Psycho-affective assistance, relevance of social inclusion, combating community exclusion. Pluridisciplinary team as a promoting factor of the integration of vulnerable groups

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Abstract: *In relation to the approach of people with special needs, three strategies have been used over the years: the first is the social one, according to which the marginalization of disabled people is generated by the lack of interest of society in the use of their capacities, as demonstrated by its insufficient adaptation to facilitating the access of the analyzed category in the community life, proven by the insufficient access into these buildings in our country (materialized by insufficient ramps or elevators) and by the insufficient cooperation of the members of the target group in the professional life of the society.*

Keywords: *social inclusion, community exclusion, beneficiary, deficiency, disability, social marginalization, domestic violence, discrimination, degree of disability, empathy.*

The second perception (to which the Romanian society has remained tributary since the communist period) is the medical one, which claims that the limitation caused by the disease of a disabled person generates her/ his professional incompetence, which is why until 2006 the national hypothesis to use the psychological resources of these people was not taken into consideration,

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consequently those affected by first-degree diseases could not be employed; the third perception is the bio-psycho-social one that emphasizes the idea that a community incapable of shifting over the appearance of its members, who differ in one way or another from the majority by the existence of a physical illness (without being mentally affected) is self-limiting.

We note that in the case of people with special needs it is necessary and useful to collaborate with a professional-mixed team made up of the mentioned specialists; although we have talked before about their contribution to counseling the target group and its members, we want to focus in this document on how they can and should stimulate the professional integration of the people in question.

It is necessary that doctors in their capacity as the first category consulted for diagnosis should not limit themselves to describing the disease and to revealing the patients' outstanding abilities and the fact that they can and should be used for the disease not to be considered stigmatizing. The clerics contribute to the integration of the target group in the field of work if they do not consider the existence of the disease to be a divine punishment, but it reveals its acquisition of additional living experience for the direct beneficiary, which through it can achieve a dual purpose: a more intense closeness to God through prayer and leaving their situation in the service of society.

Social assistants are the category responsible for informing both the direct beneficiaries of counseling and their families and making them aware of their rights, obligations and facilities under Law 448/2006; at the same time, they should help counselors to give up possible erroneous self-perceptions such as the thought of social inutility, the internalization of the medical concept about the illness, and the self-cultivation of the shame of being different from the rest of society.

Psychologists are meant to help the disabled beneficiaries of their counseling discover and capitalize the idea that a person's efficiency is not exclusively given by the physical functionality; at the same time, all these specialists are meant to teach the beneficiaries not to self-victimize, to discover their own strengths and to analyze the views of the community to find out that they are not always real.

The importance of identifying the attributions of the members of the multidisciplinary team of specialists (doctors, priests, social workers, psychologists, etc ...) to support the social inclusion of people with disabilities. The importance of communication in the integrative approach of people with disabilities in order to facilitate their social inclusion in all its aspects. During this period, the family is having concerns about the possibility of schooling their own child, of internalizing a social preconception that the person with disabilities is able to study only up to the average level.

Providing the direct beneficiary is born in a family of intellectuals, they will prove their love, giving him the opportunity to integrate into a mass school in the case of his psychological non-affiliation and then to attend the courses of a faculty whose profile will give him the freedom to choose it.

The call for clergy support is made if medical investigations reveal that healing may not occur immediately. This causes the family to realize that divine support remains the only viable alternative; this finding generates a feeling of inward conflict by the disabled person's family, manifested by the inability to perceive the value of the suffering and the spiritual utility for both the family as a whole and the person with disabilities.

To help the family ensemble, the most cherished cleric that can be called is the family's confessor; he can bring to his penitentiaries the saving purpose of suffering by helping them to realize that "The appreciation of suffering in Orthodoxy is

justified by the fact that the very Son of God who came among men has endured pain and death on the cross for our salvation. In concrete terms, this spirituality has manifested itself in a piety centered on a true cult of the sufferings of Christ and Christ's imitation by the Christians"¹.

1. Conceptual delimitations. Clarifying the terms that fall within the concepts of inclusion and social exclusion

With reference to people with special needs, a number of terms have been used over time and they need clarification. Among them we include: deficiency, disability, social marginalization, community exclusion / social inclusion, mass schooling / special schooling.

- Deficiency means to reduce the physical, mental or somatic functioning of a person, a situation caused by a disease. Deficiencies can affect different physical centers. Although they confer a series of features specific to all people who are confronted with them, they are by no means a defining element for them.

- Disability involves the diminishing of the skill to use a body function or even loss of it. Depending on their severity, disabilities are classified by the General Direction for People with Handicap (national structure represented at the county level by a sociopscho-medical commission) in varying degrees.

- Handicap, "signals the lack of environmental amenities"². The inaccessibility of environmental factors to the handicap situation proves the lack of social receptiveness to the need for collaboration between the community and all its components.

¹ Jean-Claude Larchet, *Christian in front of Disease, Suffering and Death*, Bucharest, Sofia Publishing House, 2006, p. 149.

² Deficiency-Disability-Handicap Relationship, document posted by the Social Association on 20.08.2008 and taken over on 27.02.2017.

- Social marginalization is made concrete by the tendency to push to the periphery of the community the groups considered inappropriate by the community.

- Social inclusion is characterized by a number of factors such as the attention given to vulnerable groups, the equalization of the chances of access to education and the professional integration of as many socially marginalized people. "It ... is a long-lasting process, the result of an integrated approach that coagulates profound internal springs of society ... Developing a social support network by involving specialists from public and private organizations in this process is another mechanism of inclusion social"³.

- Community exclusion is defined as the process focusing on the conception that all interpersonal differences such as ethnicity, religion, health, preference for a different conception of reality than that of a majority, gender difference, etc ... may constitute prerequisites for discriminating one or more people.

- Mass education involves the education of all pupils in ordinary schools, to whom the level of equal attention should be given by teachers. We notice that the existence of special classes in mass schools is not relevant enough to the early trend of educating people with special needs in this type of school.

- People with special needs / disabled "... are those people to whom the environment socially inappropriate to their physical, sensory, mental, mental and / or associated deficiencies, totally impedes or limits their access to equal opportunities to society, requiring protection measures in support of ... social inclusion"⁴.

³ Manual for Professionals, Social Inclusion Professionals, p. 10, part of the Sectoral Operational Program for Human Resources Development, 2007-2013, Priority Axis 6, Promoting Social Inclusion.

⁴ Law 448/2006 on the protection and promotion of the rights of people with disabilities modified and updated by November 2015.

- Handicap degree - represents the severity of a disease on the basis of which the medical examination committee of people with special needs grants certain rights and facilities to them, taking into account the severity of the illness.

Special education is the form of education that is tributary to the medical conception that any person with deficiencies is defined by his / her illness, the symptoms of which give the specialist an image of the person's social-relational capacity. Because of the medical outlook that still dominates the mentality of the Romanian society, most disabled people are urged to limit their studies to elementary or medium levels or to attend a special form of education. From the author's interaction with the beneficiaries of the Bureau for Social Assistance and Counseling of People with Locomotion Disabilities in Alba Iulia, it was found that 25% of them had university studies.

- *Vulnerable groups* - are those communities that, due to the existence of factors such as poverty, disability, age and ethnicity, etc., are considered by the majority of society vulnerable to marginalization and / or social exclusion. Among these, we can list young people leaving the institutionalized care system.

- *Poverty* means not satisfying the basic needs of housing and hygiene, as well as those of health and education.

Domestic violence is the aggression manifested in families by a physically stronger partner over a weaker one. It may occur in several forms:

- violence manifested in the couple
- abuse of children
- violence of elderly parents by their own mature children.

