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**SOCIOLOGY AREA**

**ABSTRACT OF DOCTORAL THESIS**

***“PECULIARITY OF THE PSYCHOSOCIAL DYNAMICS WITHIN MIGRANT  
FAMILIES”***

***- Case Study Conducted in Drăgoești Village, Vâlcea County -***

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## **Introduction**

Since man is perceived to be the product of society, of family history's labour where they originate, I have decided to capture the psychosocial path of migrant parents and their children left at home. I will focus in this approach mainly on identifying the socio-family status of the respondents by describing the criteria for assuming partnership and parental roles as well as contaminated subsidiary roles.

In order to highlight the peculiarity of the psychosocial dynamics within a migrant family, I have aimed at presenting family repetitions and blockages manifested in the decisional, behavioural and actional field. Capturing such issues is consistent both in the process of decrypting the loyalty of migrant family members and in the process of developing respondents' life scenarios, starting from the causes and risks of interrupting one's relationship with the home space.

I personally believe that only a systemic, integrated and holistically analyzed vision could outline the efforts to build the research of the migration phenomenon. Focusing research exclusively on the prospects of rich countries chosen as destinations, or only on the origins of migrants is a huge risk of minimizing the diversity of such a phenomenon, while ignoring the real needs of "subjects on the run".

People's choices to work outside the borders of our country is an essential time in the context of family dynamics, crystallizing the subsequent milestones of family members, actually their transgenerational scenarios.

The more the intra-psychic conflicts experienced in one's family of origin are unintegrated by the descendants, the more constantly the risk of resuming and replicating them perpetuates, enveloping the existential family core in multiple layers, requiring that they should be reidentified and then integrated into a new existential functional level.

Studying the monograph of Drăgoești village, I was able to notice that each family has some myths and rituals about their forerunners' relationships with the antecedents, whose cyclical dissemination generates social prescriptions that describe the specificity within the dynamics of migrant families.

Starting from this reasoning, I have structured my work in two parts: a theoretical part developed along four chapters, and a part that I have exclusively devoted to the research of the migration phenomenon by some case studies, especially in a place inside Vâlcea county, namely Drăgoești village.

In Chapter 1, I have presented the accelerating context of the migration phenomenon in the current socio-economic space. Thus, by means of several insertions, I have captured the

specificity of the globalization phenomenon with special emphasis on the overall dimensions of globalization: the economic, political, security, social and cultural dimensions.

Chapter 2 of the thesis has been dedicated to describing the migration phenomenon, focusing both on emphasizing the causes of this phenomenon and on the effects of migration regarding the spatial anchoring of migrants.

The causes underlying international migration are: disappearance of borders, role of the demographic index, labour market segmentation, climate changes, the political and economic crisis of the countries of origin, violation of human rights, revolution in technology, importance of migrant networks, extended mobility, predominance of women in this migration flow, needs and expectations of migrant families, increasing demand and supply, economic and political impetus of migration.

By highlighting the role of migrant networks, I have emphasized the idea that a potential migrant becomes the owner of a new re/source because they are not only a “relative of a relative” or a “schoolmate”, but also they become a “fellow villager” which undoubtedly existed in the past, too, but their latter characteristic did not allow them to adequately access resources.

The migration phenomenon can be viewed as an organized international business requiring an expanded budget, involving all the world countries and being led by institutions, agencies, people interested only in promoting their own business.

The effects of migration are easily perceptible on the level of double location: destination and home, by doubling the migrants’ need for spatial anchoring.

Another effect highlights the trend towards excessive consumerism assessed by Professor Vintilă Mihăilescu as being “the solution of individuality’s decompression after decades of forced homogenization and equality. (...) Under these circumstances, material and symbolic investment in a household becomes an aspiration valued as a total social phenomenon, deeply changing the appearance and meanings of the rural world.” (Mihăilescu, 2011).

In Chapter 3, I have focused on highlighting Romania from a migratory perspective. In this respect, outlining the generating context is justified because both the economic context (highlighted by the structural disorder specific to December 1989 and by increased poverty caused by the economic transition) and the political context (emphasized by the political convulsions that have emerged since the 1990’s) are issues that have encouraged the Romanians to emigrate temporarily or permanently, legally or illegally, in order to improve their financial statuses. The educational context conveyed through partnership programmes similar to Erasmus programmes has facilitated and encouraged mobility in the academic field.

After 1989, international migration has taken place in three different stages.

The first stage (1990-1995) reported massive flows of people who joined permanent migration (the migration of ethnic Germans and Jews to their nation country) also called “ethnic return migration”. Encouraged by the German state authorities, many Romanian citizens requested asylum in the West.

Repeated short-haul trade trips to the neighbouring countries (former Yugoslavia, Poland, Turkey, Hungary, Republic of Moldova) were the strategy that opened the way for labour: “migration with a suitcase”.

The Romanian government oscillated in its treatment of migration, from completely neglecting the phenomenon in the first years after 1989, to a rather laissez-faire policy after 2007.

The second stage (1996-2002) was characterized by the phenomenon of circulatory migration (incomplete migration for labour). The countries chosen as destination in that type migration process were Germany and Hungary.

The third stage (after 2002) was characterized by removing visa restrictions for those who are transients in the Schengen area countries.

Romanians’ perception of migrants depends both on the clarity of current security policies and on the encouragement of constant communication between migrants and social groups.

At the heart of motivation that shapes the decision to migrate is the phenomenon of job cuts, poverty and the need to improve one’s living.

The impact of parents’ migration on children left at home

As the process of readjusting oneself to one’s parent living in another country is difficult to resume, children tend to appreciate family balance and reunited family-specific peace of mind more, beyond the financial difficulties they face.

As often noted, “dysfunctional families, lack of love, growing responsibilities, disagreements between siblings and between parents, school difficulties, loneliness, lack of moral support” (Răduț, 2009) are just some of the issues that describe the current dynamics of a migrant family.

My concern with presenting the specific psychosocial dynamics within migrant families has allowed me to capture not only the inheritance of financial-material assets but also the existence of information exchanges. It is a mutual takeover of myths, pre/conceptions, tasks and duties, cyclical repetitive life scenarios.

Throughout Chapter 4, I have presented the interdependence between forerunners' life scenarios and the choice to migrate.

In order to remake the dynamics of migrant families, I aim at highlighting the role of the family in the current social context, with reference to the three areas promoted by EU policies: family security, prosperity and solidarity. This has allowed me to create the identity peculiarity of a migrant. They experience a deep sense of uprooting as a result of a social family stigma. Thus, a migrant and their family practise identity strategies by obeying the adoption community rules, by taking over the destination country's culture, by complying with the new social environment, or even by withdrawing and opposing.

On the other hand, their choice to migrate leads to a dissociation of the migrant from their culture of origin, with the only moment of genuine cultural reconnection being the celebration of national holidays. They promote the specificity of our community through customs and traditions that are "the object of a legitimate belief in our past, rationally interpreted by us nowadays." (Mihăilescu, 2010)

Marking family functions has helped me to decrypt how to perpetuate roles within a migrant family. Children's self-reliance depends on the main architects of personality: parents versus family, since a functional, organized family is an encouraging premise to provide adequate emotional support to migrants' children. By enhancing communication style and cultural solidarity, I have configured the psychosocial typology of a Romanian migrant.

The values of Romanians living abroad are: family, labour, friends, religion. Resoluteness, tenacity and high tolerance are attitudes found in the personality structure portraying the typology of a Romanian migrant.

The polarity of such attitudes includes the fear of social regress and of family failure that agglutinates the ambition of moving forward, the learning of both the language specific to that country and its cultural values, all of which are subordinated to a major goal: social adjustment.

The feelings of guilt about the physical and emotional distance from those left at home predispose a migrant to introversion and implicitly to diminishing the maintenance of social relations.

In an attempt to heal their feelings of loneliness, a Romanian migrant is in constant pursuit of a new moral, professional and social identity. The aid they send to those left at home (in the form of money or objects) contributes to living the satisfaction of becoming useful to others. If a migrant has succeeded in achieving their proposed goals, then they have become free people. If, on the contrary, they fail, they will be filled with regrets and remorse, becoming

a victim of their own aspirations. Social success requires respect, appreciation, envy, whereas failure provokes compassion and disappointment. To those who have failed, returning home is unacceptable, because it means exposing themselves to public criticism. For those left at home, migrants are the living picture of destiny: generous to some, sad and intolerant to others.

My personal experience after spending my first childhood in Drăgoești village has motivated me to make an incursion into the socio-demographic structure of this rural area by capturing the inhabitants' lifestyle and analyzing them in relation to myths, traditions and cultural customs. After studying the monograph of Drăgoești viage made in 2005 by bringing together the efforts of two locally known teachers, I found out that the village name is the name of a personality from past times.

According to "ancient charters", the toponymic origin of Drăgoești village was conferred in the early 16<sup>th</sup> century by the Drăgoescu boyars' family, namely Tudor Drăgoescu, the owners of some estates in Vâlcea, Romanați, Gorj, Olt.

