fake news prediction models before the fake news propagates, and to research on the effective personalization intervention mechanisms*” (Shae & Tsai, 2019, p. 1618). Working on the same problem, attribution and trust, Al-Saqaf proposed creating a blockchain-based fact check registry (Al-Saqaf, 2019, p. 1), an application to help fact checkers work better and faster, while also maintaining a registry of the information they verified.

POLIS identified several areas in which the blockchain could improve the work of journalists (Erkkilä & Yle, 2019, p. 5):

- a widely used cryptocurrency with low or no-cost transactions would make it easier to charge very small amounts for media products.
- a cryptocurrency or token could also make it easier for media companies to incentivise users for co-operation and content creation.
- an automated content and rights management marketplace.
- tools for controlling the origin and integrity of content.
- a distributed publishing environment which means that a single server failure would not take down the content itself.
- a distributed publishing environment to counter censorship
- a decentralized publishing platform, without central ownership and control.

Veit noted that there are some noteworthy initiatives around the blockchain community, with “*main categories concerning how interested parties*

presume blockchain can, or will, intertwine with journalism are designated within four overarching themes”: (Veit, 2019, p. 36)

1. Blockchain-based payment systems

Viewership in media is traditionally monetized through advertising, but the blockchain offers different solutions – it’s possible for journalists to be directly incentivized by their readers, even before starting to work on a story. There’s also an opportunity in rewarding users for their attention – such example is SocialFlow, which rewards users for advertising engagement. (Veit, 2019, p. 40)

2. Increasing access to quality and verified information

The quality of journalism can be increased through factchecking, better attribution of information, the reduction in editorial interference and the removal of gatekeepers, all potential use cases for blockchains.

3. Accessing public data secured in government blockchains

Sunshine laws, that guarantee freedom of information for citizens and journalists to government information exist in large number of countries, but access to that data can sometimes be difficult. A secure hybrid blockchain could allow easier access for journalists to public information.

4. Reduce government surveillance, imposed censorship and better respect for privacy

Promising outcomes of blockchain-based platforms for journalists would be uninhibited messaging apps, unmonitored file-storage, or uncensored bulletins for local, national, or international news agencies .(Veit, 2019, p. 47)

CONCLUSIONS

The blockchain was awarded the fifth spot in a “five technologies that may shake our world” ranking made in 2016, (N. Newman, 2016, p. 43) but has yet to live up to the hype. The technical options are already there for the evolution

of blockchain technologies in journalism, but the social and cultural impact remains to be seen.

While there is plenty of untapped potential, there is so far no single blockchain application that has revolutionized the media industry and gain widespread adoption, but there are projects in the works in multiple areas that could disrupt journalism: monetization, distribution, user feedback, attribution, trust and data retention.

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2016 THE BACKGROUND OF FAKE NEWS: THROUGH WHAT THEORY CAN WE UNDERSTAND THE 2016 US PRESIDENTIAL ELECTION

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Abstract

The study starts from the finding that starting with 2016 in the journalistic, strategic and academic, state and independent media, there are intense, wide and contradictory debates regarding the fake news phenomenon.

The present investigation constitutes a composite research: a) it marks the voluntary and / or involuntary contribution of Donald Trump to putting in the agenda of technical, political and theoretical the concerns of fake news and declaring our age as "the age of fake news", b) it asks questions about the possibility of technical and theoretical control of fake news, c) we find that the big theories regarding public opinion and media influence are inapplicable to this social phenomenon and d) ask questions about a potential, future theory that can describe and explain optimally the fake news phenomenon.

The working method is complex, combining meta-analytical, comparative procedures and the history of concepts.

From the review of the most significant theories of media effects (one step flow, two steps flow, spiral of silence and agenda-setting with its "forms" - framing and priming) it appears that most of them have been elaborated by following close observation of some electoral campaigns: except for the spiral of silence it was always about the American presidential campaigns. The bottom line is that these theories cannot give a satisfactory explanation of the fake news phenomenon and the success of Donald Trump's US presidential campaign. As such, it appears necessary in the future to configure a comprehensive theory that a) describes and explains the blow given by Donald Trump and b) evaluates and norms the behaviour of generating fake news. Finally, for a future research the idea that the irradiating core of fake news is a factoid and / or a factlet must be taken into account.