- *Unemployment* - is the phenomenon of financial dependence on aid received from the state, made necessary because of job loss or layoffs.

- *The gipsy ethnic* is a branch of the Indians that emerged in Europe "during the fourth century"⁵.

2. Promoting social inclusion documents for people with disabilities. Their brief analysis

In Romania, the inheriting country of the mentality that people with special needs are irreparably affected psychosomatically, communism has maintained the idea that they are ill-used to participate in social life. As such, they have become the components of a vulnerable group in front of social trends such as marginalization and exclusion.

The first document on the issue of the professional integration of people with disabilities at the international level was the Treaty of Amsterdam ", drafted by the European Union member states in 1997, which included principles such as the need for non-discrimination, highlighting that a society cannot be unaffected by prejudices only if it appeals to the services and competence of all its members, promoting the idea of interhuman equality regardless of the existence of factors such as ethnic affiliation to groups other than the majority, the existence of socio-economic conditions different from it, proving community flexibility by integrating the group of people with disabilities in mass education and later in their professional life"⁶.

Subsequent to the appearance of the previous document, the EU Member States met in Luxembourg to develop as a sequel of the Amsterdam Treaty the European Employment Strategy, where the need for the professional integration of all members of

⁵ Ovidiu Drimba, *Incursions in the Civilization of Humankind*, Multi Press Publishing House, 1995.

⁶ Sociologists Valter Fissamber, Alexis Iisakidis, *Treaty of Amsterdam and its European Impact*, Bucharest, Platitera Publishing House, 2015, p.19.

a society is revealed as a fundamental principle, the failure of which proves the immaturity of the respective community.

It was not until the beginning of the 21st century that our country's integration to the European Union led to the adoption of various documents concerning the participation of these people in community life. These include two documents: Law 448/2006 on the Protection and Promotion of the Rights of People with Disabilities and the National Strategy for the Protection, Integration and Social Inclusion of People with Disabilities in the period 2006-2013, elaborated by the National Authority for People with Disabilities in 2005, sub-indexed Equal opportunities for people with disabilities towards a non-discriminatory society.

Law 448/2006 on the protection and promotion of the rights of people with disabilities.

The previously mentioned normative act is the first in the history of Romania, which takes into consideration the people with special needs and their medical specificity and presents the concrete ways of their participation in social life.

It addresses issues such as: education of these people, their medical recovery, the ways of professional integration, the presentation of concrete ways in which the beneficiaries of this law are facilitated access to culture, sports and tourism, transport, tax incentives, schooling.

It also stipulates ways in which families with disabled members also benefit from certain prerogatives of the law such as the right of a potential valid family member to become a personal assistant to the person with disabilities.

The law under examination is the first document regulating the integration of people with special needs and its inexistence (until 2006) proves that, unlike other European countries that have had ever since the 70s and 80s of the XXth century laws and even Articles of the Constitution which analyze the social participation of the people concerned, in Romania there was only

a relatively recent problem of taking benefits of their capacities because they were and sometimes are still considered to be a socially excluded group because of their health condition.

The basic principles included in the National Strategy for the Protection, Integration and Social Inclusion of People with Disabilities that we present are the following:

- *"respecting the rights and dignity of people with disabilities"* - The principle supports the idea that, like other people and people with disabilities, they are born free and have equal rights with their fellow citizens to whom they have the same obligations as healthy people and in their turn enjoy political, economic, social and cultural rights.

- *Preventing and combating discrimination* - reveals the fact that every person is provided with non-discriminatory use of human rights and fundamental freedoms or of those recognized by law in all areas without discrimination on the basis of factors such as ethnicity, religion, gender, mother tongue, social category, existence of a non-consensual chronic disease, or membership of a marginalized social group.

- *Equal opportunities* - refers to the fact that different social systems such as citizenship-provided services, information, communication and documentation are accessible to everyone. In their quality as members of society, people with disabilities must benefit from all the necessary support in the ordinary education and health systems as well as information on both employment and the most demanded occupations in the labor market to provide appropriate professional training.

- *Equal treatment* - refers to the absence of any direct or indirect discrimination based on criteria such as the difference in confession or belief, the existence of a deficiency, the age difference, the preference for employment etc ... or other differences that may be made by the majority of the community.

- *Social solidarity* - emphasizes the fact that society must participate in supporting people who can not afford their social needs in order to maintain and strengthen social cohesion.

- *Making the community responsible* - It is a principle according to which the community must actively intervene in promoting the rights of people with disabilities, as well as in creating, developing and guaranteeing their necessary services. We emphasize that these services must be of good quality, be based on the needs of their beneficiaries and not be a source of segregation in relation to the rest of society.

- *"Integrated approach"* - stresses the idea that the protection, integration and social inclusion of people with disabilities should be included in all national, social, educational, occupational or leisure politics. This principle emphasizes the fact that people with disabilities and their families face different needs, and society needs to devise an answer that takes into account both the person concerned and all the aspects of his life.

Interest of the person with disabilities - emphasizes the idea that all decisions and measures in relation to this category are taken only in favor of its members being unacceptable abuses of any kind, mercy-based approaches or the perception of these people as being helpless. Disability must be perceived as "an aspect that may be part of the human condition, given that many people have congenital handicaps".

All these measures taken to increase the quality of life of people with special needs aim at facilitating their socio-professional integration and, at the same time, enhancing community receptivity in relation to the target category.

Of all these rules, it is imperative that the target subjects should be consulted when making decisions that involve them, respecting the principle: "nothing for us, without us!"

The analyzed strategy was conceived considering a series of national and international documents, among which: The

Manifesto of Disability in Romania, written by the Initiative Group for the establishment of the National Council of Disability; Country report on disability in Romania; Human Rights for People with Intellectual Disabilities - Country Report; International Labor Organization (COIM) Convention for the training and employment of people with disabilities; The World Disability Action Program adopted by the United Nations General Assembly.

2.1. Handicap - a factor of discrimination or diversity in occupational inclusion?

Social inclusion aims at changing the attitudes of communities, so that people who tend to be perceived as being different from their peers can actively participate in society, without any risk, such as isolation, marginalization or labeling. Among the groups that may be victims of social exclusion are those of people with special needs. We point out that disability has always been a factor in which different states had different attitudes. If initially the members of this group were labeled as socially ineffective, over time there have been developed various policies that aim at not only protecting but also considering their inclusion on the labor market, and at the same time pursuing the psychological reactions of employers in relation to this category .

In the postmodern society that has the tendency to relate to the groups that compose it labelling them as incapable or different from the majority of the community if they do not understand them, theologians and clergy have the role of highlighting their quality of opinion leadership by determining society to abandon the tendency of discrimination and to turn to the services of all its members; in this way they will contribute to the continuation in history of the non-discriminatory attitude of

the Savior, who, in combating social exclusion, states, "the sinless among you, to throw the first with the stone" (John 8: 7).

In the context, clerics and theologians will play their role in advocating the socio-professional integration of people with special needs and eliminating from the collective mentality the idea that their illness represents a divine punishment.

A novelty brought by Christianity into the religious landscape of the world is that the Son of God, Who by the kenosis assumed the human condition, mentions the suffering people among the categories with which He identified. This aspect is mentioned as a necessity for obtaining salvation, as Christ states, "I was sick, and you have searched Me" (Matthew 25: 31-46).

In Romania, until 2006, there was no legislative framework to allow the integration of people with disabilities into the labor market, which proves that our country has been deeply marked by the Communist period during which only physically valid persons were considered to be socially useful.