The sense of uprooting is present in the past of the village both as a result of the life lived by boyar Tudor Drăgoescu (he lived in exile, lost his fortune, and ended up by being killed), but also due to the serf families who, forced by circumstances and shortcomings when the land was sold/bought, passed from one master to another, being called "ațigani" and "rumâni".

The fear of being marginalized and criticized when they fail to overcome the challenges of the current economic crisis makes Drăgoești villagers change the community's image of themselves by giving their children everything from a material point of view. But the souls are "empty, suffering". Those choices seem to confirm the suffering found in longing and mourning songs sung by the elders of the village:

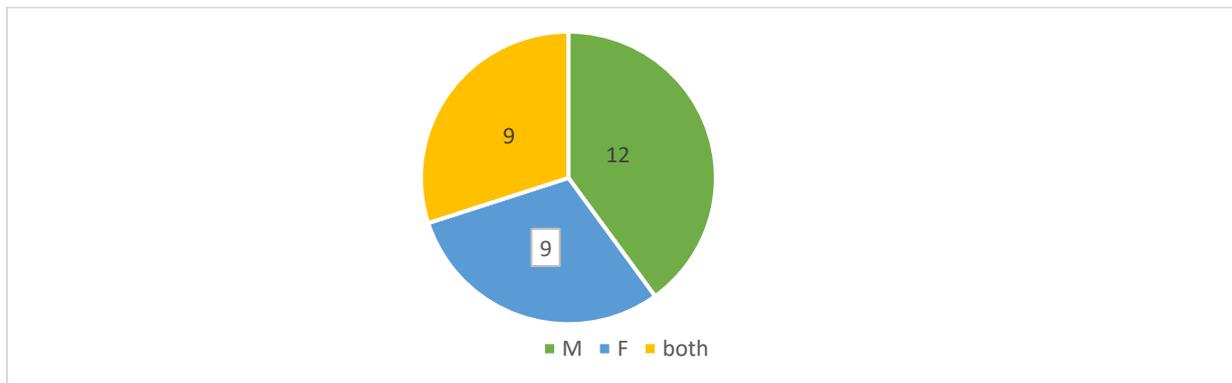
"Foaie verde busuioc,  
M-am născut fără noroc  
Sunt în curte buruiană,  
N-am pe cine să strig mamă.  
Sunt în cale măracine,  
Toți se-mpiedică de mine  
Orice om bătut de vânt  
Are-o mamă pe pământ.  
Numai măiculița mea,  
Zace sub o cruce grea,  
Sunt ca puiul cucului,

Fără mila nimănui.”

It is easy to understand how a mother is likened to our country and a wanderer is compared to a weed in its own yard/country, village, or to a thorn everyone stumbles against in the adoption countries where they sacrifice for a better life. The cuckoo myth “*sunt ca puiul cucului/Fără mila nimănui*” leads me to point out both the similarities between parents working abroad and children left at home, but also to relive the feelings of abandonment and uprooting, without an identity space.

Following the scoring of the data highlighted by the conversation guide structure, I have prepared the socio-demographic profile of Drăgoești village migrants. Thus, I have found that the main share of interviewed people who work in another country are male (i.e. 40 adults), another 9 are female, and in 9 cases both spouses have chosen to work in another country.

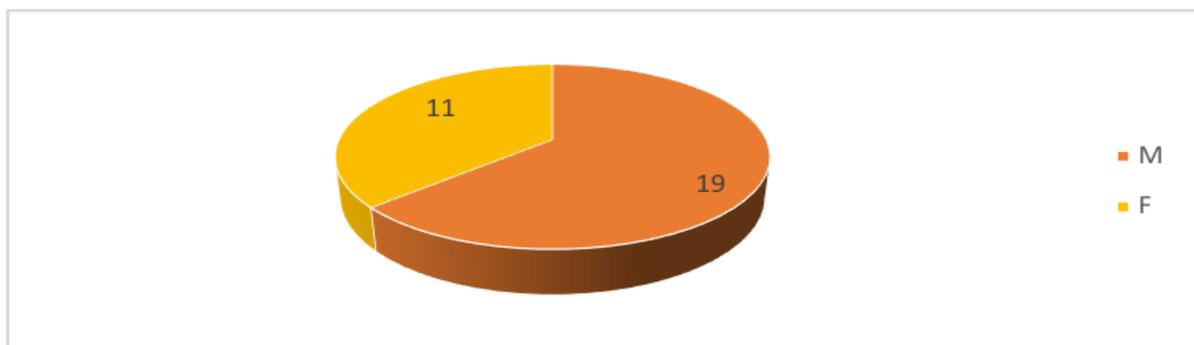
***Gender predominance of people who choose to migrate***



Source: prepared by the author based on processing the answers obtained from the questionnaire

Regarding the gender of children respondents coming from migrant families, the numerical layout is the following: 19 children are boys and 11 children are girls.

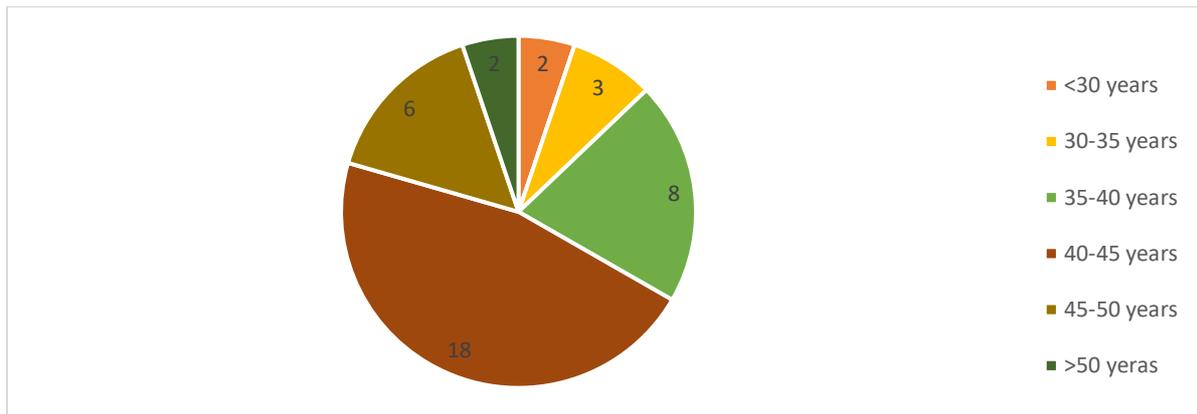
***Gender predominance of children “left at home”***



Source: prepared by the author based on processing the answers obtained from the questionnaire

The age category of those who choose to improve their living standards by doing activities in another country is subdivided as follows: 18 of the respondents are aged 40-45; 8 people are aged 35-40, and 6 people are aged between 45 and 50.

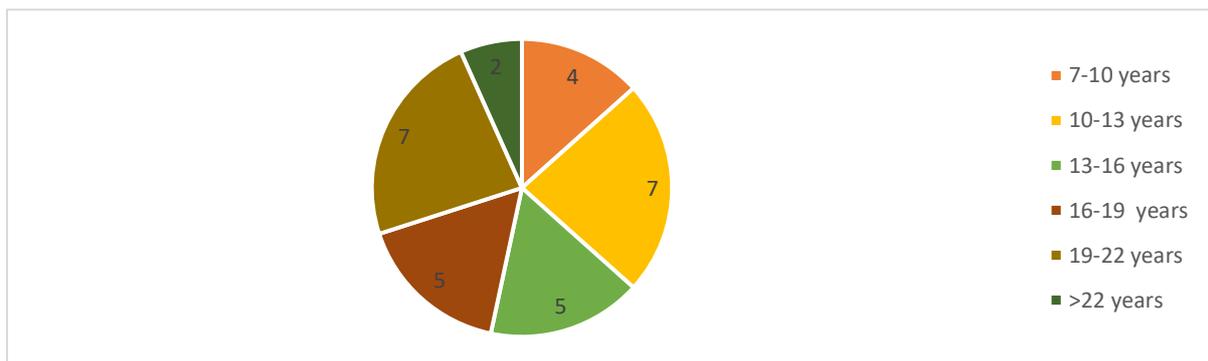
**Age category of people who choose to migrate**



Source: prepared by the author based on processing the answers obtained from the questionnaire

The age of majority children who are part of this research is between 10-13 years old (7 children) and 19-22 years old (7 adolescents); the other age categories are distributed as follows: 5 of the children are aged 13-16, 4 of the children are aged 7-10, and 2 other respondents are over the age of 22.