Keywords: fake news, factoid, 2016 US Presidential election, Donald Trump

1. INTRODUCTION: WE HAVE NOT SEEN THE BEGINNING OF THE WORLD, BUT WE CAN ENJOY THE VIEW OF ITS END

Two fundamental psychological tendencies make our lives full of interest, relevance and significance. The first tendency is to believe that the times we live in are important for the beginning of the history of the world, they are turning, they are critical, they are decisive, they are striking, they are explosive, they are dangerous, they are jumping, they are of assault, they are of war, they are the beginning of the era or the beginning of unpredictable change. The second tendency is to believe that if we have not caught the beginning, then our present life is unfolding at important moments for the end of history: we, here, we missed the beginning of the world, but we catch the happy ending of it. The attitude that covers and somehow mitigates the irrepressible functioning of these tendencies is that "of course, as you can see, nothing is new under the sun."

From this perspective, a phenomenon like the one called "fake news" doesn't appear as being new under the sun and somehow it really isn't. We do not go into well-known details about the etymology and historical evolution of the phrase. We will mention only a sequence in which it was used with accuracy and discernment to say something about reality. Thus we want to reinforce P. Levinson's (2019) argument that the "fake news" phenomenon is not so new: "Fake news has been with us for centuries and indeed had great impact in the American election of 2016"

As concrete inductions of the generalities outlined above, we set out a few examples. On April 11, 2016, Alex Kantrowitz (in the article "Facebook Wanted A Fight Against Fake News" in "Buzz Feed News") showed: "In many ways, it is the golden age of fake news." Without a direct connection with the exaltation of the "fake news age" and without necessarily a direct echo, the reverberating sumptuousness of the moment was also marked by other specialists such as "age of fake news", "fake news era" (Tandoc Jr. et al. ., 2017; August, 2018; Brites et al., 2018), an era in which "The Emergence of a Post-Fact World" (Fukuyama, 2017) , a "fake news war" (Feher, 2017; Booth , 2017). Our astral age is also called "the post-truth era" (Keyes, 2004), "age of post-truth" (Hasian, 2019), "the age of turbulence" (Greenspan, 2008), "post-factual age ", "Postfaktisches Zeitalter "(Stegherr, 2018, p. 347)" the digital age "(Boyer, 2013; Frunza, 2019)," digital age "(Coman, 2017)," the internet era "(Teodorescu, 2016) , "The internet age" (Lazer et al., 2018) , "age of fake news and post-truth" (Potter, 2019), "the misinformation age" (O'Connor & Weatherall, 2019). There is also talk of 'A post-Western age', 'Post-Truth, Post-West, Post-Order' , concepts which we do not know with absolute accuracy who to attribute to, but which also say something about the effervescence of the moment. Clearly, confidently and distinctly after 2016 a new concept emerged: fake news era (Albright, 2017; Berghel, 2017; Muckle, 2017)

In addition, obviously, the debate is outgoing. We are finding new theoretical frameworks, interpretative perspectives, in different critical paradigms and we see different "eras". In fact, we should be during the same ontological "age" (as terms, notions, concepts, classifications, taxonomies, etc.), even if our epistemological, methodological or axiological lenses are of different point of view or focus. We believe that these are signs that we are in one of the important moments of humanity. These signs must be decoded, deciphered and decrypted on the idea that a theory is needed that correctly, judiciously and verifiably describes the facts and explain them coherently, secondarily, objectively in the order of the real; then, to create a simple and unitary perspective on them that makes them easily comprehensible and controllable in practical order.

