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HUMAN TRAFFICKING – COMMUNICATION AND PSYCHOSOCIAL COUNSELING

COORDINATORS:

**NINA STĂNESCU
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TĂNASE TASEŢE
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Volume of international conference

HUMAN TRAFFICKING, CRIME AND PSYCHOSOCIAL
PHENOMENON, INTER-INSTITUTIONAL, COMMUNICATION

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TRITONIC

Tritonic Books

Bucureşti – 2023

HUMAN TRAFFICKING, CRIME AND PSYCHOSOCIAL PHENOMENON,
INTER-INSTITUTIONAL, COMMUNICATIONHUMAN TRAFFICKING –
COMMUNICATION AND PSYCHOSOCIAL COUNSELING

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TRITONIC

Str. Coacăzelor nr. 5, București

e-mail: editura@tritonnic.ro

www.tritonnic.ro

Tritonic București apare la poziția 18 în lista cu Edituri de prestigiu recunoscut în domeniul științelor sociale (lista A2) (CNATDCU):

http://www.cnatdcu.ro/wp-content/uploads/2011/11/A2_Panel41.xls

Colecția Sociologie este coordonată de prof. univ. dr. Gabriel Jderu.

Descrierea CIP a Bibliotecii Naționale a României

Human trafficking - communication and psychosocial counseling / Nina Stănescu, Maxim Marian Vlad, Tănase Tasețe, - București : Tritonic Books, 2023

ISBN 978-606-749-687-1

I. Stănescu, Nina

II. Vlad, Maxim Marian

III. Tasețe, Tănase

316

Coperta: Alexandra Bardan

DTP: Ioan Dorel Radu

Editor: Rebeca Cojocaru

Comanda nr. SOC06/2023

Bun de tipar: Iunie 2023

Tipărit în România

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PREFACE

As cruel as the joining of the two terms „trafficking” and „human beings” may seem, it is real: human beings are reduced to the condition of goods, sold and resold more and more expensively as simple objects and exploited. When it comes to immigration or other migratory flows, it is not without significance that Europe is currently facing a considerable challenge. In recent years, there has been a permanent increase in human trafficking towards South-East Europe, which represents both a major challenge for the police forces and a serious problem of human rights violations.

The United Nations Department of Crime and Justice estimates that the global profit from human trafficking is equal to the overall profit from drug trafficking. Trafficking in live meat, as it is also called, produces millions of human tragedies. Present especially in areas affected by conflicts and in states faced with economic difficulties, trafficking in human beings also included Romania, both as a country of origin and as a transit country for the victims. There has been growing conviction that the fight against trafficking requires a coordinated, multidisciplinary approach at the national, regional and international levels, involving all decision-makers with responsibilities in this area. Anti-trafficking police action takes place and is complexly linked to a wider context, which includes gender equality, anti-discrimination, respect for fundamental rights and freedoms and democratic principles in policing.

Trafficking in human beings is a phenomenon with many dimensions: it is a serious violation of human rights, an economic and social phenomenon with consequences for the

entire region and society, an aspect of public health and last but not least a criminal aspect, in which traffickers and the victims are not the criminals.

This volume is a consequence of the international conference whose objective was human trafficking as a social and criminal phenomenon. Like an octopus this phenomenon acquires new destructive valences, decimating societies, national and international economies. The phenomenon is gaining momentum and becoming difficult to stop. The solution is the very emotional and social intelligence of collectivities, of society such as.

NINA STĂNESCU

THE CORRELATION BETWEEN ATTACHMENT AND SPIRITUALITY

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Abstract. Traditionally, in attachment theory, secure attachment has been linked to mental health parameters, while insecure attachment has been associated with psychopathology parameters. Moreover, spirituality and attachment to God were discussed by corresponding or compensating for the primary experiences of attachment. As a result, they can contribute to mental health or mental illness. Attachment theory deals with the development and dynamics of interpersonal affection. It also provides a framework for understanding the relationship of individuals with God, which is essential for religion. In the present research we analyze the basic concepts of attachment theory and survey research that has examined religion both in terms of normative attachment processes and individual differences in attachment. We cite evidence from cross-sectional, experimental, and longitudinal studies showing that many religious people experience God as a source of resistance (e.g., a safe haven and safe base). We also summarize the proposed development of attachment through religion. In other

words, in this study, we examined models of moderate mediation based on psychoanalytic theory and attachment in terms of the correspondence between adult attachment and the divine-human relationship in a sample of 68 subjects. The results supported the correspondence hypothesis, as positive correlations were observed between the size of the adult attachment and the size of the attachment to God. Therefore, the results provided support for the theoretical notion that spiritual disorder can function as a mechanism of attachment correspondence that varies according to spiritual grandeur. The findings are discussed in the context of advancing the existing theory of implicit patterns of attachment correspondence and the nature of the association between spiritual insecurity and spiritual grandeur.