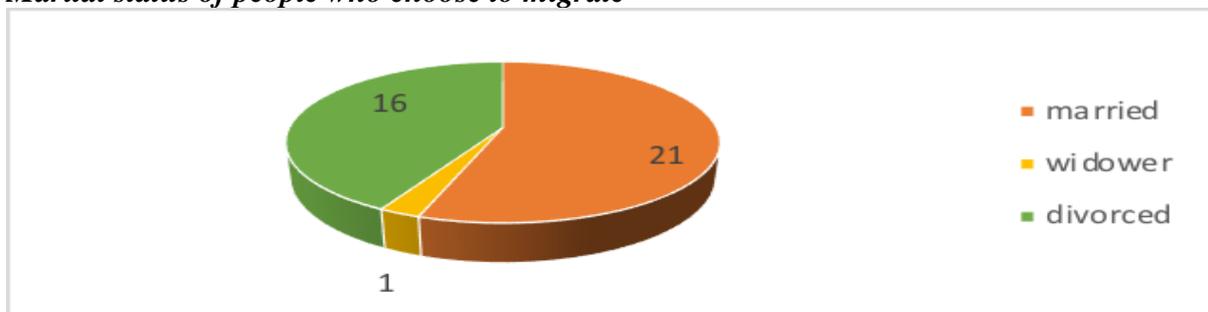
**Age category of children “left at home”**



Source: prepared by the author based on processing the answers obtained from the questionnaire

The marital status of migrant parents indicates that 21 of the adults have maintained their marriage relationships, 16 have divorced as a result of one spouse’s migration to another country, and one person is widowed.

**Marital status of people who choose to migrate**

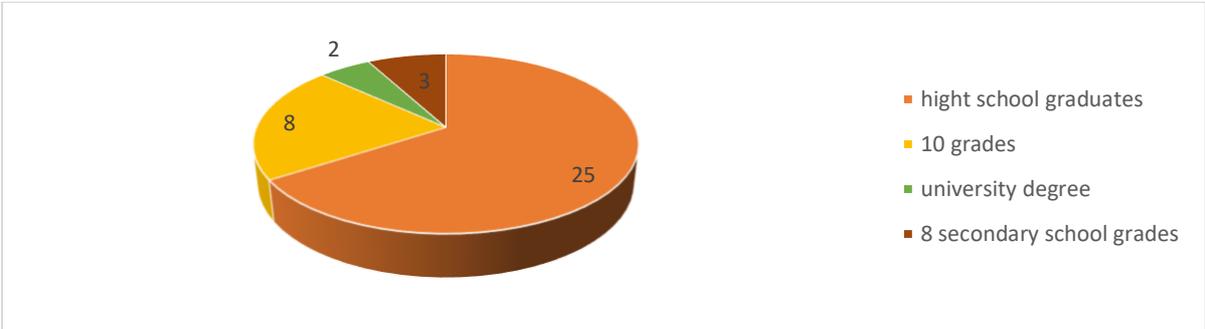


Source: prepared by the author based on processing the answers obtained from the questionnaire

Although most respondents emphasized the idea that the level of educational background is not a priority factor in getting a job in another country, I have also inserted items

to capture this issue into the structure of the interview guide. Thus, a share of 25 adults is represented by high school graduates and the share of people who have graduated from vocational schools (10 grades) is represented by 8 adults. University degree people are also part of the migration phenomenon describing Drăgoești village (namely 2 of the people interviewed) and 3 of the respondents have completed only 8 secondary school grades.

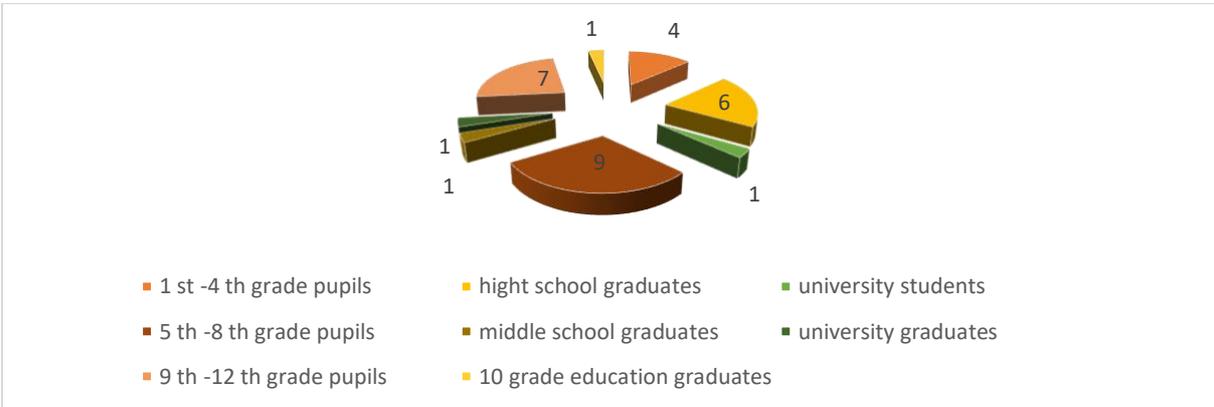
**Educational background of people who choose to migrate**



Source: prepared by the author based on processing the answers obtained from the questionnaire

The level of education and training of children selected to be part of this research sample indicates the representativeness of secondary school students (9/30), closely followed by high school students (7/30).

**Educational background of children “left at home”**



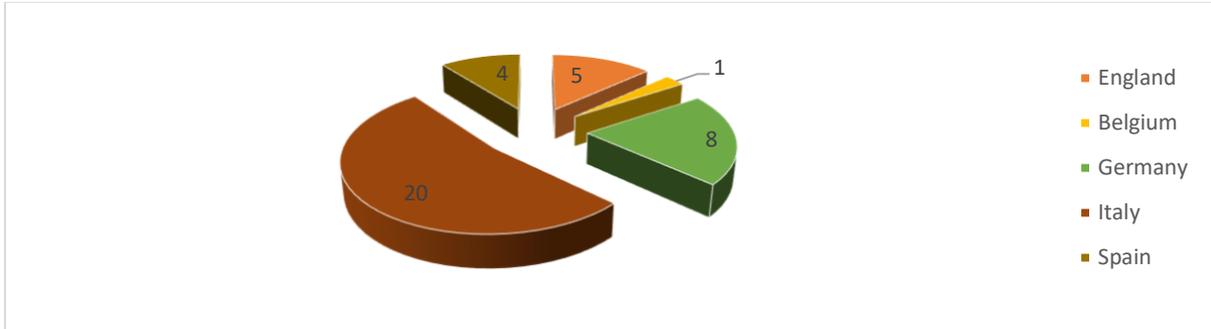
Source: prepared by the author based on processing the answers obtained from the questionnaire

The population selected to contribute in this survey is made up of children, adolescents and young people with at least one parent working in another country, and of their parents or grandparents who take care of them.

Among the destination countries targeted by the labour force of Drăgoești village, there are: Italy (where 20 of the respondents work), Germany (the destination country chosen by 8 of the respondents), Spain (the country where 4 of the adult migrants work), England (the country chosen by 5 of the respondents) and Belgium (a destination country recently accessed

by one of the respondents, arousing the interest of the migratory labour force as a result of the recent attacks in Europe).

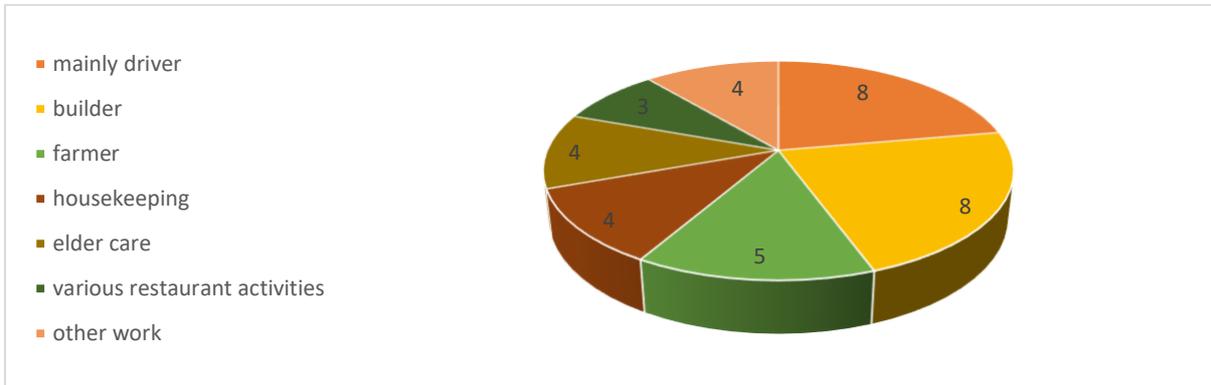
***Destination countries chosen by adult migrants***



Source: prepared by the author based on processing the answers obtained from the questionnaire

The work activities performed by the inhabitants of Drăgoești village abroad are mainly driver (8 of the respondents), builder (8 of the respondents) and farmer (5 of the respondents). Respondents' options for other work areas are equally distributed for housekeeping (4/30), elder care (4/30), or for various restaurant activities (3/30).

