

dezvoltarea de bune practici în domeniul educației și formării. De asemenea, elaborează studii periodice cu privire la situația din întreaga Europă pentru a monitoriza progresele înregistrate în ceea ce privește dezvoltarea și revizuirea sistemelor de educație și de formare [2].

În concluzie, putem menționa că Spațiul European al Educației, datorită cadrului normativ, inițiativelor lansate, este un pilon fundamental pentru construirea unei Europe mai bune și pentru îndeplinirea obiectivelor noastre comune.

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## **NEGOTIATING FLUID IDENTITIES WITHIN DIASPORA AND TRANSNATIONAL CONTEXTS**

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The dawn of the 21st century has ushered in an era marked by unprecedented global connectivity, characterized by the rapid flow of people, information, and cultures across national borders. This phenomenon has given rise to complex transnational networks and diasporic communities, challenging traditional notions of identity, belonging, and community. The topic of fluid identities within diaspora and transnational

contexts emerges as a crucial area of inquiry, reflecting the intricate processes through which individuals and groups navigate the multifaceted landscapes of culture, nationhood, and self in an interconnected world.

Nowadays, people's mobility around the globe, in a globalised world is questioning not only the classical patterns and paradigms of conceiving social structures and social actions, but also some special ties like the one between identity and nationality, involving both "imagined" homelands and real places of habitation, as is the "physical neighbourhood" and "cultural proximity" [1, p. 36]. The awareness of the proximity of otherness should not be limited to a "position associated with status", but it is to be seen as a "quality of interaction" [2, p. 208]. This thesis offers a profound shift in perspective on how we approach and understand diversity and difference in contemporary society. This conceptualization encourages moving beyond hierarchical or status-based approaches to engaging with 'the other' – which often involve power imbalances and predetermined social positions – to a more dynamic and reciprocal understanding of interaction that values difference as an integral part of human connection and learning. Traditionally, social interactions, especially those involving diverse cultures or identities, are often framed within power dynamics where 'otherness' is seen through the lens of superiority or inferiority. Such a viewpoint inherently limits the potential for genuine understanding and appreciation of diversity, as it places individuals within rigid categories based on status, race, ethnicity, or other social markers. By reconceptualizing the proximity of otherness as a quality of interaction, this idea challenges these hierarchical structures and promotes a more egalitarian approach to intercultural engagement.

Adopting this view has significant implications for policy-making, education, and community practice. It calls for the creation of spaces and opportunities where diverse groups can come together in ways that emphasize equality, interaction, and mutual learning. Programs and initiatives designed to facilitate intercultural understanding and cooperation would benefit from incorporating this perspective, ensuring that they foster genuine encounters and exchanges that enrich all participants.

Transnational spaces, global communication and diasporic communities face two opposite trends: a more pronounced and rapid modernization of means and the ineluctable power of symbols and cultural formation of origin. Not only casual, mother tongue gets to be used in a symbolic way, playing a captious role comforting as a refugee place, in the continuous dynamics of shaping fluid identities. [3, p. 9].

In contemporary sociocultural discourse, the notion that identity is communicated, negotiated, and mediated within the specific context of a community is pivotal to understanding the dynamics of social interaction and personal development. This perspective underscores the inherently social nature of identity, emphasizing that it is not a static or innate attribute but a fluid construct that evolves through interaction with others and within particular sociocultural settings.

The process of identity communication underscores the role of language, symbols, and cultural practices as mediums through which individuals express and shape their sense of self. Goffman's dramaturgical theory, for instance, illustrates how social interaction resembles a theatrical performance, with individuals "performing" aspects of their identity in different settings [4, p. 154]. This performative aspect highlights the communicative nature of identity, suggesting that it is through social interaction that individuals convey and construct their identities. Nevertheless, in a context inlaid by a synthetic overview on the links between language, identity and communication, new interpretations could be useful [3, p. 15]. and the importance of language in our social and cultural existence has been revealed by many thinkers. The role of language as an expression of cultural, political and economic status is vital for identity maintenance [5], like, at the same time language is also the main element of ethnic identity, generating specific loyalties for community members. For migrants and refugees, the symbolic dimension of giving up mother tongue plays an important role in shaping a new identity, but is often accompanied by frustration and disadvantages [6, 7, 8]. The act of giving up one's mother tongue, whether by necessity or choice, carries profound symbolic dimensions that intersect with issues of identity, culture, and belonging. This process is not merely linguistic but deeply embedded in the socio-cultural fabric of an individual's existence, influencing their relationship with their heritage, community, and self-perception. The mother tongue is a vital conduit for cultural heritage, traditions, and collective memory. It embodies the history, stories, and values of a community, serving as a living link to the past. Giving up the mother tongue can symbolize a disconnection from one's roots and ancestors, leading to a sense of loss and nostalgia. This detachment not only impacts personal identity but can also lead to a dilution of cultural continuity as linguistic ties to heritage are weakened or severed.

Tackling the way a community is perceived and the image resulted through the process of self-perception due the collective identity emerging from the process of a community's establishment, we have encountered the

dilemma of discerning the nature of identity traceable in this case [3, p. 15], because language is a cornerstone of personal and group identity. The decision or forced circumstance to abandon one's mother tongue is intertwined with the negotiation of identity, especially in contexts of migration or assimilation. This shift can signify a reconfiguration of one's sense of self, as individuals often experience a transformation in how they relate to their original and adoptive cultures. The symbolic dimension of this linguistic transition reflects the complexities of hybrid identities, where individuals navigate the interstices of belonging to multiple cultures simultaneously.

In many instances, the abandonment of the mother tongue is a strategy for adaptation and survival in a new sociocultural environment. This pragmatic aspect underscores the desire or necessity to integrate, succeed, and be accepted within a dominant culture that may not accommodate linguistic diversity. Thus, giving up one's native language symbolizes a form of social and economic negotiation, where linguistic assimilation is seen as a pathway to opportunities, acceptance, and reducing experiences of discrimination or marginalization.

The complexities of cultural identity within the context of diaspora or transnational spaces, highlight the processes of hybridity and the negotiation of identities, since identities are to be constituted, "not outside but within representation" [9], informing our understanding of social cohesion, integration, cultural preservation, and the dynamics of global interconnectedness. By exploring the complex ways in which these identities are formed, expressed, and negotiated, scholars and practitioners can better address the needs of these communities, contribute to policy development, and foster a more inclusive and interconnected world.

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## THE PSYCHOLOGY OF CONTEMPORARY TERRORISM

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After a relative lull, typical of the COVID-19 pandemic period, in the EUROPOL reports for the years 2022–2023, we see a slight increase in the detection and apprehension of terrorist suspects across Europe.

The brutality of terrorist actions and the violence often directed against innocent people have led to the labelling of the subjects as individuals with severe psycho-behavioural disorders, who are impossible to integrate and adapt to a normal socio-cultural life. Thus, specialists in the field have identified two significantly different schools of thought: the pathologically disturbed subject, who is unaware of his own actions, and the religious fanatic who acts under the influence of so-called "divine commandments". [1, p. 321–334].

In fact, there are very few cases of "psychopathic bombers" claimed by terrorist organisations, who typically act alone, based on often illogical and absurd claims and motivations. Most of the subjects do not suffer from