2. ABOUT THE POSSIBILITY OF TECHNICAL AND THEORETICAL CONTROL OF FAKE NEWS

There are visible phenomena, noticeable phenomena, detectable phenomena, but there are also invisible phenomena. In the human body, about one million chemical reactions take place every second: some of them are visible, most of them are hidden. Similarly, millions of phenomena occur in the social body at any given moment: they are partly visible and largely invisible. The iceberg metaphor is very revealing.

The major problems of the moment are how to avoid ourselves, how to fight, how to stop through sociology, psychology and technology the fake news phenomenon. Some of the technical and ideal solutions were outlined by Mark Zuckerberg before appearing in front of a committee of the two chambers of the US Congress on April 11-12, 2018 (Zuckerberg, 2018a) and in the answers given to members of Congress (Zuckerberg). , 2018b). He stated, among other things, that as a creator and CEO of Facebook he feels responsible for the

inconveniences that some of the Facebook members were subjected to, and stated: "It's clear now that we didn't do enough to prevent these tools from being used for harm. That goes for fake news, foreign interference in elections, and hate speech, as well as developers and data privacy. (...) That goes for fake news, foreign interference in elections, and hate speech, as well as developers and data privacy. We didn't take a broad enough view of our responsibility, and that was a big mistake. "

Facebook will seek to secure as much as technologically possible the defusing of fake news, especially in election campaigns. Securing is a good thing, with some limitations: the activity of identifying and deleting accounts, websites, articles on the Internet "raises important questions about who becomes the arbiter of truth" (Allcott & Gentzkow, 2017, p. 233).

In order to preserve the freedom of opinion and the freedom of expression as fundamental inalienable rights, on the other hand, it is necessary that the fake news phenomenon a) be studied, understood and b) we must act socially in order to impregnate intangible social values (such as honesty, honesty, fairness, good faith, common sense, goodwill, etc.) in users of digital networks and platforms. The most important thing is to correctly understand the phenomenon of fake news with its political, social, economic, strategic roots, with the "opportunities and challenges" created by the weakening and discrediting of journalism, by the generation of fake news journalists themselves. We wonder if the stages of such a process could not be the description, the detailed and objective study of the phenomenon, the interpretation of the phenomenon, the identification of theories with explanatory impact and / or the emergence of new theories that explain the articulations of the concept, the mechanism of the processes of development. generating fake news, with implicit opportunities for detaching fake news inhibition procedures. We also wonder whether the understanding of fake news should start from the idea of persuasion and from decoding fake news as persuasive interventions.

3. WHAT THEORY COVERS THE ELECTION OF PRESIDENT DONALD TRUMP?

According to the US Election Atlas <https://uselectionatlas.org/RESULTS/> , Hillary Clinton won the popular vote, gaining 48.02% compared to Donald Trump - 45.93%.By contrast, Donald Trump has won electoral votes, with 56.5% of the electors on his side, compared to 42.2% who were on Hillary Clinton's side.

Voting is a decision that can also be stimulated by the media. Media effects are defined by "The processes and products of media influence that act directly on targets (individuals and macro units of society and institutions) as well as indirectly on targets through other units" (Potter, 2012, p. 47).

a) The one step flow theory based mainly on the research of Harold Lasswell (in particular by "Propaganda Technique in the World War", 1927) is presented in the form of two metaphors (the "magic bullet" and "hypodermic needle"). It says that the message with which the audience is "shot" or "injected" has a rapid, unmitigated, direct effect. In his novel "The War of the Worlds" (1898), HG Wells imagines a Martian invasion of Earth. On Sunday, October 30, 1938, at 8 pm over the Columbia Broadcasting System radio network, directed by Orson Welles, a radio adaptation of the SF novel "The War of the Worlds" was broadcast with a small talk by the director; one of them was a news bulletin stating that an unusual object had landed on a farm in Grover's Mill, New Jersey. Millions of Americans who did not watch the "radio show" step by step took the invasion of the American territory by the Martians seriously. The show had a direct and rapid effect: it created a panic that was difficultly subsequently defused by official communications. This media event is one of the examples that illustrates the validity of the one step flow theory. In 2015 it was associated with fake news (Schwartz, 2015).