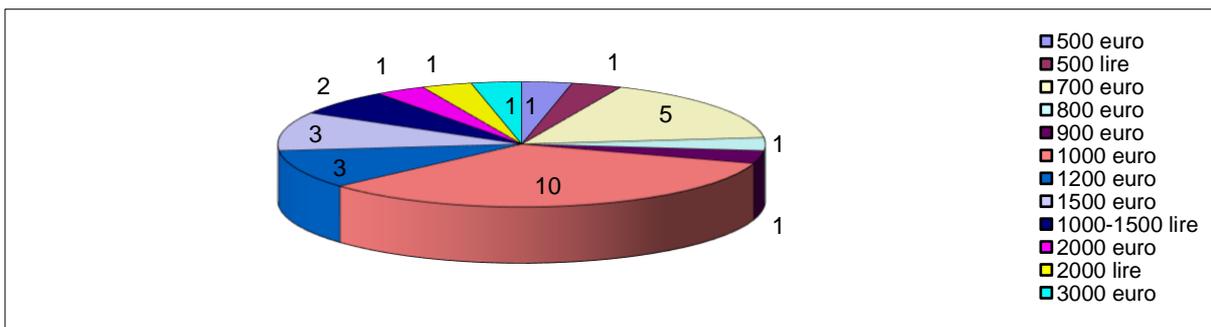
***Work activities which adult migrants join***



Source: prepared by the author based on processing the answers obtained from the questionnaire

The incomes earned by migrants are on average 1000 Euros (a response given by 10 adult migrants).

***Incomes of Romanian migrants (according to parents' responses)***

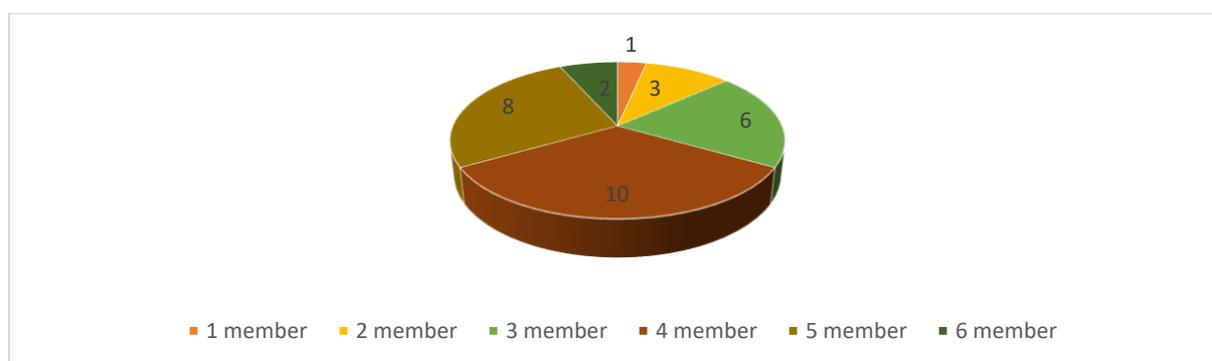


Source: prepared by the author based on processing the answers obtained from the questionnaire

I have applied most interview guidelines within the personal space of the research participants (their homes), another part of the guidelines while the respondents were in their temporary residences during their school holidays (grandparents' homes), and another part of the guidelines by favouring some meetings with respondents in their fellow villagers' homes, as they constantly maintain neighbourhood and friendship relationships.

Now, I have described the number of people cohabitating with migrant parents within households. Therefore, 10 of the interviewed migrant parents cohabitate in four-member households (two parents and two children); 8 of the interviewed migrant parents cohabitate in five-member households (parents, children, 1-2 grandparents) and 6 of the interviewed migrant parents cohabitate in three-member households (both grandparents and one child).

***Number of people cohabitating in a household***

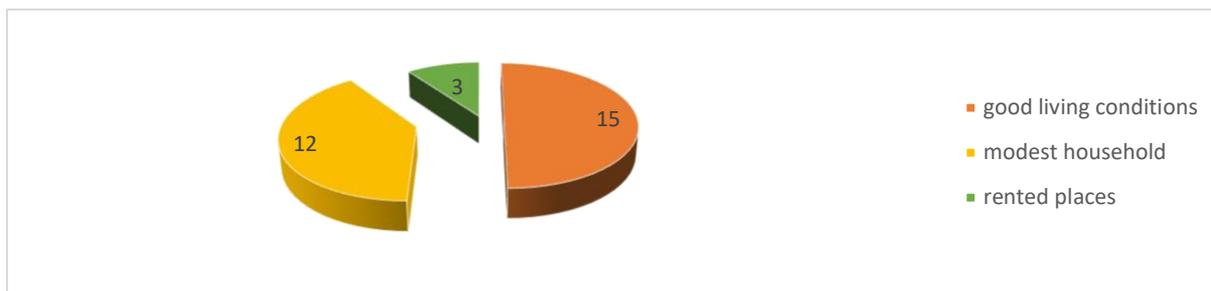


*Source: prepared by the author based on processing the answers obtained from the questionnaire*

The living conditions described by the research participants and observed directly by myself during the field research are as follows: 15 of the respondents have good living conditions: a house with a yard, a household, a vegetable garden, poultry and domestic animals. 12 of the respondents have modest households, with the investment of the financial resources sent by those working abroad to be found in bathroom and kitchen redecorations, and less in house renovations or extensions. The families have given up both their interests in cultivating the land and breeding of domestic animals and poultry, by resorting to the easy way of buying food from supermarkets.

On the other hand, 3 of the respondents represent the category of people who live in rented places in Râmnicu Vâlcea, either because their family have died in Drăgoești home town, or because they perform most of their activities in the town: studies, job.

***Description of cohabitation area of migrant family members***



*Source: prepared by the author based on processing the answers obtained from the questionnaire*

The stories of each respondent have given me access to individual biographies almost detached from transgenerational history. Thus, by capturing some source information about the psychosocial life of adult migrants and of their own children left at home, I have highlighted the socio-demographic profile of migrants (civil status, age, gender, workplace, family history, socio-economic status of the family, housing, intra-family conflicts, repetitions meant to justify the impact of curses and uprooting).

Chapter 5 has been entirely dedicated to researching the peculiarity of the psychosocial dynamics within migrant families.

Thus, in my empirical investigation process, I have appealed to identifying methods and tools typical of qualitative research (family biographies and participatory observation). Therefore, I have used the semi-conducted interview that includes both a selection questionnaire and a conversation guidebook meant for adult migrants and their children left at home.

I have conducted two questionnaires to carry out the research: one for adults comprising 32 questions, of which 4 are mixed, 2 are closed and the others are open, and one for children comprising 29 questions, of which 3 are mixed and the others are open.

When structuring the selection questionnaire, I inserted filter questions that contain the specific questions for selecting the group of subjects.

When building the conversation guide, I accessed specific techniques such as the funnel principle and the four-step behaviour, inserting introductory questions in order to break the ice at the onset of my relationship with the interviewees, thus correlating the items with the objectives of this research. These choices have facilitated my extraction of conclusive issues meant to highlight the validity of research hypotheses.

The tools used to complete those techniques are: free word connection, non-guided word connection, test of filling in already begun sentences, and the magician's test.

I pointed out in the beginning of the training that there are no correct or wrong / true or false responses, as personal opinions are required that are quite clearly distinguished. I have

inserted a series of control questions in the questionnaire structure in order to highlight the authenticity of responses, attitude values, neutrality confirming the accuracy of responses. I have operationalized certain terms for the same purpose.

The role of indirect questions has allowed a higher validity of the items to be reported, as a respondent either projects his/her own attitude or he/she views it through the replies of other people. This projection mechanism has the role of “contrast thickening” one’s own experiences versus the migration phenomenon.

The role of circular questions to present the correlation among the three (cognitive, caring-emotional and behavioural) levels allows the interviewed individual to reconnect with their past, and also to their present, opening up new alternatives to improve family dynamics. Moreover, the reflexive questions make the respondents later reidentify the motivation underlying their choices to migrate. The (both closed and open) information questions have a fairly large share, as they capture and render especially the interaction among migrant family members.

My direct involvement in objectively reporting the responses about migration has allowed me to capture non-verbal language with a significant role in detecting the congruence between emotional feelings and verbalized choices.

The individual interview has occasioned the exploration of the migrants’ family cycles, by facilitating access to individual biographies detached from transgenerational history, told by each and every respondent.

By setting the purposes of this research, I have aimed at: shaping the peculiarity of the psychosocial dynamics within a family exposed to the international migration process; identifying the reasons that supported parents’ decision to work abroad; highlighting the effect of parental migration upon children left at home; expressing the changes in the psycho-emotional and social development of children deprived of their parents’ presence.

The general aim of the research captures my intention to render and explain the existence of certain mechanisms that justify the peculiarity of the psychosocial dynamics within migrant families.

The specific aims of the research envisage:

1. Describing the dimension typical of the migration phenomenon with particular reference to the Romanians’ migration;
2. Identifying possible relationships for determining the migration path by decrypting social roles existing at family level;

3. Rendering correlations between the life scenarios of migrant parents and the life scenarios of children left at home, by capturing the feelings of rejection versus being abandoned versus addiction versus merging.

The working hypotheses of this research are:

1. If a parent's choice to work abroad is marked as an abandonment by the child left at home, then the child's psycho-emotional impairment predicts the tendency to perpetuate abandonment in the context of their subsequent social relationships.