Keywords. spirituality, attachment, religion, psychology

1. Attachment theory and spirituality

According to Bowlby (1969/1982, 1973, 1980), the human attachment behavioral system has evolved because it facilitated the survival of offspring by keeping them close to caregivers and protecting them from danger. When an attachment figure is sufficiently close and responsive, a child typically feels more secure and exhibits playful and exploratory behaviors (Hazan & Shaver, 1994). When an attachment figure is not close or responsive, infants typically experience some fear or anxiety that may activate behaviors aimed at reestablishing proximity to an attachment figure (eg, visual checking, calling to reestablish contact). These universal attachment dynamics interact with different caregiving environments to produce considerable variation in personality and behavior (Hazan & Shaver 1994). Most children, for example, display a secure, avoidant, or anxious-ambivalent attachment style when placed in a situation with unfamiliar toys, a stranger, and temporarily separated from their mother (Ainsworth et al., 1978). Since the publication of a seminal paper by Hazan and

Shaver (1987), attachment theory has emerged as a leading explanatory framework for adult relationship research as well (Bartholomew & Horowitz 1991; Simpson & Rholes, 1998). There is now a substantial body of research demonstrating that individual differences in attachment styles in adults—conceptualized and measured in ways parallel to individual differences in childhood—are empirically related to a wide variety of theoretically relevant aspects of relationship functioning, personality, and other psychological variables (Feeney, 1999). In particular, people who have secure attachments function better physically, socially, and emotionally than people with insecure attachments. This context may depend, to a much greater extent, on the communication actors or on the social conditions that anticipate the communication structures. (Stănescu & Tasește, 2021) People with stronger social ties to others, for example, live longer and experience fewer physical and mental health problems (Stroebe & Stroebe, 1996).

In addition to accounting for individual differences in the formation and maintenance of close relationships (Simpson & Rholes, 1998), attachment theory also provides a robust framework for integrating research on religious development and perceptions of God (Kirkpatrick, 1992). As noted, research now shows that individual differences in adult attachment styles are cross-sectionally related in theoretically meaningful ways to individual differences in religious belief (Kirkpatrick & Shaver, 1992; Kirkpatrick, 1998). Perceived attachment to the primary caregiver appears to influence religious stability and also change over time (Granqvist, 1998; Kirkpatrick & Shaver, 1990). Securely attached adults exhibit more stable socialization-based religiosity, marked by gradual religious change and the adoption of religious beliefs that match those of an attachment figure (Granqvist, 2002; Granqvist & Hagekull, 1999; Granqvist & Hagekull, 2000).

2. Research objectives

The present research proposes as its main objective to analyze the impact/influence of attachment styles on the subjects' interests and concerns in relation to spirituality. In other words, it aimed to analyze the relationship between the attachment styles of the subjects in the sample and their level of spirituality.

The specific objectives of the research were embodied in:

- identifying correlations between attachment and spirituality;
- identifying correlations between attachment styles that influence the level of spirituality.

3. Research hypotheses

Based on previous studies, attachment styles have been associated with religious affiliations, religiosity, and one's views of God (Granqvist, 1998; Kirkpatrick, 1998; Kirkpatrick & Shaver, 1992). In one study, people with secure attachment styles seem to view God as more loving, less controlling, and yet more distant than those with insecure attachment styles. Whereas individuals with an avoidant attachment style had higher rates of identification as agnostics and individuals with an ambivalent attachment style had higher rates of identification as atheists (Kirkpatrick & Shaver, 1992). In another study, there was a significant positive relationship between parents' religiosity and their own level of religiosity among individuals who reported secure early attachments to their parents (Granqvist, 1998). Kirkpatrick (1998) found that individuals with insecure attachment styles seem to develop a new relationship with God over time, while individuals with secure attachment styles view God in more consistent ways (Kirkpatrick, 1998). While attachment has been associated

with spirituality and religiosity (Kirkpatrick & Shaver, 1990), little is known about the relationship between attachment and spirituality.