If the fake news effect had been direct, then Donald Trump would have been elected by the "injected" majority: but the popular vote was won by Hillary Clinton. According to the one step flow theory, if fake news were injected for Donald Trump, then he would have won the popular vote.

b) The 32nd President of the United States, Franklin D. Roosevelt, is known to have ruled the US from 1933 until his death in 1945, and served four terms.

The 1940 US presidential election seems to be the most important and controversial election in US history. Although by the decision of the first US President George Washington (subsequently amended to US Constitution 22) it was established that a president could benefit from no more than two terms, in 1940 Democrat Franklin D. Roosevelt ran for a third term.

His opponent was the powerful businessman Wendell Willkie who had one of the campaign messages showing that George Washington's decision tended to not be respected and that in this way the path of dictatorship was opened: "if one man is indispensable, then none of us is free"(Public Paper, State Printers, 1944, p. 749). Several other messages against FDR were machine-gunned by the propaganda attributed to Wendell Willkie. Paul Lazarsfeld, Bernard Berelson and Hazel Gaudet investigated the voting patterns, the relationship between the media and the conquest of political power, the process of voting in the election campaign, and whether the "magic bullet" theory - had a "hypodermic needle model theory" effect. . They found that the majority of voters remained cold to the negative media propaganda toward Roosevelt, but they reacted to personal influences. They understood that the media did not have a direct effect and that the flow of information from the media went to the opinion leaders, and from them, through them, the flow reached the general public. They published these findings in the book "The People's Choice." How the voter makes up his mind in a presidential campaign "(1944): they formulated and argued the two-step flow of communication. They clarified that media effects are the result

of a two-step process: some opinion leaders who have been exposed to media influence transmit messages to the general public and only now media effects are produced on a large scale. Influence is mediated by personal influence (Katz & Lazarsfeld, 1955; Katz, 1957).

Donald Trump was not elected president by the population without a so-called discernment that received and distributed fake news, but by electors. Fake news was not specifically addressed to the electors. Therefore according to two steps flow theory, without the first flow, it (theory) cannot be applied; without a flow we have only one step.

However, voters who know in advance what to vote for and who are well informed in the secondary do not react to unverified, doubtful, counterfeit news, fake news. However, they decided the president. The two steps flow theory is not applicable.

c) In December 1964, in West Germany, E. Noelle-Neumann (who led the Allensbach Institute for Public Opinion Research) together with his colleagues launched a set of questionnaires to reveal the political views of the electorate in relation to the September 19, 1965 elections. . These were elections for the 5th Bundestag, which faced the Christian Democratic Union - Christian Social Union (CDU-CSU) and Social Democratic Party of Germany (SDP). Each month, the team repeated the same questionnaire. It was noted that almost nothing had changed in terms of voting intentions, each party being chosen by about 45% of those polled. In August 1965 the poll showed a radical change in the situation: the voting intention for the Christian Democratic Union - Christian Social Union (CDU-CSU) rose to 50%, and the voting intention for the Social Democratic Party of Germany (SDP) fell below 40%. The final result of the elections showed 48% for the Christian Democratic Union - Christian Social Union (CDU-CSU) and 39% for the Social Democratic Party of Germany (SDP).

E. Noelle-Neumann analyzed the events and understood that the reception by Chancellor Christian Democratic on the visit of the Queen of Great

Britain in May 1965 created a dose of optimism for Christian Democratic Union – Christian Social Union (CDU-CSU) supporters and prompted them to publicly affirm their political ideas through the media. Under these circumstances, the supporters of the Social Democratic Party of Germany (SDP) felt discouraged to assert their political ideas, thus they became quieter. Thus a process of silence that has been configured ("a process that can be called a spiral of silence"): "observations made in one context in the spiraling process, the one view dominated the public scene and the other disappeared from public awareness as its adherents became mute "(Noelle-Neumann, 1984, p.5).