2. If migrant parents have developed a difficult emotional relationship with their family of origin, then they are still psychosocially affected, which generates their choice to migrate outside their family/country space and the perpetuation of their insecure love in their relationships with their own children.

3. The more migrant adults have experienced profound uprooting by affecting their personal identity, the more exacerbated compensation of efforts to root their children in the demographic space of a family.

Drăgoești village had a population of 2,003 inhabitants in 2015, according to data provided by the National Institute of Statistics. At present, the village has about 250 families (with children), with at least one adult working abroad, according to information obtained from the Drăgoești town hall and confirmed by various villagers.

The reasoning of choosing a group of subjects is based on a criterion for identifying those groups of adult respondents residing in Drăgoești village who work abroad and whose children have remained at home.

The means used to identify them are represented by the statistics existing at No. 1 Secondary School in Drăgoești village for children aged between 7 and 14. Since in most cases adolescents choose to study in vocational schools or high schools in the county seat, the access to this category was facilitated to me by the people in the village and also by the adults taking part in this sample, just like the snowball method, by reference to a screening questionnaire.

I have used a conversation guidebook for studying migration issues. Therefore, the group of respondents consists of 30 adults working abroad, inhabitants of Drăgoești village, Vâlcea County, and their 30 children left at home.

As I received the contact details of most subjects involved in this research, we were able to mutually agree on scheduling the interview (date and time).

The interviewing was face-to-face, assuring the respondents about keeping the confidentiality of data they provided for me. I encouraged them to express their own opinions and perceptions, deciding that I should write down their responses in the original wording.

Through this form of interaction, I encouraged the respondents to focus on describing their inner states rather than on writing about them.

My attitude was full of acceptance, understanding and tolerance, even neutral, avoiding the induction of certain responses, or expression blockages. My presence shown through my interest in the person in front of me facilitated my access to some of their life experiences, with a major role in capturing the truth of the research hypotheses.

The timing of the selection questionnaire and conversation guidebook required an average duration of about 90 minutes. However, the time to collect data from the subjects aged 18 to 22 was much longer, often exceeding the average duration by an additional 45 minutes, as it was necessary for me to assure the people with regard to both the confidentiality of their data, and my role there: not only to take down migration-specific data but also to provide a minimum psychosocial support.

### **Processing and interpreting the data accessed through the conversation guidebook**

The structure of this research was accomplished between September and November 2016 and the application of the research tools meant for collecting data was carried out between December 2015 and April 2017. The reason why I chose that period is the fact that the adults having gone abroad return to their families in order to spend some traditional holidays together at home (Christmas and Easter).

Although the migration phenomenon is increasingly tackled, its impact on children and adolescents is still difficult to explain despite the obvious effects of their adjustment to the socio-family environment.

Further on in the subchapter on Getting the research participants familiar with the “migration” notion, I have focused on capturing some determination relationships existing between the scored data and the objective contents, namely the hypotheses stated.

I would also like to emphasize that my main concern throughout the research has been subordinated to the general target of the research which aims to capture, render and explain certain mechanisms that underpin the relational solidarity existing migrant families and their children.

Further on in my research, I have structured the conversation guidebook by linking the items, taking account of the contents of the second target of the thesis. Thus, I have sought to capture possible relations determining the migration path, by decrypting the social roles introduced at family level.

I have scored the responses within another subchapter in relation to the third objective of the paper: the correlations between migrant parents’ life scenarios and the life scenarios of

children left at home, by capturing feelings of rejection versus abandonment/dependence versus merging.

The situation of each child and their migrant parent has been symbolically represented by children respondents as similar to animals. Thus, each respondent projected their present psychosocial issues in the image of an animal they chose. Basically, the issues describe the behaviours that respondents use in limited situations.

Thus, 7 of the children identified themselves with a dog *"because it can also break one leg because of missing its mother"* (a failure that justifies the unconscious need to cause one's mother to come home). Invoking another behaviour of this animal, such as *"no matter if it leaves, it will come back"*, indicates both the access to that attitude-values, which describes the need for rooting oneself in the family environment and the harmonization of family relationships, and an attitude describing the ambivalent child-adult relationship as a result of activating the feelings of separation versus abandonment, namely addiction versus merging).

Justifying the choice by *"because many are abandoned and suffering"* describes even the feeling of abandonment and the suffering linked to this feeling.

Responses such as: *"I'm afraid of unfamiliar dogs because they are unpredictable"* (the fear that shows mistrust in others); *"because they are dramatically tied up and tortured"* (it shows the suffering in relation to the parent's efforts to root them in the socio-family environment, depriving them of their presence); *"because I feel good when I'm playing with it"* (the need to spend time with the migrant parent to allow for a genuine reconnection arising from a natural need for assuring love); *"because I terribly suffer due to this situation and I cannot accomplish my plans"* (it shows the difficulty of rooting oneself in the habitual school and work environment as a result of activating the difficulty of making age-specific goals or expectations true) indicate the struggle of children affected by migration by experiencing feelings of abandonment and rejection, in their difficult attempts to adjust.

A similar number of children identify themselves with a cat *"because it is gentle, but it scratches badly"* (silent aggressiveness experienced by both age groups), *"because it can lose its mother, its brothers and sisters, it can be run over by a car or it can find another family"* (reliving some feelings of loss by activating the anxiety caused by separation, rejection, abandonment), *"it is a good animal"* (moral references taken from their parents), *"because it is playful"* (turning the child into a guardian of the happiness of an adult who is quite anxious when experiencing the sadness of their own children left at home); *"a helpless cat just running away"* (it shows the emotional wound of people invalidated in the socio-family identity space); *"a dog can defend itself; a cat only climbs up the trees and that's all"* (metaphoric answers

showing their own emotional lives gradually highlighting their emotional ambivalence feelings such as fighting-running, relational addiction, abandonment).

Another 2 children showed their own life experiences in projections represented by one's similarity with *a fox* "*because it is shrewd and cunning*" (it shows ambivalence to the parent who left, because if at declarative level a child agrees with the adult's choice to migrate, the former actually condemns the latter for their choice); "*seeking good food*" (it shows both the need for parental care, and the satisfaction of enjoying material benefits generated by the migration of one of the parents).

All those responses highlight the child-migrant parent relational merging, by annihilating the boundaries between personal needs and adult needs. The confusion is meaningful in terms not only of the relational dependence but also of the dependence on the virtual environment or the addictions to which one goes in order to satisfy their "*hunger for good food*", for love, power, adequate exteriorization of rage.

Another projection refers to how a child identifies itself with a *newly-born puppy which is helpless because there is no parent close to it*" (the child feels social insecurity by regressing at an early age when the generalized trauma occurred: living the feeling of family abandonment); "*because it feels when the one beside is sad and upset, and cheers them up*" (a tendency to merge with adults' feelings by role inversion and withdrawal from their own needs).

Another child projectively identifies itself with a *lion's* specific features because this animal "*defends its family*" (a sense of omnipotence developed by over-responsibility and unconsciously assuming parental roles. On the other hand, one can notice the child's need to defend its socially blamed family); "*because it goes out there in search of food and leaves its cubs alone*" (an acute feeling of abandonment, running the risk of reiterating it in one's subsequent relationships).

Another child identifies itself with a *female spider* because "*it leaves its eggs and the male takes care of them until maturity*". The response belongs to a child affected by its mother's migration, with the father assuming her responsibilities in the family dynamics. Reversing the roles causes confusion of the child as a result of its distorted perception of female and male attributes.

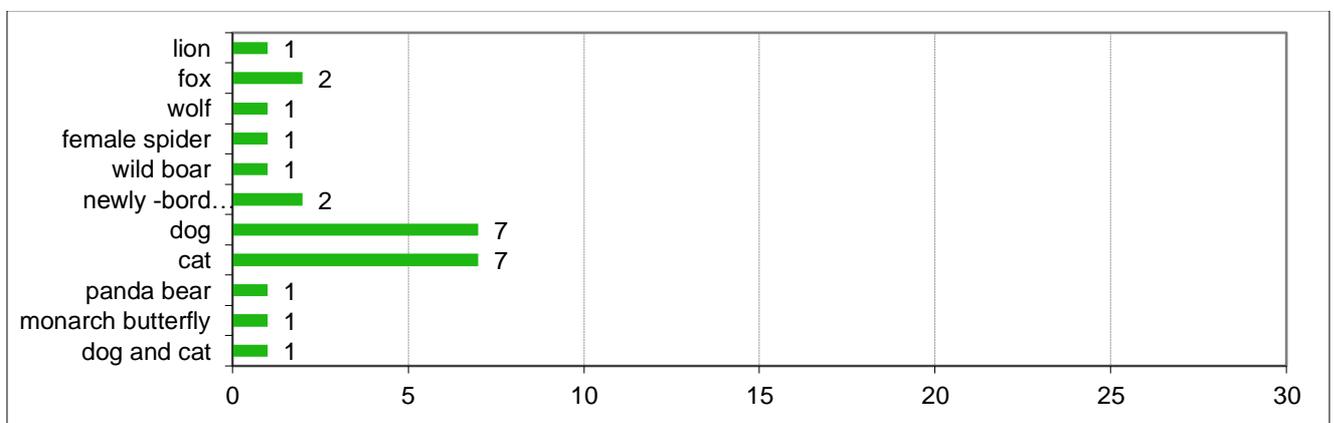
The projection of another child who identifies itself with the behavioural features of *a wild boar which "goes hunting, grabs the prey into its mouth and brings it home"* describes the merging of the child with the migrant parent by joining similar behaviours (on one hand, the child chooses to make an effort at school to improve the image of his/her family and on the other hand the migrant parent chooses to invest the savings acquired in another country in

his/her home area. The metaphorical association of the space where everyone pursues some earnings, a nurturing “prey” indicates those families’ need for social validation through financial comfort. Migrants’ children accompany their parents in the hunting area the latter have chosen, but only during school holidays and just for the pleasure of visiting, not only revealing an example of solidarity with the extended family, but also the desire to be rooted in the home area.