We note that the adoption of *Law 448/2006* on the protection and promotion of the rights of persons with disabilities was made by Romania's desire to align its social policies with the existing legal framework in the EU. The fact that the specified persons did not have access to the labor market by the year to date demonstrates both the reluctance and the fear of the authorities to facilitate the full social integration of the target group. The employers reluctant to the idea of professional integration of their members motivate that they are either be home educated or they drop out of school to a level that prevents them from adapting to their professional lives.

According to some statistics produced by the Romanian Academic Society in 2009, "0% of people with disabilities are illiterate, 20% have completed primary and secondary school, 40% have completed 10 grades and vocational schools, 40%

higher education"⁷, which demonstrates that in spite of the mentality of the majority of society, people with special needs are able to follow normal upbringing to high levels.

In Romania, people with disabilities can be employed in two ways: as employees on the free labor market, or in authorized protected establishments⁸.

According to *Law 448/2006*, the institutions on the free labour market should have 4% of the recruited employees from the analyzed category, otherwise it is their obligation to buy products manufactured by disabled persons from the authorized protected units.

If they opt simultaneously for non-employment of target group members, they have the obligation to pay the state a sum

⁷ Romanian Academic Society and Motivation Foundation Romania, Diagnostic: excluded from the labor market. Obstacles in Employment of People with Disabilities in Romania, Bucharest, Alpha Media Print Publishing House, 2009.

⁸ Please note that by Government Emergency Ordinance no. 60/2017, the Protected Authorized Units were abolished, and the maintenance or abolition of the protected jobs was left to the entrepreneurs who, if they wanted to keep the disabled persons among the employees, had employed them in the same institution in another legal form, and if they considered them unnecessary, they made them redundant. We are alerting here that at the time of the adoption of Government Ordinance 60, the Government, through the voices of various ministers, claimed that it would oblige employers to organize job fairs for people with disabilities only, so that they could be co-opted in the free labor market, thus combating their professional discrimination. We note that until now we do not know such a plea made at the public-media level in favor of the integration into the labor market of the members of this category.

We note that if the current context fits with the remarks of the beneficiaries of the Office for Social Assistance and Counseling of Disabled Persons within the Orthodox Archdiocese Alba Iulia, led by the author of this doctoral thesis, many people in this category risk becoming unemployed because they collide with non-receptivity of entrepreneurs. (na)

called a quota system, which is equivalent to the number of jobs in which they have not hired people with special needs.

The quota system is an internationally validated tax, which is based on the obligation of the entrepreneurs to have a certain percentage of the personnel recruited from the analyzed group. "Most often, non-compliance with these provisions entails financial penalties on employers, and the funds raised are used for socio-professional rehabilitation or reintegration services of persons in that category"⁹.

The quota system has a weak applicability in Romania. The fact that these funds enter the general budget does not clarify how they return to the benefit of the suffering persons and to what extent their payment is converted into professional integration

⁹ Employment of people with disabilities. Employers' Psychology of Employment, Component Document of the project Integrated Social Services and Vocational Training for Persons with Disabilities, elaborated by the Ministry of Labor, Family and Social Protection, edited by the Non – Governmental Organization for Social Assistance Please note that by Government Emergency Ordinance no. 60/2017, the Protected Authorized Units were abolished, and the maintenance or abolition of the protected jobs was left to the entrepreneurs who, if they wanted to keep the disabled persons among the employees, had employed them in the same institution in another legal form, and if they considered them unnecessary, they made them redundant. We are alerting here that at the time of the adoption of Government Ordinance 60, the Government, through the voices of various ministers, claimed that it would oblige employers to organize job fairs for people with disabilities only, so that they could be co-opted in the free labor market, thus combating their professional discrimination. We note that until now we do not know such a plea made at the public-media level in favor of the integration into the labor market of the members of this category.

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services for them, which is happening in the other European countries that apply this tax .

The fact that *Article 6 of Law 448/2006*, which provided the benefits of employers who co-opted in their collective disabled people, was abrogated and the mentality that only physical functionality gives a person full professional efficiency led to two aspects: the lack of interest of the majority of employers for the professional integration of people with disabilities and the reduction of the quota system to a simple additional tax rate to the state, which is no longer perceived as a financial sanction for whose avoidance the entrepreneurs have to become motivated to employ people in the group under consideration.

Following the surveys we conducted among the various managers who have disabled people in their coordination, we have the following opinions: despite the existence of the disease, they are willing to work, being even willing to sit over the program without any additional financial claims , they are faithful to the employing company, they are fully integrable into the team with which they work normally. Disposing a person with disabilities who does not commit misconduct is the biggest mistake of an entrepreneur and this proves his / her tendency to discriminate. In the context of the article, we present as an illustration of the professional inclusion of people with disabilities the following example:

2.2. Case study

Mrs. S. B., a disabled person with undergraduate studies, aged forty-two years old, called for support from the Office for Social Assistance and Counseling of People with Locomotor Disabilities in the Archbishop Alba Iulia, asking for help for professional integration.

We would like to point out that the professional inclusion of the beneficiaries is not a main objective of the activity of the previously mentioned Bureau, in which, with the employed social worker, a doctor, a priest and a psychologist collaborate as volunteers. The main objective of the Bureau's activity is to assist people with special needs, to identify their own psychological resources and capacities, which is done through counseling and donation of orthopedic aids to walking.

When calling the social worker Mrs. S.B. did not have a job and she was traumatized by the fact that she could not get one because of her disability.

The characteristics of the case arising from the social investigation:

- she comes from a legally constituted family;
- she is a good provider of information about her own person;
- she is convinced that society does not want the professional integration of people with disabilities;
- she was surprised to find that the social worker also had a disability;
- the assisted was living with parents;
- the husband only was working;
- she wanted to have a job;

Methods used by the social assistant in interaction with the case: *observation, nonverbal language tracing, unstructured interview, counseling / evaluation.*

Summary of the family situation of the client:

She comes from a legally constituted family. Parents do not have disabilities. She is married and has two children.

Defining the purpose of the evaluation: developing the skill for professional integration.

Conclusions: Like other people with disabilities, the beneficiary considers that if this is only a source of income for

healthy people, for her this process has been a materialization of her social utility.

Following these investigations, and repeated counseling particularly, Mrs S.B. has come to find a job at the Protected Unit headed by the Volunteer Doctor of the Bureau.

2.3. Social inclusion, biblically promoted attitude

In relation to the people with special needs, in Romania, in the popular thinking, the opinion that their suffering is the result of a cumulation of more serious sins than of their peers, or the realization of a divine curse, was cultivated in Romania. We note that these ideas are inherited from mosaism, and the exclusion of the people under consideration is a discriminatory attitude.

By cultivating this, it is omitted that Christ has self-identified with all the marginalized people of the world, stating that between them and Him there is a relationship of brotherhood. This is evidenced in the Holy Gospel of Matthew in which it is stated that the fulfillment or the ignoring of the bodily mercy acts constitutes the criterion of universal judgment.

Presenting an anticipated picture of it, Christ states, "And when the Son of Man comes into his glory, and all the holy angels with him, then he will sit on the throne of his glory, and gather all the nations before him, and separate some of others, as the shepherd divides the sheep of the goats. And he will lay the sheep on his right, and the goats on his left.