Researching the 2009 Romanian Presidential Campaign, Oana Ștefăniță (2011, p. 7) concludes that "Media effects within a concrete event such as the presidential campaign reveal the importance of media influence or of published polls during the campaign, which can contribute to the appearance of a spiral of silence to some candidates 'detriment'. At the same time, it proves again that the spiral of silence theory can lead to the explanation-understanding of the events in presidential election campaigns.

In normal election campaigns, especially in presidential campaigns, the spiral of silence theory has a pronounced descriptive, explanatory and evaluative impact. Even though it might not seem like it, Donald Trump is a professional communicator; he controls the vocabulary, the mechanisms, the strategies, the stratagems of the journalistic language and the efficient working tools in the social media environment. Donald Trump is permanently on stage; he arouses, agitates and revives the numb minorities of all kinds, causes them to react, to express their opinion, removes them from silence; thus, the effects of inhibiting the expression of the views of electoral minorities are small. One theoretical consequence that emerges from these facts is that the spiral of silence theory did not have a significant explanatory impact in predicting and understanding what happened in the 2016 US election year.

Voters who elected Donald Trump in 2016 cannot be considered the silent minority. They are powerful people, aware of their own mandate that they have obtained by speaking. Those who have won by speaking a mandate that gives them the right to speak above and beyond in any case are not the silent minority.

d) Maxwell E. McCombs and Donald L. Shaw studied the role of the media in the 1968 US presidential election (elections won by Richard Nixon). In relation to the ones reported, they hypothesized that the media plays a major role in delineating what the public considers important, that the public considers that an event is important in relation to the frequency and consistency with which it is covered by the media, even in relation to positioning the information on the printed page. They thus formulated an agenda-setting function of mass media: “In choosing and displaying news, editors, newsroom staff, and broadcasters play an important part in shaping political reality. (...) In reflecting on what candidates are saying during a campaign, the mass media may well determine the important issues — that is, the media may set the “agenda” of the campaign (McCombs & Shaw, 1972). Agenda-setting is the most important of media effects theories. In connection with the agenda-setting are Framing theory and Priming theory. Moreover, there is a justified propensity for their unification within the perimeter of a single theoretical framework (Chernov & McCombs, 2019).

As a sui generis journalist, aware of the power, mechanisms and tools of the media, Donald Trump has taken the initiative and proposes the agenda of public debate. In this way, he is one step ahead of the media in setting the public agenda. Through his frequent shocking, sensational public outings, he occupies the public space and the media space with the topics to be approached by Americans.

Donald Trump applied and applies the Assyrian tactic of suffocation: the tactic that K. Kessler (1997, p. 129) talks about being used by the Assyrian kings

to maintain their long-term domination: “to challenge a huge and permanent stream of information”. Donald Trump produces more information than the press can process, so they (the press) have more time to create the agenda. Donald Trump largely sets the agenda. Instead of evaluating, thinking and proposing what is to be discussed and what is to be done, the media deals with understanding, decoding, dismantling statements, and even developing Donald Trump. The media can't move so fast as to see Donald Trump from the front. The media is always following in the footsteps of Donald Trump, but in any case following him. With the Master Communicator on stage, the media has lost the power to propose the agenda. As such, the agenda setting theory is inapplicable during the 2016 election campaign. We would add that, more than that, the traditional media is completely in crisis (we will argue this later).

e) The priming effect theory was used to decipher the mechanism of the 2009 presidential elections in Romania (Corbu & Boțan, 2013). In tandem with the agenda setting, it was used (without decisive clarification, in our opinion) and in reading the US 2016 Presidential election (Smith, 2017).

4. THE MASTER COMMUNICATOR

Wars are not events in which the question of honesty, correctness or truth is posed. Political battles are wars for votes. Those who request the vote must be good communicators and good social communication strategists. They must know the electorate and influence it to receive the vote. There are two ways of communicational influence: belief (based on rational arguments, natural logic or strict logic) and persuasion (this type of influence, which is based, in particular, on emotional arguments, not always impregnated by honesty, like seduction, lies, fiction or myth). The candidate for presidency must be a good communicator, because always the winning votes, the last, the most difficult to obtain are obtained through simple communication. No detailed rankings were made

regarding the communicative qualities of US presidents. However, the topic was addressed.