In the study carried out between December 2021 and April 2022, we set out to verify the following hypotheses:

- It is hypothesized that there is a positive correlation between adult attachment style and religiosity-oriented behaviors.
- It is hypothesized that there is a positive correlation between secure adult attachment style and religiosity-oriented behaviors.
- It is hypothesized that there is a negative correlation between avoidant adult attachment style and religiosity-oriented behaviors.
- It is hypothesized that there is a positive correlation between anxious adult attachment style and religiosity-oriented behaviors.

4. Research methodology

4.1. The batch of participants. A total of 68 respondents (58 women and 10 men), aged between 18 and 52 years (Age Average = 34.12 years), participated in the study. Study subjects were selected.

4.2. Research tools. **The research tools used** in the applied research were the following:

Adult Attachment Scale (AAS) questionnaire (Bartolomew & Horowitz, 1991). To measure attachment and differentiate subjects according to attachment style we used Collins and Read's (1990) questionnaire: AAS (Adult Attachment Scale). The questionnaire consists of 18 items, 6 for each type of attachment, as follows:

- securing attachment;
- avoidant attachment;

- anxious-ambivalent attachment;

Each item is accompanied by a 5-point scale (1-strong disagreement, 2-partial disagreement, 3-don't know, 4-partial agreement, 5-strong agreement). Subjects are asked to rate on these scales the extent to which the statements contained in the items generally characterize them and their way of feeling.

The Daily Spiritual Experience Scale (DSES). The Daily Spiritual Experience Scale (DSES) is a 16-item self-report measure designed to assess common experiences of connecting with the transcendent in everyday life. This includes constructs such as awe, gratitude, mercy, a sense of connection with transcendent and compassionate love. It also includes measures of awareness of discernment/inspiration and a sense of deep inner peace. Originally developed for use in health studies, it has become increasingly widely used in the social sciences to examine changes in spiritual experiences over time. It has also been used in counseling, addiction treatment facilities, and religious organizations. This has been included in longitudinal health studies and in the U.S. General Social Survey that established population norms with random sampling.

4.3. Procedure. Participants were invited via Google forms to take part in a study to investigate the correlation between attachment and spirituality. The research complies with international ethical recommendations regarding the absolute confidentiality of the data collected in the study, as well as the anonymity and safety of the participants. In the study, as well as the anonymity and safety of the participants. Urban (78%) and rural (22%) identifying data such as name, telephone number or email address were not requested randomly and participants had the option to withdraw from the study at any time without any negative consequences.

After acceptance, participants answered the two question sections of the two instruments used. At the time of complet-

ing the questionnaire, responses were recorded in a locally saved database and the information was strictly confidential. Following the application stage of the questionnaire, the answers were analyzed statistically, the research results will be published for scientific purposes only, without including individual conclusions regarding individuals. The presentation of the answers, as well as their recording, was possible thanks to the facilities offered by the program used, namely Google Forms. The facilities offered by current computer programs greatly simplify the procedure, turning it into an easily accessible technique.

4.4. General discussions. The responses of the participants were subjected to a correlation analysis between different constructs. We will start the analysis with the first hypothesis, respectively: it is assumed that there is a positive correlation between the adult attachment style and the behaviors oriented towards religiosity.

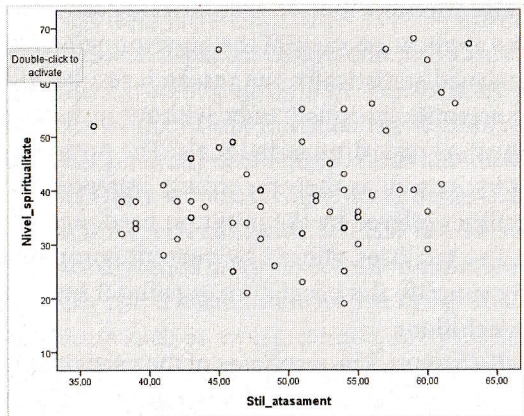
To test the first hypothesis following the use of the Spearman correlation test, the values obtained are presented in table 1:

Table 1. Attachment – spirituality correlation table

Correlations			TIP_ATASAME NT	SPIRITUALITA TE
Spearman's rho	TIP_ATASAMENT	Correlation Coefficient	1,000	,254
		Sig. (2-tailed)	.	,037
		N	68	68
	SPIRITUALITATE	Correlation Coefficient	,254	1,000
		Sig. (2-tailed)	,037	.
		N	68	68

*. Correlation is significant at the 0.05 level (2-tailed).