Then the King will say to the ones on His right hand:

Come My Father's blessed ones, inherit the kingdom that was prepared for you from the foundation of the world. That I was hungry, and you gave Me to eat; I was thirsty, and you gave Me to drink; I was a foreigner and you received Me; I was naked and you clothed Me; I was sick and you searched Me; in prison I was and you have come to Me ... " When asked by the righteous

about the moment they saw Him in all the listed situations, the Savior would answer them: I tell you truly because you have done this to one of these very little brothers of Mine. Then he will say to the ones on the left: Depart from me, cursed, in the everlasting fire that is prepared for the devil and his angels; That I was hungry, and you did not give me to eat; I had thirst, and you did not give me to drink; I was a foreigner and you did not receive Me; Naked and you did not clothe Me; sick, and in prison, and have not sought me ... Matthew (25: 31-46).

By rewarding with eternal happiness the human sensitivity to all situations that could generate community marginalization and especially the receptive affection towards the sufferers, and sanctioning by removal from Him, the failure to perform the deeds of the bodily mercy, the Savior in His divine-human quality, proves to be simultaneously the First and the Absolute (the combatant of community exclusion) and the promoter of social inclusion.

A novelty brought by Christianity into the religious landscape of the world is represented by the fact that the Son of God Who, through *kenosis*, assumed the human condition, mentions among the categories with whom He identifies sick people who were excluded by the mosaic religion from the right to bring gifts or sacrifices to the temple, since their deficiency was considered to be the result of spiritual impurity.

By accomplishing all the facts of bodily and soul compassion, the Christian embodies both his love for the fellow human beings and his own membership of the Church, an institution that following the model of its founder is predominantly characterized by philanthropy.

As a result of this, the phenomenon of social inclusion naturally arises and it presupposes: "respecting the status and rights of all people in a society, who must have the opportunity to participate relevantly in their lives and enjoy equal treatment with

the others"¹⁰. Other two elements characteristic of any kind of inclusion are: non-discrimination and the unity character of the communities; this was the most important requirement addressed by the Savior of His Divine Father in the Gethsemane prayer.

By virtue of this request, we can affirm without fear of mistaking that the Trinitarian God personifies both the supreme and absolute reality, which by its divine nature keeps its unity, and a Demiurge that self-communicates to people by helping them through the communion of love that is established between them and Him, to come to holiness. This illustrates the maximum likeness of man to the Creator that protoparent Adam had only in potential. Intertreimic communion concretises the ideal model of the inclusion process in all its aspects. A reflection of it is presented in the Acts of the Apostles, where it is remembered that all members of the Primary Church: "... persevere in the doctrine of the apostles, and in fellowship, in the breaking of bread and in prayer." (Acts 2:42).

The idea of communion of the entire Church and the fact that the Bible emphasizes only the unitary aspect of Christian communities leads us to believe that among them there were all social categories, including people with disabilities.

From these premises we conclude that the obligation of artificial barriers between members of society based on criteria such as: material situation, disability, age or gender differences, only reflects the removal from the divine will of secularized societies. The desire of the Holy Trinity to implement in the world the way of collaboration existing within it is materialized in the theological plan by the divine attribute of the perihoreza, and in social terms by the fact that the Savior in his capacity as a Trinitarian person had the purpose (besides carrying out the

¹⁰ Social Inclusion, Article taken on
www.britishcamcil.ro/programme/societate/incluziune/social, on March 15, 2017

necessary actions for the objective salvation), and the promotion of a model of relationship based on the universality of human nature in human society, as the Unity of the Holy Trinity is founded on the unity of the divine nature which is the property of the Trinitarian Temples without denying the attributes of each Divine Person.

Just as the dogmatic statement of a Trinitarian God reveals the existence of a common divine nature that shares with men by love, a society made up of people who realize that in all its members there is simultaneously the same human nature and special attributes, it will not allow any kind of exclusion.

In virtue of the above, we support the idea that the Church must be the first institution to promote the inclusion of all people in all aspects of social life following the example of its Divine Founder, who has given the world universal salvation, distinguishing thus from the founders of other religions, since each of these has affirmed that only his followers have access to eternal happiness, the rest of the people being condemned to soul death, despite the fact that they live physically.

It is necessary for a society wishing to follow the divine example to combat the discrimination and marginalization of its members by making them aware of both their rights and obligations, and to reject the tendencies of marginalization and even exclusion, assuming that any community proves its value if and only if it appeals to the capabilities of all its constituents and is able to perceive these attributes even if they are sometimes hidden behind unfavorable appearances. There is mutual affiliation between society and the individual, proven by the fact that any human community is made up of people who, through their actions, contribute to the evolution of society and this helps by providing services such as: educational services, medical services, employment opportunities etc. ... contributes to the

personal development and social inclusion of each of its members.

2.4. The need for a professional-mixed team to assist people with special needs and their families. Emphasizing the ways in which they can and should contribute to the social integration of the analyzed group.

In order to counsel all people in difficult situations, it is useful to collaborate with a multidisciplinary group of specialists; in the case of people with special needs it is necessary for their members to be able to overcome the appearance of disability.

Although I pointed out the necessity of the collaboration of various specialists for the psycho-affective assistance of people with special needs and their families, when we analyzed the psycho-perceptive phases of the disability that both direct beneficiaries and their family go through, we warn the reader that in this chapter, we want to focus on the ways in which specialists who will be remembered, can and should support the socio-professional integration of the analyzed people.

We underline this fact because in a country like Romania in which the analyzed people do not have open access to the free labor market (although according to Law 448/2006 on the protection and promotion of the rights of persons with disabilities), they can only work within it after the abolition of the Protected Units, the most important supporters of their social integration, are the specialists who interact with them.

We mention that they usually have jobs that enable them to be opinion leaders and positively influence the community to which both they belong, as well as their beneficiaries.

Considering the fact that physicians are the first professional category to be asked for opinion on the health status of the sufferers, they will contribute to their social integration if

they develop their capacity to observe that they have a multitude of capacities left untouched and will speak with their patients and their families about both the existence of these attributes and the ways in which they can be exploited.

If the disease is not psychological, it is the role of the specialists to explain to the family that the person with special needs is able to follow an uninterrupted schooling to the level at which she wants; at the same time it should be pointed out that the illness did not transform the patient into an inactive person, which is why he must be taught, or, as the case may be, reaccustomed to do everything that the unaffected capacities allow.

The next category to be used is that of the clergy, of which the confessor of the family in question is detached as a personification of a cumulative moral mark. In order to determine the family group to socially integrate the person with special needs, he will have to combat a number of erroneous mentalities (the majority inherited from mosaism and entering the collective subconscious) such as: perceiving suffering as divine punishment, thinking that the sins of the ancestors have repercussions on successors, etc ...

Unlike other specialists, the priest is required by the family of the person with special needs that before contributing to his social integration to explain to him both the role of suffering and the possibility of coexistence between God as the personification of good and evil in the world. We specify that "... if suffering exists as the degradation of human being, but existence is created and governed by the Absolute Being, it means that the resolution of suffering also rests with the One who is the Source of human being and life. ... It is natural for any religion to affirm a connection between human suffering and the Creator's intervention to solve it. However, it is essential to note that ,among all, the Christian faith is incomparable and in fact the only satisfactory one. In all religions, the Creator intervenes to

resolve the human suffering, but only in the Christian faith He intervenes essentially, intimately and sacrificingly, identifying himself with the human suffering and sacrificing for it. ... No religion allowed itself to affirm or even imagine that God could be made man, that His love is so unstoppable that it forces him to incarnate to curb suffering"¹¹.