For example, Dwight D. Eisenhower is "Strategic Communicator" (Medhurst, 1993), Ronald Reagan is "The Great Communicator" (Ritter & Henry, 1992), "The greatest communicator" (Wirthlin & Hall, 2004). In relation to his communication skills, his technological abilities and his journalistic expertise not in the very distant future, it will be found that Donald Trump is "The Master Communicator".

The historical rule is that most presidents communicate with the population through mass media: "From the earliest days, presidents have used the news media to communicate with the public" (Frantzich, 2018, p.3). Most American presidents of the last 50 years are dissatisfied with the media. Stephen E. Frantzich makes a comparative summary of the dissatisfaction of several US presidents with the media: "lack of focus" (President Carter), media make "peppering" media (President Clinton), media - "a filter of reality" (President G) Bush), "breaking through the noise" (President Obama); "President Trump's epithets toward the media include calling them liars and 'enemies of the people'" (Frantzich, 2018, p.8). The most distant American president from the media seems to be President Trump. However, through his journalistic skills, his knowledge of media practice and his journalistic behavior, Donald Trump is the closest American president to the media soul. He is certainly loved and hated, despised and admired, but as in love, he is provoked and often challenged. In turn, the president knows that he has to increase the pot and raises. President Trump's generic relationship with the media is a loving mutual denial. (Of course we are not talking about all the media or any communication transactions or any interaction of the President with the media; there are cases and situations that do not fit with the generic relationship.)

5. 2016, THE YEAR OF FAKE NEWS (THE BEGINNING OF A NEW WORLD); 2017: "YOU ARE FAKE NEWS"

Francis Fukuyama (2017) shows that "The Emergence of a Post-Fact World" took place in 2016 and implicitly characterizes fake news, specifying "One of the most striking developments of 2016 was the emergence of a 'post-fact' world, in which virtually all authoritative information sources are challenged by contrary facts of dubious quality and provenance. In a world without gatekeepers, there is no reason to think that good information will win out over bad."

The term fake news is not new. At the end of the 19th century, it was used naturally, with the same meaning it has today.

Sidney Irving Pomerantz was a historian (university professor) concerned with the history of New York. To understand the workings of the great American metropolis, he incidentally investigated the influence of the press and business as significant factors in its development. In a 1958 study, entitled "The Press of a Greater New York, 1898-1900", he emphasized: "with the part the press played in the life of the Greater City as it shaped itself to the political formula of consolidation and met the challenge of a dynamic economy and the social and cultural complexities of a burgeoning metropolis" (1958, p. 50). On the other hand, by examining the political inducements of the press, he emphasized (1958, p. 59): "The public is becoming heartily sick of fake news and fake extras. Some of the newspapers in this town have printed so many lying dispatches that people are beginning to mistrust any statement they make."

H. Allcott and M. Gentzkow define "fake news to be news articles that are intentionally and verifiably false, and could mislead readers" (Allcott & Gentzkow, 2017, p.213).

The background on which the emergence and massive proliferation of fake news takes place in the years after 2015 represent:

a) the slow and sometimes faulty movement of journalism in providing information;

b) the emergence of new technologies that allow the transmission of information on channels that journalists no longer have guaranteed priority;

c) “the erosion of long-standing institutional bulwarks against misinformation in the internet age” (Lazer et al., 2018, p. 1094).

When he does not have an accredited source of information, the consumer of information uses non-accredited sources. Other times, he is left to the sources of uncredited sources by founded or unfounded disgust with the accredited journalism or through persuasion.