Spirituality level



Attachment style

Related to the first hypothesis of the research, i.e. it is assumed that there is a positive correlation between the adult attachment style and behaviors oriented towards religiosity, the analysis confirmed that there is a positive correlation between the two. In this study we examined moderated mediation models based on psychoanalytic and attachment theory regarding the correspondence between adult attachment and the divine-human relationship. Results supported the correspondence hypothesis, as positive correlations were observed between dimensions of adult attachment and dimensions of attachment to God. This result can be explained by the research already carried out in the specialized literature, namely an interaction effect was observed: spiritual grandiosity moderated the indirect effect between insecure attachment to adults and the dimensions of insecure attachment to God through spiritual instability. Therefore, the results provided support for the theoretical notion that spiritual dysregulation may function as a mechanism of attachment correspondence

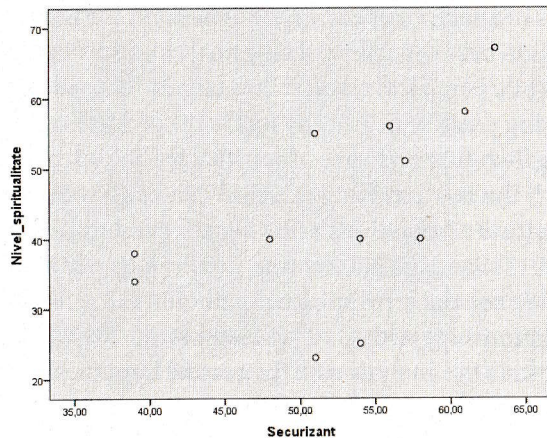
that varies with spiritual grandiosity. Findings are discussed in the context of advancing existing theory regarding implicit patterns of attachment correspondence and the nature of the association between spiritual insecurity and spiritual grandiosity. While empirical research has largely focused on operationalizing positive or healthy forms of spirituality, there is a growing literature on forms of spiritual pathology, or the ways in which the relationship with God can be dysfunctional or demonstrate associations with negative outcomes (Ellison et al., 2013; Sandage & Crabtree, 2012; Wagener & Malony, 2006). We use the term spiritual pathology to refer to “troubled relationships with God” (Ellison et al., 2013, p. 215)[6]. We continue the analysis with the second hypothesis, namely: it is assumed that there is a positive correlation between the secure adult attachment style and religiosity-oriented behaviors. To test the second hypothesis following the use of the Spearman correlation test, the values obtained are presented in table 2:

Table 2. Secure attachment – spirituality correlation table

Correlations			Securizant	Nivel_spiritualitate
Spearman's rho	Securizant	Correlation Coefficient	1,000	,745**
		Sig. (2-tailed)		,003
		N	13	13
	Nivel_spiritualitate	Correlation Coefficient	,745**	1,000
		Sig. (2-tailed)	,003	
		N	13	13

** .Correlation is significant at the 0.01 level (2-tailed).

Spirituality level



Related to the second hypothesis of the research, the analysis confirmed that there is a strong positive correlation between the two.

The specialty literature specifies that the relationship between believers and God, or other divine figures, often meets the established criteria of attachment relationships and therefore confers the same types of psychological advantages (Kirkpatrick, 2005). The association between attachment styles and spirituality can be explained by two hypotheses (Kirkpatrick, 2005): On the one hand, Bowlby's (1973) correspondence hypothesis according to which mental models generalize across different attachment relationships can be extended to beliefs about God and perceived relationships with him. On the other hand, based on Ainsworth's (1985) compensation hypothesis, an attachment to God may be developed by insecurely attached individuals as a surrogate for positive human attachment figures. Consequently, the corre-