In the context mentioned above, the clergy has the role of making the penitentiaries realize that suffering is not the embodiment of a divine abandonment, and as such the person with disabilities must not be isolated from the rest of society. Simultaneously aware that he, as a person is not only a spiritual guide but also a leader of opinion, the priest can use this quality for (as from the height of the Amvon) pleading for the principle of equal opportunities, urging potential employers to co-opt in their team people with disabilities. At the same time, he can point out that, by doing so, they follow the example of the Savior, who has not discriminated any of those who wished to follow Him, offered humanity an unobstructed access of appearances to eternal happiness, and expressed the desire of the Holy Trinity in the Garden of Gethsemane regarding the completion of the world through the realization of a total spiritual unity among the Christians: "... Holy Father, in Your name keep in sight those whom You have given me, that they may be one as we are"(John 17-11).

At the same time, in the pastoral counseling we undertake, the cleric can also emphasize the notion that illness is not a divinity barrier to the person's community integration, which is why he must be familiar with the idea that his disability is just an experience of life that must not block his ascension to the Divinity, and much less the natural aspiration that any suffering person has, because in the absence of access to other facilities of

¹¹ George Remete, *Human Suffering and God's Love. An Introduction*, Alba Iulia, Reunification Publishing House, 2006, pp. 14-15.

life, he should be even much closer to the Creator through meditation and prayer.

"Reading and religious meditation are ... two strategies the Christian can use to facilitate and speed up spiritual perfection.

The Holy Fathers have always argued that a well-chosen reading facilitates the spiritual progress of the believer. They especially recommended reading the Holy Scriptures, which they considered it to be a source from which the Christian can know the doctrine of his own religion ...

Theology recommends reading all religious books that address the theme of spiritual evolution, giving the believer the means to achieve this development. It should not be forgotten that the culmination of this category of books is the Sacred Scriptures perceived as the source of faith. Along with this, another important source of knowledge and experience of faith is the Holy Tradition. There is an extremely close relationship between them because if divine revelation in its written form is contained in the Bible, the Holy Tradition through its orality represents for the authentic believer a double challenge, and it is the moral obligation to illustrate in his own life the biblical precepts, and to remain faithful to the scriptural unwritten inheritance, transmitted only intergenerationally based on the idea of the impossibility of recording all of the Christian activity"¹².

Psychologists and social workers also have an important role to play. These specialists who advise people with special needs must demonstrate their ability to overcome appearances and approach them as ordinary people, as they are in fact. In the discussion with such assisted people, the counselor has the

¹² Social Assistant Gabriela Muresan, *Counselling seen as the work of the universal priesthood. The secular Christian and the psycho-spiritual implications of the counseling process*, Alba Iulia, Revue Publishing House, 2009, pp. 85-86.

importance of fortifying or, as the case may be, constructing a correct self-perception of them, explaining that the limitation caused by illness is only a characteristic of their external appearance, which in no way defines them as people; a fundamental argument in support of this idea is that the person with special needs has direct access to both knowing the disability as a life experience and to what, because of it, he may or may not do, which is why he should not be misled into error by the opinion of the society regarding one's disability.

2.4.1 Professional participation of people with disabilities in the social life of their countries. Reflection within the legislative framework.

Employment for any person is the acknowledgment by society of its social training and integration efforts; for people with disabilities an additional reason that causes them to want a job is the desire to prove that the disease does not define them as people. Employing people from this social group denotes not only the ability of the employer to respond to the community's need to help with the inclusion of all its members, but also that the community itself has a desire to enhance and emphasize their skills. We continue to give a brief overview of the legal reflection on the need for the professional integration of people with disabilities as seen in the legislation of the European countries.

Most European countries have, over time, appealed to the workforce of all their citizens. A first example is offered by Spain, which in Labor Law mentions as a priority the access of people with disabilities to professional inclusion, stating the need to respect the principle of equal opportunities among citizens, combating any discrimination based on race, ethnicity, disability, confessional membership, gender difference, etc. ... "The Spanish State applies a quota system and penalties for companies

that do not respect it; therefore, Article 14 of the Labor Law specifies that institutions and firms employing disabled workers should be encouraged through incentives and credits and those who reject employment of members of this category should be penalized by increasing the value of the quota system"¹³.

Other states make reference to people with disabilities even in their constitutions. An example is offered to us by Portugal, which in its fundamental law undertakes to "carry out a national campaign for the prevention and treatment of disability, socioprofessional inclusion of people with disabilities, assistance to their families and to provide education opportunities. The society, in turn, is obliged to respect and show solidarity, creating conditions for them to enjoy their rights, but without prejudice to the rights and obligations of parents or tutors.

A framework law from 1989 regulates the creation at the national level of the Institute for Occupation and Vocational Training (IOFP). Mention must be made that the Ministry of Labor and the IOFP are responsible for actions concerning the employment of disabled young people"¹⁴.

Italy also stipulates in its Constitution the right to work for all citizens regardless of their personal situation. It is among the countries with Romani languages that recall in their fundamental laws factors such as the necessity, the possibility and the way in which people with disabilities can integrate professionally. This gives the government the power and the obligation to remove the obstacles (social, economic, etc ...) that can limit freedom and equality of opportunity. These include the right to work for people with disabilities"¹⁵.

¹³ Access to work for people with disabilities. Policies of European countries, article downloaded from the website [http // probability.md](http://probability.md), Comparative Study on Disability Policies, Chisinau 2012, pp. 2-3.

¹⁴ Idem, p. 4.

¹⁵ Idem, p. 6.

The list of European countries that included socially vulnerable people could continue; without having to blame our own state, the countries mentioned, as well as others that have drafted special laws regulating the professional integration of people with disabilities, did the same thing according to the document quoted above in the 40s-50s of the previous century, even if it could be objected that these normative acts are chronologically overcome, they signal that the states that have drafted them have proved to be inclusive of a category that the communist Romania considers to be a cumulus of coach potatoes, that is completely inactive people. We are convinced that in all countries that have extended their application of the principle of equal opportunities to all citizens, there are laws that have the same ideas.

3. The emergence of poverty as the main premise of potential social exclusion

In terms of combating the material inequality between the members of the Romanian society, a document with national applicability is: the National Strategy on Social Inclusion and Poverty Reduction for the period 2015-2020, drafted by the Commission for Prevention and Fighting Poverty (CPCS) under the patronage of the President of Romania. According to him, poverty is: "... the impossibility to meet the basic needs of citizens regarding: housing, food, hygiene and safety, as well as basic services such as education, health and social services"¹⁶.

The poverty is appreciated by two indicators according to the document specified. These are:

¹⁶ The National Strategy regarding the Social Inclusion and Poverty Reduction for the period 2015-2020, drafted by the Commission for Prevention and Combating Poverty (CPCS), under the patronage of the President of Romania, document taken on 08.03.17, on the website: www.mmuncii.com.

a) a level of good status that quantifies the general resources of a family;

b) a threshold of material shortages that can be compared to the welfare level.

Based on these premises, a poverty line that takes into account the incomes of the adult population was calculated as this is considered to be the category that contributes most financially to the incomes obtained both at the local and the national level.

As a social phenomenon, poverty has two dimensions:

- *Absolute poverty* reflects a higher degree of poverty than relative poverty, characterized by the fact that the person becomes financially dependent on those around him, he / she does not have the possibility of taking care of the dwelling and calls for meals at structures such as social canteens. There is no sewerage in these people's homes.

- *The relative poverty*, according to which a person is considered poor if he or she encounters difficulties in paying bills, can not afford a vacation for at least a week away from home and does not even have household appliances such as a washing machine.

"According to the remarks of the specialists, the existence of poverty itself reflects the inequality between the various social categories: The graph presented below illustrates the relative poverty rate - the percentage ratio between the number of persons having an available income per adult equivalent less than the threshold set at the level of 60 % of the median of incomes available per adult equivalent and total population.