Annually, the publication "PolitiFact" awards the "Lie of the Year" award. On December 21, 2015, Donald Trump was awarded the "2015 Lie of the Year: the campaign misstatements of Donald Trump" award. Angie Drobnic Holan, Linda Qiu pointed out in the award article that "It's the trope on Trump: He's authentic, a straight-talker, less scripted than traditional politicians. That's because Donald Trump doesn't let facts slow him down. Bending the truth or being unhappy by accuracy is a strategy he has followed for years”([https://www.politifact.com/truth-o-meter/article/2015/dec/21/2015-lie-year-donald-trump-campaign-misstatements /](https://www.politifact.com/truth-o-meter/article/2015/dec/21/2015-lie-year-donald-trump-campaign-misstatements/))

On December 13, 2016, the publication announced the winner of the prize: "2016 Lie of the Year: Fake news". For this, Angie Drobnic Holan argued that "In 2016, the prevalence of political fact abuse - promulgated by the words of two polarizing presidential candidates and their passionate supporters - gave rise to a spread of fake news with unprecedented impunity." At the same time, she made an inventory, a podium of the most important fake news that occupied the information stage of the campaign of the two candidates, saying about them that "None of those stories (...) is remotely true". "Notable" fake news items mentioned are as follows:

Fake news: Hillary Clinton is running a child sex ring out of a pizza shop.

Fake news: Democrats want to impose Islamic law in Florida.

Fake news: Thousands of people at a Donald Trump rally in Manhattan chanted, 'We hate Muslims, we hate blacks, we want our great country back'.

We note that the fake news reference term is "true" or "truth" and that other notable people do not have access to the podium: how the Pope would have declared his support for Donald Trump, Barack Obama was not born in the United States or how that Hillary Clinton was active in a network of pedophiles.

From a positive perspective, President Donald Trump should have taken a prize of 2017: to have fixed forever in the vocabulary of the ordinary speaker the phrase "fake news", to have symbolically obliged the scientific community to deal with the significant joints of the concept of "fake news" and to stimulate political initiatives to give suggestions to the owners of digital platforms on which fake news can circulate to think about ways to inhibit and combat the phenomenon on these channels, by constantly using fake news himself.

As Alina Bârgăoanu states, "the term has exploded in the planetary public space since 2016", with Donald Trump being the one who "inserted this term into the global political conversation" (Bârgăoanu, 2018, p.134).

Media figure of an exceptional success, masterful communicator, Donald Trump will not remain in history only as the richest president of the United States, the owner of a wealth over the total assets of all his predecessors and the first to surpass the first president of the United States, George Washington, who is now the second (<https://247wallst.com/special-report/2018/02/12/the-net-worth-of-the-american-presidents-washington-to-trump/2/>). Donald Trump will also remain the one who has a critical contribution to opening the eyes of the world to the fake news phenomenon: he popularized the concept and ran its meanings. Donald Trump is the father of fake news in everyday life.

Since 2016, the concept of fake news has entered the main stream of demolition qualifications.

6. INSTEAD OF A CONCLUSION, THE RUIN OF JOURNALISM: THE YEAR OF HOAX (2004), THE YEAR OF "TWITTER BOMB" (2010), THE YEAR OF FAKE NEWS (2016)

The paradigm in which journalism worked in the last centuries thinks journalism, in the words of Marcel Broersma (2013, p. 41), as “a shared system of values that sets out how to gather, interpret and validate information, and as such structures and legitimizes the work of journalists ”. This emphasizes that "hoaxes reveal the structural weakness of the current journalistic paradigm" and that the journalist profession appears as "suffering from osteoporosis" (p. 41).