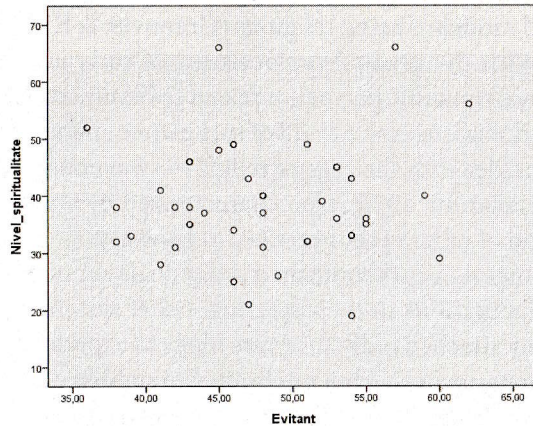
spondence and compensation hypotheses can be seen as two ways and modes of being religious (Granqvist & Kirkpatrick, 2008). With the gradual replacement of early attachment figures by a romantic partner or friend (Mikulincer & Shaver, 2007). Adolescence is a period of turbulence and uncertainty that coincides with the „age of religious awakening” (Argyle & Beit-Hallahmi, 1975), also characterized by an increased likelihood of religious conversion. as apostasy.

In general, securely attached individuals experience only minor fluctuations in their spiritual belief system, whereas insecurely attached individuals are likely to experience major fluctuations, including but not limited to sudden conversions (Granqvist, 2005). These fluctuations seem to correspond with painful life events that indicate the need for emotional support (Granqvist & Hagekull, 2003).

In relation to the third hypothesis, namely: **it is assumed that there is a negative correlation between avoidant adult attachment style and religiosity-oriented behaviors**, for testing the third hypothesis following the use of the Spearman correlation test, the obtained values are shown in table 3:

Table 3. Avoidant attachment – spirituality correlation Table

		Correlations		
			Evitant	Nivel_spiritualitate
Spearman's rho	Evitant	Correlation Coefficient	1,000	-,046
		Sig. (2-tailed)	.	,760
		N	46	46
	Nivel_spiritualitate	Correlation Coefficient	-,046	1,000
		Sig. (2-tailed)	,760	.
		N	46	46



Related to the third hypothesis of the research, the analysis did not confirm that there is a negative correlation between the two.

According to Mikulincer and Shaver (2007), two basic dimensions of attachment can be differentiated: „Anxious attachment” (AX) and „Avoidant attachment” (AV). While secure attached individuals (low AX and low AV) are able to cope with stressful experiences by relying on mental representations of previously received support or by actively seeking support in the present (Mikulincer & Shaver, 2004), insecure individuals react either by hyperactivation (AX) or deactivation (AV) of the „behavioral attachment system” (Bowlby, 1982). In response to an inconsistent caregiver (Ainsworth et al., 1978) anxious individuals develop hyperactivation strategies that reflect a trade-off between anger toward unavailable attachment figures and an intense need to be close to them (Cassidy & Kobak, 1988). Following an appraisal that proximity-seeking behaviors are fruitless (Malik, 2014), avoidant individuals develop disengagement strategies that involve distrust of others and a desire to maintain self-confi-

dence (Shaver & Mikulincer, 2005). These strategies reflect a trade-off between the lack of visible negative emotions and high levels of unresolved unconscious distress (Shaver & Mikulincer, 2002). Hyperactivation and deactivation strategies link insecure attachment to increased rates of illness through three mechanisms (Mauder & Hunter, 2001): First, insecurely attached individuals have increased susceptibility and a more extreme physiological response to stress. Second, they mostly use external methods. (eg. substance use) to regulate affect, and third, have less effective help-seeking behavior, including an underutilization of social support. Accordingly, studies have linked family adversity to selective attention to negative stimuli in youth (Kouros & Garber, 2014) and to depressive symptoms among young and middle-aged adults (Fuller-Iglesias et al., 2015). On the other hand, secure attachment appears to have a protective effect against various risk beliefs and problem behaviors (Lac et al., 2013). In relation to the fourth hypothesis, namely: **it is assumed that there is a positive correlation between the anxious adult attachment style and behaviors oriented towards religiosity**, we specify the following: For testing the fourth hypothesis following the use of the Spearman correlation test, the values obtained are shown in table 4:

Table 4. Anxious attachment-spirituality correlation table

Correlations				
		Stil_atasame nt		Nivel_spiritual itate
Spearman's rho	Stil_atasament	Correlation Coefficient	1,000	,427
		Sig. (2-tailed)	.	,252
		N	9	9
	Nivel_spiritualitate	Correlation Coefficient	,427	1,000
		Sig. (2-tailed)	,252	
		N	9	9