Another child identifies itself with a *panda bear* because “*it is captured* (in the child’s own family scenario), *taken to the zoo* (analogy to the living space) *and it is hard for it to see the strange faces of people staring*” (a description of the difficulty of reconciling the image of a child from migrant parents. The acute feeling of emotional blockage due to the difficulty of accepting family roles taken up with the start of the emotional crisis in their families is then amplified by the conflicting relations with the children who are not affected by the migration phenomenon.

Another child identifies itself with a *monarch butterfly* because “*it flies from America to Mexico, where it lays its eggs and then dies*” (showing separation anxiety, worrying about the parent’s condition, and the fear that the parent will have a new family life in the destination country).

### ***Children’s projective identification with an animal***



Source: prepared by the author based on processing the answers obtained from the questionnaire

The colours chosen by migrant adults to describe their feelings about the migration phenomenon show the following emotional shades:

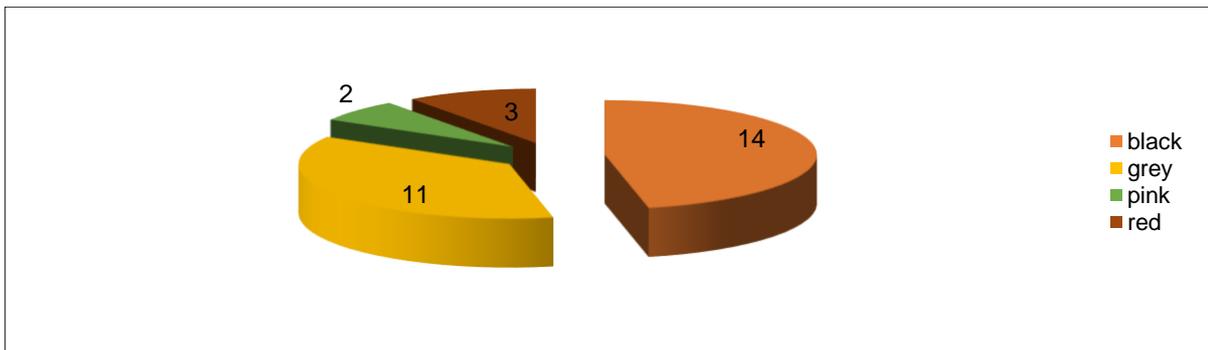
- black, a colour chosen by 14 of the respondents, signifies the presence of negative attitudes, unrealistic exalting to the challenges of an adult migrant’s life;

- grey, a colour chosen by 11 of the respondents, indicates a need for separation from the people at home, the need to decrease the anxiety felt as a result of feelings of social rejection and marginalization, and also the specific experiences of socio-family uprooting;

- red, a colour chosen by 3 of the respondents, indicates great willingness to assert and socially impose oneself, boosted by energy as a resource and by entrepreneurial spirit;

- pink, a colour chosen by 2 of the respondents, indicates both emotional immaturity that leads to the choice of leaving one's home space, and the responsibility towards those left at home by providing them with financial support.

***Adults' projective identification with a colour***



*Source: prepared by the author based on processing the answers obtained from the questionnaire*

The above mentioned responses indicate issues that migrants' children have realistically noticed, thus describing their socio-family situations.

A large majority of the inhabitants of this village worked at the Oltchim Chemical Plant in Râmnicu Vâlcea. Once its bankruptcy started, many of the villagers became unemployed and could not find new jobs. The birth of children, the amplification of family duties likened with the model of neighbours working abroad and whose financial status flourished from day to day, have been the factors generating the huge migration phenomenon.

## CONCLUSIONS

Since a family provides the proper environment for knowing oneself, providing support needed to internalize self-image, others' image, and society's image respectively, I can state that the acquisition of emotional-behavioural autonomy largely belongs to it.

It is well-known that a child tends to take on the moral values of family members with whom it identifies itself. Subsequently, the child tends to form a social identity, this acquisition facilitating the assignment of a certain role and social status. The evolution of any personality prefigures the individual becoming wiser through access to new relational models, moral values and principles. Any child's need for social adjustment determines adherence to new models, new social landmarks, becoming aware not only of who it is, but also of what it can become.

If at first the a child's "hero" is the parental figure whom it identifies itself with over time as a result of the social relationships it has access to, the child tends to separate, detach itself from the parent's landmark image, becoming social individuality. Sometimes, a child's lack of experience predisposes it to identifying itself with people who have moral values in disagreement with those promoted by the family/community/society.

Considering the above and taking account of the results obtained based on scoring the respondents' answers, I emphasize the idea that forming the identity of child from migrant parents potentiates the differentiation of the Self. This can be validated by the awareness of the emotional attachment structure specific to the family of origin.

Migrants' children who have identified themselves through a poorly differentiated image, not only risk merging with their own parents, but also diminish their chances of becoming unique, genuine, authentic, thus increasing the risk to certain emotional reactivity. This is the reason why migrants' children are accustomed to giving the responses expected by the others, indicating the need to attract attention and appreciation onto themselves, avoiding the risk of social marginalization and exclusion.

Self-identity catalyses the formation of children's self-esteem, which is only valid in a securing framework offered by migrant parents. Parental security facilitates a child's self-knowledge, encourages them to join different groups both from the need for social affiliation and especially from the need to confirm their personal skills. In other words, family homeostasis calibrates an adequate emotional feedback of migrants' children to the society's reaction by maintaining personal boundaries.

A parent's choice to work in another country affects family dynamics, with partners being forced to put additional effort into redefining couple roles and family life roles. The choice influences the emotional structure of the child left at home because he/she is exposed to family imbalance. In order to improve the imbalance created, the child tends to take over the suffering of his/her parents, risking to distort his/her natural evolving course. It is well known that parents are perceived as architects of family relationships. A migrant parent's tendency to invest more emotion in the relationship with their child (as a result of their feeling guilty for having left the child at home), compared to being involved in the couple relationship, exposes the child to a certain emotional regression.

A parent's choice to migrate in order to give his/her child more than he/she had is a generous environment of desires and prescriptions that subtly influences children's choices, attitudes, behaviours, and amplifies children's blockages. Basically, it is the same life scenario which the migrant parent was directly involved in while in relationship with his/her own parents. Repeating the family scenario maintains the parent's fear of failure. It is about those experiences that have not yet been metabolized by an adult migrant, making their children confused, as the latter cannot digest the reasons why their parents migrate, except at declarative level.

Current family dynamics outlines the importance of assuming parental roles in correlation with the marital and individual ones, and neglecting them deepens the distance between the parents gone abroad and the parents/children staying, by blocking emotions and expressing the suffering caused by migration.

While making up for homesickness, migrant parents accomplish their children's wishes in the financial area, with children's attention being switched to such needs by practically learning to neglect or even deny their emotions and suffering induced by living with the feeling of loneliness.

Here is how a core topic of the dynamics in a migrant family is taking shape, around which the roles of a family of origin are played (the child is perceived as an economic asset of the family, although our family culture highlights the emotional value prescribed to children).

During my field research, I noticed the migrants' children being prone to experiencing more boredom than other children do. This issue explains their need to suppress time by escaping into the virtual environment (a place for freeing anxiety by cancelling their longing for the parent gone away). At older ages, their tendency is to take refuge in an area typical of addictions (consuming tobacco, alcohol and ethnobotanical substances). Just like parents who choose to migrate outside their home country, the migration space chosen by a child (whether

virtually or full of addictions) provides the scene of expressing their anger and desire for power and domination. That space becomes a compromise variant, a surrogate alternative to which the child adheres, and their constant obstruction of their need for affection, attention, encouragement and support in the issues they are faced with in the real world delays the process of self-empowerment and emotional maturation.

Oscillating between being a loser or a winner in the local/family community indicates non-assumption of the identity space by experiencing feelings of social inadequacy. Those experiences culminate with the uprooting issue, through the frenzy of accessing a space adequate to their needs for acceptance and valorisation, namely rooting and identity formation. Beyond the financial benefits gained in the destination country, gaining value through labour is relative, though.