So this poverty rate is not calculated in relation to a fixed mark, but with a mobile one - the median income. The so-calculated poverty rate actually increases if inequality increases. In other words, the problem is not that we become poorer but more unequal. Many Romanians

remain caught in the poverty trap, the few at the top are getting higher and higher incomes"¹⁷.

There are, therefore, certain social categories which, due to factors such as: health status, age, ethnicity, background, encounter difficulties of social integration.

According to sociological assessments, groups most at risk of social exclusion caused by material difficulties are: abandoned children, old people, people with disabilities, gipsy people, families with more than two children, single-parent families.

Given the fact that the occupational employment is a concrete measure to fight against poverty, employment at European level is aimed at being increased in accordance with a series of documents highlighting the Social Policy Agenda, which synthesizes the Lisbon Strategy drafted in a period when The European Union was chaired by Portugal. According to its provisions, the Union's objective is to increase economic

¹⁷ Poverty Rate in Romania, article by sociologist Dan Popa, taken from www.sfin.ro, on 14.03.2017.

performance, create more and better jobs and maximize the opportunities offered by a knowledge-based society"¹⁸.

As a member of the European Union, Romania had to draft laws and other documents of national applicability to connect with the policy of the continental structure previously mentioned. In this context, it had to create an overview of the demands of all its citizens through investigations, in order to succeed in responding to them by taking political positions appropriate to each age.

According to the data contained in the national documents, combating poverty and social exclusion requires an approach to the needs of people throughout their lives, for children ... the aim is to ensure the opportunity to develop, regardless of their social origin, by ensuring the conditions for developing skills and acquiring knowledge to fully reach individual potential as pupils and students ...

Regarding the adults able to work in the labor market, the national objective is „to ensure the opportunity for their participation in the economic, social and cultural life of Romania ... For those who have exceeded the active age, the purpose of Romania is that the elderly be appreciated and respected, remain independent, and be able to participate in all aspects of life ... ”¹⁹.

4. Presentation of other categories at risk of social exclusion. Combating this phenomenon.

Although people with special needs are the group most exposed to social exclusion, because -for the good organization of

¹⁸ The Social Policy Agenda cited in Social Inclusion Policies for Vulnerable Groups. Increasing access to the labor market, document drafted by the Ministry of Public Works and Housing, taken from the web: www.agentiaimpreună.ro.

¹⁹ National Strategy on Social Inclusion and Poverty Reduction for the period 2015-2020 taken from the website: www.structured-funds.ro.

the thesis - I have chosen to detail their specifics in the previous subchapter, we continue to detail the other vulnerable groups in front of the marginalization and even the exclusion of the community. The concept of social exclusion refers to the tendency of the majority society to discontinue certain connections with one or more categories, which up to now were part of the community.

The term ***social exclusion*** originated in Europe for the first time, in France ... where the trend was to place emphasis on space exclusion. Initially, policies targeted those living in deprived areas where poor housing conditions, inadequate social services, poor political representation, all contributed to the creation of marginalization experience.

Sociologists, Henry Silver is by far the most notable, offer three key examples of exclusion. The first of these concerns the discontinuation of the social link, which has cultural and moral characteristics in particular ... Cultural borders allow the emergence of social binary categories ... establishing the poor and ethnic minorities as excluded. In the example of specialization, exclusion reflects discrimination. Social differentiation, the economic division of labor, and the separation of social life areas ... (social-public-private) will not produce hierarchically structured social categories if the fields of social life are legally separated. The third example is social exclusion as a consequence of the creation of monopolies.

There are strong groups that frequently restrict the access of those who are externalized to valuable resources through a social closure procedure²⁰. From the point of view of the Romanian

²⁰ Silver Henry, *Social Exclusion and Social Solidarity; Three Paradigms*, International Labor, Review, 1994, quoted in *Elaboration of the educational program and support material for social inclusion specialists*, Module 2, project of Murgeni City Hall, applied during 01.12.2010-30.04.2011.

legislation there are several vulnerable categories among which we mention: "... young people over eighteen who leave the institutionalized child protection system, the child in risk situation of abandonment, people with disabilities who either encounter a reluctant attitude of the employers despite the graduated school or the death of one or both of their tutors, if they are employed in a place other than at home they do not benefit from social solidarity as some institutions or employers are not interested in ensuring transport to and from work of their employees with disabilities and whether they work at home or in an institution, not all employers feel obliged to provide the necessary equipment for the work of people with disabilities, thus turning them into candidates for marginalization and social exclusion. Another vulnerable category of marginalization are the victims of domestic violence, the gipsy ethnicity, but not only within it"²¹.

Young people leaving the institutionalized care system are a vulnerable group to social exclusion, as they have experienced the stress of abandonment, which has given them the impression or even the certainty that they are not wanted by society. The abandonment of the institution in which basic needs have been met, such as security, encouragement, the need to relate to known persons and the need for attachment, gives rise to a sense of helplessness, since the age of eighteen years old or twenty-six years old until when the Romanian legislation allows the institutionalized adolescents to reside in protection centers (if they have higher education) can "Create feelings that vary between helplessness and frustration if the person in question has

²¹ Social Inclusion Policies for Vulnerable Groups. Increasing access to the labor market, p.53, document elaborated by the Ministry of Development, Public Works and Housing, for the period 2004-2016, taken from the www.agentia.ro website together. ro on 08.03.2017, carried out within the project "Transnational European Labor Market Integration Through InformationTechnologies".

sought a a job for whose employment he/she has not been admitted. Against this background, the category previously mentioned is a candidate group for marginalization and subsequently for social exclusion ... if the society does not take action to combat these risks"²².

If the institutionalized young people have been abused, they will show the same personality alterations that the maltreated children acquire, a group that we will continue to analyze.

Children at risk of abuse of any kind are also potentially marginalized. For any child, parents are the most significant adults whose attitudinal patterns the child tends to take into mature life. If a child was mentally, emotionally and physically abused in the childhood, he would become a victim of the past.

From the personal experience of the cases with which the author of this thesis works, we can still offer a definition and some features of the abuse phenomenon in all its variants.

Child abuse is defined as any form of repeated physical, emotional, or psychological stress that turns the child into a victim of the aggressor.

This experience is characterized by:

- the difference in decisional or emotional physical power between the aggressor and the victim;
- the impossibility of a relationship of normal affection between the child and the aggressor parent;
- parental insensitivity to the child's psycho-emotional needs;
- the possibility that, with adulthood, the child should take over the aggressive parent model himself, asking his / her own children for the absolute obedience that he was asked during childhood.

²² Coordinator George Neamțu, Social Assistance Treaty, Iași, Polirom Publishing House, 2003, p.799.

According to specialists' research, there are three types of *abusive parents*: "abusive parents in the desire to discipline the child, abusive parents in the conscient or unconscient desire to destroy the child and abusive parents who claim that they want to discipline the child by stating that they do not sanction him. Usually the latter ones are the most dangerous, because they do not recognize the unacceptable treatment they apply to their own child"²³.

In Romania, sanctioning the ill-treatment of minors is currently only done through the Penal Code, which devotes a fragment of the description of the ill-treatment of the minor and the way in which they are punished; unfortunately, in our country in whose paremology there are proverbs such as "Beating a child is part of Heaven ", "When mother hits a child, he will get fat", etc ... physical violence against children is also considered a coercive-educational method. Fortunately, it is only applied by those who in their own childhood have been deprived of a relationship based on protection and friendship between themselves and their own parents.

To illustrate the difference between discipline and abuse, see Appendix 3.