The journalist was, and still is, believed to be the producer of all news. In the old paradigm, news is the work of a journalist, an accredited press operator and has certain qualities, certain specific determinants (Strömbäck, Karlsson & Hopmann, 2012). Fake news is a challenge for journalism. Journalism is agenda-setting, journalism carries out large operations of two steps flow, journalism undertakes one step flow activities, journalism has a decisive role in the phenomena that are the object of spiral of silence. Journalism seemed to be everywhere. At one point, journalism was no longer the main provider of information for a short period. Then the journalists felt that their ground was leaking under their feet. They noted that the Internet (especially Facebook, Twitter) is considered a more important information provider than big journalism itself. Then journalism revolted. It was an important moment in US history, in world history, in the history of journalism and in the history of descriptive-explanatory (-normative-prescriptive) sociological theories. The crisis, awareness of the crisis and initialization-accreditation-definitive installation of the crisis occurred between September 2016-January 2017, but it is still ongoing. The headline of the crisis is, with an expression of the US president addressed to a journalist (the name and media agency are not relevant) and dedicated to both him and his media company : "You are fake news"; it was on the first press

conference since President-elect Donald Trump's Election Day on January 11, 2017 <https://www.facebook.com/FOX10Phoenix/videos/trump-to-reporter-you-are-fake-news/1236747433040468/> .

The recent history of losing control of information is marked by the hoax (2004), the "Twitter bomb" (2010) and the fake news explosion (2016). In 2004 there was a press scandal that Marcel Broersma (2013, p. 28) presents as follows: "The day after CBS's 60 Minutes and the New Yorker published their first stories and now iconic pictures on the Abu Ghraib scandal, the Daily Mirror shouted on its front page 'Vile ... but this time it's a BRITISH soldier degrading an Iraqi'. A full-page picture showed a soldier urinating on a tied up, halfnaked and hooded prisoner. The next pages contained more 'shocking photographs', a detailed story about the abuse and an outraged leading article (Daily Mirror (DM), 1-5-2004). However, while in the coming days, weeks and months the Abu Ghraib story developed into a national and international scandal, the Mirror's 'exclusive world' turned out to be untrue. After two weeks, in which the paper faced significant pressure, it had to admit it was betrayed. It published a shameful front page apologizing in big bold capitals 'Sorry ... we were hoaxed' (DM, 15-5-2004) ”.

E. Mustafaraj and PT Metaxas (2010) investigated the dissemination, the spread coordinated through anonymous Twitter accounts of false information about Martha Coakley, the Democratic candidate for senator. They also documented the dissemination procedure: infiltration into the network of users and then the release of false information. They then reinforced the concept of "Twitter bomb", understanding it as an "act of sending unsolicited replies to specific users via Twitter in order to get them to pay attention to one's cause" (Metaxas & Mustafaraj, 2012).

By hampering and implicitly devaluing general journalism, a huge volume of fake news ran throughout 2016 in connection with the November 5, 2016 election. Was Fake News a phenomenon that had an impact on Americans' electoral thinking? Most likely. This phenomenon remains confusing, it remains

uncertain, it remains rationally inexplicable, because at a rapid entrainment of the great sociological theories that usually have an incidence in such events, it is found that no one has clear explanations.

7. FOR FURTHER RESEARCH

At present, by definition, fake news is volatile. We intend to investigate in the future whether or not fake news constitutes communication constructions that have as their core a factoid and / or a factlet, information configured around a factoid.

The American writer Norman Mailer, in a book that constitutes a biography of actress Marilyn Monroe, invented the word factoid in 1973; he pointed out that in previous biographies of that respective fact and factoids were mixed: "fewer facts than factoids ... that is, facts that have no existence before appearing in a magazine or newspaper, creations which are not so much lies as a product to manipulate emotion in the Silent Majority ". In the Oxford Dictionaries definition, factoid is "an item of unreliable information that is reported and repeated so often that it becomes accepted as fact", and in that of the Merriam-Webster Dictionary it would be "an invented fact believed to be true because it appears in print".

According to Random House College Dictionary "a lie or half-truth, devised especially to gain publicity and accepted as a fact because of constant repetition in print, conversation" (Apud Safire, 1999, p.159).

The factoid would be unreal, untrue information, misinformation that passes as information; it would be a fictional construction that is promoted as a fact, which after multiple repetition is accepted as a fact, which passes as a fact.

The factlet is a trivial, minor, insignificant fact in human order that a petty interest unfairly charges major practical meanings in the real order.

And fake news uses both to spread its' message.

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