Since in their country of origin migrants have not received the expected social validation, they experience feelings of inadequacy, insecurity and anxiety, in compensation of which they sacrifice themselves to offer "everything" to those left behind. Such feelings are similar to those of their own children who regard themselves as being "nobody" or "nobody's", a repetition that confirms the relational merging of a migrant parent and his/her child left at home.

Parents' self-esteem is also deficient as a result of the disconnection between family and professional life, ending up feeling isolated, lonely and insecure over the choices they make. The decision to migrate seems to be discouraging to a migrant parent, often feeling tired and exhausted, because the family members left at home consume everything he/she has acquired. At the same time, the adults left home become over-responsible in terms of raising and breeding their children, experiencing an acute sense of exhaustion, or even of uselessness.

The dissatisfaction experienced by a migrant parent highlights the auspices of failure while in search of a secure place in the world, which is why they comply with the rigors imposed in the new work place, in order to give those left at home access to property. Investing one's savings to meet the wishes of those at home indicates on one hand the adult's need to receive admiration and appreciation of their value, and on the other hand, ensures the economic conditions aimed at in order to avoid children's leaving their country of origin.

The disproportion between rewards and punishments restricting children's freedom of expression generates an exacerbation of the confusion migrant parents live, by diminishing authority in relation to their own children.

The uprooting issue is unconsciously taken up by children of migrant adults as a result of experiencing feelings of social exclusion, experiences that encourage toxic dependencies, or

running away in the virtual environment. Those choices insecure a child in its relationship with its parent gone abroad, as the latter's absence justified only by the concern for accumulating income creates uncertainty, feelings of rejection and abandonment, by perpetuating a family imbalance.

During my field research, I also encountered school-aged children concerned about overcoming their social condition of migrants by showing intellectual efforts meant to help improve the image of their entire families.

This way, I can validate the hypothesis according to which the more migrant adults have experienced a profound sense of uprooting by having their personal identity affected, the more exacerbated their efforts of rooting their children in the demographic space of the home family.

The presence of a gift and the feeling of duty set up family traps with a role in amplifying the feeling of guilt in the dynamics of a migrant family. A parent gone abroad experiences a strong sense of duty towards the child who is left at home, the reason why, by the gifts the child receives, he/she is regarded as a guardian of parents' happiness, through which parents feel confirmed and validated within the community.

The adult who is in charge of taking care of the child also experiences a sense of duty both towards the one gone abroad (through access to better living) and to those left at home, exaggerating towards the child by being overprotective, thinking that *"the child already suffers enough because he/she is not close to the parent gone abroad, so I cannot put any more pressure on him/her"*. As a matter of fact, it is again the adult's need to feel appreciated, to become the child's favourite adult, encouraging family dependence.

The child assumes the sense of duty towards the parent who sacrifices himself/herself working in a foreign country, reviving an acute sense of guilt when the school results do not confirm the expectations of the migrant parent. School results below parents' expectations activate children's feeling of rejection and lack of unconditional love. Even though children's intellectual structure announces an increased intellectual potential, such a perspective is limited by migrant parents who believe the child's health to be more important: *"I have seen many people holding higher education degrees who work in agriculture with me, for salaries similar with mine"*.

Subsequently, the child self-diminishes his/her chances of social accomplishment by joining similar work areas as his/her migrant parent did, as they ensure quick financial earnings: being a driver, waiter, carer (choices that justify the parent-child merging and perpetuates the transgenerational scenario).

The difficulty of appropriately positioning themselves in their relationships with adults born in the first part of their childhoods deprives migrants' offsprings of the need to return a gift to their parents gone abroad in a proper and fair form, decreasing their self-esteem.

This idea is largely developed by Professor Vintilă Mihăilescu by rendering the functioning mechanism as "Children's fantasies of being 'just like the grown-ups' can be translated into their symbolic games, but not as a 'mere' expression of the principle of pleasure, but also as a frustration that they cannot (and are not allowed to) be grown-ups." (Mihăilescu, 1999)

The tendency of adult migrants to financially constrain their teenage child describes anger. This type of constraint causes a teenager to distance themselves from their parents (emotional reactivity, effect of double, incongruent messages). Thus, most surveyed adolescents tend to self-isolate, move away from that particular parent or even from their own families. The emotional costs of the teenager who chooses to move away from their forerunners are manifested in the form of depression or behavioural disorders (school dropout, difficulty in adapting to the social environment), mirroring the conflict of the marital relationship of their parents within such dysfunctional family dynamics. In other words, I can say that it is a violation of the boundaries of a teenager in full process of configuring his/her own autonomy and social independence. His/her emotional subjugation by a migrant parent in combination with the over-protective role taken over by the parent left at home contribute in amplifying the symptom by infantilising the child who has become a teenager. Most adolescents' parents feel that rejecting financial support of their children contributes in making the latter more responsible. Teenagers feel devalued, which is why their immediate reaction is to leave their families, drop out of school, become members of groups with antisocial concerns. Those tendencies exemplify the presence of an abandonment trauma at intergenerational and transgenerational level.

The presence of such family transactions unbalances a child, as he/she acutely experiences the sense of duty towards the adults involved in his/her breeding (hard to meet obligations because they involve getting connected to perverted identity roles). Thus, a migrant parent of the same gender as their child tries to maintain an alliance with the latter, perceiving them as their own extension, actually encouraging them to take their place in the family. The parent left at home notices the relational loyalty of the two and fears that the child might move away from them, just like their partner who is abroad. This is why they will intensely be concerned with attracting the child onto their side, developing a merging relationship with the child (the permissive behaviour of grandparents can be explained the same way). When the migrant parent unconsciously places the child in the role of their partner, they draw the child

into an emotionally unbalancing realm, as the same-gender parent will perceive them as a competitor. Those role inversions again highlight the parents' uncertainty about those in the family appreciating their value. Thus, if a child values a parent more, he or she may feel the "wound" of losing the less appreciated parent, a wound induced by the latter through an attitude full of contempt, accusation and neglect.

Man's concern with meeting one's survival needs has encouraged the exploration of one's creative potential by accessing ways to develop it by joining the changing of one's social habitat. The basis for these concerns is the need to be accepted and integrate one's roots/origins, with a meaning to develop feelings of social affiliation, by activating the role of witness, or even by experimenting relationships with the significant ones in the family of origin.

Analyzing the dynamics of intergenerational relationships, I could highlight the presence of core topics such as the feelings of abandonment experienced by migrant parents. In contrast, an adult migrant feels the need to differentiate themselves from their parents, by choosing to migrate outside the family. It is the moment when the whole family is in an emotional crisis, as the children left at home become addicted to the parent/grandparents who have been assigned to take care of them (dependence activated by the adults left at home to compensate a meaningful lack).

Deciphering the adults' feedback to the items inserted in the conversation guidebook has allowed me to point out their placement in a genealogical impasse, rendered by the confusion of identity roles their own children are part of. Such family traps disturb behavioural authenticity in the relationships among family members.

During my meetings with those people, I was able to capture the presence of a family myth according to which parents are indebted to their children by providing the latter with a worry-free future. Such perceptions again highlight the presence of merging versus addiction, propelling children as parental extensions (acquiring personal autonomy in assuming subsequent choices is already contaminated).

As a result of the specific self-transformation potential of each person, migrant adults have identified survival solutions in the ongoing "social competition". However, the coping strategies they have used most of the time are not the result of a conscious effort to get a better living, but a perpetuation of a blockage, of emotional suffering (the cause of invisible family loyalty).

It is said that the duty one is born with to one's forerunners is paid by what one gives to one's successors. All the shortcomings faced by those who choose to migrate destabilize the system of paying such debts, and escaping to another habitual space favours the sense of duty.

Thus, a child left at home tends to take over both the family responsibilities of the migrant parent and the instructions given by the latter. In other words, migrants' children no longer develop according to their own needs, but actually render the desires of the adult that is abroad and replace him/her. A low self-esteem parent has expectations from their children (unconsciously perceived as his/her extension) meant to diminish the conflicts within family dynamics, thus contributing to an increase in self-esteem.

It is a family debt unconsciously taken over by the child, by structuring and perpetuating an evolving scenario that does not belong to the child but is familiar to them. Family positioning in the role they have proactively identified themselves indicates the need for validation in that identity space.

A large majority of children with migrant parents, whom I have interviewed, are overweight. From my point of view and corroborated with my work experience, the lack of food-related restrictions and the deprivation of genuine parenthood justify the lack of a psychological need: the desire to be seen by family members and community members as stand-alone individualities, not as adults' extensions. In order to compensate for this unsatisfied need, children inadvertently resort to consuming food, thus putting on weight outside their chronological age limits.

Most grandparents who have custody of their grandchildren regarding the latter's breeding have developed a pattern of intervention focused on promoting country love, by perpetuating the perception according to which you can work and earn money and social validation even in your own country. Grandparents' conviction almost calms down their own wounds of loneliness that have arisen after the departure of their children outside the country. From the need to make sure that they will have permanent and secure support through their grandchildren, they greatly interfere with the children's education. A convincing example in this respect is the evening ritual which a maternal grandfather used to put his grandson to sleep. Thus, in order to make sure the grandson will avoid migration, the grandfather encourages the child's love for values, folklore and folk traditions, by listening to Romanian folk music (family ritual with a role in maintaining family homeostasis).