This grid highlights both the parent-child's normal relationship and the fact that in the case of abuse it basically disappears being replaced by a report of the master-subject type; at the same time, this type of connection gives the adult the wrong impression that he is the only deciding factor in relation to the child.

Abusive behavior towards children has several consequences, but three of them which we are mentioning are very serious:

²³ *Ibidem*, p. 799.

- The child will feel undesirable and as a result he will not develop self-respect;
- There is a risk that an abused child may perceive the manifestations of the adult as evidence of his or her power and thus become an abusive parent himself;
- Reporting a person abused in childhood to family and society will be a hostile one, representing a tacit response to the enmity he felt in parental behavior.

There is the idea that domestic violence is generally exercised only by a stronger part on a more fragile one. For example, husband's aggression towards his wife, as well as child maltreatment, is a form of domestic aggression.

Emotional abuse consists in the fact that the aggressor is unresponsive to the emotions and / or feelings of his victim, given the fact that the person invests heavily in the emotional manifestations that are "outsourcing of his own ego"²⁴.

Ignoring them may lead to disturbances that start with the shock that one of the significant persons has suddenly become insensitive to the feelings of the abused person, continue with the frustration generated by the fact that the aggressor is no longer receptive to the manifestation of the emotions of the victim he wishes to dominate and end up as in the case of physical abuse with a relationship in which the victim is humiliated, which generates the feeling that only the aggressive person decides on the moment when the victim's emotions are exteriorised.

Starting from the idea that through man's imagination man can create his own ways of reporting to the world and peers: "If, when we were young, we were criticized or felt we were not valuable, we recorded these events (and their associated feelings) in the form of images in our mind ... Mental view is not reserved

²⁴ Albert Ellis, *How to feel better, do better, stay better. Deep therapy for your emotions*. Three Publishing House, 2015, p.11.

for singers, athletes or cinema stars only ... In fact, it is a method that everyone uses since childhood ... Because we often stop at these images, we tend to think of them as mental movies. Not all the pictures were formed in childhood. We constantly generate mental movies based on our relationships ..."²⁵.

Domestic violence is the aggressive behavior manifested either between spouses or between parents and children and, unfortunately, between parents and mature children.

The aggressors try to justify their manifestations with arguments such as: the violented husband is not cooperative, the child does not listen anymore or the service does not allow us to take care of our elderly parents. From the accounts of the beneficiaries of the Bureau for Social Assistance and Counseling for People with Locomotor Disabilities, the following conclusions can be drawn: physical violence between spouses proves the inability of the aggressor (regardless of gender) to collaborate with the partner and considering the beating as a means of self-imposition by force; most of the times, conjugal aggression generates divorce, which in turn affects children who transform their natural tendency to love their parents in a self-reproach induced for their marital failure. If the parents remarry, this feeling reaches the maximum, the child comes to believe that the natural parent to whom he was entrusted by law divides his affection with the new partner and has no time to love him.

Domestic aggression can also occur between mature children and their elderly parents being able to take - if the aggressor has psychological disturbances- the form of bodily violence and most often materializes by subjecting the elderly to emotional abuse originally illustrated by reproaches for the slowness with which he

²⁵ Jeff Keller, *Attitude is everything*, Bucharest, Curtea Veche Publishing House, 2012, pp. 43-44.

takes care of himself or due to his possible omissions all this can be ended up in his abandonment in the asylum.

We note that this aspect concretises the family's neglecting attitude with the elderly analyzed, and even if the whole family community is clearly worthy of being imposed negligence, this reproach can be made especially to the children who abandon their parents, and they prove to be equally unworthy of the respect of society as well as those who are violent.

And if abandoners promise to the person they isolate that they will support him/her financially and that they will take care to stimulate her medical supervision if there is a parent-child relationship between them and the abandoned person, the leaving of that person only illustrates a proverb that says that "a father could support ten children, but ten children can not support a father" (Popular wisdom).

If, because of the fact that they were forced to emigrate, many couples propose parents to abandon their home in favor of an asylum because they can not return home to care for them because of their job in that country, what they only is to silently deny their status of sons or daughters, since this radical gesture violates flagrantly the fifth commandment of the Decalogue.

Child violence by parents occurs only in families where parents do not prioritize the creation of a friendly relationship between them and their children; even if it does not come to abuse, this attitude proves either the fact that in the childhood the adult parent became abused, or the lack of the idea to create a normal relationship with his / her own child.

In the above-mentioned context, it appears that the adult not only does not prioritize the dialogue with his own children, but does not even realize the necessity to be their guide towards God. Taking into consideration the above-mentioned aspect it is necessary that the theologians and clergy remind the abusive parent of the Christ's urge: "Leave the children, and do not stop

them from coming to Me, as for some like these are the kingdoms of heaven." (Matthew 19:13 -14).

In the situation when the physical or emotional violence heads on one partner, the aggressor proves that he omitted that at the foundation of family life must stand love and that he is not able to replicate in his relationship the biblical picture of Christ and the Church, seen as Bride and Groom. The remembrance of this image is an integral part of the mission of the theologians and clergy who wish to keep socially included as many families on which the danger of marginalization lies.

By choosing the domestic aggression regardless on whoever it is headed, the person cultivates the aggression that is the appropriation of the animal, thus negating his/her human condition.

5. The unemployed are members of the vulnerable group resulting from exclusion from the labor market

From a social point of view, unemployment is the challenge facing the person confronting exclusion. This can generate feelings of self-insatisfaction and self-unworth. In order to counsel the unemployed, we need to know what profession they have been working on and let us know which firms need specialists that could be recruited from our unemployed beneficiaries belonging to this group. At the same time, we need to combat the erroneous view according to which exclusion from work would confirm the person's inefficiency.

A concrete way of re-establishing the connection between the individual and the society in the case of the group being analyzed is to be permanently informed about the dates and locations where job fairs take place in order to provide this detail to the beneficiaries of the analyzed group, making them aware

that participation in such events may be the occasion of a meeting with a possible employer.

Depending on the level of schooling that our assisted people have stopped, we will need to teach them or help them make a curriculum vitae to highlight the professional results, the qualities that recommend them for hiring, and the ways of collaboration with former colleagues.

Many times the curriculum vitae represents for a potential employer a tacit self-recommendation letter from a possible employee. In order to counteract the frustration and disappointment that the dismissal implies, the counselor is advised to use his / her own ability of active listening as well as the ability to withstand the temptation of the beneficiary's labeling as inappropriate work due to dismissal.

At the same time, respecting his professional ethics, which requires him not to nominate cases, the social assistant as a counselor can plead before the employers he knows about the professional reintegration of the categories of specialists, including his counselors. In this way, both the mentioned specialist and other experts with whom the potential unemployed work together can represent the links through which the connection between the individual and society is restored, the latter not remaining to the status of a social assistant and being reconnected to the life of the community.

At the end of 2016, the County Agency for Employment (AJOFM) published the situation at the level of Alba County. The information was taken over by the Unirea county newspaper in the issue of 14.12.2016: "Among women, the unemployment rate was 4.8 percent and 5.2 percent for men. The highest number of unemployed people registered in May 2016 at the County Agency for Employment Alba was in the towns of Alba Iulia - 695 people, Blaj - 605 people, Aiud - 300 people, Sebes - 252 people, Zlatna - 241 people, and in Ocna Mureș there were 182 unemployed.

The communes with the most registered unemployed people: Jidvei - 624 unemployed, Ighiu - 266 unemployed, Cetatea de Balta - 263 people, Scărișoara - 228 people, Rosia Montana - 217 people, Albac - 216 people, Bucerdea Gran - 181 people, Avram Iancu - 167 people, Șona - 167 people, Călnic - 166 unemployed, and Săsciori 152 unemployed. In the cities, the highest shares of the unemployed in the total active population are: Zlatna - 4.62%, Blaj - 4.53%, Baia de Arieș - 3.84%, Câmpeni - 3.37% ; the lowest shares are recorded at: Cugir - 0.83%, Sebeș - 1.19%, Alba Iulia - 1.36%.

In the rural areas, the largest share of the unemployed registered in the total population aged 18-62 was recorded at: Scărișoara - 25.03%, Avram Iancu - 19.56%, Poiana Vadului - 19%, Jidvei - 18.26 percent, Albac - 16.76 percent, Vadu Moților - 16.23 percent; the lowest values are recorded in the communes: Vințu de Jos - 1.83%, Mihalț - 1.80%, Stremț - 1.57%, Galda de Jos - 1.45%, Daia Română - 1, 37 percent and Șugag - 1.14 percent"²⁶.

And at national level, *unemployment* is a phenomenon that reflects a worrying level of poverty.

As any social phenomenon that affects a large part of the population, unemployment is also calculated by various statistical methods. According to specialists, every economic phenomenon that has a repercussion on the masses can be calculated using two dimensions or levels called rates. Unemployment respects this rule.

²⁶ [http // ziarulunirea.ro](http://ziarulunirea.ro) / Unemployment-in-county-alba-a-ost-de-478-to-end-month-november-2016-over800- people-do-not-have-a-job.

Evoluția ratei efective și a ratei naturale a șomajului – date trimestriale

Sursa datelor: INS, 2013

The chart above shows graphically and quarterly the evolution of the unemployment rate in Romania at the national level between 2000 and 2013. According to the author of the article, the effective (real) rate was in the mentioned period only slightly above its natural rate corresponding to the functioning of the economy at the potential GDP level (the level we can consider normal ... while the natural rate was 7.37) .

Unemployment represents the loss of jobs caused by various economic imbalances. In psychological terms, the main features are: a sense of self-devaluation experienced by the person affected, and the demand to identify new professional activity. Understanding unemployment can have a number of spiritual consequences that depend on the level of religiosity of the person going through this situation. Thus, a potential unemployed person with a developed spiritual side, the experience he is going through may be another spiritual step in the ascendant of Calvary, but he will not demobilize because of his situation because he knows that the Divinity will later offer him another perspective of relaunching the activity.

For a less religious person, unemployment as a challenge to life can trigger an interior monologue like: Why is it me? Has God abandoned me? In order to combat the troubles of the unemployed and especially the sense of abandonment from the Divinity, all members of the Church should emphasize the parental relationship existing in Christianity between God and people. In this sense it is stated: "The Lord loves us as His own children. His love is greater than that of a mother, for a mother can forget her child, but the Lord never forgets"²⁷.

In their capacity as promoters of social inclusion, the Church and the secular theologians have the capacity to represent contact points between the unemployed and the rest of society. As such, there needs to be a close collaboration between the two categories to find out the professional specialization of the unemployed and to advise employers to reintegrate them into work again.

The gipsy ethnicity is a community that has become a stateless one, where it can no longer be made any mention of a diaspora; because they are all emigrants and the peoples with whom they live consider them unintegrated because they do not comply with the rules of societies and indulge in maintaining their status as socially assisted. In demographic terms, the gipsy people are highlighted by the existence of very numerous families founded at the age of puberty or adolescence, which are centered on masculine authority and in which there is generally no idea of collaboration between members of the couple. Men usually get their point of view through the violence and even the physical abuse of their wife. These "couples" do not benefit from the advantages of the couples legally and religiously married because their way of cohabitation is just cohabitation because according

²⁷ Holy Siluan the Athonite, *Between Hell of Despair and Hell of Humility*, Sibiu, Deisis Publishing House, p. 119.

to the law a family can not be founded before both parents have at least reached the age of eighteen years old.

In the gipsy families, emotional abuse has been practiced since childhood because begging is presented to children as a concrete form of helping their parents, which is why children develop the concept that the whole society is due to help them daily just as their own parents ask them to do so.

In this context, we must not be surprised that once they get mature, the gipsy people will repeat this model in relation to their own children and continue to beg themselves. Generally, the level of schooling of the gipsy people stops at the average studies; only those who want to demonstrate that negative labels for their ethnicity do not define them will get to the university environment. The concern for this ethnic group has lacked along the decades from the policy of the world's states, because from the beginning of the present century, in order not to be accused of discrimination, the EU would give this minority a much greater attention than that shown in relation to other nationalities. To this end, the multi-state structure has produced a series of documents such as the Lisbon Strategy, the Europe 2020 Strategy.

Based on these documents, the period 2005-2010 could be called the decade of integration of the gipsy people. At a national level, Romania has developed a series of documents such as: The Strategy for the Improvement of the Gipsy Situation in Romania 2001-2010 and included favorable provisions in documents such as the National Development Plan 2007-2013 and the National Plan for Combating Poverty and Promoting Social Inclusion.

Another document focused on facilitating the life of the Gipsy people is the Strategy of the Romanian Government for the Inclusion of Romanian Citizens, belonging to the Gipsy minority, for the period 2014-2020.

It also highlights both the results of a census in which the Gipsy people have declared different origins and the educational

gap between the self-declared Gipsy people and those claiming to belong to other ethnic groups.

An important feature of most of the Gipsy families is the fact that parents work as laborers, choosing not to get a job for various reasons. At the same time, they ask their own children to drop out of school at the age of adolescence at the most. The most common reasons given by Gipsy students to justify their drop out are different in gender; so boys usually claim to have to help their fathers in agriculture or other work, and the girls motivate that they have to cook with their mothers for their numerous families.

School abandonment represents a prerequisite for maintaining the ethnic group analyzed in social exclusion, because in adulthood educational inequality creates a gap that does not allow the Gipsy people to advance socially.

The table below, an integral part of *the Romanian Government Strategy for the inclusion of Romanian citizens belonging to the Gipsy minority*, highlights the extent of the knowledge gap accumulated within the Gipsy ethnic group.

A phenomenon whose existence is found among the Gipsy people is illiteracy with the only difference that in the case of the Gipsy people claiming to have another ethnicity, the proportion is less relevant than in the case of those who have self-declared Gipsy. Here are some illustrative data: "The illiteracy situation claims ... among those who declared themselves Romanian citizens aged over 10 years old, the share of illiterate people is 1% (0.8% among those who have declared of Hungarian ethnicity); in contrast, the illiteracy rate among people who declared themselves gipsy aged over 10 years old is 14.1% (one in seven). From another perspective, we can observe that, out of the total number of illiterate people that Romania has (229,721),

a percentage of 27.4% (67,480) are people who have declared themselves Gipsy people"²⁸.

For the social integration of this ethnicity, we primarily support the achievement of a school level equivalent to that of the majority. We note the Gipsy people's apprehension into a high pauperism. When being asked why they did not get a job, most of them answer that they have been subjected to ethnic discrimination.

The Church's initiative to support the poor through charitable actions or the construction of social canteens is commendable; we specify that in the case of the mentioned minority group, we can also recommend the discussion about the possibility of providing traditional trades and at the same time highlighting the importance of the activity for those who are socially assisted from generation to generation.

We can conclude that this article does not want to be a list of recommendations but merely a concretisation of the social perspective of the most exposed groups and the way in which all members of the Church, regardless of their grace level, can perceive their peers from the perspective of Christian love by helping them to fulfill the Savior's desire expressed in the prayer addressed to His Father before the Crucifixion.

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