One can see how a child is assigned a major role regarding integrating the life themes of both categories of adults: parents and grandparents. Burdening a child with the responsibility to mitigate the separation anxiety experienced by the adults around them indicates the ignorance of their true needs. Invalidating one's own needs amplifies the child's dependence on others' views on his or her potential. Thus, the child oscillates between the feeling of adult-induced omnipotence and helplessness experienced by neglecting their own needs for affection and

emotional support (ambivalence which explains both the pride of children coming from migrants' families in relation to others and such children's tendency towards social withdrawal and social isolation, manifested by addiction to the Internet, food, ethnobotanical substances, or emotionally unavailable people).

In the discussions with the children surveyed by me in the beginning of the case study, the result was the importance of migrant parents assuming their parental roles by delaying the material needs invoked by their own children; increasing the adult's tolerance of children's school failure; knowing and recognizing children's real needs, cognitive-emotional abilities and availability, supporting the growing process specific to children's evolution.

Delaying the fulfilment of children's wishes regarding material objects contributes in creating the safety base for applicants, providing a supportive return space whenever they feel the need for relief, comfort or care. This may become possible when the adult confines his/her emotional sensitivity strictly to the child's true needs, not to his/her unconscious needs that mask the social vulnerability manifested by the choice of migration. The promptness of a migrant parent in fulfilling the desires of their children left at home indicates the manifestation of a mutual requirement towards the children: to seem only happy and in no way lonely, sad or angry, as those feelings may even worry the migrant parent more.

I support this idea as there is the trend of reversing family roles and the parent expects their children to meet their need for affection, support, attention and appreciation. The love of such adults is characterized as being anxious and their choice to migrate makes their own children perpetuate this type of love.

The whole range of ideas above validates the hypothesis according to which if migrant parents have developed a difficult emotional relationship with their families of origin, then they are still psychosocially affected, which generates their choice to migrate outside their family/country space and the perpetuation of uncertain love towards their own children.

While applying the interview guidelines, at least in the initial knowledge stage, I noticed the children's attitudes of avoidance while expressing their emotions regarding the migration choices of their parents (affection was omitted as their anxiety was growing). Communication became natural when the children expressed their satisfaction with their parents' migration. The relationship went smoothly along the way, as I activated their ability to express their opinions, highlighting their importance in the choices of their parents.

In a fairly large proportion and only at declarative, children show adherence to their parents' decision to migrate and the justification of such choices (*"going abroad for our better living"*) has a role not only in shaping a favourable image of the parent who is abroad and

whose absence at the memorable events of their lives they forgive each time, but also in amplifying the duty towards the parent.

Nevertheless, alternatively, the child experiences a great sense of anger over their parents' choice to migrate, and postponing the child's need to constantly receive advice and affection causes them to show suspicion and distrust in their relationships with others.

The child's anger will not be directed to their migrant parent as it would activate the sense of guilt but it will be directed to the objects received from the migrant parent (in all the families surveyed, there is a tendency for children to constantly damage the tablets or phones they have received). Such attacks symbolically directed to the migrant parent have the role of making the latter assume the discomfort created by amplifying the family imbalance. On the other hand (paradoxically), the child tends to love the migrant parent even more, for fear of being rejected/abandoned.

As a result of the migrant parent's efforts to metabolize and integrate the migration experience, the children being left in the care of their grandparents do not want to go to another country except for a short period of time, namely just to spend their school holidays. Additionally, at least for now and at declarative level, the children surveyed say not only that they would not go to work in another country, but that whatever their future decisions, they would never leave their children at home.

Love relationships of teenagers coming from migrant parents are intense and short. Their tendency is to relate to people of the opposite gender who have similar life stories. Although they are able to manifest and receive affection, when a relationship progresses both in terms of duration and emotional intensity, their tendency is to put an end to it. This type of relationship indicates the activation of the separation anxiety that at some point they will inevitably end up being abandoned, reawakening their sense of abandonment. The attitudes adopted by couple partners who have experienced the fear of family abandonment describe the unconscious need of completing their self-image by perceiving the other as an extension of their own image, a trend that leads to the development of a parasitic, merging relationship.

Thus, teenagers having migrant parents reiterate a course similar to the nature of transgenerational relationships they are familiar with, by resuming and reliving their fears of rejection versus abandonment. Since the emotional distress generated by separation is difficult to metabolize, migrants' children choose to abandon the relationship themselves (a cognitive mechanism found in psychology under the name of one's identification with the aggressor). In other words, a migrant parent is unconsciously perceived by the child left at home as an aggressor and, in turn, in situations full of accountability, the adolescent will in turn become an

aggressor to another person of the opposite gender (perceived as the victim) , abandoning him/her.

In conclusion, the hypothesis that describes the existence of an affective correlation between the sense of abandonment experienced by the child of migrant parents and the child's tendency to perpetuate this answer in the social relationships with opposite gender people is confirmed.

Parental migration makes children prone to a certain adaptive regression favoured by psycho-emotional blockage. The self-annihilation of own adaptive resources is highlighted by the tumult of frustration and hostility manifested in their relationships with others. These experiences indicate the tendency towards activating destructive patterns such as social self-exclusion. The risk of perpetuating such experiences amplifies the attitude of non-responsibility by adhering to addictions.

Therefore, the suffering experienced by those children may be an activating factor in the search for the meanings of such life experiences. Therefore, I can say that those children need specialist support to rebuild their family dynamics, as it is the only way they can get to access their own creative and motivational resources to strengthen their self-assertion, through the confirmation and social validation needed for appropriate adjustment.

The specialist support for those families can help transform adults into tolerant available parents, responsive to the needs of their children, becoming an adequate resource in childhood by reducing excessive control and encouraging the experimentation of their own lives, ensuring the transition to children's autonomy.

Being aware of the potential and capacities to adapt to the challenges of life, internalized self-respect following the interaction with host country employers as well as the specialist support provided by the authorities contribute to the appropriate assumption of parental and partner roles. Only by facilitating access to social and educational services can the conflicts of inner feelings be diminished. This way, adult migrants can reconsider the reasons for choosing to migrate, redefine their relationship to the past, implement appropriate adjustment strategies to family needs and community challenges.

In this respect, I recommend that this social category should be included in a psychosocial assistance programme designed to help in the experiences of children and their migrant parents in order to metabolize and properly integrate them through awareness and acceptance of their own feelings.

Sending volunteer teams trained by NGO social assistance services or the Directorates for Social Services and Child Protection can help provide adequate support to the needs of those

families. Thus, the intervention example and genuineness of the volunteers while interacting with children can be a real support to the migrant families. The volunteers' time availability as well as experience in working with children shared in a familiar, close-knit environment, even by engaging in doing household chores, are meant to encourage parents/grandparents to more easily overcome the difficulties encountered as a result of the migration of one of their partners/children, and the migrants' children can receive support and care in safe conditions.

I emphasize the idea about the initiation, development and implementation of such programmes since I strongly believe that although every person can become vulnerable to social challenges, still any person can become receptive to favourable influences as a result of the creative potential that we all have.

By means of this paper, I have aimed not only at reiterating the magnitude of the migration phenomenon from its causes to its effects at socio-economic level, but especially to capture the peculiarity of the dynamics within migrant families, by presenting the impact on the children's psychosocial development as it appears in the demographic area of Drăgoești village, in Vâlcea county.

My contribution regarding the novelty of the research precisely involves my concern to create a holistic view of this phenomenon in order to optimize socio-family life as a whole through an analysis of one's own life scenario, generating experiences that are propagated at transgenerational level. This case study perception encourages involvement in re-evaluating the dimension of the migration phenomenon. Thus, people who are tempted to migrate can be supported in assessing the real need that masks the motivation subordinated to the search for an identity space meant to give them social value and financial potential.

In this respect, an outline of the genograms of migrant families who choose to earn their living abroad could allow one to be aware of the specificity of filiation by referring to the "roots". Thus, access to the structure and dynamics of the conjugal family nucleus would highlight key milestones of life choices as main features in a normal migration family.

This new perspective on migration provides support for people affected by this rod, by facilitating the move towards desirable choices in a manner tailored both to their own needs and to the needs of their own children.

All these approaches can contribute in the consolidation of a socio-family context appropriate to the emotional growth of one's ego, by regaining the ability to reassess life experiences. Thus, family will represent a catalyzing social context for the subsequent choices of its members through emotional and behavioural rebalancing.

These suggestions can only be the premises for the launch of much broader programmes to address social institutions interested in the situation of children with migrant parents in rural areas and not only there. Moreover, they need to turn them into real actions, beyond the stage of objective, plan, project.

The Romanian society has the role of clarifying the implications of the migration phenomenon, preparing children and adolescents for a good adjustment to the requirements of the society and for an adequate insertion into the labour market.

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